

Challenging fear: teaching LGBTUA+ relationship and
sex education (RSE) from a trainee teacher and teacher
educator perspective

by

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| Table of Key Terms | |
|--------------------|---|
| CPD | Continuing Professional Development |
| DfE | Department for Education |
| Faith schools | Schools of religious character. |
| ITE | Initial Teacher Education – Inc institutions that conduct the PGCE. |
| LGBTUA+ | Lesbian, Gay, Bisexual, Trans, undefined, asexual, plus. |
| Ofsted | Office for Standards in Education, Children’s Services and Skills. |
| PGCE | Postgraduate certificate in Education |
| PSHE | Personal, Social, Health and Economic Education. |
| RSE | Relationships and Sex Education. |
| SRE | Sex and Relationships education. |
| UNESCO | United Nations Educational, Scientific and Cultural Organisation. |



Challenging fear: teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher and teacher educator perspective.

Throughout this thesis, relevant vignettes have been applied to each chapter. These vignettes set up the chapter by providing themes or concepts to consider whilst the reader navigates the chapter. These vignettes are my personal thoughts and reflections, drawn from my field note diary. Autoethnography, which is explored in Chapter 3a, allows the researcher to examine their positionality within the research meaning that their history, assumptions and decision making influence the research and the way it is constructed and navigated. Consequently, these vignettes provide the reader with an insight into the researcher's history, emotions and thought processes to better understand the object of LGBTUA+ RSE as perceived by the researcher.

Vignette 1

Field note diary exert.

Being a teacher-educator can be an extremely rewarding, responsible yet frustrating role. It is a constant challenge to share social justice values which sit in line with my own values yet provide an open classroom where all feel free to share their own principles which might be in conflict with my own.

This constant juggle can be both difficult and upsetting. My LGBTUA+ values are not simply held because of my social justice focus but because I identify as LGBTUA+. There have been many times in my teaching career in which trainee teachers' differing ideas or opposition to LGBTUA+ teaching have been concerning and hurtful to me. They are concerning from a professional perspective when I think about the children and families in their classrooms who might lose out on their support and sensitivity. Also, they are hurtful because my personal identification as LGBTUA+ makes me nervous, worried, and fearful about how LGBTUA+ children, families and teachers are treated in English Primary Schools.

My fears and concerns are more prevalent at the time of writing this thesis. Whilst writing the thesis, my wife and I were undergoing IVF to have our own family after many years of fertility struggles. We were very fortunate to become pregnant with our baby and sections of this thesis have been written around bouts of morning sickness and exhaustion. I am embedded in the research from a professional, research and personal position which at times has made it quite all-consuming. Although the research, at times, has been challenging, it has also been an incredibly empowering process and has helped me learn more about my own attitudes and conscious and unconscious thoughts about LGBTUA+ issues and being LGBTUA+.

I have felt at times throughout the research, little lightbulb moments where LGBTUA+ issues have been illuminated and I feel now that I know much more than I knew before. I hope that anyone reading this thesis feels the same or at least it gets you thinking about what you think you know.

Figure 1 Vignette 1

Chapter 1 – Introduction


1.0 Introduction

This thesis, entitled: *Challenging fear: teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher and teacher educator perspective*, focuses on LGBTUA+ relationships education and sex education at a crucial time when a new piece of Department for Education (DfE, 2019) guidance has been issued; *Relationships and sex education (RSE) and health education* (DfE, 2019). The RSE (DfE, 2019) guidance has already caused some controversy in schools and communities, this will be unpicked in this chapter and the Literature Review, Chapter 2 pp. 33. As an LGBTUA+ teacher-educator-researcher I have both a professional and personal interest in the creation, implementation, interpretation, and progression of the RSE (DfE, 2019) guidance particularly since it includes significant LGBT content for the first time in England's educational history.

This thesis is particularly interested in providing a socially just approach which not only seeks to learn about the issues faced by LGBTUA+ individuals but seeks to challenge any discrimination faced by marginalised individuals and groups. The Literature Review (Chapter 2, pp.33) and Research Design (Chapter 3b, pp. 99) focus on developing theories and designing tools that challenge fears felt by trainee teachers and myself as LGBTUA+ teacher-educator-researcher. This chapter examines the historical context, provides a rationale, and highlights specific local contexts that caused LGBTUA+ RSE to be illuminated and an object of interest to this research. Following this, specific acronyms and terminology are defined to provide a grounding for the thesis. The Equality Act (2010), as a significant piece of legislation that aligns with the RSE (DfE, 2019) guidance, is then introduced. Finally, the *Thesis Outline* is provided to allow clear navigation through the thesis.

1.1 i) Historic context

Historically in England, LGBTUA+ relationships and sex education (RSE) has been a “controversial” topic. In 1998 Section 28 decriminalised homosexuality in England and Wales where previously it had been an unlawful and punishable act. Despite its decriminalisation, under Conservative leadership in the 1980s, the Local Government Act (Section 28, 1988) saw the prohibition of promoting homosexuality in education settings. Section 28 (1988) prohibited schools and local authorities from promoting homosexuality (Cassidy, 2014) and specifically prevented the distribution of materials related to homosexuality or promoting the acceptance



of homosexuality. Although Section 28 was not a criminal offence and no local authorities or schools faced prosecution for distribution of materials on homosexuality, nevertheless some school staff were afraid to engage in LGBT teaching and some LGBT staff censored their sexualities and identities (Sanders and Spraggs, 1989).

In the 1990s under a Labour Government, a cultural shift saw changes in the focus of LGBT; attention was drawn to the social identity of LGBT individuals (Cooper, 2006) as opposed to the previous focus on sexual acts by LGBT individuals. This focus on sexual acts was the previous reason for criminalising LGBT individuals and posed them as the unnatural enemy (Browne et al., 2011) compared to their heterosexual counterparts. Progress continued during the 2000s until 2010 when the Equality Act (2010) fortified LGBTUA+ rights by making sexuality and gender reassignment two of the nine protected characteristics (Equality Act, 2010). By protecting these characteristics, the Equality Act (2010) demands that lawmakers and social bodies protect sexuality and gender reassignment when designing and writing policy and legislation.

Considering the introduction of the Equality Act (2010) was a decade prior to this research, relationship and sex education remains in a state of flux in England. Sex and relationships education (SRE) (DfEE, 2000) was first published in 2000 and maintained a focus on sex as opposed to relationships education. Following this historic guidance, a revised version of the policy documentation was only released in 2019, almost two decades later. The new RSE (DfE, 2019) guidance was implemented in schools in England from September 2020, however, was widely available for school development the year before. RSE (DfE, 2019) guidance states that relationships education in England is now mandatory in primary schools and relationships and sex education are mandatory in secondary schools. Previously parents had the right to withdraw their children from relationships education in English primary schools and both relationships and sex education in English secondary schools (DfE, 2019; Schools Out, 2019). This research focuses on the primary school and the mandatory element in the RSE (DfE, 2019) guidance which demonstrates a clear shift to the inclusion of statutory relationships education.


As this research is based in England, it is most notably concerned with English RSE (DfE, 2019) however, it is necessary to recognise contexts in neighbouring UK countries. Wales announced in 2018 that it would make significant changes to how Sex Education (SE) should be taught in schools, changing SE to Relationships and Sexuality Education (RSE), which

will be statutory in Wales' new curriculum in 2022 (Stonewall, 2019a). In addition to LGBTUA+ RSE, the Scottish government has implemented recommendations by the LGBTI Inclusive Education Working Group to move beyond simply providing LGBT-inclusive education in RSE but across the whole curriculum (Stonewall, 2019a). Disappointingly, however, Northern Ireland's Department for Education requires schools to develop their own policies on how to deliver RSE. Guidance designed by Northern Ireland's DfE includes LGBT materials and how to challenge discrimination and homophobic, transphobic and biphobic bullying, however, this is not mandatory or regulated meaning that in many schools LGBT-inclusive RSE is not taught (Stonewall, 2019a).

1.1 ii) Present Context: Covid-19

During the time of this research, the Covid-19 global pandemic significantly influenced schools in England. In August 2020, according to the *School Recovery Strategies: Year 1 findings Research Report* (DfE, 2022) the most common concern amongst primary schools in England was the significant difference in progress between pupils, whilst in secondary schools the concerns focused on students' emotional and mental health. Following the start of the Covid-19 global pandemic and the closures of schools due to government lockdowns in 2020, primary schools responded to the concerns about pupil progress by increasing the teaching of maths and English (DfE, 2022). According to the *School Recovery Strategies: Year 1 findings Research Report* (DfE, 2022), around half of primary schools in England increased their maths and English teaching provision to support pupil progress. Some primary schools also reported an increase in PSHE provision during this time however, this largely focused on mental health and wellbeing support for children in both primary and secondary schools (DfE, 2022), as opposed to RSE input.

Furthermore, from 2020 onwards, due to government lockdowns or pupils contracting Covid-19, all pupils were home schooled for significant periods. Since schools prioritised the teaching of maths and English to ensure pupil progress, materials developed by teachers and shared with parents largely followed a maths and English focus (Heyes, 2020; DfE, 2022). Schools received flexibility from the government regarding how they developed and conducted relationships and sex education during the first compulsory year of the guidance introduction (Gov.uk, 2022) from 2020 to 2021, meaning that the statutory nature of the guidance was not implemented immediately. Consequently, teachers did not need to provide RSE (2019) teaching resources to parents under this staggered statutory requirement. Further,



although the RSE(2019) outlines that parents do not have the right to remove their primary aged children from relationships education, it is questionable how many parents would have prioritised relationships and sex education whilst home-schooling their children (Heyes, 2020).

Although it is difficult to predict the effects of Covid-19 on relationships and sex education, due to the issues outlined above, it can be asserted that the teaching of good RSE has been negatively influenced by the pandemic and the need to use school timetables and curriculum content to promote pupil progress and focus on mental health and wellbeing teaching (Heyes, 2020) have detracted from RSE teaching. Due to the timing of lockdown in 2020, Year 6 pupils across England missed RSE teaching during their final year of primary school. It could further be suggested that some missed out entirely on relevant sex education since this is usually delivered in the final year of primary school before transitioning to secondary school (Heyes, 2020). Worryingly, since this has been missed there might be an increase in negative behaviours towards LGBTQ+ young people in secondary school (Heyes, 2020) due to children and young people's exposure to discussion and robust RSE teaching to navigate LGBTUA+ RSE and challenge heteronormativity.

Despite the concerns outlined above and the potential limitations related to RSE teaching due to Covid-19, there are some potential positives deriving from the situation including organisations developing effective online materials that can reach larger audiences (Heyes, 2020). Additionally, a lack of resources and time for schools to put together RSE packages due to their other teaching commitments during the pandemic could lead teachers to enter into more discussions with children and young people to learn what they find beneficial (Heyes, 2020).

1.2 Rationale

Since equality, marginalisation, discrimination and the RSE (DfE, 2019) policy shift are of significant interest to this research as it seeks to respond to the research title *Challenging fear: teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher and teacher educator perspective*, it is important to consider social justice research. Social justice research recommends that a just education model should not only recognise inequalities but seek to challenge 'inequalities in access and opportunity' (Cochran-Smith et al., 2008, p. 38). For some marginalised groups, equal access to high quality education is not achieved since


‘parity of participation’ (Fraser, 2007, p. 20) does not exist. Consequently, this research seeks to move beyond recognition of injustices and instead challenge the injustices faced by LGBTUA+ individuals in relation to educational access and opportunity of LGBTUA+ RSE (DfE, 2019). To be able to challenge, this research must examine literature and design research tools that disrupt injustices faced by LGBTUA+ individuals.

As a teacher-educator in Initial Teacher Education (ITE), I am committed to the promotion of an ethical and socially just programme of learning. The ITE research institution in which this research is undertaken is in its first academic year (2020-21) of embedding five teaching characteristics in its PGCE programme, one of which is social justice. The PGCE is a one-year education programme for individuals training as Early Years, Primary and Secondary teachers in England and results in the acquisition of a Postgraduate Certificate in Education. During the PGCE year, trainee teachers complete three placements in primary schools which can range from 6 to 12 weeks depending on the route taken. Trainee teachers also attend mandatory taught university sessions where educational theory is delivered, and they are required to make links between educational theory and practice. To assess trainee teachers’ academic performance, they are required to complete two assignments at Masters’ Level by reflecting on their pedagogy and linking their reflections to multiple education, social and learning theories.

In the research institution as part of my role as teacher-educator I currently lead a social justice workshop which is delivered bi-annually to trainee teachers through which current social justice pedagogy and policy are examined. During these social justice workshops, trainee teachers examine the RSE policy (DfE, 2019) and are encouraged to draw on their classroom pedagogy to consider social justice issues; of the five teaching characteristics implemented by the research institution, social justice is the only one of significant interest to this research. Therefore, the other characteristics will not be shared or discussed here, and it will not be argued that these provide an exhaustive list of teaching characteristics for ITE institutions. Further, social justice literature is significantly explored in the Literature Review (Chapter 2, pp. 33) to provide a considered context for this rationale.

1.3 Present, local context

Considering local context, it is important to note the recent protests (BBCa, 2019) outside Parkfield Community Primary School in Birmingham for their potential influence on attitudes towards teaching LGBT content. The research institution is situated in the same



county as the protests and neighbours Birmingham. Protests outside the school were covered in the national media on a macro level and on a micro level in local media. Andy Moffat a teacher at Parkfield Community Primary School developed a *No Outsiders* curriculum for his pupils which focused on ensuring children's differences were celebrated and the inclusion of LGBT relationships content was strengthened in his school (BBCa, 2019; BBCb, 2019; PinkNews, 2019) because of the new RSE (DfE, 2019) guidance and a previous research project he had contributed to. According to the media (BBCa, 2019; BBCb, 2019), in response to this curriculum content, protestors gathered outside Parkfield Community Primary School for months believing that teaching LGBT relationships education opposed their parental rights to choose what their children should learn (Stonewall, 2019a). Furthermore, faith was often cited as a significant reason for protestors' discomfort at the inclusion of same-sex content (Stonewall, 2019a) despite many protestors rejecting the notion that homophobia and discrimination were the reasons for their protests (BBCb, 2019).

Additionally, in 2019, parents and community members also protested outside Anderton Park Primary School in Birmingham in response to the teaching of LGBTUA+ content. Protestors claimed that their protests were not homophobic but that parents should have the right to choose what their children learn about LGBTUA+ RSE (birminghammail, 2019). Protestors specifically referred to their own religious beliefs as reason for their objections (birminghammail, 2019) which were outlined as Muslim and Christian fundamentalists by newspaper Birmingham mail (2019). Anderton Park Primary school was forced to close early so that children could return home safely when the protests became particularly intimidating with over 300 people in attendance, some of whom travelled from other parts of the UK to voice their concerns after an online campaign (birminghammail, 2019). Some protestors explained that they felt their rights, regarding their children's education, were being stripped from them and some felt that children were too young, aged 5, to learn about LGBT relationships (birminghammail, 2019; itv.com, 2019). Ultimately, a high court judge handed down an injunction against the three lead protestors which included an exclusion zone around the primary school (itv.com, 2019), which eventually brought the protests to an end.

These conflicts arguably demonstrates some collisions between faith and LGBT which are explored in the Literature Review, Chapter 2, p. 63. Despite these protests, Stonewall (2019a) recognise that volumes of faith schools and faith leaders support LGBT content and inclusive education and have been working with over six hundred faith schools in England. These six

hundred faith schools have demonstrated a commitment to developing an LGBT inclusive environment and a commitment to creating a school environment where children, families and staff feel safe, accepted, and respected (Stonewall, 2019b). It is also important to note that these schools do not simply recognise LGBT children, families, and staff but that they actively challenge anti-LGBT attitudes and behaviours by ‘tackling and preventing homophobic, biphobic and transphobic bullying’ (Stonewall, 2019b, p. 1). Despite these positive examples of faith and LGBT relationships education coexisting in English primary schools, this is not the case for all, and these complex interactions are explored in more detail in subsequent chapters.

1.4 Acronyms

Throughout this thesis, acronyms will be used and the most significant of these is now explained in detail. LGBT terminology is ever-changing since language is ever-changing (Stonewall, 2020). LGBTUA+ is the acronym used in this research and the letters in this acronym are explained in greater detail in Table 1 below. Additionally, the terms sex and gender are explained for their relevance to the LGBTUA+ terminology:

| Term: | Definition: |
|-----------|---|
| Lesbian | ‘A woman who experiences romantic and/or sexual attraction to other women’ (Stonewall, 2020, p. 35). |
| Gay | This term has multiple meanings: It ‘refers to a man who has a romantic and/or sexual orientation towards men. Also, a generic term for lesbian and gay sexuality – some women define themselves as gay rather than lesbian. Some non-binary people may also identify with this term’ (Stonewall, 2020, p. 1). |
| Bisexual | ‘Refers to a person of any gender who experiences romantic and/or sexual attraction to people of more than one gender’ (Stonewall, 2020, p. 34). |
| Trans | ‘An umbrella term to describe people whose gender is not the same as, or does not sit comfortably with, the sex they were assigned at birth. Trans people may describe themselves using one or more of a wide variety of terms – including (but not limited to) transgender, transsexual, gender-queer, genderfluid, non-binary, gender variant, cross-dresser, genderless, agender, transman, transwoman, trans masculine, trans feminine and neutrois’ (Stonewall, 2020, p. 35). ‘Gender reassignment is the term used in the Equality Act (2010) to refer to anyone proposing to undergo, undergoing, or who has undergone a process (or part of a process) to reassign their gender by changing physiological or other attributes of gender’ (Research Institution, 2020). |
| Asexual | ‘A person of any gender or sexual orientation who does not experience sexual attraction’ (Stonewall, 2020, p. 34). |
| Undefined | ‘An undefined person is someone who does not label an aspect of their sexual or romantic orientation, or gender identity. This might be because they resist the use of labels, or cannot find one which adequately represents them’ (Research Institution, 2020). |

| | |
|--------|---|
| + | The plus in the acronym LGBTUA+ refers to any other individual or group who does not identify as Lesbian, Gay, Bisexual, Trans, Undefined, Asexual or Heterosexual. |
| Sex | ‘Sex is a label assigned at birth based on attributes such as chromosomes, hormones and external and internal anatomy. Sex is the term used in the Equality Act 2010, specifically to refer to men and women. Gender is non-biological and can refer to social constructions of acceptable or desirable attitudes and behaviours based on sex (also known as gender roles e.g. women as homemakers and men as breadwinners), or a person’s internal sense of their own identity and what feels right for them, this might be male, female, non-binary, genderless, or some other gender identity (also known as gender identity)’ (Research Institution, 2020). |
| Gender | ‘Often expressed in terms of masculinity and femininity, gender is largely culturally determined and is assumed from the sex assigned at birth’ (Stonewall, 2020b, p. 1). |

Table 1 A table of acronyms for LGBTUA+, Sex and Gender

LGBTUA+ is the preferred acronym for this research since it is used by the research institution and provides continuity through the PGCE programme and the research. LGBTUA+ is an extended acronym in comparison to LGB, LGBT and LGBTQ acronyms and has expanded over time to move away from ‘archaic conceptualizations of (often implicitly, male) homosexuality and pathology to broader and more inclusive conceptualizations that include lesbian, bisexual, transgender, and other sexual minority populations’ (Herek, 2010; Parent et al, 2013, p. 641). Despite this expansion however, the acronym LGBTUA+ is still not inclusive of all individuals and groups since it specifically outlines Lesbian, Gay, Bisexual, Transexual, Undefined and Asexual individuals, leaving other individuals and groups to be covered by the + symbol. Despite this criticism however, the acronym does include characteristics such as asexual and undefined which LGBT does not.

Despite dedication to the research institution’s use of LGBTUA+, throughout this thesis multiple acronyms will be used to reflect the terminology used by specific authors in the literature. Should a referenced author have chosen to use the acronym LGBT, it would not be accurate to use and apply LGBTUA+ when discussing this author’s research since they did not specify the inclusion of asexual, undefined, or other individuals in their research. Consequently, acronyms will be used interchangeably throughout to provide author authenticity. Furthermore, it is important to use the extended term, LGBTUA+ in this research since LGBT literature has been criticised for readily favouring gay men and lesbian women and is at risk of excluding bisexual and trans people (Browne et al., 2011). By using the acronym LGBTUA+ where possible, the commitment to representing all individuals is made so as not to make lesbian and gay visible and others invisible (Browne et al., 2011).

Since the research institution uses the term LGBTUA+ as its preferred choice, it is important that trainee teachers, as both students and research participants, are familiar with the institutional terminology. Should they wish to learn more about LGBTUA+ issues or seek guidance from the research institution's support services, they need knowledge of this acronym for all internal intranet searches. Furthermore, from a safeguarding perspective LGBTUA+ is used by health, well-being, and counselling services should participants wish to access support throughout the research process or their PGCE programme. Therefore, a shared term, used extensively by the research institution and through this research, was essential for participants.

1.5 Additional Essential Terminology

In addition to LGBTUA+ terminology it is important to consider other terminology used by the research institution specific to this study, outlined in Table 2 below:

| Initial Teacher Training (ITT) versus Initial Teacher Education (ITE) | |
|---|--|
| <p>Initial Teacher Training:</p> <p>Literature and policy documentation can refer to Initial Teacher Education (ITE) as Initial Teacher Training (ITT) (Carter, 2015; GOV.UK, 2019; Thompson and Wolfstencroft, 2018) however this latter term is rejected by this research. Since this research focuses on socially just teaching and educational 'access and opportunity' (Cochran-Smith et al., 2008, p. 38) it is essential to recognise that the term <i>training</i> in Initial Teacher Training (ITT) is limited since it implies a route through which students are trained using knowledge by teacher-educators who have knowledge and bestow this on their students. However, knowledge included in any education programme is only ever a 'selection' (Biesta, 2016, p. 78) and therefore raises numerous epistemological questions about what knowledge is included or excluded and whose knowledge is being shared.</p> | <p>Initial Teacher Education:</p> <p>For educators and philosophers, students must be considered more than simply empty vessels to be filled with knowledge by educators (Freire, 1970). Freire's (1970) epistemology recognised that students have prior knowledge which they bring with them to an educational institution. Trainee teachers can draw on their prior knowledge and experience and can enter an educational experience with the teacher-educator which allows space for both student and teacher to learn from one another. To use the term Initial Teacher Education (ITE) as opposed to Initial Teacher Training (ITT) therefore, allows space in which the student and teacher can manoeuvre and transform using critical pedagogy (Freire, 1970) and provides a more socially just approach.</p> <p>Despite the attention to socially just language this research still refers to the students and participants as trainee teachers. As with the acronym LGBTUA+, this term is used since it is terminology known to the participants and is commonly used by the research institution. University staff, trainee teachers, school staff and external examiners use the term <i>trainee teacher</i> or <i>trainee</i>, not student, and it is also employed by Ofsted in the <i>Initial Teacher Education Inspection Handbook</i> (Ofsted, 2018). Ofsted are the inspection and regulatory body for primary schools in England and regulate ITE institutions such as the research institution. Evidently, there is tension between a preferred socially just terminology in this research and the terminology widely used in the</p> |

| | |
|--|--|
| | research institution, however, using terminology known to the participants seemed the most appropriate decision in this research. The term <i>trainee</i> therefore has been applied from this point onwards in this research. |
|--|--|

Table 2 A comparison of Initial Teacher Training and Initial Teacher Education terminology

Prior to the RSE (DfE, 2019) guidance, the previous Sex and Relationships (DfEE, 2000) regulatory documentation, had focussed primarily on heteronormative sex and relationship education. Heteronormativity can be defined as the notion that heterosexuality is considered society's norm (DePalma and Atkinson, 2009) and as normative society is privileged, heterosexuality is privileged over non-heterosexuality (Staley and Leonardi, 2019). Despite recent changes to RSE (DfE, 2019) documentation, heteronormativity is still currently recognised as problematic (Abbott et al., 2015; DePalma and Atkinson, 2009; Hobaica and Kwon, 2017) since it causes the marginalisation of LGBTUA+ children, families, and school staff (Payne and Smith, 2014) and anti-normative discrimination and harassment such as homophobia, biphobia, and transphobia. Homophobia and heteronormativity are explored in more detail in Chapter 2, pp. 36 however, these and other relevant terms are outlined in Table 3 below for use throughout this research:

| Term: | Definition: |
|-----------------------|---|
| Homophobia | Homophobia refers to discrimination against non-heterosexual groups (DePalma and Atkinson, 2009), specifically homosexuals. It is a phobia, or 'fear' (Stonewall, 2019a, p. 34) in response to homosexuals not following heteronormativity which prioritises heterosexual ideals and conventions. |
| Biphobia | Biphobia refers to discrimination against, 'fear or dislike of' (Stonewall, 2019a, p. 34) bisexuals who are individuals sexually attracted to more than one gender. |
| Transphobia | Transphobia refers to 'discrimination against and/or fear or dislike of trans people' (Stonewall, 2019a, p. 35). |
| Harassment | This can include the term bullying and refers to unwanted attitudes or behaviours related to a protected characteristic. This has the purpose (and/or effect) of degrading or humiliating an individual. In the Equality Act (2010, p. 1) harassment is defined as 'unwanted conduct related to a relevant protected characteristic, which has the purpose or effect of violating an individual's dignity or creating an intimidating, hostile, degrading, humiliating or offensive environment for that individual'. |
| Discrimination | Discrimination can be defined as negative attitudes towards others because of their belonging to a specific, and often marginalised, group (Butler, 2016). Discrimination can be recognised by the unequal treatment or unfair response towards individuals outside of the normative group (Thompson, 2001). |
| Direct Discrimination | This is a deliberate form of discrimination where an individual is blatantly treated differently from another person due to a protected characteristic. |

| | |
|-------------------------------|---|
| Indirect Discrimination | This is a form of discrimination where policy unfairly disadvantages individuals due to a protected characteristic. |
| Discrimination by association | Recognises where an individual(s) is treated negatively due to their association with an individual or group with a protected characteristic. |
| Discrimination by perception | Where an individual(s) is treated negatively due to the perception that they have a protected characteristic. |
| Victimisation | Punishing or sanctioning an individual for complaining about or applying their rights under the Equality Act (2010) or other equality policy/legislation. This sanction can also extend to an individual who supports an individual experiencing victimisation. |

Table 3 Table of key terms

1.6 The Equality Act (2010)

The Equality Act (2010) is the most influential equality legislation (Butler, 2016) in the UK and mandates the protection of all individuals regardless of their characteristics. More specifically, the Equality Act (2010) outlines nine protected characteristics preventing discrimination, harassment, or victimisation (Butler, 2016) against individuals because of their; ‘age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex and sexual orientation’ (Equality Act, 2010, p. 1). Since discrimination can be recognised as negative attitudes towards others and can extend to the unfair treatment of them (Butler, 2016), equality can be recognised as the response or challenge towards discrimination.

Prior to the Equality Act (2010) multiple acts provided different forms of protection in response to individualised characteristics. Historic legislation, listed in Table 4 below, outlines Acts that were replaced by the Equality Act (2010):

| Date | Policy document |
|------|--|
| 1976 | Race Relations Act (gov.uk, 1976). |
| 1995 | Disability Discrimination Act (gov.uk, 1995). |
| 2003 | Employment Equality (Religion or Belief) Regulations (gov.uk, 2003). |
| 2003 | Employment Equality (Sexual Orientation) Regulations (gov.uk, 2003). |
| 2006 | Employment Equality (Age) Regulations (gov.uk, 2006). |

Table 4 Historic legislation prior to the Equality Act (2010)

The Equality Act (2010) consolidated anti-discrimination legislation into one act where previously multiple acts had covered issues of specified discrimination. It also ensured consistent and fair working environments in compliance with law. The Equality Act (2010)

formed a general duty for public bodies called the Public Sector Equality Duty (2011) which highlights the duties of institutions, such as schools and universities, to promote equality.

In accordance with the Public Sector Equality Duty (2011), universities are required to eliminate unlawful discrimination, harassment, and victimisation with regards to any of the nine protected characteristics (Equality Act, 2010). Considering social justice literature (DePalma, 2016, p. 830; Motschenbacher, 2014), which is not content with the prevention of discrimination related to the nine protected characteristics, the Public Sector Equality Duty (2011) also requires institutions to actively advance equality and opportunity for individuals with a focus on the protected characteristics. This is a notion called *Positive Action* which is dissimilar from *Positive Discrimination* and requires institutions to design and introduce proactive legislation that prevents individuals from experiencing discrimination as opposed to reactive legislation that responds to discrimination. As a form of *Positive Action* consistent with the Public Sector Equality Duty (2011), the research institution has developed equality objectives named ‘Guided Principles’ to promote the advancement of individuals aligned with the protected characteristics (Equality Act, 2010):

| |
|--|
| ‘Principle 1: We treat everyone with respect. |
| Principle 2: We do not tolerate discrimination. |
| Principle 3: We do not tolerate sexual misconduct, violence, or abuse. |
| Principle 4: We keep our campus and community safe. |
| Principle 5: “We” means all of us, students and staff alike’ (Research Institution, 2020). |

Table 5 The Research Institution’s ‘Guided Principles’

The ‘Guided Principles’ enable the research institution to commit to a safe environment for all staff and students to prevent individuals feeling any sense of discrimination, harassment or victimisation in relation to any protected characteristic. Furthermore, the Research Institution (2020) works towards Charter Marks with the most relevant to this research being the Stonewall UK Workplace Equality Index (Stonewall, 2021). The Stonewall UK Workplace Equality Index (Stonewall, 2021) is a benchmarking tool that allows workplaces to consider if and how they provide an inclusive workplace and allows them to put measurements in place to ensure progress on LGBTUA+ inclusivity. From the research institution’s position, it is essential for the new RSE (DfE, 2019) guidance to be delivered to ensure equality of access and opportunity (Cochran-Smith et al., 2008) to safeguard the protected characteristics of sexual orientation and gender reassignment (Equality Act, 2010). To ensure ‘Principle 4:

We keep our campus and community safe’ (Research Institution, 2020, p. 1), the research institution must look beyond simply keeping individuals physically safe but ensure their protected characteristics are safeguarded and equality is promoted.

1.7 Thesis outline

This research aims to examine trainees’ attitudes towards teaching LGBTUA+ RSE in-line with the new RSE (DfE, 2019) guidance that requires primary school teachers to teach relationships education including same-sex relationships. Having delivered this workshop annually for the past three years, trainees have expressed concerns about teaching LGBTUA+ RSE for numerous reasons including lack of understanding and knowledge of LGBTUA+ issues (Goldman, 2010), fear of conflict with parents who disagree with the curriculum (Johnson et al., 2014) and the fear of making mistakes (Ollis, 2005). These themes are covered extensively in LGBTUA+ RSE literature (Allan et al., 2008; Walker and Milton, 2006). Similarly, for DeMink-Carthew (2018, p. 31), trainees expressed concerns about teaching social justice issues, such as LGBTUA+ RSE, for ‘fear of “getting in trouble” for teaching in this way’. This research therefore explores trainees’ fears towards teaching LGBTUA+ RSE and moves beyond simply exploring but seeks to challenge these fears through the designed research.

1.8 i) Chapter 2 outline

Firstly, social justice literature is evaluated which provides an historic and social context for LGBTUA+ RSE. Following this introduction, Bourdieu’s (1980; 1984; 1996) research on *habitus*, *field* and *doxa* is introduced as the main philosophical framework in this research through which LGBTUA+ RSE is examined. Since social justice research is concerned with the interplay of power between socially dominant groups and marginalised groups, Bourdieu’s (1980; 1984; 1996) theories allow for the interrogation of power and the examination of the oppressor and the oppressed (Freire, 1970). As English society is largely heteronormative (Abbott et al., 2015; DePalma and Atkinson, 2009; Hobaica and Kwon, 2017), marginalised groups and those experiencing inequality and oppression (Freire, 1970) are non-heterosexual, so it is essential to explore the implications of power on individuals’ emotions and behaviours in society. Key themes that arise in the literature which contribute to individuals’ behaviour are then explored. As LGBTUA+ literature regularly brought ‘fear’

into focus by linking fear to LGBTUA+ individuals' lived experiences, fear has been conceptualised.

In addition to the conceptualisation of fear, Jackson (2010) provides a framework of four questions, essential in the examination of fear in education:

| |
|---|
| <i>(1) What fears circulate in, and about, (particular aspects of) education? – How do they vary over time, place and between groups?</i> |
| <i>(2) What are the sources of these fears? How are they (re)produced and sustained?</i> |
| <i>(3) What do the fears do? (Bourke 2005) What are the effects – who lose and who benefit?</i> |
| <i>(4) How can we address these fears? (Jackson, 2010, p. 40).</i> |

Table 6 Jackson's (2010) framework of fear questions

These questions were used as a framework to design specific research questions to interrogate fear related to LGBTUA+ RSE. As an LGBTUA+ teacher-educator-researcher, the research questions consider trainees' attitudes towards LGBTUA+ RSE alongside my own. Therefore, the final section in my positionality (in Chapter 3 pp. 94), examines phenomenology and the notion of the self, and contextualises the research questions:

| Research Question No. | Research Question |
|-----------------------|--|
| 1. | What fears are identified by trainee teachers regarding teaching LGBTUA+ RSE in primary schools? |
| 2. | What fears are identified by me as an LGBTUA+ teacher-educator? |
| 3. | What causes trainee teachers fears? 'How are they (re)produced and sustained' (Jackson, 2010, pp. 40)? |
| 4. | What causes my fears as LGBTUA+ teacher-educator? 'How are they (re)produced and sustained' (Jackson, 2010, pp. 40)? |
| 5. | What impact does fear (of LGBTUA+ RSE) have on trainee teachers? |
| 6. | What implications are there if fears are not challenged? |
| 7. | What role can teacher-educators play in addressing the fears of trainee teachers? |

Table 7 Research Questions for this research

1.8 ii) Chapter 3 outline

Due to its complexity, Chapter 3 comprises of three sections *3a Methodology: Ethnography, Autoethnography and Researcher Positionality*; *3b Research Design: The research tools*; *3c Introduction to analysis tools*.

| No. | Chapter information |
|------------|---|
| Chapter 3a | Chapter <i>3a</i> features an introduction to the methodology which includes an ethnographic framework (Bhatti, 2017) and an explanation of autoethnography, followed by an explanation of the researcher's phenomenology and positionality. |
| Chapter 3b | <p>Chapter <i>3b</i> introduces the research design. The research centres around a taught social justice workshop which was designed based on DeMink-Carthew's (2018) social justice research which includes workshop teaching. Using DeMink-Carthew's (2018) research as a template, the workshop was used to explore trainees' attitudes, perceptions, and fears towards teaching LGBTUA+ RSE. Furthermore, the workshop allowed for the examination of how trainees' relationships with fear (Allen, 2014) changed throughout the taught process.</p> <p>Field-notes (Clandinin and Connelly, 2000) and body-mapping (Griffin, 2015) were narrative inquiry tools used to gather rich data in socially just ways. The body-map allowed participants to draw on and write about their own emotions throughout the workshop and become reflexive (Bourdieu and Wacquant, 1992). The field-notes completed by me as LGBTUA+ teacher-educator-researcher allowed my own narrative and considerations to be shared which ethically exposed my positionality. The completion of my own body-map (Griffin, 2015) at the beginning and the end of the research explored my positionality and phenomenology throughout the research process.</p> <p>Furthermore, questionnaires and focus groups were conducted meaning that data was crystalised from multiple data sources, providing a deeper understanding of trainees' and my own attitudes and fears towards LGBTUA+ RSE. Finally, in this chapter, ethical considerations were provided to ensure that the research was conducted ethically, from an academic perspective and a social justice standpoint.</p> |
| Chapter 3c | Chapter <i>3c</i> introduced the data analysis tools which include content analysis, thematic analysis, thick description, and researcher reflexivity. These data analysis tools are explained and their inclusion in this research is discussed ahead of Chapters 4.0-4.6 which present and analyse the data. |

Table 8 Chapter 3 outline



1.8 iii) Chapter 4

Chapters 4.0-4.6 outline the findings and apply the data analysis tools outlined in Chapter 3c. The data analysis section is introduced, then, using a combination of content and thematic analysis, overarching themes emerged to which thick description and researcher reflexivity were applied for greater detail. The themes that emerged were:

- Parental Attitudes (Chapter 4.2, pp. 151)
- School Attitudes (Chapter 4.3, pp. 161)
- Teacher Confidence (Chapter 4.4, pp. 172)
- Religion (Chapter 4.5, pp. 185)
- Social Media and the Media (Chapter 4.6, pp. 192).

1.8 iv) Chapter 5

Chapter 5 presents the conclusions from the research. It provides an overview of the research rationale and approach to the research. The limitations of the research are outlined and following this the findings, in relation to each research question, are explored. Finally, the recommendations from the research and for future research are provided to conclude the thesis.

Chapter 2 – Literature Review

Vignette 2

Field note diary exert- Reflection from September 2020.

A few days ago, I made the trip to the hospital to begin our IVF procedure. I took a fiction book to distract me but ended up jotting in my notepad to add to my field-note diary later.

It was a difficult appointment for many reasons. My wife and I could not attend the appointment together and I was due to have an operation that pre-Covid she would have been part of (she could even have been in the operating theatre). Unfortunately, current circumstances changed all of that. The Covid-19 global pandemic forced us to remain separate, my wife in the carpark and me on my own in the hospital. It was a very lonely and isolating experience doing something that should have been done together – but I was on my own. I also felt a huge sense of responsibility for my wife, feeling guilty and sad that she was not able to be part of things, sitting outside in the car.

I've been reflecting since the procedure on what things might have been like if we weren't in the pandemic. Would I still have felt lonely going through the procedure if my wife was physically present? Would I have felt the same kind of guilt about my wife not being the one taking part in the procedure as I know she would have liked to? Would I still have to have found the same strength from somewhere to go through the procedure? I realised then that I would never know the answers to those questions. Our experience was irreparably changed by the global pandemic, a huge world event that changed our lives and experiences. It wasn't helpful to think about what we'd lost or couldn't have because that was OUR experience.

Writing this now, I'm thinking about all of the other women who have experienced IVF procedures pre and during the pandemic. Did they have the same emotions and feelings as me? Were they different because of the pandemic or different because our lives and emotions are different? Or both? I can never answer these questions and therefore should never really compare the experiences of one woman or one couple to others.

For example, as a same-sex couple despite years of infertility and many failed attempts at pregnancy, my wife was diagnosed with endometriosis and fibroids. She's had one operation to remove the endometriosis but still awaits another operation for the fibroids – an operation indefinitely on hold due to the pandemic. Then I was diagnosed with fertility issues, the 'worst lottery results' the consultant kindly joked. We were then told (incorrectly) that we would not receive any IVF funding, despite our conditions, due to being a same-sex couple. We challenged this with the CCG who eventually granted us funding (albeit only for one round of IVF compared to three rounds for our heterosexual counterparts). This is not the experience a heterosexual individual would have, nor is it the standard experience of a fertile same-sex couple. In some ways we were quite unique in our experiences, but then we are all unique in our experiences, our histories, our emotions, our health needs, and many other aspects of our 'self'.

Reflecting on our experiences makes me think about how important it is to learn about and from other people's stories but not to assume that our story and our experience is the same as other IVF couples or the same as other LGBTUA+ couples. Our uniqueness is what makes our stories authentic, and they should not be pasted onto the lives of others to represent their emotions and experiences simply because one commonality exists.

Figure 2 Vignette 2

2.0 Introduction


The literature review chapter sections are outlined below in Table 9 for clear navigation:

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| 2.1 The historic context is presented as an introduction to the literature. This section introduces social justice in education including how groups can be marginalised based on normativity. |
| 2.2 The terms normativity and heteronormativity are then explained for their relevance to the context and how they frame homophobia which a consequence of the normative expectations within heteronormative society and a significant problem for LGBTUA+ individuals, preventing a socially just society for all. |
| 2.3 & 2.4 Since the phenomenon, LGBTUA+ RSE, is examined in social justice literature, the Equality Act (2010) is explained as essential social justice policy, followed by the outline of a social justice framework. |
| 2.5 Knowledge and power are key themes in social justice research so these terms are explored in more detail before Bourdieu's theories are introduced. |
| 2.6 As the historic and social contexts, and the social justice literature recognise power in society, Bourdieu's theories of <i>habitus</i> , <i>doxa</i> and <i>field</i> are examined with the intention of applying Bourdieu's research later in the data analysis. |
| 2.7 To explore Bourdieu's theories of <i>habitus</i> , <i>doxa</i> and <i>field</i> , specific tools are required so critical pedagogy, reflection and reflexivity are explained. |
| 2.8 LGBTUA+ RSE, as the specific focus of this thesis, is then explored. An historic SRE (DfEE, 2000) policy is outlined before the new RSE (DfE, 2019) guidance is contrasted to examine the development in policy over time. The Human Rights Act (1998) is outlined as is the UNESCO (2009) cultural framework, which provide foundations for the RSE (DfE, 2019) guidance. |
| 2.9 Specific themes from the literature that link to LGBTUA+ RSE are then outlined which include: <ul style="list-style-type: none"> • Normativity and RSE • Silencing • Parental attitudes • Religion • Fear. |
| 2.10 Fear arguably permeates through LGBTUA+ literature therefore fear is conceptualized and concepts within fear literature are explored. |
| 2.11 Jackson's (2010) framework is outlined and applied to explain how the research questions were constructed. |
| 2.12 Finally, <i>how the literature review was constructed</i> is outlined for clarity and understanding. |

Table 9 An outline of the Literature Review

2.1 Historic context: social justice and power

The historic context is now explained to lay the foundations for the research. From their origins, English schools were supported by the aristocracy and were designed as grounds of success for the elite (Paechter, 2000; Francis et al., 2017) causing significant social inequalities (Pickett and Wilkinson, 2009). Numerous recent governments, since the introduction of the Education Act (1944), have recognised these social inequalities and



attempted to compound them by launching their own policy documentation focussing on strategies to level out the field and eliminate inequalities. Accordingly, the English education system has been continually manipulated by power struggles (Brighouse, 2003) whereby *power* is wielded by the dominant social order and equality and inequalities are also applied by the dominant social order.

Power is of significant interest to this research and particularly the replication of *power*. To recognise the *power* structures in society and the English education system, it is necessary to recognise how *power* is formed. Educational research has focussed on class inequalities through a class lens (Reay, 2001; Reay and William, 1999) using phrases such as ‘disadvantage’ referring to those individuals or social groups who do not have access to the same high quality educational opportunities as others. In addition to class inequalities, there are multiple inequalities faced by marginalised groups in the education system. Sexuality inequalities have pervaded the English education system and continue to do so to the present day (Allen, 2005; Connell, 2015; Lee, 2019; Nixon and Givens, 2004). These inequalities are explored in detail throughout this literature review and social justice literature (Fraser, 2007; DeMink-Carthew, 2018) is considered in this chapter for its response to these inequalities.

Social justice allows for the consideration of power dimensions and how these relate to the dominant social order (Dyches and Boyd, 2017). For Freire (1970), social justice is concerned with recognising power structures and power at play through bringing into view the oppressors and the oppressed. Humanisation is impeded by ‘injustice, exploitation, oppression, and the violence of oppressors’ and for those oppressed, the endeavour for justice is ongoing (Freire, 1970, p. 44). The oppressed cannot sit by and wait for someone to release them from their oppression, but instead they must seek to liberate themselves. Social justice acts as a tool for liberation through which inequalities can be seen on multiple levels, for instance, micro in terms of the individual, and macro in terms of the wider and international scale. It illuminates societal, institutional, and individual inequalities whilst also demands that inequalities are examined and action is taken (Duckworth and Maxwell, 2015). To answer the research questions within this chapter, LGBTUA+ RSE policy and literature are examined for the inequalities and injustices LGBTUA+ RSE faces. The education landscape is now explored as a setting for this research and for its specific inequalities and injustices.

2.2 i) Normativity

Educational research recognises that disadvantage and inequality are not simply confined to class or economic inequality but to other marginalised groups who do not form part of the norm, through disability, sexuality, or other social constructs. Through the recognition of these social inequalities, governments have applied a double-edge-sword effect; in identifying and locating the inequality, they have identified a normative perspective. Consequently, social narratives have been created and embedded into society which compound these social structures (Reay, 1996, 1998). Normativity recognises how social norms are formed and how they are perpetuated (DePalma, 2016). Policies and educational guidance recognise normativity as a baseline or expected standard (DePalma, 2016) however, normativity also contributes towards the social inequalities that educators seek to combat.

2.2 ii) Heteronormativity and homophobia

Heteronormativity recognises that social norms in the dominant social order are heterosexual. Subsequently, heterosexuals are privileged above other sexualities in society (Staley and Leonardi, 2019) meaning that heteronormativity can be damaging, and discriminatory (Atkinson and DePalma, 2009; DePalma and Atkinson, 2009; DePalma and Jennett, 2010). Heteronormativity recognises heterosexuality as the dominant social order, meaning that LGBTUA+ individuals are not normal or part of the dominant social group. It is more subtle than homophobia (Blackburn and Smith, 2010) in that it controls but it does not specifically spread hate as homophobia does.

Homophobia is a potentially physical, psychological, and emotional discriminatory act that arises from hate and the fear of homosexuality (Khayatt, 2006). As heteronormativity forms a subtle layer that influences homophobia and heightens discrimination it is important not to validate heteronormativity (Allan et al., 2008). From a socially just perspective it is essential that the researcher rejects the notion of heteronormativity and seeks to challenge this notion throughout the research. Additionally, it is important to recognise the object of heteronormativity and the role it plays in societal social ordering by keeping individuals in their place (Atkinson and DePalma, 2008; Blackburn and Smith, 2010).

Social justice, in its bid to uncover injustice, recognises normative society and seeks to destabilise this by recognising marginalised groups who do not form part of the dominant social order. Considering heteronormativity, social justice seeks to prevent LGBTUA+

individuals from feeling ‘abnormal or unnatural’ (DePalma, 2016, p. 830; Motschenbacher, 2014) which they can feel in heteronormative society or institutions (Freire, 1970).

Resultantly, social justice education seeks to *challenge* any negativity experienced by individuals towards injustice, which in this research, focuses on the experiences of trainees towards the teaching of LGBTUA+ RSE. One specific way of challenging negative responses to LGBTUA+ individuals is through the inclusion of the Equality Act (2010) in public bodies’ policies and legislation.

2.3 The Equality Act (2010): A socially just response

To combat homophobia and challenge discrimination, the Equality Act (2010) is recognised as the most proactive piece of government legislation against hate and prejudice. The Equality Act (2010) is essential to a socially just educational approach since it seeks to destabilise inequalities and removes barriers that individuals face regarding equality (Butler, 2016). The Equality Act (2010, p. 1) focuses on safeguarding the ‘nine protected characteristics’ as outlined in Chapter 1, by respecting, promoting, and guarding specific aspects of individuals’ identities in a proactive way. Rather than reacting to discrimination or offences towards individuals due to these characteristics, the Equality Act (2010) aims to provide proactive and challenging legislation that disrupts inequalities which society perpetuates as normative (Butler, 2016).

By learning about the Equality Act (2010) and how to implement the act into their teaching, trainees can develop their understanding of social inequalities whilst developing skills and a critical consciousness to identify the power structures influencing their personal and professional lives, which inform their epistemologies and decision-making (Ladson-Billins, 1995; De-Mink-Carthew, 2018). The Equality Act (2010) is introduced to trainees as part of their PGCE programme and is outlined in the workshop in Chapter 3, pp. 101. Since the Equality Act (2010) seeks to disrupt injustice and create a more socially just approach, social justice literature is now interrogated to provide an explanation of this complex concept.

2.4 Social justice framework

Social justice must be about more than simply recognising the differences in individuals and the differences in the treatment of individuals but instead about power and the structures that uphold and perpetuate power systems. Simply recognising difference does not disrupt the inequality and as such does little to challenge the perpetuating inequality. Fraser (2007)


acknowledges three key components in her social justice framework: *recognition*, *redistribution*, and *representation*:

| Key concepts | Nancy Fraser's framework applied |
|-----------------|---|
| Recognition: | For Fraser (2007), <i>recognition</i> explains the key features that cause inequalities such as the recognition of the nine protected characteristics in the Equality Act (2010). <i>Redistribution</i> refers to the movement of resources or legislation which previously supported normative society. |
| Redistribution: | Once the inequality has been recognised through its position in history, power structure, geographic location, economic and political contexts, <i>redistribution</i> can occur (Fraser, 2007). For example, the RSE (DfE, 2019) guidance has been written with the inclusion of teaching LGBT relationships education which is a significant shift from the previous SRE (DfEE, 2000) guidance. With this change in the educational landscape and the redistribution of educational focus in relationships education it is an interesting time to examine LGBTUA+ in education. |
| Representation: | <p>In addition to <i>recognition</i> and <i>redistribution</i>, Fraser (2007) acknowledges <i>representation</i> which recognises the characteristics that cause individuals to feel part of groups and subgroups. <i>Representation</i> must be felt by the individual, but all too commonly is designed and enforced on the individual and/or group by society or other groups (Fraser, 2007). Considering LGBTUA+ individuals specifically, it can be questioned where the <i>representation</i> of these individuals derives. There are many epistemological questions to consider:</p> <ul style="list-style-type: none"> • Do individuals who form part of the LGBTUA+ group feel represented by the acronym LGBTUA+? • Do LGBTUA+ individuals feel represented within legislation? • Do LGBTUA+ individuals feel represented within the group? • If an individual, group, or individual within a group does not feel adequately represented then what are the equality implications? • Does the LGBTUA+ individual want to be in a group separated from normative society? <p><i>Representation</i> is underpinned by an understanding that individuals in groups have similarities that cause them to form part of that group, and not different groups. However, the epistemological questions above ask whether <i>representation</i> is felt by the individuals in the group and the group itself or whether this <i>representation</i> has been designed by the dominant group and imposed on the marginalised group as a shared knowledge or understanding of it. In this research, the question is whether LGBTUA+ individuals identify with the group that they are organised into by a heteronormative social order. For Biesta (2016, p. 78), a 'selection' of knowledge provides the epistemological questions about whose knowledge is used/represented and who is suited by the selection of this knowledge or the exclusion of another knowledge. Furthermore, what power group makes this 'selection' (Biesta, 2016, p. 78) and for what purpose, since knowledge is only ever a 'selection' of information provided on a given subject (Biesta, 2016, p. 78).</p> |

Table 10 Applying Fraser's (2007) recognition, redistribution, and representation

2.5 Knowledge and power in social justice

For Scheffler (1965), to *know* something is a weakened form of knowledge since it is a belief in something but not necessarily an evidence-based belief. 'Knowing something' (Sheffler, 1965, p. 9) relies on the history of the individual, the context and their own perspective which



forms an epistemological perspective. A teacher and teacher-educator's epistemological perspective provides the individual's *truth* (Siegel, 2010). Although absolute truth is not possible, it can be perceived as such rather than more accurately the individual's unique perspective, and consequently the perspective of any dominant social order can be viewed as absolute truth (Pollard, 2014). For Bourdieu, traditional epistemologies which focussed on subjectivism and objectivism as separate entities were found lacking (Navarro, 2006). Subjectivism provided perspectives and objectivism pursued *truth* however, Bourdieu recognised the importance of the two epistemologies and sought to draw on both (Navarro, 2006).

Bourdieu recognised that power is created by the individual and by external structures such as society or institutions (Navarro, 2006) in contrast to Foucault's (1975) seminal works on power which recognised power as outside of the individual and structure. Foucault (1975) asserts that power is beyond the agency of individuals. Therefore, Foucault's works are not drawn on in this research, for although they recognise that governance, for example, is a disciplinary power that creates truth by using the knowledge selected by the dominant social order, this research is concerned with the creation of power by the individual and society's creation of power which Bourdieu's theories seek to expose. Bourdieu is used since his theories utilise a double lens perspective (Bourdieu, 1969) which is interested in both the social world and the individual and more specifically the relationship between social agency and power structures (Navarro, 2006). Bourdieu asserts that for social life to be understood, the 'objective material, social, and cultural structures' (Postone et al., 1995) must be recognised in conjunction with the experiences and practices of individuals and groups. Bourdieu's theories of *habitus*, *fields* and *doxa* are now explored in more detail.

2.6 Bourdieu

2.6 i) Bourdieusian theoretical perspective:

Bourdieu's (1984, 1986, 1996) theories of *habitus*, *field* and *doxa* provide a theoretical framework that can be utilised to explore emancipatory themes (Husu, 2013) such as social justice themes. Bourdieu focusses on the relationships caused by power. His theories are regularly drawn on in social justice themed research (Hart, 2012; Lovell, 2007), research that considers the self and identity (Husu, 2013) and education research (Costa and Murphy,

2015; Grenfell and James, 1998). Despite there being limited English LGBTUA+ RSE research that utilises Bourdieu's works there are good examples of LGBT research applying Bourdieu's theories such as:

- King and Cronin's (2015) research on LGBT housing issues utilising capital in *Mapping Intimacies: Relations, Exchanges, Affects*.
- Wallace's (2020) research into urban and queer cultural capital in Japan in *Sexualities*.
- Ubisi's (2020) research on addressing LGBT+ issues for students with disabilities in *Sex Education*.

Despite 1010 results provided by a search in the University of Birmingham's library catalogue search using the terms *LGBT* and *Bourdieu*, a limited number of LGBTUA+ articles placed emphasis on Bourdieu's theories. Despite a more refined search utilising the terms *Bourdieu*, *LGBT* and *education* which produced 609 results, the lack of relevant articles was repeated. The same search was also conducted in the research institution's library catalogue which yielded similar results. Resultantly, a search of sexuality, sociology and education journals was conducted in the University of Birmingham's library catalogue to fill any gaps in the literature search.

To close the gap, this research argues that although extensive LGBTUA+ literature does not readily engage with Bourdieu's theories, Bourdieusian theory is applicable to the research for the social justice perspective. Bourdieu supports the constructionist notion that individual, and group social practices are constructed by social agents and the structuralist notion that society forms these practices for social agents (Husu, 2013; Postone et al., 1995).

Consequently, these theories can be readily applied to LGBTUA+ RSE research since trainees (whether LGBTUA+ or not) interact with rules and practices in the social world which cause them to consider the object of LGBTUA+ RSE in specific ways. These practices, and the origins of these practices, are interesting to this research meaning that Bourdieu's theoretical framework is useful in learning more about the object of LGBTUA+ RSE.

| |
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| Bourdieu's theories allow for the consideration of: |
| Attitudes and assumptions about LGBTUA+ RSE. |
| The way LGBTUA+ RSE is delivered and the resources that support its delivery. |
| Responses by individuals and groups towards LGBTUA+ delivery. |
| The structures in society that are set in place in relation to LGBTUA+ namely legislation, school structures and university structures (such as the research institution). |
| The rules that these structures follow which infuse with individual's attitudes and practices. |

Table 11 How Bourdieu's framework can be utilised

2.6 ii) Habitus

To begin an examination of *habitus* it was necessary to explore Bourdieu's (1984, 1986, 1996) seminal works. Following this, literature was identified which both critiqued the use of *habitus* and justified its inclusion in the research, despite the critique. *Habitus* was then investigated more specifically for its links to LGBTUA+ RSE. An additional search was conducted through the University of Birmingham's library search resulting in 302 findings using the terms *LGBT*, *habitus*, and *education*. From these 302 journals a limited number made any specific links between the key themes and *habitus* which are now explored.

2.6 iii) Habitus by Bourdieu

Habitus describes how society integrates and organises itself in social agents which create 'dispositions' causing social agents to believe, act or respond in ways central to social norms (Wacquant, 2005, p. 316). *Habitus* dispels the notion that theories should be separated by the focus on social worlds as 'constituting' or 'constituted' (Postone et al., 1995, p. 4), or rather, that phenomenology and structuralism are at a disconnect (Postone et al., 1995). Instead, Bourdieu recognises the importance of viewing both angles when examining the social world and that *habitus* is a response to the structural positioning of social agents (Husu, 2013). Subsequently, social agents can often respond within social fields based on their positioning in them and structural positioning is relevant to the consideration of *habitus* (Husu, 2013). Consequently, *habitus* can move across historic periods and can also be altered and influenced by changes in historic context. *Habitus*, therefore, is not fixed, but instead can alter based on historic or changeable circumstances (Navarro, 2006). As previously mentioned, there are significant changes in RSE (DfE, 2019) meaning that relationships and sex education in England is currently in a state of flux. This change period is interesting when considering *habitus* since, until now, heteronormative society has been privileged and SRE

(DfEE, 2000) did not choose to focus attention on LGBTUA+ in the same way that the RSE (DfE, 2019) guidance does. Considering this, *habitus* is the internalization (Bourdieu, 1993) of the LGBTUA+ RSE object, caused within the individual but based on their own attitudes, which have been influenced partially or significantly by the structures within the social world such as governmental legislation or school and university structural rules or expectations.

2.6 iv) Habitus critiqued

Habitus is a complex notion since it is simple to work with but can also be misunderstood (Reay, 2004) which allows the theory to be criticised as undefined (Thorpe, 2010) and this lack of clarity can be problematic (Calhoun, 1993). However, *habitus* recognises the subjectivity of individual agency combined with the objective truth that is formed by society's structuring under the dominant social order (Bourdieu, 1984). Fraser (2007) critiques Bourdieu's works as pessimistic however, for Costa and Murphy (2015) this provides a hopeful view towards power since it is open to change, which contrasts the arguably dismal representation of power provided by Foucault.

2.6 v) Habitus justified

Additional considerations for an appropriate theoretical framing included queer theory (Adams and Homan Jones, 2008; Hermann-Wilmarth and Bills, 2010), social justice leadership theory (Garza, 2008; Theoharis, 2008) and post-structural epistemology (Friere, 1972, 1974; Gannon, 2006). However, despite their challenge to the status quo and their interesting epistemologies, they were rejected due to their more nuanced approaches. For example, queer theory seeks to challenge heteronormativity and rejects binary attitudes towards sexual identity (Fetterman, 2020). This approach is relevant to this research and represents the perspectives and experiences of marginalised groups however, Bourdieu offers a more open perspective. This wider perspective allows the researcher to consider the implications of societal power and the distribution of this power across multiple and varied phenomenon, not simply the research's focus on LGBTUA+ issues. In utilising Bourdieu's frameworks, this research is open to wider issues that might emerge and influence the phenomenon.

2.6 vi) Fields

Fields (Bourdieu, 1984) are the social arenas in which social interactions and activities can take place and must be understood in conjunction with *habitus* (Bourdieu, 1993; Husu, 2013). They are complex and varied and experience their own power interactions and dominant orders (Beattie, 2018). English society can be identified as a *field*, as can a school or an ITE institution such as a university like the research institution. *Fields* are multidimensional in that they should be viewed as spaces in which individuals can be positioned and can position individuals and groups (Postone et al., 1995). *Fields* are formed from multiple characteristics namely the agents within them, the *fields*' own history, its own rules and patterns and the capital within the *field* (Postone et al., 1995). Capital in this sense refers to the social, cultural, and economic capital or force that forms power or control over the individuals within the *field* (Postone et al., 1995).

Cultural capital can form part of an individual's characteristics which then form their *habitus*. Cultural capital can be 'incorporated into dispositions (taste and lifestyle, for example), objectified (cultural goods own by an agent), or institutional (for instance, educational qualifications)' (Husu, 2013, p. 266). These differ from economic capital which is often about money and ownership (Husu, 2013) and although arguably money and ownership are concepts always relatable to power relations, economic capital is of less interest to this research than cultural capital.

Since cultural capital is always in a state of change, it is important to note that *fields* are not static (Husu, 2013), they can change because of the power dimensions within them or the changes in historical focus around them. This is an essential consideration since the LGBTUA+ RSE object is moving through a historic change in the *field* causing *fields* to view the object differently. Historically, school and university *fields* have not responded to LGBTUA+ RSE as SRE (DfEE, 2000) guidance did not demand it and neither has subsequent legislation until the publication of the RSE (DfE, 2019) guidance. The examination of the *field* therefore becomes an analytical tool (Husu, 2013) which allows the researcher ways to view the object from different perspectives and understand the complexities around the object. It is essential not simply to examine the object of LGBTUA+ RSE or recognise how it influences *habitus*, but to examine the *field* in which it resides.

2.6 vii) Fields critiqued

For Bourdieu (1984), if a social agent learns to interrogate a *field*, they can apply this same interrogation to other *fields* to interpret them. The interrogation leads to the unveiling of laws in *fields* and these laws regulate the function of the *field* (Wacquant, 1989). One critique of Bourdieu's works however, is that he has not conducted much 'systematic comparative or historical analysis that would indicate how – or indeed, whether – he would make critical distractions among epochs or types of societies or cultures' (Calhoun, 1993, p. 66). This research does not intend to address this critique since it is not focused on providing a systematic comparative of the RSE object however, it is necessary to recognise this critique and note where this research sits in the argument. This research sits as a starting point for research into trainees' attitudes into LGBTUA+ RSE in relation to this recent guidance (DfE, 2019) and future research could develop from this point and offer a more systematic and historical approach, but that is not the intention of this thesis.

Bourdieu was interested in the negotiations within a *field* and the negotiation of power which causes reproduction within the *field* (Calhoun, 1993). More specifically, Bourdieu (1977) was interested in reproduction within a *field* where reproduction itself was not the focus of the individuals or groups within the *field* but the consequence of repeated behaviours and patterns that caused reproduction without that being a conscious focus (Calhoun, 1993). Despite Bourdieu rejecting an objectivist outlook on *fields*, which would recognise these repeated behaviours and reproductions within *fields* simply as culture, his works do not provide systematic responses to societies and rules within *fields* (Calhoun, 1993). Although this lack of specificity is a critique of Bourdieu's works, Bourdieu does not state that he has answers for, and analyses of, all *fields* and instead this is the role of social science researchers, to take his tools and apply them to specific *fields* (Calhoun, 1993).

Additional criticism of Bourdieu's works is the notion that *fields* are recognised as places of reproduction but not places of revolution, change or possibility (Calhoun, 1993; Garnham and Williams, 1980). Calhoun (1993) argues that Bourdieu addresses this notion of reproduction-over-revolution when he notes that *fields* are arenas where change can take place. However, should social agents' habitus remain unchanged, it is difficult for the *field* to change which causes continued reproduction (Bourdieu, 1977). In this research, the introduction of the LGBTUA+ RSE (DfE, 2019) guidance does not mean that *fields* will automatically change the reproduction of heteronormativity but instead that social agents'

habitus must be considered and scrutinised by themselves for revolution to occur; otherwise, the reproduction of patterns in the field will remain unchanged.

2.6 viii) Fields justified

The *field* of education is in a constant struggle (Bourdieu, 2000). Regarding LGBTUA+ RSE, those who promote LGBTUA+ RSE in education struggle against those who put up barriers in the *field* to prevent the inclusion of the object. For school *fields*, this can often be a difficult situation since schools are notoriously heteronormative *fields* and the inclusion of LGBTUA+ RSE causes conflict and disruption. Universities, however, can be critical places that seek to disrupt heteronormativity if the institution is open to this concept and recognises its normative structures. Since the research institution utilises social justice as one of its core values, LGBTUA+ has been integrated more readily into the taught PGCE programme.

Fields are places where a ‘set of agents and institutions functions as a *field*’ (Bourdieu, 1996, p. 132). The agents in these *fields* then affect one another (Bourdieu, 1996) and as such these effects and the functions within the *fields* are relevant. The closer the agents are to one another, the more they influence one another and share common properties (Bourdieu, 1989; Husu, 2013) meaning the movement of trainees between the ‘school *field*’ and the ‘university *field*’ is interesting. In the research institution trainees are in contact with other trainees and with teacher-educators however, in schools they are in contact with children, teachers and parents. Their interaction with different social agents, with different *habitus*, in different *fields* is important to consider when examining LGBTUA+ RSE since these alternative *fields* and *habitus* provide different lenses through which to examine the object.

The social agents in different *fields* can influence the agents moving through them. Accordingly, these *fields* must be considered and trainees’ attitudes towards these *fields* are of relevance particularly since the position they choose to take can be influenced significantly by that *field* (Bourdieu, 1993). This notion is called position-taking (Bourdieu, 1993; Husu, 2013) and can help researchers to offer explanations for social agents’ responses and patterns within a *field*. Bourdieu’s framework explains the different identity movements and the positioning of members within them, for instance the responses and patterns of social agents within the feminist movement or the LGBT movement differ due to the specific movement or field (Husu, 2013). Therefore, position-taking (Bourdieu, 1993, Husu, 2013) determines the *field*’s structure due to the common interests of the social agents within it and these common interests can shift and change due to the dominant viewpoint within the *field*. For example,

the inclusion of LGBTUA+ RSE in the RSE (DfE, 2019) guidance from the English government, in the English education *field*, gives a more dominant voice than the encouraging voice of the teacher-educator in the research institution *field*.

2.6 viiii) Doxa

All *fields* are organised by their own specific rules which Bourdieu (1984) calls *doxa*. A field's *doxa* is often influenced by the *doxa* of other *fields* (Beattie, 2018), for instance the rules of wider English society influence the way schools and ITE institutions teach and the content they include. Heteronormative society has specific rules which privilege heterosexuals and these *doxa* become common place in school *fields* which then influence the *habitus* of social agents in those *fields*. *Fields*, therefore, are places where power is of significant interest since power is negotiated and different social agents and groups can contest power and alter *doxa* (Beattie, 2018; Thatcher et al., 2015). These alterations and negotiations are then influenced by both agency and power structures and are driven by *habitus* (Bourdieu, 1969). Individuals within a *field* behave differently due to their role or position in a field, combined with their *habitus* and the *doxa* that influences or governs the *field*.

Often *doxa* are perceived as truth since they provide the shared or common understanding held by social agents within *fields* (Bourdieu, 1996). Bourdieu (1996) explains this as the truth that represents the real and the believed worlds, whereby social agents perceive these two worlds as one and the same which provides them with truth (Bourdieu, 1984). *Doxa*, as truth, perpetuates the dominant social order since social agents learn the expectations within the *field* (Beattie, 2018).

2.6 x) Doxa critiqued

Fields and *doxa* are also unstable within historic context or changeable events and can be altered regularly by the power struggles within the *field*. The instability of *doxa* and *fields* leads to their critique. The notion that *habitus* alters due to the *field* that it encounters (Butler, 1999) and that these alterations are influenced by power relationships, means that school and university *doxa* are never stable and open to criticism as flimsy or unstable. This said, rules do not have to be stable and there is no reason that *doxa* must be fixed.

2.6 xi) Doxa justified

For Stahl (2015), Bourdieu's theories recognise the competition within a *field* and recognise negotiation within *fields* and *doxa* as a positive element meaning that *habitus* has the propensity for change. Change and a lack of static, are part of society (Bourdieu, 1969) and the constant struggle and movement within them is essential for positive change-making and the disruption of injustice. It can be further argued that the complexities of Bourdieu's theories, which recognise the interconnections between the subjective and the objective, do not simply mean that Bourdieu was unable to make these distinctions but instead the interrelations cause the complexity. Further these complexities have been empirically researched by Bourdieu to demonstrate their credibility (Navarro, 2006). Further, Bourdieu's theories allow for the exploration of where the break in a *field's doxa* originated and why the change has taken place now, based on societal arrangement (Calhoun, 1993). Analysis using Bourdieu's theories allows for the changes in cultures and the recognition of how the social structures change and might offer reasoning as to why they have changed.


2.7 Critical pedagogy, reflection, and reflexivity: tools to explore habitus, fields and doxa:

2.7 i) Critical pedagogy

To develop trainees' understanding of their own *habitus* and the *doxa* they follow in specific fields, it is important to develop their critical awareness. For Freire (1970), critical pedagogy is an essential tool in training teachers since it encourages teachers to recognise social injustices which is the first essential stage in Fraser's (2007) three-step social justice framework; *recognition, redistribution, and representation*. To recognise the injustices faced by LGBTUA+ individuals, Bourdieu, and Wacquant (1992) recommend *reflexivity* which also requires *reflection* (Dewey, 1933).

2.7 ii) Reflection

Reflection requires the consideration of beliefs or understanding in a continued way (Dewey, 1933). The belief or knowledge of something is not momentary but a persistent action and therefore *reflection* is a specific act of doing (Dewey, 1933). *Reflection* is active, it is not content with passivity but instead recognises the active thinking necessary to deeply consider one's habitual thinking (Sellars, 2017). For individual *habitus* to be interrogated, *reflection* is essential in its capacity to question assumptions, beliefs, or knowledge. It is vital in the



interrogation of truth and the recognition of trainees' epistemological assumptions and my own teacher-educator-researcher phenomenology which is unpicked (pp. 88). By interrupting the habitual thinking of individuals (Sellars, 2017), reflection requires social agents to consider the self (Pollard, 2014) and in-turn, what truths and assumptions make up the self. This not only requires the consideration of *habitus* (Bourdieu, 1986) but the *doxa* by which individuals come to behave, and the truths agents and society attach to these *doxa*.

2.7 iii) Reflexivity

Bourdieu recognises *reflection* as an essential tool for agents to interrogate *habitus* and *reflexivity* (Bourdieu and Wacquant, 1992). *Reflexivity* requires the social agent to reflect not just on the action but on the *doxa* that drive the action in a field. *Reflexivity* differs from reflection in that it allows agents the opportunity to examine their knowledge or truth which have manifested through experience. *Reflection* encourages agents to recognise their *habitus* and the *doxa* at play in *fields* whilst *reflexivity* requires the agent to recognise their *habitus* and critique it in a way that recognises their own relationship with knowledge or truth (Bourdieu and Wacquant, 1992). By critiquing *habitus* and the *doxa* that contribute to the perpetuation of the norms, values and power structures in *fields*, *reflexivity* allows for the self and social structures to be critiqued (Costa and Murphy, 2015).

Reflexivity is generally an internal dialogue through which the agent reflects on past and current experiences to examine their assumptions and attitudes towards something. This dialogue allows space for the agent to recognise their deeply held views but also provides opportunity for these assumptions to change (Bolton, 2010), meaning *reflexivity* is an essential tool when considering issues related to social justice teaching. It allows for the recognition of an agent's *habitus* and the *doxa* that provide rules for the *fields* they inhabit (Bourdieu, 1980, 1984, 1996). By examining their own social beliefs, social agents can make sense of the social world and the specific social *fields* that they inhabit (Bourdieu and Wacquant, 1992). *Habitus* combines agency and the social world (Bourdieu, 1980) and as such *reflexivity* provides the tool for the social agent to examine the self by looking inwardly alongside developing their understanding of the social *fields* they exist within (Costa and Murphy, 2015). Further they might recognise their criticality of these *fields*, their *doxa* and *habitus* by illuminating their repeated patterns in behaviour and assumptions of their agency and the social world.

To make the trainees' practice visible to them, they must first examine their own assumptions and the experiences from which these derive. To develop socially just practice and a deepened understanding of *habitus*, including their own, they must become critical and draw parallels between their practice and the shared truth of the social world and understand their positionality in this (Bourdieu, 1980) since this allows the explanation of social structure and the power sources within them (Navarro, 2006).

2.8 LGBTUA+ RSE: the problematic?

It is important to recognise that individuals are not bound to specific *fields* and instead move through *fields* whose grouping would be considered traditional in terms of their own characteristics (Spieldenner and Castro, 2010) such as a heterosexual individual in a gay bar (Rodriguez, 2003). In this circumstance, the heterosexual individual does not share the *field's* (the gay bar) normative qualities however, they understand the *doxa* and can successfully integrate into the *field* (Bourdieu, 1996). Considering this comparison, the same comparison could be drawn of the LGBTUA+ teacher or LGBTUA+ child/family member in the heteronormative primary school in England. In this instance the LGBTUA+ teacher, child or family member is aware of the heteronormative *doxa* expected in the school *field* and they understand that following this *doxa* will allow the individual to be successful in that *field*. Attention will now turn to a discussion on LGBTUA+ and Relationships and Sex Education Literature (RSE) literature of policy and practices and the complexities and problems within the literature.

2.8 (i) What is RSE (Relationships and Sex Education)?

RSE is a vital learning component for all children and young people (Bearinger et al., 2007; Duffy et al., 2013). It provides children and young people with the opportunity to learn about, and become responsible for, their own physical and emotional health (Goldman, 2010). Good RSE also provides children and young people with the opportunities to develop positive attitudes towards their own and others' relationships and sexual activity (Goldman, 2010).

In 1999, SRE was coined for the first time in the PSHE framework and indicated a response by the then Labour government in tackling teenage pregnancies outlined by the Social Exclusion report on teenage pregnancy (1999). SRE (Sex and Relationships Education) was a new phenomenon in English education, amalgamated with the biology-focused teaching previously utilised. In 2000, SRE guidance was published, and schools were expected to

teach sex and relationships education for the first time. A timeline from the SRE (DfEE, 2000) guidance to the current RSE (DfE, 2019) guidance is outlined in the flow diagram below (Figure 3):

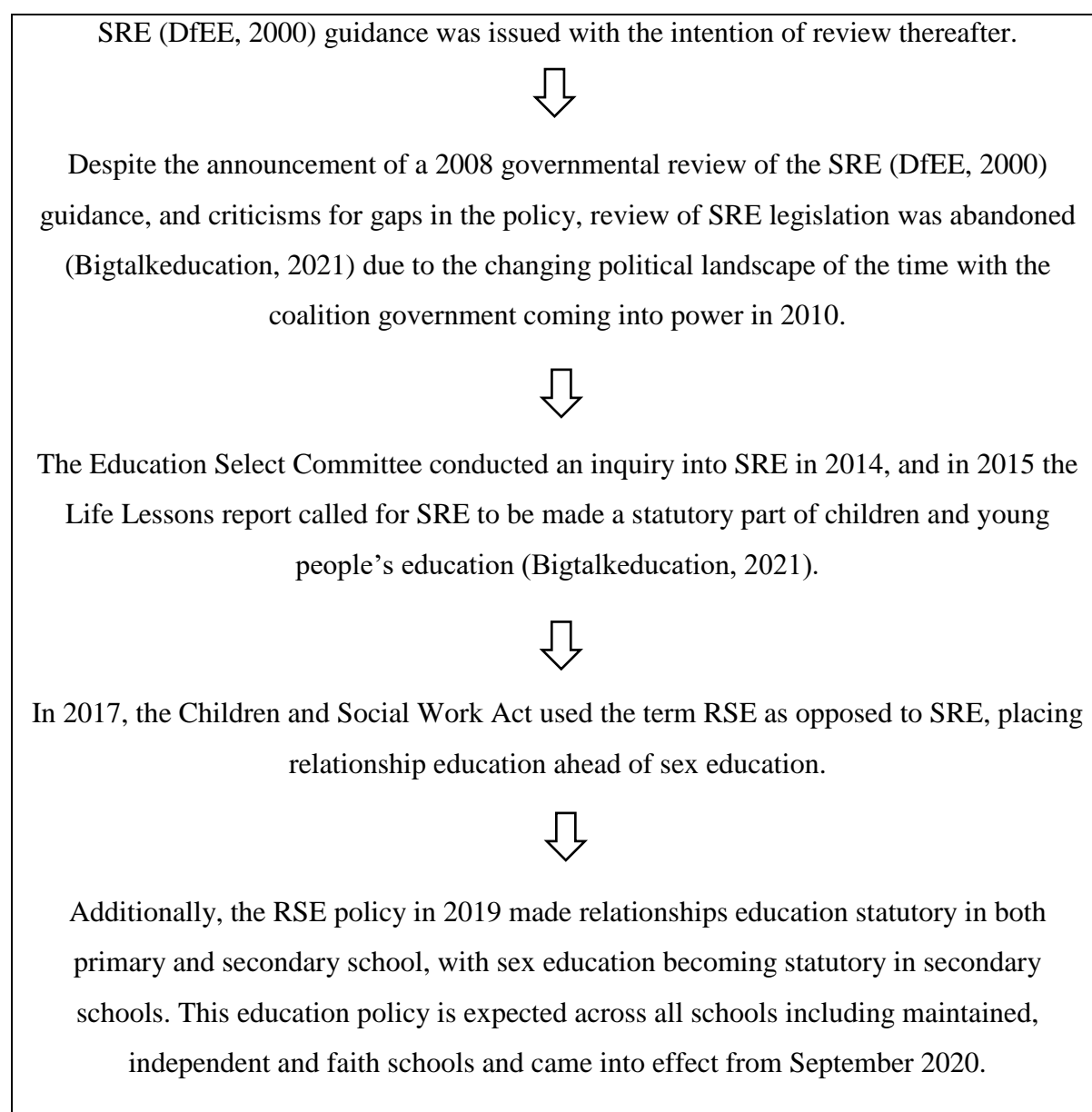


Figure 3 Flow diagram outlining the policy transition from SRE to RSE

2.8 ii) SRE and RSE

The SRE (DfEE, 2000) guidance recognised that good sex and relationships education enabled young people to make good decisions about their own lives. Of interest when considering this guidance is the focus by heteronormative society on preventing a heteronormative problem, namely teenage pregnancy. The objective of the guidance is to 'help and support young people through their physical, emotional and moral development. A


successful programme, firmly embedded in PSHE, will help young people learn to respect themselves and others and move with confidence from childhood through adolescence into adulthood’ (DfEE, 2000, p. 3). This objective is firmly rooted in heteronormativity since the guidance endorsed that ‘pupils should be taught about the nature and importance of marriage for family life and bringing up children’ (DfEE, 2000, p. 4). However, gay marriage was only legalised in 2014 and gay civil partnership in 2005. Although the SRE (2000) guidance goes on to reassure that positive relationships and home environments can be formed outside of marriage, it does not include specific reference to LGBTUA+ relationships and was organised and written for a heteronormative society. Table 12 compares the RSE (2019) guidance to the previous SRE (DfEE, 2000) guidance:

| RSE (DfE, 2019) | SRE (DfEE, 2000) |
|--|--|
| The change from sex and relationships education (SRE, 2000) to relationships and sex education (RSE, 2019) is significant because it places initial emphasis on the relationships education experienced by primary and secondary school children and young people. By leading with <i>relationships education</i> , RSE highlights the importance of children and young people learning about relationships and what constitutes a positive, healthy relationship (RSE, 2019) before then applying this knowledge and understanding to sexual relationships. Although this guidance recognises the importance of teaching safe sex, it recognises how important building positive relationships is in relation to safe sex. | The order of the language ‘sex and relationships education’ in the SRE (2000) guidance prioritises sex as the initial focus of the guidance. As SRE (2000) focused more intently on abstinence and safe-sex, the guidance placed a greater focus on sex meaning that relationships education was secondary. |
| The RSE (DfE, 2019) guidance will be reviewed every 3 years. | The SRE (DfEE, 2000) guidance was reviewed and replaced after 19 years. |
| The RSE (DfE, 2019) guidance recognises that parents have the right to withdraw their children from sex education in primary schools but not relationships or health education. It also recognises that parents can remove their children from secondary school sex education but would need to have a meeting with the headteacher about this. This meeting would provide the headteacher with the opportunity to share the schools’ policy in more detail. At the age of 16, all pupils can choose to access sex education regardless of their parents’ views. RSE (DfE, 2019) guidance outlines that schools should ensure that their policies meet the needs of both pupils and parents and that this policy reflects the community it serves. | SRE (DfEE, 2000) guidance recognised that parents could withdraw their children from any aspect of sex and relationships education. As with RSE (DfE, 2019), it outlined that schools should ensure that their policies met the needs of both pupils and parents and that this policy reflected the community it served. |
| RSE (DfE, 2019) was written in conjunction with the Equality Act (2010) and the Human Rights Act (1998). Further it suggests additional reading including Stonewall’s LGBT guidance on different | The SRE (DfEE, 2000) guidance was written with teenage pregnancy in mind which rose from the Social Exclusion Unit’s (1999) report on Teenage Pregnancy. |

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| families: https://www.stonewall.org.uk/get-involved/education/different-families-same-love | |
| RSE (DfE, 2019) does not focus on teenage pregnancy or abstaining from sex but focuses on staying safe and developing positive attitudes towards relationships ahead of sexual acts. | In relation to the focus on teenage pregnancy, the notion of abstaining from sexual activity and delaying sexual acts and respecting oneself was repeated often throughout the guidance (DfEE, 2000). |
| Relationships education is prioritised in the RSE (DfE, 2019) guidance as opposed to a focus on how babies are born. This biological factor does feature, and the guidance also discusses how this will feature in the Science National Curriculum too. | The SRE (DfEE, 2000) guidance focused on the need for pupils to know about puberty for boys and girls and how babies are born, in conjunction with the notion of having babies and avoiding teenage pregnancy. |
| In the RSE (DfE, 2019) there is a specific Lesbian, Gay, Bisexual and Transgender (LGBT) section covering half a page of a 55-page report. Additionally, challenging homophobia, recognising LGBT families and same-sex relationships, providing sex education for children regardless of sexual orientation and gender identity and asking teachers to ensure LGBT lessons are not simply one-off but lessons embedded and integrated throughout relationships and sex education are discussed. There is a significant focus on ensuring that the needs of all pupils are met and that this is achieved with a focus on equality and respect (DfE, 2019). The RSE (DfE, 2019) guidance specifically acknowledges the needs for schools to design policies in-line with the Equality Act (2010) which recognises sexual orientation and gender reassignment under the protected characteristics. Further, the guidance expects all pupils to have been taught LGBT as part of the curriculum, without exception. | Despite recognition in this research that SRE (DfEE, 2000) focused on the promotion of heteronormative education, it is essential to note that it did include a section entitled <i>Sexual Identity and sexual orientation</i> . It recognised that all young people needed to feel that SRE met their needs and that teachers should have been able to respond sensitively to sexuality discussions (DfEE, 2000). This said, of a 34-page report, this section only filled half a page in total, over pages 12 and 13. The limited content in this report treats sexuality and LGBTUA+ education as a 'bolt on' to the largely heteronormative guidance. |
| The RSE (DfE, 2019) recognises that current issues such as 'homophobia and gender stereotypes' are discussed openly in schools and that schools should 'take positive action to build a culture where these are not tolerated, and any occurrences are identified and tackled' (DfE, 2019, p. 14). Further, 'staff have an important role to play in modelling positive behaviours. School pastoral and behaviour policies should support all pupils' (DfE, 2019, p. 14). This provides an interesting and socially just approach, requiring schools to act against discrimination. | There is no reference to homophobia in the SRE (DfEE, 2000) guidance or whether schools should be tackling homophobia. |

Table 12 A comparison of RSE (DfE, 2019) and SRE (DfEE, 2000) guidance

Based on the table above it is essential to note that trainees who range from the age of 21 (when they can access the postgraduate course) to 39 years old would have received SRE (DfEE, 2000) teaching. Any trainee above the age of 39 years old would not have received relationships and sex education in formal state education at all unless their school specifically chose to include some in the curriculum and no trainees would have learned under the new RSE (DfE, 2019). For most trainees then, heteronormative educational ideals were reinforced



through the SRE (DfEE, 2000) guidance at the primary school level whereby ‘both boys and girls know about puberty and how a baby is born – as set out in Key Stages 1 and 2 of the National Science Curriculum’ (DfEE, 2000, p. 9). Firstly, this recognised that sex between boys and girls led to the production of babies which is a heteronormative concept about the conception of babies and is a narrow view considering the forming of LGBTUA+ families. The use of the language ‘both boys and girls’ (DfEE, 2000, p. 9) does not leave room for individuals who do not identify as boys or girls. Additionally, the use of babies is problematic because this guidance focuses on the biological and sexual production of babies as opposed to the emotional factors involved with having a baby.

Conversely, the RSE (DfE, 2019) guidance recognises that families can come in different forms and specifically refers to LGBT parents. It recognises that teachers and schools should work to ensure that there are no stigmas attached to children based on their family dynamics and that all children should learn to understand that families might look different from their own, but these are still valid. Further it recognises that marriage is the joining together and formal commitment of two people, not simply a man and a woman. Teaching about relationships therefore is central to RSE (DfE, 2019). The guidance recognises that relationships education is imperative from a young age which provides the government’s reasoning for making relationships education statutory for both primary and secondary aged pupils. The RSE (DfE, 2019) guidance also requires relationships education to ensure that pupils learn about the features of relationships and what makes a positive and negative relationship.

Regarding sex education in secondary schools, the RSE (DfE, 2019) guidance recognises that all pupils should see themselves in the education sessions and discussions regardless of sexual orientation or gender identity. ‘When teaching about these topics, it must be recognised that young people may be discovering or understanding their sexual orientation or gender identity. There should be an equal opportunity to explore the features of stable and healthy same-sex relationships’ (DfE, 2019, p. 26). This is a positive message and is relevant for LGB individuals however, it does exclude trans individuals who are not always covered by the term same-sex relationship depending on their relationship dynamic. Further, other groups from the LGBTUA+ acronym such as those who identify as asexual are not represented in this section of the guidance.

