

“What does this have to do with anything?”

The correlation between proficiency in LGBTIQ-related vocabulary and
attitudes towards LGBTIQ sensitive education

The case of teachers of English in Finland

Eerika Salminen
University of Tampere
School of Language, Translation and Literary Studies
Master's Programme in English Language and Literature
MA Thesis
October 2015

Tampereen yliopisto
Kieli-, käännös- ja kirjallisuustieteiden yksikkö
Englannin kielen ja kirjallisuuden maisteriopinnot

SALMINEN, EERIKA: "What does this have to do with anything?" – The correlation between proficiency in LGBTIQ-related vocabulary and attitudes towards LGBTIQ sensitive education: The case of teachers of English in Finland

Pro gradu -tutkielma, 104 sivua + liite 8 sivua
Lokakuu 2015

Tässä pro gradu -tutkielmassa tarkastellaan ensinnäkin sitä, kuinka hyvin suomalaiset englanninopettajat hallitsevat englanninkielistä HLBTIQ-aiheista eli seksuaali- ja sukupuolivähemmistöihin liittyvää sanastoa ja toiseksi sitä, millainen asenne kyseisillä opettajilla on HLBTIQ-sensitiivistä opetusta kohtaan. Lisäksi tarkastelun kohteena on näiden kahden asian välinen korrelaatio. Päähypoteesi on, että sanastoa paremmin osaavilla opettajilla on positiivisempi asenne kuin sanastoa heikommin osaavilla kollegoillaan.

Tutkimuksen aineisto kerättiin verkkokyselyllä. Kyselyä levitettiin Suomen englanninopettajat ry:n sähköpostilistan kautta, ja vastauksia tuli yhteensä 178 kappaletta. Kyselyssä oli kaksi osaa: ensimmäisessä vastaajien piti määritellä omin sanoin 20 HLBTIQ-aiheista sanaa tai ilmaisua ja toisessa vastaajilta kysyttiin yleisiä HLBTIQ-teemoihin ja erityisesti HLBTIQ-sensitiiviseen opetukseen liittyviä kysymyksiä. Lopuksi vastaajia pyydettiin antamaan yleisiä taustatietoja itsestään.

Tutkimuksessa havaittiin, että valtaosa vastaajista osaa HLBTIQ-aiheista sanastoa heikosti, noin kolmasosa osaa kyseistä sanastoa kohtalaisesti, ja vain pieni vähemmistö hallitsee sanaston hyvin. Parhaiten vastaajat osasivat määritellä ilmaisut *pride parade*, *faggot*, *The L Word* sekä *out and proud*. Heikoiten puolestaan tunnettiin ilmaisut *Polari*, *U-Haul Syndrome*, *cisgender* sekä *flagging*. Asenteiden osalta tutkimuksessa selvisi, että noin puolella vastaajista on negatiivinen asenne HLBTIQ-sensitiivistä opetusta kohtaan, vajaalla kolmasosalla neutraali asenne ja viidesosalla positiivinen asenne.

HLBTIQ-aiheisen sanaston osaaminen korreloi asenteen kanssa siten, että sanastoa heikosti taitavalla opettajalla on todennäköisemmin negatiivinen asenne HLBTIQ-sensitiivistä opetusta kohtaan. Tavallisimmin opettajalla onkin sekä heikko sanasto-osaaminen että negatiivinen asenne. Avovastauksista on pääteltävissä, että useilla vastaajilla on harhakäsityksiä HLBTIQ-sensitiivisen opetuksen luonteesta. Näin ollen tulokset viittaavat siihen, että monet englanninopettajat hyötyisivät sukupuolen ja seksuaalisen suuntautumisen moninaisuuteen sekä HLBTIQ-sensitiiviseen opetukseen liittyvästä täydennyskoulutuksesta.

Avainsanat: kieltenopetus, HLBTIQ, seksuaali- ja sukupuolivähemmistöt, sanasto-osaaminen, asenteet

Table of contents

1. Introduction.....	1
2. Language teaching as a political act	4
2.1 The power of words	6
2.2 The politics of vocabulary teaching	8
3. LGBTIQ students: Bullying and beyond	11
3.1 Attitudes towards LGBTIQ students among Finnish teachers.....	14
3.2 LGBTIQ sensitive education	15
3.2.1 Teaching materials and heteronormativity.....	18
3.2.2 Attitudes and criticism towards LGBTIQ sensitive education	20
3.2.3 What if all the kids are straight and cisgender?	24
4. Methodology	26
4.1 Why a survey?.....	26
4.2 Structure of the survey	28
4.3 Scoring	31
4.4 Confidence interval and confidence level	32
5. Results and analysis	34
5.1 First part of the survey: Word definitions	36
5.1.1 <i>LGBTIQ</i>	39
5.1.2 <i>Pride parade</i>	40
5.1.3 <i>Faggot</i>	41
5.1.4 <i>Queer as Folk</i>	43
5.1.5 <i>Butch</i>	44
5.1.6 <i>Straight ally</i>	45
5.1.7 <i>The L Word</i>	46
5.1.8 <i>Intersex</i>	48
5.1.9 <i>Dyke</i>	49
5.1.10 <i>Fag hag</i>	50
5.1.11 <i>U-Haul Syndrome</i>	51
5.