2.8 iii) RSE and The Human Rights Act (1998)

The RSE (DfE, 2019) guidance was also written in conjunction with the Human Rights Act (1998). The relevant sections of the Human Rights Act are now outlined in Table 13 below:

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| <p><i>Human Rights Act (1998) Protocol 1, Article 2 protects an individual's right to an effective education.</i></p> <p>Parents have the right to ensure that their religious beliefs and philosophies are being respected during their children's education however, this is not absolute if an education authority recognises that there are sound and objective reasons for moving away from this and providing more diverse world views.</p> |
| <p><i>Human Rights Act (1998) Article 9 protects an individual's right to freedom of thought, belief, and religion.</i></p> <p>Individuals have the right to have a religion or no religion and have the right to act on these beliefs by taking part in celebration, wearing religious clothing, and discussing their beliefs amongst other rights. This right however can be restricted by an authority if it infringes on the rights and freedoms of others and in these circumstances the authority must demonstrate that the action to restrict is lawful and necessary.</p> |
| <p><i>Human Rights Act (1998) Article 10 protects an individual's right to hold their own opinions.</i></p> <p>Individuals and groups are entitled to hold their own opinions and to express these privately or publicly without government interference. Public demonstration is one example of expressing and sharing these opinions publicly. As with Article 9, this can be restricted if the opinions and expressions are demonstrated by public authorities to be unlawful.</p> |
| <p><i>Human Rights Act (1998) Article 11 protects an individual's right to protest by holding meeting and demonstrations with others.</i></p> <p>In conjunction with Article 10 which protects individual's rights to hold their own opinions, individuals and groups can demonstrate these opinions by expressing them in meetings and through public protest. Again, this right can be restricted if the authority can demonstrate that the protest or meeting is unlawful to protect the rights and freedoms of others.</p> |
| <p><i>Human Rights Act (1998) Article 12 protects an individual's right to marry.</i></p> <p>This right recognises individuals' rights to marry and although it recognises the rights of men and women to marry, this extends to transsexual people in accordance with The European Court of Human Rights ruling in 2002 and the Gender Recognition Act, 2004.</p> |
| <p><i>Article 14 requires all rights and freedoms in the Human Rights Act (1998) be protected and applied without discrimination.</i></p> <p>Discrimination occurs when:</p> <ul style="list-style-type: none">• An individual or group are treated in a lesser way than another individual/group in a similar circumstance.• Or when an individual/group is treated the same as another individual/group when their circumstances are different. <p>The Human Rights Act (1998) protects individuals/groups from discrimination in relation to: 'sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status' (Human Rights Act, 1998b, p. 1) and further 'sexual orientation, illegitimacy, marital status, trade union membership, transsexual status and imprisonment' (ibid) alongside 'age or disability' (ibid).</p> |

Table 13 Relevant articles from the Human Rights Act (1998)

2.8 iv) UNESCO

In addition to the English RSE (DfE, 2019) guidance, the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2009) approves the teaching of RSE in primary and secondary schools globally. The UNESCO designed the international cultural statistical framework tool to evaluate the social and economic contributions of culture. The framework was designed to support countries globally to ‘build their own cultural framework by selecting the major domains that form part of their cultural statistics’ (UNESCO, 2009, p. 11) particularly since using shared definitions allows for comparable data between countries. The UNESCO recognised ‘that culture influences people’s behaviour, their contribution to the process of economic development, their social development and their well-being (UNESCO, 1995)’ (UNESCO, 2009, p. 11). The UNESCO has designed a revised version of its International Guidance on sexuality education (UNESCO, 2018). UNESCO’s (2018) guidance is based within a framework of human rights and gender equality:

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| UNESCO’s (2018, p. 17) guidance recognises the complexity of the term sexuality since it ‘includes biological, social, psychological, spiritual, religious, political, legal, historic, ethical and cultural dimensions that evolve over a lifespan’. Furthermore, ‘sexuality’ means different things in different languages and cultures (UNESCO, 2018). Sexuality relates to individuals’ personal and sexual relationships, and it is also a social construct formed within ‘beliefs, practices, behaviours, and identities’ (UNESCO, 2018, p.17). |
| Sexuality is inextricably linked to power and the notion of controlling one’s own body (UNESCO, 2018). Since power is linked closely with society, society can influence sexuality and the perception of control over one’s body. Society accepts some behaviours and might recognise these as normative, whilst it also rejects other behaviours. |
| ‘Education is a major tool for promoting sexual well-being and preparing children and young people for healthy and responsible relationships at the different stages of their lives’ (UNESCO, 2018, p. 17). |
| UNESCO (2018) recognises how relationships and sex education can include content on broader factors and areas of relationships ‘such as gender and power inequalities, socio-economic factors, race, HIV status, disability, sexual orientation and gender identity (UNESCO, 2018, p. 18) |
| UNESCO (2018) recognises and promotes the notion that individuals have the right to choose how to form intimate and sexual relationships and that they have the right to choose who to form these with. It also critiques abstinence-only programmes as potentially harmful to young people’s sexual, and possibly physical, health (UNESCO, 2018). |
| The UNESCO (2018) guidance also recognises that traditionally teachers have directed students to learn and have taken an active role in the learning process whilst students have taken a passive role. However, over recent decades a greater emphasis has been placed on students being involved in the learning process and encouraged to construct their own understanding in relation to their own lived experiences (UNESCO, 2018). This approach therefore is in keeping with the social justice approach in this research. |
| UNESCO (2018) recognises that there are many restrictions placed on LGBTI individuals across the world which range from discrimination to persecution. Discrimination and persecution can influence LGBTI individuals of any age from children to adults. |

Table 14 UNESCO’s guidance on sexuality education

These global documents demonstrate the international focus on RSE and the importance of this education for global countries, not simply England. They also demonstrate the importance of research in this current and ever-changing area of education from a macro perspective.

2.9 Themes arising from LGBTUA+ RSE literature

Specific policy and national and international guidance have been explored in the literature review. Now relevant academic literature is examined for any common themes that have emerged, which include:

- Silencing
- Normativity and RSE
- Parental attitudes
- Religion
- Fear.

2.9 i) The inclusion of LGBTUA+ in new RSE (2019) guidance

Since the inclusion of the RSE (2019) policy in England, teaching should be inclusive of LGBTUA+ RSE despite the historic precedent that schools are predominantly heteronormative *fields* (Allen, 2005; Lee, 2019). As outlined, prior to the recent RSE (2019) guidance, schools' RSE generally covered heterosexual SRE (DfEE, 2000; Fine & McClelland, 2006). The *doxa* therefore was for all social agents in schools, whether teacher or student, to comply with the heteronormative rules to be successful. Consequently, LGBTQ and young people were isolated from good RSE teaching (Gowen and Winges-Yanez, 2014) and were marginalised from the normative *field*.

2.9 ii) How the inclusion of LGBTUA+ RSE alters normativity

Bourdieu's theories however allow for change, meaning that pre-existing notions can be developed or overhauled. Should there be a significant change in societal thinking with the inclusion of LGBTUA+ in the RSE (2019) guidance, then new *doxa* can be implemented into the *field*. Social agents can negotiate and the heteronormative *field*, where heterosexuals are privileged, has the propensity to change. Furthermore, if the *field* and *doxa* change, social agents' *habitus* can change (Bourdieu, 1986). For heterosexuals privileged by the heteronormative *field* in the school, new *doxa* can provide the catalyst for reflection and *reflexivity* and the altering of *habitus* whereby the heterosexual might recognise their privilege and the isolation of non-heterosexual peers. Likewise, non-heterosexual individuals might recognise their silencing (Jivraj and de Jong, 2011; Fahie, 2016) and the consequences silencing means for themselves and the perpetuation of the heteronormative *field*.

2.9 iii) Critique of LGBTUA+ education and LGBTUA+ RSE literature

The literature examined below considers current, relationships education through the lens of LGBTUA+, and critiques the most relevant LGBTUA+ educational research to answer the research questions.

Based on the opposition to LGBTUA+ education, governments and policy makers across the globe (Gegenfurtner and Gebhardt, 2017) must consider the inclusion of LGBTUA+ RSE and when and how it should be implemented in schools. Gegenfurtner and Gebhardt (2017), provided a systematic literature review examining literature from across the globe in response to African, American, Asian and European policy-making. Their literature review examines multiple forms of literature including policy documentation and academic literature and recognises that RSE is in a general state of change. Further it recognises that LGBTUA+ education is controversial and regularly encounters opposition. The general themes arising from the literature in relation to opposition to LGBTUA+ RSE are that '(a) children who learn about LGBT issues in school will engage in same-sex practices or even become homosexual, bisexual, or trans* themselves; (b) schools force a particular view on children that stands in contrast to the heteronormative, religious, and/or political views of parents; and (c) teachers act as role models and change the sexual orientation and gender identity of their students' (Gegenfurtner and Gebhardt, 2017, p. 215).


Gegenfurtner and Gebhardt's (2017) literature review aimed to offer evidence-based responses to the three areas outlined above. Genetics research, psychological and sociological research followed by action research and ethnography were all examined. The literature review sought to challenge the misconceptions identified in these oppositional arguments and demonstrate that schools could create safe and inclusive environments for their LGBTUA+ students. Through examining this variety of literature and triangulating methodologies Gegenfurtner and Gebhardt's (2017) literature review sought to provide robust evidence and expose the oppositional arguments which, although interesting and relevant to this thesis, did not provide any significant forms of challenge which, as a socially just piece of research, this thesis aims to provide.

For Wilder (2018), early and effective Relationships and Sex Education (RSE) can support children with making safe, healthy and positive decisions about their relationships. It also supports children and young people to be more aware of, and supportive of, other individuals whose gender or sexuality differs from their own (Berelowitz et al., 2013; Cullen and Sandy,

2009; Department of Health [DoH], 2013; Macdonald, 2009, Wilder, 2019). Children's attitudes and relationships with each other are recognised to be gendered and sexualised before they leave primary school (Gutman and Brown, 2008; Renold, 2000; Ringrose et al., 2012). These attitudes towards gender and sexualisation, without appropriate RSE, can lead to harmful, negative and oppressive attitudes by some groups towards others (Wilder, 2018), for example, sexist bullying, homophobia or transphobia.

Although these problems are recognised, Wilder's (2018) research, as is common amongst the research located in the literature search of '*LGBT Relationships and Sex Education*', provides little direct focus on the object of LGBTUA+ RSE. Wilder's (2018) research which examined the decision-making about sex and relationships education in English primary schools, considered several factors outlined in this thesis. Wilder (2018) utilised a social constructivist approach to explore how head teachers and other teaching staff's knowledge was constructed and how they made decisions about what RSE looked like and how it should be taught. In the three schools sampled, policy-making derived from commercially available curriculum packages and the knowledge and opinions of staff members, meaning that staff histories, assumptions and attitudes influenced the content that was delivered and how and when RSE was taught. Wilder (2018) concluded that schools require well trained staff to teach RSE and that staff require ongoing support and training to develop their knowledge and understanding of RSE to teach it effectively.

In Wilder's (2018) research a participant explained their lack of awareness regarding the teaching of LGBTUA+ content in RSE lessons. The participant recognised that their school RSE scheme incorporated LGBT content meaning, as they perceived it, that the government must expect LGBT inclusion due to its presence in the scheme. Wilder's (2018) research focused on what head teachers and teachers' knowledge of RSE was and how they perceived the subject should be taught. Consequently, Wilder (2018) focused on participant's generation of knowledge, rather than through an LGBTUA+ RSE lens. Since this thesis is concerned with the notion that LGBTUA+ RSE might not be taught if teachers have limited awareness of the requirement of LGBTUA+ RSE teaching, a participant's lack of understanding regarding their obligation to include LGBTUA+ RSE could lead to a lack of inclusion in the primary school classroom. Consequently, unless LGBTUA+ education is at the fore of a researcher's mind, there might be missed opportunities to address or challenge problematic attitudes or responses to LGBTUA+ education, as is outlined in Wilder's (2018) research.



For Sauntson (2020), the concern here lies in the potential ‘re-silencing’ of an area of teaching that was silenced for so long due to limited policy guidance through the SRE (2000) and anti-LGBTUA+ teaching through Section 28 (1998). Sauntson (2020) recognised the changes in the new RSE (2019) guidance in direct response to the inclusion of LGBTUA+ education, compared to its SRE (2000) predecessor. By conducting ‘a discourse analysis of the language of pro-and anti-LGBTQ+ inclusion in the relations and sex education guidance for schools in England’ (Sauntson, 2020, p. 1), Sauntson examined the conflicts between the language of ‘democracy’ and ‘equality’ by examining the publicly accessible video recordings of the protests outside multiple primary schools in Birmingham (including Parkfield Community Primary School and Anderton Primary School). Sauntson (2020) compared the language used by the protest groups against the language used by other UK groups in support of LGBTQ+ inclusive practice in RSE. Although relevant in exploring the discourses surrounding the object of LGBTUA+ RSE, with a particular focus on the language linked to ‘democracy’ and ‘equality’, Sauntson’s (2020) research does not aim to challenge the negative, offensive or homophobic language used but more specifically provide a snapshot of the British political climate. This thesis however, recognises the importance of examining the attitudes and assumptions of specific groups and with a social justice focus in mind (see Chapter 2.1, p. 33), it attempts to move beyond recognition and towards challenging fear of teaching LGBTUA+ RSE.

Considering active, socially just LGBTUA+ education research, Donahue (2007) conducted a piece of action research which examined the matching of lesbian and gay student teachers with other lesbian and gay teachers to help student teachers navigate homophobia, sexual identities and sharing their sexual orientations in schools. Critically, Donahue (2007) noted the difficulty for both teachers and student teachers to negotiate their identities as teachers and lesbian or gay individuals in heteronormative environments. Whilst Berry (2018) recognises that LGBT bullying negatively impacts students, educators and staff. He also notes that LGBT young people also resist discrimination, harassment and homo/transphobia. Bullying in this respect, recognises the victimisation and harassment delivered towards students in a repeated way due to a specific characteristic. Berry (2018) recognises bullying therefore as reliant on a power imbalance which recognises the importance of engaging with theories that interrogate power, hence the inclusion of Bourdieu (1986) in the literature (2.6) and data analysis (4.2-4.6) chapters of this thesis.

Finally, Kitching's (2022) research analysed public conflicts related to school policies that sought to include, and advance, LGBT equality. Kitching (2022) focused on conflicts where Muslim and secular Christians protested outside Birmingham schools. Similarly to Sauntson (2020), Kitching (2022) examined publically available materials related to the protests outside Birmingham schools in England but instead of analysing video recordings, Kitching (2022) used thematic analysis to examine 149 newspaper articles. Kitching (2022, p. 1) concluded that LGBT identities were framed by newspapers as 'beliefs' that individuals should keep private or share publically and argued that public discourse should challenge 'queer/Muslim and secular/religious dichotomies' and refuse secularisms. Kitching's (2022, p. 2) research, as with other authors (Khan, 2021; Mac, Ghail and Haywood, 2021; Vincent, 2020), recognised that 'public and political representations of the Birmingham case fabricated a dichotomy of British LGBT-inclusive vs. Muslim community values'. The notion, that LGBT inclusivity and Muslim community values are opposed, is recognised by the literature in Chapter 2.9 viii and the responses provided by participants in Chapter 4.5.

Although this is not an exhaustive list of all LGBTUA+ education and LGBTUA+ RSE research, the discussion above identifies some relevant areas for deeper consideration below.

2.9 iv) Silencing LGBTUA+ teachers

Following on from Sauntson's (2020) research which recognised the 're-silencing of LGBTUA+ RSE, an explanation of the 'silencing' of LGBTUA+ teachers is provided below.

Institutionalised heteronormativity describes the way LGBT is silenced in schools (Lee, 2019). Nixon and Givens (2004) and Connell (2015) recognise that LGB teachers often hide their sexuality. LGB teachers in their research were not fearful of losing their jobs in schools in Ireland since they felt these were protected however, the existence of Section 37 prevented them from feeling open to sharing their sexuality in a school environment. Section 37 in the Irish Employment Equality Act (1998) meant workplace freedom from discrimination or harassment, but it did not support teachers in being open about their sexuality. Their fears were linked to being 'outed' and the negative implications of being openly homosexual in relation to their career trajectory (Fahie, 2016). Fahie (2016, p. 395) recognises this as 'self-censorship' whereby LGB teachers attempt to protect themselves from the threat of physical or verbal harassment or discrimination.

Since heteronormativity is rarely contested (Butler, 1990; Fahie, 2016), it becomes the assumed, uncontested norm for most people. The concern therefore is that non-heterosexuals then become outsiders which further reinforces oppressive discourse and silencing (Fahie, 2016). Schools perpetuate power structures (DePalma and Atkinson, 2009) and heteronormativity as the assumed normative context (Neary, 2012; Fahie, 2016), which defines the *doxa* (Bourdieu, 1986) prescribed by the dominant group (DePalma and Jennett, 2010). This *doxa* provides the voice for the dominant groups and quietens the voice of the marginalised. As previously noted, until the recent changes in the RSE (DfE, 2019) guidance, schools have taught heteronormativity explicitly through the curriculum, specifically considering the previous SRE curriculum (DfEE, 2000) which required the focus on teenage pregnancy. Further, schools teach heteronormativity implicitly through the values promoted by the school (Khayatt, 2006) and these explicit and implicit contexts are recognised on a micro level in England and a macro level, internationally (Buston & Hart, 2001; Epstein, 1994; Herek, 2004; Lundin, 2016). More specifically, ‘International studies have consistently highlighted the difficulties experienced by lesbian, gay and bisexual teachers from around the world as they attempt to negotiate their personal and professional identities within the context of an often-hostile work environment (Connell, 2015; Endo et al., 2010; Gust, 2007; Irwin, 2002; Piper and Sikes, 2010; Rudoe, 2010)’ (Fahie, 2016, p. 395).

2.9 v) How altering normativity and including LGBTUA+ RSE influences teachers

Understandably, teachers are concerned about introducing sexuality into the classroom (Allan et al., 2008; Walker and Milton, 2006). There are numerous reasons that teachers are concerned with teaching RSE (Johnson et al., 2014) which include teacher under-confidence (Goldman, 2010; Stonewall, 2018), making mistakes in terms of vocabulary or information, and the consequences of these mistakes (Ollis, 2005). Furthermore, parents significantly influence teacher’s confidence in RSE (Johnson et al., 2014) and can cause fear amongst teachers (Allan et al., 2008). As with making mistakes (Ollis, 2005), teachers can fear the repercussions of parental anger at their teaching (Allan et al., 2008). For trainees, parental anger, and protests about LGBTUA+ RSE are understandable since they became a tangible reality in 2019 in relation to the *No Outsiders Project* (DePalma and Atkinson, 2009). Consequently, the altering of heteronormativity in the classroom by including LGBTUA+ RSE can be intimidating for teachers, causing fear at the threat of opposition or consequences linked to mistake-making.

2.9 vi) The implications of the *No Outsiders Project*

The project and the school opposition have been explained in detail in Chapter 1, however, it was essential to include this information within the literature review to recognise the *No Outsiders Project* for its relevance in building a rounded picture of LGBTUA+ RSE in schools at present. Additional information has been provided in Appendix 1.

2.9 vi) Parental attitudes towards LGBTUA+ RSE

Understanding about our sexuality is vital since it forms part of our identity (Oerton and Bowen, 2014) and it is a teacher's responsibility to support children and young people to develop their identity (Aggleton et al., 2000). However, Payne and Smith's (2014) research from the US recognises that LGBTUA+ RSE is limited in its coverage compared to its heteronormative counterpart, which is a similar pattern in English schools (Cassidy, 2014; Schools Out, 2019). For parents and many school staff, sexuality is a difficult subject to discuss and to consider as part of the school curriculum (Gunn, 2011). Beyond mere sexuality is the concept that some sexualities are not considered normative (Payne and Smith, 2014). Considering this, if sexualities are to be discussed at all in a heteronormative institution like a school, then the *doxa* not only support the privilege of the heterosexual but silence the sexuality of the homosexual. Furthermore, if discussing sexuality is difficult for teachers and parents and the discussion of homosexuality as non-heteronormative is more difficult, fear of the non-normative is arguably inevitable.

Some parents and stakeholders in schools, including staff and governors, might perceive children as too young or innocent to learn about LGBTUA+ content since recognition of sexual identity has uncomfortable links with sexual acts (DePalma and Jennett, 2010). Social agents can feel discomfort therefore when making this questionable link particularly when they cannot detach the notion of sexuality from a sexual act (Allen et al., 2014). This notion might provide the reasoning for the RSE (DfE, 2019) guidance stating that primary schools can deliver what they perceive as age-appropriate relationships education as opposed to compulsory LGBTUA+ RSE.

In the SRE (DfEE, 2000) guidance, a great emphasis was placed on parental involvement. Schools were encouraged to engage parents in the development and review of their policies. The OFSTED Inspection framework in 2000 also assessed schools for their partnerships with parents and how well they integrated parents into their SRE (DfEE, 2000) programmes. The

guidance also recognised that ‘Sexual orientation and what is taught in schools is an area of concern for some parents’ (DfEE, 2000, p. 13) and advised that schools should be able to reassure parents about the content of their SRE programme. Parents were able to withdraw their children from all or some of their children’s school SRE programme (DfEE, 2000) which differs entirely from the new RSE (2019) guidance.

The RSE (DfE, 2019) guidance also recognises that schools should work closely with parents/guardians when planning and teaching RSE in primary and secondary schools. The guidance requires clear communication for parents to be aware of their rights to withdraw their children and believes that this clarity and openness will ensure confidence in the curriculum (DfE, 2019, p.17). Furthermore, the guidance recognises that many schools build good relationships with parents by inviting parents/guardians into school to discuss the lesson content and asking any questions they might have. This allows parents a voice and interestingly provides the opposite of silencing by bringing conversation and clarity to the fore to illuminate RSE.

2.9 viii) Religious attitudes towards LGBTUA+ RSE

In relation to the protests outside Parkfield Community Primary School, media sources recognised the disapproval as religious opposition towards LGBTUA+ content (BBCb, 2019). Following a high court ruling, after months of protests, the demonstrations were identified as unlawful (BBCb, 2019). The ruling, however, was recognised to be a consequence of the threatening nature of some protestors who became involved in the protest and presented extreme ideologies (PinkNews, 2019) as opposed to the suggested hostility towards LGBTUA+ programme materials (BBCb, 2019). Although Articles 9, 10, 11 in the Human Rights Act (1998) protect individuals’ rights of religious freedom, the right to hold their own opinion and the right to protest holding a demonstration, respectively, they also require lawful intervention when these rights infringe on the rights and freedoms of others. Consequently, the intervention of the high court recognised that opposition by protestors was unlawful and discriminatory. Furthermore, Ofsted reinforced the RSE (2019) guidance and endorsed the notion that primary school children should learn about same-sex relationships to increase their understanding of diversity in society (BBCb, 2019; Schools Out, 2019).

The RSE (DfE, 2019, p.12-13) guidance requests that all schools ensure that the religious backgrounds of children and young people are considered when content and topics are designed and delivered. Religion, sexuality, and gender reassignment are all recognised by

the Equality Act (2010) as protected characteristics, and all must be safeguarded.

Additionally, the guidance recognises that schools of faith persuasions must teach about relationships education, but they may teach faith perspectives in their relationship education (DfE, 2019). This said, the guidance also requires schools to ensure that balanced debates take place particularly regarding contentious content (DfE, 2019).

2.9 viiii) Religious attitudes towards LGBTUA+ teachers

Literature referring to specific religions namely Islam and Catholicism are discussed in more detail in Appendix 2. The teaching of LGBTUA+ issues in faith schools as problematic is a common theme in the literature (Connell, 2015; Fahie, 2016; Nixon and Givens, 2004).

Fahie's research in Ireland recognises the Roman Catholic Church's perspective on homosexuality as 'intrinsically disordered' (Fahie, 2016, p. 393). Fahie (2016, p. 393) recognises that 'LGB teachers' professional identity is often (in)formed by fear as well as perceived, or actual harassment, bullying and overt discrimination'. It is interesting to note here the relationship between the personal identification of LGB and the professional identity of the teacher and how these influence one another. For LGB teachers, there is a threat of harassment. Harassment does not have to have occurred for an LGBTUA+ teacher to be fearful of it. The mere notion that harassment could occur or encounter an LGBTUA+ teacher, is enough to cause fear to exist.

Despite religion, sexual orientation and gender reassignment featuring as protected characteristics under the Equality Act (2010), there are still significant divisions between the balancing of LGB teachers and students' rights to be open about their sexuality in schools and the rights of the religious institution to protect its religious views on LGT (Fahie, 2016). The protection of these religious views or other heteronormative views has the potential to develop into homophobia which was demonstrated by some at Parkfield Community School according to media sources (Pinknews 2019). Khayatt (2006) recognises homophobia as more than simply discrimination, but altogether more concerning as a phobia, whereby a phobia is 'an extreme fear of an object or situation characterized by avoidance strategies, in which anxiety arising from conflict in the inner-world of the psyche is displaced on to an external object or situation, which then stands in for the original' (Khayatt, 2006). Since 'homophobia is about hatred and fear' (Khayatt, 2006, p. 136), of concern is the notion that LGB students and teachers in school *fields* feel a sense of fear since they are not heteronormative and therefore do not comply with the norms and doxa of the dominant social

groups. Furthermore, this threat of fear, also leads to LGB students and teachers feeling unsafe (Nixon and Givens, 2004; Fahie, 2016).

2.10 Fear

It could be argued that fear pervades LGBTUA+ literature and this notion is now discussed.

2.10 i) The ‘legacy of fear’ – Section 28

In England, arguably there remains a ‘legacy of fear’ from Section 28 (1998) which is the government legislation prohibiting schools and local authorities from promoting homosexuality (Cassidy, 2014, p. 1). Section 28 was abolished in 2003 (Lee, 2019) however, it is reasonable to assume that there are still numerous teachers in employment who taught whilst this legislation was in place and trainees in training institutions who were schooled at the same time. In the 18 years that have passed since this legislation was terminated, it is interesting to consider how many of the teachers who remain, have experienced continuing professional development (CPD) in relation to the inclusion and teaching of LGBTUA+ RSE. It should also be considered how easily mindsets can shift from taking a prohibitive, to an inclusive, stance. Furthermore, many trainees would have been schooled during those prohibition years and although we cannot speculate, it is interesting to note whether their education on LGBTUA+ RSE was lacking due to Section 28.

2.10 ii) Fear and LGBTUA+ teaching

The ‘legacy of fear’ (Cassidy, 2014, p. 1) remaining from Section 28 (1998) is a common thread that runs through much LGBTUA+ literature (Cassidy, 2014; DePalma and Atkinson, 2009; Hooker, 2018; Khayatt, 2006; Payne and Smith, 2014). *Fear* also features, as a common theme, through discussions and reports in popular literature (Cassidy, 2014). Cassidy (2014) a reporter for *The Independent* interviewed an LGBT schools’ advisor, Barnes, who explained her interaction with a teacher preparing to teach LGBT content:

“She'd convinced herself there was going to be a backlash from the kids, parents and the community about it. She was so relieved. But it's never about the kids. Kids know about LGBT people. It is about our fear as teachers.” (Barnes, 2014, p. 1)

Interestingly, these fears around backlash from parents and the community were not founded on the experiences of the teachers from the Parkfield Community Primary School protests

since these occurred five years later in 2019. These fears were based on the *potential* backlash from parents and community members which then became lived experience for teachers like Moffat in 2019.


In Hooker's (2018, p. 63) research, LGBTUA+ educators felt 'fear of being fired, fear of entering the teaching profession, fear of being outed and facing harassment and isolation, and fear of undermining authenticity'. The challenge for LGBTUA+ educators in schools, is the complexity in merging their sexual identity with their professional identity; a challenge not faced by their heterosexual colleagues (DePalma & Atkinson, 2009; Hooker, 2018). Since fear is a recurring theme in LGBTUA+ literature (Cassidy, 2014; DePalma and Atkinson, 2009; Payne and Smith, 2014) it is now conceptualised.

2.10 iii) Conceptualizing fear

Education literature can focus on students' fear of exam failure (Descombe, 2000) or systemic fears related to class systems (Reay, 2001; Reay and William, 1999) and most specifically to this research, LGBT fear (DePalma and Atkinson, 2009; Hooker, 2018). However, fear is often used, but not always defined, in education literature (Jackson, 2010). This could be the consequence of a shared understanding amongst authors or the complexity of defining fear. As fear is a complex notion, defining fear can be challenging and as this definition is not the research's focus it is a time-consuming endeavour when a term with a shared understanding (Jackson, 2010) is suitable. Consequently, Ahmed's (2004, 2014), sociological literature, which has focussed on defining fear (Bourke, 2005; Jackson, 2010), is utilised as it provides a working approach for this research.

A general, shared understanding of fear often views fear negatively, (Jackson, 2010) meaning that the emotion itself, the impact it has and the feelings it evokes are all undesirable. This said, fear does hold the potential to be protective (Ahmed, 2014) and is not always detrimental. Consequently, this research focuses on the unfavourable and negative aspects of fear by recognising its potentiality for harm as a detrimental emotion whilst remaining open to any revering aspects of fear, should they arise.

Considering the detrimental and harmful aspects of fear are largely recognised (Jackson, 2010) it must be accepted that fear can be felt in multiple and complex ways. Firstly, it can be felt by the body and cause physical reactions such as sweaty palms or shivering. Furthermore, fear can make agents' bodies physically react causing them to freeze or run (Ahmed, 2014), a



reaction commonly referred to as ‘fight or flight’. Fear helps us to recognise a potentially harmful situation and to protect ourselves, so our bodies react in this physical fight or flight response to fear. For Ahmed (2014), the physical reactions of shivering and sweating palms are explained as fear making its way into the body from the external surroundings. Fear is considered an object (Ahmed, 2014) that can be formed externally from the body and infiltrate the body, moving from an external object to an internal emotion.

2.10 iv) Fear and anxiety

Fear and anxiety have been used interchangeably in some research (Bourke, 2005; Bauman, 2006) however, this interchange is limited. Fear can be objectified (Rachman, 1998) since it can be felt as the emotional reaction to a threat, whilst anxiety is the feeling of discomfort or concern felt by the potentiality of an indefinite object (Ahmed, 2004; Ahmed, 2014; Payne and Smith, 2014). Rachman’s (1998) recognition of fear as an object can be further expanded since an individual or group does not simply have to fear an object but can also fear the ‘passing by’ (Ahmed 2014, p. 64-65) of the object. Therefore, an object does not have to be physical and present to generate fear. The mere anticipation of the object coming into existence, approaching, or coming into view can be enough to generate fear (Ahmed, 2014). The possibility of something can be fear inducing whereas anxiety does not respond based on objectification.

Anxiety instead does not need to be attached to an object, and can come from nowhere (Heidegger, 1990). Anxiety can manifest and move from object to object, and it is also more concerned with the approach towards the object as opposed to fear which is concerned with the object moving towards the individual (Ahmed, 2014). Fear and anxiety have similarities (Jackson, 2010) however, their significant differences cause Ahmed (2014) to reject the interchange between the concepts and recognise the need for fear and anxiety to be separated and viewed as individual concepts.

2.10 v) Feeling fear

Fear of an object can develop due to a past unease towards the object or a deep concern about the object passing by and the implications of that (Ahmed, 2014). This experience then causes negative emotions in the present towards the object and has the potential to cause future unease towards the object. The detrimental emotions caused by fear of the object and how it might cause harm to the future self, means that the present self can feel fear based on

this interplay between the future and present selves. Ahmed (2014, p. 64-65) describes this as the ‘the feeling of fear [which] presses us into that future as an intense bodily experience in the present’. This notion is further endorsed by Heidegger (1990) who recognises that the threat of an object and its closeness to the individual is enough to invoke fear without the object ever coming into view or passing by. Since the threat is recognised by the individual, the fear of this threat and the harm that could be caused is real and in existence (Ahmed, 2014).

When writing *The Cultural Politics of Emotions* Ahmed recollects ‘I turned to emotion to explain how worlds are reproduced I wanted to reflect on how social norms become affective over time’ (Ahmed, 2014, p. 205). Emotion involves multiple bodily processes and is a response to coming ‘into contact with objects and others’ (Ahmed, 2014, p. 208).

Additionally, movement towards or away from the object is influenced by the emotion (Ahmed, 2014) and it is necessary to recognise ‘how we are touched by what comes near’ (Ahmed, 2010, p. 22). This is a messy process and causes confusion and disorientation for the social agent (Ahmed, 2014). The intensity of the bodily reaction, the time that the reaction comes into play, the proximity of the body to the object and the way it moves either forwards or backwards are messy and complex, as is the emotion itself.

2.10 vi) Challenging fear

The antidote for fear in the education system can often be the active exclusion of this fear by promoting a ‘utopian picture’ (Bash, 2014, p. 82) of culture and society. If educators paint a utopian version of society, then students do not need to encounter fear. However, DeMink-Carthew (2018) argues that the responsibility of the educator is to teach students critical skills whereby they recognise fear objects and engage with them more positively (Bash, 2014; DeMink-Carthew’s, 2018) as opposed to avoiding them. For DeMink-Carthew (2018) it is essential that students experience discomfort and unease related to fear. Further, it is essential for educators to teach critical pedagogy and encourage their students to examine power relations and normative ideologies (Freire, 1970) to examine fear objects safely. Since fear has a direct relationship with power, the production of power in society and the replication of normative ideologies (Payne and Smith, 2014), it is essential to consider Bourdieu’s theories of *habitus*, *fields* and *doxa* in combination with fear literature which is outlined in Chapters 4.2-4.6 through data analysis (pp. 140).


2.10 vii) Fear applied from a macro and micro perspective

Fear is linked to normative ideologies and normative social order whether on a local, national, or global scale (Bash, 2014). The *fields* (Bourdieu, 1980) might differ depending on the local, national, or global context, and *habitus* (Bourdieu, 1986) might differ accordingly meaning that different fears are present in these distinct contexts. In the global social order fear focuses on ‘threats to civilisation’ by individuals or groups who wish to ‘undermine modernity, democracy and liberty’ (Bash, 2014, p. 77). An example of global societal fear is 9/11 where individuals with extremist ideologies hijacked planes and flew them into US landmarks, killing all passengers on board and thousands of civilians in those landmarks (Bash, 2014). The extremist ideologies in this instance lead to violent acts which caused global fear and concern. News reporting and images from this violent act were widespread and reached a global audience through media coverage. As Ahmed (2014) recognises, fear is attached to the object, the object in this instance being a violent act caused by extremist ideology. This global fear then perpetuates not simply due to the continuation of violent acts of extremist ideology but the fear that this object might come into view. The object therefore invokes fear based on the future potential for the object to encounter the individual meaning that experience interplays with both the present-self and the present-self’s emotions towards the future-self (Ahmed, 2014).

On a national level, Parkfield Community Primary School’s experiences of protest in 2019 in response to LGBTUA+ RSE (DfE, 2019) demonstrates an example of fear on a macro, national level. Since parents and community members were hostile and protested outside the school for months it is understandable that fear can attach itself to LGBTUA+ RSE teaching. Additionally, for Bourdieu (2005) the media is an increasingly influential field (Husu, 2013). The way an object is presented in the media, whether positive or negative, can significantly influence its success (Husu, 2013) and is discussed as an emerging theme in Chapter 4.6 pp. 185.

2.10 viii) Fear and professionalism

Professionalism is a significant part of a teacher’s role (DfE, 2011). When teachers train on their PGCE they are graded against the Teachers’ Standards (DfE, 2011). One standard, ‘Part Two: Personal and professional conduct’ (DfE, 2011, p. 14) is dedicated to professionalism. Part Two demands: ‘Teachers uphold public trust in the profession and maintain high standards of ethics and behaviour, within and outside school’ (DfE, 2011, p. 14). The



complexity in this statement in relation to fear and the teaching of LGBTUA+ RSE content recognises the tension between maintaining high standards of ethics in conjunction with upholding public trust. If public trust and expectation are dissimilar to the ethics outlined in The Equality Act (2010), this juxtaposition awkwardly positions teachers in a countering way which requires different responses to the same concept of professionalism.

Trainees are required to treat ‘pupils with dignity, building relationships rooted in mutual respect’ by ‘showing tolerance of and respect for the rights of others’ (DfE, 2011 p. 14). The Equality Act (2010) requires the protection of LGBTUA+ individuals’ characteristics of sex, sexual orientation and gender reassignment and demands the rights of others are respected. However, if individuals within society do not demonstrate this same respect and instead reveal strong opinions and beliefs that are contrary to the Equality Act (2010) it positions trainees awkwardly. On the one hand professionalism requires trainees to respect others but it also requires them to maintain public trust. Professionalism, however, does not ask trainees to fight for the rights of others if they are not upheld, this is called for by social justice literature (DeMink-Carthew, 2018; Fraser, 2007; Freire, 1970) but it is not a requirement of the Teachers’ Standards (DfE, 2011) and is not considered one of the professional duties under the statutory framework.

Considering the Teachers’ Standards (DfE, 2011) it is clear to see the tension trainees face in maintaining professional relationships and upholding public trust alongside showing respect for children and families’ LGBTUA+ rights, particularly if these rights are in direct opposition to parents’ or other community members’ beliefs or values. For trainees to complete their PGCE training year they must pass Part Two of the Teachers’ Standards (DfE, 2011). Part Two recognises that teachers must maintain high personal and professional standards and their behaviour and conduct in school must be credible and uphold public trust (DfE, 2011). This is complicated because the issues in Parkfield Community Primary School could be perceived as damaging public trust which trainees might perceive as unprofessional. Despite the Part Two standard requiring trainees to maintain high ethical standards and treat pupils with dignity and respect, the clear tension here between what is perceived as professional by teachers, schools and communities could undermine trainees’ confidence in the delivery of LGBTUA+ RSE (DfE, 2019). The Part Two standard also requires teachers to uphold fundamental British values which comprise of 5 key values: ‘democracy, the rule of law, individual liberty and mutual respect, and tolerance of those with different faiths and beliefs’ (DfE, 2011, p. 14). Despite these values comprising of mutual respect, they

specifically highlight the protection of faiths and beliefs which the literature regularly outlines as conflicting with LGBTUA+ RSE (Connell, 2015; Fahie, 2016; Jivraj and de Jong, 2011; Khayatt, 2006; Nixon and Givens, 2004) which again could reinforce trainees lack of confidence in delivering LGBTUA+ RSE.

Since there is a strong relationship between fear and an object which invoked past unease, it can be argued that the protests outside Parkfield Community Primary School (BBCa, 2019; DePalma and Atkinson, 2009), made public through local and national media coverage, could cause fear for trainees. In witnessing these past events of conflict between LGBTUA+ RSE and the community, fear could have accumulated as the object came into view. Although the object might never come close to trainees and might never be a direct object in their teaching experiences, nevertheless, fear associated with LGBTUA+ RSE and the hostility they might feel from parents and the community could be enough to silence trainees (DePalma and Atkinson, 2009). This is a real concern from a social justice perspective because marginalised individuals and groups could remain marginalised, should trainees choose silence over teaching about LGBTUA+ issues (Lee, 2019) due to the absence of confidence (Battersby and Cave, 2014; Griffin 2015). Furthermore, if normative society is not challenged (Zeicher, 2016) this can give rise to discrimination causing a spiral of fear.

2.11 Research Questions Framework

2.11 i) Jackson's (2010) fear question framework

Considering fear in education, Jackson (2010) asks:

- (1) *What fears circulate in, and about, (particular aspects of) education? – How do they vary over time, place and between groups?*
- (2) *What are the sources of these fears? How are they (re)produced and sustained?*
- (3) *What do the fears do? (Bourke 2005) What are the effects – who lose and who benefit?*
- (4) *How can we address these fears? (Jackson, 2010, p. 40)*

| No. | Research Question Information |
|-----|---|
| 1 | Question 1 recognises the importance of integrating the context in which a fear object circulates, on a local, national, and global level. Since these different levels provide different vantage points of the fear object, it is important to recognise the difference in these contradictory contexts. For instance, attitudes towards LGBTUA+ might be different in university <i>fields</i> as opposed to primary school <i>fields</i> in England. Furthermore, attitudes towards LGBTUA+ may be different in the US, where a bulk of LGBT literature derives, in comparison to an English context. The attitudes of a Church of England |

| | |
|---|--|
| | primary school might differ from those of a non-faith school, or a school that promotes the <i>No Outsiders Project</i> (DePalma and Atkinson, 2009) compared to a school that does not. Further, historical context is relevant since it influences the attitudes of teachers who were teaching at the time of Section 28 which prohibited the promotion of homosexuality or the trainees who are of an age group taught by individuals influenced by Section 28. |
| 2 | <p>Question 2 requires the consideration of where fears originate in relation to Bourdieu's (1984, 1996) <i>fields</i>, <i>doxa</i> and <i>habitus</i>:</p> <ul style="list-style-type: none"> • <i>Where do fears come from geographically and from a local, national, or global perspective?</i> • <i>Where do they come from socially and what causes these fears to be reproduced?</i> <p>It is important to consider if fears are reproduced by the <i>doxa</i> in <i>fields</i> (Bourdieu, 1996), or possibly the complex relationships between contrasting <i>doxa</i> in varying <i>fields</i>. For example:</p> <ul style="list-style-type: none"> • <i>If doxa are different in university compared to school, or between two contrasting schools, will this contribute to the fear object in some way?</i> • <i>If fears are sustained, what causes this?</i> <p>If Section 28 was removed in 2003 it is necessary to question why so much literature (DePalma and Atkinson, 2009; Hooker, 2018; Khayatt, 2006; Payne and Smith, 2014) still recognises fear of LGBTUA+ RSE in primary schools and why such hostility occurred towards the teaching of LGBTUA+ RSE in Parkfield Community Primary School in Birmingham.</p> |
| 3 | Question 3 requires the consideration of how fears manifest physically, emotionally, and psychologically from an individual perspective. It also requires the consideration of how fears exist and replicate within social <i>fields</i> and the role of <i>doxa</i> in this existence and replication (Bourdieu, 1996). Furthermore, it requires the consideration of individuals, groups or societies that benefit from the fear object and how individuals, groups and/or societies replicate fear. Power here becomes a consideration and the power wielded by dominant social groups. |
| 4 | Questions 1-3, therefore consider how fear can manifest and how it is perpetuated whilst Question 4 seeks to interrogate how fears can be addressed. Social justice literature is not content with merely recognising an injustice or social issue but instead seeks to challenge the issue and find ways to address or overcome the issue (DeMink Carthew's, 2018; Freire, 1970; Fraser, 2007). For Barnes (2014), LGBTUA+ RSE related issues in school are about teacher's fears. Barnes (2014), alongside other LGBTUA+ literature (Hooker, 2018; Payne and Smith, 2014), recognises that the issues do not lie with children and young people with regards to teaching about LGBTUA+ issues or the outing of teachers by sharing their sexual orientation but instead that the fear is an object felt by teachers. Thus, as a teacher-educator, I seek to discover ways to address these fears and positively develop future practice. |

Table 15 Applying Jackson's (2010) framework

2.11 ii) Research Question 1 and 2

Research questions on the examination of fear towards the teaching of LGBTUA+ RSE are now posed using Jackson's (2010) four question framework above as the foundation for research specific questions:

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| <i>(1) What fears circulate in, and about, (particular aspects of) education? – How do they vary over time, place and between groups? (Jackson, 2010, p. 40)</i> |
| Research Question 1: What fears are identified by trainee teachers regarding teaching LGBTUA+ RSE in primary schools? |
| Research Question 2: What fears are identified by me as an LGBTUA+ teacher-educator? |

Table 16 Using Jackson's framework to design Research Questions 1 and 2

To identify the fears of trainees regarding the teaching of LGBTUA+ RSE, it is necessary to consider the context of LGBTUA+ RSE. This literature review and the introduction to this thesis have outlined the historic context of homosexuality, namely the illegality of homosexuality in England prior to 1967, followed by the prevention of promoting homosexuality in schools between 1988-1993 due to Section 28 despite the legal status of homosexuality. Further, these chapters have recognised recent hostility towards the teaching of LGBTUA+ context in primary schools through the protests at Parkfield Community Primary School in response to the teaching of same-sex relationships and identities (BBCa, 2019). They have also recognised the introduction of the new RSE (DfE, 2019) guidance which outlines that the teaching of LGBT content in Relationships Education is required by primary schools from the start of the 2020/21 academic year in England.

Research Question 2 demands the interrogation of my fears as LGBTUA+ teacher educator. As I designed and delivered the data collection tools, my decision making heavily influenced the research design and data collection, and my *habitus* (Bourdieu, 1980) must be integrated. So too, my fears must be examined since the fear objects that I recognise in relation to past events but also future responses, influence my present self since they are interrelated (Ahmed, 2014). This influence must be recognised for how it affects the research meaning the examination of my researcher phenomenology is essential and is explored in Chapter 3, pp. 88.

2.11 iii) Research Questions 3 and 4

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| (2) <i>What are the sources of these fears? How are they (re)produced and sustained?</i> |
| Research Question 3: What causes trainee teachers fears? ‘How are they (re)produced and sustained’ (Jackson, 2010, p. 40)? |
| Research Question 4: What causes my fears as LGBTUA+ teacher educator? ‘How are they (re)produced and sustained’ (Jackson, 2010, p. 40)? |

Table 17 Using Jackson’s framework to design Research Questions 3 and 4

The cause of trainees’ fears requires the consideration of *habitus*, *field* and *doxa* (Bourdieu, 1996). Firstly, it is necessary to consider the *fields* in which fears manifest. Therefore, the education system in England as a *field* has been examined in this literature review, and specifically how this *field* recognises LGBTUA+ RSE. Additionally, the inclusion of the primary school and the university as differing *fields* in which students are educated on LGBTUA+ RSE in addition to the differing attitudes of primary schools in England which

could be due to numerous reasons such as faith school status (Connell, 2015; Fahie, 2016; Nixon and Givens, 2004) and *No-Outsider* (DePalma and Atkinson, 2009) school status. The *doxa* which provide rules of behaviours and attitudes in these *fields* are also examined in Chapters 4.0-4.6, (pp. 147) and links are drawn between trainees' attitudes towards fear objects and the rules they feel expected to follow. Further their *habitus*, which is recognised by Bourdieu as something changeable (Navarro, 2006) is interrogated and *reflexivity* is applied through data collection tools.

The second part of Research Question 3 recognises how fears are 'reproduced and sustained' (Jackson, 2010, p. 40). The reproduction and sustainability of fears requires the use of Fraser (2007) and Bourdieu's (1980, 1986) theories at the data analysis stage in Chapters 4.0-4.6 (pp. 147). Furthermore, trainees' attitudes towards LGBTUA+ RSE influences my attitudes as an LGBTUA+ teacher-educator. Therefore, it is imperative to examine my fears and learn about how my fears have manifested and what causes these to be '(re)produced and sustained' (Jackson, 2010, p. 40). *Habitus* (Bourdieu, 1996) is again relevant in recognising how society disposes of itself in me and how my *habitus* changes and develops through the research process. Since I designed the research tools, my reasoning and attitude were relevant and are examined in Chapter 3 (pp. 79).

Also, of interest to this research is what causes fears to be similar or different depending on the *fields* (Bourdieu, 1980). As previously mentioned, trainees' attitudes might differ from the school to the university or between differing school contexts since different *fields* and their *doxa* cause individuals to act in specific ways within them (Spieldenner and Castro, 2010). *Doxa* (Bourdieu, 1980) as the rules that inform how trainees behave and even think in their *fields* can produce, reproduce, and sustain behaviours which generally reflect normative society (Bourdieu, 1980). Therefore, fear might change or appear differently depending on what causes the fear and as such *doxa* must be interrogated to learn what trainees feel governs their behaviour in certain fields and influences their responses to the teaching of LGBTUA+ RSE.

2.11 iv) Research Questions 5 and 6

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| (3) <i>What do the fears do? (Bourke 2005) What are the effects – who lose and who benefit?</i> |
| Research Question 5: What impact does fear (of LGBTUA+ RSE) have on trainee teachers? |
| Research Question 6: What implications are there if fears are not challenged? |

Table 18 Using Jackson's (2010) framework to design Research Questions 5 and 6

Since fear creates boundaries between groups and it emphasises otherness (Payne and Smith, 2014; Zembylas, 2009) it is important to note what boundaries fear, linked to LGBTUA+ RSE, will create and what effects these boundaries have on the relationships between different groups. LGBTUA+ literature recognises that ‘otherness’ (Payne and Smith, 2014; Zembylas, 2009) for LGBTUA+ individuals means that being non-heterosexual excludes the individual from heteronormative dominant social order. The impact of this otherness (Payne and Smith, 2014; Zembylas, 2009) can have undesirable effects on LGBTUA+ individuals in terms of their mental health (Stonewall, 2021b). ‘Otherness’ (Payne and Smith, 2014; Zembylas, 2009) can also cause homophobic bullying which is another consequence of not being part of dominant social order (Khayatt, 2006).

Fear can also prevent trainees from teaching LGBTUA+ RSE content and the consequence of this is LGBTUA+ children and families not feeling represented. It can also lead to lack of inclusive RSE education for LGBTUA+ children and a lack of education for heterosexual children. Lack of education for heterosexual children can then further develop the boundary between themselves and their LGBTUA+ peers meaning that ‘otherness’ is compounded and sustained causing the replication of fear in society. Payne and Smith (2014) recognise that cultural shifts bring about fear and the production and sustaining of fear are formed and maintained by power groups and society’s responses to social norms. Any threat to social order, for instance the threat of fundamental ideologies on a global basis following 9/11 (Bash, 2014), can cause fear to magnify. As fear magnifies, it develops individual’s sense of unease and causes negative feelings to ‘otherness’ (Payne and Smith, 2014; Zembylas, 2009) and subsequently to anything that is non-normative.

2.11 v) Research Question 7

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| <i>(4) How can we address these fears? (Jackson, 2010, p. 40)</i> |
| Research Question 7: What role can teacher educators play in addressing the fears of trainee teachers? |

Table 19 Using Jackson’s (2010) framework to design Research Questions 7

Since fear is recognised as a negative emotion and causes unease, schools can often focus on trying to eradicate it however, in motivating students to sharpen performance to achieve highly in exams, for example, schools perpetuate fear (Harber, 2004; Shaw, 1995). Many schools and teachers focus on removing fear or supporting children not to be fearful whilst

simultaneously producing and perpetuating fear (Bourke 2005; Jackson, 2010). This notion can be termed *social technology* (Shaw, 1995) whereby the school is designed to maintain standards and structures and consequently, they exacerbate specific fears to maintain the structure (Jackson, 2010).

Similarly, the school and teacher's responsibilities are to maintain professionalism. As previously mentioned, the Teachers' Standards (DfE, 2011) provide a professionalism standard against which trainees are assessed to pass their PGCE year. For schools and ITE institutions, the Teachers' Standards (DfE, 2011) provide a structure which maintains teaching standards. Social technology (Shaw, 1995) therefore can generate fear in trainees in the same way that assessment through examinations can generate fear in school students since the Teachers' Standards (DfE, 2011) maintain a structure of professionalism which can be in tension with LGBTUA+ RSE. From a socially just perspective it is the responsibility of the ITE institution to ensure that trainees do not simply perpetuate non-just teaching practice by giving in to fear felt towards the teaching of LGBTUA+ RSE (based on its perceived conflict with Teachers' Standards (DfE, 2011)). Consequently, it is essential that teacher-educators integrate their role in challenging the fears of trainees. For teacher-educators, it is important to question what form this challenge should take to ensure that fears are not perpetuated whilst also recognising that biased *social technology* (Shaw, 1995) is not created which supports one group and still excludes others. This is essential to consider in the following section on researcher positionality since I do not identify as Trans or Asexual, which are part of the LGBTUA+ acronym and their exclusion would be a non-just approach to the research. To prevent developing a new *social technology* (Shaw, 1995) that promotes my own beliefs and attitudes, it is essential to explore phenomenology and my own positionality as teacher-educator-researcher in Chapter 3 (pp. 94).

2.12 How the Literature Review was constructed

In conclusion to the literature discussed above it is important to consider how the literature review was conducted. The thesis reading began with an interest in the new Relationships and Sex Education guidance (DfE, 2019). As a teacher-educator, I was aware that this new guidance would play a key role in my teaching position and the educational landscape. It was important to consider the backdrop and previous policy and guidance in tandem with literature that emerged both in relation to relationships and sex education and more specifically LGBTUA+ RSE. The terms RSE and LGBTUA+ started the literature search and

multiple matrixes were kept using these themes. The literature matrixes used were simple tables featuring the author and the articles/journal/book title across the horizontal axis with emerging themes down the vertical axis:

| Themes | Author and title | Author and title | Author and title | Author and title |
|--------|------------------|------------------|------------------|------------------|
| | | | | |

Table 20 Literature Review matrix

Authors' methodologies were examined and helped to inform the research design. Additionally, authors' theoretical perspectives and epistemological assumptions were recognised and considered throughout this chapter and the chosen theoretical perspectives and epistemologies researched emerged from the literature search. As reading progressed it became apparent that a thematic Literature Review was necessary whereby key words were searched in the University of Birmingham's library catalogue search system (UoB, 2021) which are outlined in Table 19 below. This form of literature search is called snowballing or pearl growing (Hadfield, 2020) where themes and ideas start to grow from a single key document and expand when other relevant literature is identified. This form of literature search provided a robust and systematic approach to the literature review ensuring that multiple themes were covered and gaps in the literature were identified. This said, it is pertinent to note that the literature search was not wholly thematic and systematic. At times, ad hoc articles arose from other areas such as through my professional role as a teacher-educator or personal interest. Anything relevant to the research was explored and relevant articles were still collected despite emerging externally to the systematic search.

The use of matrixes contributed to a robust approach since they allowed for the synthesis of sources and concepts within the literature. Matrixes allowed theories, methodologies, epistemologies, and themes to be compared and authors' interpretations and trends to emerge. Further, relationships with other authors were researched using the snowballing method (Hadfield, 2020). On reading texts, the authors' reference lists were scrutinised for relevant and seminal authors and additional texts were then examined to develop trends and meaning. The matrix also provided the tool to organise literature and concepts that drew on my past researcher knowledge. For instance, Bourdieu's (1984, 1996) theories of *habitus*, *field* and *doxa* were explored in previous study and they resonated with this research and its theoretical framing. Consequently, Bourdieu was explored in the literature search and the terms

Bourdieu, habitus, field and *doxa* were applied to the library catalogue. The terms in the Table 21 were also included in the search:

| | | | | |
|-------------------|----------------------|------------------------|----------------------|----------------|
| Doxa | Equality Act (2010) | Fear | Field | Habitus |
| Heteronormativity | LGBT | LGBT/parents | Religious opposition | LGBTUA+ |
| LGBTUA+ RSE | No Outsiders Project | Parental views | Phenomenology | Positionality |
| Reflection | Reflexivity | Self and self-identity | Silencing | Social Justice |

Table 21 Key search terms

As research on LGBTUA+ content developed, emerging themes such as fear, silencing and religious opposition came into view. On reading social justice literature for instance, DeMink Carthew's (2018) research emerged which is explored in more detail in Chapter 3 (pp. 101) since it underpins the workshop data collection tool. It was important to allow themes to arise and lead the literature search however, it was also essential to track and monitor the literature to prevent a relentless snowballing effect (Hadfield, 2020), where the literature review gathered more and more themes causing a diluted narrative which could prevent any real depth to the research. Once the themes of 'fear', 'silencing', 'religious opposition', and 'parental views' were exposed, more in-depth literature was sought around these themes. Although I remained open to the development of further themes and gaps in the literature, it was necessary to focus attention on the recurrent themes.

Specific gaps noted included:

| |
|---|
| The lack of Bourdieu's framework in correlation with LGBTUA+ research. |
| The lack of LGBTUA+ research in relation to teacher-educators responding to their identity within the research environment. |
| The lack of coverage of the new LGBTUA+ RSE guidance due to its infancy. |
| The lack of reflection on LGBTUA+ RSE teaching amongst trainee teachers during their PGCE year. |

Table 22 Gaps in the literature

The research throughout recognises its limitations in filling all gaps completely however, the research questions begin the process of exploring and gap-filling in this educational context. The methodology and research design chapters are now explored.

Chapter 3a Methodology: Ethnography, Autoethnography and Researcher Positionality

Vignette 3

I find it very hard sometimes to write in this field-note diary. I enjoy the cathartic reflections about my own life experiences, and I find it very useful in organising my own thoughts. But what I find difficult is the feeling of some kind of collision between the arrogance of my own narratives and learning about others' narratives and experiences.

I feel that the participants are kindly sharing their stories and experiences and then I take them away to organise them and manipulate them into something that I want to 'use' in my research, like a Victor Frankenstein. I realise that my reflections here, and my constant thought processes regarding ethics, seek to preserve the participants' authenticity and I will do my best in the findings and data analysis chapters to reflect their own voices, but I find it at times a little uncomfortable poking around in people's lives momentarily. I worry that the disruption can unearth emotions and experiences that cause pain, even very briefly. Maybe they feel a sense of comfort in this and maybe by volunteering they are pleased that their voices and stories are heard – I hope so.

I have always loved stories ever since I was a child. My grandad would babysit, and my sisters and I would carry a pile of 10 or so books for him to read aloud to us. He was only allowed to stop when he needed to get a drink because his throat wouldn't last out anymore. I adore a good story and now, even as an adult, I sit enraptured if someone reads a story aloud. I have experienced an enormous amount of pleasure hearing participants' stories but again this is where the conflict lies. Should I seek pleasure in hearing their stories, particularly when some are painful to them? How do I 'handle' these stories to make sure I am respectful and accurate in presenting them? It is a real responsibility and one that I take very seriously.

Figure 4 Vignette 3

3a.0 Introduction

This chapter begins by introducing ethnography as the chosen approach including, more specifically, autoethnography. These approaches are critiqued for their advantages and limitations and other research designs are considered, and rejected, for their lack of suitability to the research. Ethical considerations are presented which include consent, feedback and withdrawal, specific ethical considerations for the research tools and the minimisation of harm. The ethical review of the ethnographic research design follows the ethical considerations of the research tools. Fine's (1993) ethical framework is reviewed and then applied to this ethnographic research. Additionally, researcher positionality is key to the autoethnographic methodology and is presented in detail at the end of this chapter. The research's data collection tools are then examined in Chapter 3b for their appropriateness.

3a.1 Ethnography


3a.1 i) What is ethnography?

Ethnography is a type of social constructivism which contends that individuals construct social worlds based on their interactions within them and the actions, responses and behaviours that come from these interactions (Dutta, 2014). The contradictory notions of realism and social constructivism within the same research design adds to ethnography's complexities (Dutta, 2014) but also to its robustness. Utilising these two rather contradictory paradigms provides a dynamic and multi-layered approach to ethnographic research.

In contrast to anthropology where ethnography originated, ethnography is not always conducted over an extended period. Where anthropology could lead to research spanning years, often ethnography covers shorter time periods and in the case of this research comprises roughly six months (Hammersley, 2006). The shortening of ethnographic research is commonly recognised as the consequence of smaller research budgets and limited time given by research institutions to collect large volumes of data (Hammersley, 2006). Consequently, focused analysis and careful research design are essential in ethnography to ensure that the limited time scale dedicated to data collection does not lead to limited data.

3a.1 ii) What is autoethnography?

'Autoethnography occupies a diverse grounding involving personal lived narratives (Chang, 2008; Denzin, 1989; Muncey, 2010), reflexive ethnography (Adams and Holman Jones,



2011; Wall, 2006), emotionalism (Chandler, 2012), critical ethnography (Bissett, 2006; Cann & de Meulenaere, 2012), and autobiographical ethnography (Scott-Hoy & Ellis, 2008)' (Bissett et al., 2018, p. 254). Autoethnography is the emergence of stories 'of/about the self, told through the lens of culture' (Adams, Jones, & Ellis, 2014, p. 1). As opposed to making statements about a context or culture, autoethnography allows the researcher to be part of the context or culture (Prasad, 2019). It places the self at the centre and recognises the self's vital role in the sense-making of social phenomena (Prasad, 2019). Further it is a critical tool (Best, 2018, p. 166) used to disrupt 'hegemony and expose structural prejudices' (Adams & Ellis, 2014 pp. 191).

3a.1 iii) Ethnography: A suitable approach

Qualitative research is chosen for its capacity to understand the subjective nature of individuals within groups and appreciate that groups of people share commonalities despite individual subjectivity within them. Qualitative research recognises attitudes, experiences, beliefs, and feelings and allows for the consideration of these from both the participant and researcher perspective. Ethnography is one form of qualitative inquiry which can be compared or contrasted with other qualitative research designs such as discourse analysis or research on life history (Hammersley, 2006). For a piece of research to be ethically viable an appropriate research design must be chosen (BERA, 2018) therefore, Table 23 below comprises the advantages and disadvantages of the approaches. It also makes specific reference to appropriateness regarding this research:

| Ethnography Advantages | Discourse Analysis Advantages | Life History Research Advantages |
|---|---|--|
| <p>Exploratory and flexible.</p> <p>It allows the researcher to consider the attitudes and perspectives of participants and themselves.</p> <p>It allows the researcher to consider their own role in the research through autoethnography.</p> <p>It provides the opportunity for the self to be explored through reflexive practice and the interrogation of habitus (Bourdieu, 1986). It also allows for the exploration of social fields and how they influence the individual, their attitudes, and perspectives.</p> <p>Ethnography has been widely used in social justice research (Lassiter, 2005; Tedlock, 2011) and allows the opportunity to readily critique inequalities.</p> <p>It can examine social worlds and individual perspectives and experiences from a realist and constructivist approach. This allows the research to be both multidimensional and provide rich descriptions (Geertz, 1973) of phenomenon.</p> | <p>Discourse analysis allows for the recording of authentic discourse and conversation (Hormuth, 2009). In research that focuses on individuals' stories and histories from a socially just perspective, authenticity is a valuable factor.</p> <p>It allows for the examination of communication in a certain context and therefore is concerned with power relations and social contexts, which this research is similarly concerned with (Hormuth, 2009).</p> <p>It allows for the interrogation of expression and points of view (Atkins and Wallace, 2012) which are relevant to this research in that expression and points of view demonstrate individuals' attitudes towards something.</p> | <p>Life history research is interesting and relevant to this research since it allows for the examination of individuals histories or micro experiences within historic moments or periods of time which are recognised as the macro experiences.</p> <p>Positionality is paramount to this research since it allows researchers to recognise their own position of power, a notion that life history research is significantly concerned with.</p> <p>Life histories research also allows stories to be told which can then be reinforced by historical data including documentation, newspaper articles, records, and legal papers.</p> <p>Life history research as with ethnography, considers both realist and constructivist data.</p> <p>As with ethnography, this approach provides real life information on the participant meaning that individualised stories can be told to enrich the historical data.</p> |
| Ethnography Disadvantages | Discourse Analysis Disadvantages | Life History Research Disadvantages |
| <p>There are significant complexities in ethnography research namely the conflicts between realism and social constructivism (Dutta, 2014).</p> <p>Ethnography can often be critiqued for its lack of rigour due to its often-perceived journalistic approach (Dutta, 2014). This lack of rigour is linked with the notion of validity which is concerned with making truth claims (Dutta, 2014). This said, ethnographic research, which is concerned with the way society is constructed and this research, which is concerned with social justice and individuals' perspectives as</p> | <p>Discourse analysis provides a focus on specific language which is an advantage of discourse analysis in this research. The regularity of the use of certain words by participants allows for the emergence of interesting themes particularly if the focus is on how individuals use these to persuade others of their opinions or attitudes (Atkins and Wallace, 2012). However, discourse analysis also encourages a focus on examining the breaks left in conversation and the implications of these. It is also concerned with intonation and inclusion of</p> | <p>Data must be detailed to tell stories and provide information adequately consequently, this research method can be quite time consuming.</p> <p>Data comparison is difficult due to the multiple and differing life history experiences of different participants.</p> <p>Participation in any setting can alter the social environment under scrutiny.</p> |

| | | |
|--|--|---|
| <p>opposed to truth, questions the relevance of validity in the research design*.</p> <p>Data comparison is difficult due to the multiple and differing life history experiences of different participants.</p> <p>Participation in any setting can alter the social environment under scrutiny.</p> <p>The data is less easily generalised due to the interpretivist and constructivist nature of the approach.</p> | <p>reactions such as sighing or laughter (Hormuth, 2009). This detail is less relevant to this research.</p> <p>Discourse analysis focuses primarily on the discourse used (or not used) which is of interest to this research, but communication is not the primary focus of the research.</p> <p>Discourse analysis can be incredibly time consuming due to the techniques involved.</p> <p>Further, language plays a significant role in demonstrating individuals' attitudes towards something but even as the primary focus it does not reveal the whole story of a phenomenon. One recommendation to support this and make the approach more robust is to supplement it with other approaches such as observation or focus groups (Hormuth, 2009). As such, ethnography which also allows for these approaches seemed more appropriate to this research since it allowed scrutiny of wider dimensions.</p> | <p>The sample size is often small which can be problematic in terms of the breadth of data collected.</p> <p>The data is less easily generalised due to the interpretivist and constructivist nature of the approach.</p> |
|--|--|---|

*Validity is examined in greater detail in *Credibility, transferability, and authenticity*, pp. 85

Table 23 Advantages and disadvantages of potential research designs

3a.1 iv) Ethnography advantages


Ethnography was considered for its capacity to be exploratory and flexible (Saunders et al., 2016). In its flexibility, ethnography allows relevant data to come into view through the emergence of categories and themes where a rigid data collection tool might not.

Ethnographers learn first-hand how people behave and interact in their own contexts via submersion in them (Hammersley, 2006). They commonly ‘insist on the importance of coming to understand the perspectives of the people being studied if researchers are to explain, or even describe accurately, the activities they engage in and the courses of action they adopt’ (Hammersley, 2006, p. 4). Ethnography allows the researcher to learn from the social agents in the research, including their own self. Learning *from* in this sense is a more socially just form of research than merely learning *about* since it suggests the capacity for change. Furthermore, it allows for the interrogation of power structures within settings (Bhatti, 2017) which is essential when considering Bourdieu’s (1984, 1986) themes of *habitus*, *doxa* and *field*. Not only does ethnography allow for the exploration of a social agent and researcher’s *habitus*, but also for the way power is distributed and replicated in specific *fields* (Bhatti, 2017; Bourdieu, 1986).

From a constructivist perspective, ethnography allows for the thick description (Geertz, 1973) of social agents and groups which illuminates the cultures, behaviours, and practices within their own social worlds (Harris and Johnson, 2000). Since this research focuses on trainees and the teacher-educator as social agents and seeks to learn about their attitudes and the cultures that have influenced these attitudes, ethnography seemed an appropriate research design. Consequently, the realist notion that reality exists independently of the individual is relevant to this research since the inclusion of Bourdieu’s *habitus* recognises the way society organises itself externally of the individual and disposes of itself within the individual (Wacquant, 2005).

3a.1 v) Addressing critiques of ethnography

On a critical note, Sharp (1981) accused ethnographers of providing only surface-level reports of local scenes as opposed to developing a deepened understanding of the social interactions at play within fields (Hammersley, 2006; Bourdieu, 1986). In response, this research has incorporated multiple data collection tools with a focus on developing thick description (Geertz, 1973) of trainees, and myself as teacher-educator-researcher, to gain a deeper understanding of the social *fields* and *doxa* which inform our *habitus* and cause us to



think, feel and behave as we do (Bourdieu, 1984, 1986). The concern that ethnography is complex for its relationships with realism and social constructivism is addressed by the inclusion of Bourdieu's theories. These allow for both subjectivity and objectivity (Bourdieu, 1984) and the interrogation of objects from external social perspectives and internal *habitus*.

Ethnography can be critiqued for its lack of rigour (Dutta, 2014). The tools explained in detail in subsequent sections provide multiple perspectives of LGBTUA+ RSE and the crystallisation (Richardson, 2000; Ellingson, 2009) of data from these tools allows for the interrogation of the object in multiple ways. Originally, triangulation was considered for this research however, on closer examination of ethnographic literature, crystallization was illuminated and chosen. Both crystallization and triangulation are now outlined and contrasted.

3a.1 vi) Triangulation and crystallization

Firstly, triangulation and crystallization are outlined in the table below for their relevance to the research:

| | |
|-----------------|--|
| Triangulation | Triangulation is the notion that a phenomenon can be viewed from several viewpoints (Thomas, 2017) and that by viewing an object in multiple ways and from differing vantage points, more can be learnt about the object. Using multiple tools allows for the viewing of a phenomenon in differing ways and is called <i>methodological triangulation</i> (Denzin, 1978). This element of triangulation is employed in this research however, <i>investigator triangulation</i> (Thomas, 2017) which requires the triangulated viewpoints of multiple researchers and their interpretations of the data, is excluded. |
| Crystallisation | <p>Crystallization is a term often used in ethnographic and autoethnographic research due to the research's design. Crystallization recognises the importance of triangulation but allows the movement from a two-dimensional shape to a multidimensional viewing of the object. For Richardson who coined the term: 'the central imaginary is the crystal, which combines symmetry and substance with an infinite variety of shapes, substances, transmutations, multidimensionalities, and angles of approach. ... Crystallization provides us with a deepened, complex, thoroughly partial, understanding of the topic. Paradoxically, we know more and doubt what we know. Ingeniously, we know there is always more to know' (Richardson, 2000b, p. 934).</p> <p>Ellingson (2009) has developed a framework for crystallization, building on the initial works of Richardson (2000). Crystallization requires the viewing of methodology as a continuum between art and science. The research design in this research sits somewhere on this continuum. Rather than requiring a dedication to one approach or the other, namely quantitative, or qualitative, scientific, or artistic, most research is a messy blend of the two. Consequently, traditional and fixed paradigms are not welcomed in a complex and multidimensional piece of research such as ethnography.</p> <p>For Ellingson (2009): 'Crystallization combines multiple forms of analysis and multiple genres of representation into a coherent text or series of related texts, building a rich and openly partial account of a phenomenon that problematizes its own construction, highlights researchers' vulnerabilities and positionality, makes claims about socially constructed meanings, and reveals the indeterminacy of knowledge claims even as it makes them' (Ellingson, 2009, p. 4).</p> <p>Crystallization can be recognised as (Ellington, 2009):</p> <ul style="list-style-type: none"> • Allowing for thick description which provide multiple and diverse meaning of a phenomenon. • Including multiple ways of providing data including positivist and interpretivist approaches. • Including writing as a form of data collection such as narrative writing or through additional mark-making such as drawings and paintings. • Including researcher reflexivity regarding the researcher's role, 'research design, data collection and representation' (Ellington, 2009, p. 10). • Eschewing 'positivist claims to objectivity and a singular, discoverable Truth in favor of embracing knowledge as situated, partial, constructed, multiple, embodied, and enmeshed in power relations' (Ellington, 2009, p. 10). |

Table 24 Triangulation and crystallization explained

Although triangulation is a valuable approach and could have been used for this research crystallization seemed a more viable option for ethnographic and autoethnographic research. For this research, crystallization was chosen because the research itself is a complex blend of qualitative and quantitative research (Ellington, 2009). Furthermore, the object of LGBTUA+ RSE is complex and problematic, requiring multidimensional tools for analysis. This research also requires the interrogation of the object's construction and consideration of the researcher's 'vulnerabilities and positionality' (Ellington, 2009, p. 10) through my own *reflexivity*.

3a. 1 vii): Participant observation

A significant component in ethnography is participant observation which can mean the direct visual observation of social agents in their habitats (Bourdieu, 1986) by viewing the ways that individuals behave and the power structures that are at play. As a teacher-educator-researcher, my position in the research requires both my participation and my direct observation of the phenomenon. Despite recognising the difficulty of viewing an object objectively due to my participation in the research, I aim to provide an ethical observation of the object by recognising my positionality. As outlined subsequently in this chapter (pp. 96), my positionality is imperative to the research since it influences the data for numerous reasons, including:

| |
|---|
| - My decision making when choosing what to include and exclude in the workshop. |
| - The questions that I chose to ask or exclude in the questionnaire and focus group (outlined later in this chapter) which are loaded with my own history and perspectives. |
| - The data that I chose to include or exclude in the findings. |
| - The themes that I chose to engage with in the data analysis. |

Table 24 Reasons for recognising my positionality

These considerations are reflected upon in my own narrative field-note diary throughout the research and data collection process. This process is essential to ensure that my observations of participants, albeit not objective, will provide a perspective *with* the participants (Thomas, 2017) as opposed to a more anthropological perspective *of* them.

3a.1 viii) Credibility, transferability, and authenticity

For Guba and Lincoln (1985), the term validity is complicated and has limited place in qualitative research. For these authors, validity is skewed towards positivist thinking and relates to quantitative research. Ethnography specifically requires a ‘reinterpretation and reframing of traditional notions of validity’ (Dutta, 2014, p. 98). In ethnography, an essential component to consider is inter-subjectivity whereby individual perspectives provide different understanding or meaning as opposed to a more traditional notion of validity which recognises truths and predetermined norms (Dutta, 2014). Validation in ethnographic research therefore requires the examination of individual cognition and the social and political actions that cause norms to be created and recognised (Dutta, 2014). As such transferability, authenticity and credibility must be concerned with power in an ethnographic research design, hence the inclusion of Bourdieu’s works in Chapter 2 (pp. 39-47) and in Chapters 4.2-4.6 (pp. 151-195) when analysing the data for power connotations.

Guba and Lincoln’s (1985) preference to validity are the terms ‘reliability, transferability or authenticity’ (Coe et al., 2017, p. 45). Following Guba and Lincoln’s (1985) research, further qualitative researchers have built on the notion of validity in qualitative research and have contributed to this list of terms with concepts such as catalytic validity, paralogical activity (Coe et al., 2017), psychopolitical validity or transformative validity (Prilleltensky, 2003). However, the term validity is contentious in this research and instead, credibility, transferability and authenticity pertain to the view that collecting, organising, and analysing data must be conducted in a justifiable way (Coe et al., 2017) which still maintain rigour in this research. Therefore, these terms will be used relevantly based on the information provided by key authors and the sentiments conveyed in the specific sections assigned to each data collection tool. As different justifications must be made for each data collection tool, each one includes its own *Credibility, transferability, and authenticity* segment. Additionally, explanations of credibility, transferability and authenticity are provided in Table 25 below:

| | |
|-------------|---|
| Credibility | <p>Credibility focuses on the internal nature of the research and how the researcher focuses on the quality of the study (Birks, 2014). Credible research requires well-defined and relevant research questions. The research questions in this thesis have been outlined in detail in Chapter 2 (pp. 65) and linked to relevant literature and studies. Furthermore, a systematic and robust literature review has been utilised to enhance the credibility of the sources and the research.</p> <p>Credibility also relies on:</p> <ul style="list-style-type: none">• the use of an appropriate and ethical research design• the appropriate inclusion and use of data which enhances the credibility of research |
|-------------|---|

| | |
|-----------------|--|
| | <ul style="list-style-type: none"> the inclusion of a discussion, supported by evidence and literature (Thomas, 2017). |
| Transferability | <p>Transferability focuses on how a piece of research can be transferred to other contexts, focusing more on the external influence of the study (Birks, 2014). This thesis recognises how the research is appropriate, and unique, to the context.</p> <p>Transferability is also interested in:</p> <ul style="list-style-type: none"> how and whether the results can be generalised. Generalisation here is the notion that researchers can make predictions which is specifically important in scientific research (Thomas, 2017). For research that includes people, generalisability is less a focus but should be considered as part of the transferability process since people develop attitudes and follow patterns of behaviour based on generalisations. and whether the research and/or data can be applied beyond this piece of research. |
| Authenticity | <p>Authenticity requires a dedication by the researcher to the identities of the individuals sharing their stories and information (Seaman, 2009).</p> <p>Additional elements of authenticity:</p> <ul style="list-style-type: none"> safeguarding and representing the individual's attitudes and voice an ethical commitment to presenting the data so that participants' read it as their own words, feelings, and attitudes. |

Table 25 Credibility, transferability, and authenticity

3a.1 x) Ethnography applied and critiqued

Despite ethnography's benefits, Hammersley (2006) warns of the possibility that modern ethnographic work can become ahistorical due to the limited collection of data. Subsequently, this research seeks to provide a detailed social and historical context. To prevent the misunderstanding of historical context, the object of LGBTUA+ is viewed from multiple perspectives including my own as researcher alongside those of trainees. The crystallization of viewpoints and data collection tools, which are examined in detail in this chapter, aim to combat an ahistorical approach. Furthermore, the recognition that data in this research is generated from one LGBTUA+ teacher-educator and one cohort of trainees means that it cannot be generalised for all trainees and LGBTUA+ teacher-educators. It is made clear throughout this research that it does not seek to speak for, or represent (Fraser, 2007), all individuals in these groups.

Furthermore, this research is time-limited which can be attributed to numerous reasons including:


- The cohort sample, since they remain in the research institution for one year only.
- The PGCE is timetabled meaning that trainees are only in the research institution for certain time periods throughout the year, and thereafter attend teaching placements in primary schools.

- RSE (DfE, 2019) has been embedded as statutory guidance in September 2020, which is the year of data collection and as such this research is timely and provides a historic snapshot.

This time limitation means that only parts of individuals' lives were researched over a short period (Hammersley, 2006). This short period can be problematic when searching for patterns and truth and causes issues with sampling and generalisability. However, Hammersley (2006) recognises that these issues do not render ethnographic research non-viable, but that ethnographic research must be focused and considered; hence the application of Fine's (1993) framework of ethnographic characteristics to this research later in Chapter 3b, (pp.120).

There is also tension in the literature regarding whether the ethnographer should locate the study in the context of the wider society or whether a micro-ethnography, which concentrates on researching what individuals and groups do in local contexts (Hammersley, 2006), is more advantageous. This research is arguably micro-ethnography since it seeks to understand the attitudes, behaviours and feelings of the teacher-educator-researcher and trainees within one cohort in the research institution. It is concerned with the historic and social context in which LGBTUA+ RSE finds itself located since this is interestingly and relevantly in a state of flux due to RSE's (2019) recent introduction as statutory guidance in schools from September 2020.

It can be argued that this micro-perspective does not represent the whole scene and that holism should be considered (Hammersley, 2006) whereby a whole is generated by parts and that all parts must be present for the whole to exist. However, for this research holism itself is problematic since LGBTUA+ RSE is subjective to the individual and this research does not seek to speak for all individuals or groups. Instead, this research seeks to recognise the attitudes of trainees and myself as teacher-educator-researcher and seeks to recognise what causes these assumptions in us as participants, with the hope of understanding how to challenge any attitudes of fear in the trainees and me. As ethnographic researcher, I do not intend or hope to speak for others but to take part in a dialogue with these experiences (Boylorn, 2013) in the hope of learning from them. To collaborate in the research as opposed to merely study the participants, attempts to provide a more holistic approach and allows the phenomenon under examination to be viewed from multiple perspectives (Alexander, Moreira & kumar, 2012; Angrosino, 2008; Brown, 2009; Callier et al., 2017; Denzin, Lincoln, & Smith, 2008; Durham, 2014; Kasl and Yorks, 2010; Richardson and St. Pierre, 2008; Weems et al., 2014; Wyatt et al., 2011).



By examining the past, I seek to understand it and make sense of the present (Miller, 2017). Further, by examining the social and cultural constraints that have unconsciously governed my attitudes and practices, I seek disruption. To disrupt their unconscious attitudes and experiences it is important to encourage participants to look back and consider where these attitudes originated. Individual's lived experiences and attitudes are therefore reached through memory. Memories and events are reconstructed data of past events and experience is constructed by the present self (Granger, 2011). According to Barnes (2018), an ethnographic research design does not employ the certainty or facts sort by objective, quantitative research. Memories provide a degree of uncertainty since the researcher must rely on the individual to remember accurately. Uncertainty however, is 'a potent and powerful force that motivates research' (Holden, 2015, p. 1) and this research is plagued with uncertainty and a wealth of unknown answers and truths. However, as Holden (2015) outlines, there is power in the notion of uncertainty since it drives the research and motivates me, as researcher, to strive to find answers to the research questions. The memories that are uncertain cause me to consider the answers provided and the mixture of memory and the influence of the present on memories is also interesting to the research. The uncertainty here does not diminish the research but adds to the multifaceted viewing of the phenomenon.

Viewing the phenomenon in this multifaceted way is not limited to the participants but also requires the researcher to recognise their own positionality in the research. For this research, becoming an 'insider' (Boggis, 2018, p. 83) was less a focus and more something to note due to my positionality. Ethnographers aim to become insiders in communities however, my role as teacher-educator meant that I was already inside the *field* of study. However, I was still not an insider within the group of participants since the boundaries caused by power relations between teacher-educator and trainee, prevent this transition. Traditional methods of research including quantitative research can deny the researcher's sense of self, which is always brought to the research, whether it is acknowledged or not (Bissett et al., 2018). Ethnographic research recognises this sense of researcher-self and responds to the influence of the self in the design and delivery of the research. For Bauman (2003), when ethnographic research is conducted badly it can provide too little personal connection, emotion and feeling. Good ethnographic research, on the contrary, provides a narrative of lived experience (Weir and Clarke, 2018), with the capacity to be filled with honesty and authenticity. Furthermore, autoethnographic research provides the opportunity for the researcher to become significantly involved in the research to unpick this role and develop this honesty and authenticity.

However, it is also essential not to include too much personal connection and saturate the research with my own opinions. Consequently, a combination of trainee and my own *habitus* were explored.

3a.1 xi) Autoethnography applied and critiqued

Autoethnography is recognised as a socially just approach and is appropriate to this interpretivist research (Ellis, Adams and Bochner, 2011). However, a problematic element of interpretivist ethnographic research is the requirement of the researcher to both participate and observe, often simultaneously throughout the research (BERA, 2018; Vine, 2018).

Autoethnography allows the researcher to turn themselves into a phenomenon for study (Best, 2018) and they become the object under scrutiny (Ellis and Bochner, 2000).

Autoethnography also allows the researcher to develop a deeper understating of their own practice (Chang, 2008) which is beneficial to my role as researcher and as teacher-educator. It requires *reflexivity* (Bourdieu and Wacquant, 1992; Couch, 2016) which involves continually examining the self and roles within the research context (Finlay, 2002) and recognises the subjectivity of the researcher. *Reflexivity* allows me to recognise the limitations of objectivity in this research (Couch, 2016) and more specifically, that my subjectivity prevents an objective viewing of the object.

For realist ethnographers, objectivity is essential since it allows the social agents' actions and behaviours to be recognised within their *fields* viewed in an objective way. Whereas the interpretative ethnographer recognises their influence on the assumptions made of the social agent/groups' *field*, actions, and behaviours (Bhatti, 2017). They recognise that they bring their own assumptions, perspectives and behaviours when categorising other social agents' perspectives and attitudes (Bhatti, 2017). Whilst autoethnography can be criticised for its lack of focus on measurable data collection and scientific reliability and validity (Le Roux, 2017; Prasad, 2019) interpretivist ethnography is employed in this research since it allows for the recognition of trainees and my own perspectives when examining LGBTUA+ RSE. It also allows for the recognition that my own assumptions, experiences and history will form part of the dataset since they will influence my assumptions, recognition and representation of the data (Fraser, 2007; Heidegger, 1990; Hopkins et al., 2017), without exacting them as truth.

Autoethnography demonstrates 'multiple layers of consciousness' (Ellis & Bochner, 2000, p. 739). It provides the wide-angle lens which focuses on the social and cultural structures in *fields*, recognising these for their influence on the individual (Ellis and Bochner, 2000).

Autoethnography then allows for the internal review of the self and the movement between this inward viewing and the influences that the external social and cultural structures have on these inward perspectives (Ellis and Bochner, 2000). The movement between internal and external considerations can become indistinct (Ellis and Bochner, 2000) however, far from being problematic, Bourdieu (1986) recognises that *habitus* is complex and ever-changing which allows for invention and reinvention (Freire, 1970). Common themes in autoethnographic literature therefore include the relationship between the inner self and the external social and cultural contexts (Bissett et al., 2018), therefore participant observation is explained in Appendix 3.

3a.2 Researcher Positionality

3a.2 i) Phenomenology and (LGBTUA+) Researcher Positionality

Merabet's (2014) ethnographic piece on queer theory in Lebanon led me to reflect on my own presence as LGBTUA+ teacher-educator. Marebet (2014) recognised that her subject, Ramzi/Zara, a queer performer walking through the streets of Lebanon, queers the environment. Considering my own position as the sole LGBTUA+ teacher educator in my team and an arguably heteronormative *field* in the research institution, my presence queers this *field* (Marebet, 2014). The same notion could be applied when I enter primary schools, as part of my teacher-educator role, which are notoriously heteronormative *fields* (DePalma and Atkinson, 2009; Blackburn and Smith's, 2010). In response, my desire to include LGBTUA+ RSE in the PGCE programme, bringing LGBTUA+ teaching to the fore for trainees and colleagues and being open about my personal marital and family status, disrupts these heteronormative *fields*. My *habitus* (Bourdieu, 1986) therefore is an essential consideration for this research, and my positionality and position-taking (Bourdieu, 1993) in the research must be considered alongside the positions assumed by the trainees.

3a.2 ii) Why should researcher positionality be considered?


My philosophical standpoint as researcher and teacher-educator are significant to this research (Gowlett, 2013). Since I designed and delivered the data collection tools, my philosophy and decision making are relevant. The nature of creating research tools is problematic due to the influence I, as teacher-educator and researcher, had on the design and delivery. Positivist researchers demand objectivity in research however this research is

subjective. The research is penetrated by my own values as a teacher-educator and my own attitudes and perspectives as a social agent. However, as a researcher, I aim to expel bias where possible, recognise bias where it exists, and protect credibility meaning that complex relationships between upholding my values as a social agent and maintaining authenticity as a researcher must be retained. Consequently, Bourdieu's theories are enacted through data analysis in Chapter 4.2-4.6 (pp. 151) since they recognise the interplay between subjectivity and objectivity (Bourdieu, 2000; Navarro 2006). Bourdieu's theories recognise that social agents' behaviours and attitudes, alongside the disposition of society into the individual, cause an interplay between the object of society and the subjective epistemology of the social agent. This interplay in-turn contributes to the perpetuation of behaviours and attitudes of other social agents and consequently, my attitudes and positionality must be explored for their subjectivity and for their contribution to trainees' attitudes.

3a.2 iii) Positionality and the concept of self

Hopkins et al., (2017, p. 24) recognise positionality as 'the particular philosophical stance a researcher takes in relation to the various perspectives that underpin a research approach'. When examining positionality, the notion of self must be considered. The notion of self, as with other large concepts such as identity, is complex and challenging to define (Griffiths, 2010). For Griffiths (2010), the complexity is embroiled with the many concepts of self. The self is not a concrete and stagnant entity but instead changes depending on multiple external factors such as geographical context, family, and job roles (Griffiths, 2010). The self that one recognises, can change quickly depending on the country of residence or family status such as wife or mother. The self can change over time and be developed or impacted by historical context or significant events. Furthermore, it changes continually and the more we grapple with the self, the more it changes under interrogation (Griffiths, 2010). Accordingly, I, chose to adopt a field-note narrative throughout the research, where I recorded my changing attitudes and perspectives and included these within the data. It is important to note that my role, as a non-objective researcher, and a significant participant in the research, is relevant and the more I conducted this subjective research, the more my 'self' changed through interrogation (Griffiths, 2010).

Despite the advantages of researcher involvement which includes the deeper scrutiny of the research tools and reasons for specific questioning, personal involvement in the research by the researcher has been criticised (Borgdorff, 1998). This criticism is concerned with the bias



that researcher involvement causes (Bordgorff, 1998). However, this criticism is based on a narrowed view of research which prioritises positivism over interpretivism or other forms of research (Griffiths, 2009). Positivism views knowledge as scientific, requiring objectivity however Griffiths (2009) argues that this is a limited view of knowledge since the interpretivist researcher recognises knowledge as constructed by social structures and power relations. Using Bourdieu's theories of *habitus*, *field* and *doxa* (1980, 1984, 1996) examines these social structures and power systems and the researcher's positionality within them which is arguably an essential part of this interpretivist research.

For social justice research, narrative and stories are necessary to learn more about individual perspectives. This said, it is my responsibility as an ethical and socially just researcher to make clear that my research narrative reflects my individual epistemologies and although other LGBTUA+ teacher-educators might share some of my experiences and attitudes, my epistemologies are only representative of my own self. Furthermore, research cannot be approached from a completely neutral perspective (Griffiths, 1998) since researchers view phenomenon from specific standpoints whether moral, ethical, political, or other requiring both recognition (Fraser, 2007) and interrogation.

Sheldon's (2017) research into disability reflects this sentiment. Sheldon (2017, p. 988) is both a disabled researcher and a researcher of disability and through his research he makes clear that his 'positionality is complex' and that disability 'cannot be reduced to a simple binary of disabled/not-disabled'. Therefore Sheldon (2017) does not presume that his epistemology reflects those of other disabled individuals, and he does not speak for all disabled people in his conclusions and recommendations. Similarly, LGBTUA+ cannot be reduced to a simple binary of LGBTUA+/non-LGBTUA+ which would represent heteronormativity. Considering the LGBTUA+ acronym, the term refers to multiple groups however, individuals within these groups can feel misrepresented (Fraser, 2007) by these terms. For Marebet (2014, p. 518) who explores 'queer *habitus*', the *habitus* here is not about creating a binary framework but instead a 'set of dispositions and expectations that goes against a binary framework'. In this sense then the commonality of patterns, routines, and thoughts in the 'queer *habitus*', and in this research can be about the common approach of not speaking for one another but instead speaking out against heteronormativity and normative patterns that oppress LGBTUA+ individuals and groups.

As an LGBTUA+ teacher-educator-researcher, my individual history, experiences, role, and relationships provide my unique perspective. Another LGBTUA+ teacher-educator-researcher with the same marital status, professional position, values, attitudes, belief systems and epistemologies will not mirror my perspective due to our uniqueness and individual selves. As Sheldon (2017) recognises, simply because I share characteristics with other LGBTUA+ individuals does not mean that I share their experiences (Lee, 2019) and vantage point when examining LGBTUA+ as an object (Hopkins et al., 2017). Moreover, my *habitus* does not mirror those of other LGBTUA+ teacher-educator-researchers and this *habitus* and my phenomenology are relevant in their uniqueness.

3a.2 iv) Hopkins et al's (2017) framework

| No. | Hopkins et al's (2017) dimensions applied |
|--------|---|
| First | <p>Phenomenology can be defined as the researcher's perspective and positionality within the research (Hopkins et al., 2017). To view phenomenology, Hopkins et al., (2017) designed a framework which is now outlined below and applied to this research. The first-dimension states that a phenomenon's truth is universal with unquestionable characteristics (Hopkins et al., 2017; Walters, 1995). By examining a phenomenon's characteristics, we learn what makes it both what it is and what it is not, meaning that we can make comparisons and recognise differences between phenomena.</p> <p>Considering LGBTUA+ as a phenomenon and applying the first dimension (Hopkins et al., 2017) it is interesting to note that the acronym LGBTUA+ groups individuals who are non-heterosexual into a collective despite the considerable differences between the sub-groups within the acronym and the differences between the individuals within the sub-groups. Of concern therefore is that LGBTUA+ as a phenomenon can be perceived externally by society to represent (Fraser, 2007) all individuals' perspectives within the group. Furthermore, that these perspectives present a universal meaning that applies to every LGBTUA+ individual (Smith et al., 2009) which heterosexual individuals can recognise and that LGBTUA+ individuals should connect with. However, this first dimension is not robust enough in explaining phenomenology since individual perspectives are required to strengthen an explanation of the object, which can be generated as the researcher moves back and forth through individuals' narratives (Gadamer, 1989), including their own.</p> |
| Second | <p>The second dimension in Hopkins et al's (2017) framework considers the origins of an individual's phenomenological perspective. This dimension allows for the researcher and the individual to see the perspective with clarity as opposed to the assumptions that accompany a perspective causing it to become a norm. The second dimension is a location of tension since it requires the individual to interrogate their history and experiences to examine how these contribute to their assumptions and attitudes towards a phenomenon (Hopkins et al., 2017). This dimension has clear links with the response individuals need to grapple with when interrogating <i>habitus</i>. For Bourdieu (Bourdieu, 1982; Hoskins, 2015), <i>reflexivity</i> is paramount in examining <i>habitus</i> and when considering a phenomenon, both <i>reflexivity</i> and reflection are required as tools to understand attitudes and assumptions and are applied in detail in Chapters 4.2-4.6 (pp. 144).</p> |

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|------------------------------|---|
| (Phenomenological reduction) | <p>To ensure rigour in the interrogation of a phenomenon, <i>reflexivity</i> (Bourdieu and Wacquant, 1992) is necessary to explore truth and how truth is understood and viewed by individuals and society. Truth underpins our assumptions as it can be a taken-for-granted understanding of a phenomenon, formed of a shared comprehension and arguably forged by <i>doxa</i> (Bourdieu, 1980). Therefore, it is necessary to learn what truths are and how they have been formed. As a researcher, it is essential to learn what my perspectives towards a phenomenon are and what my truths are in response to a phenomenon since this will influence my attitudes.</p> <p>To understand other individuals' attitudes and assumptions, according to Husserl we must first set aside our own attitudes and assumptions, a notion referred to as phenomenological reduction (Finlay, 2008; Hopkins et al., 2017). Phenomenological reduction is the notion that I, as the researcher, set aside or bracket my perspectives of the object to view it in its most reduced way (Kockelmans, 1967). Heidegger (1990) argues that phenomenological reduction however can prevent a robust understanding of the phenomenon by removing some of its important characteristics, since it sets aside the attitudes and assumptions of the individual viewing the understandings of others. For this research, my own attitudes and assumptions allow for a better understanding of the phenomenon. By viewing the phenomenon from multiple vantage-points it can be seen and explored in new and differing ways. As the teacher-educator-researcher, it is essential to consider my own attitudes, assumptions and values and move back and forth between interrogating these to gain a deeper understanding of the self and setting these aside to learn in more detail about the trainees' attitudes and assumptions by bringing them to the fore.</p> <p>Heidegger (1990) requires the integration of the researcher into the research process and avidly rejects the notion that the researcher should exclude themselves from the research. For Heidegger (1990) both the researcher and participant construct the phenomenon and therefore both sets of attitudes and assumptions are relevant to the interrogation of the phenomenon. Objectivity is further rejected here since Heidegger (1990) recognises the importance of subjectivity in bringing the complexity of the phenomenon into view and rejects the exclusion of subjectivity (Glesne, 2011; Hopkins et al., 2017). Instead, subjectivity forms a necessary part of data collection and should be scrutinised in data analysis using a robust engagement with reflexive data collection and data analysis.</p> <p>Both perspectives are relevant to this research and movement between Husserl and Heidegger's (1990) approaches contributes to a robust and <i>reflexive</i> data collection (Finlay, 2008). By considering both approaches, I can collect data from trainees to learn how they view the phenomenon of LGBTUA+ RSE whilst also engaging with narrative enquiry so that I can better learn about my perspectives and attitudes towards LGBTUA+ RSE. By using narrative inquiry as a <i>reflexive</i> component of the research, I can examine my own assumptions and attitudes in a reductionist sense (Kockelmans, 1967), then set these aside to examine trainees' attitudes and assumptions which will allow for the exposure and interrogation of the co-constructed links between our responses towards the phenomenon.</p> |
| Third | <p>The Third Dimension in Hopkins et al's (2017) phenomenological framework recognises the researcher's focus on learning about the attitudes and assumptions of the participants (Hopkins et al., 2017). For Husserl, the use of description is essential in describing a phenomenon and this description must be sought from the participants since their narratives describe the phenomenon using their specific attitudes and assumptions rather than applying the researcher's own assumptions. Considering the previous recommendation that the researcher move between Husserl and Heidegger's approaches, to engage with Husserl's approach here qualitative and quantitative tools are used. These include a body-map, questionnaire and focus group are outlined in Chapter 3b (pp. 93) and allow for the collection of this data.</p> <p>Further, for Heidegger (1990) the researcher's interpretation is an essential tool to understand the participants' attitudes and assumptions, a notion called hermeneutics. Hermeneutics is the theory of interpretation and as an interpretivist researcher is an essential concept that not only underpins my epistemologies, but the methods chosen in the research design. 'Double hermeneutics' (Habermas, 1984, p. 109-110) explains that a researcher is inextricably influenced by the social world and further, that the social world is influenced by interpretations and assumptions. To view a phenomenon in new ways therefore, both Husserl and Heidegger's (1990) notions are valid and reinforce my decision to examine trainees'</p> |

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|--------|--|
| | attitudes and assumptions alongside my own narratives and attitudes as teacher-educator-researcher. |
| Plus 1 | One additional stage is incorporated in Hopkins et al's (2017, p. 23) framework which they describe as 'plus 1' as opposed to the fourth dimension. This additional stage requires the consideration of all three previous dimensions during data analysis and the writing-up phase. 'Plus 1' (Hopkins et al., 2017, p. 23) recognises the decisions made by the researcher about which data to include or exclude during the analysis and discussion phases. Since large volumes of data are collected in research and specific themes emerge and are analysed, the choices about what to include and how this data is then interpreted by the researcher are integral to the way the phenomenon is viewed. Therefore, researcher positionality is essential at these stages and furthermore, endorses ethical research. Consideration of my positionality must be considered throughout the research, since the decisions made regarding what to include in the data collection tools will be essential for the data analysis and in seeing the phenomenon to be seen in different ways (Emerson et al., 1995; Hopkins et al., 2017). These tools are next explored in Chapter 3b. |

Table 26 Applying Hopkin et al's (2017) framework

Chapter 3b Research Design: The research tools

Vignette 4

When I think about habitus it leads me to think about stereotypes and the stereotypes of LGBTUA+ individuals. Many times, I have heard the phrase ‘you don’t look like a lesbian’. As though a lesbian has a certain look that I do not possess. They (some heterosexuals) say it with a note of pride or of reassurance as if to say ‘we accept you because you could pass for one of us’. This has always bothered me. Firstly, I have no desire to belong to heteronormative society because I do not agree that it is the best way for society to be constructed. Any society that prioritises one group over another is not doing a good enough job of promoting, and ensuring, equality.

In the field-note diary I provided background information about myself as LGBTUA+ teacher-educator in line with Griffiths (2010) works on the self. I described myself physically as having long, dark hair and a liking for makeup and dresses. I like having long hair because I think it suits my face shape and I enjoy different styles. I like wearing dresses because I think they’re much more comfortable than trousers. I’ve always loved makeup. What I do not like is that this appearance then means that some heterosexual people (for whom stereotypes and ‘boxing up’ are incredibly important) tell me that I could pass for one of them as though that has been my secret mission all along – or that all heterosexuals look a certain way.

I also do not like the term lesbian being linked to my sexuality; I am not a lesbian. I mind it less when they say ‘you don’t look gay’ – I can identify with gay, I’m happy with that term because it feels that it encompasses more than the notion of a male or female sexuality. The idea of not ‘looking’ gay still jars though.

What I want to say but never do is ‘what you really should say about me is ‘you don’t look demi-pansexual’ since that is my identity. I identify as a demi-pansexual individual which means that I like to build relationships based on romantic notions, with individuals of any gender. Also, I do not look like one because funnily enough looking like your sexuality is part of societal norms creating representative expectations, or stereotypes, of groups. There is less of a stereotype for my identity since it blurs the lines between heterosexual and gay/lesbian stereotypes, and it is not binary.

Figure 5 Vignette 4

3b.0 Introduction

The data collection tools are now outlined below. Each section follows the structure below:

- The sample
- The rationale
- The outline
- The structure
- The theoretical framing
- Credibility, transferability, and authenticity.

Due to the changes in ethical considerations with the research's shift to online teaching due to the Covid-19 global pandemic, a section entitled Covid-19 has been included. A pilot study was conducted to evaluate the research tools and recognise any problems or areas for development regarding the tool functions and the research design itself prior to the main study. This chapter is then followed by Chapter 3c which provides an explanation of the data analysis tools.

3b.0 i) Data Collection Tools

The data collection tools in this research consist of:

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| <ul style="list-style-type: none">• A social justice workshop, with an LGBTUA+ RSE focus, designed and delivered by the researcher as teacher-educator-researcher. |
| <ul style="list-style-type: none">• A questionnaire with closed questions to collect quantitative data on participants' feelings and attitudes towards LGBTUA+ RSE at the start of the workshop. |
| <ul style="list-style-type: none">• A focus group with open questions, conducted after the social justice workshop with the purpose of learning more about participants' attitudes and assumptions towards LGBTUA+ RSE. |
| <ul style="list-style-type: none">• Narrative inquiry for trainees (and myself). Trainees and I completed a body-map (Griffin, 2015). The trainees completed this at the beginning and end of the workshop. I completed my own at the beginning and end of the data collection stage (the end followed the focus group). |
| <ul style="list-style-type: none">• Narrative inquiry whereby I kept a field-note diary based on my decision making in the workshop design and delivery stages. Furthermore, these field-notes were kept during the data analysis and discussion sections to ensure consistent consideration throughout the research process. |

Table 27 Outline of the data collection tools

These tools are now explored in detail.

3b.1 The Social Justice Workshop

3b.1 i) Sample

Generally, within ethnographic research the sample is purposeful often with a specific criterion (Dutta, 2014). This research utilised a cohort sample which is a sample that shares a particular characteristic and typically engages with something over a specific period, such as a PGCE course. There are numerous benefits of using a cohort sample including easy access to participants, the potential to engage with a large sample and the ability to maintain contact with the participants throughout the research and follow up when needed. Further, the cohort sample can allow for rare data to emerge (Wang and Kattan, 2020) which can then be selected and explored in more detail.

Due to the large samples in cohort studies, they can be expensive and time consuming however, that was not the case with this research due to the design of the tools and the use of multiple data collection tools conducted over the one experience. Prospective cohort studies can be problematic since they can require the collection of data over long periods of time. The decision in this research was to conduct only one workshop since the cohort changes every year due to the one-year duration of the PGCE programme. Were the following year's cohort to take part in the research, their experiences and positioning would have been different, preventing parity. The research was purposefully a snapshot to explore trainees' attitudes to LGBTUA+ RSE at the point in time that the new RSE (DfE, 2019) guidance came into action. Additionally, the lack of generalisability due to the cohort samples is not problematic since the research aims to examine attitudes and assumptions more deeply and with richer description rather than draw conclusions about 'truths'.

The number of participants in the workshop and subsequent questionnaire exceeds the minimum recommendation for qualitative research outlined by Cohen et al., (2018). A population in research refers to all possible participants. The population consisted of 84 however, due to illness or other absences, the sample consisted of 64. This cohort covered the 20/21 cohort for whom the RSE (DfE, 2019) guidance was newly implemented (in September 2020). The sample of 64 was limited in that a large ratio of trainees on the Primary PGCE Programme were young, white, English females. In 2020 the UCAS statistics for applications to postgraduate teacher training courses outlined that 67.5% of applications came from women and 32.5% from men whilst there was no data for individuals who did not identify as women or men. 11,730 women applied aged between 21-24 compared to 4870 aged 25-29

(UCAS 2020), and figures decreased steadily with every subsequent age increment beyond 30 years +. The figure of 11,730 women aged under 25 is comparable to 4400 male applicants aged under 25. Additionally, in ‘2019/20 50% of postgraduate trainees were aged under 25’ (p. 6 DfE, 2019), whilst ‘19% of postgraduate trainees reported belonging to a minority ethnic group’ (p. 6 DfE, 2019). This sample is also reflected in Oerton and Bowen’s (2014) Welsh research where participants were largely young, white, Welsh females. Despite the sample being limited in diversity, which would be a more favourable sample, it arguably reflects the normative social world for Primary PGCE trainees in the research institution and the demographic of trainees regularly entering the programme and the primary teaching profession.

3b.1 ii) The workshop rationale

The Social Justice Workshop was a one-hour workshop which had been taught historically for the last two academic years in the Autumn Term of the Primary PGCE programme in the research institution. The workshop is specific to this research institution and although similar workshops might exist in other PGCE institutions, these are not statutory or likely to be comparative. The workshop is a mandatory element of the PGCE programme as all taught sessions require mandatory attendance. A ‘follow-up’ workshop features in the Summer Term of the PGCE programme however that focusses on a different strand of social justice which is not of significant interest to this research and therefore is excluded.

This workshop is an essential part of the training programme since trainees are not regularly exposed to dealing with issues associated with LGBT teaching in English ITE institutions (Cassidy, 2014). Therefore, despite the relatively short workshop which takes an hour in total, it is essential to provide some coverage rather than none (Abbott et al., 2015).

Furthermore, it allowed trainees the opportunity to be *reflexive* and consider where and how their experiences in social *fields* have informed their attitudes and how these assumptions collectively might inform their teaching practice in the primary classroom.

3b.1 iii) Measures: The workshop outline

DeMink-Carthew’s (2018) research, *Learning to teach in a “World Not Yet Finished”: Social justice education in the middle level preservice*, recognises that teachers can find it difficult to embed social justice education in their teaching practice and particularly struggle with concrete ideas about how to do this. Therefore, she provides a set of activities with clear


learning outcomes that can be performed in the classroom by trainees which turn ‘abstract ambitions into concrete skills’ (DeMink-Carthew, 2018, p. 24). These activities and skills aim to build trainees’ ‘foundational knowledge about the “why” and “what” of social justice education’ (DeMink-Carthew, 2018, p. 24). The activities and skills are also designed to address trainees’ fears as they learn to embed social justice education in their teaching (DeMink-Carthew, 2018).

DeMink-Carthew (2018) shares learning outcomes for teacher-educators to enable them to design and create social justice workshops for trainees. The workshop in this research was inspired by ‘Learning Outcome 4: Preservice teachers can identify and use key terms and concepts associated with social justice education’ (DeMink Carthew, 2018, p. 28). This learning outcome aims to share sexuality vocabulary and definitions with trainees to develop their confidence in using this vocabulary in the primary school environment. To ensure that trainees were exposed to credible vocabulary a glossary from the Stonewall (2019) registered charity was used (see Appendix 4).

Previously in social justice workshops, trainees have expressed concerns about their limited knowledge of LGBTUA+ RSE and their confidence in addressing issues that they have limited knowledge or understanding of. Largely, trainees shared concerns that their experiences and identities did not connect with LGBTUA+ RSE and as such the experiences that they brought with them did not give them confidence in teaching LGBTUA+ RSE.

3b.1 iv) Measures: Changes due to Covid-19

Due to the global pandemic, Covid-19, the research institution physically closed for the safety of staff and students and teaching for the PGCE programme was converted into online learning for the academic year of 2020/21 (September ’20 – August ’21). Since the research was scheduled for this period, ethical approval, examined later in this chapter, was altered to include the online nature of data collection tools. Despite the lack of face-to-face discussion, Blackboard Collaborate (2020), an online teaching platform endorsed by the research institution, provided online ‘lecture’ style rooms and ‘break-out’ rooms. The online lecture room provided the opportunity for whole group teaching whilst the ‘break-out’ rooms provided a more socially just form of teaching where students were encouraged to learn from each other (Freire, 1970) and take part in discussions in smaller groups. The ‘break-out’ rooms also allowed the teacher-educator-researcher to ‘drop’ into group discussions where organic themes could emerge from impromptu moments (Staley and Leonardi, 2019). These



breakout rooms allowed for inquiring questions from the teacher-educator-researcher and probed for clarity and meaning to understand trainees' attitudes, experiences, and assumptions in a deeper way.

3b.1 v) The workshop structure: (A more detailed structure is provided in Appendix 5)

| No. | Steps within the workshop |
|-----|--|
| 1. | <p>I outlined the aims of the workshop which is typical of any taught session at the research institution:</p> <ul style="list-style-type: none">• To reflect on my own attitudes towards LGBTUA+ teaching in the primary classroom• To be introduced to the Equality Act (2010) and the nine protected characteristics• To consider my own understanding of LGBTUA+ terminology• To develop confidence in recognising and using LGBTUA+ terminology• To reflect on how my attitudes, thoughts and feelings change, or remain the same, over the workshop. |
| 2. | <p>Trainees were introduced to:</p> <ul style="list-style-type: none">• The participant information sheet (Appendix 6)• The consent form (Appendix 7) |
| 3. | <p>Trainees completed the questionnaire (Appendix 8) on Qualtrics.</p> |
| 4. | <p>The body-map was introduced (Griffin, 2015).</p> |
| 5. | <p>Trainees were asked how they felt about teaching LGBTUA+ RSE.</p> |
| 6. | <p>Trainees were reintroduced to the Equality Act (2010).</p> |
| 7. | <p>Trainees were then asked to consider the term ‘recognition’ (Nancy Fraser, 2007).</p> |
| 8. | <p>Trainees examined LGBTUA+ terminology as part of social justice teaching and learning (DeMink-Carthew, 2018).</p> |

Table 28 Workshop structure overview

3b.1 vi) Credibility, transferability, authenticity

Considering credibility, transferability, and authenticity (Guba and Lincoln, 1985) for the workshop and the other data collection tool sections, it is important to note the context of the research when considering what can be recognised as justifiable or not. Sexual orientation amongst other identity themes such as race, social class and age can be subjects of bias in research (Cohen et al., 2011; Lee, 1993; Scheurich, 1995). Although this can be problematic if the researcher is not conscious of their own bias, this can lead to rich data if the researcher adequately recognises their positioning in the interaction. Through human-to-human interaction inevitably the researcher will influence the data in some way (Cohen et al., 2011; Plummer, 1983). Since this research utilises an element of life history research design, it is necessary to note that credibility and authenticity are significantly linked to representativeness (Cohen et al., 2011). This research recognises that representativeness needs careful consideration and does not seek to recognise individuals' life histories as truths and representative of all within a group or the wider population (Plummer, 1983). Instead, the research seeks to recognise where or where-not the researcher and participants might choose to be credible or choose not to be and where they demonstrate authenticity or where this is withheld (Guba and Lincoln, 1985).

Since this is interpretative research which requires the researcher to interpret the data Guba and Lincoln's (1981, 1989) concept of member checking has been used. Member checking (Hammersley and Atkinson, 2019; Torrance, 2012) is where the researcher checks their interpretations of the data both with the participant and with other external individuals to see if their interpretations of the data are alike or dissimilar from the researcher's interpretations. This form of checking also then becomes part of the data. Following my interpretations of the data, participants of the focus group were contacted to ensure that my interpretations of their responses aligned with their own interpretations and, 2 colleagues were also asked for their interpretations and conclusions in Chapters 4.2-4.6 (pp. 151) to consider whether my interpretations were in-line with those of other teacher-educators or whether they were radically different meaning that the data was not transferable at all.

I emailed my colleagues with the data and my interpretations and asked them to reply with their responses. They were asked to respond with whether they agreed with my interpretations or disagreed and if they disagreed, they were asked to explain why/how. Should they have wanted to discuss their interpretation face-to-face, this was also possible

and offered to the member checkers (see 3c. 3 xiii, pp. 137 for additional information). Despite this layering, Thomas (2017) warns that although member checking might support the authenticity and credibility of the research, it is not fool proof since interpretation is simply that, the interpretation, and the positioning of the researcher.

For Thomas (2017) reliability is irrelevant in interpretative research since it refers to the notion that the research instrument will give the same results each time it is utilised. This is not the case in this research since it does not test and does not require the results to be the same each time and instead seeks authenticity. Further, since my positionality as researcher and participant might influence the research, a better question to ask is whether the data collection tools can be transferred (Guba and Lincoln, 1985) to other research to conduct a similar project in a similar way to yield rich results. This said, although reliability is rejected, rigour is still required to ensure that research tools are well considered, planned, and thought through to ensure that they answer the research questions.

3b.1 vii) Plummer's (1983) Principal Sources of Bias in Life History Research

Considering the notions of credibility, transferability, and authenticity (Guba and Lincoln, 1985), Plummer (1983) provides a framework for the researcher to consider when working with life history and to recognise and prevent bias in the research. Since trainees and I are being asked to interrogate our life histories and attitudes towards LGBTUA+ RSE, this framework is a necessary consideration and contributes to rigorous research design. The table is split into three sections, the informant, the researcher, and the interaction. As each section is relevant to each subsequent data collection tool, the sections are outlined here and then applied throughout the *Credibility, transferability, and authenticity* segments in subsequent data collection tool sections below.

Plummer's Principal Sources of Bias in Life History Research (Plummer, 1983, p. 103, table 5.2):

Source: informant

- Is misinformation (unintended) given?
- Has there been evasion?
- Is there evidence of direct lying and deception?
- Is a 'front' being presented?
- What may the informant 'take for granted' and hence not reveal?
- How far is the informant 'pleasing you'?
- How much has been forgotten?
- How much may be self-deception?

Source: researcher

- Attitudes of researcher: age, gender, class, race, religion, politics, etc
- Demeanour of researcher: dress, speech, body language, etc
- Personality of researcher: anxiety, need for approval, hostility, warmth, etc.
- Scientific role of researcher: theory held (etc.), researcher expectancy.

Source: the interaction

- The encounter needs to be examined. Is bias coming from
- The physical setting – ‘social space’?
- The prior interaction?
- Non-verbal communication?
- Vocal behaviour?

Table 29 Plummer’s Principal Sources of bias in life history research

3b.2 The Questionnaire

3b.2 i) Sample

The sample was a cohort sample and was the same sample as the workshop at 64 trainee teachers. The questionnaire however was only completed by 36 participants.

3b.2 ii) The questionnaire rationale

When planning questions for a questionnaire it is essential that the questions answer the research question (Oppenheim, 1992). The research questions were generated following the review of the literature and questions in the questionnaire and focus groups were designed with the aim of answering the research questions. The questionnaire provided a set of closed questions. Closed questions are advantageous in that they can be delivered quickly and easily (Gillham, 2000) and they can also provide large datasets which can deliver repeated themes and patterns. Although closed questions are limited in that they do not allow for prompting and probing (Bryman, 2012), follow up focus groups provided this opportunity and are explored later in this chapter.

3b.2 iii) Measures: The questionnaire outline

The questionnaire was entitled, *Research Focus: Teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher perspective*.

In a questionnaire, questions should be asked in a logical progression. Questions should not stand on their own (Gillham, 2000) but instead should make sense to the participant, as

should the sequence of questions as a logical progression. Questions generally fall under the following categories:

- ‘Questions of *fact*
- Questions about *opinions, beliefs, judgements*
- Questions about *behaviour* (what people do)’ (Gillham, 2000, p. 26).

Factual questions usually come in chronological order and are the first questions asked (Gillham, 2000). They are essential questions for grouping the respondents based upon the answers given. The first set of questions in the questionnaire seek to learn facts about the participants so that their sample data can be grouped by identifying emerging themes.

Trainees could choose to participate in the questionnaire (Appendix 8) by completing an online consent form (Appendix 7) before completing the questionnaire. The questionnaire link and consent form were on the trainees’ Moodle learning platform (2021) which they were directed to at the start of the workshop. Participants could still choose to withdraw from the research which is outlined in the ethics sections at the end of this chapter. They could choose to answer questions or leave some out should they not wish to respond. Figure 6 below outlines the personal data collected from the participants. Names were excluded to ensure that participants were not recognisable from their data. Instead, the Qualtrics questionnaire software generated a random I.D number for each participant. The first questions included age, gender, sexuality, and religion, all of which are themes that have emerged from the literature:

- *Age*: regarding the prohibition of teaching LGBTUA+ content in schools in response to Section 28 (1988).
- *Gender and sexuality*: to identify whether heterosexual or LGBTUA+ individuals were responding in the questionnaires, how they responded and whether this correlates with the literature.
- *Religion*: since literature recognises a tension between the teaching of LGBTUA+ content and religion (Fahie, 2016).

These themes were outlined in Figure 6 below:

| |
|--|
| <u>Age:</u> <input type="radio"/> 21-24 <input type="radio"/> 25-34 <input type="radio"/> 35-44 <input type="radio"/> 45-54 <input type="radio"/> 55-64 <input type="radio"/> 65 and over |
| <u>Gender:</u> <input type="radio"/> Female <input type="radio"/> Male <input type="radio"/> Transgender <input type="radio"/> Prefer not to say <input type="radio"/> Prefer to self-describe _____ |
| <u>Sexuality:</u> <input type="radio"/> Asexual <input type="radio"/> Bisexual <input type="radio"/> Gay <input type="radio"/> Heterosexual <input type="radio"/> Lesbian <input type="radio"/> Prefer not to say <input type="radio"/> Prefer to self-describe _____ |
| <u>Religion:</u> <input type="radio"/> Buddhist <input type="radio"/> Christian <input type="radio"/> Hindu <input type="radio"/> Muslim <input type="radio"/> No Religion <input type="radio"/> Sikh <input type="radio"/> Prefer not to say <input type="radio"/> Prefer to self-describe _____ |

Figure 6 Questionnaire: personal details

The second set of questions asked participants to outline their understanding of the terminology of LGBT, LGBTUA+ and RSE and are outlined in Figure 7 below:

| |
|---|
| <p><i><u>Please read the statements below and tick the answer that applies to you:</u></i></p> <p>1. I understand what the letters LGBT stand for.</p> <p><input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Some</p> <p>Please write what you understand the letters to mean: _____</p> <p>2. I understand what the letters U, A and the symbol + stand for in LGBTUA+</p> <p><input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Some</p> <p>Please write what you understand the letters/symbol to mean: _____</p> <p>3. I understand what the letters RSE stand for.</p> <p><input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Some</p> <p>Please write what you understand the letters to mean: _____</p> |
|---|

Figure 7 Questionnaire: Identifying understanding of terminology

The third set of questions (see Figure 8) asked participants to rate their feelings on a continuum from strongly disagree to strongly agree. The questions sought to learn:

1. How confident participants feel to teach LGBTUA+ RSE in schools.
2. Whether they have seen LGBTUA+ RSE lessons in school.
3. Whether they think that LGBTUA+ RSE lessons should be taught in school.

Figure 8 Questionnaire: providing feelings and opinions

These questions concentrated on opinions, beliefs and judgements which are the most challenging to design since they often provide quite a superficial answer (Gillham, 2000). For this research, these were essential, but any depth to these questions needed to be interrogated through focus group questioning. Originally, during the first design, the questionnaires featured open boxes for participants to share more in-depth responses since closed questionnaires do not provide the opportunities for respondents to develop their answers about opinions, beliefs, and judgments (Gillham, 2000). However, on consideration, it was decided that even with an open answer box, the questionnaire was not the ideal tool for collecting this more detailed and descriptive data. Instead, the questionnaire was ideal for gathering a reasonable amount of numeric data which could be used to expose themes. Two follow up focus groups provided the opportunity for additional reflection since opinions and attitudes are complex and cannot always be readily understood or considered by the participant at the point of filling in the questionnaire (Gillham, 2000). Additionally, the crystallization (Ellingson, 2009) between these data collection tools and the body-maps added a thicker description (Geertz, 1973).

Finally, the last set of questions (see Figure 9) required participants to rate how they felt about statements using a scale of:


| | | | |
|--|-----------------|-----------|---------|
| Not concerned | Quite concerned | Concerned | Fearful |
|  | | | |

Figure 9 Questionnaire: providing feelings information

Participants were asked how they felt about:

1. Teaching LGBTUA+ RSE lessons in school.
2. Using the correct LGBTUA+ terminology.
3. Using the correct RSE terminology.
4. My knowledge of LGBTUA+ RSE.
5. Parents' views of LGBTUA+ RSE.
6. Religion and LGBTUA+ RSE.

3b.2 iv) Credibility, transferability, authenticity

There will always be an issue with the completion of questionnaires in relation to credibility namely, what would the responses of those who did not take part be. Would they be the same as those who responded or not and what are their reasons for not responding (Cohen et al., 2011). To prevent the issue of ‘volunteer bias’ (Belson, 1986, p. 35-38), Belson encourages the researcher to send the questionnaire out multiple times to generate more interest and limit volunteer bias. This was not possible since the questionnaire needed to be completed ahead of the workshop and with one cohort. This research focuses on the timeliness of the inclusion of the new RSE (DfE, 2019) guidance and its implementation in September 2020 and therefore the collection of data as close to the commencement date was always essential to provide a historic and social snapshot of the educational landscape of the time. Follow up contact was attempted, as is recommended by Belson (1986), to provide replies by non-respondents so that these could be compared with respondents. However, no additional volunteers came forwards to provide additional replies. Contact was attempted via an announcement over the Moodle learning platform (2021) but after no additional respondents came forward the decision was made not to probe trainees any further to maintain good professional relationships between teacher-educator and trainees.

Being clear with participants about the purpose of the questionnaire was essential to promote their engagement. Although this has the potential to form bias (Gillham, 2000), this clarity allows for the possibility of richer data. Damage to credibility from bias can be caused in questionnaires and interview questions (Cohen, et al., 2011) therefore, it is important to consider that the questions asked are neutral so that the attitudes and philosophical or theoretical positioning held by the researcher (Plummer, 1993) does not skew the responses. Furthermore, an advantage of the questionnaire is its reliability and credibility since its anonymous nature means that participants are often more honest (Cohen et al., 2011) thus preventing dishonesty and deception (Plummer, 1993). This said, anonymity also means that dishonesty cannot be interrogated or easily noted, troubling authenticity. In this research the purpose of the questionnaire, however, was not to focus on the honesty or dishonesty of responses but to identify and examine any emerging themes from the questionnaires and crystallize these for authenticity with the additional research tools.

3b.3 Focus Group

3b.3 i) Sample

The focus group included 5 participants who volunteered from the main cohort sample of 64. Should more trainees have taken part, additional focus groups could have been held however only 5 individuals wished to participate. This was a reasonable sample for a focus group since large groups can overwhelm quieter participants and prevent them from becoming involved in the discussion. Additionally, whilst face-to-face focus groups can consist of larger numbers, online focus groups are better kept to groups of 6 (Kite and Phongsavan, 2017; Flynn et al., 2018; Daniels et al., 2019). Restricting this number was effective in minimising issues within the focus groups such as internet dropouts, technology issues or lagging which could contribute to participants talking over one another (Lupton, 2020).

3b.3 ii) The focus group rationale

A focus group requires the researcher to act as note-taker and chairperson, steering the discussion but also monitoring and recording it (Gillham, 2000). A focus group can be more useful than an interview in that individuals can motivate one another to contribute and can generate supportive dialogue. However, more forthright individuals can dominate the discussion. To prevent this the researcher, as chairperson, can intervene to encourage quieter participants to expand their answers by interjecting with encouragement or drawing the discussion towards a point made by a quieter individual in the hope that they involve themselves more (Gillham, 2000).

3b.3 iii) Measures: The focus group outline

A semi-structured schedule (see Figure 10) allowed for the researcher to ‘probe’ (Gillham, 2000) the individuals since it does not keep to the strict regime of the structured interview:

| Number | Focus group question or prompt |
|--------|---|
| Q1. | Tell me how you feel about teaching LGBTUA+ RSE. <ul style="list-style-type: none">• What does this feel like?• Why do you feel this way? |
| Q2. | Tell me where these feelings have come from. <ul style="list-style-type: none">• Where have these feelings come from?• Have you always felt this way?• Do you know other people who feel this way? |
| Q3. | What influence might this feeling/these feelings have on your teaching? <ul style="list-style-type: none">• Do these feelings change the way you teach?• Will these feelings influence the lessons that you choose to teach? |

| | |
|----|--|
| Q4 | Can you talk me through your thoughts about the workshop? <ul style="list-style-type: none"> • Did the workshop change or influence your feelings in any way? • Did learning about LGBTUA+ terminology influence your feelings in any way? • What about learning about the Equality Act (2010)? |
| Q5 | Do you think that you will make any changes to your practice in any way? <ul style="list-style-type: none"> • If answers are no or yes – can you expand on your reasoning? • Do you want to develop LGBTUA+ RSE lessons in school? • Do you want to share your understanding of LGBTUA+ RSE with school colleagues? |
| Q6 | Do you think that the research institution should do more to raise awareness of LGBTUA+ RSE in the PGCE programme? <ul style="list-style-type: none"> • Why do you think this? • If yes, how do you think we could do this? |

Figure 10 Focus group questions and prompts

Full transcripts for the focus groups are available in Appendices 9a-c.

3b.3 iv) Credibility, transferability, authenticity

The open questions used in the focus group allowed for themes to be interrogated in more detail, and for further themes and unexpected answers to emerge. Despite open questions being more time consuming to write up and analyse (Bryman, 2012), their depth of description allows LGBTUA+ RSE to be viewed from multiple vantage points so that themes are interrogated in detail, and potentially in new ways. The questions in the focus group needed to remain neutral to prevent bias (Cohen et al., 2011). Despite my clear subjectivity in this research, it was essential in the focus group that my bias did not interfere with the data collected. This said, it would be unwise not to acknowledge the impact that my presence, vocabulary, and body language had on the participants (Plummer, 1983).

The reliability of the focus group might have been undermined by social desirability factors (Fowler, 2009). For instance, participants might want to portray themselves in a positive light and choose to exclude any responses that they might perceive as negative, should these cause them to appear in an adverse way; a notion that Plummer (1983) recognises as an attempt to please the researcher. To combat this, it is important to recognise my role as teacher-educator-researcher since I am part of a team that grades trainee progress on the course which leads to them achieving their PGCE. Therefore, anything that might cause trainees to feel that their professionalism is being called into question (Lee, 1993; Cohen et al., 2011), might be suppressed for fear of appearing unprofessional and risking their qualification. Potentially, this could explain the limited number of trainees willing to participate in the focus group.

The ‘social space’ (Plummer, 1983) should always be considered. In this research the social space constitutes individual’s home environments which can be viewed as relatively safe and

secure. This said, there is the added pressure of additional family members in the home ranging from children to parents and partners who might alter a participants' response due to their presence. Consequently, all participants in the focus group were asked to put their laptop (or other technology device) cameras on so that other participants could be clear that their own responses were only heard by their peers and no other individuals external to the focus group. Participants were encouraged to reside in a private room away from family members to encourage authenticity (Guba and Lincoln, 1985). Further, recording the online focus group was essential to credibility since a transcript was written up following the group discussion (Gillham, 2000) to ensure that the participants' responses were verbatim and that any interpretations made by the researcher were clearly recognisable as interpretations.


3b.4 Narrative Inquiry (Body-Map)

3b.4 i) Sample

The sample was a cohort sample and was the same sample as the workshop. The body-map was completed by all trainees taking part in the compulsory workshop as part of the academic course. The number of participants who chose to share their data with me and form part of the dataset was 21. All members of the sample of 64 were asked to complete the body-map since it is an assessment tool useful not only to the researcher but for trainees to be *reflexive* about their attitudes towards LGBTUA+ RSE and a good assessment tool to use in practice in the primary classroom. Although all trainees completed a body-map, the sample of body-maps comes from those who agreed to take part in the research by emailing a photograph or scan of their body-map to the researcher and completing and sending the consent form.

3b.4 ii) The narrative inquiry rationale

Solomon and Morgan designed a body-mapping tool in the late 1980s to research individuals suffering from HIV and AIDS in South Africa (Crawford, 2010; Griffin, 2015). A body-map is a visual tool to express an individuals' thoughts and feelings. Individuals with HIV and AIDS in Solomon and Morgan's research used body-maps to express how they felt about their illnesses (Griffin, 2015). Body-maps are therapeutic tools where participants draw and/or paint their bodies and then discuss and reflect on these illustrations in groups (Griffin, 2015). Solomon and Morgan's intention through this specific tool was to connect the participants' physical and emotional symptoms of their illnesses to their thoughts, feelings, and expression (Griffin, 2015).



Since the 1980s, body-maps have been used in other forms of research with a specific focus on illness such as chronic pain (Brett-MacLean, 2009; Griffin, 2015) and post-traumatic stress (Crawford, 2010). Although this research is not focussed on participants' illnesses, fear is an emotional and psychological response which requires a safe and comfortable data collection tool. Consequently, a therapeutic tool like body-mapping provided a safe and ethical tool for collecting data when considering an emotion as complex and problematic as fear.

The body-map was considered an appropriate tool since fear can be both detrimental and harmful (Ahmed, 2014). Ahmed (2014) recognises that it can be felt in both a physical and emotional and psychological state and as such participants are asked to consider both their physical feelings and their emotional and psychological feelings when completing the body map. Should participants wish to they could have written or drawn images on their body maps to represent the physical responses their bodies make when feeling fear or other emotions; these might include shivering, sweating palms (Ahmed, 2014) or increased heartrate. Since this physical reaction is considered in response to the external object of fear moving towards the individual causing an internal response (Ahmed, 2014), participants were encouraged to use both the inside of the body and the outside of the body to represent their thoughts, feelings and emotions causing the space used on the body map to become interesting and useful in the data analysis stage.

The body-map is not simply a therapeutic tool but also a useful pedagogic tool for primary classroom practice, preschools, and nurseries by using stylised, rather than representational, figures (Granger, 2011). This type of tool is regularly used in classroom pedagogy in England. Primary school teachers regularly ask children to draw images of themselves and consider how they feel about things or in situations, often as part of PSHE lessons. The PSHE Association (2020, p. 9) provides an assessment tool for its members where a similar tool called '*draw and write*' is used to allow children to draw their feelings and thoughts and add text for further description. Therefore, all trainees were asked to complete a body-map whether they chose to share the body-map as part of the research or not because of its significant use in developing their classroom practice. Participants could choose if the image of the body were representational or non-representational since this choice empowered them and removed the researcher's power and direct instruction. Providing participants with the opportunity to draw and be creative, sought to provide empowerment (Copes et al., 2018)

which is essential in social justice research. Encouraging this creative approach allowed participants to mean-make (Copes et al., 2018) and provide their own thoughts and feelings.

3b.4 iii) Measures: The narrative inquiry outline (body-map)

Trainees completed a body-map at the start of the workshop and contributed to the body-map throughout the workshop until the end. I too created a body-map as the researcher and LGBTUA+ teacher-educator (copies of the body-maps are available in Appendices 10a-g). This started at the beginning of the workshop and was added to throughout the workshop and during the focus group and was completed at the end of the data collection cycle.

Although Solomon and Morgan asked their participants to create life-size drawings of their bodies (Gastaldo et al., 2012; Griffin, 2015), the participants in this research were asked to draw smaller representations of their bodies. They could complete these on A4 or A3 paper depending on what they had access to in their own homes. Due to Covid-19, trainees were required to work at home during the research period and used whatever materials were available to them. Participants were asked to draw smaller representations of their bodies as opposed to life-size body-maps (Gastaldo et al., 2012; Griffin, 2015) for ease and access to materials. Importantly, the size of the body-map does not diminish from the story or narrative told by the participant (Griffin, 2015).

Trainees were asked to:

- Use a piece of A4 or A3 paper
- Draw an outline of their body in the centre
- Allow space around the body to draw and write should they wish
- Locate three different coloured pens
- Draw a key and label the three colours: beginning, middle, end
- Use the ‘beginning’ colour at the start to draw or write (or both) about how they feel about LGBTUA+ RSE at the start of the workshop
- Use the ‘middle’ colour during the workshop to add drawings or text. This might include crossing out some areas of drawing or text in the previous colour as thoughts or attitudes change
- Finally, use the ‘end’ colour to add any final conclusions at the end of the workshop.

As trainees developed their knowledge of LGBTUA+ RSE during the workshop, I was keen to see if their responses, feelings, and attitudes changed throughout the workshop too.

Although the impact of the workshop was not measured in this research, the changes that may or may not have occurred were of interest and the body-map provided the opportunity for

ongoing narrative inquiry. The use of different coloured pens allowed the researcher to see any changes in participants thoughts and attitudes and meant that the reflective process was made clear to the researcher on review of the body-maps.

3b.4 iv) Credibility, transferability, authenticity

Body-maps were completed by all trainees and participants were asked to email a photo of their body-maps to the researcher. Although there was no immediate anonymity because participants were required to email their body-maps to the researcher and their names were available on their emails, these maps were stored and analysed anonymously using the participant's random I.D number and not their name. The intention here was that participants would provide accurate and authentic information without the need for lying or deception (Plummer, 1983). There is no guarantee that participants would feel that they could be completely honest and might well have presented what Plummer (1983) calls a 'front', particularly with regards to their desire to please and appear professional. However, using anonymity aimed for greater credibility than might have been present otherwise.

3b.5 Narrative Inquiry (Field-note diary)

3b.5 i) Sample

In the field-note diary (Appendix 11) the sample number is solely me as the teacher-educator-researcher. Since I am the only openly LGBTUA+ member of staff in the Primary Team, it was not considered relevant to interview heterosexual colleagues for this research. Although this might have yielded rich and interesting data it would not have answered the research questions.

3b.5 ii) The narrative inquiry rationale

Since my responses and questioning form part of the research, they inform my decision making regarding what to include or exclude at every stage of data collection and analysis so keeping my own narrative was necessary. Recognising how and why I promote my personal ideologies and recognising and recording these was essential since social justice can be criticised for its capacity to promote political activism (Crowe 2008; Leo 2005). Political activism can indoctrinate students with specific ideologies which must be avoided when considering Freire's (1970) research which recommends that students learn through critical

pedagogy where they are both open to, and critical of, power structures in society. Should I use my power as teacher-educator to promote my own ideologies, my practice would not be socially just. Consequently, making notes and being reflective and *reflexive* (Bourdieu and Wacquant, 1992) in a field-note diary provided a tool to interrogate researcher bias.

3b.5 iii) Measures: The narrative inquiry outline (field-note diary)

As teacher-educator-researcher my own narrative was recorded in a field-note journal (Harris and Johnson, 2000) which allowed me to interrogate my own fears, attitudes, and assumptions in relation to the participants' fears, and examine the decisions that I made throughout the research in response to these. Griffiths (2010) recognised that the self has a relationship with place and time meaning that the self can change depending on surroundings or historic events. Whilst for some individuals the self is unchanging throughout a lifetime, there remains the propensity for change in these individuals (Locke, 1964) which can be developed and changed through time and place (Griffiths, 2010).

Griffiths (2010) outlines a six-point framework to consider the self. This framework was placed at the start of the teacher-educator-researcher field-note diary as a *reflexive* tool throughout the research process:

| |
|---|
| 1. Each self is unique and its response to circumstance is not determined |
| 2. The process is continuing: we are always in a state of becoming, always unfinished |
| 3. We make ourselves in relation to others (Griffiths, 1995) |
| 4. The circumstance that influence – and are influenced by – a self, include specificities of time and place |
| 5. Embodiment is crucial. The world is understood through the body and also perceptions of our bodies constrain our relationships with others and ourselves (Merleau-Ponty, 1962; Battersby 1998) |
| 6. A self constructs itself in response to the social and political power structures it inhabits' (Griffiths, 2010, p. 168/9). |

Table 30 Griffiths (2010) six-point framework

3b.5 iv) Credibility, transferability, authenticity

Taking notes allowed the monitoring of any discussions between participants during the workshop which otherwise might have been lost in the research. During the workshop trainees discussed LGBTUA+ RSE in smaller breakout groups and in a main group. Trainees were aware that I would drop into their breakout groups as I had shared this prior to setting them off on task. I shared this information to ensure credibility (Guba and Lincoln, 1985) and

they were quite used to this approach from the everyday teaching on the PGCE programme. To endorse credibility further, I explained that I would jot down anything interesting that they shared, and I would anonymously share interesting subject matter with the main group once all trainees had returned to the main room.

To ensure that the data collected in this tool was authentic and credible, alongside Griffiths' (2010) framework, Plummer's (1983) *Principal Sources of Bias in Life History Research* was also placed at the start of the field-note diary. In a drive for authenticity and credibility (Guba and Lincoln, 1985), the field-note diary includes a brief historic and social context of myself as researcher to consider what Plummer (1983) calls the 'attitudes of the researcher'.


Additionally, a description of my dress and comments on speech and body language were also included to provide any readers of the research with the understanding of my demeanour (Plummer, 1983). This and the 'personality of researcher' (Plummer, 1983) are particularly important to the notion of transferability (Guba and Lincoln, 1985), since any reader seeking to replicate the research or conduct similar research, requires these personalised traits, not to replicate but when considering how relevant transferability is between this research and their own.

3b.6 Ethics

3b.6 i) Ethical Considerations

Ethics was sought from the University of Birmingham through the postgraduate researcher ethics process and in-line with BERA's Ethical Guidelines for Educational Research (2018). Both my first and second supervisor reviewed the ethics forms and forwarded them on to the University of Birmingham's ethics committee for review. Initially ethics was granted with minor amendments. Following these amendments ethics was granted to conduct the research face-to-face which was the original application of ethics prior to the COVID-19 pandemic.

Following the closure of the research institution based on government guidance in the pandemic's infancy, the ethics forms were amended further to include the new online approach to teaching and learning in the research institution. Each section in the ethics form was reviewed and amendments were made to the research materials (see Appendix 12). The questionnaire moved from a printed, paper resource to an online Qualtrics questionnaire, the focus group changed from a classroom-based environment to an online learning classroom



and the body-maps were completed by participants working from home on paper and were photographed and emailed to me. Further, the workshop was redesigned to be delivered online and rather than face-to-face discussions, trainees were organised into smaller online break-out rooms for discussions and text tools were introduced throughout the PowerPoint so that participants could share their thoughts. Finally, the Participant Information Sheet (Appendix 6) and Consent Form (Appendix 7) were added onto the trainees' Moodle (2020) learning platform so that they could access them remotely. These amendments are discussed in more depth in this section and ethical considerations are explained in greater detail.

It is essential that ethical considerations are made from the outset of the research in the acquisition of ethical approval, through to the submission of the research. BERA (2018) recommend that ethical considerations underpin the research at every point including the research context, the data collection, decision-making and writing up. These ethical considerations should be active and deliberate, and in response to ethical dilemmas that are met throughout the research process (BERA, 2018), not passive. Ethical considerations are now explored in detail followed by the specific ethical considerations that were necessary due to the chosen research design.

3b.6 ii) Consent

All trainees were provided with a Participant Information Sheet (Appendix 6) prior to the workshop. These were communicated via an announcement on their learning platform, Moodle (2020). All trainees were familiar with this learning platform since all teaching and learning materials are distributed on it. Prior to the start of the workshop, trainees were reminded of the key points in the Participant Information Sheet and were asked to complete a Consent Form (Appendix 7) and email these immediately to me should they wish to participate in the research. These emails were sent to my research institution email address since it was the email address known to the participants. Participants were also informed that, in consenting, they maintained their right to withdraw from the research should they wish (BERA, 2018).

3b.6 iii) Feedback and withdrawal

During the consent process, participants were also informed of their right to withdraw from the research up to one month following the data collection however, following this, the time withdrawal was no longer available since the data analysis stage had begun. Participants were

told of their right to withdraw at any point during the questionnaire and body-maps, as well as afterwards. They could also withdraw from the focus group at any point during it by pressing the 'Leave meeting' button. Participants had access to my email and contact details as teacher-educator-researcher should they wish to withdraw (BERA, 2018). No participants chose to withdraw from the research at any point during it or in the month following however it was essential that this option was open to them (BERA, 2018). The research tools are now examined in detail for their ethical considerations.


3b.6 iv) The workshop

In accordance with the amended ethics form, the workshop took place online on Blackboard Collaborate (2020) which is a password protected Visual Learning Environment (VLE). Trainees were familiar with this software since the research was conducted in November/December and they had been using this system for all online seminars and lectures from early September. The workshop was timetabled for this period to ensure that trainees had time to:

- become familiar with the software
- develop a relationship with me their tutor
- develop relationships with one another.

Trainees needed to become familiar not just with how the software worked, but how they could manage their online university taught sessions around potentially home-schooling children, managing pets, and working in households and rooms with other family members. They also needed to become familiar with talking to other trainees online in breakout groups who they had limited contact and relationships with due to the home-learning nature of the programme this academic year. Considering relationships, the workshop asked trainees to talk about their fears and other emotions linked to LGBTUA+ RSE teaching. When talking about such emotions the participants needed to feel safe with the teacher-educator-researcher and building an initial relationship helped with this sense of safety. Trust is an essential part of the relationship between participant and researcher (BERA, 2018) which takes time meaning that an early workshop at the start of the academic year was rejected.

The workshop was taught in a large teaching group of 64 in an online teaching room in Blackboard Collaborate (2020). This is not standard and if trainees were receiving the



workshop face-to-face the teaching group number would normally include 25-30 trainees. As the timetable had been developed for online delivery due to COVID-19, the department decision was for all sessions to be taught with trainees in one group. Throughout the workshop, this larger group was then split into smaller break-out groups of about 5-6 trainees per group. This allowed for more intimate and less intimidating discussions without the concerns of having to speak to a whole group of trainees in the main online room.

Blackboard Collaborate (2020) has the facility to record the workshop however the decision was made not to do this. Were the session to be taught face-to-face it would not have been recorded and although the technology allowed for this recording the decision was made not to record. Were the session to be recorded this would have complicated the notion of consent because all trainees were obliged to take part in the workshop as part of the course timetable, but they were not obliged to take part in the research.

3b.6 v) The Closed Questionnaire

The closed questionnaire was created and delivered through Qualtrics (2020); a password protected piece of software endorsed by the research institution. BERA (2018) outlines that social science research should respect the privacy of individuals. Therefore, to preserve anonymity, the questionnaire did not require participants to include their name or identifiable features in the questionnaire, but instead the software provided them with a generated random I.D that participants were asked to note down and should they have wished to withdraw their data from the research they could have provided their random I.D number for removal of their data.

Once the Qualtrics (2020) questionnaire was created, the software generated a hyperlink to the questionnaire. This was saved onto the Moodle (2020) learning platform and trainees were able to access the questionnaire on their laptops and on mobile phone view. The mobile phone view was important since many trainees had experienced internet issues and sometimes accessed lectures and seminars via their mobile phone devices as opposed to computers and laptops and this meant that no trainees were excluded due to technology. Data was stored on Qualtrics (2020) until it was ready to be transferred to the University of Birmingham's recommended online storage cloud, BEAR (UoB, 2020). BEAR is the University of Birmingham's chosen data store for the storage of active data and research (UoB, 2020). BEAR has 'been designed to be highly resilient and is housed in a purpose-built University data centre' (UoB, 2020, p. 1). Access to the data storage was applied for by my

PGR supervisor on my behalf in accordance with the university's processes. Once details of the research were provided via an application to the university's service desk, approval and permission were granted to store the data from this research for the next 10 years. 10 years is the period expected by the university's ethics procedures for data storage.


3b.6 vi) Online Focus Group

The focus group took place on Zoom (2020) instead of Blackboard Collaborate (2020). Zoom (2020) is another Virtual Learning Environment (VLE) and although both have a recording facility, Zoom (2020) automatically transcribes the recording, saving significant time in the writing up stage. This said, there were consistent errors throughout the transcript due to the software not picking up the correct vocabulary and substituting vocabulary where the technology had 'misheard' the discussion. Consequently, all focus groups were listened to multiple times by the researcher to ensure the transcripts were verbatim. Zoom (2020) is verified by the University of Birmingham and as a postgraduate student researcher I was provided with a password and username to access the Zoom platform.

The focus groups took place over lunchtimes so as not to prevent any participants from missing taught time in seminars. A specific time was chosen for each focus group that allowed participants additional time either side of the focus group so that they did not have to go straight back into lectures. It was important for the participants to have a reasonable lunch break after a busy morning learning online and they needed time away from the computer screen in accordance with health and wellbeing protocol. Additionally, they needed time to process the workshop and any feelings that might have surfaced during the workshop. It would not have been appropriate to send participants straight into another seminar or lecture where they had to concentrate on the content if they were affected by the focus group in any way.

Participants in the focus group were asked to turn their cameras and microphones on to create a safe environment (BERA, 2018). By this point in the academic year the participants were familiar with this action. Participants turned their microphones on for the security and safety of the other members of the focus group so that everyone could be clear that their responses and discussions were not being listened to by anyone external to the focus group.

Confidentiality was paramount (BERA, 2018) since participants shared their emotions, anecdotes from their past, and private information about themselves.



Directly following the focus groups, the transcripts included the names of participants. Participants could withdraw their consent within one month of the data collection. Following this the data was anonymised, names were removed, and the participants were no longer able to withdraw consent. Participants were offered the option of leaving the focus group at any point during the discussion should they wish however, all participants remained in the focus group for its entirety.

3b.6 vii) Body-maps

Body-maps were completed by all trainees despite their participation in the research. The body-maps were conducted at the start of the workshop and trainees added to these throughout the workshop to demonstrate their developing thought processes. Consistent with ethical considerations, those who wished for their body-maps to form part of the research were asked to complete and return a consent form. These were emailed from participants' student accounts to my teacher-educator account. Participants were asked to record their random I.D number from the questionnaire and write these on their body maps. Should any participants want their data withdrawn, they could contact me with their random I.D number and their anonymised data could be removed and destroyed. No participants chose to withdraw their data, so this was not needed. Having completed the body-map and the workshop, trainees were asked to take a photograph of their body-maps using phones or other devices and email a copy of these photos to me. Commonly, these devices create good quality photos and all photographs emailed were clearly visible. These were then stored in a password protected folder on a private laptop until they were transferred to BEAR's (UoB, 2020) data storage facility. The original photographs in the emails were then deleted from my teacher-educator account.

3b.6 viii) Field-notes

The field-notes discussed my own fears and emotions which required protection from harm in the same way that participants' data were protected (BERA, 2018). They were carefully reviewed to ensure that no names or identifying characteristics were included (BERA, 2018) and were stored in BEAR (UoB, 2020). Throughout the research process, these field-notes provided a narrative for reflections on the research tools and design and on my own decision making (BERA, 2018). There is a significant ethical responsibility in writing field-notes since they must explore the power relationships at play and in this research are strengthened by the researchers' review of positionality.

3b.6 viiii) To minimise harm

All social science research should aim to protect and benefit participants and minimise any potential harm (BERA, 2018). The points below outline where the prevention of harm was considered, and the actions taken to prevent this:

- Ensured anonymity. Participants received a random I.D number from the questionnaire which they then applied to their body-maps. This random I.D anonymised their data and protected their privacy (BERA, 2018).
- The data was saved on BEAR (UoB, 2020) which includes high level protection software to ensure data remains safely stored and that participants' data cannot be accessed by external parties.
- Statements of Response (Appendix 14) were shared with participants on their Moodle (2020) learning platform which outlined any consequences should a participant share something that was deemed a safeguarding concern or breaking equality laws. In this circumstance, the researcher would be obliged to share this information with relevant bodies within the research institution. It was essential that participants were aware of this at the start of the research. Although this information could skew some responses or discourage individuals from taking part in the research, it was necessary in preventing harm to the participants (BERA, 2018).
- Participants were introduced to the mental health and wellbeing services at the Research Institution should they wish to access them. They were also informed of the website *Education Support* (2019) which offers access to counselling services and support groups should they require them.
- A therapeutic tool (Griffin, 2015) was chosen specifically to support participants through what could present itself as a challenging area.
- Participants were encouraged to contact the researcher following the research collection, should they have any concerns or queries. All participants had access to the researcher's email.
- A one-to-one focus group was provided on the request of a participant who wished to preserve their privacy and autonomy (BERA, 2018).
- Autonomy has been considered and where possible (BERA, 2018), as the teacher-educator-researcher, I have tried to minimise the inclusion of my thoughts and feelings in the workshop and focus groups.
- The power relationships between the researchers and the participants have been recognised and considered throughout the research and data collection (BERA, 2018; Bourdieu, 1996).
- The latter end of the first University Term was used for the data collection, as opposed to the beginning of the academic year, to promote participants' sense of safety and put them at ease both with the researcher and one another (BERA, 2018).
- The research design does not prioritise one group over another (BERA, 2018) and was chosen for its openness and capacity for autonomy and *reflective* and *reflexive* thinking.

Table 31 Preventing harm to participants

3b.6 x) Ethics in ethnographic research design

Using ethnographic research design requires researchers to move away from traditional or idealistic ethics expectations which are usually practiced in qualitative and quantitative research (Fine, 1993) since these traditional ethical assumptions are engrained in positivist epistemologies. Ethical dilemmas must be considered throughout the ethnographic research process including the research design, data collection and write-up phases (Fine, 1993). Ethical claims can often be exaggerated by ethnographic researchers so researchers must be

sure to recognise their ethical responsibilities and put these into action. They must also move beyond this to demonstrate integrity by recognising where the research is lacking ethically or where the research would not be considered ethical by other ethical standards (Fine, 1993).

Ethnographic research, with its focus on individuals and learning about attitudes and assumptions, can cause researchers to create an illusion of the phenomenon as opposed to presenting the phenomenon as the individual would view it themselves. For Fine (1993, p. 268), ‘illusions have a way of growing, of laying down roots, of becoming taken for granted’. This begins to be problematic when practitioners take illusions as reality or truth. This notion is reiterated by Bourdieu’s (1980) works on *doxa* which examine the rules that individuals and social groups view as truth. Should the responses given in ethnographic data collection be considered truth, the research is limited. If researchers see the socially constructed illusions surrounding LGBTUA+ RSE as truth and do not examine *habitus* as the way society disposes of itself in the individual (Bourdieu, 1986), then taken for granted assumptions become fact or truth (Fine, 1993). From an ethical perspective, Fine (1993, p. 9) warns that ethnographic researchers tell “lies” ‘rather than “myths” or “dilemmas” because “lies” capture better the assertion that we should be aware of the reality that we are shading in with our assumptions about the world’.

Fine (1993) further criticises the notion that analysis is usually kept private, and field-notes are rarely available for secondary analysis which has been a consideration of this research. The field-notes in this research are available for analysis and extend to the analysis stage. It is essential that ethical considerations are conducted throughout the whole research process but also extend to the community of participants (Boylorn, 2017). Further, the decisions made about what to include and exclude in the data analysis stage are essential to the integrity of the ethnographic research and are the decisions that make up the knowledge shared (Biesta, 2016) and the truth that is outlined.

Despite there being no ‘blueprint’ for autoethnography (Weir and Clarke, 2018), Fine (1993) outlines an ethnographic framework which is used in this research. The framework does not act as a checklist or a list of exhaustive considerations, but instead, provides a variety of questions and pointers to consider when conducting ethnographic research, which examine and expose ethical considerations. Fine (1993) outlines three parts to bring order to ethnographic dilemmas: i) classic virtues, ii) technical skills, and iii) ethnographic research:

Classical virtues

i) “The kindly ethnographer” (Fine, 1993, p. 270) describes the ethnographer who paints themselves in a more sympathetic light which can cause deception in the research. Fine (1993) discusses research that he completed in which the identity he presented was significantly more sympathetic than the one he felt.

i) My own field-note diary was kept considering my own attitudes and feelings towards the participants’ responses, the decisions that I have made during the research and recognise any continuing assumptions that I held throughout the research process. The research process extended from the design of the workshop through to the write-up stage. My own phenomenology, identity and sense of self were under scrutiny as teacher-educator-researcher. Admittedly, presenting the self might be done in a favourable light, however Griffiths’ (2010) six-point framework is used to as a guide to focus my sense of self and avoid deception.

Classical virtues

ii) “The friendly ethnographer” (Fine, 1993, p. 272) describes the ethnographer who likes everyone in the research and does not share dislikes in the findings. Furthermore, they actively keep their distance from individuals they dislike and exclude them in the findings.

ii) It was essential that I shared all responses whether I agreed with them or not. These formed a well-rounded view of the phenomenon which was central to this research. As is outlined in my own narratives, the intention was not to share findings that reflected my own thoughts and feelings, but also those that contradicted them.

Classical virtues

iii) “The honest ethnographer” (Fine, 1993, p. 274) describes the notion that the ethnographic researcher wants to be honest and share the research with the participants, but in doing so, the participants know the research goals which can skew their responses.

iii) This can be problematic since my intention was to be honest throughout the research process however, I recognised Fine’s (1993) concern that in sharing the research intentions, trainees might have responded in a more positive light than maybe they felt, to please me as their teacher-educator, a notion called the Hawthorne effect. The Hawthorne effect is the concept that an individual’s behaviour changes when focus is applied to them (Thomas, 2017). If the Hawthorne effect was ignored, then trainees’ responses would have remained unscrutinised meaning that conclusions were drawn that might not otherwise have been determined. ‘It is irresponsible and unprofessional to tell stories that may have cultural consequences without considering, understanding, and responding to those consequences’ (Boylorn, 2017, p. 16).

Technical skills

i) ‘The precise ethnographer’ (Fine, 1993, p. 277) describes the notion that researchers claim that their field-notes ‘are data and reflect what really happened’ (Fine, 1993, p. 277) which is recognised by Fine (1993) as an illusion or deception. Of concern is that ethnographers can give too much weight to a participants’ words or perspectives by amplifying them as truth. Furthermore, since researchers are embedded in the research and form ‘active membership’ (Adler and Adler, 1993; Fine, 1993, p. 277) it is not possible to claim that the participants’ words and perspectives are truth. We must be wary of claiming truth and fact, when a narrative is both fiction and a construct, both by the participant telling it and the researcher retelling the narrative.

i) To prevent claiming that participants’ recollections of their experiences (resulting in their attitudes) happened as they remember or as they say, and mine as researcher for that matter, the narratives were not construed as truth or fact. Instead they are a snapshot of that moment in time since even the memory of the past was informed by the experience of the present and the concerns of the future.

The field-notes were recognised for their contribution to the research however, the data was not construed as truth. Instead, the field-notes were recognised for their capacity as a research tool to illuminate the object of LGBTUA+ RSE and this illumination and the way that it was constructed by power relations and society, are of greater interest. It is, therefore, the illumination of the object that was being grappled with in the analysis of the data as opposed to the data being recognised for its truth.

Technical skills

ii) ‘The observant ethnographer’ (Fine, 1993, p. 279) is the notion that ethnographic researchers can lead the reader to assume that the scene presented is complete. Or rather that the ethnographer has included everything of importance and

that nothing about the scene is lacking, particularly as the observant ethnographer is present. Fine (1993) recognises that ethnographers have different skills when conducting research and that some have better skills than others. Further, every ethnographer has their own attitude or perspective, and this allows the researcher to see objects in multiple ways due to these multiple interpretations.

It is also essential to note that ‘some things we do not see because we simply are not trained or situationally knowledgeable’ (Fine, 1993, p. 279). That in not knowing about, or even considering something, we will not notice it to comment on or consider when designing questions.

Also, writing field-notes relies on writing notes after the event and thus relying on memory.

ii) The scene in this research was recognised throughout as an interpretation and a snapshot of the object from the perspectives of the participants and me as teacher-educator-researcher. As with Sheldon’s (2017) research on disability as a disabled researcher, this research does not intend to speak for LGBTUA+ teacher-educators or speak for all trainees since it recognises that LGBTUA+ is not binary and that individuals cannot speak for other individuals or groups. Additionally, this research recognises that the researcher is a teacher-educator and, in this role, has been trained to observe children in a historic role as a primary school teacher and as such has transferrable skills in this research. This said, these skills do not mean that, as an ethnographic researcher, I can present a completed representation of the scene.

Writing field-notes after the workshop and after the focus group meant relying on memories of the events. Using memories can cause the inclusion of mistakes and errors. Memories also rely on the researcher to store the memory of important data, and the importance of this data is ascribed by the researcher meaning that its inclusion and focus within the research is prescribed by me, the researcher.

Despite the potential for errors based on the use of memory, this research considers both the participants and the researcher for their influence on the research. The observations are not just important to the research for the data gleaned from the participants, but also the inclusion or exclusion of observations and the meanings created by the researcher, also form part of the dataset.

Technical skills

iii) ‘The unobtrusive ethnographer’ (Fine, 1993, p. 280) refers to the notion that the researcher participates in the scene and as such plays a part in the research. This said, the ethnographic researcher should not play such a significant role in the research that they dramatically alter the scene by taking charge.

iii) Although my position as teacher-educator meant that I led the workshop, trainees were used to this relationship in which there were some power disparities since our relationship as teacher-educator and teachers in training was consistent with all taught sessions throughout their PGCE. Despite these power disparities however as a teacher-educator striving for a socially just approach, I regularly aim to teach as Freire (1970) recommends by recognising that students are not empty vessels to be filled. Instead, I encourage trainees to take active and critical roles in their learning opportunities where they can be both student and teacher and where I can simultaneously learn from them. This provides a more balanced relationship however this recognition is not overpowered by naivety. I am aware that trainees and I enter a relationship of power since my role requires that I grade trainees’ assignments and their teaching practice which means that I have a direct impact on their success on the course. It would be naïve to think that this position does not wield power and influence the relationship between myself and trainees. Furthermore, since the exploratory research design itself (Gobo, 2011) explores theories of power and its constructs by society and the individual (Bourdieu, 1980) my focus in the research values both the contribution of the trainee and the researcher towards the illumination of the phenomenon (Heidegger, 1990) and the grappling of these power relations further seeks to illuminate the object.

Fine’s (1993) notion of the unobtrusive ethnographer, however, was at the forefront of my mind when conducting this research. As Boylorn (2017) states at the annual Doing Autoethnography Conference, USA (2014), I did not want to conduct ‘harmful autoethnography’ (p. 7). Causing harm must be avoided by the ethnographer at all costs (Ellis, 2007) which also includes the researcher as auto-ethnographer. When presenting research about marginalised groups such as LGBTUA+ it is problematic to outline the narrative as generalizable and representative of all in the group. Furthermore, it ‘is irresponsible and unprofessional to enter a space/’the field’’, disrupt it with our presence, and leave without giving it a second thought’ (Boylorn, 2017, p. 16). Hence the follow-up care provided involved directing participants to wellbeing services where necessary and additional conversations with the researcher should they have required it.

Ethnographic self

iv) The ‘candid ethnographer’ (Fine, 1993, p. 282) refers to the notion that the ethnographic researcher reports everything they have seen and that the scene they share represents the scene itself. To protect the self and demonstrate a positive impression of the self, the ethnographic researcher might choose to include or exclude information. Being candid becomes a choice (Fine, 1993).

iv) To combat the ‘candid researcher’ (Fine, 1993), reflexivity has been utilized. Reflexivity (Bourdieu and Wacquant, 1992) demands that the individual interrogates the self. Further, it has regularly been stated that these reflections consider what has been included or excluded throughout the research from the information included or excluded in the workshop to the questioning in focus groups and my own reflections in the body map and the field-notes. Also, the consideration regarding what to include or exclude continues to the data analysis and write up phase. Due to word limitations and time constraints, only some themes can be explored and interrogated in detail, therefore the decisions about which themes were explored and which were not is noted and explained.

Ethnographic self

ii) ‘The Chaste Ethnographer’ (Fine, 1993, p. 283) refers to the relationships forged between the ethnographer and the participants. Fine (1993) refers to ethnographers who are so embedded in the research that they form significant relationships with the participants, in some extreme cases, marriage.

ii) In this research, professional relationships were maintained. The professional relationships between the teacher-educator-researcher and student trainees were of significant interest to this research with regards to the power relations at play and were explored in the data analysis section. However, these relationships were underpinned by a professional relationship that was upheld by the researcher from an ethical and moral perspective.

Ethnographic self

iii) ‘The fair ethnographer’ (Fine, 1993, p. 285). For Fine (1993, p. 285), the fair ethnographer is problematic since fairness can ‘consist of two alternative meanings: that of objectivity or that of balance’. Both meanings are problematic, since objectivity is not the aim of the qualitative researcher and balance is determined by the researcher meaning that it is unethical for the researcher to claim fairness.

iii) It has been demonstrated regularly throughout this research design chapter that objectivity is not the aim of this research. I am emotionally connected to the research since it explores the object of LGBTUA+ which directly resonates with me and impacts my phenomenology, professional decisions, and sense of self, it was essential that I exposed my subjectivity in this research. This said, I have also clearly stated that I do not wish to speak for others and that this research does not demonstrate a truth that is applicable to other LGBTUA+ teacher-educators or to all trainees. Instead, the research aims to provide a snapshot of my experiences and those of the trainees in relation to the delivery of LGBTUA+ RSE in primary schools and illuminate some of the attitudes that accompany this.

Ethnographic self

iv) The ‘literary ethnographer’ (Fine, 1993, p. 288) refers to the notion that the ethnographer can write well and say very little, using a small amount of the data in their argument meaning that it is less robust. Or the ethnographic researcher can provide a more factual piece of research without literary flair. The ethnographer’s literary skills can therefore influence how the reader perceives the research.

iv) To combat this problem, the tools chosen which include the body-map and additional focus group, mean that qualitative data is added to complement and triangulate the quantitative data from the questionnaire. Ethnographic research seeks to learn about individual and group attitudes, assumptions, and behaviours (Hammersley, 2006) meaning that it is essential to share as much as possible about the data, but also to critique it and be open to the notion that it is not truth for all.

Furthermore, the notion that the ethnographer’s literary skills can influence the readers’ perspective is important to note. Firstly, Fine (1993) notes that some ethnographers can be great literary writers meaning that they can sway the reader into thinking in their way and say very little that is supported by the data. As such, I not only sought to ensure that I had represented the participants by asking them to review my interpretations of their responses, but I also engaged some teacher-educator colleagues as ‘member checker’s (Guba and Lincoln, 1981, 1989) to review the data and my interpretations to see if they agreed with my conclusions. As colleagues these individuals were on a more even power playing field as we engage with similar doxa (Bourdieu, 1996), and as such were a relatively neutral choice since they would be comfortable to challenge any of my conclusions.

The self-righteous researcher.

In addition to Fine's (1993) ethnographic framework, I present the 'self-righteous researcher'. There are links between this concept and Fine's ethical researcher however, the notion of the 'self-righteous researcher' links more specifically with the theme of social justice research. This research focuses on the fears of the researcher, alongside those of the trainee. The emotions felt by the researcher and the researcher's decision to focus the research on a social justice issue, means that I already have a formed idea of what I consider to be socially just education, attitudes, and processes. Subsequently, conducting research with others requires a depth of *reflexivity* that considers my perspectives and seeks to recognise whether I act or respond in a self-righteous way (Boncori, 2018). These 'dark' (Boncori, 2018, p. 194) emotions are not flattering to the researcher however, ignoring them can be damaging to the research if they are not explored and exposed. As such, the *six-point framework* (Griffiths, 2010) at the start of the field notes, required me to explore the self, and any self-righteous feelings were exposed, whether they were unflattering to me or not. This process was used to see the phenomenon more clearly (Heidegger, 1990), regardless of whether it paints the researcher in a flattering light.

Table 32 Fine's (1993) ethical framework applied

The ethical considerations above have been made to answer the research questions in the most ethical way (Cohen et al., 2011). However, the ethical considerations in this research have developed considerably since the start of the research process due to the Covid-19 pandemic. The alterations made and consequences of the pandemic are considered in the section below.

3b.7 The Pilot Study

The pilot study was carried out to 'simulate the main study' (Gillham, 2000, p. 42) which Gillham recommends is the most effective way of conducting a pilot study. Considering credibility, transferability, and authenticity (Guba and Lincoln's, 1985), the pilot study was ideal in recognising problematic areas in terms of data collection, from the relevance of the questions in the questionnaire and whether these had been phrased correctly to the opportunity to reflect on my role in the workshop and the focus group. Any adaptations were explained for their transferability (Guba and Lincoln, 1985) to other research generating a well-considered and ethical piece of research.

The pilot study is outlined in more detail in Appendix 15

3b.8 Covid-19

Due to Covid-19, the global pandemic that began at the end of 2019, the research institution closed to students and staff members for the academic year of 2020/21. The table provided in Appendix 12 provides a brief overview of the ethics originally sought and how it was adapted due to the pandemic restrictions.

Outlines of the changes to all research tools due to Covid-19 are also provided in more detail in Appendix 16.

3b.9 Summary

This chapter has outlined the key reasons for utilising an ethnographic research design and why this design is most effective in this research to answer the research questions. The research tools are outlined in Table 33 below, and each research tool considers essential subheadings:

| |
|---|
| The research tools: |
| <ul style="list-style-type: none">• The workshop.• The questionnaire.• Focus groups.• The body-map.• Narrative Inquiry: Field-notes. |
| The structure below allowed scrutiny of each research tool for its response to the subheadings: |
| <ul style="list-style-type: none">• The sample.• The rationale.• The outline.• The structure.• The theoretical framing.• Credibility, transferability, and authenticity.• Analysis: Research questions. |

Table 33 The research tools and structure for this chapter

Additionally, ethical considerations were provided in detail and Fine's (1993) ethical framework tool was applied and adapted. Changes to ethical considerations were noted in response to the Covid-19 global pandemic. Finally, the pilot study put into practice the research tools and allowed for any alterations necessary for the main study to provide a fluid, ethical and effective study.

3c Data Analysis Tools

Vignette 5

Religion is a regular theme in the literature and one that features in my own experiences. I did not really consider my sexuality until I met my wife, aged 18. I grew up in a Roman Catholic family, went to a Roman Catholic School and was an avid church goer. The Roman Catholic Church at the time was very much against LGBTUA+ relationships. I always remember thinking that religion and faith were about being kind and accepting of all individuals, at least that is the message I took from the bible. So, although I was always supportive of LGBTUA+ individuals I never thought of myself as being one.

This is where ethnographic research can be challenging. Thinking of the notion of the 'self-righteous' ethnographer (pp. 130), I have to be careful, firstly not to be self-righteous and prioritise my own feelings and attitudes, for example my personal acceptance of religion and LGBTUA+ relationships. But also, not to be self-righteous and reject trainees' attitudes and opinions if they oppose my own. Furthermore, if my attitudes present a 'dark' or 'ugly' attitude I have still included it. Vignette 4 (pp. 98) feels a little 'ugly' and opinionated at points and jarred on rereading it. But on reflection, I do have my own opinions and they must be exposed, not hidden away.

Considering my sense of self-righteousness, it was important to consider my sense of self and my background. When I met my wife at University, I was surprised to find I had romantic feelings towards her. I still felt attraction to males and decided I must be bisexual because back then (16 years ago) you had to decide what box you ticked on forms. We had a saying at University 'gay til graduation' because people had LGBTUA+ relationships but when they went back to the 'real, heteronormative' world after graduation they would return to the easier heterosexual life.

My wife is a lesbian and therefore gay until graduation was not a thing for her and fortunately or unfortunately, she was stuck with me and still is 16 years later. When I started having feelings for my wife, Gay, Lesbian, Bisexual and Trans were the only non-heterosexual terms I really knew. Even though I identified as non-heterosexual or LGBT, I did little to improve my knowledge and understanding of the terminology. It was not until undertaking this research that I learned what the term 'demi- pansexual' meant and realised that I now identify as demi-pansexual.

Being reflexive and considering my own experiences and sense of self were important in this research. As I progressed through, I could see how my habitus has propensity for change based on learning more about myself and querying my habitus and the previous doxa I lived by.

Figure 11 Vignette 5

3c.0 Introduction

The data analysis tools are explained in this chapter and are outlined in the flow chart in Figure 13:

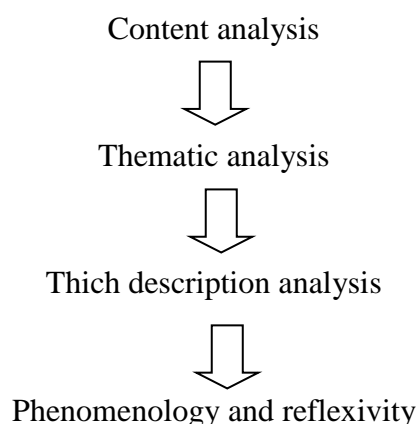


Figure 12 Flow chart of the data analysis tools

Following the explanation of these tools, the content analysis findings are outlined alongside the themes generated from thematic analysis.

This research focuses on LGBTUA+ RSE which is viewed from multiple perspectives by trainees and the LGBTUA+ teacher-educator-researcher all with their own backgrounds, experiences, and assumptions. Consequently, effective interpretive analysis tools were required to recognise these multiple realities, and which were committed to developing a deeper understanding of the phenomenon (Vaismoradi et al., 2013). Since individuals both respond to the social world and contribute to it (Denzin, 1989; Mohr, 1997), a commitment to reporting the findings in a detailed and autonomous way was essential so that participants recognised their own voices within the research (Streubert Speziale and Carpenter, 2007; Vaismoradi et al., 2013). Further, searching for perceived truths is considered detrimental to human research (Denzin, 1983), so *Thematic* and *Content Analysis* were considered for their flexible approaches which allowed the illumination of the phenomenon without a specific focus on truth.

3c.1 Thematic Analysis and Content Analysis

3c.1 i) Introduction to thematic and content analysis

Thematic and content analysis can often be used interchangeably in research, a notion that Vaismoradi et al., (2013) reject since the different approaches have numerous similarities and differences which are overlooked if they are viewed as identical (Braun and Clarke, 2006).

| Content Analysis | Thematic Analysis |
|---|---|
| <p>Content analysis recognises that researchers can use different approaches to analyse text within the dataset (Powers and Knapp, 2006). By systematically coding text and categorizing and coding patterns, trends can become visible.</p> <p>Content analysis is used to consider the use of specific language or terms which are then coded and inform the themes. Content analysis can be used to measure the frequency with which these specific terms are used. Although this is noted in Table 36, the frequency is not of significant interest to this research. Instead, the repeated themes that emerge through content and thematic analysis are of interest and form chapters 4.2-4.6 (pp. 151-195).</p> <p>Content analysis can be useful in research where the phenomenon is only newly explored or the specific focus of the research is under-researched since it provides a tool for reporting the patterns that occur in that field of interest (Vaismoradi et al., 2013). It is useful in exploring complex phenomena in complicated fields such as education and the under-researched area of LGBTUA+ RSE.</p> | <p>Whilst thematic analysis can be condemned for its broadness in exposing themes in a less specific way, it still provides an effective description of the issues related to the phenomenon and if used in parallel with content analysis (Vaismoradi et al., 2013) and other descriptive data collection tools, can yield rich data.</p> <p>Thematic analysis allows for the identification, exposure, and reporting of essential themes within data (Braun and Clarke, 2006). Both approaches seek to examine the narratives of participants and explore their stories through text and other visual data collection tools, for example through body-maps. They also allow for the examination of verbal narratives provided through focus groups and text response questionnaires.</p> <p>Thematic analysis, although also suited to this field and phenomenon, provides a different purpose. Rather than providing a more detailed or focussed pattern, thematic analysis allows for the recognition of common threads that extend across multiple research tools and differing narratives (Braun and Clarke, 2006; DeSantis and Noel Ugarriza, 2000).</p> |

Table 34 A comparison of content analysis and thematic analysis

3c.1 ii) Credibility of thematic and content analysis

Although both thematic and content analysis are linked to ‘factist’ (Vaismoradi et al., 2013) perspectives which relates to the notion of truth and searching for truth, the focus with these tools is not to seek any specific truth related to LGBTUA+ RSE. Instead, their use contributes to generating credible research which has been collated and explored using robust data analysis tools. Credibility in this research is essential in ensuring rigour (Lincoln and Guba, 1985) to produce meaningful data (Attride-Stirling, 2001).

For content analysis, peer or member checking is an ideal tool to ensure rigour, credibility, and reliability (Cavanagh, 1997) where peers check the data to examine whether they agree with the researcher’s coding and interpretations (see 4.1 xv). For both content and thematic

analysis an effective way to improve rigour is to keep a personal research diary (Vaismoradi et al., 2013) which has been utilised in this research. Rigour can be demonstrated by detailed coding in these field-notes (Ballinger et al., 2004; Rolfe, 2006; Vaismoradi et al., 2013).


3c.1 iii) Relevance of thematic and content analysis to this research

Thematic and content analysis are used to learn more about the attitudes and assumptions of the participants. For Krippendorff (2004) content analysis involves the distinguishing of specific texts, images, or other components in a systematic way. To ensure a consistent approach the content was analysed by only one author (Hazen et al., 2010). It is the responsibility of the researcher, who has a broader understanding of the context (Vaismoradi et al., 2013), to demonstrate this in detail. However, peers were recruited to examine the data for any additional codes or components as previously mentioned by reviewing the data via email and their responses. Both peers agreed with the researcher's interpretations thus no additional questioning was required. However, should my peers have disagreed, an opportunity for face-to-face discussion was provided.

Content analysis is suited to this research in that it allows for the description and interpretation of symbols and text (Krippendorff, 2004; Hsieh and Shannon, 2005). Since the body-maps utilise symbols as well as text, content analysis is suitable in recognising these. Thematic analysis, although also systematic, allows for the interpretation of meaning linked to social action and content (Loffe and Yardley, 2004). By simply using content analysis which involves the counting of codes, meaning might be missed from the data collection tools. For example, the repeated use of a term or symbol could mean that it is significant however it could also mean that participants are happy or keen to discuss certain themes (Loffe and Yardley, 2004; Shields & Twycross, 2008; Vaismoradi et al., 2013).

3c.1 iv) Applying thematic and content analysis

The term 'theme' is often used interchangeably in research with other terms such as category or unit of analysis (DeSantis and Noel Ugarriza, 2000; Vaismoradi et al., 2013). For the purpose of this research Vaismoradi et al.'s (2013, pp. 400) definition of a theme is used which defines a theme as 'a coherent integration of the disparate pieces of data that constitute the findings'. The theme recognises something within the data in relation to the research question which then forms a pattern or some form of meaning (Braun and Clarke, 2006).



Themes in thematic analysis are usually abstract (DeSantis and Noel Ugarriza, 2000; Spencer et al., 2003) hence the need to use other data analysis tools for crystallization and creating depth of meaning. It is important that the themes generated create meaning in relation to the research questions (Spencer et al., 2003; Braun and Clarke, 2006) whilst in content analysis the goal is not necessarily to expose themes that specifically answer the research question but to count and expose codes that manifest from the data (Bloor and Wood, 2006; Vaismoradi et al., 2013). Consequently, the two forms of analysis, work in tandem to provide a multifaceted approach.

A thematic map is an additional feature of thematic analysis (see 4.1 xii). ‘This refers to the visual presentation of themes, codes, and their relationships, involving a detailed account and description of each theme, their criteria, exemplars and counter examples, and other similar details’ (Vaismoradi et al., 2013 pp. 402). The thematic map allows for distinctive themes and mean-making to become illuminated (Braun and Clarke, 2006) in a non-linear (Vaismoradi et al., 2013) way so that the researcher can move back and forth between themes as the data is interrogated.

3c.2 Thick description analysis


3c.2 i) What is thick description?

Thick description analysis (Geertz, 1973) is used in conjunction with thematic and content analysis. It is ideally suited to ethnographic research (Denzin, 1989) since it allows for the description of complex situations through narratives and vignettes (Ponterotto, 2006).

Narratives and vignettes provide a background or context to the phenomenon under scrutiny to understand the complexity of the phenomenon and the cultural meanings that underpin the context and the phenomenon itself. The role of the researcher in thick description analysis is to both describe and interpret the social action, behaviours, or attitudes (Ponterotto, 2006).

The context can either be a micro context considering experiences within a family, group, or work environment, or a macro context which considers a larger environment such as a town, community, or culture.

Thick description can be difficult to define and is often explained in contrast to ‘thin’ description which can be considered a more superficial treatment of description (Holloway, 1997). Although much research sees Geertz coining the term it arrived earlier from Ryle (1971) who outlined that thin description recognises the action, such as behaviour, whilst



thick description recognises the interpretation of the action, the interpretation of the behaviour within its context. It further assigns understanding to the behaviour (Ponterotto, 2006) and ‘involves ascribing present and future intentionality to the behavior’ (Ponterotto, 2006, p. 539). Thick description ‘presents detail, context, emotion, and the webs of social relationships that join persons to one another’ (Denzin, 1989, p. 83). Furthermore, to cultivate thick description, interpretation needs to be applied to the detail that is presented and it is this interpretive attribute that makes description thick (Schwandt, 2001).

For Geertz (1973), since anthropology was about the researcher’s construction of other people’s lives, assumptions and realities, the credibility of the researcher’s interpretations must be interrogated ‘and the context under which these interpretations were made must be richly and thickly described’ (Ponterotto, 2006, p. 539). Thick description therefore not only shares the voices and experiences of individuals but incorporates the reader into the narrative as they invest in the voices and experiences and interact with the researcher’s interpretations. Thick description provides the reader with ideas and an understanding of the emotions, attitudes, and assumptions of the participants. It ensures meaning in the researcher’s interpretations of individuals and culture, and it also considers the intentions of the participants (Ponterotto, 2006).

3c.2 ii) Applying thick description

Denzin (1989) provides eleven types of thick description which include:

- micro
- macro historical
- biographical
- situational
- relational
- interactional
- intrusive
- incomplete
- glossed
- purely descriptive
- descriptive interpretive (Ponterotto, 2006, p. 541).

Defining and explaining all eleven types of thick description is beyond the scope of this research however, when one of the types is present in the data analysis of Chapters 4.2-4.6 (pp. 144), it is defined and explained as it is applied. Additionally, despite the outlining of

eleven types of thick description, Denzin (1989) does not expect to see all eleven in a piece of research.

For Denzin (1989, p. 33), features of thick description include:

| | |
|------|---|
| i) | 'It gives the context of an act. |
| ii) | It states the intentions and meanings that organize the action. |
| iii) | It traces the evolution and development of the act. |
| iv) | It presents the action as a text that can then be interpreted'. |

Table 35 Denzin's (1989) features of thick description

Within each Chapter 4.2-4.6 these four features are applied. The context of themes is provided by references to literature and essential policies. The intentions and meanings that organize the act are discussed by considering schools' and society's attitudes towards LGBTUA+ RSE. Furthermore, any changes and developments in relation to LGBTUA+ RSE are outlined which include developments over decades due to the changes in policy alongside developments over the research period. Finally, attitudes and opinions of trainees towards LGBTUA+ RSE are recorded in text through the multiple research tools, and these are interpreted by the teacher-educator-researcher and by peers who member-check for credibility.

Thick description describes and interprets the social actions within a social context and the intentionality of how individuals act, and it is necessary for thick interpretation which is essential to enhance credibility (Ponterotto, 2006). For credibility the participants must recognise themselves in the research and readers must be able to develop an understanding of the participants' attitudes, assumptions and experiences and recognise the social actions being discussed (Ponterotto, 2006). Thick description and deepened meaning that is derived from thick interpretation, provides readers with a sense of verisimilitude which is a notion that they can emotionally position themselves in the research context (Ponterotto, 2006).

3c.3 Phenomenology and researcher reflexivity

To enhance this sense of verisimilitude, as the teacher-educator-researcher I kept a field-note diary throughout the research process. Extracts from this became vignettes as part of the ethnographic research design. These vignettes provide a narrative for the research and data for analysis. This *reflexive* process (Bourdieu and Wacquant, 1992) was important in allowing me to interrogate my own *habitus* throughout the research process. My phenomenology then was essential in recognising my decision-making and how this steered the research and influenced the overall findings and analysis. Chapters 4.2-4.6 (pp.151)

include *Researcher reflexivity* sections which draw conclusions for each chapter based on my interpretations as part of thick description analysis (Denzin, 1989).

3c.4 Organising the data

3c.4 i) Content analysis

Content analysis was applied first. This tool allowed me to immerse myself in the data and view the scene in a broader sense. As the content emerged it was organised into Table 32 of manifest content (Elo and Kyngäs, 2008, p. 110). Manifest content is the literal content that can be recognised in the research whilst latent content seeks to provide the underlying meaning of the symbols and language (Elo and Kyngäs, 2008, p. 110).

3c.4 ii) Content analysis Coded List

The content analysis list in Table 36 below has been taken from reviewing:

- The main focus group
- The individual focus group
- The pilot study focus group
- The body-maps.

| | | |
|--|---|---|
| Parental attitudes (5) | Parental opposition to LGBTUA+ RSE teaching (3) | Past experiences implicating present experiences/feelings (6) |
| Trainee teacher worries about parental attitudes (3) | School opposition to LGBTUA+ RSE teaching (1) | LGBTUA+ teacher or trainee teacher (4) |
| Parental concern (2) | Difficulty (2) | Own culture/identity (4) |
| Parent inclusion (1) | Fear (2) | Positionality (5) |
| Parental understanding (1) | Discrimination (2) | Islam (2) |
| Providing parents with support (3) | Heteronormativity (7) | Catholicism (1) |
| Teacher Concern (1) | Homophobia (1) | Conflict between trainee teachers and parents (1) |
| Teacher confidence (9) | Religion (6) | Teacher attitudes impacting on children (5) |
| Children's attitudes towards LGBTUA+ RSE (1) | Defending LGBTUA+ RSE (3) | CPD – additional staff training, professional development (1) |
| School support (1) | Teacher's actions (1) | CPD – additional teacher training (9) |

| | | |
|---|--|---|
| School approach (3) | Trans parent (2) | One size doesn't fit all – different families/children require different approaches (7) |
| Headteacher attitudes (4) | Contrast between Primary and Secondary School (1) | Applying heteronormativity to LGBTUA+ families (4) |
| Teacher attitudes (3) | Outing for children of LGBTUA+ families (1) | Trainee teachers do not know if parents are posting on social media (1) |
| Normativity (10) | Having to explain LGBTUA+ family dynamics as non-normative (1) | Parents complain publicly about school on social media (2) |
| Subject implications for LGBTUA+ individuals/families (1) | Anger (2) | Differences between sex education and relationships education (2) |
| LGBTUA+ training on the PGCE programme (3) | Anxiety (2) | People have different opinions about sex education (2) |
| Age appropriate RSE. (2) | Headteacher support (3) | Media and social media are vehicles for opinion (2) |
| Reflection/Reflexivity (1) | Religion and parents (5) | The influence of social media on individuals' thoughts and opinions (3) |
| Normalising LGBTUA+ RSE (3) | Religion and school approach (2) | Knowledge (6) |
| Developing practice (4) | Religious opposition (3) | Reflection/reflexivity (2) |
| Parental opinion (2) | Worries/concerns (5) | Historic illegality of homosexuality (Section 28) (1) |
| The Equality Act as a supportive document (4) | Normativity for LGBTUA+ children (2) | Challenge (4) |
| Silencing (1) | Overwhelmed (3) | |

Table 36 Content Analysis Coded List

Relevant sections of the *content analysis coded list* are included in the introductions in Chapters 4.2-4.6 (pp. 144) to expose the emerging subthemes under the main theme headings.

3c.4 iii) Thematic analysis

To organise the data into themes, data from all tools was read and re-read multiple times. As I read the data, I began to generate a 'feel' for the data and jotted down initial themes to familiarise myself with the data (Braun and Clarke, 2006) and recognised any commonalities with the manifest content in the Content Analysis Coded List (Table 36). Following this process, codes began to materialise as that data was examined in a more systematic way (Braun and Clarke, 2006). Data from each research tool was read and organised into themes

via a thematic map. To organise the thematic map, the focus group transcripts were read several times and then coded by organising them into columns entitled:

| Theme | Verbatim quote | Detailed notes for Thick Description (Geertz, 1973; Thomas, 2017). |
|-------|----------------|--|
|-------|----------------|--|

Figure 14 Thematic coding tool

The *Verbatim quote* was included in the middle column and themes began to emerge which were then recorded in the left-hand column under the heading *Theme*. These provided multiple themes which were then copied and pasted onto an empty Microsoft Word document as a thematic map. As the other data collection tools were examined additional themes were jotted down on the thematic map and colour coded into more specific and broader themes (Braun and Clarke, 2006). On reviewing these codes, broader themes were generated and were jotted onto the thematic map. These broad themes were then grouped into specific themes that were named and colour coded so that additional themes from the systematic coding were matched with the named theme (Braun and Clarke, 2006).

Interpretative notes were then included in the right-hand column under the title: *Detailed notes for Thick Description (Geertz, 1973; Thomas, 2017)*. Thick description requires interpretation by the researcher. This is presented in Chapters 4.2-4.6 (pp. 151) but initial notes and interpretations began when organising the themes into tables like Figure 14 at the coding stage (see Appendices 17a-17e).

3c.4 iv) Thematic Map

The colour coded thematic map (see Appendix 14) allowed the emergence of distinct themes which became the chapter titles (see 4.2-4.6, pp. 151):

- i) *Parental Attitudes*
- ii) *School Attitudes*
- iii) *Teacher Confidence*
- iv) *Religion*
- v) *Social Media.*

An example of a completed table is outlined below for the first section entitled *Parental Attitudes*: This, and the additional tables, are included in Appendices 17a-17e.

3c.4 v) Focus group:

| Theme | Verbatim quote | Detailed notes for Thick Description (Geertz, 1973; Thomas, 2017). |
|--|---|--|
| Parental opposition to LGBTUA+ RSE. | Participant 1: I think that is one of the biggest struggles, we've got is that parents, kind of, say, Oh, no, I don't want my child learning that and then once they kind of hear about why they're learning and how it's going to be taught they are a lot more open to that. | <p>Language that suggests negativity or difficulty. Demonstrates how LGBTUA+ RSE is challenging.</p> <p>Opposition to LGBTUA+ RSE (this was apparent in Birmingham schools)</p> <p>Contrary viewpoint – parents can change their mind if given more information – role of the trainee teacher and teacher to support parents with this according to the RSE documentation.</p> |
| The relevance of parental opinion. | Participant 2: But in terms of their opinion, yes it yes it does matter because they are still the parents... they are their parents at the end of the day. And if they're concerned. For whatever reason, I would like them to be reassured. Beforehand, or if they did have any concerns. I think if we were to deliver it first. I think we'd either put a newsletter out or something to make the parents aware so that they had a choice that their children wanted to participate or not. | <p>Parental opinions matter to trainee teachers. This trainee recognises that parents have a say in what their children are taught – the RSE is also in agreement with this.</p> <p>Concern demonstrated by the teacher that parents are also concerned and how she would seek to combat this.</p> <p>Parental choice. – The trainee is starting to think of ways that they could support parents with developing their understanding.</p> |
| Parental opinions influence the trainee teacher. | Participant 2: But yeah, it would... it would upset me because, like it or not, I take I would take it personal. And also you're representing that school and also future children as well. So, it and it is a bit and the school is a part of the community. So, so it does matter to me what they think. | <p>The parental views matter to the trainee teacher and they influence her emotions.</p> <p>Parental opinions matter to her therefore they will inform how she behaves and teachers – this is on a professional level but also on a personal and emotional level.</p> |

Figure 14 An example of a completed table of emerging themes and detailed notes for thick description

The tables have been organised via themes and into separate titles for the three focus groups:

1. Focus group data
2. Pilot study focus group data
3. Individual focus group participant data.

Not all theme chapters (4.2-4.6, pp. 151) include data from each focus group, only data specific to the theme was chosen to include in each chapter. Thick description analysis was applied to the right-hand column using Denzin's (1989) features of thick description. The themes were considered, and then additional detail was included:

- Providing context to the act
- Intentions and meaning which organise the act
- Where and how the act has evolved
- Any additional interpretations of the act made by the researcher (Denzin, 1989).

Thick description and thematic analysis were used in tandem to write the findings and develop opportunities for analysis. The themes delivered the titles in Chapters 4.2-4.6 (pp. 151) which Braun and Clarke (2006) recommend should provide vibrant and powerful examples or content that refer to the research questions and literature. Each chapter has integrated analysis and includes data from the body-maps (where relevant) in addition to the focus groups. The body-maps from participants and myself were scrutinised for language and symbols that linked specifically to the emerging themes. Any additional themes were added to the Content Analysis Coded List (Table 36) and the Thematic Map (Appendix 14).

3c.5 Member checking

Member checking has been introduced and the process explained on page 107. Two colleagues were asked to read the transcripts from the focus groups, review the questionnaire data and the body-maps and finally examine my field-note diary. They were asked to scrutinise the data and then examine my interpretations in the findings sections and consider their agreement with my interpretations. Peers were asked to scrutinise my interpretations with the perception that they would feel confident to query them due to neutral power relationships. They were provided with a copy of Denzin's (1989) criteria so that they were clear about the components of thick description.

Additionally, participants were emailed copies of the Appendices 17a-e which outlined their data and the thick description applied by my interpretations. They were asked whether they

agreed with my interpretations to ensure credibility. No participants chose to provide any additional information or asked for my interpretations to be revised however, by asking participants to review my interpretations in this way they were provided with a greater sense of autonomy.

3c.6 How the *Findings* sections are organised

Each *Findings and Data Analysis Chapter* (4.2-4.6) is organised following the structure below in Table 37:

| |
|---|
| Throughout each Findings and Data Analysis Chapter: |
| <ul style="list-style-type: none"> • A theme is outlined: <ul style="list-style-type: none"> i) <i>Parental Attitudes</i> ii) <i>School Attitudes</i> iii) <i>Teacher Confidence</i> iv) <i>Religion</i> v) <i>Social Media.</i> |
| <ul style="list-style-type: none"> • Data is presented. |
| <ul style="list-style-type: none"> • Data is analysed and related to relevant theory. |
| <ul style="list-style-type: none"> • My position is reflexively applied to the data analysis. |

Table 37 Findings and data analysis chapters' structuring


3c.7 Vignettes

Each chapter features a vignette at its outset. The vignettes provide a short section of narrative taken from my field-notes and seek to share some of my reflections and experiences. The vignettes outline my thoughts and opinions and any potential biases I might hold. They are an example of interpretive description (Denzin, 1989) which helps the reader to create a sense of verisimilitude. Although providing truthlike comments, the researcher is clear that the vignettes are only the truth and *habitus* (Bourdieu, 1996) of the teacher-educator-researcher, they are not generalisable truths. The vignettes are a feature of autoethnography, and they are a form of *reflexivity* by the researcher which provides data that responds to the research questions.

3c.8 Summary

Data analysis tools have been outlined above and include:

- Content analysis
- Thematic analysis
- Thick description
- Researcher reflexivity.



The content analysis informed the themes in the following chapters 4.2-4.6 (pp. 151). The themes that emerged from the thematic map were then examined in more detail using thick description which allowed for interpretation by the researcher. Finally, the researchers' own *habitus* was examined through the examination of my own field-notes and body-map.

The overarching themes that arose are detailed in the bullet points below:

- Parental Attitudes
- School Attitudes
- Teacher Confidence
- Religion
- Social Media and the Media.

Subthemes are now introduced in chapter 4.0-4.1 (pp. 147) and examined in depth in chapters 4.2-4.6 (pp. 151).

Chapter 4 - Findings and Data Analysis

Vignette 6

I am writing this one-handed whilst I use my other hand to hold my son. Much of the Findings and Data Analysis Chapters have been typed one-handed to feed, soothe, or cuddle him. Since his arrival everything has become slower. Even small tasks take an eternity so finishing a thesis has been a challenge. This said, during the times I've been unable to type or navigate a computer mouse or type two-handed, I've been able to think and reflect.


When I started this research, I was interested in learning from trainees about their attitudes towards LGBTUA+ RSE and I would keep a diary to share my own. I thought that I had a clear idea about my own feelings towards LGBTUA+ teaching and that these would be easy to write down. It turns out however that they are quite challenging. My feelings, attitudes and emotions have been developed over time, experience, and teaching. They are complex and not only difficult to record and explain but also difficult to understand.

Some things I am clear about are:

- *It is incredibly important to me that trainees take time during their PGCE programme to consider LGBTUA+ RSE.*
- *I am adamant that LGBTUA+ RSE should be taught in primary schools, and I'm pleased that relationships education is statutory for primary-aged children.*
- *I understand that there is conflict between mine and other individuals' habitus' (Bourdieu, 1996) and beliefs and this is problematic.*
- *I understand that I am responsible for teaching LGBTUA+ RSE doxa (Bourdieu, 1984) in the Research Institution and that I must be reflexive (Bourdieu and Wacquant, 1992) and take time to consider why I teach what I teach and what messages I promote. The messages I share will always be biased but it is important to consider what underpins that bias hence the review of the Equality Act (2010) and the Human Rights Act (1998).*
- *I find it hurtful when trainees reveal that they do not think LGBTUA+ RSE should be taught.*
- *I am fearful that trainees will choose not to teach LGBTUA+ RSE and therefore my family will not be represented in the classroom. I also recognise from the data in this research that I am probably more fearful than most trainees.*
- *I am grateful that the Equality Act (2010) supports my social justice teaching.*

Some things that I am not clear about:

- *Whether trainees will choose to teach LGBTUA+ RSE.*
- *Whether trainees will be required by schools to teach LGBTUA+ RSE.*
- *Whether trainees will receive opposition to teaching LGBTUA+ RSE from schools or parents.*
- *Whether I will have more time allocated to LGBTUA+ RSE teaching on the PGCE programme over time or if the one-hour workshop will remain the only explicit LGBTUA+ RSE teaching.*
- *If I will ever feel that my family is considered equal in the school field.*

- 
- *If I will ever stop feeling fearful about whether my family is considered equal in school fields and wider, heteronormative society.*

Having my son, I now feel even more fearful than I did before the research started. I fear the possibility that LGBTUA+ RSE might not be taught. I also feel fearful that he will be treated differently by school staff because of his family make-up. Therefore, I feel even more passionate about challenging heteronormativity in school fields and setting clear and actionable recommendations from this research.

Looking at my son as I type this, I feel an overwhelming sense of responsibility to ensure that his human rights are upheld to prevent his school experiences from mirroring the negative experiences of some of the participants in this research.

Figure 15 Vignette 6

4.0 Introduction

As explained in the summary of Chapter 3c (pp. 133) themes emerged from the content and thematic analysis tools. The content analysis coded list and the thematic map were coded, and five overarching themes arose:

- Parental Attitudes
- School Attitudes
- Teacher Confidence
- Religion
- Social Media and the Media.

Chapters 4.2-4.6 (pp. 151) outline the findings from the data collection tools. They are organised thematically using thematic analysis (Boyatzis, 1998) combined with thick description analysis (Geertz, 1973; Thomas, 2017). The themes and thick description are applied in combination with researcher reflexivity and Bourdieu's (1984, 1996) theories of *habitus*, *field* and *doxa*.

4.1 Organisation of Chapter 4

Chapter 4 is organised into five sub-chapters 4.2-4.6 which are outlined in the flow diagram below:

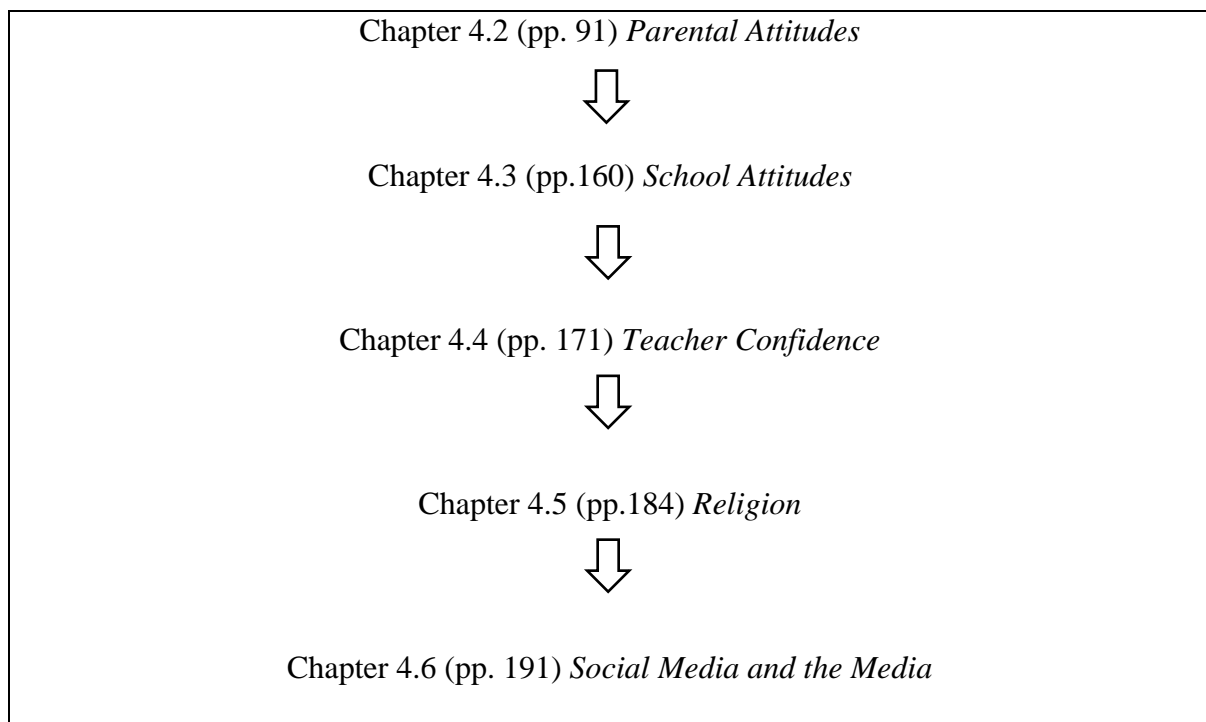



Figure 16 Chapter 4 outline



Each Chapter (4.2-4.6) introduces the theme followed by questionnaire data where relevant. The questionnaire data, although quantitative, is not included to provide significant numeric data, but to set the scene for the subsequent qualitative narratives. Following this, subthemes that have emerged from the narratives of participants through relevant focus group and/or body-map data is included and discussed. Then data from my own researcher field-notes and/or reflexivity is included to consider the implications of my *habitus* in relation to each theme. Finally, each Chapter is concluded with a summary which discusses the content of each Chapter (4.2-4.6) and provides opportunity for further reflection in Chapter 5, *Conclusions* (pp. 196).

4.2 Parental Attitudes

4.2.0 Introduction

The first theme, *Parental Attitudes*, emerged based on the content analysis data below:

| | | |
|--|---|--|
| Parental attitudes (5) | Parental opposition to LGBTUA+ RSE teaching (3) | Religion and parents (5) |
| Trainee teacher worries about parental attitudes (3) | Parent inclusion (1) | Parental opinion (2) |
| Parental concern (2) | Parental understanding (1) | Providing parents with support (3) |
| Conflict between trainee teachers and parents (1) | Trainee teachers do not know if parents are posting on social media (1) | Parents complain publicly about school on social media (2) |

Table 38 Content analysis for *Parental Attitudes*

The theme *Parental Attitudes* became the overarching theme for the chapter however many other subheadings have emerged below.

Parental Attitudes are referred to regularly in the literature (Allen et al., 2014; DePalma and Jennett, 2010; Gunn, 2011; Payne and Smith, 2014) for reasons including:

- Parental focus on heteronormative education (Payne and Smith, 2014)
- Concern about the teaching of sex education; how sex education links to sexual acts (DePalma and Jennett, 2010) and the implications this has for child innocence
- Opposition from parents (DePalma and Atkinson, 2009)
- The notion that parents should be involved in the design, planning and implementation of RSE policies in schools (Dfe, 2019; DfEE, 2000).

When examining the data generated from all data collection tools, the sub-themes that emerged on the thematic map under the *Parental Attitudes* theme include:

- Parental opposition to LGBTUA+ RSE
- Parental opinions
- Parental experiences
- Challenging parental attitudes.

The responses and tools are now outlined below:

4.2.1 Parental Attitudes Questionnaire data

The questionnaire data for *Parental Attitudes* is outlined below in Table 39 and a bar chart is available in Appendices 17a-d. Participants were asked to state how they felt about ‘Q15 – Parents’ views of LGBTUA+ RSE’.

| | Answer | % | Count |
|---|-----------------|--------|-------|
| 1 | Not concerned | 19.44% | 7 |
| 2 | Quite concerned | 22.22% | 8 |
| 3 | Concerned | 30.56% | 11 |
| 4 | Fearful | 19.44% | 7 |
| 5 | Other | 8.33% | 3 |
| | Total | 100% | 36 |

Table 39 Questionnaire data for Q15

An additional text tool was provided for participants to enhance their answer (see Table 40), three participants chose to share the following responses:

Other – Text

| |
|---|
| 1) I'd like to update my knowledge. |
| 2) I am a little concerned about the parent's views, however I do not feel concerned having conversations with parents about these lessons. |
| 3) Unsure of what parents think about teaching LGBTUA+. |

Table 40 Additional text tool for Q15

Of all questions in the questionnaire, more participants chose the fear option for this response than in any other question. Seven felt fear, which at 19.44.% is almost one fifth of participants. This is a concerning percentage since the strength of that emotion could cause trainees to shy away from teaching this content due to their fear (Ahmed, 2014).

Three participants felt ‘other’, and a box was provided to add additional text for their reasoning. One referred to the need for updating their subject knowledge which could potentially increase their confidence in teaching LGBTUA+ content (see 4.4, pp. 172). One attempted to differentiate their concerns by explaining that they were concerned about parents’ views and the other recognised their uncertainty about parental thoughts or attitudes

towards teaching LGBTUA+ RSE. It could be speculated that this uncertainty causes concern however, the participant has not stated this and should not be grouped with those who are quite concerned or concerned. Providing the additional box and the 'other' option, did little to extend the understanding of the researcher or broaden the themes. However, it did provide the participants with the opportunity to demonstrate autonomy and clarity in their response, which has the potential to be empowering and provides a more socially just approach to the research (DeMink-Carthew, 2018).

4.2.2 Focus Groups and body maps

Qualitative data from the focus groups and body maps are now outlined and relevant verbatim quotes are included. For more detailed thick description analysis tables, see Appendices 17a-e. No data has been included from the individual focus group as it was not specific to the theme of *Parental Attitudes*.

4.2.3 Emerging themes for Parental Attitudes

4.2.3 i) Parental opposition to LGBTUA+ RSE

Parental opposition to LGBTUA+ RSE was a key theme in the data as in Johnson et al's (2014) research. Participant data is now provided verbatim and analysed, and participants are colour coded for ease of navigation.

Participant 1: *I think that is one of the biggest struggles we've got is that parents, kind of say, 'Oh, no, I don't want my child learning that' and then once they kind of hear about why they're learning and how it's going to be taught they are a lot more open to that.*

Participant 1 recognises that some parents can oppose LGBTUA+ RSE. Using Geertz's (1973) thick description, the language here suggests negativity or difficulty for the trainee. The use of the term 'struggles' suggests that parents can potentially be problematic for teachers and that parental attitudes and their opposition can be difficult. As with Parkfield Community Primary School in Birmingham (BBCa, 2019), the inclusion of the *No Outsiders Project* (DePalma and Atkinson, 2009) caused significant parental and community member opposition. For Participant 1, the observation that parents can be more open to LGBTUA+ RSE if they are involved in discussions about the subject is pertinent since this can form part of the way trainees might challenge opposition to LGBTUA+ RSE to create a more socially just environment for their pupils. Further, this response is a recommendation by the RSE (DfE, 2019) guidance and is one that schools are likely to adopt since the guidance outlines

schools' responsibilities to support parents with developing their understanding of RSE. This is also a responsibility that Ofsted (2018) are focused on in their inspections of schools.

Additionally, parents' rights to their opinions and to express these opinions are endorsed by Article 10 of the Human Rights Act (1998) providing this right does not infringe on the rights of others meaning parents have the right to oppose the teaching of LGBTUA+ RSE to their children. Although, the RSE guidance (DfE, 2019) recognises that schools should encourage parents to be involved in the planning process, it does not specify that they have the right to influence whether relationships education is taught to their children, since this is a statutory element of primary and secondary education.

Interestingly, the RSE guidance (DfE, 2019) recognises that parents do not have the right to withdraw their children from relationships education, effectively removing power from parents. However, it also expects parents to be involved with the planning and organisation of RSE and this involvement empowers parents since they contribute to the *doxa* of LGBTUA+ RSE and the school's *doxa*. It is useful to consider whether this empowerment imparts more power on parents and removes or displaces the power felt by trainees and other teachers in the delivery of LGBTUA+ RSE.

Participant P3: *I think like (Participant P1) said the media like to overdramatise things so you'll go in or you're like, be worried about say teaching and you'll read on the media about parents in uproar about a certain school and then you'll just think is that actually the case or have they really like dramatized the whole situation and is it just one parent that's got an issue with it...*

Although this quote links to social media (see 4.6, pp. 192) the focus here is on the inclusion of language that suggests opposition through the term 'uproar'. This not only suggests opposition but anger at the prospect of schools and teachers teaching something that parents oppose. The use of the term 'uproar' implies parental protest or outrage which, although not referred to in conjunction with the Parkfield Community Primary School protests (BBCa, 2019), demonstrates commonality. Article 11 in The Human Rights Act (1998) clearly prohibits demonstration where another individual or groups' rights are opposed, discriminated against, or called into question. This said, although the physical demonstration of opposition at Parkfield, which might have escalated to discrimination, is rejected by the Human Rights Act (1998) it could be suggested that parental *habitus* (Bourdieu, 1996) might continue to significantly oppose LGBTUA+ RSE. Concerningly, parents might physically object to LGBTUA+ RSE causing issues for trainees and, even if quietened by the Human

Rights Act (1998), the Equality Act (2010) and the RSE guidance (DfE, 2019), discrimination could remain part of the parents' *habitus* (Bourdieu, 1996).

4.2.3 ii) Parental Opinion

Participant 2: *But in terms of their opinion, yes it yes it does matter because they are still the parents... they are their parents at the end of the day. And if they're concerned, for whatever reason, I would like them to be reassured beforehand...*

Parental opinion is essential to Participant 2 as they recognise that parents are entitled to their opinion. As previously mentioned, the RSE (DfE, 2019) guidance also recommends that schools put a policy in place for staff/parent understanding following parental consultation. Participant 1 speculates about the hypothetical responses the school might make which implies that the school has either not followed the RSE (DfE, 2019) guidance and put a school policy in place, or that the participant has no awareness of this policy. Regardless, there is scope for this school in ensuring all staff are aware of the policy. It is important that all staff have a shared understanding of RSE, regardless of their status as a teacher or trainee, otherwise challenging discriminatory *habitus* (Bourdieu, 1996) cannot be undertaken.

Participant 2: *But yeah, it would... it would upset me because, like it or not, I take... I would take it personal.*

Parental opinions matter to Participant 2 and influence how they feel. Considering Geertz's (1973) thick description, which allows for interpretation, it is relevant to note that if parental attitudes influence the way a trainee feels about teaching RSE they might also influence whether they choose to teach it. Similar concerns were exposed in the body-maps (see Appendices 10a-f) where the creator of **Body-Map 1** outlined at the *beginning* of the workshop that they '*worried about how to deal with parents' reactions*'.

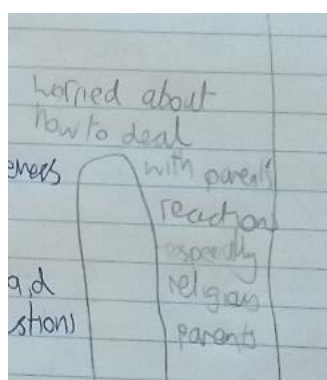


Figure 17 Extract from Body-Map 1

At the beginning of the workshop the participant worried about the reactions of parents however this was not revisited. This could mean that the session supported them to feel more confident about this however, there is no confirmation of this. The term ‘worried’ implies that there is a reason for the workshop in developing trainee’s confidence in relation to parents and the teaching of LGBTUA+ RSE. Although there are no specific conclusions by the participant on the body-map, this is a tool for reflection. The process of reflection itself is active (Dewey, 1993) and provides space for the participant to consider their habitual thinking (Sellars, 2017). It is also ongoing and therefore conclusions do not have to be drawn at this stage, instead the body-map works to unlock reflection and thinking about *habitus* (Bourdieu, 1996) which is in a state of continuous, potential change. This body-map also makes specific reference to religious parents which is examined in *Religion*, Chapter 4.5 pp. 185.

The creator of **Body-Map 2** outlined in the *beginning*: ‘*I feel anxious I may offend others accidentally - parents*’.

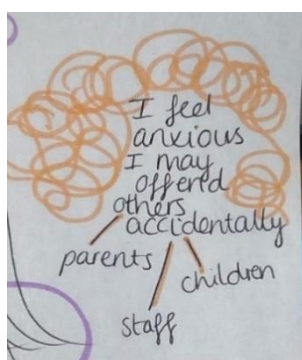


Figure 18 Extract from Body-Map 2

The term anxious is used in conjunction with ‘parents’ in this image. Although anxiety is different from fear, anxiety and fear can often be used interchangeably by authors (Ahmed, 2014). Anxiety might have a negative effect on the participant, and it could prevent them from teaching LGBTUA+ RSE.

Whilst the creator of **Body-Map 3** outlined in the *beginning*: ‘*parents*’ and their ‘*judgement*’.

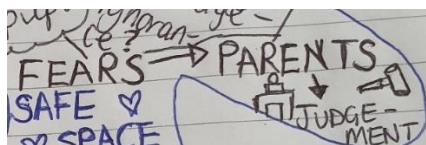


Figure 19 Extract from Body-Map 3

Judgement is an interesting term as is the symbol of the hammer since it demonstrates potential power and authority, possibly parental power over trainees and their actions. The use of the term judgment and the hammer represent the courtroom where judgement and punishment are portioned out. It is interesting that this participant makes links between education and the *fields* of law and order. This implies that parents respond to the same *doxa* in both *fields* and that they not only participate in judging teachers but also have power and authority over teachers. Consequently, parents have significant power in the school *field* and teachers respond to the parents' preferred *doxa* since the agents in *fields* affect one another (Bourdieu, 1996).

4.2.3 iii) Parental experiences

Challenge is a significant element of socially just education (DeMink-Carthew, 2018). Participant 1 below provides an example of descriptive interpretive thick description (Denzin, 1989; Ponterotto, 2006) which is the notion that the participant interprets as they describe the phenomenon. Participant 1 recognises that parents can hold certain attitudes or assumptions and further interprets that it is the responsibility of teaching staff to engage with parents and to 'support' them:

Participant P1: *It's them more than the children that have got these preconceived ideas and that don't want certain things being told to their children. So, I feel like we need support in order... how to support parents or advise them or whatever before actually teaching us and so they understand the terminology and they understand it a little bit more so that it can help us in the classroom as well...*

Participant 1 recognises the importance of teaching parents how to understand LGBTUA+ RSE terminology. This also reinforces DeMink-Carthew's (2018) points that multiple social justice sessions are necessary in teacher education programmes. Trainees only received one session inspired by DeMink-Carthew's (2018) social justice research *Learning Outcome 4* however, that research included five social justice sessions. Consequently, there is potential to develop the PGCE programme, which is discussed in *Recommendations*, Chapter 5.

Participant 2 also provides an example of descriptive interpretive thick description (Denzin, 1989; Ponterotto, 2006), recognising the limitations of a one-off workshop:

Participant P2: *It's almost like we need to teach them before we can teach the children, whatever we say in the classroom. If they're going home and having everything else chucked at them. If we only did it for like an hour or two hours a term or something... then, then it's not going to make a lot of difference if when they're walking in the shop their parents or whoever with if their parents are saying one thing our hour a week isn't going to do much, when they've got the rest of them going.*

Participant 2 is concerned that parents, who might hold negative or discriminatory views towards LGBTUA+ individuals, are not being challenged and consequently their views could be passed onto their children. Societal structuring influences the way we think so parental *habitus* will likely influence the structuring of their child's *habitus*. Participant 2 recognises the importance of challenging parents to disrupt *habitus* and the *doxa* by which children live according to their parents' *habitus*. The participant also reflects on the limitations of a small amount of input from teachers in terms of the overall influence parents have on their children's attitudes, especially if teachers simply set an hour a week aside to challenge discrimination towards LGBTUA+ individuals. The *doxa* in a *field*, such as the family home, cannot be altered easily, especially with limited input.

4.2.3 iv) Challenging parental attitudes

Therefore, Participant 1 recognises teachers' responsibility in educating parents:

Participant P1: *I definitely think that... you there's one thing like promoting it within the classroom, but I feel, like, as a teacher, I think you need to re-educate parents as well.*

The participant recognises that teachers must take an active role in the education of parents to ensure challenge for teaching to be socially just (DeMink-Carthew, 2018). They also agree with Participant 2 in recognising that children's *habitus* are influenced by their parents' *habitus*.

If negative attitudes are not challenged, negative language such as 'wrong' or 'dirty' to describe LGBTUA+ individuals, might remain commonplace:

Participant P3: *They always have this kind of like, like, it's like wrong and it's dirty shouldn't talk about it, but you don't talk about people getting married and having children in a heterosexual couple in any other way like that's introduced straight right from nursery. So why...It's not like a wrong you know what I mean, it's the same thing. So why is it like so looked down upon and being that we don't speak about it and it's just like families. It's the same thing. It's a family. So, why's it looked at as such, a dirty or not talked about thing if you know I mean.*

The use of the word ‘wrong’ emphasises the notion that heterosexual individuals are ‘right’ or normative whilst LGBTUA+ are opposite to this. Additionally, the use of the word ‘dirty’ suggests that LGBTUA+ individuals are concerning since dirt is contaminating and can be dangerous. For Participant P3, LGBTUA+ individuals and families are equal to their heterosexual counterparts however, discriminatory attitudes by parents and other adults, including staff, can cause LGBTUA+ children and families to feel lesser than. Discriminatory attitudes and dedication to heteronormativity can also lead to teachers ignoring or actively choosing not to discuss the different kinds of families that exist which can be damaging to those individuals and families (Atkinson and DePalma, 2009a; DePalma and Atkinson, 2009b; DePalma and Jennett, 2010).

4.2.4 Researcher reflexivity

The below extract features in my field-note diary and Vignette 4:

With the parental protests at Parkfield Community Primary School I became very worried about the influence parents might have on the possibility of trainee teachers teaching LGBTUA+ RSE. I worried that they might decide not to teach LGBTUA+ RSE because the threat from parental opposition would scare them into silence.


Griffiths (1995) notion of *self* recognises that we make ourselves in relation to others. Writing my own attitudes and perspectives in the field-note diary provided the opportunity for *reflexivity* where I could interrogate my own *habitus*. My *habitus* is influenced by others as can be seen in the quote above. My fears are influenced by parents and the concerns I have that trainees’ *habitus* will also be influenced by parents. If my *habitus* is negatively influenced by opposition from parents towards LGBTUA+ teaching, then trainees’ *habitus* could be too which might cause them to oppose the teaching of LGBTUA+ RSE or silence them. This is emphasised by Griffiths (2010) who recognises that ‘a self constructs itself in response to the social and political power structures it inhabits’ (Griffiths, 2010, p. 168/9). Our self and *habitus* therefore are influenced by the external power structures in both the school and community environments.

4.2.5 Summary

Parental Attitudes have been examined in this chapter. The literature was outlined at the start of the chapter followed by the themes that emerged from the thematic map.

The data from this research supports the literature findings:

- Parental focus on heteronormative education (Payne and Smith, 2014)

- 
- Concern about the teaching of sex education, how sex education links to sexual acts (DePalma and Jennett, 2010) and the implications this has for child innocence
 - Opposition from parents (DePalma and Atkinson, 2009)
 - The notion that parents should be involved in the design, planning and implementation of RSE policies in schools (Dfe, 2019; DfEE, 2000).

The additional contributions made to the bank of literature from this chapter include:

- Parental opinions
- Parental experiences
- Challenging parental attitudes.

The additional contributions are largely specific to the research's focus on trainees. The data recognises how trainees are influenced by parental attitudes towards LGBTUA+ RSE and how parents influence whether trainees engage in LGBTUA+ RSE teaching. Participants in the questionnaire also noted their fears around parental attitudes towards the teaching of LGBTUA+ RSE with one fifth of participants feeling fear. This is a concerning percentage and reinforces the researcher's concerns that trainees' *habitus* might be negatively affected by parental opposition.

4.3 School Attitudes

4.3.0 Introduction

The second theme, *School Attitudes*, emerged based on the content analysis data below:

| | | |
|---|--|---|
| Teacher Concern (1) | Headteacher support (3) | Past experiences implicating present experiences/feelings (6) |
| School support (1) | Difficulty (2) | Outing for children of LGBTUA+ families (1) |
| School approach (3) | Fear (2) | Positionality (5) |
| Headteacher attitudes (4) | Discrimination (2) | Knowledge (6) |
| Teacher attitudes (3) | Heteronormativity (7) | LGBTUA+ teacher or trainee teacher (4) |
| Normativity (10) | Homophobia (1) | Applying heteronormativity to LGBTUA+ families (4) |
| School opposition to LGBTUA+ RSE teaching (1) | Normativity for LGBTUA+ children (2) | Teacher attitudes impacting on children (5) |
| LGBTUA+ training on the PGCE programme (3) | Defending LGBTUA+ RSE (3) | CPD – additional staff training, professional development (1) |
| Own culture/identity (4) | Teacher's actions (1) | CPD – additional teacher training (9) |
| Developing practice (4) | Having to explain LGBTUA+ family dynamics as non-normative (1) | One size doesn't fit all – different families/children require different approaches (7) |
| Normalising LGBTUA+ RSE (3) | Contrast between Primary and Secondary School (1) | |

Table 41 Content analysis for *School Attitudes*

School Attitudes are referred to regularly in the literature (Coleman, 2001; Connell, 2015; DePalma and Jennett, 2010; Nixon and Givens, 2004; Payne and Smith, 2014) for reasons including:

- Teachers coming out (and a potential lack of judgement in this) (Coleman, 2001)
- Schools as heteronormative environments and heteronormativity as normative in society (Payne and Smith, 2014)
- Schools working in partnership with parents (DfE, 2019; DfEE, 2000)
- Perception that children are too young or innocent to learn about LGBTUA+ content since sexual identity has links to sexual acts (DePalma and Jennett, 2010)
- Silencing of LGBTUA+ teachers and children (Nixon and Givens, 2004; Connell, 2015).

When examining the data generated from all data collection tools, the sub-themes that emerged on the thematic map under the *School Attitudes* theme include:

- Headteacher and teacher attitudes
- Compliance with school doxa
- Requirement for additional training
- Teacher's influence on children of LGBTUA+ parents.

4.3.1 School Attitudes Questionnaire data

The questionnaire data for *School Attitudes* is outlined below in Table 42 and a bar chart is available in Appendices 19a-d. Participants were asked to state whether 'Q9 - I have seen LGBTUA+ RSE lessons taught in school' and their responses are now outlined.

| | Answer | % | Count |
|---|----------------------------|--------|-------|
| 1 | strongly disagree | 38.89% | 14 |
| 2 | Disagree | 27.78% | 10 |
| 3 | Somewhat disagree | 11.11% | 4 |
| 4 | Neither agree nor disagree | 8.33% | 3 |
| 5 | Somewhat agree | 11.11% | 4 |
| 6 | Agree | 2.78% | 1 |
| 7 | Strongly agree | 0.00% | 0 |
| | Total | 100% | 36 |

Table 42 Questionnaire data for Q9

13.89% of participants agreed to seeing some form of LGBTUA+ RSE teaching however 28 participants or 77.78% disagreed which is a concerning majority. 3 participants neither agreed nor disagreed which is a difficult factor to consider. Using this neutral point was necessary so participants did not feel pressurised into choosing an agree or disagree phrasing however, it did little to explain a participant's thinking.

For the next question participants were asked to state whether 'Q10 - LGBTUA+ RSE lessons should be taught in school' and their responses are outlined in Table 43.

| | Answer | % | Count |
|---|----------------------------|--------|-------|
| 1 | strongly disagree | 0.00% | 0 |
| 2 | Disagree | 2.78% | 1 |
| 3 | Somewhat disagree | 8.33% | 3 |
| 4 | Neither agree nor disagree | 5.56% | 2 |
| 5 | Somewhat agree | 16.67% | 6 |
| 6 | Agree | 38.89% | 14 |
| 7 | Strongly agree | 27.78% | 10 |
| | Total | 100% | 36 |

Table 43 Questionnaire data for Q10

Although most participants agreed that LGBTUA+ RSE should be taught, it is concerning that 4 participants disagreed. As the questionnaire was not designed to probe, it cannot be determined what the reason for this is and if each participant shares the same perspective. As with the previous graph, some participants neither agreed nor disagreed. At 5.56% or two participants, it is not possible to recognise the attitudes of these participants. A probing tool to recognise nuances in the attitudes of participants might be relevant in future research and is discussed in *Recommendations*, Chapter 5 (pp. 205).

Finally, participants were asked to state how they felt about ‘Q11 – Teaching LGBTUA+ RSE lessons in school’ and their responses are outlined in Table 40 and their additional text responses are outlined in Table 44.

| | Answer | % | Count |
|---|-----------------|--------|-------|
| 1 | Not concerned | 50.00% | 18 |
| 2 | Quite concerned | 16.67% | 6 |
| 3 | Concerned | 16.67% | 6 |
| 4 | Fearful | 5.56% | 2 |
| 5 | Other | 11.11% | 4 |
| | Total | 100% | 36 |

Table 44 Questionnaire data for Q11

Other – Text

I agree it should be but I am not confident in doing so.

I do not have enough knowledge and feel concerned about transferring the wrong information.

Nervous but not concerned or scared

only because i have very limited knowledge

Table 45 Additional text tool for Q11

18 participants at 50% did not feel concerned about teaching LGBTUA+ RSE lessons. Although it is positive that 50% felt confident, it is concerning that 50% did not feel confident about teaching LGBTUA+ RSE. 6 participants at 16.67% were either quite concerned or concerned. Significantly, two participants at 5.56% were fearful about teaching LGBTUA+ RSE. Since fear can evoke negative emotions (Jackson, 2010) it could cause participants, who feel fear towards LGBTUA+ RSE, to withdraw from teaching this content. 4 participants chose 'other' to explain in more detail how they felt.

The subthemes generated from the data are now presented and explained. Data from the data collection tools is organised under the subheadings outlined in the thematic map (Appendix 19). The focus groups have been distributed under the appropriate sub-headings. In this theme data from the Individual Participant Focus Group is provided. The Individual Participant Focus Group consists of data from one individual who requested to share biographical description (Denzin, 1984) of their experiences as a child of an LGBTUA+ parent away from the Main Focus Group. This participant's parent identified as a trans woman and father. The pronoun 'their' is used to provide additional anonymity to the participant so that their gender is concealed to limit potential for identification.

4.3.2 Focus Groups and body maps

Qualitative data from the focus group is now outlined, followed by data from the Pilot Study Focus Group. The data tables, where themes are exposed and thick description is applied to the verbatim quotes, are provided for greater detail in Appendices 17a-e. Considering the focus group and pilot study focus group, verbatim quotes are now included, and thick description analysis is applied. No data has been included from body-maps as they were not relevant to the theme of *School Attitudes*.

4.3.3 Emerging themes for School Attitudes

4.3.3 i) Headteacher and teacher attitudes

To begin the theme of *School Attitudes*, headteacher and teacher attitudes are now considered.

Participant 4: *I think I'd actually worry more about what their Head would think, and I don't know if that support would be there. Obviously, I don't know for sure because I haven't had that discussion.*

Participant 4 provides an example of descriptive and interpretive description (Denzin, 1984) by speculating how they might feel in a future situation. Participant 4 reflects on the headteacher's support and questions whether this support would be present. This is concerning since the participant does not know if the headteacher would support their LGBTUA+ RSE teaching. Should trainees not feel supported by the management structure in school, they might choose not to teach LGBTUA+ RSE.

Participant 2: *But I think that we would have the teacher's backing. And because I don't think we will be delivering those lessons if I didn't the head teacher is always very supportive of what we do.*

Participant 2 recognises that the headteacher and teachers would be supportive. Although they do not feel that they would be asked to deliver RSE lessons in their PGCE training year, they recognise the support and the importance of this. In the education *field* it is important to note hierarchical power structures. If the headteacher is supportive of LGBTUA+ RSE, then trainees could feel more supported to teach the content since a trainee's *habitus* is influenced by the headteacher and these hierarchical power structures. However, *habitus* is changeable and influenced by other social agents so the same trainee with an unsupportive headteacher might choose not to teach LGBTUA+ RSE. As the teacher-educator-researcher, it is relevant to consider the implications of the headteacher's influence when delivering LGBTUA+ RSE sessions on the PGCE programme (see *Recommendations*, Chapter 5, pp. 205).

4.3.3 ii) Teacher's influence on children of LGBTUA+ parents

Teachers also influence the attitudes and *habitus* of children:

Individual focus group participant: *But I remember lots of little things like people were saying the terms Mom and Dad and whose parents are coming in to do this and very sort of like, I would say not so much contemporary terms and teachers would often not realize what they were saying and what impact that could have on maybe me as a student.*

The *individual participant* recognises that teachers do not always realise what they are saying and how this might affect a child or young person. Although only short, the LGBTUA+ workshop sought to respond to the need to train school staff and develop trainees' awareness of LGBTUA+ individuals so that they could start to learn about the issues faced by LGBTUA+ children and families. Additionally, the workshop encouraged

trainees to consider how they would respond to these issues by engaging in *reflexive* practice (Bourdieu and Wacquant, 1992).

Individual focus group participant: *And I think my Dad only ever came to one parents' evening. It was sort of year 10 or 11 it was much further on. And I remember sitting in front of a teacher and them saying something and I turned around and said, 'Dad, see, this is what you know I spoke about, you know, this project, like blah-de-blah' and the look that they gave me and they were just looking at me thinking. 'Wait, he doesn't. He's dressed as a female' like this doesn't to them it didn't make any sense. And actually, that's what I've done the whole way through like that was that was normal to me. But the way that they looked at both of us was just, they were just in shock that that was.. that was how I was referring to him um and I just remember feeling really awful after and as if I ...I shouldn't have said that. But that was just the way that we as a family. That's how we chosen to deal with it. And actually he was my dad and he still is my dad you know the decision he made was for himself. It wasn't... I didn't as a child have to be impacted by that. So we, you know, that's what we spoke about. But yeah, I think that you think of transgender and you think 'Oh, you know, a man changes from woman, woman changes for a man' or whatever your perception. It's. But actually, that doesn't necessarily mean that it changes like that itself. In terms of the way you talk to someone, or the way that you approach them and things so. Yeah, I think that I think is definitely what you said every situation is different.*

The participant here refers to the *doxa* that people associate with trans individuals. The participants' father was a trans woman and identified with female pronouns, however, the participant still wished to call their parent 'Dad'. Consequently, the participant provided their parent with an identity that others felt confusing because it did not fit into heteronormative *doxa*. In this explanation, teachers were confused by the altering of what they would perceive as trans *doxa* however the participant did not want to be constrained by the *doxa* that is often assigned to trans individuals but instead utilised the *doxa* normative in their family. They were also frustrated by normative *doxa* applied by teachers in this situation because teachers' expectations did not match the participant's lived experiences.

Individual focus group participant: *Yeah, my dad was like in his 40s when this happened. And so, you know, we'd had over more of our life with him being my father than with, you know, we probably have now. So actually, yeah, I think it completely different. And, you know, it wasn't necessarily what he wanted to start with. But actually, he ...he very quickly realized that that was the only way I was going to be able to sort of manage it myself. And I think when it started, it was because I was I'd always said, Dad. So actually, as a as a child I was like, I'm just going to carry on and then when I got to sort of like um 13,14 and I said, you know, had the*

conversation as you don't want to call your mom because you're my dad. And actually, it doesn't sound natural for me to start saying mom because to me you're not my mom. And actually he was very, very accepting of that. Whereas you know I've, I've read things in the past where it...yeah, it's, it's very different... and actually, you know, I've changed my identity and I've changed it completely.

This quote explains the complexities of the LGBTUA+ parents' and child's *habitus*. It recognises how difficult it is to provide a set of *doxa* that suit all LGBTUA+ parents and children. Each is an individual and requires specific and individualised approaches from teachers and it is important that teachers do not apply a 'one-size-fits-all' approach. As with the section above, it is essential that trainees and established teachers receive training for the implementation of LGBTUA+ RSE but also that they develop their understanding to make the day-to-day lived experiences of LGBTUA+ children and children of LGBTUA+ families more comfortable in the school *field*.

Individual focus group participant: *And then that's where it became probably more of an issue when other people started to find out, and I had to deal with that as well as trying to just learn.*

As previously mentioned, teacher's attitudes can influence the experiences of the child of an LGBTUA+ parent in school *fields*. The term 'outing' (Hooker, 2018; Payne and Smith, 2014) is used to describe the notion that LGBTUA+ individual's sexuality and gender are shared with others and are considered in their difference to heterosexuals in response to heteronormativity. In these quotes the 'outing' (Hooker, 2018; Payne and Smith, 2014) does not relate to the LGBTUA+ parent but instead to their child who is outed to their peers for their parent's identity. The child of an LGBTUA+ parent or parents has a *habitus* (Bourdieu, 1986) that includes this element, which is influenced by the attitudes of others, society, and normativity.

Individual focus group participant: *And I remember my Mom having to like constantly explain, especially at secondary because of so many different teachers. We'd have the same discussions over and over again because it was as if teachers either weren't listening or they were ..It's also always as if they were trying to like they just they wanted to be a part of it as if it was, it was quite different to have me in their class that had this different life to maybe some of the other children.*

This quote recognises the outing of the child and their continued outing as the child interacts with new people. The notion of being 'outed' (Hooker, 2018; Payne and Smith, 2014) is problematic since the individual being outed might feel the need to protect themselves from discrimination or physical or verbal harassment (Fahie, 2016) such as transphobia or

homophobia and can negatively influence the child of an LGBTUA+ individual just as it would the LGBTUA+ individual themselves.

4.3.3 iii) Compliance with school doxa

Participant P1: *I think it's definitely more of a whole school whole community kind of like effort. And I think as well as teaching the children it definitely needs to be supporting the parents to be using the correct terminology and also having a better... having a better kind of hopefully ideas about it and not being so judgmental ...*

Participant P1 recognises that any approach needs to be delivered by the whole school community. As trainees they can introduce a concept or take part in the delivery of a policy however, they recognise the importance of that policy being delivered by the whole school environment. As a heteronormative environment (Payne and Smith, 2014) schools seldom contest heteronormativity (Butler, 1990; Fahie, 2016) so it becomes the norm or the set of *doxa* that society lives by. These *doxa* are not simply the rules that schools recognise, but societal *doxa* in micro and macro *fields* from a national to an international scale. Consequently, one trainee or a group of trainees cannot contest the 'norms' independently. This is a significant undertaking and one that is considerably larger than the individual participant and one that requires more than one taught workshop on the PCGE programme.

Individual focus group participant: *And to me, actually. Um it was it was normal. At that point, so I didn't, I didn't want to, you know, you could just speak to me. Normally, you don't need to.. make me just avoid making me out to different, but without doing it.*

Teachers can make a child of an LGBTUA+ parent feel 'different'. This difference is arguably in response to heteronormativity where schools, due to institutionalised heteronormativity (Lee, 2019), have specific *doxa* that suit heterosexuals and the children of heterosexuals. These *doxa* also provide 'otherness' (Payne and Smith, 2014; Zembylas, 2009) or difference for LGBTUA+ children or the children of LGBTUA+ parents.

4.3.3 iv) Requirement for additional training

Considering the heteronormative *doxa* noted above, additional training should be considered since training itself provides *doxa* for trainees and teachers.

Individual focus group participant: *I actually worked at a secondary school in one of like the special needs inclusion units and there was a little girl and she... I worked with her a lot because of dyslexia and she ...she one day came down really upset and she told me that her mom was a lesbian and the children in the class were picking on her and I spoke to her a lot. I was quite honest with her and said, you know, this is*

something that I've been through as well like you know, how do you feel about it and she said exactly the same. This was only three years ago. She said that she said to her mom that she wished that her parents had never told the school because the minute the school knew, she felt like the teachers would then sort of act in a particular way, and making it even worse, she'd rather have just no one knew.


This quote is both biographical and interactional (Denzin, 1989) since it refers to the lived experience of the participant and a child that they had taught during their teaching experience. Interestingly, although the child talks about her mother identifying as a lesbian, not a trans woman, the participant feels an affiliation with the girl since they recognise the lack of heteronormativity in the relationship. For both participant and child their schools' *doxas*, albeit 20+ years apart, follow a similar expectation that the school is a heteronormative *field*.

The quote is also macro-historical (Denzin 1989) since it brings to life a moment in time but also an historic period. The participant is in their twenties and refers to their lived experiences as a child. However, this quote refers to their life as an adult with the implication that nothing has changed for children of LGBTUA+ parents in schools. The participant in this situation was able to understand and support the child due to their own lived experience however, it cannot be assumed that a trainee without this lived experience could have accurately supported the child, or indeed a less astute trainee with an LGBTUA+ parent. Therefore, DeMink-Carthew (2018) recommends effective professional development and training for all trainees to equip them with knowledge, skills and understanding.

4.3.4 Researcher reflexivity

I do feel a sense of fear that trainee teachers will respond in any form of discriminatory way. Firstly, I feel protective of them, and I don't want to put them in a position where they say/do anything that gets them into trouble with the research institution – in this sense I feel responsible. Secondly, I feel fearful that the responses trainee teachers give might be offensive or hurtful. They have been in the past, and it was really difficult to hear this. Physically heart rate increased and butterflies in stomach. I've felt (and still feel) angry about the lack of inclusive practice, concern for myself and other LGBTUA+ teachers, children, and their families; concern that children in their class will suffer and/or lose out on inclusive practice.

This is a biographical piece of thick description from my own body-map. In this reflection, I recognise the complexity of being an LGBTUA+ teacher-educator when teaching LGBTUA+ RSE. Firstly, I want to provide trainees with the opportunity to express their own attitudes and opinions in-line with the Human Rights Act (1998) but I also want them to be *reflexive* of



their attitudes and consider how they might challenge heteronormativity. For some trainees however, heteronormativity forms an unquestionable part of their *habitus* which can unwittingly, or purposefully, generate discrimination towards LGBTUA+ individuals. As a teacher-educator I feel protective of trainees and do not wish to expose them to any harm however, as an LGBTUA+ teacher-educator I feel compelled to challenge opposition and discrimination towards LGBTUA+ RSE.

As Ahmed (2014) outlines in her fear literature, fear manifests in psychological and physical ways. I refer to how I feel physically with an increased heartrate and butterflies in my stomach. Butterflies are used by other trainees in their body-maps too to demonstrate unease, concern, or fear. This physical reaction demonstrates the significance of my emotions and the use of language such as ‘fearful’ and ‘angry’ demonstrates the depth of my emotional and psychological position. These emotions are not simply linked to trainees’ attitudes in the research institution but the attitudes they will take with them into schools or rather their *habitus*.


If trainees enter schools with negative attitudes towards LGBTUA+ and their school also shares the same attitudes, then they are unlikely to engage in effective LGBTUA+ RSE teaching. However, if the school demonstrates positive attitudes towards LGBTUA+ teaching then potentially a trainee’s *habitus* might develop and view LGBTUA+ RSE more positively. Although if trainees with positive attitudes towards LGBTUA+ RSE enter schools that hold a negative attitude towards RSE, then they might have to challenge the whole school *doxa* and staff attitudes. This is a huge expectation and one that I must consider when teaching LGBTUA+ RSE so as not to place unreasonable expectations on trainees.

4.3.5 Summary

School Attitudes have been examined in this chapter. The literature was outlined at the start of the chapter followed by the themes that emerged from the thematic map.

The data from this research supports the literature findings:

- Teachers coming out (and a potential lack of judgement in this) (Coleman, 2001)
- Schools as heteronormative environments and heteronormativity as normative in society (Payne and Smith, 2014)
- Schools working in partnership with parents (DfE, 2019; DfEE, 2000)
- Silencing of LGBTUA+ teachers and children (Nixon and Givens, 2004; Connell, 2015).



The additional contributions made to the bank of literature from this chapter include:

- Headteacher and teacher attitudes
- Compliance with school *doxa*
- Requirement for additional training
- Teacher's influence on children of LGBTUA+ parents.

The additional contributions recognise the importance of the headteacher's attitude towards LGBTUA+ teaching and how supportive headteachers can encourage trainee confidence whilst an unsupportive headteacher can increase trainee concern, anxiety, or fear. Trainees and the teacher-educator-researcher recognised the requirement for additional training on the PGCE programme and for school staff to receive additional training to adequately teach LGBTUA+ RSE and support children and families in their schools to challenge heteronormative *doxa*. Finally, the outing (Hooker, 2018) of children of LGBTUA+ was an interesting concept and one that teachers need to be aware of in school *fields* since children feeling outed can be harmful.

4.4 Teacher confidence

4.4.0 Introduction

The third theme, *Teacher Confidence*, emerged based on the content analysis data below:

| | | |
|---|--|---|
| Teacher Concern (1) | Headteacher support (3) | Past experiences implicating present experiences/feelings (6) |
| School support (1) | Difficulty (2) | Outing for children of LGBTUA+ families (1) |
| School approach (3) | Fear (2) | Positionality (5) |
| Headteacher attitudes (4) | Discrimination (2) | Knowledge (6) |
| Teacher attitudes (3) | Heteronormativity (7) | LGBTUA+ teacher or trainee teacher (4) |
| Normativity (10) | Homophobia (1) | Applying heteronormativity to LGBTUA+ families (4) |
| School opposition to LGBTUA+ RSE teaching (1) | Normativity for LGBTUA+ children (2) | Teacher attitudes impacting on children (5) |
| LGBTUA+ training on the PGCE programme (3) | Defending LGBTUA+ RSE (3) | CPD – additional staff training, professional development (1) |
| Own culture/identity (4) | Teacher's actions (1) | CPD – additional teacher training (9) |
| Developing practice. (4) | Having to explain LGBTUA+ family dynamics as non-normative (1) | One size doesn't fit all – different families/children require different approaches (7) |
| Normalising LGBTUA+ RSE (3) | Contrast between Primary and Secondary School (1) | Historic illegality of homosexuality (Section 28) (1) |

Table 46 Content analysis for *Teacher Confidence*

Teacher Confidence is referred to regularly in the literature for reasons including:

- Teachers making mistakes (Ollis, 2005)
- Fear of the repercussions of parental anger at their teaching (Allan et al., 2008)
- Concerns about the correct use of vocabulary or information
- Clarity and openness will ensure confidence in the curriculum (DfE, 2019).

When examining the data generated from all data collection tools, the sub-themes that emerged on the thematic map under the *Teacher Confidence* theme include:

- Experience.
- Knowledge.
- LGBTUA+ training on the PGCE programme.
- The Equality Act (challenge).

This theme was complex because multiple, differing sub-themes emerged. Some demonstrated the importance of teacher confidence, others how to increase teacher confidence and finally some about damaging teacher confidence. The *Teacher Confidence* theme was exposed in multiple ways through differing data collection tools. The responses and tools are outlined below and provide many additional sub-themes that were not exposed in the literature above. These sub-themes emerged from the data through the *Thematic Map* (Appendix 18) and are explored in more detail momentarily.

4.4.1 Teacher Confidence Questionnaire data

The questionnaire data for relevant sub-themes under *Teacher Confidence* are outlined below in Tables 47-54 and bar charts are available in Appendices 19a-d. Participants were asked to state their ‘Q1 – Age in Years’ and their responses are outlined in Table 47.

Q1 - Age in Years

| | Answer | % | Count |
|---|--------|--------|-------|
| 1 | 21-24 | 33.33% | 12 |
| 2 | 25-34 | 41.67% | 15 |
| 3 | 35-44 | 16.67% | 6 |
| 4 | 45-54 | 8.33% | 3 |
| 5 | 55-64 | 0.00% | 0 |
| 6 | 65+ | 0.00% | 0 |
| | Total | 100% | 36 |

Table 47 Questionnaire data for Q1

Three participants at 8.33% aged between 45-54 years old would have experienced life with Section 28 (1998) as key policy in the education system preventing the inclusion of homosexuality education in schools, as would any participants aged 39 or above in the 35-44

bracket (6 participants at 16.67%). Participants aged between 21-42 years of age experienced teaching under SRE (2000) which again focused largely on heterosexual sex education in preventing underage pregnancies. Depending on how many of those who marked the 35-44 bracket were 42 or below, between 27 and 33 people at 75-91.67% did not receive LGBTUA+ RSE teaching and instead received SRE (2000) teaching.

Participants were asked to state their 'Q3 – Sexuality' and their responses are outlined in Table 48.

Q3 - Sexuality

| | Answer | % | Count |
|---|-------------------------|--------|-------|
| 1 | Asexual | 2.78% | 1 |
| 2 | Bisexual | 0.00% | 0 |
| 3 | Gay | 0.00% | 0 |
| 4 | Heterosexual | 94.44% | 34 |
| 5 | Lesbian | 0.00% | 0 |
| 6 | Prefer not to say | 0.00% | 0 |
| 7 | Prefer to self-describe | 2.78% | 1 |
| | Total | 100% | 36 |

Self-describe option is: Pansexual

Table 48 Questionnaire data for Q6

Of the 36 participants 94.44% identified as heterosexual. Considering the notion that schools are heteronormative environments this is not an unsurprising majority; however, it does confirm that the proportion of heterosexual teachers in primary schools is likely to be disproportionate to their LGBTUA+ peers as this data is arguably transferrable.

A text tool was also provided so that participants could self-describe. One participant chose to self-describe as pansexual. Self-describing is a useful and relevant tool since it allows the participant to provide their own identity as opposed to an identity forced upon them by a constraining questionnaire. Again, it was important, as part of socially just research, to ensure that participants did not feel confined.

Participants were also asked to state whether 'Q6 - I understand what the letters U, A and the symbol + stand for in LGBTUA+' and their responses are outlined in Table 49.

Q6 - I understand what the letters U, A and the symbol + stand for in LGBTUA+

| | Answer | % | Count |
|---|--|--------|-------|
| 1 | Yes | 2.78% | 1 |
| 2 | No | 58.33% | 21 |
| 3 | Some | 5.56% | 2 |
| 4 | Please write what you understand the letters/symbol to mean: | 33.33% | 12 |
| | Total | 100% | 36 |

Table 49 Questionnaire data for Q7

Generally, LGBT are well known acronyms however, U, A and + are less so. A text tool was provided so the participants could provide the letter meanings which 33.33% completed. Over half at 58.33% did not know what these letters meant and arguably the inclusion of the terminology workshop is vital since it provides an opportunity for this 58% majority to learn more about LGBTUA+, developing their knowledge and in-turn potentially their confidence. Similarly, below participants were asked whether ‘Q7 - I understand what the letters RSE stand for’ and their responses are outlined in Table 50. Again, over half at 55.56% did not know what the letters stand for.

Q7 - I understand what the letters RSE stand for

| | Answer | % | Count |
|---|---|--------|-------|
| 1 | Yes | 11.11% | 4 |
| 2 | No | 55.56% | 20 |
| 3 | Some | 0.00% | 0 |
| 4 | Please write what you understand the letters to mean: | 33.33% | 12 |
| | Total | 100% | 36 |

Table 50 Questionnaire data for Q7

Participants were then asked to state whether ‘Q8 - I feel confident to teach LGBTUA+ RSE in schools’ and their responses are outlined in Table 51.

Q8 - I feel confident to teach LGBTUA+ RSE in schools

| | Answer | % | Count |
|---|----------------------------|--------|-------|
| 1 | Strongly disagree | 8.33% | 3 |
| 2 | Disagree | 13.89% | 5 |
| 3 | Somewhat disagree | 13.89% | 5 |
| 4 | Neither agree nor disagree | 22.22% | 8 |
| 5 | Somewhat agree | 22.22% | 8 |
| 6 | Agree | 19.44% | 7 |
| 7 | Strongly agree | 0.00% | 0 |
| | Total | 100% | 36 |

Table 51 Questionnaire data for Q8

15 of 36 participants agreed or somewhat agreed to feeling confident about teaching LGBTUA+ RSE whilst 13 of 36 somewhat disagreed, disagreed, or strongly disagreed. 8.33% strongly disagreed which is a particular concern since under confident teachers might choose not to teach the content. Eight participants chose the neutral response which was neither agreed nor disagreed. This does not provide useful information about these participants however it does allow participants to provide a neutral or non-extreme response.

Participants were also asked to state how they felt about 'Q12 - Using the correct LGBTUA+ terminology' and their responses are outlined in Table 52.

Q12 - Using the correct LGBTUA+ terminology

| | Answer | % | Count |
|---|-----------------|--------|-------|
| 1 | Not concerned | 25.00% | 9 |
| 2 | Quite concerned | 33.33% | 12 |
| 3 | Concerned | 33.33% | 12 |
| 4 | Fearful | 5.56% | 2 |
| 5 | Other | 2.78% | 1 |
| | Total | 100% | 36 |

Table 52 Questionnaire data for Q12

Other – Text

I agree it should be but I am not confident in doing so.

Table 53 Additional text tool for Q12

Providing the ‘other’ option with a text tool was useful because it allowed the participant the opportunity to share how they felt and for the researcher to learn more about these feelings. Interestingly, the participant recognised their lack of confidence in using the correct LGBTUA+ terminology. Nine participants at 25% were not concerned while 24 participants at 66.66% were either concerned or quite concerned. Worryingly, two participants at 5.56% were fearful of using the correct terminology. Fear is an extreme response to the use of LGBTUA+ terminology and although the 5.56% of participants cannot be generalised to the whole population of PGCE trainees it is still a concerning figure. Even one participant feeling fearful is concerning because fearful trainees might choose to avoid teaching this content and/or challenging heteronormativity.

The same can also be said for Table 54 which outlines trainees’ responses to RSE terminology: ‘Q13 - Using the correct RSE terminology’ where one participant is fearful and 22 participants at 61.12% feel either concerned or quite concerned.

Q13 - Using the correct RSE terminology

| # | Answer | % | Count |
|---|-----------------|--------|-------|
| 1 | Not concerned | 30.56% | 11 |
| 2 | Quite concerned | 30.56% | 11 |
| 3 | Concerned | 30.56% | 11 |
| 4 | Fearful | 2.78% | 1 |
| 5 | Other | 5.56% | 2 |
| | Total | 100% | 36 |

Table 54 Questionnaire data for Q13

Other – Text

I agree it should be but I am not confident in doing so.
not sure what this means

Table 55 Additional text tool for Q13

4.4.2 Emerging themes for Teacher Confidence

4.4.2 i) Knowledge

Participant P2: *I think mine is that I don't think I know enough about it. Do you know because it changes all the time. Yeah, so I feel like you learn one thing and then by the time I say you learn it on Friday, by the time you guys teach it, the following Wednesday it could have all changed. So I don't know. I'm just, I feel like I don't know enough about it myself as a teacher.*

Knowledge in relation to LGBTUA+ RSE is a difficult concept. As the quote above notes, knowledge can be considered in conjunction with terminology. Terminology is something tangible that can be located for practical use by individuals whether from a dictionary or a relevant source such as Stonewall (2021). This said, knowledge about LGBTUA+ terminology is not simple since the interpretation of language or the identification with LGBTUA+ language can be complex and not an example of knowledge or truth at all. It is essential that trainees are clear about this notion of knowledge.

One LGBTUA+ *habitus* does not mirror another therefore, the discrepancies between the knowledge of language, and the undertaking of using that language appropriately so that individuals feel that they identify with it, is complex. For example, the use of the word 'Dad' by the Individual Participant is an interesting example (4.3.3 ii), pp. 165). The teacher thought that they knew the word dad and what that 'looked like' however, the Individual Participant disrupted this 'knowledge' since they required a different perception of that term when altering the term's heteronormative truth or *doxa*. Having an opportunity to discuss these complexities does not provide trainees with an answer or a truth, but it asks them to *reflexively* examine their own *habitus* to consider what their attitudes are and how they might influence their practice.

Participant 5: *Personally, I do feel quite comfortable with it because it's such a personal issue to me and I feel like I would be good at delivering these lessons, because I have a very deep understanding um so it's something I've always felt strongly about. And I've never shied away from wanting to teach this issue to the children, it's just my concern being the way the parents and maybe the other teachers might react to it or you know their opinions towards this sort of thing, but it's been really difficult with a lot of the children have come up to me and they're like, like one girl in particular, she was really scared when she came up to me. She was like, Miss I really I think that I ...you know... might be gay because I have feelings for another girl in my class. And I don't know if that's normal. It feels wrong somehow, I feel like I've done something wrong. And so I calmed her down and encouraged her that you know it wasn't anything to feel bad about, but it's really, really difficult not to make it*

personal it was so difficult not to say, 'No, I totally understand, you know, I, I'm the same' um because you know it's really important to not bring your own personal life into the schools, but when you want to empathize with the kids and you want to show them that you understand. That's been a difficulty that I've had but generally, normalising it with the ...among the children... I think slowly integrating normalizing this through things like literature would be a really great start.

In this biographical (Denzin, 1989) extract, Participant 5 recognises that their LGBTUA+ identity enhances their confidence in teaching LGBTUA+ RSE. They have a better knowledge and understanding of terminology and issues faced by LGBTUA+ individuals. For Participant 5, LGBTUA+ is normalised and therefore does not generate any worry or under confidence. Although non-normative to heterosexual trainees, LGBTUA+ RSE is normative to LGBTUA+ teachers. Despite Participant 5 feeling confident in teaching LGBTUA+ RSE however they still mention concern linked to how parents or other teachers might respond to their teaching of this content.

Interestingly, this participant comments on how they did not share their sexuality with a child who disclosed that they were LGBTUA+. Considering normative sexuality, heterosexual teachers generally share their relationship statuses with children whilst LGBTUA+ can feel silenced (Fahie, 2016) which Participant 5 demonstrates here. It is disappointing to learn that the teacher does not feel that they can share their LGBTUA+ identity in this school *field* however, it is more concerning that the LGBTUA+ child is left to navigate her sexuality and identity without the role model of an LGBTUA+ teacher. Instead, the teacher feels silenced (Fahie, 2016) and consequently the child might feel silenced in time with no adults in the school *field* who reflect them. Participant 5's *habitus* is significantly influenced therefore by heteronormative society since it causes them to hide their sexuality (Fahie, 2016) from children in the school *field*. The participant was open about their sexuality in the university *field* meaning that this *field* arguably is a more comfortable environment for the LGBTUA+ participant.

Participant 2 - *I don't know actually until I speak to the school - I'm not even sure that ...because there's no books and it's not something I'd even thought about introducing to the children and also what age.*

Participant 2 outlines a lack of understanding of school policy and/or school attitudes to LGBTUA+ RSE. If trainees are unclear about school attitudes and policies their confidence in knowing what to teach, how to teach. and whether the teaching will be welcomed,

diminishes. All school *fields* are different and although they largely follow heteronormative *doxa*, they all have their own ethos which means trainees must learn what the individual *doxa* of their school are and how they are expected to behave in that school. For example, a faith school might have different *doxa* to a non-faith school. A school which follows *the No Outsiders Project* (DePalma and Atkinson, 2009) might have a different attitude to LGBTUA+ RSE than a school not following this *doxa*. Different school contexts provide different experiences for trainees which can significantly influence their *habitus* and confidence.

4.4.2 ii) Experience

Participant 3: *I think for me, you know, I grew up in the 70s. I was born in 1969 so I'm very old. But you know I witnessed through the eighties, the fact that the legislation made it illegal for teachers to talk about homosexuality. Um so, so I suppose my experience was quite sheltered until I got to work and I spent 30 odd years in a workplace working with all different sorts of people. From all different sorts of backgrounds. I've worked with somebody who did a gender transition which must have been incredibly difficult and so I, I suppose it's made me more compassionate about the fact that, actually, what's the most important to me is that people are happy, and it's not up to me to judge how they live their life.*

Participant 3 confirms the discussion in the *Literature Review* (pp. 53) that some trainees, depending on age, could have been schooled or worked under Section 28 (1998). Section 28 (1998), as previously mentioned, was a lived experience for between 8.33% of 45–54-year-old participants and 16.67% of 35–44-year-old participants. Section 28 (1998) saw the prohibition of teaching about homosexuality in schools meaning that Participant 3 experienced this negative attitude toward LGBTUA+ education. Participant 3 recognises that she was sheltered from LGBTUA+ education however her life experiences, working with a trans individual, ‘changed how I think’ and altered her *habitus* (Bourdieu, 1996). This experience strengthened Participant 3’s confidence however other individuals taught under Section 28 might only have experienced the negative connotations of this legislation without having a positive personal experience as Participant 3 did.

4.4.2 iii) LGBTUA+ training on the PGCE programme

Body-Map 4 in Figure 20 outlines some reasons for including LGBTUA+ training on the PGCE programme. The author states that they were ‘nervous’ and ‘overwhelmed’ however, by the end of a single workshop they felt ‘motivated’ and ‘inspired’. This vocabulary

demonstrates how important it is to deliver social justice workshops in PGCE programmes (DeMink-Carthew, 2018). For this participant, feeling motivated and inspired by the end of the workshop implies that they will be proactive in teaching LGBTUA+ RSE and will potentially challenge heteronormativity and any opposition to LGBTUA+ RSE.

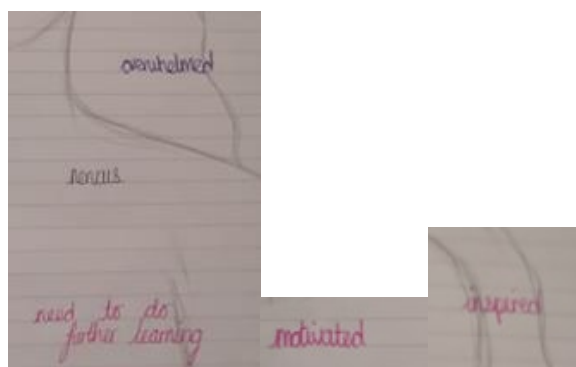


Figure 20 Extract from Body-Map 4

Participant 4: *I think some of them I feel super comfortable with. But I'd want to make sure if I was going to have a discussion about it. I'd just want to double check because you don't want me making errors or anything. But no after the workshop I definitely felt, and there were some things that were completely new introduced and I was like, wow, I'm glad I have taken that in because then I can make sure that that's added to my knowledge bank should it need to come up.*

Participant 4 agrees with the principles shared by DeMink-Carthew (2018) that PGCE programmes must provide opportunities for social justice teaching. Trainees need the opportunity to discuss difficult or unknown concepts. As previously mentioned, the literature refers to teachers' fears about making mistakes (Ollis, 2005) in relation to LGBTUA+ RSE therefore teaching LGBTUA+ terminology seeks to overcome these fears (DeMink-Carthew, 2018). By providing social justice teaching opportunities the Research Institution proactively promotes equality in-line with the expectations of the Equality Act (2010).

To comply with the Equality Act (2010) and to ensure appropriate teaching of LGBTUA+ RSE Participant 3 below recognises that LGBTUA+ RSE needs to be age appropriate. Guidance emphasised by the RSE guidance (DfE, 2019) demands age-appropriate teaching and notes that it is the responsibility of schools to implement. As a PGCE Education Institution the Research Institution is responsible for preparing trainees to teach appropriately in the classroom. Consequently, it is essential to incorporate this training into the PGCE

programme so that trainees are clear about what and how to teach RSE to primary-school-aged children.

Participant 3: *You know I, I can't imagine for a moment that I would want to sit down and discuss the terminology with the year one students, that I'm working with.*

Furthermore, by teaching RSE sessions within the Research Institution as part of the PGCE programme, teacher confidence is developed in-line with reflection and *reflexivity* (Bourdieu and Wacquant, 1992) tools. This descriptive and interpretive (Denzin, 1989) quote from the Individual Focus Group Participant demonstrates relevant *reflexive* skills which can be transferred to multiple aspects of teaching:

Individual focus group participant: *And I think it's developed my own as well. When I talk about it and I think about, you know, I think other situations that crop up in class when you know you have difficult conversations with children, maybe like safeguarding issues and stuff actually having just stepping back for a second and thinking about the way that you know ...it's everything. It's the words that come out your mouth, your tone of voice, your body language because I think people forget how much children pick up on those things. And you know I saw ... had so many words with teachers where I like they're really uncomfortable right now and they probably never had a clue that I picked up on it, but you know, I could sense it.*

For trainees to interrogate their *habitus* and the *doxa* that form rules in their school *fields*, it is essential that they develop *reflexive* skills (Bourdieu and Wacquant, 1992). *Reflexivity* (Bourdieu and Wacquant, 1992) requires trainees to examine the knowledge or truths that guide their attitudes and experiences. This participant recognises the importance of '*stepping back for a second and thinking about the way that you know*'. They recognise how significant actions and words are in influencing the *habitus* of children. Consequently, teaching trainees to be *reflexive* and consider complex concepts like LGBTUA+ RSE is the responsibility of the socially just education institution.

4.4.2 iv) The Equality Act (challenge)

Participant P3: *I was really... I felt really supported by the Equality Act and how that can support you and especially when talking to parents and I thought that's really going to help because I think that when you reach in.... You know, when you start kind off approaching some subjects and you know that they are going to be sensitive to certain people, but you have got this like Act that really stands like to go... to... fall back on for that information is really useful to do.*

To enhance teacher confidence, Participant P3 recognises the importance of the Equality Act (2010). As a piece of proactive legislation, it is essential to include the Equality Act (2010)

in social justice teaching as a teacher-educator. **Body-Map 5** in Figure 21 below also recognises ‘I was quite confident about teaching LGBTQ+ awareness before the workshop, but I am now much less concerned after learning about the Equality Act in more detail’. This feedback recognises the need for developing trainees’ understanding of the Equality Act (2010) to increase their confidence because they know they have legislative support.

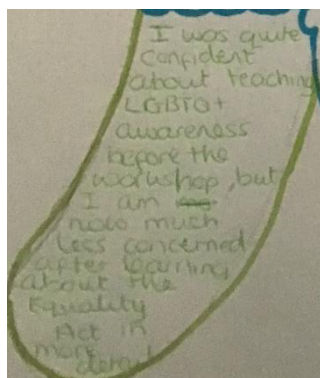


Figure 21 Extract from Body-Map 5

4.4.3 Researcher reflexivity

As an LGBTUA+ teacher-educator I am biased towards the inclusion of LGBTUA+ education in the primary school *field*. Considering Vignette 4 (pp. 99), I recognise my own fears that my son will be treated differently in school: *‘I also feel fearful that he will be treated differently by school staff because of his family make-up’*. Considering the Individual Participant’s school experiences and the experiences of a child in their school with LGBTUA+ parents, I feel worried already for my son and the experiences that he might encounter due to his family make-up. Considering Ahmed’s (2014) definition of fear which notes that an object can be out of reach, in the future or pass by at a distance without encountering the individual, the mere possibility of it can cause a fear response. Consequently, I recognise my fear towards my son’s future. In recognising this fear, I also recognise that my investment in social justice teaching in the Research Institution is for LGBTUA+ children and families but also for my own family. I have a vested and self-serving interest in developing teacher confidence in LGBTUA+ RSE to ensure that trainees teach this content and challenge any discrimination. Furthermore, as can be noted from the bullet points in Vignette 4 (pp.99), I am committed to the Equality Act (2010) and Human Rights Act (1998) because they protect my rights and the rights of my family; rights that I fear are not always protected by heteronormative school *fields*.

4.4.4 Summary

Teacher Confidence has been examined in this chapter. The literature was outlined at the start of the chapter followed by the themes that emerged from the thematic map.

The data from this research supports the literature findings which refer to:

- Teachers making mistakes (Ollis, 2005)
- Fear of the repercussions of parental anger at their teaching (Allan et al., 2008)
- Concerns about the correct use of vocabulary or information
- Clarity and openness will ensure confidence in the curriculum (DfE, 2019).

The additional contributions made to the bank of literature from this chapter include:

- Experience
- Knowledge
- LGBTUA+ training on the PGCE programme
- The Equality Act (challenge).

The additional contributions recognise how trainees' experiences influence their confidence in teaching LGBTUA+ RSE. Normativity, particularly heteronormativity, plays a significant role in the confidence of teachers regardless of their sexuality and gender. Trainees recognise the *doxa* of heteronormativity however, LGBTUA+ *doxa* are less clear to most trainees. Consequently, developing knowledge and understanding are essential to increase their confidence in teaching LGBTUA+ RSE and tackle any concerns about mistake-making (Ollis, 2005). This said, knowledge development requires *reflexivity* to prevent trainees from seeing knowledge as truth and attempting to apply truth to all LGBTUA+ individuals since all families are different and require different approaches. To increase trainee confidence, LGBTUA+ training on the PGCE programme is essential as is a detailed understanding of the Equality Act (2010). The Equality Act (2010) is vital in ensuring trainees engage in equal and socially just teaching but also provides crucial proactive legislation to support LGBTUA+ RSE teaching and enhance teacher confidence.

4.5 Religion

4.5.0 Introduction

The fourth theme, *Religion*, emerged based on the content analysis data in Table 56 below:

| | | |
|----------------------------------|--------------------------|--|
| Religion (6) | Islam (2) | Positionality (5) |
| Religion and parents (5) | Catholicism (1) | Own culture/identity (4) |
| Religion and school approach (2) | Religious opposition (3) | People have different opinions about sex education (2) |

Table 56 Content analysis for *Religion*

Religion is referred to regularly in the literature for reasons including:

- Clashes between religion and LGBTUA+ RSE (Connell, 2015; Fahie, 2016; Nixon and Givens, 2004)
- Religion and LGBTUA+ RSE under the Equality Act (2010)
- Schools of faith persuasions must teach about relationships education, but they may teach faith perspectives in their relationship education (DfE, 2019)
- LGBTUA+ teacher's openness with their students and how it conflicts with faith (Fahie, 2016; Nixon and Givens, 2004).

When examining the data generated from all data collection tools, the sub-themes that emerged on the thematic map under the *Religion* theme include the bullet points below:

- Lack of support in faith schools
- Parental opposition due to religion.

The *Religion* theme was exposed in multiple ways through differing data collection tools. The responses and tools are outlined below and provide additional sub-themes that were not exposed in the literature above. These sub-themes emerged from the data through the *Thematic Map* (Appendix 18) and are explored in more detail momentarily.

4.5.1 Religion Questionnaire data

The questionnaire data for relevant sub-themes under *Religion* are outlined below in Table 57 and bar charts are available in (Appendix 19a-d). Participants were asked their religion: '**Q4 – Religion**'.

Q4 - Religion

| | Answer | % | Count |
|---|-------------------------|--------|-------|
| 1 | Buddhist | 0.00% | 0 |
| 2 | Christian | 58.33% | 21 |
| 3 | Hindu | 0.00% | 0 |
| 4 | Muslim | 0.00% | 0 |
| 5 | No Religion | 33.33% | 12 |
| 6 | Sikh | 2.78% | 1 |
| 7 | Prefer not to say | 5.56% | 2 |
| 8 | Prefer to self-describe | 0.00% | 0 |
| | Total | 100% | 36 |

Table 57 Questionnaire data for Q4

21 participants at 58.33% identified as Christians, one participant at 2.78% identified as Sikh, 12 participants at 33.33% did not have a religion and finally two participants at 5.56% preferred not to say. Considering the ethical connotations of the research which does not seek to ‘out’ individuals but instead to provide participants with a safe and secure arena in which to take part in the research, a ‘prefer not to say’ option was included. Two individuals chose this option which reinforces its inclusion. Although this data doesn’t prove anything significant or provide evidence to support any hypothesis, it is interesting to learn about the religious identities of trainees since there is a possibility that these religious identities could influence their LGBTUA+ RSE teaching practice (Connell, 2015; Fahie, 2016; Nixon and Givens, 2004) considering the clashes between religion and LGBTUA+ RSE.

Participants were asked to state how they felt about ‘**Q16 – Religion and LGBTUA+ RSE**’ and their responses are outlined in Table 58.

Q16 - Religion and LGBTUA+ RSE.

| | Answer | % | Count |
|---|-----------------|--------|-------|
| 1 | Not concerned | 20.00% | 7 |
| 2 | Quite concerned | 34.29% | 12 |
| 3 | Concerned | 28.57% | 10 |
| 4 | Fearful | 11.43% | 4 |
| 5 | Other | 5.71% | 2 |
| | Total | 100% | 35 |

Table 58 Questionnaire data for Q16

Other – Text

Id like to update my knowledge

Similar to parent's views I feel there might be some restraint coming from families with religious views but I feel confident in having discussion with those children and families. My concern again comes from my knowledge and whether I can give the correct information.

Table 59 Additional text tool for Q16

4.5.2 Emerging themes for Religion

4.5.2 i) Lack of support in faith schools

Considering the quantitative data from Q16, the numbers of participants fearful or concerned about teaching LGBTUA+ RSE alongside religion is significant and some reasons are outlined in the sections below, starting with the potential lack of support in a faith school.

Participant 4 *I think I'd actually worry more about what their head would think, and I don't know if that support would be there. Obviously, I don't know for sure because I haven't had that discussion. But we're in quite a Catholic school and I don't know that there are a large range of teachers that would be happy with that decision which is quite tricky.*

Participant 4 reflects on whether the headteacher would support the teaching of LGBTUA+ RSE due to the school being a faith school. As with Fahie's (2016) research there is a clear clash between the teaching of religion and LGBTUA+ RSE. Although the participant does not state that they agree with this clash, they do recognise the situation as 'tricky' meaning that there is a complexity that could influence the teaching of LGBTUA+ RSE. The participant reflects on the teachers' *habitus* and notes that their attitudes are influenced by the school's religious status. Additionally, the participant notes that they do not know whether the school's religious *doxa* would incorporate LGBTUA+ RSE *doxa*.

4.5.2 ii) Parental opposition due to religion

Participant 2: *I think as well that my main concern is people of... because obviously Christmas and things like that. I still worry about people with different religions and ...and being sensitive to that so my biggest concern with it would be to people that are from a religious background and are they open to it and... and really about how the parents feel about it more than anything. I think that's what worries me'.*

Participant 2 demonstrates their concern that people from religious backgrounds will oppose LGBTUA+ teaching through interpretive description (Denzin, 1984). The language ‘worries me’ suggests a negative emotional impact on trainees. If the participant perceives that a *habitus* is only capable of the inclusion of religious identity which excludes LGBTUA+ RSE, this might cause trainees in faith schools to withdraw from LGBTUA+ RSE teaching. **Body-Map 6** in Figure 22 also outlines that they were: ‘worried about how to deal with parent’s reactions especially religious parents’. The participant specifically recognises religious parents, not simply parents.

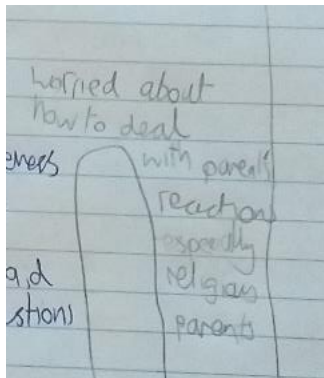


Figure 22 Extract from Body-Map 6

Furthermore, Participant 5 recognises parental opposition based on religious perspective:

Participant 5: *It has also caused issues with the parents, though, because we're in a very EAL centric school. And a lot of our children, our children's families are Muslim. Like it's 70 to 80% and even though, like the religion itself isn't like the issue at hand here and a lot of parents like disagree with us like normalizing it to the children, which has been really sad. We've had a couple of parents complain because one dad found out that his daughter told not me but another teacher that she was gay and he came into the school and complained to us for, you know, teaching her these things. I was like, well, we're not teaching her these things. It's normal, but it has been an issue with the parents and it does make me really sad because I don't think religion should be a factor in this because it's just, to me it's normal, you know.*

Participant 5 provides a situational and biographical (Denzin, 1989) extract above. The participant provides an explanation of the situation in their school including detail about the religious identities of the children and families. The participant perceives a clash between LGBTUA+ identities and religion having experienced opposition from parents towards the teaching of LGBTUA+ RSE. Although this opposition is not as public as the protests at Parkfield Community Primary School (DePalma and Atkinson, 2009), they are comparable.

Participant 5 recognises that individuals who identify as Muslim have provided opposition to LGBTUA+ teaching. The participant states that *‘the religion itself isn’t like the issue’* which was a common response from the parents at Parkfield Community Primary School (BBCa, 2019), however it is relevant to note the similarities between these two responses from Muslim parents and how these connections have been made by the participants. Participant 5 recognises that parents identify the difference between religious *doxa* and LGBTUA+ RSE *doxa* and mixing the two in a school *field* arguably causes tension. Consequently, if this tension can be recognised by trainees, then these attitudes and experiences can influence their *habitus* and their response towards teaching LGBTUA+ RSE.

Participant P3: *I feel happy. I think it's really important to teach it. And I think children from a young age should learn to be accepted and this should be just normal all the different things like should be normalised but then like Participant P1 said about parents a lot of parents talk about quite strong opinions, especially in communities that erm divided religiously have lots of different religions are quite anti LGBT if you know what I mean.*

Parental opposition based on their religious identities can be significant. As recognised by *Parental Attitudes* Chapter 4.2 (pp. 151) the RSE (DfE, 2019) guidance requests that schools encourage parents to take an active role in developing school policies. Consequently, schools care about the attitudes of their parents and are often heavily influenced by these. Participant 3 does not confirm whether they work in a faith school or a non-faith school. They also recognise that *‘different religions’* are present in the school and the community and that *‘lots of different religions are quite anti LGBT’*. Again, this reinforces the perception that participants have demonstrated about the collisions between LGBTUA+ RSE and religion. Since normativity in a faith school is the religion pertinent to that school and LGBTUA+ RSE clashes with the normative approach and *doxa* of the faith-school, the concern that LGBTUA+ RSE might not be taught or taught effectively is arguably justified.

4.5.3 Researcher reflexivity

There have been times in the past when trainees have said that they don’t think children should learn about LGBTUA+ relationships education for numerous reasons: they think children are too young in Primary schools, they don’t think children need to know about LGBTUA+ relationships, they think it’s confusing for children, they feel it is against their religious views to teach LGBTUA+ content.

This quote from my field-note diary demonstrates that my experiences from past teaching provides reasoning for feeling as I do about LGBTUA+ RSE. I recognise that trainees’ negative attitudes towards teaching LGBTUA+ RSE can be influenced by their religious

views. Furthermore, from the biographical (Denzin, 1984) quote below, I make the connection between LGBTUA+ RSE and religion.

I did not really consider my sexuality until I met my wife, aged 18. I grew up in a Roman Catholic family, went to a Roman Catholic School and was an avid church goer. The Roman Catholic Church at the time was very much against LGBTUA+ relationships. I always remember thinking that religion and faith were about being kind and accepting of all individuals, at least that is the message I took from the bible. So, although I was always supportive of LGBTUA+ individuals I never thought of myself as being one.

As a child, I identified as a Christian however I do not identify with this religion anymore. Despite this, my experiences as a child influence my *habitus* as my attitudes are influenced by my experiences. Although my *habitus* has changed over time, I still maintain the attitude I had that religion should be accepting of all individuals, yet this attitude is subjective and not one shared by all other religious individuals. My *habitus* does not mirror all religious trainees which influences my fears and concerns.

4.5.4 Summary

Religion has been examined in this chapter. The literature was outlined at the start of the chapter followed by the themes that emerged from the thematic map.


The data from this research supports the literature findings:

- Clashes between religion and LGBTUA+ RSE (Connell, 2015; Fahie, 2016; Nixon and Givens, 2004)
- Religion and LGBTUA+ RSE under the Equality Act (2010)
- Schools of faith persuasions must teach about relationships education, but they may teach faith perspectives in their relationship education (DfE, 2019)
- LGBTUA+ teacher's openness with their students and how it conflicts with faith (Fahie, 2016; Nixon and Givens, 2004).

The additional contributions made to the bank of literature from this chapter include:

- Lack of support in faith schools
- Parental opposition due to religion.

The additional contributions recognise how trainees' view the influence of parents and communities. Much of the data refers to participants' worries or concerns about teaching LGBTUA+ RSE based on parental opposition linked to religion and faith. They are concerned about whether they will receive support due to a faith schools' *doxa* and the *habitus* of teachers within the school. They are concerned about the religious opposition of



parents with 11.43% of participants feeling fearful about teaching LGBTUA+ RSE in conjunction with religions. Although Catholicism and Islam have been mentioned directly by participants, an additional participant mentioned opposition can derive from '*lots of religions*' meaning religion as a whole concept can cause trainees to feel concern about teaching LGBTUA+ RSE.

4.6 (v) Social Media and the Media

4.6.0 Introduction

The final theme, *Social Media and the Media*, is not discussed in the literature and makes an additional contribution to the research. The media played a key role in the distribution of information about the protests at Parkfield Community Primary School regarding the *No Outsiders Project* (DePalma and Atkinson, 2009). Consequently, social media is referred to in the research below as a vehicle for distributing information and opinions about LGBTUA+ RSE in schools.

This theme was exposed in multiple ways through the focus groups and data including:

- Parents and social media.
- The media influence.
- The influence of social media on *habitus*.

Therefore, it featured briefly in the Content Analysis Coded List:

| | | |
|---|---|--|
| The influence of social media on individuals' thoughts and opinions (3) | Media and social media are vehicles for opinion (2) | Parents complain publicly about school on social media (2) |
|---|---|--|

Table 60 Content analysis for *Social Media and the Media*

4.6.1 Emerging themes for Social Media and the Media

4.6.1 i) Parents and social media

Participant 3: *I think it was things like social media, you might not know that these things are circulating.*

Participant 3: *Yeah so if they put it on their Facebook or Twitter or whatever you might you probably won't know because you won't be in that circle.*

Participant 3 recognised that parents might comment on school or teacher conduct on social media platforms including Facebook (2021) and Twitter (2021). The participants' concern was that they are not in the parents' online social circles and therefore would not be able to see anything potentially written about them. As noted in the fear literature (Ahmed, 2014), for an object to be feared it does not have to have encountered by the individual, the mere concern that it might come into contact is enough to induce fear. Consequently, no parents need to have criticised the participant on social media for them to be fearful of this possibility. Additionally, if the participant or other trainees have seen examples of this in the

media or engaged with the media information on the protests at Parkfield Community Primary School (BBCa, 2019), they would have witnessed other teachers' experiencing opposition.

Participant 5: *Yeah, we've got a lot who are quite vocally critical about certain things on Twitter. So I know that that's somewhere parents like to complain, which does make me worried that like maybe that would be an issue and that they would turn to Twitter again to start criticising this if we did something like this.*

Participant 5 also refers to Twitter (2021) regarding parents criticising teachers on social media. The concern for the participant is that criticism of their conduct is not simply confined to the micro school environment but the macro social media platform which can be far reaching in a local, national and global context as media and social media are international. The media therefore can create or damage the success of an object (Husu, 2013). Furthermore considering Ahmed's (2014) fear research, there might be consequences for the participants. Objects that are feared often have negative consequences attached and LGBTUA+ RSE teaching has the potential to cause consequences for trainees should parents or school staff oppose their teaching or call into question their professionalism.

4.6.1 ii) The media influence

Participant P1: *I think, for me, like it's mainly the media that kind of have a story and then you see lots of people kind of, saying their opinion of it.*

Participant P1 recognises that the media present stories that can influence the thoughts, opinions, and consequently the *habitus*, of trainees. For Bourdieu (2005) the media is an influential *field* which is a notion recognised by Participant P1. They also recognise that media stories, when viewed online, offer an option for readers to comment on the stories and these comments can influence trainees' delivery of LGBTUA+ RSE.

Participant P1: *Yeah, and especially with some families because they really don't like to talk about it with their own children. So if you don't have that kind of at school, then it doesn't get talked about at all. So, I think it is quite tricky, but yeah, I think it's more than media. I think that seemed to build up a bit of a hype about things and then it gets people's backs off. So when you even do something in school, people have already got opinions that like about how you're teaching things and what you're teaching and their expectations of that.*

This comment continues the notion that the media, alongside social media, provides a vehicle for people's opinions. The media also emphasises certain opinions which, similarly

to school approaches, are largely heteronormative (DePalma and Atkinson, 2009) and can form their own local, national or international *doxa*.

4.6.1 iii) The influence of social media on habitus

Participant P2: *So it is like that, whatever happens, all the stuff that happens, it makes me... the media or Instagram or anything like that makes a massive thing about it and then people all jump in with their own opinions and then you kind of like lost of where to be, I don't know, I feel like you read them and then I suppose, as you read more and more, it kind of makes you question your own perspective.*

Participant P2 also discusses the influence of social media on trainee' thoughts and opinions. Social media is a powerful tool in forming the thoughts of individuals. As this participant notes, social media can encourage individuals to be *reflexive* which can be a positive aspect of media and social media. However, in having such power, the media has potential to form negative *habitus* towards LGBTUA+ based on whatever *doxa* are employed.

4.6.2 Researcher positionality

As teacher-educator-researcher I was able to raise the concept of social media to query whether this was something that the participants in the 'Main focus group' thought about as those in the 'Pilot study focus group' had raised it. It was not part of the original set of questions as it did not feature in the literature however, it formed a significant part of the pilot study discussion. When this topic was raised in the pilot study, I reflected on this in my field-note diary:

Today I carried out the pilot study. I was particularly interested in something raised by participants: social media and the media. When I learned about the protests outside Parkfield Community Primary School that was all over social media. As a member of Twitter and Facebook, I understand the fears and concerns of trainee teachers. If teaching LGBTUA+ RSE upset parents or community members I could see how it could end up on social media and I would feel incredibly vulnerable if my name were exposed nationally and even globally. I can understand their fear.

This is something that has concerned me over time since the media can either present a positive view of LGBTUA+ or a negative one. I raised this idea in the 'Main focus group', but I did not want to bias the data by demanding that trainees reflect on social media and the media if they were not *fields* that instantly sprung to mind in influencing their *habitus*. This area of research is one that could be considered in more detail in future research which is outlined in the *Recommendations*, Chapter 5, (pp. 205).

4.6.3 Summary

Social media and the media have been examined in this chapter. The additional contributions made to the bank of literature from this chapter include:

- Parents and social media
- The media influence
- The influence of social media on *habitus*.

The additional contributions recognise how trainees view the negative impact caused by the media. Their initial concerns include how their teaching might be perceived by parents which could then cause parents to post their attitudes in online forums. *Social media and the media* also cause concern and fear amongst trainees which in-turn influences their *habitus*. These negative implications can cause trainees to reject LGBTUA+ RSE teaching for fear of social media exposure on platforms such as Facebook and Twitter which are international forums. Finally, this section is underdeveloped and supported by limited literature. Consequently, *social media and the media*, in conjunction with LGBTUA+ RSE, is an area of significant interest for future research particularly in relation to Bourdieu's' (1984, 1996) theories based on power dynamics.

Chapter 5 - Conclusions

Vignette 7

Reflecting on Vignette 2:

When my wife and I decided to try and have a family we tried IUI. Unfortunately, we were not successful despite trying many times over three years. We went to the GP who referred us to the hospital fertility clinic. We were both diagnosed with fertility problems meaning that we would have to begin the IVF process to become pregnant, there were no other options. This is when we first experienced significant inequality.

When we met with the consultant, she explained that there was no funding accessible to us because we were a 'same-sex couple'. We were both horrified by this news. As we left the hospital and discussed what we had learned we realised that we were horrified at first by the news that we would receive no funding to have a child. But as that notion began to sink in, we realised that we were also horrified that we were being treated differently to our heterosexual counterparts. We knew two heterosexual couples in similar positions to us with fertility issues and they were immediately offered three fully funded rounds of IVF.

We decided to challenge this decision and made a complaint to the Clinical Commissioning Group (CCG), firstly for us because we wanted justice for our own circumstances and mistreatment but also for any LGBTUA+ couples who came after us. After some time, the CCG agreed that we had been provided with incorrect information and that we were entitled to funding. We were given one funded round of IVF which we were thrilled about. However, once the news settled in, we realised that we were still not being treated equally to our heterosexual counterparts.

This was the point where we had a decision to make, take the one round or fight for three rounds. By this point we were exhausted from fighting to have a family and accepted the one round of IVF. The stronger version of me now wishes that we had fought more fiercely for our right to be treated equally and challenge the CCG to provide reasons as to why we should not be treated as heterosexuals are. At the time however, we had run out of fight and strength for that fight. I worry that this is how many LGBTUA+ teachers might feel, weary of the fight to be treated equally, the fight against heteronormativity.

Figure 23 Vignette 7

5.0 The Research Rationale

This piece of research, *Challenging fear: teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher and teacher educator perspective*, makes a unique contribution to LGBTUA+ RSE research. To the best of my knowledge, it is the first piece of ethnographic and autoethnographic research that considers LGBTUA+ RSE teaching in relation to new RSE (DfE, 2019) guidance from a trainee teacher and LGBTUA+ teacher-educator perspective. Since the RSE (DfE, 2019) guidance was new to primary and secondary schools in England from 2019 and became a statutory obligation for all schools from September 2020, it is an interesting piece of policy. Prior to this new guidance, the SRE (2000) legislation provided limited LGBTUA+ RSE and focused largely on heterosexual sex and relationships education. The RSE (DfE, 2019) guidance demands statutory relationships education in primary schools and as a primary teacher-educator-research this is a priority area for me.

Further as an LGBTUA+ teacher-educator, a focus on the inclusion of LGBTUA+ RSE was essential. As a teacher-educator, the attitudes of trainees towards LGBTUA+ RSE were of significant interest. The *habitus* of trainees and my *habitus* as an LGBTUA+ RSE teacher-educator were interrogated to learn more about these attitudes. It was relevant therefore to recognise my positionality from a professional and personal position meaning that an autoethnographic and ethnographic design was employed.

Fear was a frequent emotion in the literature (DeMink-Carthew, 2018; Hooker, 2018) and in my own attitudes and *habitus*. Consequently, fear was conceptualised using predominantly Ahmed's (2014) literature which recognised how multifaceted fear is. Ahmed's (2014) concept of fear recognises that fears linked to an object, such as LGBTUA+, can be formed simply from a fear of the object coming into view and it does not have to be directly experienced. For instance, trainees could fear their headteachers reprimanding them for causing parental complaints based on teaching LGBTUA+ RSE. This does not need to have occurred for trainees to fear this and for it to influence their *habitus* and actions. Likewise, although I have experienced some discrimination outlined in Vignette 2 (p33) and 5 (pp. 151), I have not experienced discrimination regarding my son or his schooling experience because he is still only a few months old, however, the fear of this in the future influences my *habitus* and my actions in the present.

Consequently, challenge was important to consider in relation to fear (DeMink-Carthew, 2018). As an LGBTUA+ teacher-educator-researcher I challenged trainees to consider their *habitus* through the social justice workshop. Trainees were also taught *reflexivity* skills as part of their PGCE programme, and they were encouraged to utilise these in the workshop. To prevent bias in the research and to maintain socially just research (Fraser, 2007; Freire, 1972), trainees were encouraged to be *reflexive* and were not told what to think by the teacher-educator-researcher. Furthermore, I completed field-notes to challenge my own *habitus* and consider what *doxa* I was following and reproducing (Fraser, 2007; Jackson, 2010) in the university *field*.

5.1 Approach to the research

This was a small-scale piece of ethnographic and autoethnographic research. It was conducted in a university in England which provides teacher education for primary trainee teachers. The thesis is a piece of interpretative research which requires the use of researcher *reflexivity* and an awareness of positionality. To examine the researcher and trainees' attitudes to the phenomenon of LGBTUA+ RSE, Bourdieu's (1984, 1996) theories of *habitus*, *field* and *doxa* were applied. Since interpretivism is about the way the social world is constructed and how individuals and groups respond to the social world, Bourdieu's theories provided a useful, albeit broad, starting point for the researcher to explore society and how it disposes of itself in individuals. Additionally, *reflexivity* (Bourdieu and Wacquant, 1992) was utilised whereby the researcher and trainees were required to reflect on their attitudes and actions through body-maps, focus groups and a researcher field-note diary. My *reflexivity* and use of the research tools did not avoid researcher bias but instead recognised where and why I, as LGBTUA+ teacher-educator-researcher, might be biased, which then formed part of the data analysis.

Vignettes were included to provide the reader with a greater insight into my reasoning and positionality. They provided detailed thick description (Geertz, 1973); however, it must be emphasised that the vignettes are merely extracts from my own *habitus* and not generalisable truths. They were not written to represent (Fraser, 2007) or provide truth for all LGBTUA+ individuals or teacher-educators. Since truths are not the focus of this research, crystallisation of data collection tools was used for credibility, as opposed to validity which focuses on truth. Instead, thick description (Geertz, 1973) was utilised for verisimilitude where the reader could potentially feel it possible to step into the narrative and understand more the

feelings and experiences of the researcher, as opposed to recognising my narrative as generalisable truth for all LGBTUA+ teacher-educators.

5.2 Limitations of the research

Some relevant limitations of the research include:

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| The research is a small-scale study in one research institution in England. |
| It is limited to one cohort of trainees since the PGCE programme is a one-year course. |
| Research tools provided volumes of data, which although interesting for the researcher, provided more data than could be explored in detail in this thesis. |
| Some questions in the questionnaire were limiting and could have provided more opportunity for expansion. The questionnaire included closed questions for speed and theme exposure however it was not designed to probe. For instance, although I learned what individuals' religions were, I did not learn if these religions influenced their attitudes towards LGBTUA+ RSE. These missed opportunities could be revised for future research. |
| This research took place in an English university and is limited in terms of international content. However, as the research was small-scale, it was relevant to conduct it in one university, particularly one accessible to the researcher. |

Table 61 Limitations of the research

5.3 Key findings in response to the research questions

The research aimed to explore how trainees and I, as teacher-educator-researcher, felt about the teaching of LGBTUA+ RSE. It aimed to examine whether fear played a role in our attitudes and whether challenge was necessary. The key findings are now provided in response to the research questions:

5.3 i) Research question 1:

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| 1. | What fears are identified by trainee teachers regarding teaching LGBTUA+ RSE in primary schools? |
|----|--|

Table 62 Research Question 1

Trainee teachers demonstrated fears about:

- Opposition from parents (for numerous reasons including religion, conflict with parental *habitus* and *doxa* which might include preserving heteronormativity which is problematic (Abbott et al., 2015; DePalma and Atkinson, 2009; Hobaica and Kwon, 2017) and opposition to the teaching of (RSE).
- Making mistakes (Ollis, 2005) (by offending LGBTUA+ individuals, displeasing the headteacher or other school staff, offending parents).
- Causing offence to LGBTUA+ individuals particularly by using incorrect terminology (DeMink-Carthew, 2018).
- Opposition from headteachers, school staff and/or school *doxa*.
- Parents exposing them on social media.

5.3 ii) Research Question 2:

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|----|---|
| 2. | What fears are identified by me as an LGBTUA+ teacher-educator? |
|----|---|

Table 63 Research Question 2

My fears as an LGBTUA+ teacher-educator were:

- Schools' heteronormative *doxa* can reject LGBTUA+ RSE teaching.
- Schools' religious *doxa* can reject LGBTUA+ RSE teaching.
- Trainees might choose not to teach LGBTUA+ RSE if they fear opposition (DeMink-Carthew, 2018).
- Fear that LGBTUA+ trainees might feel silenced (Jivraj and de Jong, 2011; Fahie, 2016) and not be role models for LGBTUA+ children or children of LGBTUA+ parents.
- Fear for my child that he might not feel comfortable in the school environment if it continues to follow problematic heteronormative *doxa* (Abbott et al., 2015; DePalma and Atkinson, 2009; Hobaica and Kwon, 2017).

5.3 iii) Research Question 3:

| | |
|----|---|
| 3. | What causes trainee teachers fears? 'How are they (re)produced and sustained' (Jackson, 2010 p.40)? |
|----|---|

Table 64 Research Question 3

Largely trainees opted for the phrase 'concern' as opposed to fear however the concerns and fears followed the same vein which are now outlined. Trainees' fears about making mistakes (Ollis, 2005) and causing offence by using incorrect terminology (DeMink-Carthew, 2018) were shared in the workshop. These might have been recognised by trainees before the workshop or might have manifested from the workshop following *reflexivity* on the topic. By discussing the use of correct terminology trainees learned more about LGBTUA+ *doxa*. As has been discussed throughout the research, heteronormativity has been '(re)produced and sustained' (Jackson, 2010, p. 40) in society and school environments which is problematic for LGBTUA+ individuals (Abbott et al., 2015; DePalma and Atkinson, 2009; Hobaica and Kwon, 2017). LGBTUA+ as the opposite of normative society can cause fear in trainees which can be reproduced and sustained (Jackson, 2010) through heteronormativity which continues to be reproduced and sustained by heteronormative *doxa*, thus sustaining fear within *habitus*.

Trainees also demonstrated significant concerns and fears regarding opposition from parents. These fears manifested in conjunction with how they might be viewed in the school by staff (specifically the headteacher) and how they might be presented on social media. Their

habitus therefore was significantly influenced by the headteacher's *habitus* and the school's *doxa*. Furthermore, the *doxa* of religious schools appeared to significantly influence numerous participants.

For the Individual Participant specifically, the *doxa* in their secondary school and attitudes of secondary school teachers appeared to negatively influence their *habitus* and experiences. If LGBTUA+ trainees, fear negative repercussions from staff or parents for sharing their attitudes and *habitus*, there is a possibility that they will feel silenced (Nixon and Givens, 2004; Connell, 2015) which might cause them not to speak out and become role models. Consequently, heteronormative *doxa* will remain commonplace in schools meaning that fear in these *fields*, and around this object, will continue to be produced and sustained (Jackson, 2011).

Further, for the children of LGBTUA+ parents, the process of sharing their family dynamics in school *fields* means continuous 'outing' (Hooker, 2018) for both their parent(s) and themselves. To be 'outed' means to contravene the normative *doxa* of heteronormativity and actively appear as someone 'different' to the norm (largely based on the *habitus* of their parent(s)). This is something to consider for all trainees when working with the children of LGBTUA+ parents. It is also something for me to consider as both an LGBTUA+ teacher-educator and as an LGBTUA+ parent since some of the fears I outline in the discussion under Table 65 below are linked to being an LGBTUA+ parent and the consequences this might have for my son in the school *field*.

5.3 iv) Research Question 4:

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| 4. | What causes my fears as LGBTUA+ teacher educator? 'How are they (re)produced and sustained' (Jackson, 2010, p.40)? |
|----|--|

Table 65 Research Question 4

My fears are linked to the potential anti-normative discrimination (Payne and Smith, 2014) that I, or my family, might encounter. As can be noted in the vignettes, I am fearful of my son encountering discrimination in the heteronormative classroom since he is the child of LGBTUA+ parents. As the Individual Participant noted in their focus group, they, and the child of lesbian parents, both encountered discrimination in the school *field* due to their anti-normative status. They both noted that their *habitus* were influenced by their identity as the children of LGBTUA+ parents since they were treated differently by teachers in school. Reflexivity through my field-note diary and body-map therefore, exposed my fears that my son's prospective teachers might treat him differently, since his home *field* and *doxa* do not

comply with heteronormative *doxa*, and he requires different *doxa* which disrupt the normative school *field*.

Vignette 5 also outlines my experiences with my wife as we tried to have a child. We were told by a doctor that we did not qualify for funding as our heterosexual peers would have done, due to our sexuality and relationship status. Ahmed (2014) recognises that fear can be caused due to the mere sighting of an object. In this example the object is discrimination, and this object did not simply come into sight but instead significantly influenced us. However, I have not experienced any direct discrimination in my role as a teacher-educator. I have taught LGBTUA+ workshops where trainees have stated that they do not think they should have to teach LGBTUA+ RSE. Indirectly, here I recognise the discrimination towards LGBTUA+ individuals and as one of that group, these attitudes do influence my fears.

Additionally, the literature for this research, in an indirect way has influenced my fears and attitudes. Having read about the discrimination (Payne and Smith, 2014), homophobia and silencing (Fahie, 2016) of LGBTUA+ teachers, children and families, my fears have been justified since many individuals have experienced negativity towards them for not fitting into heteronormative *fields* and complying with heteronormative *doxa*. Furthermore, having witnessed the protests at Parkfield Community Primary School in the media and geographically by living and working in the same county, the experience feels close and very personal. The thought that trainees could face protests and opposition to their teaching is very real and this causes me to fear that they will choose to avoid teaching specific LGBTUA+ RSE content in response to their own fears.

5.3 v) Research Question 5:

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| 5. | What impact does fear (of LGBTUA+ RSE) have on trainee teachers? |
|----|--|

Table 66 Research Question 5

From the body-maps and focus group trainees regularly shared the vocabulary ‘worry’, ‘concern’, ‘anxiety’ and ‘fear’ based on their attitudes towards teaching LGBTUA+ RSE. This vocabulary was used in conjunction with parents, religion, media, and teacher confidence. From Ahmed’s (2014) fear research both fear, and anxiety have a detrimental effect on individuals. They can cause a physical, emotional, and psychological response all of which negatively affect the individual. For trainees, these emotions can damage their confidence in teaching, and potentially impact on their physical and mental health. Further,

these negative emotions can cause trainees not to engage with LGBTUA+ RSE teaching for fear of any consequences to their teaching careers (Fahie, 2016).

From the example on p. 168 the Individual Participant and the school child that she discusses both experienced emotionally painful situations in schools as children of LGBTUA+ individuals. The schools' *doxa* and teachers' *habitus* significantly influenced their attitudes towards these children and in turn negatively influenced the Individual Participant and the child's *habitus*.

5.3 vi) Research Question 6:

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|----|--|
| 6. | What implications are there if fears are not challenged? |
|----|--|

Table 67 Research Question 6

If trainees' fears are not challenged regarding parental opposition and parental exposure on social media, then trainees are less likely to work with parents to generate LGBTUA+ RSE and instead more likely to respond to the demands of parents regardless of their attitudes. Consequently, if parents demonstrate opposition to LGBTUA+ RSE, trainees might feel pressured to avoid this teaching to avoid confrontation from parents. Parental opposition can take the form of discrimination and even homophobia or transphobia. Should discrimination and phobias be allowed to manifest, the consequence can be very damaging for LGBTUA+ teachers, LGBTUA+ children and the children of LGBTUA+ parents. Consequently, heteronormativity needs to be challenged to promote equality for all individuals whether heterosexual or non-heterosexual.

Further, if trainees do not feel confident in teaching LGBTUA+ terminology and instead fear repercussions from school, parents or LGBTUA+ individuals should they make mistakes (Ollis, 2005) in terms of terminology (DeMink-Carthew, 2018) or approach, again they might choose to avoid LGBTUA+ teaching. Additionally, should they fear opposition from the headteacher or school due to the school *doxa* (including religious *doxa*) and they do not challenge *doxa* or opposing *habitus*, again LGBTUA+ RSE teaching is likely to be rejected.

If LGBTUA+ trainee' fears are not challenged, then they might feel silenced (Fahie, 2016). If this is the case, firstly they will not feel an equal part of the school *field* and society. Secondly, if they are silenced (Fahie, 2016), they will not share their identities and be role models for LGBTUA+ children or children of LGBTUA+ parents. This could cause those children to be silenced and to feel shame or concern about being 'outed' (Hooker, 2018).

Fears perpetuate (Ahmed, 2014) and if the fear cycle does not change, fear can manifest in our own *habitus* and the *habitus* of others to form (or reinforce) *doxa* in *fields*. If the fear cycle of maintaining heteronormativity and rejecting LGBTUA+ RSE continues there will be no challenge to heteronormative *doxa*, and school *fields* and the wider society will remain unequal.

5.3 vii) Research Question 7:

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|----|---|
| 7. | What role can teacher educators play in addressing the fears of trainee teachers? |
|----|---|

Table 68 Research Question 7

Teacher-educators can engage headteachers in the training process and specifically share with them information gathered from this research. They can encourage them to be reflexive about the *doxa* that exist in their schools and the *habitus* they, and other members of staff, possess. They can also encourage them to reflect on and how the school's *habitus* and *doxa* might be conveyed to LGBTUA+ children, teachers, and children of LGBTUA+ parents.

Teacher educators could also support schools to write effective RSE policies for all staff and parents which is a requirement of the RSE (DfE, 2019) guidance. Having a robust policy in place in schools would support trainees with any fear or concerns that they had about how best to teach LGBTUA+ RSE and it would provide support should there be any opposition to their teaching. The policy should be reinforced by the Equality Act (2010) and it is the responsibility of the socially just teacher-educator to make trainees aware of the Equality Act (2010) and the Human Rights Act (1998) as both proactive and supportive documents that promote equality and protect LGBTUA+ rights.

Teacher-educators can develop LGBTUA+ training on their PGCE programmes to ensure that trainees are confident in using the correct terminology (DeMink-Carthew, 2018); that they are confident in parental communication; clear about the protection of the Equality Act (2010); and learn more about their own *habitus* so that they can be *reflexive* in the school *field*. It is important that teacher-educators ensure that there is not a one-size-fits-all approach in terms of how LGBTUA+ individuals are represented (Fraser, 2007) and treated. Furthermore, that what they learn in social justice workshops (and in this research) is not LGBTUA+ 'truth' but instead narratives and experiences that can be used to aid *reflection* and *reflexivity* for future practice and *habitus* interrogation. This means that teacher-educators can use their position to challenge normativity since they work in partnerships with schools,

headteachers and trainees, all who can alter, develop, or change heteronormative *doxa* in schools.

Teacher-educators can also make links in their teaching between LGBTUA+ teaching and some faith schools' *doxa* to challenge discriminatory *doxa*. They can engage trainees in considering how their *habitus* influences their teaching choices and what this could mean for the children they teach. More specifically, the teacher-educator-researcher can also research more thoroughly into the implications of social media and the media on trainees' attitudes towards LGBTUA+ RSE teaching.

5.4 Recommendations

5.4 i) Recommendations from the research

From reviewing the literature and analysing the data in this research, multiple recommendations have been included in Table 69 below. These recommendations are provided from the research for the research institution, other PGCE institutions and schools.

| Responsible body/field | Recommendation |
|--|--|
| Research institution and PGCE institutions | More social justice sessions on PGCE programme to build trainee confidence would be beneficial (DeMink-Carthew, 2018). Based on the body-maps which demonstrate a rise in confidence after one workshop, more are necessary in developing understanding. A dedication to increasing trainees' professional development and teacher confidence is necessary. |
| Research institution and PGCE institutions | Many participants referred to their fears and concerns about parental attitudes and opposition to LGBTUA+ RSE (DePalma and Atkinson, 2009). Consequently, to increase trainee confidence and knowledge, a dedication to training about effective parental communication on the PGCE programme is necessary. |
| Research institution and PGCE institutions | To challenge discrimination towards LGBTUA+ RSE, an emphasis on the Equality Act (2010) and Human Rights Act (1998) throughout PGCE programmes can provide an increased knowledge of proactive legislation for trainees. |
| Research institution and PGCE institutions | Teacher-educators and PGCE institutions could develop <i>reflexive practice</i> (Bourdieu and Wacquant, 1992) as part of their PGCE programmes to encourage trainees to consider their <i>habitus</i> and how this influences their teaching and decision making, particularly with regards to social justice teaching (DeMink-Carthew, 2018; Freire, 1972). |
| Research institution and PGCE institutions | Teacher-educators and PGCE institutions to develop their social justice teaching and (DeMink-Carthew, 2018; Freire, 1972) to challenge problematic heteronormative <i>doxa</i> (Abbott et al., 2015; DePalma and Atkinson, 2009; Hobaica and Kwon, 2017). |
| Research institution, PGCE | The research institution could share this research with other PGCE institutions and schools. It has been concluded that trainees' <i>habitus</i> are influenced by headteacher and teacher <i>habitus</i> and school <i>doxa</i> , therefore it is important that headteachers and schools are aware of this influence and how heteronormativity (Payne and Smith, 2014) plays out in schools. It would be useful for headteachers and schools to be <i>reflexive</i> about the <i>doxa</i> within their |

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| institutions and schools | school <i>field</i> and how <i>doxa</i> influences their <i>habitus</i> . Additionally, it would be useful for headteachers and schools to be aware of LGBTUA+ terminology and know and understand how a lack of confidence in this area can negatively affect trainees and their potential to teach LGBTUA+ RSE, limiting socially just teaching (DeMink-Carthew, 2018). |
| Research institution, PGCE institutions and schools | Some affiliation with faith schools to share trainees' concerns would be beneficial. The research has also concluded that trainees are concerned about the collisions between religion and LGBTUA+ RSE. Therefore, sharing this information with other PGCE institutions and schools would be relevant. Trainees specifically identified their concerns about the attitudes and <i>habitus</i> of headteachers and parents in relation to religion, particularly in faith schools. As all schools must produce RSE policies, it is relevant to share this information now, particularly since they are required by the RSE (DfE, 2019) guidance to engage parents in policy writing. |
| Research institution, PGCE institutions and schools | As noted above, trainees raised concerns about the influence parents have on their teaching of LGBTUA+ RSE. As parents are to be involved in the writing of RSE policies in school (DfE, 2019) it is relevant that schools are aware of these concerns, particularly regarding opposition from parents (DePalma and Atkinson, 2009). Similarly, it is relevant for PGCE institutions to ensure that trainees are trained to communicate effectively with parents and discuss any concerns that they might have with teacher-educators ahead of their teaching practice. |
| Research institution, PGCE institutions and schools | Schools require a whole school approach to their RSE teaching and consequently need a policy in place as noted above (DfE, 2019). Schools and PGCE institutions must consider their <i>doxa</i> and work on providing comparative training and <i>doxa</i> in response to LGBTUA+ RSE and policy documentation which is underpinned by the Equality Act (2010) and the Human Rights Act (1998). |

Table 69 Recommendations from the Research

5.4 ii) Recommendations for future research

From reviewing the literature and analysing the data in this research, multiple recommendations have been included in Table 70 below. These recommendations are provided for future research and policy implementation for the research institution, other PGCE institutions and schools.

| Responsible body/ <i>field</i> | Recommendation |
|--|--|
| Research institution and PGCE institutions | As noted in the data (pp. 191-195), more research into the influence social media and the media has on trainees is required. Social media and the media influence <i>habitus</i> and <i>doxa</i> in English school <i>fields</i> . They also influence national and international social worlds which impact on the ways trainees respond to LGBTUA+ RSE. |
| Research institution and PGCE institutions | Heteronormativity can be problematic (Abbott et al., 2015; DePalma and Atkinson, 2009; Hobaica and Kwon, 2017) and without challenge will continue as uncontested normative <i>doxa</i> in English schools. Consequently, future research and course design in the research institution and other PGCE institutions should consider how to include the challenging of heteronormativity in their programmes. |
| Research institution and PGCE institutions | Fear became a common theme in the literature and was regularly cited by trainees during focus groups, body-maps and the questionnaire in relation to parents, school attitudes, heteronormative <i>doxa</i> , treatment by teachers, using terminology and religion. Consequently, additional research into trainees fears and the implications of fears remaining unchallenged would be beneficial. |
| Research institution and | The research institution and other PGCE institutions as <i>fields</i> of research could consider ways to further influence the development of equality in RSE policy. As was noted in the |

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|---|--|
| PGCE institutions | <i>Introduction and Literature Review</i> (pp.17-75) the new RSE (DfE, 2019) guidance provides more information on LGBTUA+ RSE compared to its predecessor SRE (DfEE, 2000). This said, there is still room for depth regarding LGBTUA+ RSE in the new guidance and, opportunities to support schools in their own policy development and implementation. |
| Research institution and PGCE institutions | The questionnaire design limited depth within individual responses, specifically regarding the links between religion and trainee attitudes towards LGBTUA+ RSE. More nuanced probing within the design tools would be beneficial in future research to ensure that participants provide more concise information about their personal identities and <i>habitus</i> (for example not simply stating their religion but adding how they feel their religion implicates their responses to LGBTUA+ RSE). |
| Research institution, PGCE institutions and schools | One trainee or a group of trainees cannot contest normativity independently. This is a significant undertaking and is considerably larger than the individual participant requiring more than one taught workshop on the PCGE programme (DeMink-Carthew, 2018). The research institution, PGCE institutions and schools might like to consider how they can provide opportunities for more training and educational opportunities to include social justice teaching and opportunities for challenge, particularly in-line with the Equality Act (2010). |
| Research institution, PGCE institutions and schools | It is important for PGCE institutions and schools to consider their in-house policies. For schools, this means considering whether they have written an adequate RSE policy as outlined by the guidance (DfE, 2019). For PGCE institutions this means ensuring they are aware of what policies should look like and training trainees to be clear about what they can expect from RSE (DfE, 2019) policies. It is essential that these policies comply with the Equality Act (2010) and that schools, PGCE institutions and trainees feel supported by this Act and recognise how to develop equality <i>doxa</i> in their <i>fields</i> . |

Table 70 Recommendations for future research

5.5 Epilogue Vignette

Vignette 8

Notes from an LGBTUA+ teacher-educator-researcher

Equality is incredibly important to me. As a small child I was increasingly interested in things being fair. Maybe that's because I grew up with two sisters. We were dedicated to making sure one of us didn't have a larger slice of cake or stay up later than the others. Heteronormativity, therefore, seems an incredibly unfair social order to live under. It prioritises heterosexuals and their experiences above LGBTUA+ individuals.

As a teacher-educator, I feel compelled to challenge inequality. As an LGBTUA+ teacher-educator I feel compelled to challenge LGBTUA+ inequality, probably more than my heterosexual peers. Now, having conducted this research, I feel that the inequalities between heterosexual relationships education and LGBTUA+ relationships education are fundamental. I would love nothing more than to look back in 20 years and read this thesis and think 'gosh, how much has changed'.

I hope that over the years, my job role and research teach me more about LGBTUA+ RSE and how best to support trainee teachers, school staff and myself to overcome our fears in teaching LGBTUA+. I hope that society continues to shift towards a more open and positive perspective towards LGBTUA+ individuals and RSE. I hope that we never go back to the prohibition of homosexuality in school fields.

I hope that my child has a positive experience at nursery and school. I hope that his mothers' relationship status does not cause him to be silenced, outed or any form of pain or shame. I hope that one day when I ask trainee teachers if LGBTUA+ should be taught in schools that 100% of trainee teachers agree that it should be. I hope that I can stop feeling fear and stop challenging and stop fighting because there will be nothing left to fight for.

Above all else, I hope for whole and complete equality.

Figure 24 Vignette 8

Words: 49,772

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Appendices

Appendix 1: The Literature Review Section exploring the No Outsiders Project

So far, this section of the literature review has focused on the themes arising in academic literature. Attention now turns to news outlets to consider in more detail the information available to the public on a wider, popular-discourse basis. Parkfield Community Primary School experienced significant opposition to their delivery of LGBTUA+ RSE in 2019. This inclusion of the revised RSE (DfE, 2019) in the primary school challenged the dominant social order and individuals and groups rallied against this threat to normativity.

Historically, the *No Outsiders Project* (DePalma and Atkinson, 2009) was a research project conducted over two years from 2006-2008 during which UK-based primary school teachers implemented a book reading scheme with their pupils (DePalma and Atkinson, 2009). The books covered themes about gender identity and sexual diversity and were shared and discussed openly in the classroom to challenge the heteronormative *doxa* within heteronormative primary school *fields*.


Andrew Moffat MBE was a teacher participant in the *No Outsiders Project* (DePalma and Atkinson, 2009). Following the project Moffat designed his own programme of work for his primary classroom (BBCa, 2019) which focussed on the continued challenging of the heteronormative *field* in primary schools. This programme of work was agreed by the headteacher, and teachers across the school began to implement the programme which continued to highlight themes of gender identity and sexual diversity. In response to this programme, which included the raised profile of LGBTUA+ in the classroom through resources and discussions, some parents and community members conducted protests outside the school. The media reported that the concerns raised by parents were in connection with the content of the programme's resources which included the themes of gender identities and same-sex relationships (BBCb, 2019). Consequently, parental attitudes and religious opposition became themes integral to the literature review and are now explored.

Appendix 2: Additional literature regarding religion and LGBTUA+

Considering religious attitudes towards LGBTUA+ RSE, Jivraj and de Jong's (2011) article *The Dutch Homo-Emancipation Policy and its Silencing Effects on Queer Muslims* recognises the Dutch 'homo-emancipation' (2011, p. 143) policy integrated in 2007. This policy focuses on two main values, 'the political and public agenda': the social acceptance of 'homosexuals' and the freedom to be out' (ibid). From this perspective, the policy mirrors the values set out in the RSE (DfE, 2019) guidance however, it was written 12 years prior to the English legislation. This said, Jivraj and Jong (2011) recognise the policy for its discreet response towards the threat of Muslim homophobia and this threat to Dutch liberal views and values. Jivraj and de Jong (2011) recognise that the policy was relatively pioneering and looked to by other countries meaning that it had a macro responsibility and as such they felt a responsibility to interrogate it.

The controversy in relation to the Dutch research can be recognised in England and this controversy lies in the disparity between the Dutch notion of sexual freedom and the perceived notion of Muslim oppression and intolerance of LGBTUA+ and sexual freedom (Jivraj and de Jong, 2011). It is therefore important to note that although the incident at Parkfield Community School in Birmingham, England, featured protests by Muslim and Conservative Christian parents, it is not simply links to the Islamic religion that causes some intolerance of LGBTUA+ sexuality and it is not simply the oppression of non-Muslim LGBTUA+ individuals but those Muslim individuals who identify as LGBTUA+. Further, it is not only Islam that engages with sexuality debates but also other religions which are unpicked further in the next section.

Interestingly, Coleman's 2001 historic article rejects the notion of LGBTUA+ teachers 'coming out' as 'failing to recognize the inappropriateness of seeking support from students who probably do not understand the teacher's struggles or have the tools to offer necessary support' (Coleman, 2001, p. 13). It is interesting to note the angle with which Coleman views the phenomenon of an LGBTUA+ teacher's openness with their students. Rather than recognising the 'coming out' as being open and an opportunity for the teacher to support LGBTUA+ students, Coleman's (2001) perspective views the teacher's 'coming out' as a gross lack of judgment and a way of seeking support from the student as opposed to the opportunity for an adult to provide students with support.




Coleman (2001) further recommends that a teacher who feels the need to share their homosexuality with students should choose not to teach in a Catholic school. Despite this being an American source and having been written in 2001, 20 years ago, it is still relevant in its attitude towards LGBTUA+ teachers and teaching. Firstly, many teachers, teaching 20 years ago are still teaching today and it is relevant to question whether they have received training in LGBTUA+ issues in education. Furthermore, this attitude from 20 years ago means that trainees in present day were taught with these considerations in mind and many might have been taught in English Catholic Schools with similar perspectives or attitudes towards the LGBTUA+ phenomenon.

Appendix 3: Additional information about ethnography

Considering crystallization and its multiplicity, several data collection tools were utilised and are now outlined with Ellington's (2009) framework applied where relevant. Firstly, a workshop was held, followed by focus groups with smaller numbers of participants to gather more specific data on the emerging themes from trainee narratives (Saunders et al., 2016). At the start of the workshop a closed-question questionnaire was completed to generate quantitative data about trainees' attitudes towards LGBTUA+ RSE. Quantitative data was included to provide opportunity for broad themes to emerge which provided the foundation for thematic analysis (pp. 106-110/137-142). Fortunately, ethnography allows for the collection of qualitative and quantitative data which is a relevant part of Ellington's (2009) crystallization framework. Although suited to exploratory research, ethnography also has capacity for a more positivist collection of data (Agar, 1996).

Through ethnographic approaches, the researcher can learn from the social agents in an interpretive way whilst also test the data in a more positivist way, where relevant (Agar, 1996). Although this research does not prioritise a positivist approach due to the research focus narrowing on the experiences and attitudes of participants, the layer of positivist data from the questionnaire and the crystallisation of data from multiple tools and vantage points, provides a more robust dataset. In addition to the questionnaire, narrative inquiry body-maps were completed at the beginning, middle and end of the workshop for participants to record an ongoing narrative through text and drawings (Ellington, 2009). Additionally, conducting focus groups and my own researcher field-note diary provided significant opportunities for thick description (Ellington, 2009).

Despite the robustness of this approach and the data collection tools as outlined above, data comparisons in ethnography can be difficult, and this is addressed throughout the research process. As outlined in more detail at the end of this chapter (pp. 91-97), the use of positionality and phenomenology provide the researcher with tools to explore their own perspectives (Ellington, 2009) but also outline their desire not to speak for others. This tool means that the research can be seen as relatively subjective, but this is an essential part of the narrative for LGBTUA+ RSE in teacher education and it would not be appropriate to apply one LGBTUA+ teacher-educator's experiences to all LGBTUA+ teacher-educators or suggest they are representative (Fraser, 2007) of all. Likewise, positionality and phenomenology allow the researcher to recognise how their presence alters the environment.



It would be naïve as a teacher-educator-researcher not to consider how my presence, positioning, and decision-making influence the research and recognise any bias this produces; consequently, these are explored through analysis in Chapters 4.2-4.6 (pp. 151-195).

Finally, it must be recognised that the data is less easily generalised due to its uniqueness however, generalisability for subjective research is less a focus than it would be in objective research. This is explored in detail throughout the sections in this chapter entitled: *Credibility, transferability, and authenticity* below. These sections discuss the appropriateness of the research design and decisions in relation to interpretivist, constructivist, and qualitative research. They do not focus on validity due to the tension between validity and qualitative research.

Appendix 4: Stonewall glossary

| Below is the list of vocabulary provided for trainee teachers in the social justice workshop: | | | | |
|---|-----------------------|--------------|---------------------------------|------------------------------------|
| Ally | Asexual | Aromantic | Biphobia | Bisexual |
| Cis/Cisgender | Gay | Gender | Gender binary | Gender expression |
| Gender identity | Gender fluid | Gender queer | Heterosexual/ straight | Heterosexism/ heteronormativity |
| Homophobia | Intersex | Lesbian | LGBT/LGBTQ/LGBTQI A/ LGBTUA+ | Non-binary |
| Out/Coming out | Pansexual | Pronouns | Queer | Questioning |
| Sex assigned at birth | Sexual Orientation | Trans | Transition | Transphobia |

GLOSSARY

ALLY

A person who fights for and supports others in their fight for equality, despite not necessarily being affected themselves e.g. a straight and/or cisgender person who believes in and fights for equality for LGBT people.

ASEXUAL

A person of any gender or sexual orientation who does not experience sexual attraction.

AROMANTIC

A person of any gender or sexual orientation who does not experience romantic attraction.

BIPHOBIA

Discrimination against and/or fear or dislike of bisexual people (including those perceived to be bisexual) or bisexuality. Includes the perpetuation of negative myths and stereotypes through jokes and/or through personal thoughts about bisexual people.

BISEXUAL

Refers to a person of any gender who experiences romantic and/or sexual attraction to people of more than one gender.

CIS / CISGENDER

A person whose gender aligns with the sex they were assigned at birth. e.g. a person who was assigned female at birth and who identifies as a woman.

CROSS-DRESSER

A person who dresses in clothes normally associated with another gender. People cross-dress either privately or publically. Many cross-dressers do not identify as trans, and many find the term transvestite (sometimes used as an alternative) offensive.

GAY

Refers to a man who experiences romantic and/or sexual attraction to other men. Often 'gay' is used by women who are attracted to women too.

GENDER

Often expressed in terms of masculinity and femininity, gender is largely culturally determined, based on the sex assigned at birth.

GENDER BINARY

The idea that there are only two genders - male and female. This is inaccurate and excludes other gender identities.

GENDER EXPRESSION

Refers to how a person outwardly presents their gender. For example, through what they wear, how they speak or how they act.

GENDER IDENTITY

A person's deeply held, internal sense of their own gender i.e. how they feel inside about their gender and who they are. They may identify as a man, a woman, both, neither or in another way. For trans people, their sense of who they are does not match the sex that they were assigned at birth.

GENDER FLUID

A person whose gender is not static and changes throughout their life. This could be on a daily / weekly / monthly basis and will be different for everyone.

GENDER QUEER

A person whose gender identity is neither male or female, is between or beyond genders, or is a combination of genders.

HETEROSEXUAL / STRAIGHT

A person who is attracted to people of a different gender to their own e.g. a man who is attracted to women.

HETEROSEXISM / HETERONORMATIVITY

The assumption that everyone is heterosexual, and that heterosexuality is superior. An emphasis on heterosexual being 'the norm' and a valued position in society. The media often reinforces heteronormativity through images used or the way characters are portrayed.

HOMOPHOBIA

Discrimination against and/or fear or dislike of lesbian and gay people (including those perceived to be gay or lesbian) and homosexuality. This includes the perpetuation of negative myths and stereotypes through jokes and/or through personal thoughts about lesbian and gay people.

INTERSEX

A person is assigned intersex, often at birth, when their sex characteristics don't align with medical definitions of 'male' or 'female'. The external and internal body as well as chromosomes and hormones can all be factors when assigning someone as intersex.

LESBIAN

A woman who experiences romantic and/or sexual attraction to other women.

LGBT/ LGBTQ/LGBTQIA

An acronym for lesbian, gay, bisexual, transgender and questioning or queer. There is also sometimes an A for asexual and/or an I for intersex.

NON-BINARY

An umbrella term for people whose gender identity does not fit into the gender binary of male or female. A non-binary person might consider themselves to be neither male nor female, both, or sometimes male and sometimes female.

OUT / COMING OUT

LGBT people living openly and telling people about their sexual orientation and/or gender identity. This is a process; it is not something that just happens on one occasion. Some people will be out in some places and to some people but not others.

PANSEXUAL

A person of any gender who experiences romantic and/or sexual attraction to people regardless of their gender identity.

PRONOUNS

Words used to refer to someone when not using their name e.g. he, she, his, hers, they it. They usually suggest a person's gender. Pronouns are important to everyone for this reason. Some people prefer pronouns that don't indicate their gender (also known as gender neutral pronouns) e.g. they, them, theirs / xe, xem, xyrs, ze, zir

QUEER

In the past a derogatory term for LGBT people, now reclaimed particularly by LGBT people who don't identify with traditional categories or who challenge stereotypes around gender identity and sexual orientation e.g. through lifestyle, politics or appearance. However, some people still use this word as an insult or to offend.

QUESTIONING

A word used to describe people who are unsure or exploring their sexual orientation or gender identity.

SEX ASSIGNED AT BIRTH

People are assigned a sex at birth, based on sex characteristics (genitalia). A person may be assigned 'male', 'female' or 'intersex'. This does not necessarily reflect how a person will identify or feel about themselves.

SEXUAL ORIENTATION

A word to describe who a person is romantically and/or sexually attracted to, commonly based on gender. Sometimes the word 'sexuality' is used instead.

TRANS

An umbrella term to describe people whose gender is not the same as, or does not sit comfortably with, the sex they were assigned at birth. Trans people may describe themselves using one or more of a wide variety of terms – including (but not limited to) transgender, transsexual, gender-queer, gender-fluid, non-binary, gender variant, cross-dresser, genderless, agender, transman, transwoman, trans masculine, trans feminine and neutrois.

TRANSITION

The process or steps a trans person may take to live in the gender with which they identify. Each person's transition will involve different things. For some this involves medical intervention, such as hormone therapy and surgeries, but not all trans people want or are able to have this. Transitioning might involve things such as telling friends and family, dressing differently or changing official documents.

TRANSPHOBIA

Discrimination against and/or fear or dislike of trans people (including those perceived to be trans). This includes the perpetuation of negative myths and stereotypes through jokes and/or through personal thoughts.

TRANSEXUAL

An older term still preferred by some people who have transitioned to live as a different gender than the sex society assigned them at birth. Many trans people do not identify with this word and prefer the word transgender.

Appendix 5: The Workshop Outline:

| No. | Steps within the workshop |
|-----|--|
| 1. | <p>I outlined the aims of the workshop in the PowerPoint (Appendix 21) which is typical of any taught session at the research institution:</p> <ul style="list-style-type: none">- To reflect on my own attitudes towards LGBTUA+ teaching in the primary classroom.- To be introduced to the Equality Act (2010) and the nine protected characteristics.- To consider my own understanding of LGBTUA+ terminology.- To develop confidence in recognising and using LGBTUA+ terminology.- To reflect on how my attitudes, thoughts and feelings change, or remain the same, over the workshop. |
| 2. | <p>The trainee teachers were introduced to the research admin which included the participant information sheet, consent form, Qualtrics questionnaire link and literature linked to the research all of which were located on the familiar Moodle Learning Platform.</p> |
| 3. | <p>Trainee teachers were asked to complete the questionnaire on Qualtrics before the workshop content began should they wish to participate in the research.</p> |
| 4. | <p>The information on the body map was introduced. The trainee teachers learned about the origins of the body map in Solomon and Morgan's research (Griffin, 2015) and how to complete one.</p> |
| 5. | <p>The workshop content began with the question: How do you feel about teaching LGBTUA+ content in Primary schools? Trainees were then asked to use the 'text' tool to anonymously type how they felt in the 'fear' box or the 'other emotions' box. It was difficult to decide whether to include a specific 'fears' box based on the researchers' concerns about leading trainee teachers. However, it was decided that the inclusion of an additional 'other emotions' box and the anonymous nature of the text tool, meant that trainee teachers wouldn't feel pressured to record their feelings as fear when they did not feel fearful. Furthermore, since fear is the focus of the research, it should not be avoided in the workshop but instead be explained clearly to trainee teachers so that they understand that the term fear is included for its importance in the research and its presence in the literature. Furthermore, these are the types of questions that are asked throughout the PGCE year. As a research institution, we aim to create safe environments and encourage trainee teachers to be as open as possible so that we can all learn from them. This is a tool that they can take into the classroom to put children at ease when talking about difficult or challenging topics.</p> |

| | |
|----|---|
| | <div data-bbox="280 193 1153 678"> <h3>How do you feel about teaching LGBTUA+ content in Primary schools?</h3> <div> <div>Fears:</div> <div>Other emotions:</div> </div> </div> <p>*A peach background and blue text were used to ensure an inclusive resource for trainee teachers with dyslexia.</p> |
| 6. | <p>Trainee teachers were reintroduced to the Equality Act (2010). They have received teaching on this regularly throughout their time on the PGCE programme due to the research institution's focus on social justice as a teaching characteristic. They were asked to identify the nine protected characteristics and the Equality Act (2010) was endorsed as a protective support for trainee teachers in school. Should trainee teachers worry about teaching LGBTUA+ content in primary schools, the Equality Act (2010) not only legitimises their teaching but requires it.</p> |
| 7. | <p>Trainee teachers were then asked to consider the term 'recognition', as outlined by Nancy Fraser's (2007) social justice framework, and use the text tool to answer the question:</p> <ul style="list-style-type: none"> Why is it important to recognise LGBTUA+ terminology? <p>This question and their reflection on LGBTUA+ terminology then led into the main activity of identifying LGBTUA+ terminology.</p> |
| 8. | <p>Examining LGBTUA+ terminology came from DeMink-Carthew's (2018) research which was shared with the trainee teachers before the workshop. This research was also shared on the Moodle Learning Platform (2020) should trainee teachers have wished to read more about the origins of the workshop. DeMink-Carthew (2018) recognised different causes of fear in trainee teachers regarding the teaching of social justice issues which were shared with trainee teachers:</p> |



9. Trainee teachers were then provided with a list of LGBTUA+ vocabulary taken from the Stonewall Glossary (2019) and were organised into small online groups called *break-out groups*. They were provided with a break-out slide (Appendix 22). In smaller groups of 5/6, they were given 30 minutes and asked to write definitions of words from the main list. Trainee teachers were encouraged to start with words that they did not recognise to ensure that these were not left until the end and time ran out before they could investigate their meanings. If they did not know the definitions of certain words, they were encouraged to use the internet which they all had access to being on computing devices to access the session.

As teacher educator and moderator of the online session, I was able to enter the small break-out groups. I explained that I would enter these virtual rooms to listen to the conversations and note down any interesting points that I would refer to in the main teaching room, but I would not interrupt the flow of the conversations unless I heard something concerning. Dropping into these rooms to listen to the trainee teachers talking in more detail with their peers helped me to learn more about their thoughts, attitudes, and assumptions towards sexuality vocabulary. Again, this is a standard part of the PGCE programme and as a teacher educator I would usually include break-out groups in taught sessions, so trainee teachers were familiar with this process.

This type of online activity attempted to replicate the face-to-face interaction that I would have had with trainee teachers were I able to teach them in seminars at the research institution prior to the Covid-19 global pandemic (Independent, 2020). During face-to-face sessions, trainee teachers would previously have been organised into tables of 6 and would have been given this same activity. The marked difference is that they would have been able to talk face-to-face and perhaps share tables with their closest peers, reinforcing their sense of safety, intimacy (Glesne, 1989) and confidence in contributing to dialogue (Smith et al., 2009; Simon, 2013). As this was not possible due to the online nature of the research, smaller, more intimate groups of 5/6 were chosen, and the workshop was delivered later in the term (December)



| | |
|--|---|
| | than it would usually have been delivered. This decision was made to ensure the trainees were more familiar with one another and the online processes than they would have been in September when the workshop would have originally taken place. |
|--|---|

Appendix 6: The Participant Information Sheet:

Recruitment Advertisement:

Statement to read aloud:

I would like you to read the participant information sheet below, the statements of response sheet and the consent form. Following this, I would request that you complete the consent form. You are entitled to take part or choose not to take part in the study. Please review all information and if you have any additional questions, please ask the researcher ahead of the study.

Participant Information Sheet

Thank you for taking part in this study. Information regarding the study is outlined below. You will also have the opportunity to ask the researcher any additional questions that you might have, prior to the commencement of the study.

The title of the study:

Challenging fear: teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher and teacher educator perspective.

Location of the study:

The study will take place at The University of Warwick. For most participants, you will only take part by completing your questionnaire, body map and social justice workshop today. However, some participants will also be invited to take part in a focus group at a later date (ideally within one month, timetable dependent).

Organising and Funding:

- Researcher: Jennifer Rowan-Lancaster
- Supervisor(s): Dr Sarah Hall and Dr Nicola Smith (university of Birmingham)
- This research will be conducted as part of my Education Doctorate (EdD) thesis.
- The research is self-funded by Jennifer Rowan-Lancaster.

Who can take part?

All trainee teachers in the cohort can take part.

Participants must agree to the statements in the consent form and provide their consent to take part by signing the consent form. Names will be anonymised after the collection of all data and no names will be identifiable in the final thesis (pseudonyms will be used).

What is the study about?

The study aims to learn more about trainee teachers' feelings and perspectives about teaching LGBTUA+ RSE in the Primary School. The study approaches LGBTUA+ RSE through the lens of fear because the term fear is regularly used in LGBTUA+ academic literature and popular discourse such as the media and on LGBTUA+ websites.

The study also aims to examine my own fears as LGBTUA+ teacher-educator-researcher.

What will taking part entail?

You will be asked to complete a consent form. You will not be required to take part. If you choose to take part, or choose not to, it will not negatively affect you in any way.

As a participant you will be asked to complete a questionnaire at the start and the end of a timetabled social justice workshop. The questionnaire consists of closed questions with a Likert scale. There is room under each Likert scale to expand on your reasoning should you wish to explain the number that you have provided on the scale or further expand your answer.

You will then be asked to complete a body-map which is a therapeutic tool to explore the physical impact of your emotions on your body and also to learn more about your thoughts/emotions. To complete the body-map you will draw an outline of your body. You will then be asked to use different coloured pens to record these thoughts/feelings at the start of the workshop, in the middle and at the end. You will also be asked to draw a key to identify these different and changing thoughts/emotions.

You will take part in the workshop which will follow this structure:

1. Share the Equality Act 2010 – share nine principles.
2. Share the rationale – Based on the new RSE Policy (2019), concerns about protests in Parkhill Community Primary, Birmingham.
3. Link to DeMink-Carthew's research on social justice workshop delivery.
4. Discuss LGBTUA+ and other terminology.
5. Trainee Teachers to design an LGBTUA+ (and other terminology) glossary.

You will then complete the end of the questionnaire and finish any body map comments that you wish to make.

Participant's responses will then be reviewed by the researcher and two focus groups will be generated. If you have chosen not to take part in the focus group (which you can choose to opt out of on your consent form), then you will not be chosen for a focus group.

A focus group will have no more than 6 participants. In the focus group, open questions will be used to learn more about your feelings and perspectives. The researcher will act as note-taker. No recording devices will be used. After the focus group, participants will be asked to review the notes taken and make any necessary amendments.



How do I benefit from taking part?

There are no financial benefits to taking part in this research.

Participants might develop confidence in teaching LGBTUA+ RSE and learn more about issues that LGBTUA+ children and/or families face in the Primary School.

Are there any risks in taking part?

There are no risks in taking part. If participants have any concerns or feel that their mental health has been impacted in any way, they should contact the University's wellbeing and mental health services. They may also contact the *Education Support* website on:

<http://www.educationsupport.org.uk/>

A set of statements will be shared with you along with this participant information sheet. This set of statements explains what the processes are for any participants who contravene the Equality Act (2010) during the study.

What if I change my mind?

You can withdraw your consent up until one month after the data is collected. After that, data analysis will begin, and you will no longer be able to withdraw your consent as a participant.

How will my data be stored?

Any paper-based data will be stored in a locked drawer in The University of Warwick for one month after the data is collected. After this it will be scanned and uploaded to the University of Birmingham's secure system called BEAR. All paper copies will then be destroyed in the University of Warwick's confidentiality disposal system.


All data will be stored on BEAR for 10 years, following this it will be destroyed.

All data will be anonymised a month after it is collected. Names will be generated on a name generator and will be allocated to your data. This pseudonym will be used throughout the thesis so that you are not identifiable.

The University of Warwick's name will be changed to 'the research institution' so that it will not be identifiable in the thesis.

Contact details:

Jennifer Rowan-Lancaster



Appendix 7: Consent Form



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BIRMINGHAM

Challenging fear: teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher and teacher educator perspective: Consent Form for Participants

This form is a record of your agreement to take part in questionnaires and/or body-maps and/or focus groups for the research project: **Challenging fear: teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher and teacher educator perspective.**

The questionnaire, body-map and focus group that you might choose to participate in are entitled: **Teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher perspective.**

Your signature below indicates your agreement with the following statements that you have ticked.

☐

I agree to take part in the project

☐

I agree for my data from questionnaires to be used

☐

I agree for my data from my body-map to be used

☐

I agree to take part in a focus group if invited to attend.
(If no, please explain why)


☐

I have had the chance to see information about the project and to ask questions

☐

I agree that what I say during focus groups can be quoted in reports or presentations about the research project, as long as my name, institution and any identifying features are not included.

☐

I know that I have the right to withdraw from the study at any time, and up to one month after the final focus group has been conducted. If I withdraw, I understand that I will be asked what (if any) information can about me can be used in the study.

Name _____

Signed _____

Date _____

Email address: _____

Appendix 8: Questionnaire

Research Focus: Teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher perspective.

| |
|--|
| <u>Age:</u> <input type="radio"/> 21-24 <input type="radio"/> 24-34 <input type="radio"/> 35-44 <input type="radio"/> 45-54 <input type="radio"/> 55-64 <input type="radio"/> 65 and over |
| <u>Gender:</u> <input type="radio"/> Female <input type="radio"/> Male <input type="radio"/> Transgender <input type="radio"/> Prefer not to say <input type="radio"/> Prefer to self-describe _____ |
| <u>Sexuality:</u> <input type="radio"/> Asexual <input type="radio"/> Bisexual <input type="radio"/> Gay <input type="radio"/> Heterosexual <input type="radio"/> Lesbian <input type="radio"/> Prefer not to say <input type="radio"/> Prefer to self-describe _____ |
| <u>Religion:</u> <input type="radio"/> Buddhist <input type="radio"/> Christian <input type="radio"/> Hindu <input type="radio"/> Muslim <input type="radio"/> No Religion <input type="radio"/> Sikh <input type="radio"/> Prefer not to say <input type="radio"/> Prefer to self-describe _____ |

Please read the statements below and tick the answer that applies to you:

1. I understand what the letters LGBT stand for.

☐ Yes ☐ No ☐ Some

Please write what you understand the letters to mean: _____

2. I understand what the letters U, A and the symbol + stand for in LGBTUA+

☐ Yes ☐ No ☐ Some

Please write what you understand the letters/symbol to mean: _____

3. I understand what the letters RSE stand for.

O Yes

O No

O Some

Please write what you understand the letters to mean: _____

Please read the statements below and record your feelings on the continuum from strongly disagree to strongly agree.

4. I feel confident to teach LGBTUA+ RSE in schools.

| | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Strongly Disagree | | | | Strongly Agree |
| 1 | 2 | 3 | 4 | 5 |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

5. I have seen LGBTUA+ RSE lessons taught in school.

| | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Strongly Disagree | | | | Strongly Agree |
| 1 | 2 | 3 | 4 | 5 |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

6. LGBTUA+ RSE lessons should be taught in school.

| | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Strongly Disagree | | | | Strongly Agree |
| 1 | 2 | 3 | 4 | 5 |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

For the next set of statements, please tick the scale to show how you feel about the statements.

Example:

| | | | |
|--|-----------------|-----------|---------|
| Not concerned | Quite concerned | Concerned | Fearful |
| <hr/> | | | |
| <div style="text-align: center;">✓</div> | | | |



7. Teaching LGBTUA+ RSE lessons in school.

| | | | |
|---------------|-----------------|-----------|---------|
| Not concerned | Quite concerned | Concerned | Fearful |
| <hr/> | | | |

8. Using the correct LGBTUA+ terminology.

| | | | |
|---------------|-----------------|-----------|---------|
| Not concerned | Quite concerned | Concerned | Fearful |
| <hr/> | | | |

9. Using the correct RSE terminology.

| | | | |
|---------------|-----------------|-----------|---------|
| Not concerned | Quite concerned | Concerned | Fearful |
| <hr/> | | | |

10. My knowledge of LGBTUA+ issues.

| | | | |
|---------------|-----------------|-----------|---------|
| Not concerned | Quite concerned | Concerned | Fearful |
| <hr/> | | | |

11. Parents' views of LGBTUA+ RSE.

| | | | |
|---------------|-----------------|-----------|---------|
| Not concerned | Quite concerned | Concerned | Fearful |
| <hr/> | | | |

12. Religion and LGBTUA+ RSE.

| | | | |
|---------------|-----------------|-----------|---------|
| Not concerned | Quite concerned | Concerned | Fearful |
| <hr/> | | | |

Appendices 9a-c Focus group transcripts

Appendix 9a Main Focus Group – 5 participants

Teacher Educator Sure, I'm recording. It's saying recording now brilliant. So my first question is,

Teacher Educator Can you just tell me how you're feeling about LGBTUA+ teaching staff since the workshop that you had and have your opinions changed or are they still the same, or do you feel more confident or less confident just generally how are you feeling about teaching in schools.

Unknown Speaker – who wants to start? It's always the thing isn't it.

Participant 1 – I can start, I don't mind. Yes, I feel a lot more confident than I did before the session. But I still think that I'm quite apprehensive about teaching it because I don't want to teach it wrong. And I also don't know enough about how the school would want it taught, if that makes sense. Yeah, kind of like with my school is very kind of the community of the school. And a lot of our PSHE topics we have to have a lot of kind of prior parent discussion and this is how we're going to teach it. So I think it definitely be something that would have to have like a core group of parents in and explain to them what they're going to be teaching kind of so that they don't oppose it, if that makes sense.

Teacher educator - Hmmmmmm

Participant 1: think that's one of the biggest struggles, we've got is that parents, kind of, say, Oh, no, I don't want my child learning that and then once they kind of hear about why they're learning and how it's going to be taught. There are a lot more open to that.

Teacher Educator Is, (Teacher educator and Participant 1 speak over each other a little) **Participant 1:** So that's kind of my view

Teacher Educator Is that a similar thing to the rest of you - parents, in particular, or... Participant 2 is shaking her head.

Participant 2: No. No. because like I was saying to you last week Jen we don't do it as such as a subject. It's involved... it's integrated into all of our subjects in one way or another, or if there's a particular topic that we need to discuss and it's not something actually that I, although I have friends that are gay and we often talk about this all the time. So outside of work. It's something that are more comfortable to talk about and understand it from their point of view.

But in school it's not. My work environment well in my last place. Yes, there was a group, similar to this, but I think I don't know actually until I speak to the school - I'm not even sure that ...because there's no books and it's not something I'd even

thought about introducing to the children and also what age. I just wouldn't know because somethings you talk about and they laugh, and then there's somethings they're really understanding and engaging with and they take you by surprise, which is lovely. And so I think it's, yeah, I guess, definitely get the parents on board because it's always nice to have their opinion and because it's their children, essentially, but yeah, definitely need... It was a great lecture last week. It's something that I hadn't even thought about. I thought about at all.

Teacher educator That's really interesting. And so interesting that you say about the school as well that the school. The school itself is a huge factor in what you would deliver or how you would deliver it. Is that a similar thing to everybody else is that how you're feeling?

Participant 3: And yeah. Sorry.

Teacher educator No you go Participant 3.

Participant 3: And I witnessed the teacher I was with in year one, and she read a story. I think it was the story about the two penguins.

Teacher educator Um

Participant 3: That get given an egg and and she did it brilliantly. And it was really matter of fact, which is like just how I would want to have a conversation as well because you know, they're all different sorts of people in the world. And what was really interesting for me was afterward. She was quite fearful about whether the school would support her and what she did in that if a parent did complain said 'aww I don't agree with what you've been reading stories like this'. She was more fearful about the school and. And so that made me reflect a little bit about um what school policies might be like and whether different schools might have different feelings towards um you know the education of children and ...and how things might be seen and viewed and the school that I'm in. They're not um they're not a particularly religious school, which again was quite interesting. So, yeah. And so, so for me I would much rather have a very open conversation um about any subject. But it did make me kind of mindful about how how that might differ depending on which school. I'm in so...

Teacher Educator: That's really interesting. Brilliant.

Participant 4 Yeah, I think I, I feel quite similar, because I'd be happy to talk to children about it and read books. I know. Jonathan Van Ness from Queer Eye wrote a children's book about a hamster that it doesn't identify its gender. And I think that's brilliant. I think I'd actually worry more about what their head would think, and I don't know if that support would be there. Obviously, I don't know for sure because I haven't had that discussion. But we're in quite a Catholic school and I don't know that there are a large range of teachers that would be happy with that decision. Which is quite tricky, then.

Teacher Educator: Yeah, that's interesting as well because then it's it's the school, but it's also the faith nature of the school that impacts on that.

Participant 4 Yeah, I think you don't. It's hard to know exactly what to do but obviously I don't know for sure because it's not a discussion I've had so far, it might be fine. But I think that's where my worry would be.

Teacher Educator: Interesting to this is great. Thank you, everybody. And so, I mean, my next question was about where those feelings come from, but you kind of explain those and but do I know that everybody's come with different experiences. And one of the reasons I asked Claire if she'd come along as well was about your experiences in school. And so your own actual experience in education. Do any of those impact on how you feel, or make you you think in certain ways do you think or or any of your kind of other personal experiences or personal histories that come into how you actually made the decisionor how you actually feel the way you do now.

Participant 3 I think for me, you know, I grew up in the 70s. I was born in 1969 so I'm very old. But you know I witness through the eighties, the fact that the legislation made it illegal for teachers to talk about homosexuality. Um so, so I suppose my experience was quite sheltered until I got to work and I spent 30 odd years in a workplace working with all different sorts of people. From all different sorts of backgrounds. I've worked with somebody who did a gender transition which must have been incredibly difficult and so I, I suppose it's made me more compassionate about the fact that, actually, what's the most important to me is that people are happy, and it's not up to me to judge how they live their life. It's about, are they happy as a person. And if they're happy as a person um that to me is the most important thing and so, so yeah, I think, I think for me, my work experiences have definitely changed how I think about what's important in life.

Teacher Educator: hmmm it's interesting that you're saying that that and makes you feel very open minded because of the experiences you've had, whereas there could also be the possibility, couldn't there that um people who have grown up with the same schooling experiences as you would find it particularly particularly scary to then go and teach in schools because they they haven't had that educational experience at secondary school or in primary school themselves.

Participant 3: hmmm

Teacher Educator: Does anyone else have any experiences. I mean, I don't know whether anyone has experiences of LGBT teaching in schools. During their own education.

Participant 2: Definitely not. I mean, it was...I mean my mum nearly had a heartattack when I was having sex education lessons let alone umm that was... I think I was because I'm the oldest out of my siblings. So I think, you know, anything that I did first was, kind of, you know, oh my God, she's getting older kind of thing. So that was a shock for her um and for me now when I was at university well where I worked I think I thought LGBT was talked about quite openly then, but I never thought for a minute that it should be discussed at schools, at primary school but actually it is a good thing to do because children are very open minded and they always take me by surprise. And I think actually it's it's making them aware, isn't it, and you know, if we incorporate it into school values, then it's just something that

they can grow up with like that they the BL...The black movement, the children have been really good with that and their understanding has been excellent. So I think, yeah, it sort of changed my mind. It's kind of made me more open minded about it.

Teacher Educator: That's interesting isn't it – *Jen and Participant 2 talk over each other* – she says: It's just change isn't it. *Jen stops talking.*

Participant 2: Yeah. No one likes change but i mean i don't like change and I'm what 36 but i think once i think it becomes not the norm, but once it's in there I think people are, how did we ever do without it you know



Teacher Educator: Yeah. Absolutely. And I think it's fascinating, isn't it, you've just said about the children. The children are open. Minded but then the things that you're talking about at the schools and the parents who are the grownups in the situation. So whether that then becomes, they become less open minded as they get older, maybe or it's just interesting.

Two participants talked over each other – Participant 2 continued.

Participant 2: I'm was just gonna I think aswell that my main concern Is people of... because obviously Christmas and things like that. I still worry about people with different religion and and being sensitive to that so my biggest concern with it would be to people that are from a religious background and are they open to it and and really about how the parents feel about it more than anything. I think that's what worries it about me ...worries me.

Teacher Educator: Yeah

Participant 2: Sorry Participant 4 (*for interrupting/speaking over*)

Participant 4: I think it was Participant 5.

Participant 5: And so for me this has been quite a topical issue for a long time because like as someone who's Pan. Like I wasn't aware of these things growing up like it was never taught me in school. It was a normalized to me in school, you know, and it wasn't until I was like 15/16 and I realized, oh wait, this is okay this is normal. I mean, my best friend is trans and there's just so ...it's like... it's really quite personal to me and and it's come up a lot in the school that I work in, because I work in a year, year five class. And they're very aware of these things. And it's so nice to see these children normalize LGBT issues because I'm like I've had several of the gals...the girls more than the boys. I've had several of them be like oh so and so's my girlfriend now, like, you know, I think I'm gay. I really like her. And I'm just like, oh, this makes me happy that the kids are so open about these things and are like it's normal to them. And because it never was when I was a kid. So it just makes me really happy to see. It has also caused issues with the parents, though, because we're in a very EAL centric school. And a lot of our children, our children's families are

Muslim. Like it's 70 to 80% and even though, like the religion itself isn't like the issue at hand here and a lot of parents like disagree with us like normalizing it to the children, which has been really sad. We've had a couple of parents complain because one dad found out that his daughter told not me but another teacher that she was gay and he came into the school and complained to us for, you know, teaching her these things. I was like, well, we're not teaching her these things. It's normal, but it has been an issue with the parents and it does make me really sad because I don't think religion should be a factor in this because it's just, to me it's normal, you know.

Teacher Educator: That's really interesting really interesting and so interesting, that is, it's such a focal point. Obviously in your school it's become something that has become a big discussion. And in that sense, that's one of the questions that I was going to ask you, do you think as a university and as a *The Research Institution* that we should do more to raise awareness of LGBT um on the course, but also i don't know I haven't really thought about it, but with through our communication with school or mentoring or something like that. Do you think there needs to be more done there.

Participant 5 It's tricky, because do you mean just like like general awareness in like schools or in the university system or what kind of?

Teacher Educator: Well just really your thoughts, whether it is more awareness or whether you feel you need more teaching on... Or whether you need more support in schools in terms of delivering that content, especially those of you who are saying that you wouldn't necessarily be comfortable in your school sharing. I mean, I don't know if with yours Sarah, whether you feel comfortable in your schools. If you have to teach LGBT RSC

Participant 5 Personally, I do feel quite comfortable with it because it's such a personal issue to me and I feel like I would be good at delivering these lessons, because I have a very deep understanding um so it's something I've always felt strongly about. And I've never shied away from wanting to teach this issue to the children, it's just my concern being the way the parents and maybe the other teachers might react to it or you know their opinions towards this sort of thing, but it's been really difficult with a lot of the lot of the children have come up to me and they're like, like one girl in particular, she was really scared when she came up to me. She was like, Miss i really i think that i you know might be gay because I have feelings for another girl in my class. And I don't know if that's normal. It feels wrong somehow I feel like I've done something wrong. And so I calmed down and encouraged her that you know it wasn't anything to feel bad about, but it's really, really difficult not to make it personal it was so difficult not to say, No, I totally understand, you know, I, I'm the same um because you know it's really important to not bring your own personal life into the schools, but when you want to empathize with the kids and you want to show them that you understand. That's been a difficulty that I've had But generally, normalising it with the among the children like I'm not really sure if I could do a whole life lessons structured about because to me it doesn't seem like something that should really be structured in it. Maybe a PSHE lesson but just integrating it into like the everyday lesson, such as the books and, you know, just general discussions. I feel like that would be a good place to start. Especially if you're afraid of, like, the reactions of other people. I think slowly

integrating normalizing this through things like literature would be a really great start

Teacher educator Yeah. Brilliant. And actually, that's one of the things that it talks about IN THE RSE documentation is just you don't have a full blown. This is an LGBT lesson. It's ...we're talking about families today or relationships today. And people have different relationships and what families have you got at home or what relationships have you built with people. So yeah, that's great. Thank you. Does anyone else have any other comments on any of that.

Participant 1: We've had in our school um recently like we've got a lot of new books and I think there's one book it's I think it's Uncle Bobby's wedding. And it's kind of just been placed in the library area, and quite a few of the older children, have kind of looked at it and then kind of had a discussion. Kind of brought it back to us as teachers and kind of spoken 'Oh we saw this book' and it's nice that it's very much I think child lead of ..kind of, they're the ones raising the questions and I think, then it's important if they're raising it is clearly something that they're open to and I think it's important to kind of not shut that conversation down but kind of know how to approach it with them, which I think has been important and I think for me. Being from an Asian background. I think I'm quite aware of kind of the cultural barriers that people like Asian people very much so kind of present when they doing a lot of our parents have that cultural block of know it's accepted in our culture. And I think one of the reasons I want to learn more about it is because I think being from that culture. I feel like if I can explain it to them. Then surely it's that it's not then limited to, oh, it's my culture because, well, I'm from that culture. And I think it's okay. And opening that discussion, I think is important for the parents and then it means that, then the children are also comfortable in asking those questions, if that makes sense.

Teacher educator: Ya know it does. That's brilliant. Thank you. Any other responses. Okay, I'll just double check I've asked you everything. Yeah, everything on my list um ...in terms of the workshop, then. So some of you have said that that helped you a little bit but and do you feel your feelings towards the terminology and everything that you were taught in the workshop - do you feel more confident in that I can't remember who said it at the top it says, Oh, I feel a bit more confident, but not ...there's still, I think it was Participant 4 actually that there's still a long way to go. Is that how the rest of you feel, or do you feel quite comfortable in the terminology?

Participant 4: I think some of them I feel super comfortable with. But I'd want to make sure if I was going to have a discussion about it. I'd just want to double check because you don't want me making errors or anything. But no after the workshop I definitely felt, and there were some things that were completely new introduced and I was like, wow, I'm glad I have taken that in because then I can make sure that that's added to my knowledge bank should it need to come up.

Participant 3: I think the analogy and the use of it. I guess it's it depends what age group you're working with, doesn't it?

Teacher educator: yeah

Participant 3: You know i i can't imagine for a moment that I would want to sit down and discuss the terminology with the year one students, that I'm working with.

Teacher educator: No

Participant 3: What purpose would that serve. So, but maybe for older children in year five and six. Actually, it might be more important to have more definition of particular types um so yeah yeah not something I've thought about before, but you just raising it just made me think.

Teacher educator: That's good. I mean, in that sense, it's to develop your knowledge and understanding but like you say, then see what you do with the children and I mean reading stories um that's great. And Sarah said then that embed, all of that kind of language into the kind of every day, doesn't it, which is great and interesting. I don't know whether any of you have worked with a child to has two mommies and daddies and. Has anybody worked with children with same sex parents.

Participant 2: I've got friends that have same sex parents. So the things that they've they've gone through and also other couples that I know of that are same-sex parents, but not too much in the school that I know of. But yeah, outside of work. Yeah.

Teacher educator: And I think that's interesting because lots of you talking about that normalizing that happens quite a bit in those ... Like in classrooms where a child's got to moms or two dads. It has that normalizing effect straightaway, because the children, and even the parents just get on with it, but it's it's a big thing, isn't it. If it's not, if you don't have that in the class or in the school. um lovely, I mean, these are the questions I needed to ask you about. But one of the things from one of the other focus groups, I was just interested in unpicking with you is The, the Derby focus group we're talking about parents and communities, which is exactly what you've talked about. But one of the things they raised with social media as well. Being a concern for them or a worry for Them and if Parent, parent's shared on social media. Is that anything that you in particular have ever worried about, or is it not really something you've ever really thought about before.

Participant 2: In terms of their opinion.. if it's taught at the school or...

Teacher educator: **Jennifer Rowan-Lancaster**

Yeah. So I think as a kind of add on to having worries that parents might have an issue. And then that becoming more formal.. more ah what's the word that then being publicized on social media or Mrs Whoever said this... and it is that anything you've ever thought of before, or is it only something that you've thought of now because I've raised it from the other focus group.

Participant 4: I know for a fact, there's quite an aggressively critical group of parents at the school I'm in, that will have a problem with anything. So I'm aware of that being there, but I actually don't think that would bother me because I be happy

to defend my choices. And as long as I had the schools backing, obviously, which is in like

For me, I'll be more important to have that behind me. I don't massively care what the parents would have to say in the nicest way possible.

Teacher educator: Yeah, no that's interesting. Thank you. Any other opinions. Any other thoughts.

Participant 2: Eh I would actually because I just think, especially with the parents if they have any concerns actually with us. They're more likely to ring up and speak to us. But in terms of their opinion, yes it yes it does matter because they are still the parents if they are their parents at the end of the day. And if they're concerned. For whatever reason, I would like them to be reassured. Beforehand, or if they did have any concerns. I think if we were to deliver it first. I think we'd either put a newsletter out or something to make the parents aware so that they had a choice that their children wanted to participate or not. And maybe go go go that way. But yeah, it would it would upset me because, like it or not, I take I would take it personal. And also you're representing that school and also future children as well. So it and it is a bit and the school is a part of the community. So, so it does matter to me what they think. But I think that we would have the teacher's backing. And because I don't think we will be delivering those lessons if I didn't The head teacher is always very supportive of what we do.

Teacher educator: That's good, that's interesting as well that kind of head teacher dynamic.

Participant 2: Yeah, yeah, she's very supportive. But she's also she's the one that goes out first thing in the morning with a jacket on, and sees the parents and chats to them and you know she's very face to face, though, I think it is very important to her that we take on board what the parents think.

Teacher educator: Brilliant.

Participant 3: I think it was things like social media, you might not know that these things are circulating.

Participant 2: Ah we, we've got ours integrated into our erm website so if parents put anything it comes onto there. Is that what you mean or you mean if I they put it on their Facebook and we didn't know (*some talking over each other between Participants 2 and 3*)



Participant 3: Yeah so if they put it on their Facebook or Twitter or whatever you might you probably won't know because you won't be in that circle.

Participant 5: Yeah, we've got a lot who are quite vocally critical about certain things on Twitter. So I know that that's somewhere parents like to complain, which

does make me worried that like maybe that would be an issue and that they would turn to Twitter again to start criticizing this if we did something like this.

Participant 2: I think it's about how you respond, though. It's like if a customer makes a complaint my friend works in customer service and it's about how you respond And if you respond to it and other parents see it, then it's how it's dealt with I think that's can be a good, it can be a positive thing and also a negative thing but it's how you respond and sort of not convince them but get them on board. If you can that is.

Teacher educator: Well, that's really interesting too. Okay, does anybody have anything else to share about anything I've said, I'm just trying to make sure that I've picked everything up with you. And we've talked about your feelings about it .. we've talked about ... ah the final question was to ask you about did learning anything about the Equality Act. And the the, the, kind of the what it is, what it does, did learning about that change your opinion or make you feel less concerned or did it not really do anything and learning about the Equality Act, knowing that that's that's there and in place.

Participant 5: It definitely helped me feel less concerned because it's like okay so no matter what we have justification to be able to teach these things without you know, so if someone does complain, we've got something in our corner to be able to be like, well, actually, you know, this is perfectly okay the Equality Act states this you know it's it's always good to have you know something you can fall back on you. Just as like a second, like reason other than your own personal opinion, the opinions of those around us. If it's something written into law. It's, you know, can't be done about it, you know.

Teacher educator: Yeah, and I can see a couple of you are nodding along as well. So it felt like it was a quite a helpful tool to know that that's there and it could back you up.

Participant 2: Yeah, definitely

Teacher educator: Brilliant. Well, I haven't got any more questions for you. Have you got any for me before I stop the recording.

Participant 4: No I don't think so.

Silence

Teacher educator: Well, let me just stop the recording and make sure it does actually send to me.

Individual Participant Focus Group

Teacher Educator So the first question I would normally ask in the focus group is just tell me how you feel about teaching LGBTUA+ relationships and sex education in school.

Participant X Yeah, so I think probably for me because of my personal experience. I'm a little bit more aware of the different types of backgrounds that children might have, so maybe I'm a little bit more aware of the difficulty about talking about it because I know when I was at school. It was a really difficult topic to listen to and sometimes hear other children's views as well because sometimes it might not be something that they know much about. And it can be a little bit um So yeah, I think I would be worried about having to have those sort of conversations and teach Purely because I would be worried about upsetting or making a child feel uncomfortable.

Teacher Educator Yeah. And do you think that is because of your ...because of your experiences that you've had in terms that was there anything to do with the teaching the teachers who were actually teaching you.

Participant X I mean I don't ever remember having lessons as such on sort of the topic in general. But I remember lots of little things like People were saying the terms mom and dad and whose parents are coming in to do this and very sort of like, I would say. Not so much contemporary terms and teachers would often not realize what they were saying and what impact that could have on maybe me as a student, thinking, well, that's not the same for me especially when I was younger, because I would think, well, I don't have a Mum and Dad. So what Who is she referring to, for me, because it was probably different. Whereas when I got older, I was able to sort of like okay well that's what she's referring to. For me, it means that But yeah, I suppose that just genuinely I think that teachers would often not consider or I had the opposite where I've had some teachers that were aware and and they used to really go out there way to be like, oh, but Emily, not for you. And just go to the complete opposite end of the spectrum. So it was sometimes I'd rather than have forgotten. Than those who had. We're constantly trying to remember it. And then, actually, that felt worse sometimes than those that would actually have not even considered it and then I didn't feel any different to anyone else in the class.

Teacher Educator And was that primary school secondary school?

Participant X Yeah. So my dad said he was gay. When I was in year four and then when I was in Year six, he, he started the process of through transgender. So when. Yeah, so I think it was fully sorted fully transitioned y the time I'd gone into year 7 And it was quite a quick but it started. Before that, I just wasn't aware and my mom sort of kept a lot from me, just to try and protect me but I think it got to the point where it was if Emily's going to see her dad. Then we're going to have to sort something because it can't just she can't just carry on and she will just be very confused otherwise so.... but I suppose at that age. I mean, I remember at primary school obviously my mum's speaking to the head and telling all the teachers, and I think it was easier in primary school because I only had one teacher was. I remember

when I got to secondary because you saw maybe 10 teachers a day or you had a different experience from hour to hour and I think I had more problems at secondary school with friends because I suppose at primary school or People didn't actually pick up on things and maybe I didn't pick up anything because of my age, but at a secondary school It was really difficult because people started to clock on and realized and obviously when you live in a small community. People know of know of other people. And then that's where it became probably more of an issue when other people started to find out, and I had to deal with that as well as trying to just learn

Teacher Educator I mean, that's one of the things I'm trying to do in the research is make sure that I don't make anything sound like it's one size fits all. So, that I'm not saying this is.... everybody's stories and experiences are completely different time aren't they, and it was one of the things about sharing. All about the vocabulary that some people like to use one term, some people or another. And it's kind of down to that personal opinion. So I don't want to make you feel that I'm asking you to share what every child if they were in a very similar experience to you

Participant X Yeah.

Teacher Educator would feel, but how do you feel in terms of what what you've experienced and how do you think teachers should go about talking to or engaging with a child in their class if they were in a similar experience to yours.

Participant X Yeah, I always think because I think it's difficult because you're naturally going to be nervous, but I think it's getting across that getting past that awkward stage because I had so many teachers, where they would try it was as if like they wanted to talk about it with me and ...and you know, I remember situations in which you know which mom's coming to parents evening and actually the whole way through this throughout my life and still now at 25 I still call my dad, dad, even though he isn't you know he's actually a female. Now, I still call him my dad because I went through the stage of just not being able to understand that it to me. I was brought up with a male figure, and he was my dad. And actually, I couldn't quite that that was the that was a person that I thought he was and actually that doesn't mean that I didn't accept the fact that he was changing but actually to me he was still a father figure and still now acts like a father, not a mother so I find it really difficult when teachers would then just assume that that because he looked like a female. That meant that he was a female and and I'd say, No, still my dad and they used to find that really strange.

Participant X And I remember my mom having to like constantly explain, especially at secondary because of so many different teachers. We'd have the same discussions over and over again because it was as if teachers either weren't listening or they were ..It's also always as if they were trying to like they just they wanted to be a part of it as if it was, it was quite different to have me in their class that had this different life to maybe some of the other children. So it was as if that they wanted to sort of build on it. And to me, actually. Um it was it was normal. At that point, so I didn't, I didn't want to, you know, you could just speak to me. Normally, you don't need to make me just avoid making me out to be different, but without doing it. It was never done

intentionally but just I suppose over caring sometimes can just feel really false when you're the person that sort of like the where it's directed

Teacher Educator Absolutely. And one of the things that I always try and share in in the social justice sessions and in the PSHE sessions. It's about trying to make sure that you're you're led by the child and the vocabulary the child uses would you say that the type of things you think as well.

Participant X Yes. So when so before starting this course. I actually worked at a secondary school in one of like the special needs inclusion units and there was a little girl and she I worked with her a lot because of dyslexia and she ...she one day came down really upset and she told me that her mom was a lesbian and the children in the class were picking on her and I spoke to her a lot. I was quite honest with her and said, you know, this is something that I've been through as well like you know, how do you feel about it and she said exactly the same. This was only three years ago. She said that she said to her mom that she wished that her parents had never told the school because the minute the school knew, she felt like the teachers were then sort of act in a particular way, and making it even worse, she'd rather have just noone, knew. And she said, very much. She thought like Oh, I bet the teachers in the staff room, they all talk about it and ...and I think it actually for her made it worse because she then knew that there was the chance of the children and the teachers, knowing I think she had more people to consider then. And then she said to me, I think she was in a science lesson at the time, and something had been I think they were doing like human parts of the body, and she said that she felt awkward sitting there because she knew the teacher knew. And actually, the teacher hadn't known she wouldn't have she could see, by the way, the teacher was teaching it feeling awkward, but it was because she was sat there listening. And you just, it's funny how she had had a very similar experience yet this was only three years ago and and you know, I would have thought things have changed slightly, but obviously not.

Teacher Educator That's so difficult, isn't it. And so, and Yeah, you just you would really hope that things had changed and moved on. And one of the things that I've read quite a lot of in the literature is all about. LGBT children or for children who come from families with LGBT um parents that they just they feel like they're being silenced and that is exactly what you've just said about

Participant X Yeah.

Teacher Educator It's easier to for it to be silenced at school ...for no one to talk about it or for it not to be brought up. And that's really worrying if the environment then isn't a safe place. And it doesn't make you feel welcome.

Participant X Yeah.

Teacher Educator That's really difficult and really sad that it's still like you say three years in the three years ago still the case.

Participant X Yeah. I remember a couple of times at secondary school because it so a girl that went to the same school she, her mom had worked with my dad or something and they knew of each other and any way, the daughter found out. And in

the middle of an IT class this girl wasn't very nice she decided to tell everybody that oh Emily's er you know this has happened to me. Did you know this and I remember the way the teacher dealt with it and instead of addressing it and being like, well, that's okay. Why are you laughing at that she screamed and shouted at the girl and sent out and then for the rest of the lesson. The children were just laughing and mimicking and all that, but actually I always said from that day on, she actually should have gone. But why is it funny. What... what.. this is normal. This is part of life, but I think her instant reaction was just to manage that behavior. And then just really quickly move on from there. And actually, that to me, made me feel even more like it was a problem and the whole way through. I'd always try to be you know, this was never something that I was to blame for this just happened. And it was just the fact that it happened in my life. And actually, you sort of feel like you're...you're sort of to blame, because it's as if you're a victim in it or as well because you're the impact that school has an impact of other people responses sort of met you feel as if you've made that decision.

Teacher Educator yeah, absolutely. It's just, it's so it's really worrying, isn't it and yeah

Participant X It is

Teacher Educator One of the things I've noticed quite a lot it in everything I've been reading is how limited schools are in providing training for staff. Yeah. CPD to staff in dealing with anything to do with sexuality or anything to do with LGBT ...anything. I mean, I do hope that, because we've now got the new relationships and sex education policy and schools have to include this in their teaching and learning from September I hope that will start to make people Get used to teaching it a bit more and talking about it a bit more but like you say, being in 2020 and still having the same conversations is worrying.

Participant X Yeah, And then I had the opposite as well. I remember I had one teacher who is my is my history teacher, and he was gay. And so he it was as if he felt like he had a connection with me and he really he would never talk about it, but would just you know, Emily. Great idea, like you know you're doing really well. And it was just really strange because we had never spoken about it and you know I only knew that he knew because my mom had spoke to the school, but he was he was just kind of the complete opposite he there was this awkwardness was just not there. But I suppose it was a different type of effort and it was a nice effort, rather than I don't know how to approach you. um

Teacher Educator Almost positive reinforcing

Participant X Yeah, just as if he understood a little bit. And, um, but yeah, so yeah school was very strange. And it wasn't until I got older. That really I think that you reflect back and you think, Oh, my school could have been everything could have been very different, like me, you know, being able to learn because I think there was a when I sort of got to sort of your 9/10 things got like really bad with friends and like people were really, you know, just shouting stuff across the classroom and in the playground. A lot of like bullyin incidents and I just sort of just gave up on my... I struggled at school anyway. And I just sort of just gave up. I just got put in bottom

set for everything and just sort of like floated by and I think that actually if things have been different. And I think if the school would have done more to manage what was happening in You know, when I was out in the playground and things that were happening in class, then I would have had a completely different school experience. I think it also down to the school itself, as well as just the teachers in lessons, I think schools need to to manage situations like that better.

Teacher Educator

Yeah, absolutely. And the fact that it can have that negative impact not just on you on it had an impact. Then on your friendship on your yeah when you surely on your schooling and your, your opportunities in school and you could so easily. You have not gone on to University and not gone to train to be a teacher not gone to do all these things, had you just given up. Gosh, that's so difficult. And it's things like that. I think that people just don't realize, do they and that teachers don't realize that they're not doing their own parts and they're not also trying to develop that culture within this is so difficult. I mean, I think I'm just trying to look at my questions here. I mean, I think you've talked through quite a lot of them about where the feelings and emotions have come from and Do you think that we should. So we talked about school do you think we should do more as a teaching institution. Do you think we should do more on the topic in the PGCE.

Participant X Yeah, I think so. And I think that, I think, again, I just think it's making teachers feel anyone really in a school environment feel comfortable to to be able to sort of explore it. And there was. I remember a time when I was at primary school and something was said and I remember at Primary School I was a lot more vocal about it because I think I didn't know any like it had just become normal for me. So I remember saying I remember saying something. And remember, children, a child back asked me a question and the teacher stopped it really quickly. Now, actually, at that age, you know, I would have Well probably wouldn't have even felt uncomfortable answering. Yeah, I just would have just, you know, But it's knowing that barrier, isn't it, and I suppose it's knowing that child that's in this situation, because you know I could have you know felt really uncomfortable with responding to that. But then I also, it could have helped me personally feel more, you know, a part of the class. So I think it's it's really knowing having more knowledge and also knowing what the child wants because I don't think anyone ever asked me. How I don't think any teacher ever asked me how they would like it to be approached, they just sort of did what they thought was best. And then actually everyone's doing different things. And actually that's not necessarily helpful. So I think just having that that school support actually in general and them sitting down, you know, with parents and the child and saying, you know, how do you want this to be in your class because this is part of you and you're part of the class. So how do we how do we link this all together. And I think I think just giving the child like a more say in it, rather than them sort of feeling like something's happened. And I think it comes back to what I said about sort of feeling like you're a bit of like you've done something wrong or actually, I think, I think there needs to be more obviously if parents are okay with it because you know every situation is different for me and my mom a very open you know, as a two and I would have quite easy sat with my teachers and

the head teacher and, you know, spoke through it and said, what, you know, what makes you feel comfortable and what doesn't but I think I was never given that option.

Teacher Educator

It's such a shame you were not given that option. I mean that's good practice isn't it just to sit with the child and find out from them. If you had a child with special educational needs maybe who needed certain adjustments in the classroom. Yeah.

Participant X Yeah.

Teacher Educator You just find out don't you.

Participant X Yeah,

Teacher Educator It seems so strange that it doesn't work in different areas. And, you know, in the workshop when where one of the trainees. I can't remember who it was said that she was talking to a parent or phoned a parent Yes, or phoned a parent who was transitioning and asked them what they wanted to be referred to. Do you think that's the kind of right route to go down.

Participant X Yeah, I think that I think it is really important that the parents as well as the children feel comfortable. Um, but I'm not necessarily sure as a teacher, I would feel comfortable having that conversation with a parent after knowing how personal. It was to my dad. I'm not sure if a teacher just ringing and having that conversation. Is the right thing to do. I think it needs to very much be if the parents willing to a sort of a sit down meeting with everyone you know I was lucky that I never it never massively affected our relationships so you know could have sat in a room with him and we could have all had a conversation and whereas I think it's, it's very different. I suppose when you start talking to people separately and actually you don't know the dynamics of relationship. So, you know, the child might say something very different to the mom or the dad or whoever is, you know, part of the family. And then I think that you then might have even more problems. So yeah, I don't know, as a teacher. Now, whether I would. And I suppose I know how my dad felt when someone rang and asked that question. So I think that I think until you've got enough information to know what the situation is. And actually, you know what stage are they at, like, you know, Are they comfortable to talk about it because, yeah, I think it I think it's, um, yeah. I think it's very sensitive.

Teacher Educator And also so unique to you as a family. Yet, which is so difficult, because then you try and apply. Kind of things that you would do in school to have those patterns of 'Oh we can just ring about this, or oh we, would just have this meeting. But some families might find that incredibly intrusive and others feel that's great because we're open and we want to have those conversations. So that's difficult, isn't it, to have a kind of one approach meets everybody because it doesn't really

Participant X yeah and I do remember actually. And I think my dad only ever came to one parents evening. It was sort of year 10 or 11 it was much further on. And I

remember sitting in front of a teacher and them saying something and I turned around and said, Dad. See, this is what you know I spoke about, you know, this project, like blah-de-blah and the look that they gave me and they were just looking at me thinking. Wait, he doesn't. He's dressed as a female like this doesn't to them it didn't make any sense. And actually, that's what I've done the whole way through like that was that was normal to me. But the way that they looked at both of us was just, they were just in shock that that was that was how I was referring to him um and I just remember feeling really awful after and as if I ...I shouldn't have said that. But that was just the way that we as a family. That's how we chosen to deal with it. And actually he was my dad and he still is my dad you know the decision he made was for himself. It wasn't I didn't as a child have to be impacted by that. So we, you know, that's what we spoke about. But yeah, I think that you think of transgender and you think Oh, you know, a man changes from woman, woman changes for a man or whatever your perception. It's. But actually, that doesn't necessarily mean that it it changes like that itself. In terms of the way you talk to someone, or the way that you approach them and things so. Yeah, I think that I think is definitely what you said every situation is different.

Teacher Educator Yeah, that's very interesting as well because when I talk to people on the task force. And there are some people on the task force who are transgender and they because they're very young because I think I'm sure I said in the in the session that we had that they are from that... There is kind of split with staff, then you have university students participant Okay, And lots of them are university students in their undergraduate degrees and who are who are young, who are sort of 18 19 20 so they have very strong opinions about certain things, but then they don't necessarily have children and families. And that's a completely different dynamic.

Participant X Yeah, my dad was like in his 40s when this happened. And so, you know, we'd had over more of our live with him being my father than with, you know, we probably have now. So actually, yeah, I think it completely different. And, you know, it wasn't necessarily what he wanted to start with. But actually, he ...he very quickly realized that that was the only way I was going to be able to sort of manage it myself. And I think when it started, it was because I was I'd always said, Dad. So actually, as a as a child I was like, I'm just going to carry on and then when I got to sort of like um 13,14 and I said, you know, had the conversation as you don't want to call your mom because you're my dad. And actually, it doesn't sound natural for me to stop saying mom because to me. You're not my mom. And actually he was very, very accepting of that. Whereas you know i've i've read things in the past where It. Yeah, it's, it's very different. And actually, you know, I've changed my identity and I've changed it completely. Whereas I think, yeah, we sort of said that that wasn't that wasn't going to be the case and that I wasn't able to sort of take that step. Because it just sort of felt like getting to know a completely new person and you know new and completely new identity. And actually, to me, that wasn't. I just had that I didn't feel comfortable with that.

Teacher Educator Yeah. Absolutely. It's a.. Thank you so much. It's so interesting. And it's interesting to hear that because all we're ever trying to do is develop really good practice for all children and just to make we can share really good messages and I've not worked with a child who's transgender, or family um with a parent. And so it's really important I think to try and get as much information as we possibly can.

Participant X Yeah,

Teacher Educator Because when people ask questions that you want to give to give people that trainees as many answers as we possibly can as much support as we possibly can. So thank you so much.

Participant X No you're more than welcome. I'm glad that I can be of help.

Teacher Educator It really, it really has. And it will... everything that you've shared will also develop my practice when I'm sharing anything in our sessions. Yeah.

Participant X And I think it's developed my own as well. When I talk about it and I think about, you know, I think other situations that crop up in class when you know you have difficult conversations with children, maybe like safeguarding issues and stuff actually Having just stepping back for a second and thinking about the way that you know it's everything. It's the words that come out your mouth, your tone of voice, your body language because I think people forget how much children pick up on those things. And you know I saw ... had so many words with teachers where I like they're really uncomfortable right now and they probably never had a clue that I picked up on it, but You know, I could sense it. I knew that, you know, their voice, a change that, you know, they were, they had a dry mouth or, you know, I, I just, I just know

Teacher Educator And that's, that's such a shame, isn't it, thinking that children are sitting there, knowing that that that just even their presence and that the discussions are just causing discomfort when they shouldn't because as you said issue that's your life.

Participant X Yeah,

Teacher Educator That's your normal. So that is you.

Participant X Yeah,

Teacher Educator Not..not having to think about what what's going on with everybody else.

Participant X And I suppose the only other thing I'd say is probably more secondary than primary but maybe because I can't really remember the science primary curriculum, but Science was always a really difficult subject because obviously, especially when you do about the human body and stuff. And it's very much like this is the way things are. And in this what you need to write in your book and it always felt like maybe that needed to be considered into the curriculum for science as well as you know more of like a PSHE sort of style because I think that Yeah, that's probably the only other subjects where I used to you feel a lot of things will crop up and it was, and I'd sort of just feel like it had an there was just a sort of, sort of like a way of teaching science and things like that hadn't been considered to actually oh you know bodies are different or even things like you know, like DNA and all that sort of stuff. Um I always remember science being really when you were learning about that stuff often difficult to even... things like animals. And, you

know, the oh, the female and the male, you know, producer, it was all very old school, I would say, but difficult because if you know that that is the case, and that's what happens. But I think maybe teachers could explore it more with science because I think it does crop up a lot more

Teacher Educator Especially, I mean, even if you watch David Attenborough. There are plenty of animals that change gender. Change gender to have babies and then return so there are plenty. There are there are plenty of things you could teach that that would make subjects like that more inclusive and also um a fairer, a representation of what actually is going on yeah yeah absolutely. Yeah, that's a really interesting point I'll have to talk to Colleague 1 about this.

Participant X See what she says.

Teacher Educator Well, thank you so much. I mean, is there anything else you wanted to add ... I've asked all my bits and pieces that I needed to

Participant X No, I think that's it. I'm just glad that it can be of help because you know it's. It was a huge part of my life. And actually, I've learned a lot from the experience and actually now teaching. I feel like it. It's very much shaped the way that I think about children and just, you know, any sort of difficulties that are having. So yeah, I'm just glad that it can be useful.

Teacher Educator Thank you so much, is absolutely fascinating. I'll just stop the recording and sorry, just make sure I actually send it to myself.

Pilot Study Focus Group

Teacher Educator: Brilliant. Okay, so it's all based on the previous workshop that I did with you and that's my research, which is looking at LGBT The fear that people that teachers have so it's not to say that you've got to feel that you've got any fear to be part of the group in any way, but It's just about trying to find out what your feelings are on teaching that subject in schools because some people just find it quite nerve wracking. And some people are really excited about teaching so So my first question is, tell me how you feel about teaching LGBT plus RSC in school. So that's the relationships and sex education so you don't have to teach the sex education in Primary but you would be teaching relationships.

Participant P1: I um I feel um I feel like kind of like it's really important to teach, but I wouldn't want to get it wrong. Like I wouldn't want to get any aspect of it wrong or offend anybody if I got it wrong or yeah, and I think it's more like how the parents react and how to deal with, like, the parents reacting if they didn't agree that would be my only things that I'd feeling confident about, I think,

Participant P2: I think mine is that I don't think I know enough about it. Do you know because it changes all the time. Yeah, so I feel like you learn one thing and then by the time I say you learn it on Friday. By the time you guys teach it. The

following Wednesday. It could have all changed. So I don't know. I'm just, I feel like I don't know enough about it myself as a teacher.

Teacher Educator I can understand that. Definitely. Is that the sort of thing you think Participant P3 as well.

Participant P3 I feel happy. I think it's really important to teach it. And I think children from a young age should learn to be accepted and this should be just normal all the different things like should be normalised but then like Participant P1 said about parents a lot of parents talk about quite strong opinions, especially in communities that erm divided religiously have lots of different religions are quite anti LGBT if you know what I mean

Teacher Educator. Yeah, that's interesting as well. And is that similar to to you, Participant P2 and P3, that the the communities that you work in as well because I suppose that does have quite a big impact.

Participant P3. Because yeah right where I am. They're all very, like, very old fashioned like anything that changes anything that's new like even with technology or anything like that. They're like dead against it. So something as big as that it's like really hard because they're all really like old fashioned and stuck in their ways.

Teacher Educator: That's really interesting. Excellent. Thank you. Okay, my next question. And just in terms of the feelings that you have wherever they come from, have they kind of come from any sort of worries that you've shared or they come from kind of the media. They come from time in school where have they generated from

Participant P1 I think, for me, like it's mainly the media that kind of have a story and then you see lots of people kind of, saying their opinion of it and then you just think. Okay, so I've got to put that into practice and how am I going to do that without upsetting people but directly. I've not had. I mean, I've had people kind of say about sex education in school and thinking that they're too young in primary school to kind of be doing that. But I don't agree with that. I think they should. And if they are exposed to things once they go to secondary school so I think that they need to have some kind of basis of it at the end of primary school to understand things and it's for their own safety as well that they know stuff so

Teacher Educator: Yeah, absolutely. And and just on that note, you do have children who are.. it's horrible to think about, but sexually active as primary school aged children. So with them not having that that support from you. Where does it come from.

Participant P1 Yeah, and especially with some families because they really don't like to talk about it with their own children. So if you don't have that kind of at school, then it doesn't get talked about at all. So, I think it is quite tricky, but yeah, I

think it's more than media. I think that seemed to build up a bit of a hype about things and then it gets people's backs off. So when you even do something in school, people have already got opinions that like about how you're teaching things and what you're teaching and their expectations of that.

Teacher Educator: That's really interesting really interesting because actually I haven't been referred to the media really at all in any of the research I've been doing, but would you would you say the same Participant P2 and P3 as well.

Unknown Speaker Yeah

Participant P2 So it is like that, whatever happens, all the stuff that happens, it makes me the media or Instagram or anything like that makes a massive thing about it and then people all jump in with their own opinions and then you kind of like lost of where to be, I don't know, I feel like you read them and then I suppose. As you read more and more, it kind of makes you question your own perspective.

Teacher Educator: Yeah.

Participant P2: Your own thoughts of like what you think. So I just end up getting really confused by.

Teacher Educator: That's really interesting. And what I want to your thoughts, Participant P3

Participant P3: I think like Participant P1 said the media like overdramatise things so you'll go in or you're like, be worried about say teaching and you'll read on the media about parents in uproar about a certain school and then you'll just think is that actually the case or have they really like dramatized the whole situation and is it just one parent that's got an issue with it or is it like you know i mean is the concept really that tricky to teach

Teacher Educator: Yeah, absolutely. Hello Participant P4. That's really interesting. I'll have to have to go do some more reading this is great though. Thank you. So Let me just see. Sorry, I've got down to here and So can I just check in with you about your thoughts about the workshop. How did you feel about the workshop that we did. And what that was like and the kind of lessons that you learned from it. Did you learn anything new.

Participant P3: I was really I felt really supported by the Equality Act and how that can support you and especially when talking to parents and I thought that's really going to help because I think that when you breach in.... You know, when you start kind off approaching some subjects and you know that they are going to be sensitive to certain people, but you have got this like Act that really stands like to go... to... fall back on air for that information is really useful to do.

Teacher Educator: That's really good. Really good news and any other comments on the workshop itself from anybody

Participant P2 I found it really just because we're all like in the same position and we when we was doing it was like yeah well I think this and we all kind of was bit like unsure. And actually we all have the same kind of that we agree that it should be taught, but we don't necessarily know how to go about it because it's all changing. So it made me feel better that it wasn't just me that thought that and that everybody kind of was under the same impression that yeah we should be doing it, but I don't necessarily know how to do it when everything's changing. And I don't know enough about it myself.

Teacher Educator: Yeah, absolutely. And then lumped with all the other things that you were saying about social media and feeling nervous about ever getting it wrong, just in case you offend other people. It kind of all interlinks, doesn't it. Yeah. Brilliant. Don't worry about being a bit late Participant P4, that's absolutely fine.

Unknown Speaker No, I'm just

Teacher Educator: I'm just very grateful. You're here. And so do just Chip. Chip in whenever you would like to so that it's lovely to hear. Actually, that's really nice Participant P1 because of my little sub questions was to ask you about the Equality Act. So the fact that you've said it was really helpful to learn about that. And what about the LGBT terminology, whether loads of words that you thought, I don't know, I've never even heard of these words before I don't understand what they mean. um how was that?

Unknown Speaker I found that really useful.

Teacher Educator: lots of nodding.

Participant P4: It was so confusing really confusing some of it and yeah like I said it was it was a bit like who like oooh which one do we use, oooh like, you know, like it's just all the misconceptions and Go. Like, what should I be using that one or you just don't know you don't want to offend anybody.

Participant P1: I also felt really awful for not knowing a lot of them.

Participant P4: Oh my gosh, yeah.

Participant P1: I felt really bad that I didn't know that because it felt like not kind of like, I don't know, not been ...took it on board more now. Yeah, I mean, I didn't know because you should everyone should know them really well because it is part of our community ball and

Unknown Speaker Yeah.

Participant P2: Yeah. I did, I felt really bad for like when I looked at them and I thought I've not got a clue.

Unknown voice. A lot of them.

Participant P3: I felt like I knew quite a lot of them but then like I'd learned them off social media or the general media. So I was like, are they correct or they like the terms that they want to use. I know certain people in the community like certain terms and certain terms they don't like And it's really like tricky to know which one's the correct one.

Teacher Educator: Absolutely. And I'm on the University of Warwick's LGBT task which is a group of people who are just trying to ensure LGBT equality throughout the university. And there's some it's staff, but there's also students. So the students on the task force quite a few students are trans and the amount I have learned just by being on that task force listening to those students because I don't know anybody who's trans so I think it's really, it's really hard for all of us, isn't it, that you don't have those If you don't know somebody who's in the community or a particular aspect of it. It's really hard to know everything and to know what the right thing to say is, or if that's going to offend somebody and which is kind of why I wanted to share that terminology with you just to kind of make you feel a little bit better. Hopefully, yeah. Lovely.. um what's my next question. So do you think that you will make any changes to your practice in any way based, so I know It's really hard to think about because you kind of you, it's not as though you've been teaching for huge amounts of time before you've had the session, but did it make you think, oh, I might include this in my practice or change it in some way.

Unknown Speaker I was making a book list and I was looking at inclusive texts in terms of ethnicity and minority groups like disabilities and stuff. And I made sure to include in an LGBT inclusive like books and

Teacher Educator: You know, when even in like your language when you say, and who's picking you up today or which adult is it and stuff. You're not by always saying moms and dads or

Participant P3 you know, I mean, you kind of

Teacher Educator: Having like less closed language around like the subject, just in case you didn't. I don't know all the parents very well.

Participant P3: So I might not knowingly realize theirs a child with like two dads in my class and I could not represent them very well and they are so young they could get confused and feel maybe that different, and they're not different, you know what I mean,

Teacher Educator: Yeah, absolutely. And you said, oh, is mommy picking you up to today, rather than saying, who's picking you up today because if you don't have a mommy. You've got two daddies then yeah, absolutely. That's great. Anybody else

Participant P2: Yeah, that's kind of what I've been doing as well because obviously with Covid we don't get to see the parents they're dropped off in the playground and their parents go and they wait with another member of staff. And then we go and get them at an allocated time. So I don't see their parents. And so obviously at the start. When obviously before all this was I always like is mommy getting you and now we have like made a conscious awareness to be like who is picking you up? And like

with brothers and stuff when they were saying like oh it's his friends coming to pick them up, and then it was like oh turned out that it was his brother and his brothers boyfriend that was going to pick them up so she was like really openly telling us about this because we hadn't got like closed it off.

Teacher Educator: That's great. That's great. And also for children. They don't even think anything of it. Do they it's just my brother and his boyfriend. They don't think anything of that. So you don't want to make it, then a bigger issue when it's not. Lovely. Participant P1's nodding.

Participant P1 I think that because I'm in nursery at the moment And obviously we're not really seeing parents but I felt that my future practice that similar to what Participant P3 was saying. It's just having like representing all types of families in within books and things that we look at in class and I love Tango makes three anyway. Like, it's what I just love that story. So, and and I learned about that the other year that story and I always think are definitely when I have a nursery I'll have that story within my classroom cos it's so lovely.

Teacher Educator: Oh, that's so lovely.

Participant P1 But yeah, but ya know it's really important and then definitely that going and asking who is picking up rather than Like is it mommy or is it that daddy or because again for children that are looked after as well that it's not always mommy or daddy there. And I think that that can be quite hard. So, yeah, yeah.

Teacher Educator: Absolutely. Yeah. It could be nannies Granddad's, it could be anybody really. That's lovely. Thank you. So my next question is about us so you've talking about yourself yourselves in terms of the practice in schools. But do you think that We at Warwick could do more in terms of raising the awareness of LGBT relationships and sex education and which, if you had the opportunity. Would you like more of it.

Participant P4: Yeah. Yeah. Yes. I mean, I would I would like a little bit at least well at least mention about it. And, you know, and you know, get ideas and how to go about it, you know, rather than just, you know, being like, Oh, I'm in the dark. I don't know what I'm doing. So yeah, I'd like to be prepared for it definitely you know even if it is just a very very bog standard class you know 2.4 children, you know, that sort of thing it, you know, I still want them. I still want to be able to to answer those children and say, you know, if they're piping up oh you're gay. Oh, that's so retarded, and blah, blah, blah. You know, I'd want to challenge that and to be able to support you know that community, you know, so yeah

Teacher Educator: Actually, I think you've made me think I need to add another one, another question in here because it's about that kind of homophobic language and whether you would feel comfortable to challenge that because learning about something in terms of promoting is one thing, but then it's also challenging that language if you feel that if you feel that you, you can do that and happens. Did the, the rest of you feel the same. Do you feel that you could

Participant P1: I definitely think that you there's one thing like promoting it within the classroom but I feel, like, as a teacher, I think you need to re educate parents as well like maybe there's something you

Participant P2 Yeah

Participant P1: Can them because it's them more than the children that have got these preconceived ideas and that don't want certain things being told to their children. So I feel like we need support in order, how to support parents or advise them or whatever before actually teaching us and so they understand the terminology and they understand it a little bit more so that it can help us in the classroom as well so that they're do, you know what I me.

Participant P2 it's almost like we need to teach them before we can teach the children, whatever we say in the classroom. If they're going home and having everything else chucked at them. If we only did it for like an hour or two hours a term or something. then, then it's not going to make a lot of difference if when they're walking in the shop their parents or whoever with if their parents are saying one thing our hour a week isn't going to do much, when they've got the rest of them going.

Participant P1 I think it definitely more of a whole school whole community kind of like effort. And I think as well as teaching the children. It definitely needs to be supporting the parents to be using the correct terminology and also having a better having a better kind of hopefully ideas about it and not being so judgmental or whatever, that's hyped up by the media.

Participant P2 In suppose in a way, we need to open everybody's minds.

Participant P1 I agree.

Unknown Speaker Like yeah

Teacher Educator: Yeah, absolutely. And it's really interesting because talking to a trainee from Derby last year. I don't know if I said this to you, but she said that the the nursery teacher asked the children. This wasn't during the training course this was her previous year. And she'd been in school, getting experience. And they'd asked the children to bring in family photos from weddings and she said ooh I'll bring in my brother's wedding photos and he had married a man and the class teacher said oh no don't bring those in and And they they talked about parents as the reason for that.

Participant P1 That's just closing the book isn't it, oh like we're not going to go down that and I think that's where the problem is isn't it it's just noone is ok to talk about it and there's only one year that you can actually speak about it because they feel that children are ready but children should be ready. From day one, because there's children that are born into families that have same sex parents so they need to be identified. So as people are like accepted and it's for the child as well. It's really important. Yeah.

Teacher Educator: That's lovely. Thank you Participant P1 sorry Participant P3.

Participant 3 People almost look down on looking at same sex or bisexual people like because

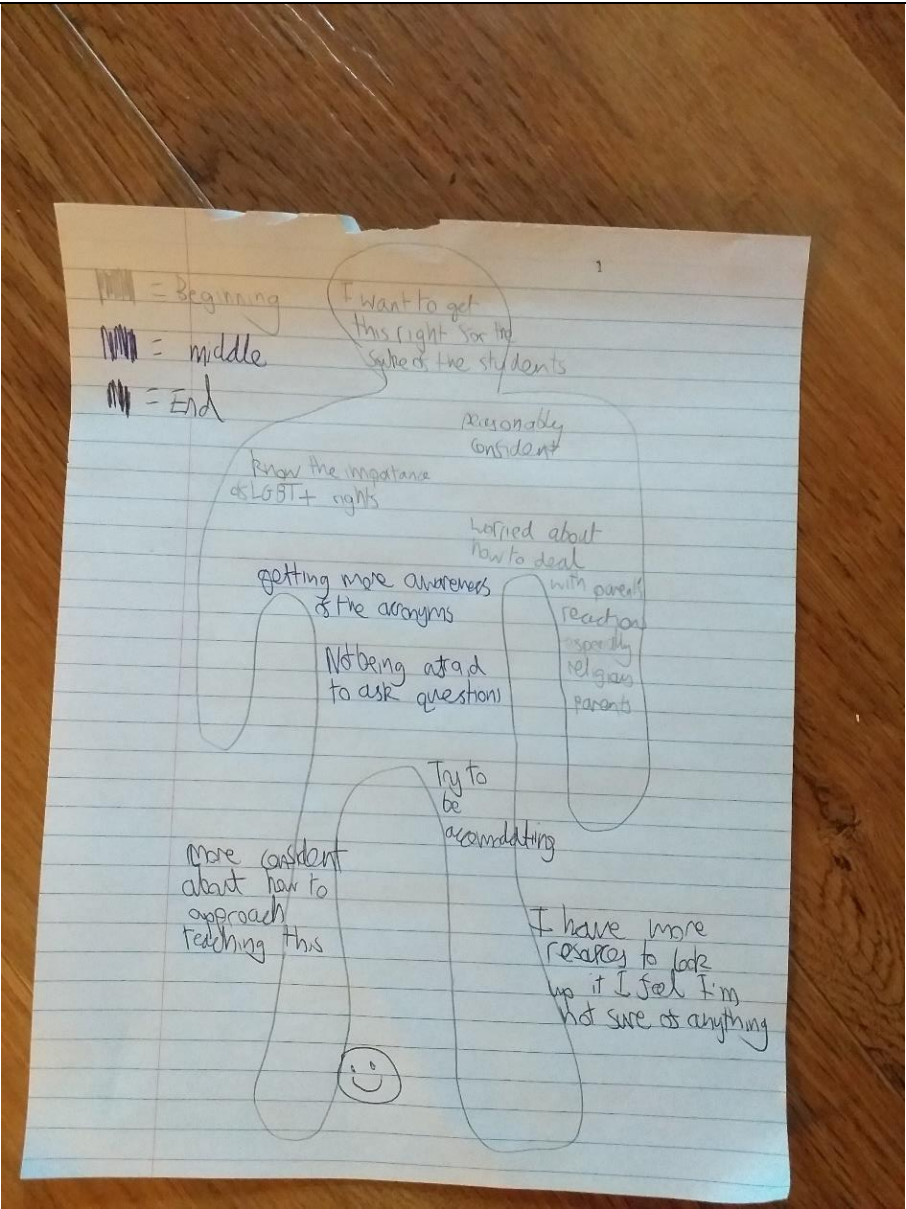
Participant P3 They always have this kind of like, like, it's like wrong and it's dirty shouldn't talk about it, but you don't talk about people getting married and having children in a heterosexual couple in any other way like that's introduced straight right from nursery. So why

Teacher Educator: Yeah,

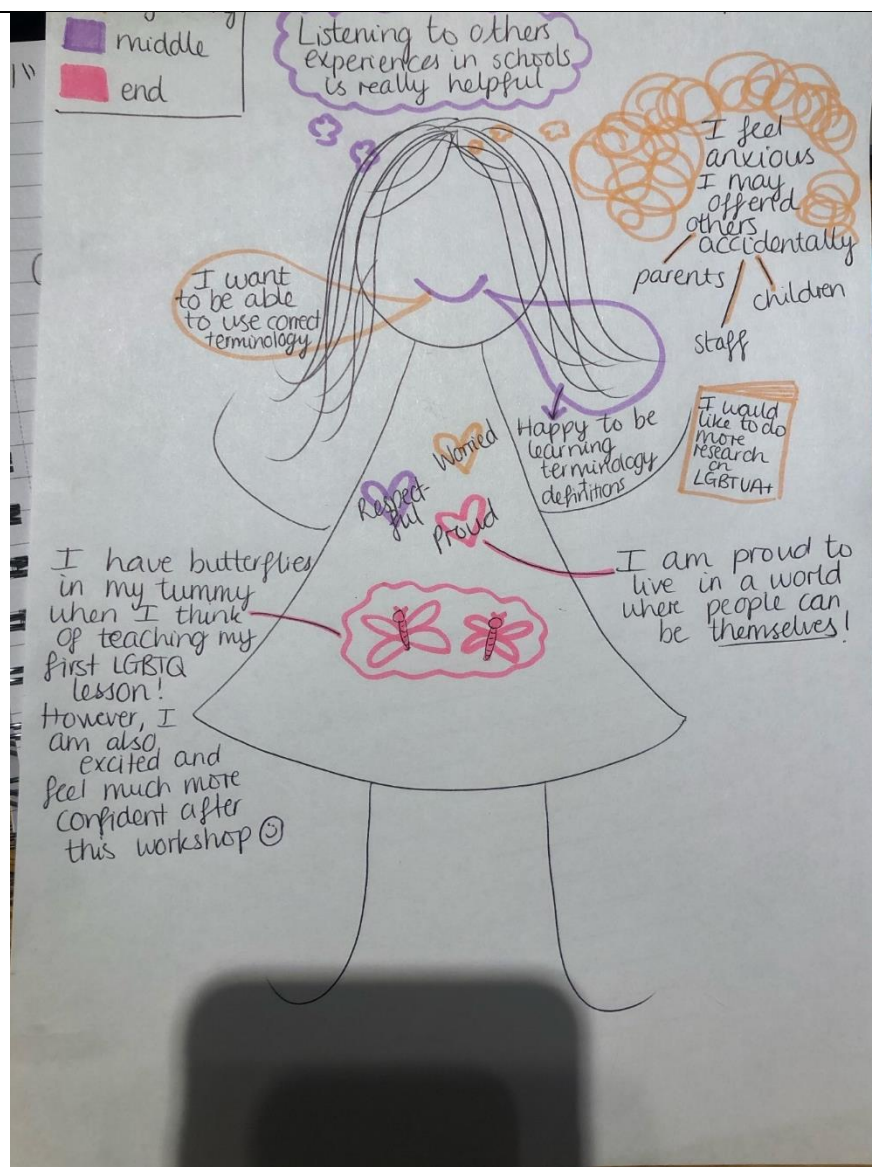
Participant P3 it's not like a wrong you know what I mean, it's the same thing. So why is it like so looked down upon and being that we don't speak about it and It's just like families. It's the same thing. It's a family. So why's it looked at as such, a dirty or not talked about thing if you know I mean,

Teacher Educator: yeah, absolutely. Absolutely. Do you all have any other comments or are you all finished. Lovely all finished. Well, if I just pause.. stop this recording now. I make sure actually get it to send to me before.

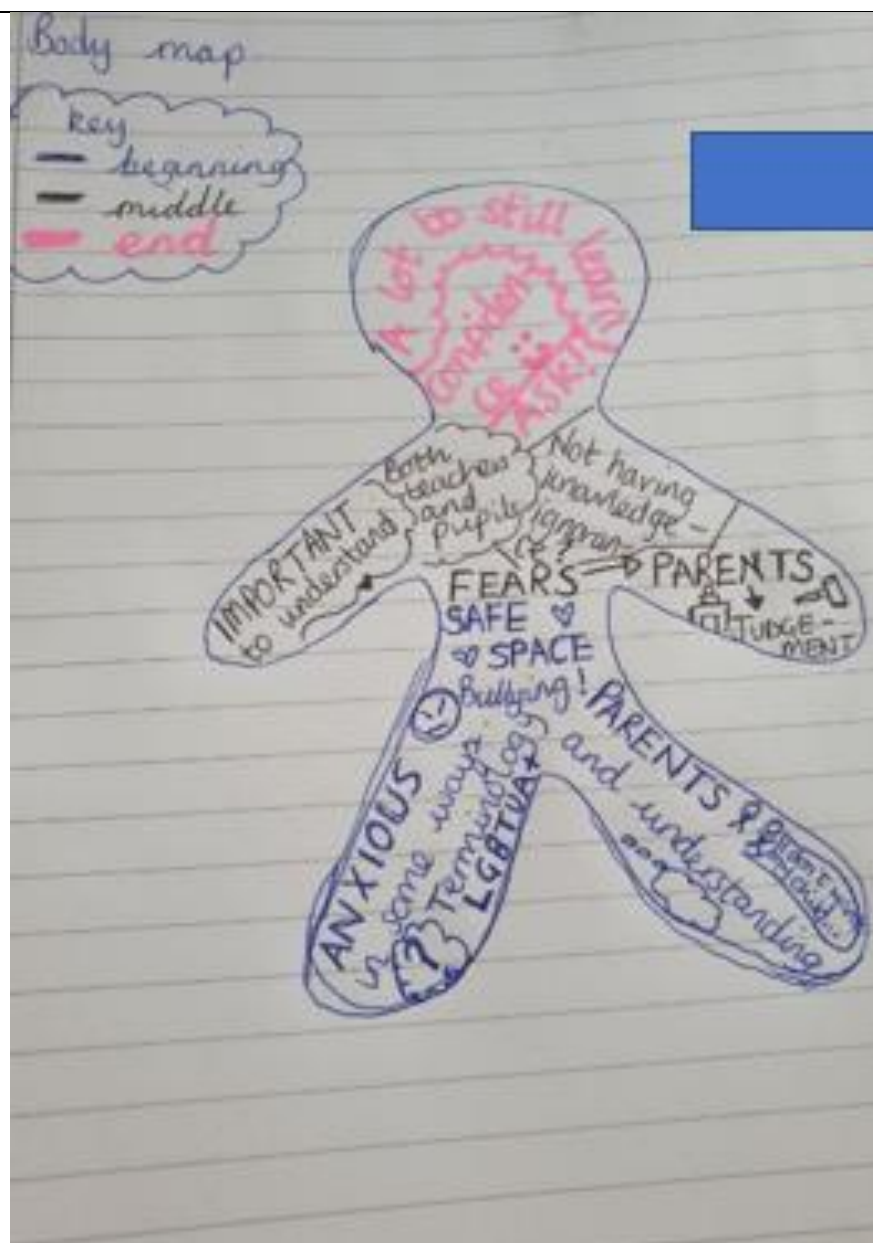
Appendices: 10a-g Body-maps 1-6 and My Body-map

| | |
|------------------|---|
| Appendix number: | Map image: |
| Body Map 1 |  <p>Hand-drawn body map on lined paper, showing a person's journey in teaching LGBT+ rights. The map is divided into three sections: Beginning, Middle, and End.</p> <ul style="list-style-type: none"> Beginning: <ul style="list-style-type: none"> I want to get this right for the subject the students reasonably confident Middle: <ul style="list-style-type: none"> know the importance of LGBT+ rights worried about how to deal with parents' reactions especially religious parents getting more awareness of the awareness Not being afraid to ask questions Try to be accommodating End: <ul style="list-style-type: none"> more confident about how to approach teaching this I have more resources to look up if I feel I'm not sure of anything <p>A smiley face is drawn at the bottom of the figure.</p> |

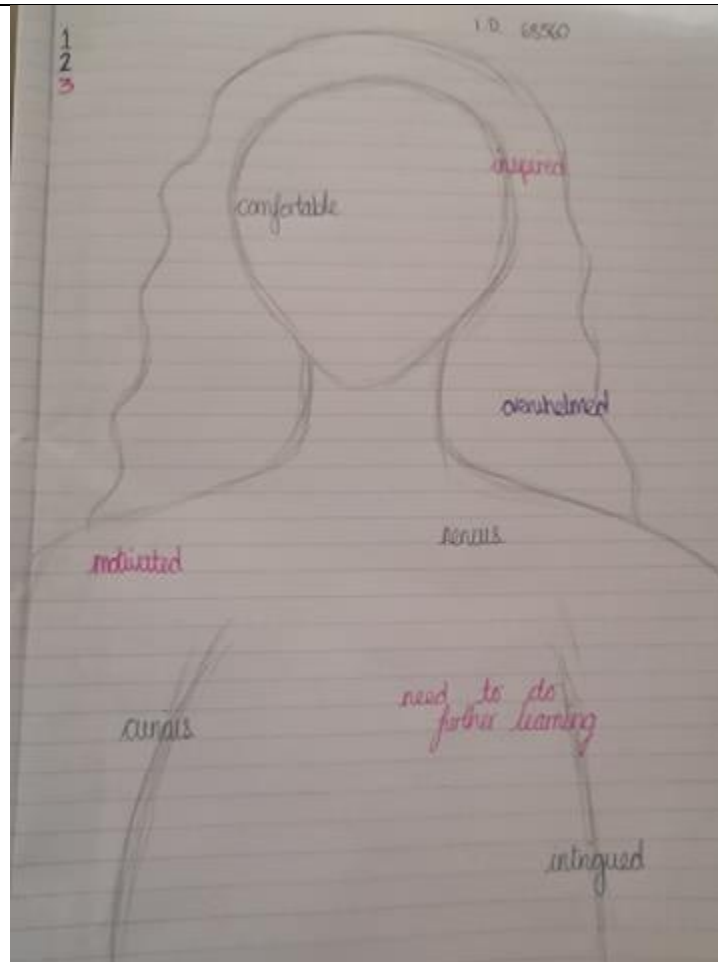
Body Map 2



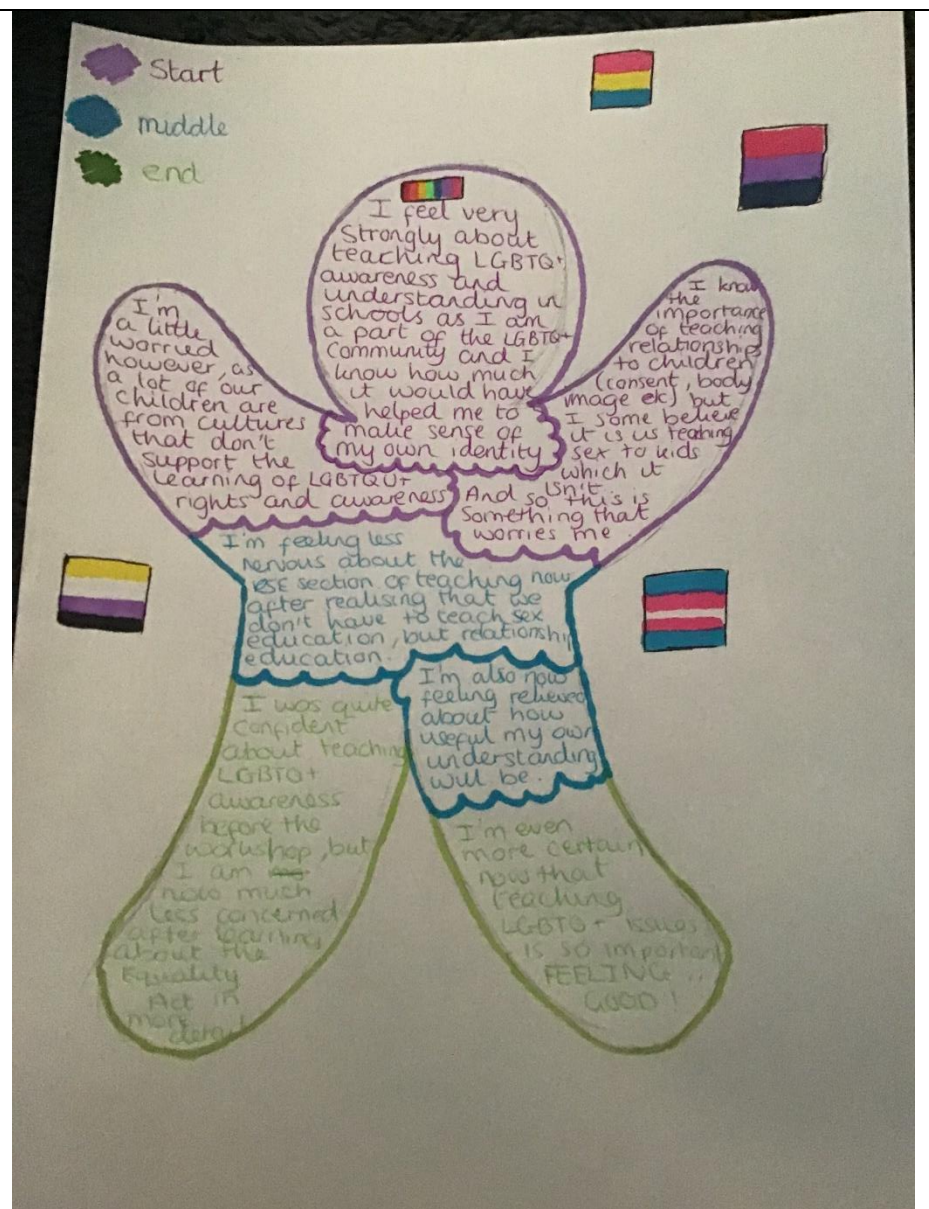
Body Map 3



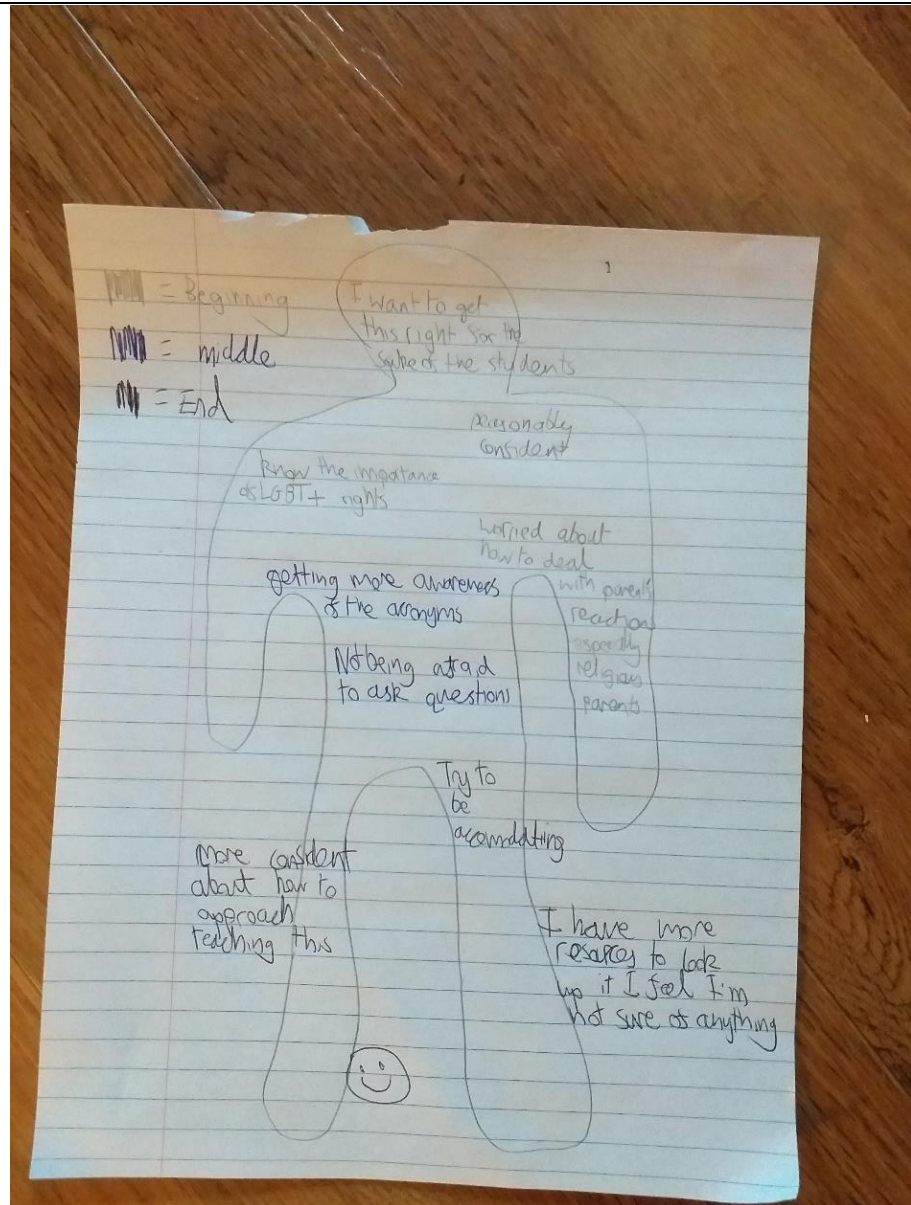
Body map 4



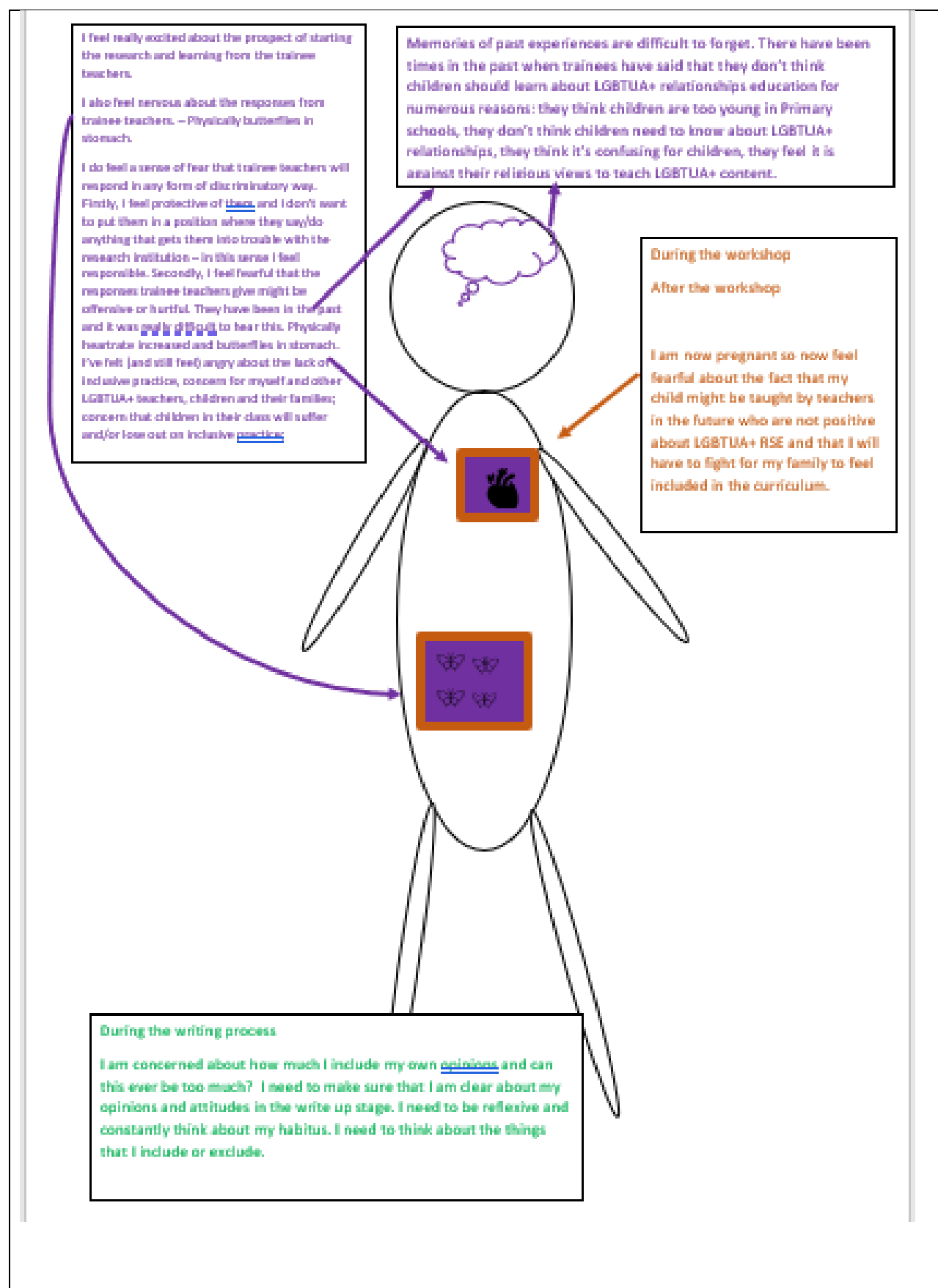
Body Map 5



Body Map 6



My Body-Map



Appendix 11: Field-note diary

Narrative Field Note Diary

- 1) 'each self is unique and its response to circumstance is not determined.
- 2) The process is continuing: we are always in a state of becoming, always unfinished.
- 3) We make ourselves in relation to others (Griffiths, 1995)
- 4) The circumstance that influence – and are influenced by – a self, include specificities of time and place.
- 5) Embodiment is crucial. The world is understood through the body and also perceptions of our bodies constrain our relationships with others and ourselves (Merleau-Ponty, 1962; Battersby 1998).
- 6) A self constructs itself in response to the social and political power structures it inhabits.' (Griffiths, 2010: 168/9)

My 'self':

I have worked at the research institution for the last four years. Prior to my time in role as teacher educator I was a Primary School Teacher. I have always been interested in education and love to learn.

I am a white, female aged 34 years old. I was taught under the SRRE (2000) and received little to no LGBTUA+ RSE in school. I went to a Roman Catholic Primary and Secondary School.

I completed a BA (hons) in English Literature and Writing, a Primary PGCE, a Masters in Education and now an EdD.

I would normally teach face-to-face but due to the global pandemic I was working from my office at home, which is a room in my attic, set up as an office. All trainees were used to me working from this room. I dressed as I would do for work to remain professional so wore a blouse for the workshop and had neat hair and makeup.

I try to remain warm and open to trainees' opinions. I try not to 'push' my attitudes and opinions onto others. During the workshop I tried to remain 'open', by using the term 'interesting' as often as possible rather than agreeing or disagreeing. Sometimes you need to use a 'filler' word to encourage participants to engage but you don't want to sway their opinions or silence them by forcing your own opinions if they differ.

In this field note diary I considered Plummer's Principal Sources of Bias in Life History Research (1993: 103, table 5.2):

Source informant

Plummer's Principal Sources of Bias in Life History Research (Plummer, 1993: 103, table 5.2):

Source: informant

Is misinformation (unintended) given?

Has there been evasion?

Is there evidence of direct lying and deception?

Is a 'front' being presented?

What may the informant 'take for granted' and hence not reveal?

How far is the informant 'pleasing you'?

How much has been forgotten?

How much may be self-deception?

Source: researcher

Attitudes of researcher: age, gender, class, race, religion, politics, etc

Demeanour of researcher: dress, speech, body language, etc

Personality of researcher: anxiety, need for approval, hostility, warmth, etc.

Scientific role of researcher: theory held (etc.), researcher expectancy.

Source: the interaction

The encounter needs to be examined. Is bias coming from:

The physical setting – 'social space'?

The prior interaction?

Non-verbal communication?

Vocal behaviour?

Being a teacher-educator can be an extremely rewarding, responsible and frustrating role. It is a constant challenge to share social justice values which sit in line with my own values and provide an open classroom where all feel free to share their own principles which might be in conflict with my own.

This constant juggle can be both difficult and upsetting. My LGBTUA+ values are not simply held because of my social justice focus but because I identify as LGBTUA+. There have been many times in my teaching career in which trainee teachers' differing ideas or opposition to LGBTUA+ teaching have been concerning and hurtful to me. They are concerning from a professional perspective when I think about the children and families in their classrooms who might lose out on their support and sensitivity. Also, they are hurtful because my personal identification as LGBTUA+ makes me nervous, worried, and fearful about how LGBTUA+ children, families and teachers are treated in English Primary Schools.

My fears and concerns are more prevalent at the time of writing this thesis. Whilst writing the thesis, my wife and I were undergoing IVF to have our own family after many years of

fertility struggles. We were very fortunate to become pregnant with our baby and sections of this thesis have been written around bouts of morning sickness and exhaustion. I am embedded in the research from a professional, research and personal position which at times has made it quite all-consuming. Although the research, at times, has been challenging, it has also been an incredibly empowering process and has helped me learn more about my own attitudes and conscious and unconscious thoughts about LGBTUA+ issues and being LGBTUA+.

I have felt at times throughout the research, little lightbulb moments where LGBTUA+ issues have been illuminated and I feel now that I know much more than I knew before. I hope that anyone reading this thesis feels the same or at least it gets you thinking about what you think you know.

When my wife and I decided to try and have a family we tried IUI. Unfortunately, we were not successful despite trying many times over three years. We went to the GP who referred us to the fertility clinic in the hospital. We were both diagnosed with fertility problems meaning that we would have to begin the IVF process to become pregnant, there were no other options. This is when we first experienced significant inequality.

When we met with the consultant she explained that there was no funding accessible to us because we were same sex. We were both horrified by this news. As we left the hospital and discussed this news we realised that we were horrified at first by the news that we would receive no funding to have a child. But as that notion began to sink in we realised that we were also horrified that we were being treated differently to our heterosexual counterparts. We knew two heterosexual couples in similar positions to us with fertility issues and they were immediately offered three funded rounds of IVF, fully funded.

We decided to make a complaint to the Clinical Commissioning Group (CCG), firstly for us because we wanted justice for our own circumstances and mistreatment but also for any LGBTUA+ couples who come after us. After some time, the CCG agreed that we had been provided with incorrect information and that we were entitled to funding. We were given one funded round of IVF which we were thrilled about. However, once the news settled in we still realised that we were not being treated equally to our heterosexual counterparts.

This was the point where we had a decision to make, take the one round or fight for three rounds. By this point we were exhausted from fighting to have a family and accepted the one round of IVF. The stronger version of me now wishes we had had the fight left in us at the time to challenge the CCG further and fight for the three rounds.

Pilot study: Today I carried out the pilot study. I was particularly interested in something raised by participants: Social Media and the Media. When I learned about the protests outside Parkfield Community Primary School that was over social media. As a member of Twitter and Facebook, I understand the fears and concerns of trainee teachers. If teaching LGBTUA+ RSE upset parents or community members I could see how it could end up on social media and I would feel incredibly vulnerable if my name were exposed nationally and even globally. I can understand their fear.

I find it very hard sometimes to write in this field-note diary. I enjoy the cathartic reflections about my own life experiences, and I find it very useful in organising my own thoughts. But

what I find difficult is the feeling of some kind of collision between the arrogance of my own narratives and learning about others' narratives and experiences.

I feel that the participants are kindly sharing their stories and experiences and then I take them away to organise them and manipulate them into something that I want to 'use' in my research, like a Victor Frankenstein. I realise that my reflections here, and my constant thought processes regarding ethics, seek to preserve the participants' authenticity and I will do my best in the findings and data analysis chapters to reflect their own voices, but I find it at times a little uncomfortable poking around in people's lives momentarily. I worry that the disruption can unearth emotions and experiences that cause pain, even very briefly. Maybe they feel a sense of comfort in this and maybe by volunteering they are pleased that their voices and stories are heard – I hope so.

I have always loved stories ever since I was a child. My grandad would babysit, and my sisters and I would carry a pile of 10 or so books for him to read aloud to us. He was only allowed to stop when he needed to get a drink because his throat wouldn't last out anymore. I adore a good story and now, even as an adult, I sit enraptured if someone reads a story aloud. I have experienced an enormous amount of pleasure hearing participants' stories but again this is where the conflict lies. Should I seek pleasure in hearing their stories, particularly when some are painful to them? How do I 'handle' these stories to make sure I am respectful and accurate in presenting them? It is a real responsibility and one that I take very seriously.

When I think about habitus it leads me to think about stereotypes and the stereotypes of LGBTUA+ individuals. Many times, I have heard the phrase 'you don't look like a lesbian'. As though a lesbian has a certain look that I do not possess. They (some heterosexuals) say it with a note of pride or of reassurance as if to say 'we accept you because you could pass for one of us'. This has always bothered me. Firstly, I have no desire to belong to heteronormative society because I do not agree that it is the best way for society to be constructed. Any society that prioritises one group over another is not doing a good enough job of promoting, and ensuring, equality.

In the field-note diary I provided background information about myself as LGBTUA+ teacher-educator in line with Griffiths (2010) works on the self. I described myself physically as having long, dark hair and a liking for makeup and dresses. I like having long hair because I think it suits my face shape and I enjoy different styles. I like wearing dresses because I think they're much more comfortable than trousers. I've always loved makeup. What I do not like is that this appearance then means that some heterosexual people (for whom stereotypes and 'boxing up' are incredibly important) tell me that I could pass for one of them as though that has been my secret mission all along – or that all heterosexuals look a certain way.

I also do not like the term lesbian being linked to my sexuality; I am not a lesbian. I mind it less when they say 'you don't look gay' – I can identify with gay, I'm happy with that term because it feels that it encompasses more than the notion of a male or female sexuality. The idea of not 'looking' gay still jars though.

What I want to say but never do is 'what you really should say about me is 'you don't look demi- pansexual' since that is my identity. I identify as a demi-pansexual individual which means that I like to build relationships based on romantic notions, with individuals of any gender. Also, I do not look like one because funnily enough looking like your sexuality is part of societal norms creating representative expectations, or stereotypes, of groups. There is less of a stereotype for my identity since it blurs the lines between heterosexual and gay/lesbian stereotypes, and it is not binary.

Religion is a regular theme in the literature and one that features in my own experiences. I did not really consider my sexuality until I met my wife, aged 18. I grew up in a Roman Catholic family, went to a Roman Catholic School and was an avid church goer. The Roman Catholic Church at the time was very much against LGBTUA+ relationships. I always remember thinking that religion and faith were about being kind and accepting of all individuals, at least that is the message I took from the bible. So, although I was always supportive of LGBTUA+ individuals I never thought of myself as being one.

This is where ethnographic research can be challenging. Thinking of the notion of the 'self-righteous' ethnographer (pp. 130), I have to be careful, firstly not to be self-righteous and prioritise my own feelings and attitudes, for example my personal acceptance of religion and LGBTUA+ relationships. But also, not to be self-righteous and reject trainees' attitudes and opinions if they oppose my own. Furthermore, if my attitudes present a 'dark' or 'ugly' attitude I have still included it. Vignette 4 (pp. 98) feels a little 'ugly' and opinionated at points and jarred on rereading it. But on reflection, I do have my own opinions and they must be exposed, not hidden away.

Considering my sense of self-righteousness, it was important to consider my sense of self and my background. When I met my wife at University, I was surprised to find I had romantic feelings towards her. I still felt attraction to males and decided I must be bisexual because back then (16 years ago) you had to decide what box you ticked on forms. We had a saying at University 'gay til graduation' because people had LGBTUA+ relationships but when they went back to the 'real, heteronormative' world after graduation they would return to the easier heterosexual life.

My wife is a lesbian and therefore gay until graduation was not a thing for her and fortunately or unfortunately, she was stuck with me and still is 16 years later. When I started having feelings for my wife, Gay, Lesbian, Bisexual and Trans were the only non-heterosexual terms I really knew. Even though I identified as non-heterosexual or LGBT, I did little to improve my knowledge and understanding of the terminology. It was not until undertaking this research that I learned what the term 'demi- pansexual' meant and realised that I now identify as demi-pansexual.

Being reflexive and considering my own experiences and sense of self were important in this research. As I progressed through, I could see how my habitus has propensity for change based on learning more about myself and querying my habitus and the previous doxa I lived by.

A few days ago, I made the trip to the hospital to begin our IVF procedure. I took a fiction book to distract me but ended up jotting in my notepad to add to my field-note diary later.

It was a difficult appointment for many reasons. My wife and I could not attend the appointment together and I was due to have an operation that pre-Covid she would have been part of (she could even have been in the operating theatre). Unfortunately, current circumstances changed all of that. The Covid-19 global pandemic forced us to remain separate, my wife in the carpark and me on my own in the hospital. It was a very lonely and isolating experience doing something that should have been done together – but I was on my own. I also felt a huge sense of responsibility for my wife, feeling guilty and sad that she was not able to be part of things, sitting outside in the car.

I've been reflecting since the procedure on what things might have been like if we weren't in the pandemic. Would I still have felt lonely going through the procedure if my wife was physically present? Would I have felt the same kind of guilt about my wife not being the one taking part in the procedure as I know she would have liked to? Would I still have to have found the same strength from somewhere to go through the procedure? I realised then that I would never know the answers to those questions. Our experience was irreparably changed by the global pandemic, a huge world event that changed our lives and experiences. It wasn't helpful to think about what we'd lost or couldn't have because that was OUR experience.

Writing this now, I'm thinking about all of the other women who have experienced IVF procedures pre and during the pandemic. Did they have the same emotions and feelings as me? Were they different because of the pandemic or different because our lives and emotions are different? Or both? I can never answer these questions and therefore should never really compare the experiences of one woman or one couple to others.

For example, as a same-sex couple despite years of infertility and many failed attempts at pregnancy, my wife was diagnosed with endometriosis and fibroids. She's had one operation to remove the endometriosis but still awaits another operation for the fibroids – an operation indefinitely on hold due to the pandemic. Then I was diagnosed with fertility issues, the 'worst lottery results' the consultant kindly joked. We were then told (incorrectly) that we would not receive any IVF funding, despite our conditions, due to being a same-sex couple. We challenged this with the CCG who eventually granted us funding (albeit only for one round of IVF compared to three rounds for our heterosexual counterparts). This is not the experience a heterosexual individual would have, nor is it the standard experience of a fertile same-sex couple. In some ways we were quite unique in our experiences, but then we are all unique in our experiences, our histories, our emotions, our health needs, and many other aspects of our 'self'.

Reflecting on our experiences makes me think about how important it is to learn about and from other people's stories but not to assume that our story and our experience is the same as other IVF couples or the same as other LGBTUA+ couples. Our uniqueness is what makes our stories authentic, and they should not be pasted onto the lives of others to represent their emotions and experiences simply because one commonality exists.

Today at work I learned something new. I hadn't really thought about this below but I use the word straight all the time to describe heterosexual people. I think most people do. Well, I am in the rainbow network at my research institution which means that I get emails about LGBTUA+ events, discussions, complaints. On this particular day, a man emailed about his concerns that one of the University's forms uses the term 'straight'. He had highlighted this previously and still another form was issued with the term straight on it. He wanted this work removed because he felt that it lay in conjunction with the term 'bent' or 'bender'. That a heterosexual is straight and as a result a homosexual person is bent. The term bent therefore meaning broken, damaged, out of shape or less than straight. I had never really thought about the term 'straight' in this way and it made me feel bad that I was banding the word around and reinforcing heteronormativity and this normative privilege.

Today I presented at a Rainbow Network event at the Research Institution. During this presentation I shared some of my reflections from my research but I also started to consider my attitudes towards LGBT – I am very open about my relationship with my wife. I refer to my wife at work and my team and wider team are friends with me on social media. They see photos of me and my wife and are aware of, and involved in supporting us with our fertility

journey. One of the things I realised in the network presentation is that I am constantly encouraging people to share their sexuality – I have found being open about my sexuality has made it easier and I do feel silenced. I encourage other individuals not to feel silenced, however on reflection, I do need to be careful not to make people feel that I condemn them or see them as weak if they do not want to share their sexuality status with colleagues or as openly as I do today.

Today I shared LGBT terminology with my team – we talked about different terminology and worked in groups to develop our terminology use.

Today I was asked by a colleague to present an LGBT session for our international trainee teachers. I'm thrilled for two reasons – the first is that more trainee teachers will receive LGBT content, the second is that colleagues are valuing LGBT inclusivity and perceive it as necessary not just in terms of a local/national PGCE but an International PGCE.

Today a colleague asked me if she could practice her pronouns with me and if she could practice my own pronouns on me and those of my wife because she was writing to HR on my behalf regarding my maternity leave. I loved this.

I am presenting at a gender inclusion committee in the research institution. (Athena swan)

It was disappointing to see in the questionnaires that in answer to the question:

Q10 - LGBTUA+ RSE lessons should be taught in school.

| | Answer | % | Count |
|---|----------------------------|--------|-------|
| 1 | strongly disagree | 0.00% | 0 |
| 2 | Disagree | 2.78% | 1 |
| 3 | Somewhat disagree | 8.33% | 3 |
| 4 | Neither agree nor disagree | 5.56% | 2 |
| 5 | Somewhat agree | 16.67% | 6 |
| 6 | Agree | 38.89% | 14 |
| 7 | Strongly agree | 27.78% | 10 |
| | Total | 100% | 36 |

4 out of 36 disagreed or somewhat disagreed. These are the types of things that I find hard in the research and teaching of LGBTUA+ RSE content.

With the parental protests at Parkfield Community Primary School I became very worried about the influence parents might have on the possibility of trainee teachers teaching LGBTUA+ RSE. I worried that they might decide not to teach LGBTUA+ RSE because the

threat from parental opposition would scare them into silence. I worried that they might think they would come across as unprofessional and that schools might oppose their teaching. I also worried that some would feel it conflicted with their religious beliefs and therefore would decide not to teach it.

I am writing this one-handed whilst I use my other hand to hold my son. Much of the Findings and Data Analysis Chapters have been typed one-handed to feed, soothe, or cuddle him. Since his arrival everything has become slower. Even small tasks take an eternity so finishing a thesis has been a challenge. This said, during the times I've been unable to type or navigate a computer mouse or type two-handed, I've been able to think and reflect.

When I started this research, I was interested in learning from trainee teachers about their attitudes towards LGBTUA+ RSE and that I would keep a diary to share my own. I thought that I had a clear idea about my own feelings towards LGBTUA+ teaching and that these would be easy to write down. It turns out however that they are quite challenging. My feelings, attitudes and emotions have been developed over time, experience, and teaching. They are complex and not only difficult to record and explain but also difficult to understand.

Some things I am clear about are:

- It is incredibly important to me that trainee teachers take time during their PGCE programme to consider LGBTUA+ RSE.
- I am adamant that LGBTUA+ RSE should be taught in primary schools, and I'm pleased that relationships education is statutory for primary-aged children.
- I understand that there is conflict between mine and other individuals' habitus' (Bourdieu, 1996) and beliefs and that this is problematic.
- I understand that I am responsible for teaching LGBTUA+ RSE doxa (Bourdieu, 1984) in the Research Institution and that I must be reflexive (Bourdieu and Wacquant, 1992) and take time to consider why I teach what I teach and what messages I promote. The messages I share will always be biased but it is important to consider what underpins that bias hence the review of the Equality Act (2010) and the Human Rights Act (1998).
- I find it hurtful when trainee teachers reveal that they do not think LGBTUA+ RSE should be taught.
- I am fearful that trainee teachers will choose not to teach LGBTUA+ RSE and therefore my family will not be represented in the classroom. I also recognise from the data in this research that I am probably more fearful than most trainee teachers.
- I am grateful that the Equality Act (2010) supports my social justice teaching.

Some things that I am not clear about:

- Whether trainee teachers will choose to teach LGBTUA+ RSE.
- Whether trainee teachers will be required by schools to teach LGBTUA+ RSE.
- Whether trainee teachers will receive opposition to teaching LGBTUA+ RSE from schools or parents.
- Whether I will have more time allocated to LGBTUA+ RSE teaching on the PGCE programme over time or if the one-hour workshop will remain the only explicit LGBTUA+ RSE teaching.
- If I will ever feel that my family is considered equal in the school field.
- Whether I will ever stop feeling fearful about whether my family is considered equal in school fields and wider, heteronormative society.

Having my son, I now feel even more fearful than I did before the research started. I fear the possibility that LGBTUA+ RSE might not be taught. I also feel fearful that he will be treated differently by school staff because of his family make-up. Therefore, I feel even more passionate about challenging heteronormativity in school fields and setting clear and actionable recommendations from this research.

Looking at my son as I type this, I feel an overwhelming sense of responsibility to ensure that his human rights are upheld to prevent his school experiences from mirroring the negative experiences of some of the participants in this research.

Normalisation.

Participant 5: *And it's so nice to see these children normalize LGBT issues because I'm like I've had several of the gals...the girls more than the boys. I've had several of them be like oh so and so's my girlfriend now, like, you know, I think I'm gay. I really like her. And I'm just like, oh, this makes me happy that the kids are so open about these things and are like it's normal to them. And because it never was when I was a kid. So it just makes me really happy to see.*

For Participant 5, who identifies as pansexual, children discussing LGBTUA+ issues and relationships in the school environment is positive and also contrasts their lived experience. I am really pleased to see this myself.

Reflecting on Vignette 2 – When my wife and I decided to try and have a family we tried IUI. Unfortunately, we were not successful despite trying many times over three years. We went to the GP who referred us to the hospital fertility clinic. We were both diagnosed with

fertility problems meaning that we would have to begin the IVF process to become pregnant, there were no other options. This is when we first experienced significant inequality.

When we met with the consultant, she explained that there was no funding accessible to us because we were a 'same-sex couple'. We were both horrified by this news. As we left the hospital and discussed what we had learned we realised that we were horrified at first by the news that we would receive no funding to have a child. But as that notion began to sink in, we realised that we were also horrified that we were being treated differently to our heterosexual counterparts. We knew two heterosexual couples in similar positions to us with fertility issues and they were immediately offered three fully funded rounds of IVF.


We decided to challenge this decision and made a complaint to the Clinical Commissioning Group (CCG), firstly for us because we wanted justice for our own circumstances and mistreatment but also for any LGBTUA+ couples who came after us. After some time, the CCG agreed that we had been provided with incorrect information and that we were entitled to funding. We were given one funded round of IVF which we were thrilled about. However, once the news settled in, we realised that we were still not being treated equally to our heterosexual counterparts.

This was the point where we had a decision to make, take the one round or fight for three rounds. By this point we were exhausted from fighting to have a family and accepted the one round of IVF. The stronger version of me now wishes that we had fought more fiercely for our right to be treated equally and challenge the CCG to provide reasons as to why we should not be treated as heterosexuals are. At the time however, we had run out of fight and strength for that fight. I worry that this is how many LGBTUA+ teachers might feel, weary of the fight to be treated equally, the fight against heteronormativity.

Notes from an LGBTUA+ teacher-educator-researcher

Equality is incredibly important to me. As a small child I was increasingly interested in things being fair. Maybe that's because I grew up with two sisters. We were dedicated to making sure one of us didn't have a larger slice of cake or stay up later than the others. Heteronormativity, therefore, seems an incredibly unfair social order to live under. It prioritises heterosexuals and their experiences above LGBTUA+ individuals.

As a teacher-educator, I feel compelled to challenge inequality. As an LGBTUA+ teacher-educator I feel compelled to challenge LGBTUA+ inequality, probably more than my heterosexual peers. Now, having conducted this research, I feel that the inequalities between heterosexual relationships education and LGBTUA+ relationships education are fundamental. I would love nothing more than to look back in 20 years and read this thesis and think 'gosh, how much has changed'.



I hope that over the years, my job role and research teach me more about LGBTUA+ RSE and how best to support trainee teachers, school staff and myself to overcome our fears in teaching LGBTUA+. I hope that society continues to shift towards a more open and positive perspective towards LGBTUA+ individuals and RSE. I hope that we never go back to the prohibition of homosexuality in school fields.

I hope that my child has a positive experience at nursery and school. I hope that his mothers' relationship status does not cause him to be silenced, outed or any form of pain or shame. I hope that one day when I ask trainee teachers if LGBTUA+ should be taught in schools that 100% of trainee teachers agree that it should be. I hope that I can stop feeling fear and stop challenging and stop fighting because there will be nothing left to fight for.

Above all else, I hope for whole and complete equality.

Appendix 12: Ethics Application Form

UNIVERSITY OF BIRMINGHAM

Application for Ethics Review Form

Guidance Notes:

What is the purpose of this form?

This form should be completed to seek ethics review for research projects to be undertaken by University of Birmingham staff, PGR students or visiting/emeritus researchers who will be carrying out research which will be attributed to the University.

Who should complete it?

For a staff project – the lead researcher/Principal Investigator on the project.
For a PGR student project – the student's academic supervisor, in discussion with the student.

Students undertaking undergraduate projects and taught postgraduate (PGT) students should refer to their Department/School for advice

When should it be completed?

After you have completed the University's online ethics self-assessment form (SAF), **IF** the SAF indicates that ethics review is required. You should apply in good time to ensure that you receive a favourable ethics opinion prior to the commencement of the project and it is recommended that you allow at least 60 working days for the ethics process to be completed.

How should it be submitted?


An electronic version of the completed form should be submitted to the Research Ethics Officer, at the following email address: aer-ethics@contacts.bham.ac.uk.

What should be included with it?

Copies of any relevant supporting information and participant documentation, research tools (e.g. interview topic guides, questionnaires, etc) and where appropriate a health & safety risk assessment for the project (see section 10 of this form for further information about risk assessments).

What should applicants read before submitting this form?

Before submitting, you should ensure that you have read and understood the following information and guidance and that you have taken it into account when completing your application:

- 
- The information and guidance provided on the University's ethics webpages (<https://intranet.birmingham.ac.uk/finance/accounting/Research-Support-Group/Research-Ethics/Ethical-Review-of-Research.aspx>)
 - The University's Code of Practice for Research (<https://www.birmingham.ac.uk/Documents/university/legal/research.pdf>)
 - The guidance on Data Protection for researchers provided by the University's Legal Services team at <https://intranet.birmingham.ac.uk/legal-services/What-we-do/Data-Protection/resources.aspx>.

Section 1: Basic Project Details

Project Title: Challenging fear: teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher and teacher educator perspective.

Is this project a:

University of Birmingham Staff Research project ☐

University of Birmingham Postgraduate Research (PGR) Student project ☒

Other (Please specify below) ☐

[Click or tap here to enter text.](#)

Details of the Principal Investigator or Lead Supervisor (for PGR student projects):

Title: Dr

First name: Sarah

Last name: Hall

Position held: Senior Lecturer in Religious Education

School/Department School of Education

Telephone:

Email address:

Details of any Co-Investigators or Co-Supervisors (for PGR student projects):

Title: Dr

First name: Nicola

Last name: Smith

Position held: Lecturer in Primary/Early Years Education

School/Department School of Education

Telephone:

Email address:

Details of the student for PGR student projects:

Title: Mrs


First name: Jennifer

Last name: Rowan-Lancaster

Course of study: Education Doctorate (EdD)

Email address:

Project start and end dates:



Estimated start date of project: 01/09/2020

Estimated end date of project: 31/12/2021

Funding:

Sources of funding: No funding necessary – self funding research

Section 2: Summary of Project

Describe the purpose, background rationale for the proposed project, as well as the hypotheses/research questions to be examined and expected outcomes. This description should be in everyday language that is free from jargon - please explain any technical terms or discipline-specific phrases. Please do not provide extensive academic background material or references.

This research examines fear in relation to the teaching of LGBTUA+ RSE in the Primary School (specific to England). LGBTUA+ refers to Lesbian, Gay, Bisexual, Transgender, undefined and Asexual. The + refers to any other subgroup that does not identify as LGBTUA or heterosexual. This acronym is one used by the research institution and as such as been chosen since all University students from the research institution will be made aware of this acronym and the support services for LGBTUA+ individuals in the University. It is also an acronym that will be used interchangeably with other acronyms such as LGBT and LGBTQ in a commitment to the acronyms used by other authors and literature cited throughout the research.

RSE refers to the Relationship and Sex Education delivered in schools. In Secondary Schools in England both relationship and sex education are compulsory, and parents do not have the right to withdraw their children from lessons. In Primary Schools, relationship lessons are compulsory however, parents have the right to withdraw their children from sex education classes (but not relationship education classes). There have been recent protests outside Parkhill Community Primary School in Birmingham where relationship education was under scrutiny by some parents and community members. According to media coverage, many protestors were concerned at the teaching of LGBTUA+ materials.

As a teacher educator I teach trainee teachers/students on a one year PGCE programme in Initial Teacher Education (ITE). During this one-year programme, trainee teachers spend time approx. 50 days university learning about theory and pedagogy and they also spend approx. 112 days teaching in school on placements to put their pedagogical and theoretical understanding into practice. As a teacher educator, I recognise my professional obligation to include teaching and learning opportunities in Initial Teacher Education (ITE) which enhances trainee teachers' understanding and confidence in teaching LGBTUA+ RSE. Furthermore, as an LGBTUA+ teacher educator, I am also personally interested in LGBTUA+ RSE in the Primary classroom. The new Initial Teacher Education Inspection Framework (2020) which will replace the 2012 framework and handbook specifically focuses

on an ITE institution's obligation to fulfil the requirements of the Equality Act (2010) and the public sector's duty to uphold the Equality Act (2010).

The Equality Act (2010) recognises gender and sexuality as two of the nine protected characteristics and provides legislation for institutions and policy makers to design proactive approaches to protect these two characteristics. Social justice literature attempts to destabilise societal inequalities. As such, as part of my role, I currently teach a Social Justice workshop. In Autumn Term 2020 (August-December 2020) trainee teachers will receive a Social Justice Workshop that focusses on the RSE curriculum with a particular focus on LGBTUA+ RSE.

Since I am both teacher educator and researcher, power and positionality must be recognised. I will examine my phenomenology and the power relations at play between myself and the trainee teachers. I will also examine societal power structures – Bourdieu's theories of habitus, doxa and field will be used as a theoretical framework to examine these power structures. Furthermore, *fear* is the lens through which LGBTUA+ RSE will be examined. Fear is conceptualised and then trainee teachers' responses from body maps, questionnaires and focus groups will be examined for their references to fear. I will also keep a field diary to examine my own fears about LGBTUA+ RSE and also to explore my own self of sense and phenomenology (this is developed further in section 3).

The below research questions have been designed using Jackson's (2011) essential questions about fear:

- How is fear defined? Why use the term fear and not other terms/emotions?
- What fears are identified by trainee teachers regarding teaching LGBTUA+ RSE in primary schools?
- What fears do I feel as LGBTUA+ teacher educator?
- What causes trainee teachers' fears? 'How are they (re)produced and sustained' (Jackson, 2011:40)?
- What causes my fears as LGBTUA+ teacher educator? 'How are they (re)produced and sustained' (Jackson, 2011:40)?
- What implications are there if fears are not challenged?
- What role can teacher educators play in addressing the fears of trainee teachers?

The expected outcomes:

- Fear is defined. It is made clear why fear is used and not other terms/emotions.
- Trainee teachers' fears are identified or not.

- LGBTUA+ Teacher educator/researcher fears are identified.
- How trainee teachers' fears and LGBTUA+ teacher educator's fears are produced, reproduced and sustained will be examined – using Bourdieu's theories of habitus, doxa and field. Historic and social contexts of LGBTUA+ RSE will be scrutinised.
- The implications if fears are not challenged will be identified and explained.
- The Teacher educator's role in recognising and addressing trainee teacher's fears will be examined. Implications for future practice will then be made.

Ethics Section of the research:

BERA's Ethical Guidelines (2018) will be included alongside the University of Birmingham's guidance. These will be included as an independent section, but will also be included as an ethical thread throughout the thesis – ethical considerations have been made from the beginning of the research design and will continue to be considered throughout the data collection and data analysis stages.

Section 3: Conduct and location of Project

Conduct of project

Please give a description of the research methodology that will be used. If more than one methodology or phase will be involved, please separate these out clearly and refer to them consistently throughout the rest of this form.

The research will follow an ethnographic research design. The benefits of an ethnographic design are its capacity for flexibility and for new data to emerge throughout the research process. As the teacher educator and researcher, as previously mentioned, my positionality and phenomenology are important to examine. I will keep a field diary, noting down my sense of self (which I expect to change throughout the research) and also to explore my phenomenology – the attitudes and assumptions that I carry from past experiences. On the front page of this field note diary, the below statements will be included to remind me (as researcher and teacher-educator) to be reflexive and consider my sense of self and the changing sense of self throughout the research:

- 7) 'each self is unique and its response to circumstance is not determined.

- 8) The process is continuing: we are always in a state of becoming, always unfinished.
- 9) We make ourselves in relation to others (Griffiths, 1995)
- 10) The circumstance that influence – and are influenced by – a self, include specificities of time and place.
- 11) Embodiment is crucial. The world is understood through the body and also perceptions of our bodies constrain our relationships with others and ourselves (Merleau-Ponty, 1962; Battersby 1998).
- 12) A self constructs itself in response to the social and political power structures it inhabits.’ (Griffiths, 2010: 168/9)

It is necessary to explore phenomenology and positionality not just in the data collection, but also when writing the thesis and analysing the data. My own attitudes and assumptions will lead to data being included or excluded. The benefit of an ethnographic design is that my attitudes and perspectives are relevant and although they provide a personalised ‘snap-shot’ and cannot be assumed to mirror the attitudes and perspectives of participants or other LGBTUA+ teacher educator researchers, exploring my phenomenology and positionality allows for the phenomenon of LGBTUA+ RSE to be seen in a new light (from a new perspective).

Being clear about the notion that my attitudes and perspectives are not truth and should not be applied to other LGBTUA+ individuals or indeed the participants, ensure that researcher bias is minimised. Bias as a term will be examined throughout and is developed further in Section 4 and 5.

At the start of the Social Justice workshop, all trainee teachers will be asked to complete a participant information sheet (as outlined in section 4). Following this, those who agree to their data forming part of the research will be asked to complete a questionnaire (attached). Closed questions are used for speed, so that data can be gathered on participants promptly and time is not wasted in the Social Justice Workshop (since the taught part of the session is only 1 hour long). Participants will not include their names on the questionnaire. These questionnaires will be coded with participant 1, 2, 3 etc. Trainee teachers will be asked to record their answers in red pen at the start of the workshop and a purple pen when they fill it in again at the end of the workshop. Using two different coloured pens allows the researcher to easily see any changes in participants’ answers at the end of the workshop compared to the start. (The questionnaire will be piloted with a similar cohort at the end of the current academic year – the benefit of piloting the research is to ensure that the questionnaires are clear and that they do not have ambiguous meanings).

The workshop

The workshop will take place online. I will teach the workshop over a password protected Visual Learning Environment (VLE) system called BlackBoard Collaborate. The trainee teachers/students

will be used to this software. They will have been taught using this software since Mid- September 2020. The workshop will be timetabled for late October Early November. This is important for numerous reasons:

- 1) The trainee teachers need time to get used to the technology.
- 2) The trainee teachers need time to develop a relationship with me as their tutor. If I carry out the workshop too early in the term, trainee teachers are less likely to feel that they are in a safe and supportive environment and therefore are less likely to share their thoughts and feelings.
- 3) Sharing thought and feelings on a contentious subject such as LGBTUA+ RSE and particularly strong emotions like that of fear, can be difficult and it is important to provide a safe environment on an ethical level.

BlackBoard Collaborate is a University of Warwick endorsed piece of software. During BlackBoard Collaborate taught sessions, sessions can be recorded. However, as I did not intend to film the taught session prior to it moving into an online format due to Covid 19, I have chosen not to record the session and therefore will not need to request consent from trainee teachers/students re: recording them. I will ensure that this function is disabled during this workshop.

The session is to be taught in teaching groups of about 25-30 and will be repeated 2-3 times depending on the size of the cohort in September 2020. The content of the workshop will follow the same outline as that in the previous ethics form. At points, the larger group will be placed in 'breakout rooms' – there are where I (as moderator) can place the trainee teachers into smaller virtual groups (of around 5-8) through Blackboard Collaborate. They can talk in these smaller groups which is less intimidating and more interpersonal. I can enter these virtual groups and also pull the breakout groups back to the main group when necessary.

The Closed Questionnaire.

The closed questionnaire will be created and delivered on Qualtrics. Randomized IDs will be assigned to participants by the Qualtrics software. Participants will be asked to make a note of their randomized ID to ensure that their data can be located easily should they wish to withdraw from the course.

Qualtrics is a secure online database. It has been authorised and endorsed by the University of Warwick for data collection.

I have previously set up a Qualtrics account which is password protected. I am familiar with designing and delivering Qualtrics questionnaires.

I will create the online questionnaire. Qualtrics then generates a hyperlink for the questionnaire which I will put onto the trainee teachers' learning platform Moodle – trainee teachers use this platform on a daily basis and are familiar with learning resources being shared on it. Moodle is a separate learning platform to both Qualtrics and Blackboard Collaborate. Moodle is the learning platform (as Canvas at the University of Birmingham) where tutors put lecture slides, reading lists, timetables and announcements. I will put the PowerPoint slides from the workshop on Moodle so that trainees can access these. I will also put the Participant Information Sheet, the Consent Form and The Qualtrics questionnaire link on Moodle to share with eh participants. Participants can download the Participant Information Sheet and Consent Form from Moodle and they can email the completed Consent Form to back to my Warwick tutor account.

At the top of the questionnaire as previously mentioned, a randomized ID will be generated by Qualtrics and the participant will be asked to note this down. Participants will complete the questionnaire and submit it online. They will be asked to do this before and after the workshop (within the same day but not necessarily directly before and after, depending on their other commitments). The data will all be stored on the password protected computer and participants will have the right to withdraw their information up to one month after the study.

To withdraw, participants can contact me and provide their randomized ID and I can delete their data from the Qualtrics site. Once the data has been coded for thesis writing, the questionnaires will be deleted from Qualtrics, these will not be stored there for any longer than is necessary.

One or more focus groups will be formed. All participants who sign the consent form (which will be examined in more detail in later sections) and agree to take part in a focus group, will be invited to share more qualitative data about themselves in an open question focus group. As the ethnographic research design is flexible, it allows room for themes to emerge. If significant themes emerge that require an additional focus group to be conducted, the research design allows for this.

Online Focus Group

The Focus group will take place on Zoom. This is a piece of software verified by the University of Birmingham. As a PGR student at UoB, I have been given access to Zoom via password verification.

Focus groups will take place either at lunchtime (between 12-2pm) or after university sessions finish for the day (4.30-6pm). This will depend on the timetable at the time. If University sessions continue to be delivered on line (which we can assume that they will) until Christmas, we have decided as a department to make on-screen session times shorter and incorporate more self-study opportunities so that trainee teachers do not spend too long each day on computer screens. This means that trainee teachers will have longer lunch breaks and therefore might prefer to take part in a focus group over their extended lunch time slot than at the end of a University day. Both options will be given to the participants and the decision will go with the majority.

Participants will be asked to turn their cameras and their microphones on. By this point in the academic year participants will have been on the course for three months (as they have taught sessions every Friday all day(9-5)) they will be very used to talking in online groups using microphones and cameras on. 'Cameras on' will be required for numerous reasons:

- To ensure that participants are physically alone in a room (not virtual room). As the focus group has the potential to explore difficult emotions such as fear, and personal opinions/feelings on a subject, it is important that all participants feel that they are in a safe space. It is therefore important that participants know who they are talking to and also that other members of the household are not sitting in on the focus group. This is essential from a confidentiality perspective, so that participants can be sure that the focus group is safe and confidential.
- To develop a sense of community. It can be quite difficult to interact and engage with individuals if only their voice can be heard whilst their face cannot be seen.
- It will be easier to remove a participant's data from the transcript should they wish to withdraw following the focus group.

Zoom allows for the focus group to be recorded. This recording will be transcribed by the Zoom software and will be saved as quickly as possible after the recording and saved to BEAR, the recording will be deleted from zoom at this point.

Participants will be informed that they can leave the focus group at any time throughout by clicking 'leave session'.

All trainee teachers in the workshop will be offered the opportunity to take part in a focus group. Focus groups will consist of no more than 6 participants. Should more participants wish to take part, more than one focus group will be conducted, and participants will be randomly split into two or more focus groups.

Participants/responses will be coded as it will not always be possible to identify the same individuals speaking.

Body-maps will also be conducted at the start and the end of the workshop to gather more qualitative data. These will also be coded with Participant 1, 2, 3etc. Body-maps were originally a therapeutic tool used for individuals with chronic illnesses to draw their bodies and display areas that caused significant pain. Ahmed recognises that fear manifests in both an internal (mental/emotional/psychological) form and an external (physical) form. As such, all trainee teachers are asked to draw the outline of their bodies at the start of the workshop (following the questionnaire). The teacher-educator-researcher will explain what body mapping is and its purpose. Trainee teachers are asked to respond to the question:

'How do you feel about teaching LGBTUA+ RSE?'

All trainee teachers/students are asked to take part in this, even those who do not wish to be participants. The reason for this, is that conducting a body map is considered a therapeutic and useful tool. This form of tool is good classroom pedagogy and the type of approach often used in Primary school classrooms in England. If this is the case, it would be unethical to ask some trainee teachers not to conduct this process simply because they do not wish their data to be included in the research. Trainee teachers will be given a red pen to complete the first stage of the body map.

Trainee teachers will keep their body maps throughout the workshop and will be encouraged to add to these throughout the workshop using a blue pen. This is a good form of reflective practice. As an ITE institution we regularly ask trainee teachers/students to reflect on their teaching practice, understanding of theory and use of pedagogic tools. This is an example of good practice both in the ITE environment and the primary classroom environment. Trainee teachers/students are asked to complete the body-map as a pedagogic tool, as part of the established PGCE programme. This form of reflective practice has not been specifically designed for this research, but instead is a tool already used in my role as teacher educator. As the trainee teachers'/students' knowledge and understanding

grows throughout the workshop I am keen to see if their feelings/responses change. The body-map therefore allows for an ongoing narrative inquiry. Trainee teachers will be asked to use a purple pen at the end of the workshop to make any additional alterations. Using different coloured pens means that participants' thought processes are clear to the researcher.

At the end of the workshop, those who wish to have their data included in the research will hand their body maps to the teacher-educator-researcher. They will also be asked to complete the remainder of the questionnaire. One half of the questionnaire will be conducted at the start of the workshop and one half at the end to examine whether participants' attitudes and perspectives have changed in any way but also to examine who will be invited to a focus group.

The Body Map.

Trainee teachers will still be asked to complete a body map as they previously would have done. Previously I was going to provide the participants with three colours however, I will ask them to provide three colours of their own and draw a small key on their paper to demonstrate which colour represents 'before', 'during' and 'after' the workshop. I will ask trainee teachers to take a photograph of these using their phones or digital tablets and email these over to me. Trainees will be aware that in emailing these photos directly to me they will not be anonymous at this stage. I will save these photos directly to the BEAR cloud and delete the email but I will keep a master list of names and photos so that I can delete these easily without having to contact a participant, should they wish to remove their data from the research. After a month, the master list will be deleted, and the body-maps will be anonymous.


Generally, phones and digital tablets have good quality photos so the images should be relatively clear. The master list does, however, allow the researcher clarity so should there be parts of the body maps that are unclear, the master list allows the researcher opportunity to clarify with the participant before anonymising them.

The researcher will remind the trainee teachers about taking good quality photos before sending the images over, for example:

- Consider lighting
- Hold the camera still
- Hold the camera at a straight angle
- Ensure that there are no other people in the room
- Ensure that there is no identifiable information in the image.

The workshop (approx. 1 hour) will follow the below structure and is generally based around DeMink-Carthew's research into teaching Social Justice sessions:

6. Share the Equality Act 2010 – share nine principles.
7. Share the rationale – Based on the new RSE Policy (2019), concerns about protests in Parkhill Community Primary, Birmingham.

- 
8. Link to DeMink-Carthew's research on Social Justice Workshop Delivery.
 9. Discuss LGBTUA+ and other terminology.
 10. Trainee Teachers to design an LGBTUA+ (and other terminology) glossary.

Focus groups will be conducted at a later date and will fit in with the university timetable. Ideally the focus group will happen within a month of the workshop however, sometimes accurate timing is not possible due to existing timetable teaching sessions/lectures. The focus group(s) will take place in the Autumn Term (August-December). It must be noted that trainee teachers' attitudes and perspectives will change throughout this period based on their developing knowledge and time in school. This will be discussed in the analysis of data and is not problematic since the purpose of the research is not to measure the impact of the workshop, but to examine the fears of trainee teachers and an LGBTUA+ teacher educator in order to learn more about the LGBTUA+ RSE phenomenon. Focus group questions will be open-ended and allow for participants to share their own thoughts, attitudes and perspectives in a less structured way. There might be one or more focus groups depending on the number of participants willing to take part in a focus group. I will invite all participants who tick the 'focus group' box on the participant consent form. There will be no more than 6 participants in each focus group so if there are more than 6 participants willing to participate, I will increase the number of focus groups.

I will record all focus groups on a recording device and transcribe these as quickly as possible. Then I will upload these transcriptions to BEAR (the University of Birmingham's system) as soon as possible after the focus group. The original recording will then be destroyed. I will chair the focus group (as researcher) and I will act as note taker. The majority of the discussion will be conducted by the participants however I will act as chair to invite participants into the discussion if certain participants dominant. As note taker I will aim to record responses verbatim and will observe and note body language. After the focus group I will invite participants to review my notes and transcriptions and they can make changes to anything that they do not believe is verbatim. To conduct my professional role as Teacher Educator in ITE, I hold a DBS certificate (Disclosure and Barring Service) which is check to ensure that individuals can safely work with and safeguard children and young people.

All questionnaires, body-maps and focus groups will ensure participant anonymity. Therefore, GDPR (General Data Protection Regulation) does not need to be considered, since anonymity ensures no personal data is stored.

Pilot Study

To ensure that questionnaire on Qualtrics and the body-mapping work effectively, a pilot study will be conducted in early Autumn Term 20/21 (mid-October).

I teach a small group of trainees at an additional learning hub in Derby – This ‘hub’ receive their PGCE training from the University of Warwick in the same way that all other PGCE trainees receive their PGCE training however, they receive it at different times, around the Warwick timetable and away from the Warwick Campus at a school of excellence in Derby. The hub will consist of 8-14 trainee teachers/students – the numbers are still uncertain because they are based on conditional offers at present. Definite numbers will only be certain at the course induction in mid-September.

The trainee teachers/students in Derby receive the same course input as the campus-based students at Warwick so they would expect to receive a social justice workshop as they have done in previous years. Due to different timetables to ensure staff availability to teach both the Warwick trainee teachers and the Derby hub trainee teacher, the Derby cohort receive the social justice workshop on an earlier date.

The Warwick Trainees will receive the workshop around November 2020 whilst the Derby cohort will receive the workshop in mid October. This gives time for the researcher to deliver the workshop in Derby to the smaller group and ask the trainee to take part in the research by completing their questionnaires and body maps – then if any problems arise or misunderstanding of vocabulary in the questionnaires, this can be adapted before the larger Warwick cohort take part in the research in November. Conducting the pilot study provides the opportunity for further developing reliability and the validity of the research. Furthermore, if there are any IT/technological issues, these can be ironed out before the research takes place.

As researcher and teacher educator, I am keeping a field-note journal to learn more about my changing feelings/attitudes over the research. I will keep my field note journal from the pilot study to ensure that I have a plentiful supply of rich data.

Geographic location of project

State the geographic locations where the project and all associated fieldwork will be carried out. If the project will involve travel to areas which may be considered unsafe, either in the UK or overseas, please ensure that the risks of this (or any other non-trivial health and safety risks associated with the research) are addressed by a documented health and safety risk assessment, as described in section 10 of this form.

The research will take place in an Initial Teacher Education (ITE) institution within a University in England. The rooms within the University will be known to the participants. No additional travel will be required. None of the research will take place abroad. All trainee teachers (participants) are located in England and all are postgraduate students on a Postgraduate Certificate in Education (PGCE) programme. Since no research will take place abroad, no risk assessment for travel has been carried out.

Section 4: Research Participants and Recruitment

Does the project involve human participants?

Note: 'Participation' includes both active participation (such as when participants take part in an interview) and cases where participants take part in the study without their knowledge and consent at the time (for example, in crowd behaviour research).

Yes ☒
No ☐

If you have answered NO please go on to Section 8 of this form. If you have answered YES please complete the rest of this section and then continue on to section 5.

Who will the participants be?

Describe the number of participants and important characteristics (such as age, gender, location, affiliation, level of fitness, intellectual ability etc.). Specify any inclusion/exclusion criteria to be used.

All participants will be trainee teachers in the research institution. All participants will be known to the researcher. As teacher educator I will have a professional relationship with the participants as well as the relationship of researcher. All participants are postgraduate students. The population of students will not be known until nearer the time of data collection this is because the trainee teachers do not start on their one-year PGCE programme until the end of August 2020 when they start their academic year. They will all be 21 years old or above and a mixture of genders. They will all reside in England but some might be international students. Generally, the number of international students on the research institutions' PGCE programme is very low and all participants must understand and speak a good level of English due to the nature of teaching primary school lessons in English schools. To be accepted on the PGCE programme, all trainee teachers must have received a level C or above in English, Maths and Science at GCSE. They must also have an undergraduate degree as a minimum. Some trainee teachers also have a postgraduate degree such as a Masters or a PhD. All participants must have completed and passed a Disclosure and Barring Service (DBS) check to enter the programme. This is essential to ensure that all participants have passed a safeguarding check and are safe to work with children and young people in school environments.

As the PGCE is a one-year course, participants will come from one academic year only. My intention is that this will be in September 2020 providing ethical approval is received in time. Otherwise, this research will have to be conducted in September 2021 with a different cohort. All trainee teachers will

be invited to take part – this number can be anywhere between 80 and 120 trainee teachers, depending on the number of trainee teachers on the course for the academic year.

All trainee teachers in the academic year will have the opportunity to take part in the workshop and complete the body-map because this is part of the course requirement. However, only participants who provide permission for their data to be used, will be referred to in the research (see next question for participant information/recruitment and section 5 for consent).

How will the participants be recruited?

Please state clearly how the participants will be identified, approached and recruited. Include any relationship between the investigator(s) and participant(s) (e.g. instructor-student). Please ensure that you attach a copy of any poster(s), advertisement(s) or letter(s) to be used for recruitment.

The Social Justice Workshop will be timetabled for all trainee teachers however, all trainee teachers will not necessarily be participants. Trainee teachers will be given the right not to have their data used if they choose not to opt into the research. They will not be prevented from taking part in the workshop since this is part of the timetabled PGCE programme. All trainee teachers will be asked to complete a participant information letter and consent form. Some might not wish to have their data collected and opt-out of the data collection element of the workshop. As previously mentioned, the workshop is part of an existing lesson design and has not been designed specifically for the research. It is part of the scheduled PGCE programme. Therefore it is a familiar activity for trainee teachers/students to participate in. It is also familiar in educational research to conduct workshops and ask trainee teachers/students to reflect on these workshops and complete questionnaires and other reflective pedagogical tools such as body-maps in the workshops.

My role is both researcher and teacher educator – since there are power relations here, these are discussed and examined by applying Bourdieu's theories of habitus, doxa and field. It is essential that my phenomenology, perspective and sense of self are examined too since these are relevant to the questions I ask and the relationships that I have with the trainee teachers. As such, I have chosen to keep a field diary with notes that I write throughout the research process – these field notes will track my changing thoughts and perspectives and also my sense of self which might change throughout the research.

It is essential that I recognise that trainee teachers might provide responses that are biased towards what they think I (as teacher educator) want to hear (Hawthorne Effect). Trainee teachers might also recognise that certain responses are socially acceptable and others not, so choose to provide what they view as the 'correct' answers and not honest/congruent answers. Providing different opportunities to

gather rich data therefore is essential in limiting bias. I have chosen to triangulate data by using multiple data collection tools: questionnaires, body-map, focus groups and field notes.

Participants will be reminded at the recruitment stage that they do not have to take part and it will not negatively affect them and their PGCE if they choose not to. Similarly, if they choose to take part, their responses will not negatively affect them and their PGCE either. This said, they will be made aware that if their responses contravene the Equality Act (2010) then it is the obligation of the researcher to inform relevant bodies. This might prevent the collection of deeply congruent data from some, however, it is ethical to share this information at the start of the research process since deception is not used in this research. A set of statements has been attached to this form. These will be shared with the trainee teachers at the start of the research process. They outline the obligations of the researcher to report any concerns and provide a process that the researcher must follow in line with the research institutions' processes.

Furthermore, participants will be informed about the research institution's mental health and wellbeing services should any of the research have a negative or detrimental impact on their mental health or wellbeing. The website *Education Support (2019)* will also be shared with trainee teachers so that they are aware of access to counselling services and support groups if they wish to access them.

Section 5: Consent

What process will be used to obtain consent?

Describe the process that the investigator(s) will be using to obtain valid consent. If consent is not to be obtained explain why. If the participants are under the age of 16 it would usually be necessary to obtain parental consent and the process for this should be described in full, including whether parental consent will be opt-in or opt-out.

The researcher will ask all participants to consent by completing a consent form and reading the participant information sheet. All trainee teachers will take part in the Social Justice workshop. They will all be asked to complete a body-map tool due to the beneficial nature proposed by body-mapping researchers – these are seen as a useful and therapeutic tool so all trainee teachers will have access to them. Likewise, the social justice workshop is relevant to trainee teachers' teaching and learning and it is also essential in developing trainee teachers' awareness of LGBTUA+ RSE in the classroom. Participants in the research, however, will give consent to the collection of their data. If participants give their consent, they will complete a participant consent form followed by a questionnaire at the

start and the end of the workshop. They will also draw a body map that will be added to throughout the workshop and collected by the researcher at the end. Following the workshop, those participants who have given consent will then be given the opportunity to take part in a focus group. On the participant information sheet, participants will be given the opportunity to choose whether they take part in (and give consent for their data to be used from) each stage of the research: Questionnaire, body-map, focus group. Some might wish to allow their data for the questionnaire and body-map but might not wish to be involved further in a focus group. The participant consent form will ask if participants who chose not to get involved in a focus group but provide their consent for their questionnaire and body-map data to be used.

Please be aware that if the project involves over 16s who lack capacity to consent, separate approval will be required from the Health Research Authority (HRA) in line with the Mental Capacity Act.

No participants are aged 16 or below. No participants in the research are 16 years or above with a lack of capacity to provide consent.

Please attach a copy of the Participant Information Sheet (if applicable), the Consent Form (if applicable), the content of any telephone script (if applicable) and any other material that will be used in the consent process.

Note: Guidance from Legal Services on wording relating to the Data Protection Act 2018 can be accessed at <https://intranet.birmingham.ac.uk/legal-services/What-we-do/Data-Protection/resources.aspx>.

Use of deception?

Will the participants be deceived in any way about the purpose of the study?

Yes ☐
No ☒

If yes, please describe the nature and extent of the deception involved. Include how and when the deception will be revealed, and the nature of any explanation/debrief will be provided to the participants after the study has taken place.

N/A

Section 6: Participant compensation, withdrawal and feedback to participants

What, if any, feedback will be provided to participants?

Explain any feedback/ information that will be provided to the participants after participation in the research (e.g. a more complete description of the purpose of the research, or access to the results of the research).

Participants can ask to see copies of their questionnaires, body-map and notes taken from the focus group. They will be asked if they feel that the responses that have been given fairly reflect their intention. They can also ask to talk to the researcher to find out further information about the research and receive a more detailed description of the research. Their body-maps and questionnaires will be coded Participant 1, 2, 3 etc to ensure anonymity. As the participants are coded, a master copy list will be kept by the researcher for one month. This will state the participant code and the participant's name so that data can be quickly and easily located by the researcher should a participant wish to withdraw from the research or have their data withdrawn. This master copy ensures that it is the responsibility of the researcher to know the participant's code, rather than the responsibility of the participant. After one month the period of withdrawal will be over and the master copy list will be destroyed. Whilst the one month is active, the master copy will be stored on the University of Birmingham's secure system, BEAR.

What arrangements will be in place for participant withdrawal?

Describe how the participants will be informed of their right to withdraw from the project, explain any consequences for the participant of withdrawing from the study and indicate what will be done with the participant's data if they withdraw.

Participants will be verbally told about their right to withdraw. This will also be acknowledged in written form on the participant consent form. It will be explained to participants that withdrawal from the research is their right and will not negatively affect them in any way.

Participants can withdraw their consent up until one month after the questionnaire, body-map and focus group.

Participants can withdraw from the focus group at any time.

In the online questionnaire, participants will be provided with a randomized I.D – they will be asked to note this down and should they wish to withdraw they can share the I.D with me (the researcher) and their questionnaire data can be deleted – up to one month after data is collected.

When participants take a photo of their body map, they will email this to me as researcher. I will then keep a master list and participants will have one month to withdraw from the research. Following this one month period the master list will be deleted. When I receive the email, I will save the photograph of the body map in BEAR, save the name to the master list and delete the email straight away.

Participants can withdraw during the focus group should they wish. They can also withdraw before the focus group begins, should they have changed their mind between the time of agreement and the

focus group taking place. It will be explained to trainee teachers that they cannot withdraw their data from the focus group following its completion since all participants will be anonymous and it will not be possible to identify an individual's voice from the recording or transcripts. This will be made clear to the participants on the Participant Information Sheet.

Please confirm the specific date/timescale to be used as the deadline for participant withdrawal and ensure that this is consistently stated across all participant documentation. This is considered preferable to allowing participants to 'withdraw at any time' as presumably there will be a point beyond which it will not be possible to remove their data from the study (e.g. because analysis has started, the findings have been published, etc).

Participants can withdraw from the research at any time prior to the analysis of data which will occur one month from the end of the focus group. Once this has begun, participants will not be able to withdraw their consent. Participants can also withdraw at any point during the focus group. This information is shared with the participants on the consent form. To leave the online focus group, trainee teachers can exit the Zoom session whenever they wish to by click on the 'leave session' button.

What arrangements will be in place for participant compensation?

Will participants receive compensation for participation?

Yes ☐
No ☒

If yes, please provide further information about the nature and value of any compensation and clarify whether it will be financial or non-financial.

N/A

If participants choose to withdraw, how will you deal with compensation?

N/A

Section 7: Confidentiality/anonymity

Will the identity of the participants be known to the researcher?

Will participants be truly anonymous (i.e. their identity will not be known to the researcher)?

Yes ☐
No ☒

In what format will data be stored?

Will participants' data be stored in identifiable format, or will it be anonymised or pseudo-anonymised (i.e. an assigned ID code or number will be used instead of the participant's name and a key will be kept allowing the researcher to identify a participant's data)?

The questionnaires will be coded using Participant 1, 2, 3 etc. This will ensure anonymity for all participants.

Those who participate in the focus group will also be anonymised. The names of the participants will be changed to new names (pseudonyms) to anonymise the participants. Names are preferred for the humanistic element of data analysis – rather than codes or numbers. These pseudonyms will be picked at random using a name generator and therefore will have no known ties to the participant.

Any paper copies will be stored in a locked cabinet in my office in the University of Warwick. Only I, and the general administrative manager (who holds the master key) – have a copy of this key. The master key is also kept in its own locked cabinet in a separate office. Furthermore, my office requires a key to access it. I share this office with 3 other members of staff. Due to GDPR regulations the office must be locked when no one is inside. These paper copies will be scanned and uploaded to BEAR as soon as possible after the data is collected and once scanned and uploaded, they will be destroyed in the University of Warwick's confidential waste.

Due to Covid 19 there will be limited or no access to the building therefore paper copies will not be required and there will be no need for storing paper copies of data.

As mentioned in previous sections, for the online questionnaire participants will be given a randomised I.D. For the body map, participants will not be asked to put any names or codes on the body maps. They will be known to the researcher however will not be examined or coded until one month after the data is collected.

The photographs of the body maps will be emailed to the researcher and a master list will be generated with names and photos, however these names will be deleted once the one month withdrawal period is over – then the master copy will be deleted and the body maps will be completely anonymous. The researcher will then name the body maps, Participant 1, 2, 3, 4, etc. for use in coding and writing up.

In the online focus group - Participants/responses will be coded as it will not always be possible to identify the same individuals speaking.

Will participants' data be treated as confidential?

Will participants' data be treated as confidential (i.e. they will not be identified in any outputs from the study and their identity will not be disclosed to any third party)?

Yes ☒

No ☐

If you have answered no to the question above, meaning that participants' data will not be treated as confidential (i.e. their data and/or identities may be revealed in the research outputs or otherwise to third parties), please provide further information and justification for this:

n/a

Section 8: Storage, access and disposal of data

How and where will the data (both paper and electronic) be stored, what arrangements will be in place to keep it secure and who will have access to it?

Please note that for long-term storage, data should usually be held on a secure University of Birmingham IT system, for example BEAR (see <https://intranet.birmingham.ac.uk/it/teams/infrastructure/research/bear/index.aspx>).

Data will be stored on BEAR, the secure University of Birmingham System. Prior to starting data collection, I will attend a BEAR workshop at the University if I have any trouble accessing and navigating the system.

Data retention and disposal

The University usually requires data to be held for a minimum of 10 years to allow for verification. Will you retain your data for at least 10 years?

Yes ☒
No ☐

If data will be held for less than 10 years, please provide further justification:

N/A

What arrangements will be in place for the secure disposal of data?

All data will be held on BEAR. After 10 years this will be deleted. Throughout the research, field notes, body maps and paper questionnaires will be collected. These will be stored in locked drawers. Once data is collected, paper copies will be scanned and uploaded to BEAR. Paper copies will be destroyed in the research institutions' confidential waste disposal bins.

Section 9: Other approvals required

Are you aware of any other national or local approvals required to carry out this research?

E.g. clearance from the Disclosure and Barring Service (DBS), Local Authority approval for work involving Social Care, local ethics/governance approvals if the work will be carried out overseas, or approval from NOMS or HMPPS for work involving police or prisons? If so, please provide further details:

NO.

For projects involving NHS staff, is approval from the Health Research Authority (HRA) needed in addition to University ethics approval?

If your project will involve NHS staff, please go to the HRA decision tool at <http://www.hra-decisiontools.org.uk/research/> to establish whether the NHS would consider your project to be research, thus requiring HRA approval in addition to University ethics approval. Is HRA approval required?

Yes ☐
No ☒

Please include a print out of the HRA decision tool outcome with your application.

Section 10: Risks and benefits/significance

Benefits/significance of the research

Outline the potential significance and/or benefits of the research

The potential benefits: learning more about Trainee Teachers' feelings towards LGBTUA+ RSE might inform the general practice in my research institutions' ITE. The research might support trainee teachers' confidence in teaching LGBTUA+ RSE. It might also highlight LGBTUA+ issues and struggles so that trainee teachers have a great awareness of LGBTUA+ issues faced by LGBTUA+ pupils and/or families.

Risks of the research

*Outline any potential risks (including risks to research staff, research participants, other individuals not involved in the research, the environment and/or society and the measures that will be taken to minimise any risks and the procedures to be adopted in the event of mishap.) **Please ensure that you include any risks relating to overseas travel and working in overseas locations as part of the study, particularly if the work will involve travel to/working in areas considered unsafe and/or subject to travel warnings from the Foreign and Commonwealth Office (see <https://www.gov.uk/foreign-travel-advice>). Please also be aware that the University insurer, UMAL, offers access to RiskMonitor Traveller, a service which provides 24/7/365 security advice for all travellers and you are advised to make use of this service (see <https://umal.co.uk/travel/pre-travel-advice/>).***

The outlining of the risks in this section does not circumvent the need to carry out and document a detailed Health and Safety risk assessment where appropriate – see below.

I am not aware of any potential risks.

University Health & Safety (H&S) risk assessment

For projects of more than minimal H&S risk it is essential that a H&S risk assessment is carried out and signed off in accordance with the process in place within your School/College and you must provide a copy of this with your application. The risk may be non-trivial because of travel to, or working in, a potentially unsafe location, or because of the nature of research that will be carried out there. It could also involve (irrespective of location) H&S risks to research participants, or other individuals not involved directly in the research. Further information about the risk assessment process for research can be found at <https://intranet.birmingham.ac.uk/hr/wellbeing/worksafe/policy/Research-Risk-Assessment-and-Mitigation-Plans-RAMPs.aspx>.

Please note that travel to (or through) 'FCO Red zones' requires approval by the University's Research Travel Approval Panel, and will only be approved in exceptional circumstances where sufficient mitigation of risk can be demonstrated.

Section 11: Any other issues

Does the research raise any ethical issues not dealt with elsewhere in this form?

If yes, please provide further information:

NO.

Do you wish to provide any other information about this research not already provided, or to seek the opinion of the Ethics Committee on any particular issue?

If yes, please provide further information:

No.

However, I would like to request ethical approval as quickly as possible. Due to the nature of working with any given cohort for one year on the PGCE programme, the workshop can only be conducted in Autumn Term (August-December). To maximise the support that we give to trainee teachers, they should receive this workshop with a package of other sessions in early September. I would really appreciate ethical approval prior to this so that I do not have to wait a year to collect data if I miss this time slot.

Section 12: Peer review

Has your project received scientific peer review?

Yes ☐

No ☒

If yes, please provide further details about the source of the review (e.g. independent peer review as part of the funding process or peer review from supervisors for PGR student projects):

N/A

Section 13: Nominate an expert reviewer

For certain types of project, including those of an interventional nature or those involving significant risks, it may be helpful (and you may be asked) to nominate an expert reviewer for your project. If you anticipate that this may apply to your work and you would like to nominate an expert reviewer at this stage, please provide details below.

Title: Click or tap here to enter text.

First name: Click or tap here to enter text.

Last name: Click or tap here to enter text.

Email address: Click or tap here to enter text.

Phone number: Click or tap here to enter text.

Brief explanation of reasons for nominating and/or nominee's suitability:

Click or tap here to enter text.

Section 14: Document checklist

Please check that the following documents, where applicable, are attached to your application:

Recruitment advertisement ☒

Participant information sheet ☒

Consent form ☒

Questionnaire ☒

Interview/focus group topic guide ☒

Please proof-read study documentation and ensure that it is appropriate for the intended audience before submission.

Section 15: Applicant declaration

Please read the statements below and tick the boxes to indicate your agreement:

I submit this application on the basis that the information it contains is confidential and will be used by the University of Birmingham for the purposes of ethical review and monitoring of the research project described herein, and to satisfy reporting requirements to regulatory bodies. The information will not be used for any other purpose without my prior consent. ☒

The information in this form together with any accompanying information is complete and correct to the best of my knowledge and belief and I take full responsibility for it. ☒

I undertake to abide by University Code of Practice for Research (<https://www.birmingham.ac.uk/Documents/university/legal/research.pdf>) alongside any other relevant professional bodies' codes of conduct and/or ethical guidelines. ☒

I will report any changes affecting the ethical aspects of the project to the University of Birmingham Research Ethics Officer. ☒

I will report any adverse or unforeseen events which occur to the relevant Ethics Committee via the University of Birmingham Research Ethics Officer. ☒

Please now save your completed form and email a copy to the Research Ethics Officer, at aer-ethics@contacts.bham.ac.uk. As noted above, please do not submit a paper copy.

Appendix 13: Statements of Response

Researcher: Jennifer Rowan-Lancaster



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Challenging fear: teaching LGBTUA+ relationship and sex education (RSE) from a trainee teacher and teacher educator perspective: List of responses for participants.

Your right to freedom of speech is upheld as part of Article 10 of the Human Rights Act (1998). In your responses, you are invited to use this right to share your thoughts, attitudes and perspectives.

If your responses contravene the Equality Act (2010) which means that they violate the nine protected characteristics: Age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex and sexual orientation (Equality Act, 2010: 1), the researcher is obliged to report these responses to the relevant bodies. (These might consist of, but are not limited to, the Designated Safeguarding Lead and the Senior Leadership Team within the ITE research institution).

If you feel affected in any way by the research, please access the University's mental health and wellbeing services which can be found on the University home page. Alternatively, you can access counselling services at Education Support: <https://www.educationsupport.org.uk/>

If you have further questions about these statements, please clarify these with the researcher.

References:

- Education Support (2019). Helping You. [Online]. [Accessed 11 January 2020]. Available from: <https://www.educationsupport.org.uk/>
- Equality Act (2010). *Equality Act 2010*. [Online]. [Accessed 11 January 2020]. Available from: <http://www.legislation.gov.uk/ukpga/2010/15/contents>
- Human Rights Act (1998). *Article 10 of the Human Rights Act 1998*. [Online]. [Accessed 11 January 2020]. Available from: <http://www.legislation.gov.uk/ukpga/1998/42/schedule/1/part/I/chapter/9>

Appendix 14: The pilot study

The pilot study included most of the data collection tools however it excluded my own personal narratives. These were however, added to with reflections about the pilot study and notes were jotted down about changes to make for the main study. A pilot questionnaire was issued at the start of the pilot workshop. Participants were asked to complete a pilot body-map throughout the workshop and this data was collected to monitor any changes required for the main study. The different data tools are now explored in further detail for any findings.

The sample

The sample for the pilot was a small group of 11 trainee teachers who complete their PGCE programme through a distance learning hub. They receive the same teaching as the University-based trainee teachers however, their timetable is organised differently and their LGBTUA+ RSE workshop was scheduled in a month earlier than the main sample for this research. They were an effective sample in that their position on the PGCE programme mirrored that of the research sample.

Appendix 15: A table explaining the original and revised ethics due to Covid-19 changes

| Original Ethics | Revised Ethics |
|---|---|
| The workshop was approved as a taught seminar in the research institution. | The workshop was converted into an online workshop, taught in an online room on Blackboard Collaborate (2020). |
| The questionnaire was approved to be delivered in paper form at the start of the workshop in the research institution. | The questionnaire was converted into an online format. The questions remained the same, but they were entered into Qualtrics software (2020). Participants accessed these through a Qualtrics (2020) link on their Moodle (2020) online learning platform. |
| The focus group was approved to take place in the research institution where a private room was to be organised. | The focus group moved to the online Zoom (2020) room. Zoom was chosen for the focus group for its capacity to transcribe the dialogue (Lupton, 2020) and its secure settings as recommended by the University of Birmingham. Participants were invited to take part in the focus group at the end of the workshop and attended the focus group within a month of the workshop. |
| The body-map was approved to take place on paper during the workshop in the research institution. | The body-map was completed by participants on paper at home and photographs were taken with mobile phones devices and emailed to the researcher's professional email account via their student email accounts. Participants were asked to include their random I.D number on the body maps. Photographs from the email were then filed anonymously and original emails deleted. |
| The field note diary was approved as a record keeping tool kept by the researcher throughout the research as a personal document. | This did not change, the field note diary was kept on the researcher's personal computer and saved to the University of Birmingham's online data storage software, BEAR (UoB, 2020). |

Appendix 16: Detailed outlines of the data collection tools

Covid-19: The Workshop

Conducting social research online has been an approach used by many researchers over many years (Lupton, 2020). This research, despite being initially planned as a face-to-face format, was easily transferable to an online format. Moving the workshop online was reasonably simple since the researcher had been teaching online in Blackboard Collaborate (2020) virtual rooms for 9 months prior to the delivery of the workshop. Since the global pandemic shifted all lectures and seminars online, trainee teachers were also familiar with the online nature of teaching. For the duration of the programme prior to the workshop trainee teachers had received all teaching online consequently, they familiar with this form of interaction and communication (Plummer, 1983).

The workshop, alongside other lectures and seminars was taught using a PowerPoint (Appendix 8). This PowerPoint was similar to that which would have been taught in a face-to-face workshop however, with some minor revisions for online purposes. In a face-to-face workshop, the trainee teachers would have had time to sit in groups to answers the questions posed and to complete a task set in the workshop, to discuss different LGBTUA+ terminology and provide definitions. In the online workshop, a text tool was used where trainee teachers could type answers to the questions posed. Then to complete work as a group, they were split into smaller ‘breakout’ groups of six where I could apply a randomised grouping tool, as a moderator, to put trainee teachers into smaller groups in separate virtual rooms. When in separate rooms, trainee teachers were given a breakout room slide (Appendix 9) which appeared on their screens in the breakout rooms. This slide provided LGBTUA+ terminology as outlined in the workshop outline above. Trainee teachers were then able to discuss their ideas about the LGBTUA+ terminology without having to speak aloud in large groups or under the scrutiny of the teacher educator. Finally, the researcher, as teacher-educator was able to ‘drop-in’ to rooms to listen to discussions and make notes. It was essential that I was transparent with trainee teachers, particularly as these ‘drop-ins’ formed part of the reflections in the researcher’s fieldnotes.

Covid-19: The Questionnaire

Prior to the online changes, the questionnaire was due to be completed on paper by participants at the start of the workshop in the research institution. These would then have

been collected by the researcher immediately following their completion and they would have been completed anonymously. In the online version, the same questions from the paper questionnaire were uploaded onto the Qualtrics (2020) software.

Covid-19 The Focus Group

Focus groups are an effective tool when exploring ‘perceptions, feelings, and thinking about issues, ideas, products, services, or opportunities’ (Krueger & Casey, 2014, p. 37). For Forrestal et al (2015), conducting online focus groups as opposed to face-to-face focus groups can suit certain pieces of research more effectively (Lupton, 2020). When conducting online research with participants Plummer (1983) encourages the consideration of the physical setting and the social space. Ethically, it is essential to encourage participants taking part in online research to move to a quiet and private location (Lupton, 2020) which not only prevents participants being distracted or causing distractions, but also allows them to speak more freely away from other known or unknown individuals. All participants in this research took part in university sessions from their home environment. For some, this was shared accommodation with friends or housemates, for others this is a home environment with parents, siblings, partners, children and pets. It was essential to note that individuals’ responses in focus groups could be influenced by the other individuals in their households.

Power relationships and doxa (Bourdieu, 1986) are always at play within households and the interactions of this power play can silence a participant or cause them to share attitudes that do not necessarily correlate to their own feelings but instead reflect the attitudes of other family member(s). Furthermore, participants might be living in environments where they are ‘subjected to harassment, violence or surveillance by other family members’ (Lupton, 2020, p. 19). As such, privacy and a secluded safe place are essential (Lupton, 2020).

Furthermore, from an ethical perspective privacy was essential since other members of the focus group should feel comfortable to share their feelings and attitudes with the other participants without the concern that individuals outside of the focus group were listening in. To ensure that all participants are in a secluded environment (Lupton, 2020), it was required that cameras be switched on. Granted, this did not prevent individuals from sitting behind the camera, however, it did provide participants with an idea of the other

participants' environments. Should participants be reluctant to speak and feel concerned about other individuals in the household, they were encouraged to provide responses using the 'text' tool in Zoom (2020). The text tool allowed participants to type responses, which all participants and the researcher could see, instead of speaking aloud (Lupton, 2020).

Additionally, there were essential group rules (Lupton, 2020) to provide for a discussion over Zoom (2020). The text tool could be used throughout since it did not interrupt individuals who were speaking. This said, too much text could be distracting to speakers and could also prevent participants engaging with talk (Lupton, 2020), as has been noted in other taught sessions in the research institution since the start of the academic year. As such, participants were encouraged to speak wherever possible and to use a 'hands-up' tool when they would like to speak to prevent talking over one another (Lupton, 2020).

Finally, to ensure that the focus group started in a timely fashion, participants were asked to connect to the Zoom (2020) meeting room early and ensure all technology worked before the start time (Lupton, 2020). Consent was provided for the researcher to record the focus group. Recording was essential for transcribing the focus group and this was outlined in the Consent Form (Appendix 4).

Covid-19 The Body-map

Considering the original ethical approval was agreed for the completion of body-maps in a teaching room environment in the research institution, the completion of body maps at home was a more private and confidential process. Participants could complete their body-maps privately which is a significant benefit on the public platform in a teaching room however, they did have to email them from their email accounts which meant that they did not have anonymity from me, their teacher-educator-researcher. This adds a complex dimension to the notion of anonymity however, I explained that I would save the body-maps immediately and anonymously to a folder and would not examine them from the emails alongside their names, this required trust from the participants. It also meant that any prospective participant who felt that their views would displease me or endanger their position on the course (Plummer, 1983) might choose not to send me their body-map for these reasons. This is an unfortunate consequence of completing the research online however, these individuals might have chosen to abstain from providing consent were the research conducted in the research institution anyway.

Covid-19: The Fieldnote diary

Journals can be structured with specific questions for focused reflection or they can be free flowing (Lupton, 2020). The fieldnote diary did not change and did follow a free-flowing approach. As previously mentioned, it used Griffiths (2010) and Plummer's (1983) frameworks from the outside as a focus for reflection however, the free flowing (Lupton, 2020) nature of the fieldnotes meant that any changes due to the online nature of the data collection tools could be recognised and reflected upon for their consequence on research.

The Pilot Study

The pilot study was carried out to 'simulate the main study' (Gillham, 2000, p. 42) which Gillham recommends is the most effective way of conducting a pilot study. Considering credibility, transferability, and authenticity (Guba and Lincoln's, 1985), the pilot study was ideal in recognising problematic areas in terms of data collection, from the relevance of the questions in the questionnaire and whether these had been phrased correctly to the opportunity to reflect on my role in the workshop and the focus group. Any adaptations were explained for their transferability (Guba and Lincoln, 1985) to other research generating a well-considered and ethical piece of research.

The pilot study included most of the data collection tools however it excluded my own personal narratives. These were however, added to with reflections about the pilot study and notes were jotted down about changes to make for the main study. A pilot questionnaire was issued at the start of the pilot workshop. Participants were asked to complete a pilot body-map throughout the workshop and this data was collected to monitor any changes required for the main study. The different data tools are now explored in further detail for any findings.

The sample

The sample for the pilot was a small group of 11 trainee teachers who complete their PGCE programme through a distance learning hub. They receive the same teaching as the University-based trainee teachers however, their timetable is organised differently and their LGBTUA+ RSE workshop was scheduled in a month earlier than the main sample for this research. They were an effective sample in that their position on the PGCE programme mirrored that of the research sample.

The Questionnaire

The pilot study was relevant to ensure that the questions in the questionnaire were clear and provided appropriate answers. In this sense, appropriate answers can be considered as not overly neutral which could mean that the question is not clear or answers that are appropriate to the question meaning that the questions themselves are clear and grammatically appropriate.

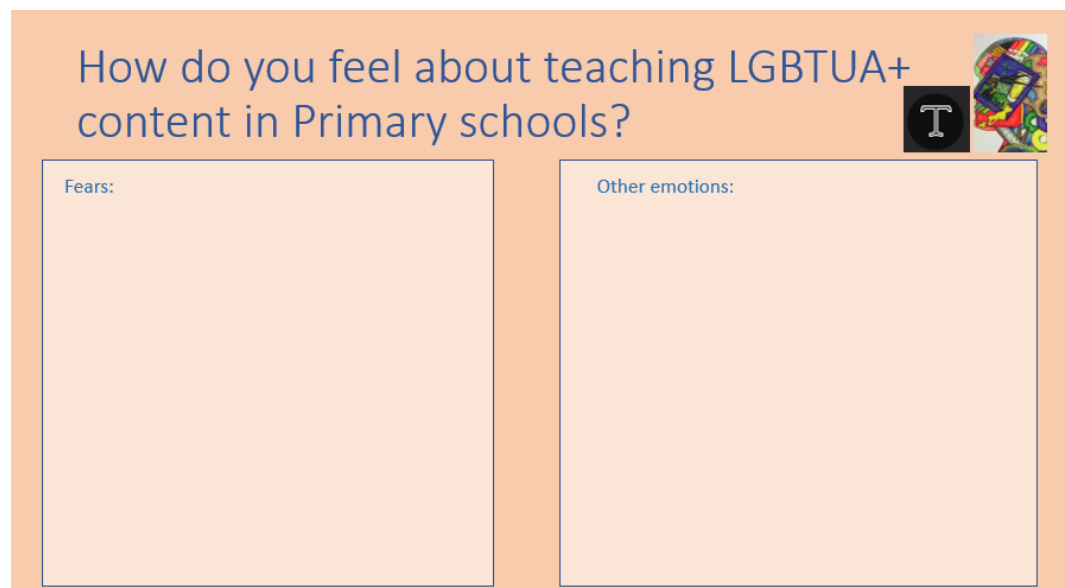
Gillham (2000) recommends that researchers observe participants' completion of questionnaires in the pilot study to recognise any uncertainties participants might have. However, this observation was not possible online. To address any uncertainties in the questionnaires, the pilot study sample were asked if any questions were unclear or if participants had any uncertainties about the questionnaire. No issues were raised by the participants in terms of questions, so these remained the same.

One transferability issue raised however which was corrected in the main research questionnaire was that of the random I.D number. At the start of the workshop trainees were asked to complete the consent form (Appendix 4) and read the participant guidance including the participant information sheet (Appendix 3) and the statements of response (Appendix 5) and then complete the questionnaire. The links for these were kept together on a directed page in the Moodle (2020) learning platform. When the participants returned to workshop online room having completed these forms and the questionnaire, over half explained that they had forgotten to note down the random I.D number generated by the Qualtrics Software (2020). This random I.D number was not necessary to the pilot study participants since their data was not being kept and stored for the research however, the random I.D number was an essential part of the main research since it was the only way participants' data could be removed should they wish to withdraw. As such, the decision was made for the participants in the main study to access the participant guidance and consent form (Appendix 4) and then return to the online room ready to hear the instructions for completing the questionnaire. It was decided that the pilot study group had received too much information and too many instructions in one go to retain the information about the random I.D number. In the main study, participants were provided with the Qualtrics link to complete the questionnaire and were reminded several times to note the random I.D

number down for their own reference. In the main study, all participants remembered to note down their random I.D number.


The workshop

This same sample then took part in the LGBTUA+ workshop. Teaching the workshop allowed for the consideration of timings such as whether the workshop flowed effectively and allowed trainee teachers enough time to converse effectively with one another. It also allowed for any errors or changes to be rectified. Only one practical change was made to the workshop PowerPoint. Trainee teachers were asked to share their fears and other emotions by using a text tool on the Blackboard Collaborate software (2020). To do this, they used their cursor to click on the large T in a black box outlined in the Figure below. They then typed their thoughts into the boxes. In the pilot study the boxes were blue however, it became apparent that the default text colour on the software was also blue meaning that the text could not be seen effectively. As such, the boxes were changed to a light peach colour so that the blue text was visible, as can be seen in Figure below.



The body-map

Within the pilot study trainee teachers were also asked to complete a body-map and email a photograph of these to me. These were successful and demonstrated that the instructions



given were clear, the body-maps were used correctly, and the images were clearly accessible via email.

Field-note diary.

Throughout the pilot study I was able to log changes to make in the main study in my own field-note diary to ensure that these were followed up within the month prior to the main study. I also jotted down themes or ideas that emerged in the body-maps and questionnaire to keep these in mind during the data analysis stage of the main study's data.

Appendices 17a-17e Data Analysis using thick description

Parental Attitudes 17a

Focus group data:

| Theme | Verbatim quote | Thick Description (Geertz, 1973; Thomas, 2017) evidence. |
|--|---|--|
| Parental opposition to LGBTUA+ RSE. | Participant 1: I think that is one of the biggest struggles we've got is that parents, kind of, say, Oh, no, I don't want my child learning that and then once they kind of hear about why they're learning and how it's going to be taught they are a lot more open to that. | <p>Language that suggests negativity or difficulty. Demonstrates how LGBTUA+ RSE is challenging.</p> <p>Opposition to LGBTUA+ RSE (this was apparent in Birmingham schools)</p> <p>Contrary viewpoint – parents can change their mind if given more information – role of the trainee teacher and teacher to support parents with this according to the RSE documentation.</p> |
| The relevance of parental opinion. | Participant 2: But in terms of their opinion, yes it yes it does matter because they are still the parents... they are their parents at the end of the day. And if they're concerned. For whatever reason, I would like them to be reassured. Beforehand, or if they did have any concerns. I think if we were to deliver it first. I think we'd either put a newsletter out or something to make the parents aware so that they had a choice that their children wanted to participate or not. | <p>Parental opinions matter to trainee teachers. This trainee recognises that parents have a say in what their children are taught – the RSE is also in agreement with this.</p> <p>Concern demonstrated by the teacher that parents are also concerned and how she would seek to combat this.</p> <p>Parental choice. – The trainee is starting to think of ways that they could support parents with developing their understanding.</p> |
| Parental opinions influence the trainee teacher. | Participant 2: But yeah, it would... it would upset me because, like it or not, I take I would take it personal. And also you're representing that school and also future children as well. So, it and it is a bit and the school is a part of the community. So, so it does matter to me what they think. | <p>The parental views matter to the trainee teacher and they influence her emotions.</p> <p>Parental opinions matter to her therefore they will inform how she behaves and teachers – this is on a professional level but also on</p> |

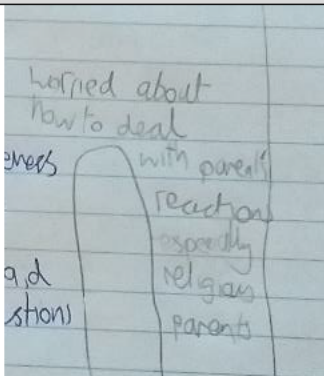
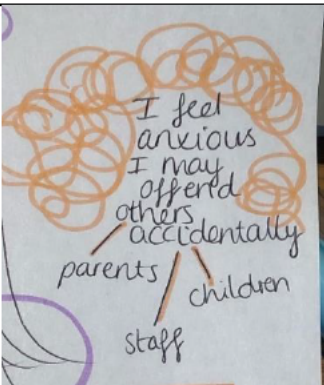
| | | |
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| | | a personal and emotional level. |
|--|--|---------------------------------|

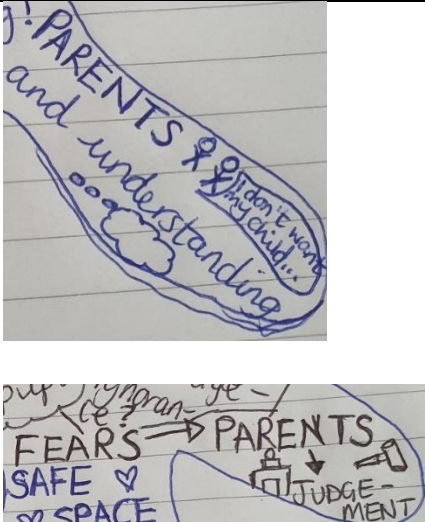
Pilot study focus group data:

| Theme | Verbatim quote | Thick Description (Thomas, 2017) evidence. |
|--|---|--|
| Parents' anger at the teaching of LGBTUA+ RSE. | Participant P3: I think like Participant P1 said the media like overdramatise things so you'll go in or you're like, be worried about say teaching and you'll read on the media about parents in uproar about a certain school and then you'll just think is that actually the case or have they really like dramatized the whole situation and is it just one parent that's got an issue with it or is it like you know I mean is the concept really that tricky to teach. | Language that suggests anger 'uproar'. Critical considerations included here linked to media which are explored in the <i>Social Media</i> chapter. |
| Parental attitudes are influenced by their experiences and education. Parental attitudes can be challenged and changed by trainee teachers. | Participant P1: I definitely think that you there's one thing like promoting it within the classroom, but I feel, like, as a teacher, I think you need to re-educate parents as well like maybe there's something you. Participant P2 Yeah Participant P1: Can them because it's them more than the children that have got these preconceived ideas and that don't want certain things being told to their children. So I feel like we need support in order, how to support parents or advise them or whatever before actually teaching us and so they understand the terminology and they understand it a little bit more so that it can help us in the classroom as well so that they're do, you know what I me. | Trainee teacher recognises that parental attitudes are influenced by their education and experiences. Above point is reemphasised by additional trainee teacher – Participant 2: 'Yeah'. Trainee teacher feels obliged to take action in this situation to support parents' to develop their attitudes and challenge 'preconceived ideas'. |
| Parental attitudes are influenced by their experiences and education. Parental attitudes can be challenged and changed by trainee teachers. | Participant P2 It's almost like we need to teach them before we can teach the children, whatever we say in the classroom. If they're going home and having everything else chucked at them. If we only did it for like an hour or two hours a term or something, then, then it's not going to make a lot of difference if when they're walking in the shop their parents or whoever with if their parents are saying one thing our hour a week isn't going to do much, when they've got the rest of them going. | Trainee teacher recognises that parental attitudes are influenced by their education and experiences. Trainee teacher feels obliged to take action in this situation to support parents' to develop their attitudes. - challenge |
| Discrimination | Participant 3 People almost look down on looking at same sex or bisexual people. | Although parents are not specifically mentioned, Participant 3 mentions 'people' which can include parents and was part of the discussion around parents so is relevant. They refer to discrimination or looking at LGBTUA+ individuals as different or lesser than. |
| Discrimination, heteronormativity, homophobia | Participant P3 They always have this kind of like, like, it's like wrong and it's dirty shouldn't talk about it, but you don't talk about people getting married and having | Discriminatory and phobic language used 'wrong' and 'dirty'. |

| | | |
|--|---|---|
| | <p>children in a heterosexual couple in any other way like that's introduced straight right from nursery. So why.</p> <p>Teacher Educator: Yeah, ←</p> <p>Participant P3 It's not like a wrong you know what I mean, it's the same thing. So why is it like so looked down upon and being that we don't speak about it and It's just like families. It's the same thing. It's a family. So why's it looked at as such, a dirty or not talked about thing if you know I mean.</p> | <p>Researcher positionality – offering agreement to Participant 3. This is something to consider because my agreement reassures trainee teachers but is not impartial – what are the implications of this?</p> <p>Questioning heteronormativity and why LGBTUA+ families and RSE is silenced.</p> |
|--|---|---|

Body maps:

| Body map number | Image from body map. *Full body maps available in Appendix (numbers). | Text from the body map | Thick Description (Thomas, 2017) evidence. |
|-----------------|---|--|--|
| Body map 1. |  | <p><i>Beginning:</i> 'worried about how to deal with parents' reactions especially religious parents'.</p> <p>There was no development on this specific concept in the <i>middle</i> or <i>end</i> comments.</p> | <p>At the beginning the participant worried about the reactions of parents however this was not revisited – this could mean that the session supported them to feel more confident about this however, there is no confirmation of this.</p> <p>They also make specific reference to religious parents which is examined in the Findings Chapter, <i>Religion</i>.</p> |
| Body map 2. |  | <p><i>Beginning:</i> 'I feel anxious I may offend others accidentally - parents'.</p> <p>There was no development on this specific concept in the <i>middle</i> or <i>end</i> comments.</p> | <p>Use of the term anxious – this is not 'fear' but links to fear when considering Ahmed's literature.</p> <p>The concern here is about offending multiple different parties - parents, staff and children.</p> |

| | | | |
|-------------------|---|---|---|
| <p>Body map 3</p> |  | <p><i>Beginning:</i> 'PARENTS and understanding'. "I don't want my child..."</p> <p><i>Middle:</i> 'FEARS – PARENTS – JUDGEMENT'. There was no development on this specific concept in the <i>end</i> comments.</p> | <p>Participant recognised that some parents won't want their children learning certain aspects of LGBTUA+ RSE.</p> <p>Consider here the RSE documentation which requests that parents are included in the RSE design and planning process and how to combat opposition to LGBTUA+ RSE.</p> <p>Also concerns about parents and their 'judgement'. This is an interesting term and the symbol of the hammer – demonstrates potential power and authority that parents have over trainee teachers and their actions.</p> |
|-------------------|---|---|---|

School Attitudes 17b

Main focus group data:

| Theme | Verbatim quote | Thick Description (Geertz, 1973; Thomas, 2017) evidence. |
|---|---|---|
| <p>Hierarchical support from Headteacher.</p> <p>Compliance with school rules and ethos including religion.</p> | <p>Participant 4 I think I'd actually worry more about what their head would think, and I don't know if that support would be there. Obviously, I don't know for sure because I haven't had that discussion. But we're in quite a Catholic school and I don't know that there are a large range of teachers that would be happy with that decision. Which is quite tricky, then.</p> | <p>The importance of the Headteacher's support or lack of it. Also, their opinion.</p> <p>Opposition from the school due to religion. Catholic school.</p> |
| <p>Opposition from parents and the need for trainee teachers to receive support from schools.</p> | <p>Participant 4: I know for a fact, there's quite an aggressively critical group of parents at the school I'm in, that will have a problem with anything. So I'm aware of that being there, but I actually don't think that would bother me because I'd be happy to defend my choices. And as long as I had the schools backing, obviously.</p> | <p>Opposition from parents.</p> <p>Language used: aggression.</p> <p>Use of language: defend – almost as though there is a battle between 'aggressive' parents and the trainee teacher.</p> <p>The importance of school support.</p> |
| <p>Hierarchical support from Headteacher.</p> | <p>Participant 2: But I think that we would have the teacher's backing. And because I don't think we will be delivering those lessons if I didn't the head teacher is always very supportive of what we do.</p> | <p>Teacher opposition/support.</p> <p>The importance of the Headteacher's support.</p> |
| <p>Hierarchical support from Headteacher.</p> <p>Parental inclusion by Headteacher.</p> | <p>Participant 2: Yeah, yeah, she's very supportive. But she's also she's the one that goes out first thing in the morning with a jacket on, and sees the parents and chats to them and you know she's very face to face, though, I think it is very important to her that we take on board what the parents think.</p> | <p>The importance of the Headteacher's support.</p> <p>Headteacher cares about what parents think.</p> <p>Interesting to consider here whether the headteacher is more concerned about what parents think than supporting LGBTUA+ RSE – and whether parents think in a heteronormative way.</p> |

Individual focus group participant data:

| Theme | Verbatim quote | Thick Description (Thomas, 2017) evidence. |
|---|---|---|
| Teacher's influence on children of LGBTUA+ parents. | Individual focus group participant: But I remember lots of little things like people were saying the terms Mom and Dad and whose parents are coming in to do this and very sort of like, I would say. Not so much contemporary terms and teachers would often not realize what they were saying and what impact that could have on maybe me as a student, thinking, well, that's not the same for me especially when I was younger, because I would think, well, I don't have a Mum and Dad. So what ...who is she referring to, for me, because it was probably different. | Impact of teacher's words and actions – how negative teacher attitudes and actions can impact a child. |
| Teacher's attitudes and actions influence children of LGBTUA+ parents. | I think that teachers would often not consider or I had the opposite where I've had some teachers that were aware and and they used to really go out there way to be like, oh, but X, not for you. And just go to the complete opposite end of the spectrum. So, it was sometimes I'd rather they have forgotten than those who had. We're constantly trying to remember it. And then, actually, that felt worse sometimes than those that would actually have not even considered it and then I didn't feel any different to anyone else in the class. | Teacher attitudes: <ul style="list-style-type: none"> Some teachers did not consider the participant's needs or situation. Some teachers considered it too much. |
| Difference in the way LGBTUA+ child felt at Primary and Secondary School. | Individual focus group participant: Yeah. So my dad said he was gay. When I was in year four and then when I was in Year six, he, he started the process of through transgender... I remember at primary school obviously my mum's speaking to the head and telling all the teachers, and I think it was easier in primary school because I only had one teacher. I remember when I got to secondary because you saw maybe 10 teachers a day err you had a different experience from hour to hour and I think I had more problems at secondary school with friends because I suppose at primary school err people didn't actually pick up on things and maybe I didn't pick up anything because of my age, but a secondary school it was really difficult because people started to clock on and realized and obviously when you live in a small community. People know of know of other people. And then that's where it became probably more of an issue when other people started to find out, and I had to deal with that as well as trying to just learn. | Easier at Primary than Secondary School: Teacher's approach, attitudes of friends. This research focuses on Primary schools however, this is interesting to consider, possibly for future research. |
| Outing of the child of an LGBTUA+ parents, they have this experience too. | | Implications for a child of an LGBTUA+ family when people find out. The child is outed to school and peers due to their parent's relationship/identity status. |
| Implications of having to explain your family | Individual focus group participant: And I remember my Mom having to like constantly explain, especially at secondary because of so many different teachers. We'd have the same discussions over and over again because it was as if teachers either weren't | Implications of heteronormativity – having to explain family dynamics multiple times despite being the norm to the child. |

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| <p>circumstances over and over.</p> <p>Implications of heteronormativity for LGBTUA+ families.</p> | <p>listening or they were ..It's also always as if they were trying to like they just they wanted to be a part of it as if it was, it was quite different to have me in their class that had this different life to maybe some of the other children. So it was as if that they wanted to sort of build on it. And to me, actually. Um it was it was normal. At that point, so I didn't, I didn't want to, you know, you could just speak to me. Normally, you don't need to make me just avoid making me out to be different, but without doing it. It was never done intentionally but just I suppose over caring sometimes can just feel really false when you're the person that sort of like the where it's directed.</p> | |
| <p>Implications of school staff knowing about family circumstances.</p> <p>Professional development and training.</p> | <p>Individual focus group participant: Yes. So when so before starting this course. I actually worked at a secondary school in one of like the special needs inclusion units and there was a little girl and she I worked with her a lot because of dyslexia and she ...she one day came down really upset and she told me that her mom was a lesbian and the children in the class were picking on her and I spoke to her a lot. I was quite honest with her and said, you know, this is something that I've been through as well like you know, how do you feel about it and she said exactly the same. This was only three years ago. She said that she said to her mom that she wished that her parents had never told the school because the minute the school knew, she felt like the teachers were then sort of act in a particular way, and making it even worse, she'd rather have just noone, knew. And she said, very much. She thought like Oh, I bet the teachers in the staff room, they all talk about it.</p> | <p>School staff making the experience of the child from an LGBTUA+ family worse – implications here that more CPD is needed?</p> |
| <p>Professional development and training.</p> | <p>Researcher: One of the things I've noticed quite a lot it in everything I've been reading is how limited schools are in providing training for staff.</p> <p>Individual focus group participant: Yeah.</p> <p>Researcher: CPD to staff in dealing with anything to do with sexuality or anything to do with LGBT ...anything. I mean, I do hope that, because we've now got the new relationships and sex education policy and schools have to include this in their teaching and learning from September I hope that will start to make people get used to teaching it a bit more and talking about it a bit more but like you say, being in 2020 and still having the same conversations is worrying.</p> | <p>Limited staff training and professional development.</p> <p>Potential development in CPD due to the RSE (DfE, 2019) guidance – possible challenge to heteronormativity.</p> |
| <p>How LGBTUA+ teachers being out can support individuals in</p> | <p>Individual focus group participant: And then I had the opposite as well. I remember I had one teacher who is my history teacher, and he was gay. And so he it was as if he felt like he had a connection with me and he really he would never talk about it, but would just you know, X, great idea, like you know</p> | <p>Openly gay teacher. Having an openly gay teacher seemed to enhance the relationship here – interesting to consider</p> |

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| LGBTUA+ families. | you're doing really well. And it was just really strange because we had never spoken about it and you know I only knew that he knew because my Mom had spoke to the school, but he was he was just kind of the complete opposite he there was this awkwardness was just not there. But I suppose it was a different type of effort and it was a nice effort, rather than I don't know how to approach you. Um. | whether this would always be the case. Positive influence of having an openly gay teacher. |
| Different families want and require different approaches. | Researcher: And also so unique to you as a family. Yet, which is so difficult, because then you try and apply. Kind of things that you would do in school to have those patterns of 'Oh we can just ring about this, or oh we, would just have this meeting. But some families might find that incredibly intrusive and others feel that's great because we're open and we want to have those conversations. So that's difficult, isn't it, to have a kind of one approach meets everybody because it doesn't really. | Language use: difficult. One size doesn't fit all. It is important not to apply the feelings of one person to all – it is also important not to assume that because you've worked with one child of as LGBTUA+ family that you can apply what you have learned/what they want, to all families. School attitudes have a lot to encompass. |
| Heteronormativity and school attitudes. Different families want and require different approaches. | Individual focus group participant: yeah and I do remember actually. And I think my Dad only ever came to one parents' evening. It was sort of year 10 or 11 it was much further on. And I remember sitting in front of a teacher and them saying something and I turned around and said, 'Dad, see, this is what you know I spoke about, you know, this project, like blah-de-blah' and the look that they gave me and they were just looking at me thinking. 'Wait, he doesn't. He's dressed as a female' like this doesn't to them it didn't make any sense. And actually, that's what I've done the whole way through like that was that was normal to me. But the way that they looked at both of us was just, they were just in shock that that was that was how I was referring to him um and I just remember feeling really awful after and as if I ...I shouldn't have said that. But that was just the way that we as a family. That's how we chosen to deal with it. And actually he was my dad and he still is my dad you know the decision he made was for himself. It wasn't I didn't as a child have to be impacted by that. So we, you know, that's what we spoke about. But yeah, I think that you think of transgender and you think Oh, you know, a man changes from woman, woman changes for a man or whatever your perception. It's. But actually, that doesn't necessarily mean that it changes like that itself. In terms of the way you talk to someone, or the way that you approach them and | Clashes between heteronormativity and the lived experience of children in LGBTUA+ families. Different families require different approaches from school and teachers. One size doesn't fit all. |

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| | things so. Yeah, I think that I think is definitely what you said every situation is different. | |
| <p>Normativity for LGBTUA+ families and what this means for schools.</p> <p>Different families want and require different approaches.</p> | <p>Individual focus group participant: Yeah, my dad was like in his 40s when this happened. And so, you know, we'd had over more of our live with him being my father than with, you know, we probably have now. So actually, yeah, I think it completely different. And, you know, it wasn't necessarily what he wanted to start with. But actually, he ...he very quickly realized that that was the only way I was going to be able to sort of manage it myself. And I think when it started, it was because I was I'd always said, Dad. So actually, as a as a child I was like, I'm just going to carry on and then when I got to sort of like um 13,14 and I said, you know, had the conversation as you don't want to call your mom because you're my dad. And actually, it doesn't sound natural for me to stop saying mom because to me. You're not my mom. And actually he was very, very accepting of that. Whereas you know i've i've read things in the past where It. Yeah, it's, it's very different. And actually, you know, I've changed my identity and I've changed it completely. Whereas I think, yeah, we sort of said that that wasn't that wasn't going to be the case and that I wasn't able to sort of take that step. Because it just sort of felt like getting to know a completely new person and you know new and completely new identity. And actually, to me, that wasn't. I just had that I didn't feel comfortable with that.</p> | <p>Seeking normativity in LGBTUA+ families.</p> <p>Different families require different approaches from school and teachers.</p> |
| CPD for subject specific teachers. | <p>Individual focus group participant: And I suppose the only other thing I'd say is probably more secondary than primary but maybe because I can't really remember the science primary curriculum, but Science was always a really difficult subject because obviously, especially when you do about the human body and stuff. And it's very much like this is the way things are. And in this what you need to write in your book and it always felt like maybe that needed to be considered into the curriculum for science as well as you know more of like a PSHE sort of style because I think that Yeah, that's probably the only other subjects where I used to you feel a lot of things will crop up and it was, and I'd sort of just feel like it had an there was just a sort of, sort of like a way of teaching science and things like that hadn't been considered to actually oh you know bodies are different or even things like you know, like DNA and all that sort of stuff. Um I always remember science being really when you were learning about that stuff often difficult to even... things like animals. And, you know, the oh, the female and the male, you know, producer, it was all very old school, I would say, but</p> | Subject specific implications. |

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| | difficult because if you know that that is the case, and that's what happens. But I think maybe teachers could explore it more with science because I think it does crop up a lot more. | |
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Pilot study focus group data:

| Theme | Verbatim quote | Thick Description (Thomas, 2017) evidence. |
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| Utilising a whole school approach. | <p>Participant P1 I think it definitely more of a whole school whole community kind of like effort. And I think as well as teaching the children. It definitely needs to be supporting the parents to be using the correct terminology and also having a better... having a better kind of hopefully ideas about it and not being so judgmental or whatever, that's hyped up by the media.</p> <p>Participant P2 In suppose in a way, we need to open everybody's minds.</p> <p>Participant P1 I agree.</p> <p>Unknown Speaker Like yeah.</p> | <p>Shared approach by staff and parents.</p> <p>Agreement amongst participants.</p> |

Teacher Confidence 17c

| Theme | Verbatim quote | Thick Description (Geertz, 1973; Thomas, 2017) evidence. |
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| Parental attitudes Lack of knowledge. Teacher confidence | <p>Participant 2 I don't know actually until I speak to the school - I'm not even sure that ...because there's no books and it's not something I'd even thought about introducing to the children and also what age. I just wouldn't know because some things you talk about and they laugh, and then there's some things they're really understanding and engaging with and they take you by surprise, which is lovely. And so I think it's, yeah, I guess, definitely get the parents on board because it's always nice to have their opinion and because it's their children,</p> | <p>Confidence in knowing what to teach. This is linked to lack of knowledge and understanding about what to teach.</p> <p>Parental attitudes. Pros of having parents onside – also parental opinion matters because the children are their children after all.</p> |
| Historic illegality of homosexuality. Experience. | <p>Participant 3 I think for me, you know, I grew up in the 70s. I was born in 1969 so I'm very old. But you know I witnessed through the eighties, the fact that the legislation made it illegal for teachers to talk about homosexuality. Um so, so I suppose my experience was quite sheltered until I got to work and I spent 30 odd years in a workplace working with all different sorts of people. From all different sorts of backgrounds. I've worked with somebody</p> | <p>Impact of Section 28 - illegal to teach about homosexuality. The impact of this was limited knowledge for the participant – this developed over her time during her 30-year working career instead.</p> |

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| | <p>who did a gender transition which must have been incredibly difficult and so I, I suppose it's made me more compassionate about the fact that, actually, what's the most important to me is that people are happy, and it's not up to me to judge how they live their life. It's about, are they happy as a person. And if they're happy as a person um that to me is the most important thing and so, so yeah, I think, I think for me, my work experiences have definitely changed how I think about what's important in life.</p> | <p>Direct experience influences how you feel.</p> |
| <p>A potential increase in confidence the more LGBTUA+ RSE is normalised.</p> | <p>Participant 2: Yeah. No one likes change but I mean I don't like change and I'm what 36 but I think once I think it becomes not the norm, but once it's in there I think people are, how did we ever do without it you know.</p> | <p>Normativity – when LGBTUA+ RSE becomes more normalised over time, maybe it'll increase teacher confidence.</p> |
| <p>LGBTUA+ trainee teacher feeling more confident.</p> <p>Normativity for LGBTUA+ children.</p> | <p>Participant 5 Personally, I do feel quite comfortable with it because it's such a personal issue to me and I feel like I would be good at delivering these lessons, because I have a very deep understanding um so it's something I've always felt strongly about. And I've never shied away from wanting to teach this issue to the children, it's just my concern being the way the parents and maybe the other teachers might react to it or you know their opinions towards this sort of thing, but it's been really difficult with a lot of the lot of the children have come up to me and they're like, like one girl in particular, she was really scared when she came up to me. She was like, Miss I really I think that I you know might be gay because I have feelings for another girl in my class. And I don't know if that's normal. It feels wrong somehow I feel like I've done something wrong. And so I calmed down and encouraged her that you know it wasn't anything to feel bad about, but it's really, really difficult not to make it personal it was so difficult not to say, No, I totally understand, you know, I, I'm the same um because you know it's really important to not bring your own personal life into the schools, but when you want to empathize with the kids and you want to show them that you understand. That's been a difficulty that I've had But generally, normalising it with the among the children like I'm not really sure if I could do a whole life lessons structured about because to me it doesn't seem like something that should really be structured in it. Maybe a PSHE lesson but just integrating it into like the everyday lesson, such as the books and, you know, just general discussions. I feel like that would be a good place to start. Especially if you're afraid of, like, the reactions of other people. I think slowly integrating normalizing</p> | <p>Personal identity and understanding.</p> <p>Concerns about parent and teacher attitudes.</p> <p>Children demonstrating concerns about their LGBTUA+ identity not being normal.</p> <p>Conflict about what to encourage/discuss with pupils' based on teacher's sexuality.</p> <p>Normalising and being clear about how to normalise.</p> |

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| | this through things like literature would be a really great start. | |
| LGBTUA+ training on the PGCE programme. | Participant 4: I think some of them I feel super comfortable with. But I'd want to make sure if I was going to have a discussion about it. I'd just want to double check because you don't want me making errors or anything. But no after the workshop I definitely felt, and there were some things that were completely new introduced and I was like, wow, I'm glad I have taken that in because then I can make sure that that's added to my knowledge bank should it need to come up. | Important to develop LGBTUA+ teaching on the PGCE programme. This is something discussed in DeMink Carthew's research. |
| Age appropriate RSE. | Participant 3: You know i i can't imagine for a moment that I would want to sit down and discuss the terminology with the year one students, that I'm working with. | It is important to consider the age-phase and make the teaching age appropriate – this is also reemphasised in the RSE (DfE, 2019) guidance. |
| Reflection/ reflexivity The Equality Act as a supportive document. | <p>Participant 3: So, but maybe for older children in year five and six. Actually, it might be more important to have more definition of particular types um so yeah yeah not something I've thought about before, but you just raising it just made me think.</p> <p>Teacher educator: Well, that's really interesting too. Okay, does anybody have anything else to share about anything I've said, I'm just trying to make sure that I've picked everything up with you. And we've talked about your feelings about it .. we've talked about ... ah the final question was to ask you about did learning anything about the Equality Act. And the the, the, kind of the what it is, what it does, did learning about that change your opinion or make you feel less concerned or did it not really do anything and learning about the Equality Act, knowing that that's that's there and in place.</p> <p>Participant 5: It definitely helped me feel less concerned because it's like okay so no matter what we have justification to be able to teach these things without you know, so if someone does complain, we've got something in our corner to be able to be like, well, actually, you know, this is perfectly okay the Equality Act states this you know it's it's always good to have you know something you can fall back on you. Just as like a second, like reason other than your own personal opinion, the opinions of those around us. If it's something written into law. It's, you know, can't be done about it, you know.</p> <p>Teacher educator: Yeah, and I can see a couple of you are nodding along as well. So it felt like it was a quite</p> | <p>The workshop made the participant think about what they were going to do teaching wise – the workshop doesn't necessarily provide all the answers but gets the trainee teachers thinking about their practice and reflecting on this – reflexivity.</p> <p>Learning about the Equality Act made Participant 5 feel less concerned because it provides 'justification' to teach LGBTUA+ content.</p> <p>Others nodded which reinforced the point made by Participant 5.</p> |

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| | a helpful tool to know that that's there and it could back you up. | |
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Individual focus group participant data:

| Theme | Verbatim quote | Thick Description (Thomas, 2017) evidence. |
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| Worry | Individual focus group participant: Yeah, so I think probably for me because of my personal experience. I'm a little bit more aware of the different types of backgrounds that children might have, so maybe I'm a little bit more aware of the difficulty about talking about it because I know when I was at school. It was a really difficult topic to listen to and sometimes hear other children's views as well because sometimes it might not be something that they know much about. And it can be a little bit um So yeah, I think I would be worried about having to have those sort of conversations and teach Purely because I would be worried about upsetting or making a child feel uncomfortable. | Vocabulary 'worried' used multiple times. Worried about upsetting children. |
| Importance of teacher confidence. | Individual focus group participant: Yeah, I always think because I think it's difficult because you're naturally going to be nervous, but I think it's getting across that getting past that awkward stage because I had so many teachers, where they would try it was as if like they wanted to talk about it with me | Important for teachers to feel confident with the topic to prevent awkwardness. |
| Teacher confidence. Children of LGBTUA+ family feeling silenced. Different families need different approaches. Knowledge Challenge | Individual focus group participant: Yeah, I think so. And I think that, I think, again, I just think it's making teachers feel anyone really in a school environment feel comfortable to be able to sort of explore it. And there was. I remember a time when I was at primary school and something was said and I remember at Primary School I was a lot more vocal about it because I think I didn't know any like it had just become normal for me. So I remember saying I remember saying something. And remember, children, a child back asked me a question and the teacher stopped it really quickly. Now, actually, at that age, you know, I would have Well probably wouldn't have even felt uncomfortable answering. Yeah, I just would have just, you know, But it's knowing that barrier, isn't it, and I suppose it's knowing that child that's in this situation, because you know I could have you know felt really uncomfortable with responding to that. But then I also, it could have helped me personally feel more, you know, a part of the class. So I think it's it's really knowing having more knowledge and also knowing what the child wants because I don't think anyone ever asked me. How I don't think any teacher ever asked me how they would like it to be approached, they just sort of did what they thought was best. And then actually everyone's doing different things. And actually that's not necessarily helpful. So I | Teachers need to be confident with how to approach discussions in class and how to support children to have these conversations so that a child of an LGBTUA+ family doesn't feel silenced. Different children need different approaches – teachers need to know their children and what approaches they prefer. Having more knowledge and providing personalised support. How to challenge issues for LGBTUA+ |

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| | <p>think just having that that school support actually in general and them sitting down, you know, with parents and the child and saying, you know, how do you want this to be in your class because this is part of you and you're part of the class. So how do we how do we link this all together. And I think I think just giving the child like a more say in it, rather than them sort of feeling like something's happened. And I think it comes back to what I said about sort of feeling like you're a bit of like you've done something wrong or actually, I think. I think there needs to be more obviously if parents are okay with it because you know every situation is different for me and my mom a very open you know, as a two and I would have quite easy sat with my teachers and the head teacher and, you know, spoke through it and said, what, you know, what makes you feel comfortable and what doesn't but I think I was never given that option.</p> | <p>children/families – one option, give the 'child more say in it'.</p> <p>Give children the option of sharing how they feel and having those conversations with teachers.</p> |
| Different families and approaches. | <p>Individual focus group participant: Yeah, I think that I think it is really important that the parents as well as the children feel comfortable. Um, but I'm not necessarily sure as a teacher, I would feel comfortable having that conversation with a parent after knowing how personal. It was to my dad. I'm not sure if a teacher just ringing and having that conversation. Is the right thing to do. I think it needs to very much be if the parents willing to a sort of a sit down meeting with everyone you know I was lucky that I never it never massively affected our relationships so you know could have sat in a room with him and we could have all had a conversation and whereas I think it's, it's very different. I suppose when you start talking to people separately and actually you don't know the dynamics of relationship. So, you know, the child might say something very different to the mom or the dad or whoever is, you know, part of the family. And then I think that you then might have even more problems. So yeah, I don't know, as a teacher. Now, whether I would. And I suppose I know how my dad felt when someone rang and asked that question. So I think that I think until you've got enough information to know what the situation is. And actually, you know what stage are they are, like, you know, Are they comfortable to talk about it because, yeah, I think it I think it's, um, yeah. I think it's very sensitive.</p> | <p>This section here is about the comments made by one trainee teacher in the workshop who said that she rang a parent who identified as trans and asked what pronouns her would like her to use. She said that he had been very pleased with this but the participant in this focus group wouldn't did not agree that she would appreciate this – different families require different approaches.</p> |
| Developing practice. | <p>Individual focus group participant: No you're more than welcome. I'm glad that I can be of help.</p> <p>Teacher Educator It really, it really has. And it will... everything that you've shared will also develop my practice when I'm sharing anything in our sessions. Yeah.</p> | <p>Talking to this trainee teacher developed my own practice as teacher educator.</p> |

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| Developing practice. | Individual focus group participant: And I think it's developed my own as well. When I talk about it and I think about, you know, I think other situations that crop up in class when you know you have difficult conversations with children, maybe like safeguarding issues and stuff actually Having just stepping back for a second and thinking about the way that you know it's everything. It's the words that come out your mouth, your tone of voice, your body language because I think people forget how much children pick up on those things. And you know I saw ... had so many words with teachers where I like they're really uncomfortable right now and they probably never had a clue that I picked up on it, but You know, I could sense it. I knew that, you know, their voice, a change that, you know, they were, they had a dry mouth or, you know, I, I just, I just know. | Personal experience develops practice. |
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Pilot study focus group data:

| Theme | Verbatim quote | Thick Description (Geertz, 1973; Thomas, 2017) evidence. |
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| Teacher confidence influenced by conflict. | Participant P1: I um I feel um I feel like kind of like it's really important to teach, but I wouldn't want to get it wrong. Like I wouldn't want to get any aspect of it wrong or offend anybody if I got it wrong or yeah, and I think it's more like how the parents react and how to deal with, like, the parents reacting if they didn't agree that would be my only things that I'd feeling confident about, I think. | Conflict between wanting to deliver LGBTUA+ RSE but not wanting to offend parents or families. |
| Knowledge | Participant P2: I think mine is that I don't think I know enough about it. Do you know because it changes all the time. Yeah, so I feel like you learn one thing and then by the time I say you learn it on Friday By the time you guys teach it. The following Wednesday. It could have all changed. So I don't know. I'm just, I feel like I don't know enough about it myself as a teacher. | Concern that terminology and knowledge are not up-to-date – this is a responsibility of the teacher to keep updating their knowledge and understanding – this can influence their confidence in teaching LGBTUA+ RSE. |
| The Equality Act | Participant P3: I was really I felt really supported by the Equality Act and how that can support you and especially when talking to parents and I thought that's really going to help because I think that when you breach in.... You know, when you start kind off approaching some subjects and you know that they are going to be sensitive to certain people, but you have got this like Act that really stands like to go... to... fall back on air for that information is really useful to do. | The Equality Act increased confidence in teachers, particularly with regards to their communication with parents. The Equality Act is a support for trainee teachers. |
| Teacher confidence | Participant P2 I found it really just because we're all like in the same position and we when we was doing it was like yeah well I think this and we all kind of was bit like unsure. And actually we all have the same kind of that we agree that it should be taught, but we don't | Having the workshop was supportive to this participant because it meant that they were in the same position as |

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| increased due to workshop. | necessarily know how to go about it because it's all changing. So it made me feel better that it wasn't just me that thought that and that everybody kind of was under the same impression that yeah we should be doing it, but I don't necessarily know how to do it when everything's changing. And I don't know enough about it myself. | others which increased their confidence. |
| The Equality Act | <p>Teacher Educator: Actually, that's really nice Participant P1 because of my little sub questions was to ask you about the Equality Act. So the fact that you've said it was really helpful to learn about that. And what about the LGBT terminology, whether loads of words that you thought, I don't know, I've never even heard of these words before I don't understand what they mean. um how was that?</p> <p>Unknown Speaker I found that really useful.</p> <p>Teacher Educator: lots of nodding.</p> | Supported by the Equality Act – participants nodded so multiple participants felt supported by the Equality Act. |
| Knowledge. | <p>Participant P4: It was so confusing really confusing some of it and yeah like I said it was it was a bit like who like oooh which one do we use, oooh like, you know, like it's just all the misconceptions and Go. Like, what should I be using that one or you just don't know you don't want to offend anybody.</p> <p>Participant P1: I also felt really awful for not knowing a lot of them.</p> <p>Participant P4: Oh my gosh, yeah.</p> | Developing knowledge and recognising misconceptions are vital for developing confidence. |
| Knowledge | <p>Participant P1: I felt really bad that I didn't know that because it felt like not kind of like, I don't know, not been ...took it on board more now. Yeah, I mean, I didn't know because you should everyone should know them really well because it is part of our community.</p> <p>Unknown Speaker Yeah.</p> <p>Participant P2: Yeah. I did, I felt really bad for like when I looked at them and I thought I've not got a clue.</p> <p>Unknown voice. A lot of them.</p> <p>Participant P3: I felt like I knew quite a lot of them but then like I'd learned them off social media or the general media. So I was like, are they correct or they like the terms that they want to use, I know certain people in the community like certain terms and certain terms they don't like And it's really like tricky to know which one's the correct one.</p> | <p>Participant felt bad because LGBTUA+ are part of their community and should be known and understood – normativity.</p> <p>Participant 2 felt the same, felt very bad for not having knowledge and understanding.</p> <p>Difficult to provide different approaches and make them specific for individuals.</p> |
| Normativity | | |
| Different approaches for different individuals. | | |

Individual focus group

| Theme | Verbatim quote | Thick Description (Thomas, 2017) evidence. |
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| Worry | Individual focus group participant: Yeah, so I think probably for me because of my personal experience. I'm a little bit more aware of the different types of backgrounds that children might have, so maybe I'm a little bit more aware of the difficulty about talking about it because I know when I was at school. It was a really difficult topic to listen to and sometimes hear other children's views as well because sometimes it might not be something that they know much about. And it can be a little bit um So yeah, I think I would be worried about having to have those sort of conversations and teach. Purely because I would be worried about upsetting or making a child feel uncomfortable. | Vocabulary 'worried' used multiple times. Worried about upsetting children. |
| Importance of teacher confidence. | Individual focus group participant: Yeah, I always think because I think it's difficult because you're naturally going to be nervous, but I think it's getting across that getting past that awkward stage because I had so many teachers, where they would try it was as if like they wanted to talk about it with me | Important for teachers to feel confident with the topic to prevent awkwardness. |
| Teacher confidence. Children of LGBTUA+ family feeling silenced. Different families need different approaches. Knowledge Challenge | Individual focus group participant: Yeah, I think so. And I think that, I think, again, I just think it's making teachers feel anyone really in a school environment feel comfortable to to be able to sort of explore it. And there was. I remember a time when I was at primary school and something was said and I remember at Primary School I was a lot more vocal about it because I think I didn't know any like it had just become normal for me. So I remember saying I remember saying something. And remember, children, a child back asked me a question and the teacher stopped it really quickly. Now, actually, at that age, you know, I would have Well probably wouldn't have even felt uncomfortable answering. Yeah, I just would have just, you know, But it's knowing that barrier, isn't it, and I suppose it's knowing that child that's in this situation, because you know I could have you know felt really uncomfortable with responding to that. But then I also, it could have helped me personally feel more, you know, a part of the class. So I think it's it's really knowing having more knowledge and also knowing what the child wants because I don't think anyone ever asked me. How I don't think any teacher ever asked me how they would like it to be approached, they just sort of did what they thought was best. And then actually everyone's doing different things. And actually that's not necessarily helpful. So I think just having that that school support actually in general and then sitting down, you know, with parents and the child and saying, you know, how do you want | Teachers need to be confident with how to approach discussions in class and how to support children to have these conversations so that a child of an LGBTUA+ family doesn't feel silenced. Different children need different approaches – teachers need to know their children and what approaches they prefer. Having more knowledge and providing personalised support. How to challenge issues for LGBTUA+ children/families – one option, give the 'child more say in it'. |

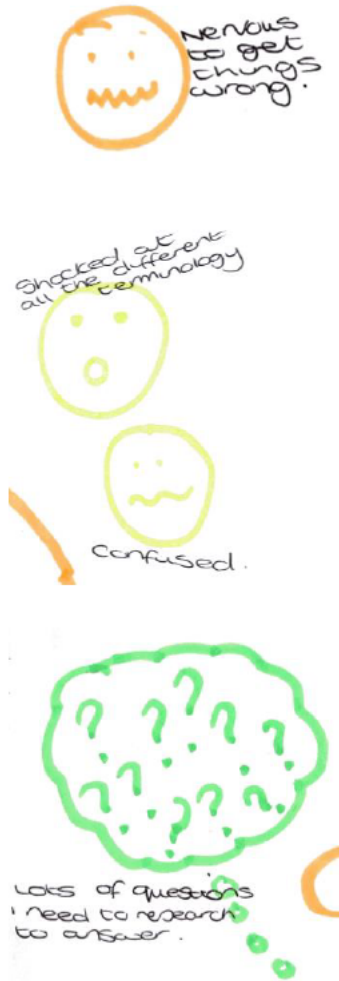
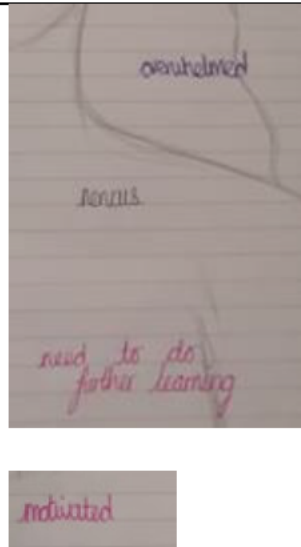
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| | <p>this to be in your class because this is part of you and you're part of the class. So how do we how do we link this all together. And I think I think just giving the child like a more say in it, rather than them sort of feeling like something's happened. And I think it comes back to what I said about sort of feeling like you're a bit of like you've done something wrong or actually, I think, I think there needs to be more obviously if parents are okay with it because you know every situation is different for me and my mom a very open you know, as a two and I would have quite easy sat with my teachers and the head teacher and, you know, spoke through it and said, what, you know, what makes you feel comfortable and what doesn't but I think I was never given that option.</p> | <p>Give children the option of sharing how they feel and having those conversations with teachers.</p> |
| <p>Different families and approaches.</p> | <p>Individual focus group participant: Yeah, I think that I think it is really important that the parents as well as the children feel comfortable. Um, but I'm not necessarily sure as a teacher, I would feel comfortable having that conversation with a parent after knowing how personal. It was to my dad. I'm not sure if a teacher just ringing and having that conversation. Is the right thing to do. I think it needs to very much be if the parents willing to a sort of a sit down meeting with everyone you know I was lucky that I never it never massively affected our relationships so you know could have sat in a room with him and we could have all had a conversation and whereas I think it's, it's very different. I suppose when you start talking to people separately and actually you don't know the dynamics of relationship. So, you know, the child might say something very different to the mom or the dad or whoever is, you know, part of the family. And then I think that you then might have even more problems. So yeah, I don't know, as a teacher. Now, whether I would. And I suppose I know how my dad felt when someone rang and asked that question. So I think that I think until you've got enough information to know what the situation is. And actually, you know what stage are they are, like, you know, Are they comfortable to talk about it because, yeah, I think it I think it's, um, yeah. I think it's very sensitive.</p> | <p>This section here is about the comments made by one trainee teacher in the workshop who said that she rang a parent who identified as trans and asked what pronouns her would like her to use. She said that he had been very pleased with this but the participant in this focus group wouldn't did not agree that she would appreciate this – different families require different approaches.</p> |
| <p>Developing practice.</p> | <p>Individual focus group participant: No you're more than welcome. I'm glad that I can be of help.</p> <p>Teacher Educator It really, it really has. And it will... everything that you've shared will also develop my practice when I'm sharing anything in our sessions. Yeah.</p> | <p>Talking to this trainee teacher developed my own practice as teacher educator.</p> |

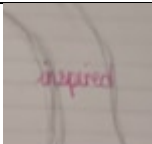
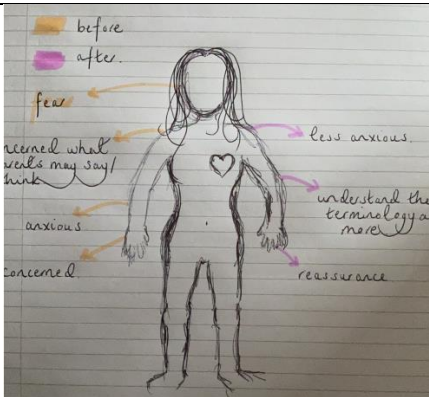
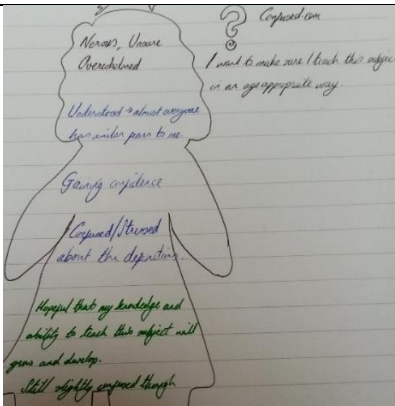
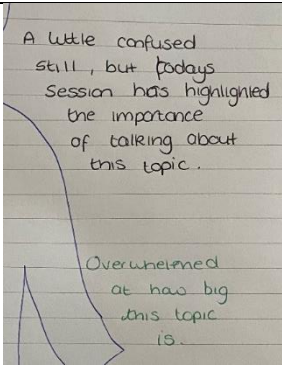
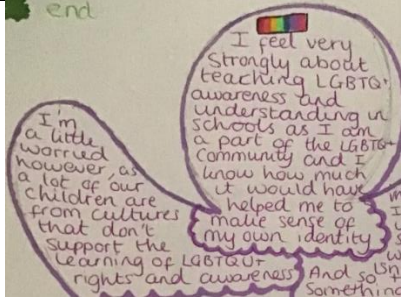
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| Developing practice. | Individual focus group participant: And I think it's developed my own as well. When I talk about it and I think about, you know, I think other situations that crop up in class when you know you have difficult conversations with children, maybe like safeguarding issues and stuff actually Having just stepping back for a second and thinking about the way that you know it's everything. It's the words that come out your mouth, your tone of voice, your body language because I think people forget how much children pick up on those things. And you know I saw ... had so many words with teachers where I like they're really uncomfortable right now and they probably never had a clue that I picked up on it, but You know, I could sense it. I knew that, you know, their voice, a change that, you know, they were, they had a dry mouth or, you know, I, I just, I just know. | Personal experience develops practice. |
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Pilot study focus group data:

| Theme | Verbatim quote | Thick Description (Geertz, 1973; Thomas, 2017) evidence. |
|---|---|---|
| Teacher confidence influenced by conflict. | Participant P1: I um I feel um I feel like kind of like it's really important to teach, but I wouldn't want to get it wrong. Like I wouldn't want to get any aspect of it wrong or offend anybody if I got it wrong or yeah, and I think it's more like how the parents react and how to deal with, like, the parents reacting if they didn't agree that would be my only things that I'd feeling confident about, I think. | Conflict between wanting to deliver LGBTUA+ RSE but not wanting to offend parents or families. |
| Knowledge | Participant P2: I think mine is that I don't think I know enough about it. Do you know because it changes all the time. Yeah, so I feel like you learn one thing and then by the time I say you learn it on Friday. By the time you guys teach it. The following Wednesday. It could have all changed. So I don't know. I'm just, I feel like I don't know enough about it myself as a teacher. | Concern that terminology and knowledge are not up-to-date – this is a responsibility of the teacher to keep updating their knowledge and understanding – this can influence their confidence in teaching LGBTUA+ RSE. |
| The Equality Act | Participant P3: I was really I felt really supported by the Equality Act and how that can support you and especially when talking to parents and I thought that's really going to help because I think that when you breach in.... You know, when you start kind off approaching some subjects and you know that they are going to be sensitive to certain people, but you have got this like Act that really stands like to go... to... fall back on air for that information is really useful to do. | The Equality Act increased confidence in teachers, particularly with regards to their communication with parents. The Equality Act is a support for trainee teachers. |
| Teacher confidence increased due to workshop. | Participant P2 I found it really just because we're all like in the same position and we when we was doing it was like yeah well I think this and we all kind of was bit like unsure. And actually we all have the same kind of that we agree that it should be taught, but we don't necessarily know how to go about it because it's all | Having the workshop was supportive to this participant because it meant that they were in the same position as |

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| The Equality Act | <p>changing. So it made me feel better that it wasn't just me that thought that and that everybody kind of was under the same impression that yeah we should be doing it, but I don't necessarily know how to do it when everything's changing. And I don't know enough about it myself.</p> <p>Teacher Educator: Actually, that's really nice Participant P1 because of my little sub questions was to ask you about the Equality Act. So the fact that you've said it was really helpful to learn about that. And what about the LGBT terminology, whether loads of words that you thought, I don't know, I've never even heard of these words before I don't understand what they mean. um how was that?</p> <p>Unknown Speaker I found that really useful.</p> <p>Teacher Educator: lots of nodding.</p> | <p>others which increased their confidence.</p> <p>Supported by the Equality Act – participants nodded so multiple participants felt supported by the Equality Act.</p> |
| Knowledge. | <p>Participant P4: It was so confusing really confusing some of it and yeah like I said it was it was a bit like who like oooh which one do we use, oooh like, you know, like it's just all the misconceptions and Go. Like, what should I be using that one or you just don't know you don't want to offend anybody.</p> <p>Participant P1: I also felt really awful for not knowing a lot of them.</p> <p>Participant P4: Oh my gosh, yeah.</p> | <p>Developing knowledge and recognising misconceptions are vital for developing confidence.</p> |
| <p>Knowledge</p> <p>Normativity</p> <p>Different approaches for different individuals.</p> | <p>Participant P1: I felt really bad that I didn't know that because it felt like not kind of like, I don't know, not been ...took it on board more now. Yeah, I mean, I didn't know because you should everyone should know them really well because it is part of our community.</p> <p>Unknown Speaker Yeah.</p> <p>Participant P2: Yeah. I did, I felt really bad for like when I looked at them and I thought I've not got a clue.</p> <p>Unknown voice. A lot of them.</p> <p>Participant P3: I felt like I knew quite a lot of them but then like I'd learned them off social media or the general media. So I was like, are they correct or they like the terms that they want to use. I know certain people in the community like certain terms and certain terms they don't like And it's really like tricky to know which one's the correct one.</p> | <p>Participant felt bad because LGBTUA+ are part of their community and should be known and understood – normativity.</p> <p>Participant 2 felt the same, felt very bad for not having knowledge and understanding.</p> <p>Difficult to provide different approaches and make them specific for individuals.</p> |

| Body map number | Image from body map. *Full body maps available in Appendix (numbers). | Text from the body map | Thick Description (Thomas, 2017) evidence. |
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| Body map 5. |  | <p><i>Beginning:</i> 'Nervous to get things right'.</p> <p><i>Middle:</i> 'Shocked at all the different terminology'. 'Confused'.</p> <p><i>End:</i> 'Lots of questions I need to research to answer.'</p> | Although the participant is not confident by the end of the workshop they have worked from feeling nervous, through confusing terminology and recognises the need to further develop their knowledge and professional development. |
| Body Map 6 |  | <p><i>Beginning:</i> 'Nervous'.</p> <p><i>Middle:</i> 'Overwhelmed'.</p> <p><i>End:</i> 'Need to do further learning'.</p> <p><i>End:</i> 'motivated', 'inspired'.</p> | As above. |

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| Body Map 7 |  | <p><i>Beginning:</i> 'fear', 'concerned what parents may say/think', 'anxious', 'concerned'.</p> <p><i>End:</i> 'less anxious', 'understand the terminology a little more', 'reassurance'.</p> | <p>Feeling fear.</p> <p>Concerned about what parents think, lots of language that demonstrates this emotion - anxiety and concerned.</p> <p>This has improved through the workshop however still areas for further development.</p> |
| Body Map 8 |  | <p><i>Beginning:</i> 'nervous', 'unsure', 'overwhelmed'.</p> <p><i>Middle:</i> 'gaining confidence', 'confused/stressed about the definitions'.</p> <p><i>End:</i> 'Hopeful that my knowledge and ability to teach this subject will grow and develop.' 'Still slightly confused though'.</p> | <p>Feeling overwhelmed which links to the volume of knowledge and understanding that trainee teachers need to have – one workshop a year is questionable in terms of how much it can support trainee teachers.</p> |
| Body Map 9 |  | <p><i>Middle:</i> 'Overwhelmed at how big this topic is'.</p> <p><i>End:</i> 'A little confused still, but today's session has highlighted the importance of talking about this topic'.</p> | <p>As above.</p> |
| Body Map 10 |  | <p><i>Beginning:</i> 'I'm a little worried however, as a lot of our children are from different cultures that don't support the learning of LGBTQ+ rights and awareness'. 'I feel very strongly about teaching LGBTQ+ awareness and</p> | <p>Concerns about different cultures within school and whether these opposed LGBTUA+ RSE.</p> <p>LGBTUA+ trainee teacher feels passionate</p> |

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| | | <p>understanding in schools as I am a part of the LGBTQ+ community and I know how much it would have helped me to make sense of my own identity’.</p> <p><i>Middle:</i> ‘I’m feeling less nervous about the RSE section of teaching now after realising that we don’t have to teach sex education, but relationships education’.</p> <p><i>End:</i> ‘I was quite confident about teaching LGBTQ+ awareness before the workshop, but I am now much less concerned after learning about the Equality Act in more detail’.</p> | <p>about teaching LGBTUA+.</p> <p>Concerns about teaching sex education.</p> <p>The Equality Act is a supportive document.</p> <p>The workshop has been useful training.</p> |
| Body Map 11 | | <p><i>Beginning:</i> ‘Conflicted’, ‘confused’, ‘intrigued’, ‘interested’.</p> <p><i>Middle:</i> ‘overwhelming’.</p> <p><i>End:</i> ‘more confident’, ‘less confused’, ‘more well-informed’.</p> | <p>Feeling overwhelmed which links to the volume of knowledge and understanding that trainee teachers need to have – one workshop a year is questionable in terms of how much it can support trainee teachers.</p> |

Religion 17d

| Theme | Verbatim quote | Thick Description (Geertz, 1973; Thomas, 2017) evidence. |
|---|---|---|
| <p>Hierarchical support from Headteacher.</p> <p>Lack of support due to being a religious school.</p> <p>Concerns in relation to religion despite no direct issues.</p> | <p>Participant 4 Yeah, I think I, I feel quite similar, because I'd be happy to talk to children about it and read books. I know. Jonathan Van Ness from Queer Eye wrote a children's book about a hamster that it doesn't identify its gender. And I think that's brilliant. I think I'd actually worry more about what their head would think, and I don't know if that support would be there. Obviously, I don't know for sure because I haven't had that discussion. But we're in quite a Catholic school and I don't know that there are a large range of teachers that would be happy with that decision. Which is quite tricky, then.</p> <p>Teacher Educator: Yeah, that's interesting as well because then it's the school, but it's also the faith nature of the school that impacts on that.</p> <p>Participant 4 Yeah, I think you don't. It's hard to know exactly what to do but obviously I don't know for sure because it's not a discussion I've had so far. It might be fine. But I think that's where my worry would be.</p> | <p>Headteacher support – concern if this is not there – particularly linked to religious school status.</p> <p>Trepidation about teaching LGBTUA+ content in relation to religion, even though the trainee teacher has not had specific conversations or experiences.</p> |
| <p>Concerns about the responses of religious parents to LGBTUA+ teaching.</p> | <p>Participant 2: I'm was just gonna I think as well that my main concern is people of... because obviously Christmas and things like that. I still worry about people with different religion and and being sensitive to that so my biggest concern with it would be to people that are from a religious background and are they open to it and and really about how the parents feel about it more than anything. I think that's what worries it about me ...worries me.</p> | <p>Worried that people from religious backgrounds will oppose LGBTUA+ teaching. Significant links between this and the literature.</p> <p>Language used: 'worries me'. Negative emotional impact on trainee teachers. If the participant is worried it is</p> |

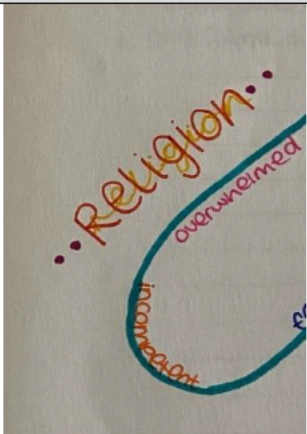
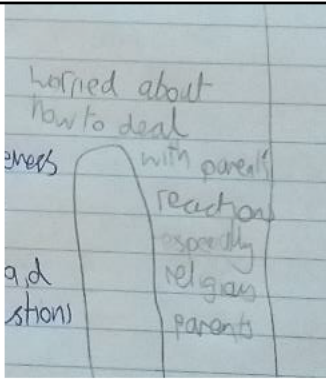
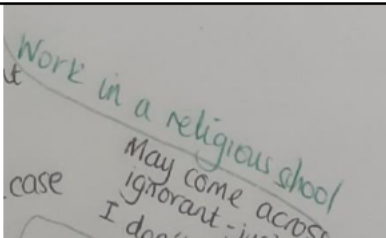
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| | | important to consider the implications of this – does this mean they won't teach LGBTUA+ RSE? |
| Own experiences of LGBTUA+ teaching for trainee teachers. | Participant 5: And so for me this has been quite a topical issue for a long time because like as someone who's Pan. Like I wasn't aware of these things growing up like it was never taught me in school. It was a normalized to me in school, you know, and it wasn't until I was like 15/16 and I realized, oh wait, this is okay this is normal. I mean, my best friend is trans and there's just so ...it's like... it's really quite personal to me and and it's come up a lot in the school that I work in, because I work in a year, year five class. And they're very aware of these things. And it's so nice to see these children normalize LGBT issues because I'm like I've had several of the gals...the girls more than the boys. I've had several of them be like oh so and so's my girlfriend now, like, you know, I think I'm gay. I really like her. And I'm just like, oh, this makes me happy that the kids are so open about these things and are like it's normal to them. And because it never was when I was a kid. So it just makes me really happy to see. It has also caused issues with the parents, though, because we're in a very EAL centric school. And a lot of our children, our children's families are Muslim. Like it's 70 to 80% and even though, like the religion itself isn't like the issue at hand here and a lot of parents like disagree with us like normalizing it to the children, which has been really sad. We've had a couple of parents complain because one dad found out that his daughter told not me but another teacher that she was gay and he came into the school and complained to us for, you know, teaching her these things. I was like, well, we're not teaching her these things. It's normal, but it has been an issue with the parents and it does make me really sad because I don't think religion should be a factor in this because it's just, to me it's normal, you know. | Lack of LGBTUA+ RSE teaching for trainee teachers in their school experiences. Interesting to consider how past experiences implicate present experience/confidence/feelings.. Pansexual trainee teacher recognises her positionality. |
| LGBTUA+ trainee teachers' confidence and desire to teach the content. | | More confidence in teaching LGBTUA+ content if individual identifies as LGBTUA+ - normalising. |
| Normalisation. | | Specifically Muslim families highlighted. This is interesting and links to the literature. |
| Parental complaints due to religion. | | Religion is sited as not the problem but parental disagreement of LGBTUA+ teaching is. |
| Parental opposition to LGBTUA+ teaching due to religion. | | Clashes between normalisation – for the pansexual trainee teacher, children identifying as gay it is normal. For certain parents this is not normalised – specifically linked to religion. |
| | Participant 1: We've had in our school um recently like we've got a lot of new books and I think there's one book it's I think it's Uncle Bobby's wedding. And it's kind of just been placed in the library area, | |

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| <p>Trainee teacher's culture.</p> <p>Specific cultures can present greater opposition to LGBTUA+ teaching.</p> | <p>and quite a few of the older children, have kind of looked at it and then kind of had a discussion. Kind of brought it back to us as teachers and kind of spoken 'Oh we saw this book' and it's nice that it's very much I think child lead of. kind of, they're the ones raising the questions and I think, then it's important if they're raising it is clearly something that they're open to and i think its important to kind of not shut that conversation down but kind of know how to approach it with them, which I think has been important and I think for me. Being from an Asian background. I think I'm quite aware of kind of the cultural barriers that people like Asian people very much so kind of present when they doing a lot of our parents have that cultural block of know it's accepted in our culture. And I think one of the reasons I want to learn more about it is because I think being from that culture. I feel like if I can explain it to them. Then surely its that it's not then limited to, oh, it's my culture because, well, I'm from that culture. And I think it's okay. And opening that discussion, I think is important for the parents and then it means that, then the children are also comfortable in asking those questions, if that makes sense.</p> | <p>Trainee teacher is part of a community that she feels can present opposition to LGBTUA+ teaching – as part of her identity is 'Asian' she recognises the potential conflict between her culture and LGBTUA+ RSE teaching.</p> <p>Trainee teacher recognises that her culture is similar to those who might demonstrate opposition. However, she also recognises her position within this – she recognises that she can open discussion more due to her positionality.</p> |
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Pilot study focus group data:

| Theme | Verbatim quote | Thick Description (Geertz, 1973; Thomas, 2017) evidence. |
|---|---|---|
| Opposition to LGBTUA+ teaching due to religion. | Participant P3 I feel happy. I think it's really important to teach it. And I think children from a young age should learn to be accepted and this should be just normal all the different things like should be normalised but then like Participant P1 said about parents a lot of parents talk about quite strong opinions, especially in communities that erm divided religiously have lots of different religions are quite anti LGBT if you know what I mean. | Links between LGBTUA+ and religion – specifically opposition. |

Body maps:

| Body map number | Image from body map. *Full body maps available in Appendix (numbers). | Text from the body map | Thick Description (Thomas, 2017) evidence. |
|-----------------|---|--|---|
| Body Map 12 |  | <i>End:</i> 'religion'. There was no mention of this in the <i>beginning</i> or <i>middle</i> comments. | Religion was mentioned but with no specific explanation. This participant placed their emotions on the inside of the body and then external issues on the outside. As such, religion is arguably an external issue that they feel might impact on their LGBTUA+ RSE teaching. |
| Body Map 1 |  | <i>Beginning:</i> 'worried about how to deal with parent's reactions especially religious parents'. There was no mention of this in the <i>middle</i> or <i>end</i> comments. | The participant recognises that they are worried about parent's reactions with a specific focus on religious parents. |
| Body map 4. |  | <i>Beginning:</i> 'work in a religious school'. There was no development on this specific concept in the <i>middle</i> or <i>end</i> comments. | Although this participant does not explain what they mean in any detail, it is interesting that they note the aspect of teaching in a religious school. This demonstrates that there is some significance in working in a religious school in relation to LGBTUA+ RSE teaching. |

Social media and the Media 17e

| Theme | Verbatim quote | Thick Description (Geertz, 1973; Thomas, 2017) evidence. |
|---|---|---|
| <p>Personal experiences of LGBTUA+ families.</p> <p>Researcher positionality.</p> | <p>Participant 2: I've got friends that have same sex parents. So the things that they've they've gone through and also other couples that I know of that are same-sex parents, but not too much in the school that I know of. But yeah, outside of work. Yeah.</p> <p>Teacher educator: And I think that's interesting because lots of you talking about that normalizing that happens quite a bit in those ... Like in classrooms where a child's got to moms or two dads. It has that normalizing effect straightaway, because the children, and even the parents just get on with it, but it's it's a big thing, isn't it. If it's not, if you don't have that in the class or in the school. um lovely, I mean, these are the questions I needed to ask you about. But one of the things from one of the other focus groups, I was just interested in unpicking with you is The, the Pilot study focus group we're talking about parents and communities, which is exactly what you've talked about. But one of the things they raised with social media as well. Being a concern for them or a worry for Them and if Parent, parent's shared on social media. Is that anything that you in particular have ever worried about, or is it not really something you've ever really thought about before.</p> | <p>Personal experiences of LGBTUA+ families through friends.</p> <p>As teacher-educator-researcher I was able to raise the social media question – this was something talked about in detail by the pilot study, so it was interesting to learn if it was relevant to the main focus group too.</p> |
| Potential for parents to post on social media. | <p>Participant 3: I think it was things like social media you might not know that these things are circulating.</p> <p>Participant 3: Yeah so if they put it on their Facebook or Twitter or whatever you might you probably won't know because you won't be in that circle.</p> | <p>Lack of awareness about whether parents are commenting about anything to do with school on social media platforms. This could cause concern for trainee teachers because parents could be critical or non-complementary on social media.</p> |
| Parents complain publicly about school on social media. | <p>Participant 5: Yeah, we've got a lot who are quite vocally critical about certain things on Twitter. So I know that that's somewhere parents like to complain, which does make me worried that like maybe that would be an issue and that they would turn to Twitter again to start criticising this if we did something like this.</p> | <p>Parents complain publicly about school on Twitter. This could have consequences for trainee teachers. The participant states that she is worried about this and that the platform is used for complaining and criticising – both negative connotations.</p> |

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| | | 'If we did something like this' – direct links between potential social media criticism from parents and LGBTUA+ RSE teaching. |
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Pilot study focus group

| Theme | Verbatim quote | Thick Description (Geertz, 1973; Thomas, 2017) evidence. |
|--|---|--|
| <p>Differences between sex education and relationships education.</p> <p>People have different opinions about sex education.</p> | <p>Participant P1 I think, for me, like it's mainly the media that kind of have a story and then you see lots of people kind of, saying their opinion of it and then you just think. Okay, so I've got to put that into practice and how am I going to do that without upsetting people but directly. I've not had. I mean, I've had people kind of say about sex education in school and thinking that they're too young in primary school to kind of be doing that. But I don't agree with that. I think they should. And if they are exposed to things once they go to secondary school so I think that they need to have some kind of basis of it at the end of primary school to understand things and it's for their own safety as well that they know stuff so</p> | <p>People have their own opinions about sex education. For some people, they think that Primary School is too young for sex education. This is interesting because the focus here is on sex education as opposed to relationships education.</p> |
| <p>Media and social media are vehicles for opinion.</p> | <p>Participant P1 Yeah, and especially with some families because they really don't like to talk about it with their own children. So if you don't have that kind of at school, then it doesn't get talked about at all. So, I think it is quite tricky, but yeah, I think it's more than media. I think that seemed to build up a bit of a hype about things and then it gets people's backs off. So when you even do something in school, people have already got opinions that like about how you're teaching things and what you're teaching and their expectations of that.</p> | <p>Media – not just social media, provides a vehicle for people's opinions and also emphasises certain opinions.</p> |
| <p>The influence of social media on individuals' thoughts and opinions.</p> | <p>Participant P2 So it is like that, whatever happens, all the stuff that happens, it makes me the media or Instagram or anything like that makes a massive thing about it and then people all jump in with their own opinions and then you kind of like lost of where to be, I don't know, I feel like you read them and then I suppose. As you read more and more, it kind of makes you question your own perspective.</p> | <p>The influence of social media on individuals' thoughts and opinions.</p> <p>These opinions/social media platforms can change your own perspectives – they are powerful.</p> |

Appendix 18: Thematic map

| Parental attitudes | School Attitudes | Religion | Social Media | Teacher confidence | Additional |
|---|---|--|---|---|-------------------|
| Parental opposition to LGBTUA+ RSE. | Implications of heteronormativity for LGBTUA+ families. | Hierarchical support from Headteacher. | Personal experiences of LGBTUA+ families. | Teacher confidence | Discrimination |
| The relevance of parental opinion. | Compliance with school rules and ethos | Lack of support due to being a religious school. | Researcher positionality. | Normativity | Heteronormativity |
| Parental opinions influence the trainee teacher. | Requirement for additional training | Concerns in relation to religion despite no direct issues. | Potential for parents to post on social media. | LGBTUA+ trainee teacher feeling more confident. | Homophobia |
| Parents' anger at the teaching of LGBTUA+ RSE. | Support from Headteacher. | Concerns about the responses of religious parents to LGBTUA+ teaching. | Parents complain publicly about school on social media. | LGBTUA+ training on the PGCE programme. | Fear |
| Parental attitudes are influenced by their experiences and education. | Parental inclusion by Headteacher. | Parental opposition to LGBTUA+ teaching due to religion. | People have different opinions about sex education. | The Equality Act as a supportive document. | Anxiety |
| Parental attitudes can be challenged and changed by trainee teachers. | Teacher's influence on children of LGBTUA+ parents. | Parental complaints due to religion. | Media and social media are vehicles for opinion. | Knowledge | Silencing |

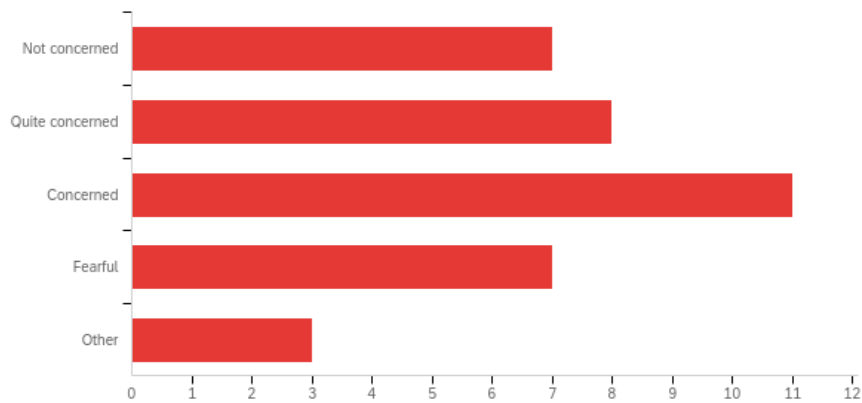
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|--|---|---|--|---|---|
| | | | | | (Children of LGBTUA+ family feeling silenced) |
| | Teacher's attitudes and actions influence children of LGBTUA+ parents. | Trainee teacher's culture. | The influence of social media on individuals' thoughts and opinions. | Different families need different approaches. | Outing of children |
| | Difference in the way LGBTUA+ children, or children of LGBTUA+ parents, feel at Primary and Secondary School. | Specific cultures can present greater opposition to LGBTUA+ teaching. | | Developing practice. | Normalisation. |
| | Outing of the child of an LGBTUA+ parents | Opposition to LGBTUA+ teaching due to religion. | | Teacher confidence influenced by conflict. | LGBTUA+ trainee teachers' confidence and desire to teach the content. |
| | Implications of having to explain your family circumstances over and over. | | | Teacher confidence increased due to workshop. | Own experiences of LGBTUA+ teaching for trainee teachers. |
| | Implications of heteronormativity for LGBTUA+ families. | | | Experience | Worry |
| | Implications of school staff knowing about family circumstances. | | | | Differences between sex education and relationships education. |

| | | | | | |
|--|---|--|--|--|---------------------------------------|
| | Professional development and training. | | | | Lack of knowledge. |
| | How LGBTUA+ teachers being out can support individuals in LGBTUA+ families. | | | | Historic illegality of homosexuality. |
| | Different families want and require different approaches. | | | | Experience. |
| | Normativity for LGBTUA+ families and what this means for schools. | | | | Normativity for LGBTUA+ children. |
| | CPD for subject specific teachers. | | | | Age appropriate RSE. |
| | Utilising a whole school approach. | | | | Reflection/ reflexivity |
| | | | | | Challenge |
| | | | | | Knowledge |

Appendices 19a-d: Questionnaire bar charts

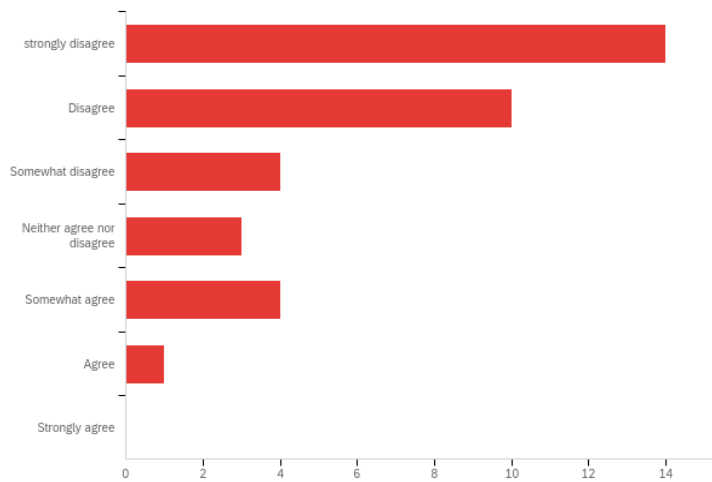
Parental Attitudes Appendix 19a

Q15 - Parents' views of LGBTUA+ RSE.

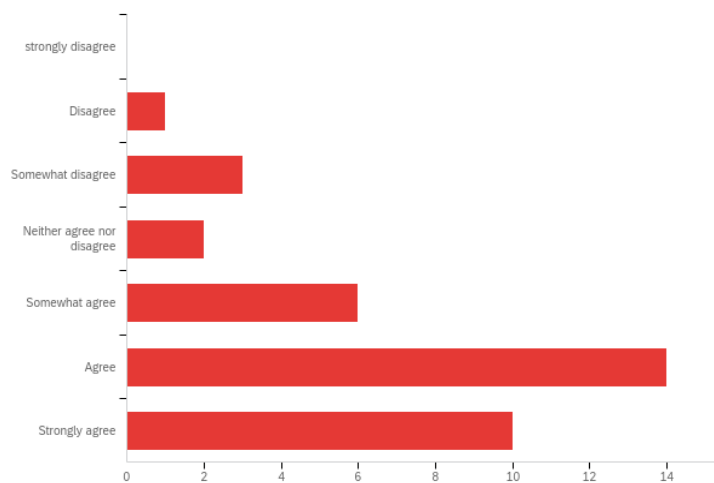


School Attitudes Appendix 19b

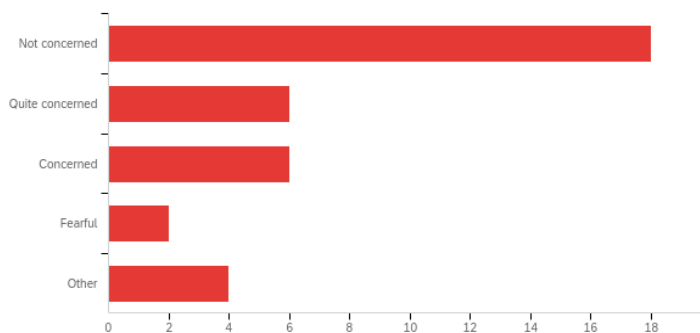
Q9 - I have seen LGBTUA+ RSE lessons taught in school.



Q10 - LGBTUA+ RSE lessons should be taught in school.

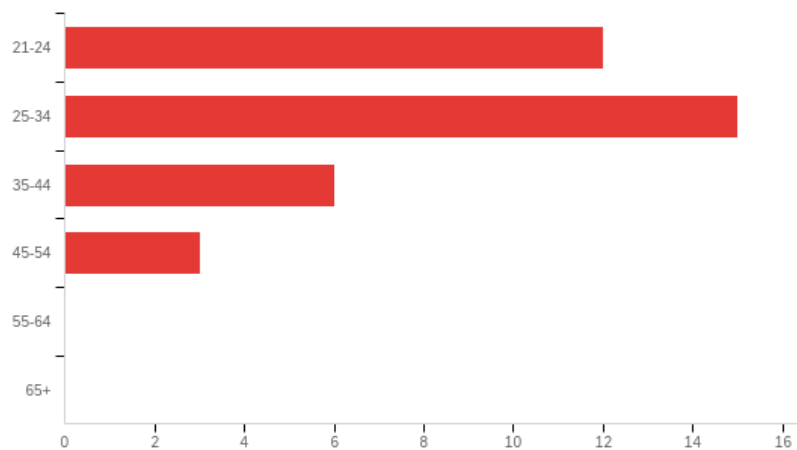


Q11 - Teaching LGBTUA+ RSE lessons in school.



Teacher Confidence Appendix 19c

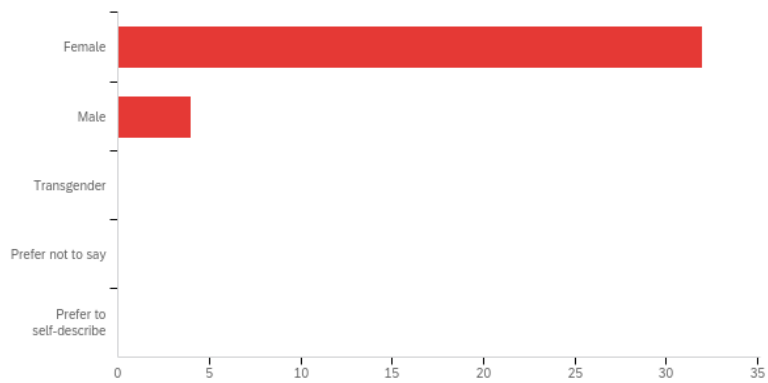
Q1 - Age in Years





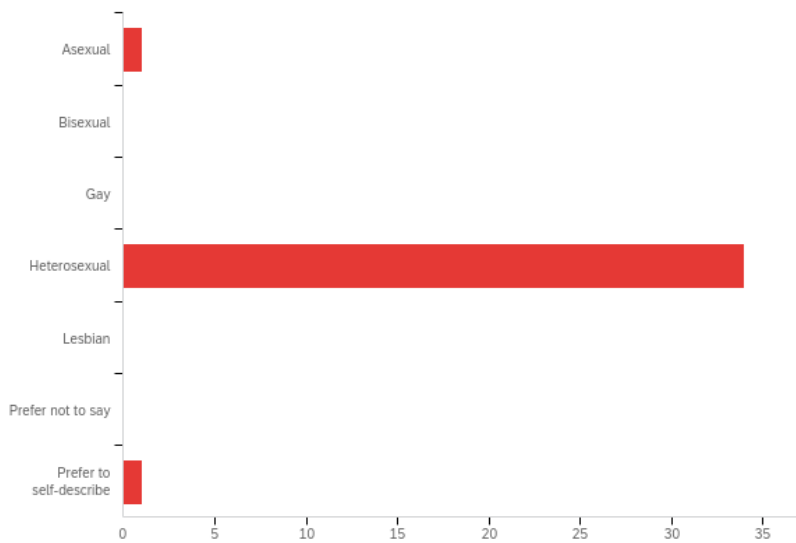
| | Answer | % | Count |
|---|--------|--------|-------|
| 1 | 21-24 | 33.33% | 12 |
| 2 | 25-34 | 41.67% | 15 |
| 3 | 35-44 | 16.67% | 6 |
| 4 | 45-54 | 8.33% | 3 |
| 5 | 55-64 | 0.00% | 0 |
| 6 | 65+ | 0.00% | 0 |
| | Total | 100% | 36 |
| | | | |

Q2 - Gender



| | Answer | % | Count |
|---|-------------------------|--------|-------|
| 1 | Female | 88.89% | 32 |
| 2 | Male | 11.11% | 4 |
| 3 | Transgender | 0.00% | 0 |
| 4 | Prefer not to say | 0.00% | 0 |
| 5 | Prefer to self-describe | 0.00% | 0 |
| | Total | 100% | 36 |

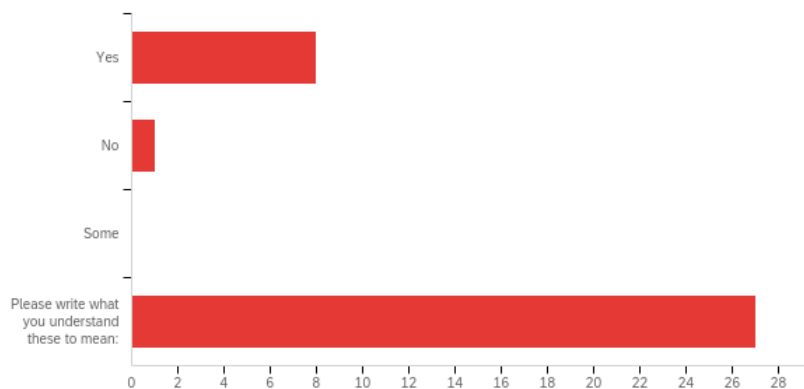
Q3 - Sexuality



| # | Answer | % | Count |
|---|-------------------------|--------|-------|
| 1 | Asexual | 2.78% | 1 |
| 2 | Bisexual | 0.00% | 0 |
| 3 | Gay | 0.00% | 0 |
| 4 | Heterosexual | 94.44% | 34 |
| 5 | Lesbian | 0.00% | 0 |
| 6 | Prefer not to say | 0.00% | 0 |
| 7 | Prefer to self-describe | 2.78% | 1 |
| | Total | 100% | 36 |

Self-describe option is: Pansexual – Text tool option was provided.

Q5 - I understand what the letters LGBT stand for.





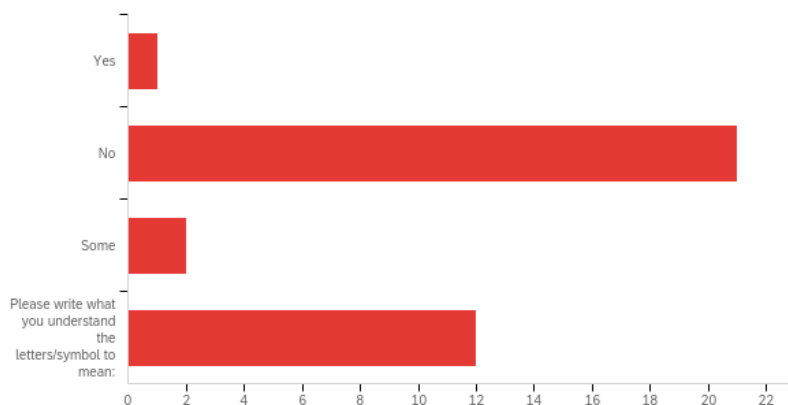
| | Answer | % | Count |
|---|---|--------|-------|
| 1 | Yes | 22.22% | 8 |
| 2 | No | 2.78% | 1 |
| 3 | Some | 0.00% | 0 |
| 4 | Please write what you understand these to mean: | 75.00% | 27 |
| | Total | 100% | 36 |

The answers provided by all were either:

Lesbian, Gay, Bi, Trans

Lesbian Gay Bisexual Transgender

Q6 - I understand what the letters U, A and the symbol + stand for in LGBTUA+



| | Answer | % | Count |
|---|--|--------|-------|
| 1 | Yes | 2.78% | 1 |
| 2 | No | 58.33% | 21 |
| 3 | Some | 5.56% | 2 |
| 4 | Please write what you understand the letters/symbol to mean: | 33.33% | 12 |
| | Total | 100% | 36 |

Please write what you understand the letters/symbol to mean: - Text

Lesbian, Gay, Bisexual, Transgender, Asexual

asexual, plus

undefined, asexual or aromantic

Asexual, plus

Unsure/uncertain, Asexual, the + is any other sexual identities that aren't in the acronym.

undefined, asexual, aromantic

I think the A stands for Asexual

A for A-Sexual and + to include Pan and non binary

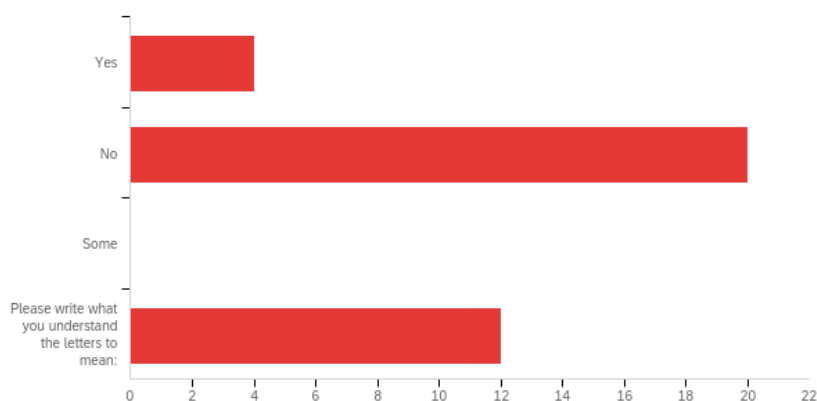
Undefined, Asexual and other

lesbian, gay, bisexual, transgender (unassigned?)

Ally and + is the inclusive term for anybody who doesn't feel they 'fit' to any of the other labels

Lesbian, Gay, Bisexual, Transgender, Asexual

Q7 - I understand what the letters RSE stand for

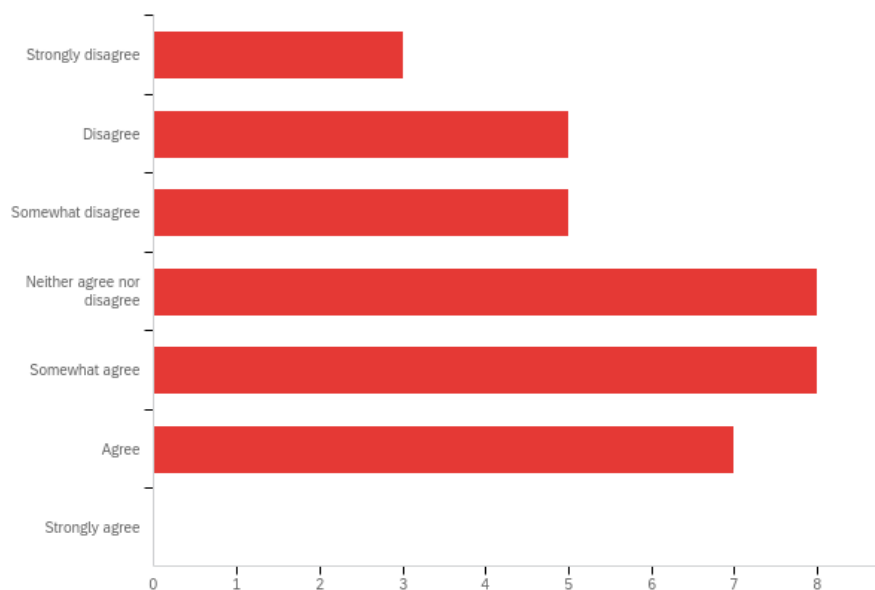


| | Answer | % | Count |
|---|---|--------|-------|
| 1 | Yes | 11.11% | 4 |
| 2 | No | 55.56% | 20 |
| 3 | Some | 0.00% | 0 |
| 4 | Please write what you understand the letters to mean: | 33.33% | 12 |
| | Total | 100% | 36 |

Please write what you understand the letters to mean: - Text

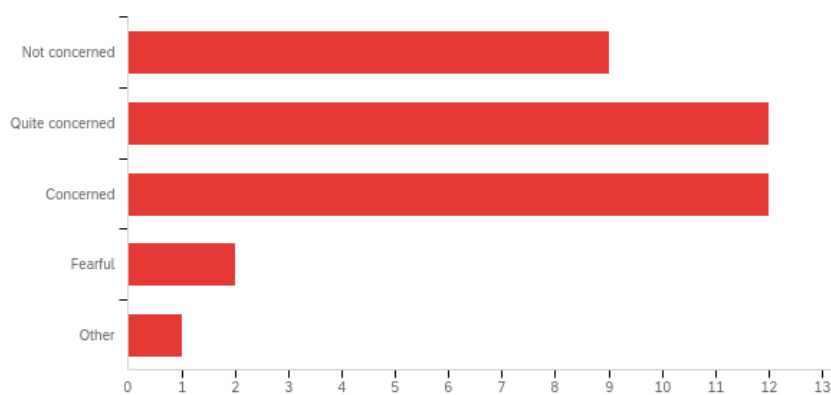
relationship and sexual education

Q8 - I feel confident to teach LGBTUA+ RSE in schools.



| | Answer | % | Count |
|---|----------------------------|--------|-------|
| 1 | Strongly disagree | 8.33% | 3 |
| 2 | Disagree | 13.89% | 5 |
| 3 | Somewhat disagree | 13.89% | 5 |
| 4 | Neither agree nor disagree | 22.22% | 8 |
| 5 | Somewhat agree | 22.22% | 8 |
| 6 | Agree | 19.44% | 7 |
| 7 | Strongly agree | 0.00% | 0 |
| | Total | 100% | 36 |

Q12 - Using the correct LGBTUA+ terminology.



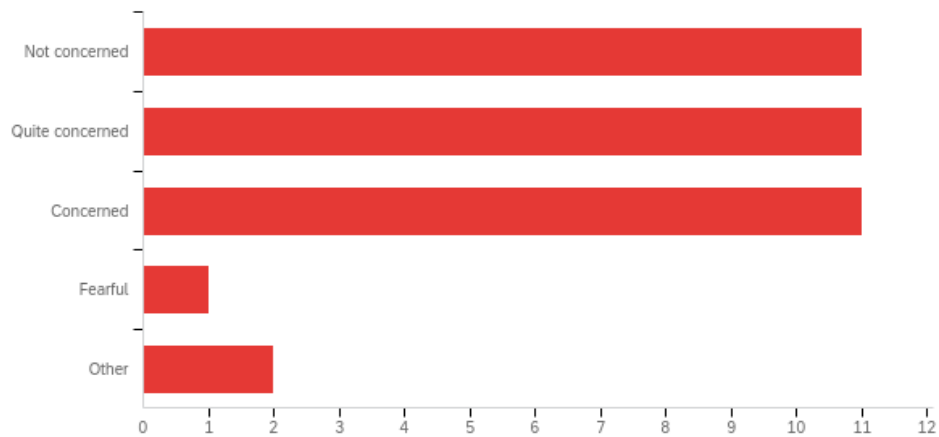
| | Answer | % | Count |
|---|-----------------|--------|-------|
| 1 | Not concerned | 25.00% | 9 |
| 2 | Quite concerned | 33.33% | 12 |

| | | | |
|---|-----------|--------|----|
| 3 | Concerned | 33.33% | 12 |
| 4 | Fearful | 5.56% | 2 |
| 5 | Other | 2.78% | 1 |
| | Total | 100% | 36 |

Other – Text

I agree it should be but I am not confident in doing so.

Q13 - Using the correct RSE terminology.



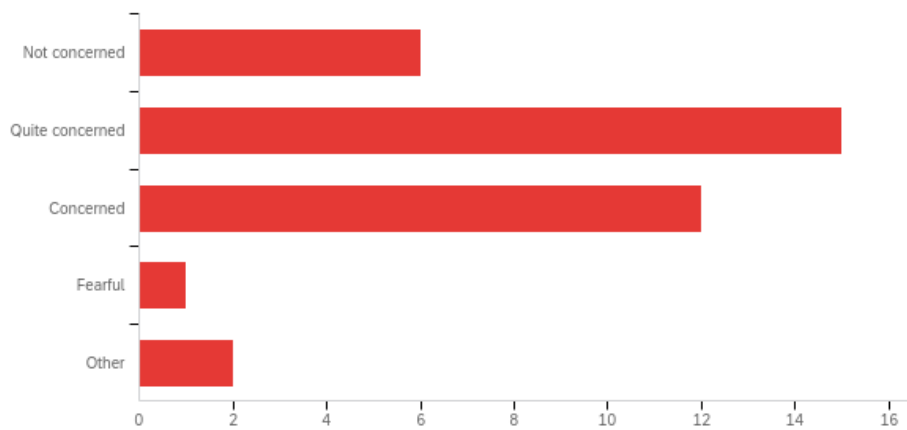
| # | Answer | % | Count |
|---|-----------------|--------|-------|
| 1 | Not concerned | 30.56% | 11 |
| 2 | Quite concerned | 30.56% | 11 |
| 3 | Concerned | 30.56% | 11 |
| 4 | Fearful | 2.78% | 1 |
| 5 | Other | 5.56% | 2 |
| | Total | 100% | 36 |

Other – Text

I agree it should be but I am not confident in doing so.

not sure what this means

Q14 - My knowledge of LGBTUA+ issues.



| # | Answer | % | Count |
|---|-----------------|--------|-------|
| 1 | Not concerned | 16.67% | 6 |
| 2 | Quite concerned | 41.67% | 15 |
| 3 | Concerned | 33.33% | 12 |
| 4 | Fearful | 2.78% | 1 |
| 5 | Other | 5.56% | 2 |
| | Total | 100% | 36 |

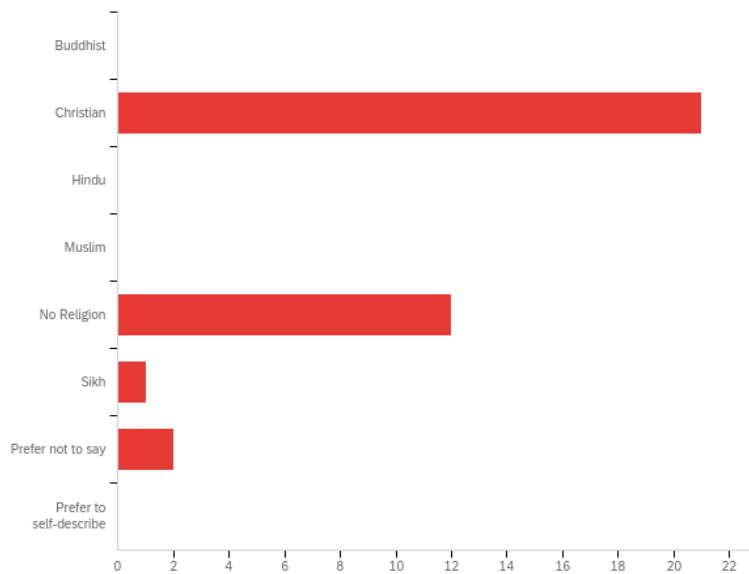
Other – Text

Id like to update my knowledge

Don't have a strong understanding

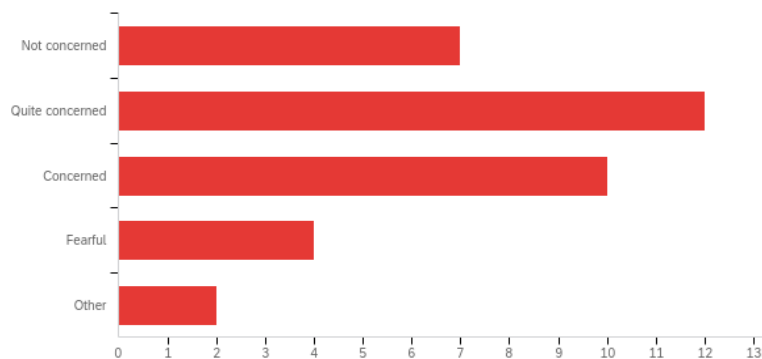
Religion Appendix 19d

Q4 - Religion



| # | Answer | % | Count |
|---|-------------------------|--------|-------|
| 1 | Buddhist | 0.00% | 0 |
| 2 | Christian | 58.33% | 21 |
| 3 | Hindu | 0.00% | 0 |
| 4 | Muslim | 0.00% | 0 |
| 5 | No Religion | 33.33% | 12 |
| 6 | Sikh | 2.78% | 1 |
| 7 | Prefer not to say | 5.56% | 2 |
| 8 | Prefer to self-describe | 0.00% | 0 |
| | Total | 100% | 36 |

Q16 - Religion and LGBTUA+ RSE.



| # | Answer | % | Count |
|---|---------------|--------|-------|
| 1 | Not concerned | 20.00% | 7 |



| | | | |
|---|-----------------|--------|----|
| 2 | Quite concerned | 34.29% | 12 |
| 3 | Concerned | 28.57% | 10 |
| 4 | Fearful | 11.43% | 4 |
| 5 | Other | 5.71% | 2 |
| | Total | 100% | 35 |

Other – Text

Id like to update my knowledge

Similar to parent's views I feel there might be some restraint coming from families with religious views but I feel confident in having discussion with those children and families. My concern again comes from my knowledge and whether I can give the correct information.

Appendix 20: PowerPoint



Aims of the session

- To reflect on my own attitudes towards LGBTUA+ teaching in the primary classroom.
- To be introduced to the Equality Act (2010) and the nine protected characteristics.
- To consider my own understanding of LGBTUA+ terminology.
- To develop confidence in recognising and using LGBTUA+ terminology.
- To reflect on how my attitudes, thoughts and feelings change, or remain the same, over the workshop.

Research Admin

- Participant information sheet
- Consent form,
- Qualtrics questionnaire link
- Literature linked to the research
- Location: Moodle Learning Platform.

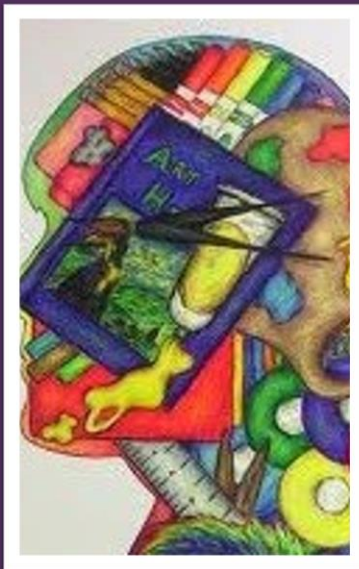
How do I feel about teaching LGBTUA+ content in the primary classroom?

Today I am going to ask you to keep a body-map.

What is a body map?

- A therapeutic tool.
- A tool that supports you to consider your own attitudes, assumptions, experiences, histories, thoughts and feelings.
- A narrative tool.
- A pedagogical tool that you can use in the primary classroom.
- A reflective and reflexive tool.
- An everchanging tool.

Adapted from Solomon and Morgan's research (Griffin, 2015)



Body map

- Choose **one (beginning)** of your three colours.
- Please draw the outline of your body in whatever way you feel represents you.
- Draw a key to demonstrate the colours- beginning, middle and end (you will be developing your body map throughout the session).
- Draw and write using images and words that describe how you feel about teaching LGBTUA+ RSE in the primary school.
- Please choose another colour and add to your drawing throughout the workshop using this **second (middle)** colour.
- Once the workshop has finished, review your body map and use your **third (end)** colour to add in any final thoughts or changes in your thinking.

How do you feel about teaching LGBTUA+ content in Primary schools?



Fears:

Other emotions:

The Equality Act (2010)

- What is the Equality Act?
- What are the nine protected characteristics?
- Why is this important in the primary school?



What is the Equality Act (2010)?

- [Chapter 1 Protected characteristics](#)
- [4.The protected characteristics](#)
- [5.Age](#)
- [6.Disability](#)
- [7.Gender reassignment](#)
- [8.Marriage and civil partnership](#)
- [9.Race](#)
- [10.Religion or belief](#)
- [11.Sex](#)
- [12.Sexual orientation](#)

[Public sector equality duty](#)

(1) A public authority must, in the exercise of its functions, have due regard to the need to—
(a) eliminate discrimination, harassment, victimisation and any other conduct that is prohibited by or under this Act;
(b) advance equality of opportunity between persons who share a relevant protected characteristic and persons who do not share it;
(c) foster good relations between persons who share a relevant protected characteristic and persons who do not share it.

(5) Having due regard to the need to foster good relations between persons who share a relevant protected characteristic and persons who do not share it involves having due regard, in particular, to the need to—
(a) tackle prejudice, and
(b) promote understanding.

To explore the key principles in the new Relationships and Sex Education Guidance for schools (RSE, 2019).

Equality

27. Schools are required to **comply** with relevant requirements of the **Equality Act**

2010. Further guidance is available for schools in The Equality Act 2010 and schools advice. Schools should pay particular attention to the **Public sector equality duty** (PSED) (s.149 of the Equality Act).
28.

Under the provisions of the Equality Act, schools must not unlawfully discriminate against pupils because of their age, sex, race, disability, religion or belief, gender reassignment, pregnancy or maternity, marriage or civil partnership¹¹, or sexual orientation (collectively known as the **protected characteristics**). Schools must also make **reasonable adjustments** to alleviate disadvantage and be mindful of the SEND Code of Practice when planning for these subjects.

31. Schools should be alive to issues such as everyday sexism, misogyny, **homophobia and gender stereotypes** and take positive action to build a culture where these are **not tolerated**, and any **occurrences are identified and tackled**. Staff have an important role to play in **modelling positive behaviours**. School pastoral and behaviour **policies** should support all pupils.



- Recognition is an essential part of Nancy Fraser's (2007) social justice framework.
- Why is it important to recognise LGBTUA+ terminology?

- Recognising individuals and groups – And who has chosen this recognition.
- Recognising how individuals and groups are different. Is there any misrepresentation?
- Recognising someone's identity and how *THEY* identify as opposed to an identity that is placed/forced upon them by society.
- Challenging discrimination and phobias.

Research

- Jessica DeMink-Carthew (2018) Learning to teach in a “World Not Yet Finished”: Social justice education in the middle level preservice teacher classroom, *Middle School Journal*, 49:4, 24 -34
- Learning outcome 4: Preservice teachers can identify and use key terms and concepts associated with social justice education



To explore the key principles in the new Relationships and Sex Education Guidance for schools (RSE, 2019).

Lesbian, Gay, Bisexual and Transgender (LGBT)

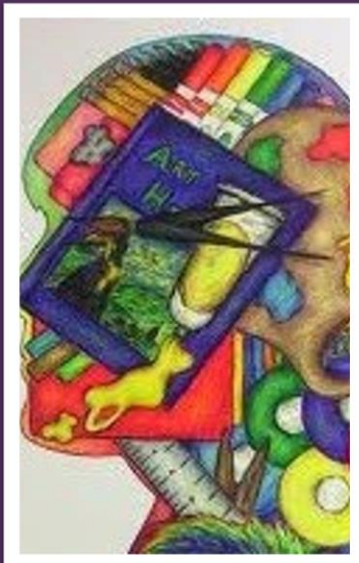
36. In teaching Relationships Education and RSE, schools should ensure that the needs of **all** pupils are appropriately met, and that all pupils understand the importance of equality and respect. Schools must ensure that they comply with the relevant provisions of the **Equality Act 2010**, (please see The Equality Act 2010 and schools: Departmental advice), under which sexual orientation and gender reassignment are amongst the protected characteristics.

37. Schools should ensure that all of their teaching is sensitive and age appropriate in approach and content. At the point at which schools consider it appropriate to teach their pupils about **LGBT**, they should ensure that this content is fully integrated into their programmes of study for this area of the curriculum rather than delivered as a standalone unit or lesson. Schools are free to determine how they do this, and we expect all pupils to have been taught **LGBT content** at a timely point as part of this area of the curriculum.

Do you recognise all of this terminology?

| Ally | Asexual | Aromantic | Biphobia | Bisexual |
|-----------------------|--------------------|--------------|----------------------------|---------------------------------|
| Cis/Cisgender | Gay | Gender | Gender binary | Gender expression |
| Gender identity | Gender fluid | Gender queer | Heterosexual/ straight | Heterosexism/ heteronormativity |
| Homophobia | Intersex | Lesbian | LGBT/LGBTQ/LGBTQIA/LGBTUA+ | Non-binary |
| Out/Coming out | Pansexual | Pronouns | Queer | Questioning |
| Sex assigned at birth | Sexual Orientation | Trans | Transition | Transphobia |

Break out slide



Body map -reminder

- Please choose another colour and add to your drawing throughout the workshop using this **second (middle)** colour.

ALLY

A person who fights for and supports others in their fight for equality, despite not necessarily being affected themselves e.g. a straight and/or cisgender person who believes in and fights for equality for LGBT people.

ASEXUAL

A person of any gender or sexual orientation who does not experience sexual attraction.

AROMANTIC

A person of any gender or sexual orientation who does not experience romantic attraction.

BIPHOBIA

Discrimination against and/or fear or dislike of bisexual people (including those perceived to be bisexual) or bisexuality. Includes the perpetuation of negative myths and stereotypes through jokes and/or through personal thoughts about bisexual people.

BISEXUAL

Refers to a person of any gender who experiences romantic and/or sexual attraction to people of more than one gender.

CIS / CISGENDER

A person whose gender aligns with the sex they were assigned at birth, e.g. a person who was assigned female at birth and who identifies as a woman.

GENDER BINARY

The idea that there are only two genders - male and female. This is inaccurate and excludes other gender identities.

GENDER EXPRESSION

Refers to how a person outwardly presents their gender. For example, through what they wear, how they speak or how they act.

GENDER IDENTITY

A person's deeply held, internal sense of their own gender i.e. how they feel inside about their gender and who they are. They may identify as a man, a woman, both, neither or in another way. For trans people, their sense of who they are does not match the sex that they were assigned at birth.

GENDER FLUID

A person whose gender is not static and changes throughout their life. This could be on a daily / weekly / monthly basis and will be different for everyone.

GENDER QUEER

A person whose gender identity is neither male or female, is between or beyond genders, or is a combination of genders.

HETEROSEXUAL / STRAIGHT

A person who is attracted to people of a different gender to their own e.g. a man who is attracted to women.

CROSS-DRESSER

A person who dresses in clothes normally associated with another gender. People cross-dress either privately or publically. Many cross-dressers do not identify as trans, and many find the term transvestite (sometimes used as an alternative) offensive.

GAY

Refers to a man who experiences romantic and/or sexual attraction to other men. Often 'gay' is used by women who are attracted to women too.

GENDER

Often expressed in terms of masculinity and femininity, gender is largely culturally determined, based on the sex assigned at birth.

HETEROSEXISM / HETERNORMATIVITY

The assumption that everyone is heterosexual, and that heterosexuality is superior. An emphasis on heterosexuality being 'the norm' and a valued position in society. The media often reinforces heteronormativity through images used or the way characters are portrayed.

HOMOPHOBIA

Discrimination against and/or fear or dislike of lesbian and gay people (including those perceived to be gay or lesbian) and homosexuality. This includes the perpetuation of negative myths and stereotypes through jokes and/or through personal thoughts about lesbian and gay people.

Stonewall Glossary, 2021

INTERSEX

A person is assigned intersex, often at birth, when their sex characteristics don't align with medical definitions of 'male' or 'female'. The external and internal body as well as chromosomes and hormones can all be factors when assigning someone as intersex.

LESBIAN

A woman who experiences romantic and/or sexual attraction to other women.

LGBT/ LGBTQ/ LGBTQIA

An acronym for lesbian, gay, bisexual, transgender and questioning or queer. There is also sometimes an A for asexual and/or an I for intersex.

NON-BINARY

An umbrella term for people whose gender identity does not fit into the gender binary of male or female. A non-binary person might consider themselves to be neither male nor female, both, or sometimes male and sometimes female.

OUT / COMING OUT

LGBT people living openly and telling people about their sexual orientation and/or gender identity. This is a process; it is not something that just happens on one occasion. Some people will be out in some places and to some people but not others.

QUESTIONING

A word used to describe people who are unsure or exploring their sexual orientation or gender identity.

SEX ASSIGNED AT BIRTH

People are assigned a sex at birth, based on sex characteristics (genitalia). A person may be assigned 'male', 'female' or 'intersex'. This does not necessarily reflect how a person will identify or feel about themselves.

SEXUAL ORIENTATION

A word to describe who a person is romantically and/or sexually attracted to, commonly based on gender. Sometimes the word 'sexuality' is used instead.

TRANS

An umbrella term to describe people gender is not the same as, or does not sit comfortably with, the sex they were assigned at birth. Trans people may describe themselves using one or more of a wide variety of terms – including (but not limited to) transgender, transsexual, gender-queer, gender-fluid, non-binary, gender variant, cross-dresser, genderless, agender, transman, transwoman, trans masculine, trans feminine and neutrois.

TRANSITION

The process or steps a trans person may take to

the way people think about gender. The process of coming out happens on one occasion. Some people will be out in some places and to some people but not others.

PANSEXUAL

A person of any gender who experiences romantic and/or sexual attraction to people regardless of their gender identity.

PRONOUNS

Words used to refer to someone when not using their name e.g. he, she, his, hers, they it. They usually suggest a person's gender. Pronouns are important to everyone for this reason. Some people prefer pronouns that don't indicate their gender (also known as gender neutral pronouns) e.g. they, them, theirs / xe, xem, xirs, ze, zir

QUEER

In the past a derogatory term for LGBT people, now reclaimed particularly by LGBT people who don't identify with traditional categories or who challenge stereotypes around gender identity and sexual orientation e.g. through lifestyle, politics or appearance. However, some people still use this word as an insult or to offend.

TRANSITION

The process or steps a trans person may take to live in the gender with which they identify. Each person's transition will involve different things. For some this involves medical intervention, such as hormone therapy and surgeries, but not all trans people want or are able to have this. Transitioning might involve things such as telling friends and family, dressing differently or changing official documents.

TRANSPHOBIA

Discrimination against and/or fear or dislike of trans people (including those perceived to be trans). This includes the perpetuation of negative myths and stereotypes through jokes and/or through personal thoughts.

TRANSSEXUAL

An older term still preferred by some people who have transitioned to live as a different gender than the sex society assigned them at birth. Many trans people do not identify with this word and prefer the word transgender.

How do you feel about teaching LGBTUA+ content in Primary schools? Has anything changed? Please make sure you note your thoughts on your body maps.



Fears:

Other emotions:

Reason for Social Justice Workshop

'Preservice teachers need to know how to speak the language of social justice so that they can use this language in their future classrooms and schools, ultimately sharing it with their students. For this reason, once students are familiar with the framework and standards, we spend some time exploring key terms associated with social justice education, especially those that can help us identify bias. We then practice using these words in context with the dual goals of establishing shared definitions for key terms that will allow us to critically analyze resources and discuss social injustices, and becoming comfortable with the language of social justice.'

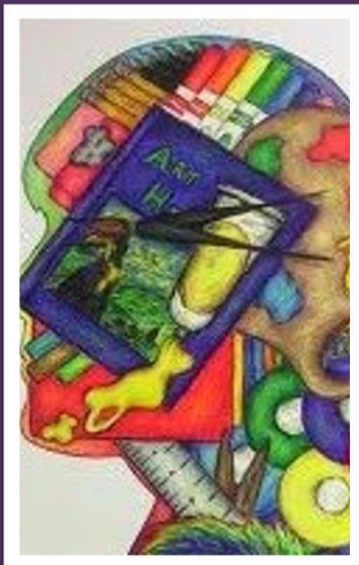
(DeMink-Carthew, 2018, p.28)

Proactive Legislation: To explore the key principles in the new Relationships and Sex Education Guidance for schools (RSE, 2019).

Lesbian, Gay, Bisexual and Transgender (LGBT)

36. In teaching Relationships Education and RSE, schools should ensure that the [needs of all pupils are appropriately met](#), and that all pupils understand the importance of equality and respect. Schools must ensure that they comply with the relevant provisions of the [Equality Act 2010](#), (please see The Equality Act 2010 and schools: Departmental advice), under which sexual orientation and gender reassignment are amongst the protected characteristics.

37. Schools should ensure that all of their teaching is sensitive and age appropriate in approach and content. At the point at which schools consider it appropriate to teach their pupils about LGBT, [they should ensure that this content is fully integrated into their programmes of study for this area of the curriculum rather than delivered as a standalone unit or lesson](#). Schools are free to determine how they do this, and [we expect all pupils to have been taught LGBT content](#) at a timely point as part of this area of the curriculum.



Body map

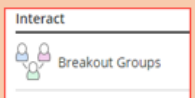
- Choose **the third (end)** of your three colours.
- Please draw any final thoughts that you have.
- These might be reflections on how your thoughts have changed, or remained the same, during the workshop.
- These might be ideas or thoughts that you might take away to inform your pedagogy.
- Or any other reflections that you might have made.

Appendix 21: Breakout room slide

In groups, please work together to create a glossary for these terms:

- First, write down any words that you are unsure of as a group.
- Next, work together to write definitions for as many of the terms below as you can.
- Return to the main room with someone in the group happy to share some definitions.

30 mins



| Ally | Asexual | <u>Aromantic</u> | Biphobia | Bisexual |
|-----------------------|--------------------|------------------|----------------------------|--|
| Cis/Cisgender | Gay | Gender | Gender binary | Gender expression |
| Gender identity | Gender fluid | Gender queer | Heterosexual/ straight | <u>Heterosexism/</u> heteronormativity |
| Homophobia | Intersex | Lesbian | LGBT/LGBTQ/LGBTQIA/LGBTUA+ | Non-binary |
| Out/Coming out | Pansexual | Pronouns | Queer | Questioning |
| Sex assigned at birth | Sexual Orientation | Trans | Transition | Transphobia |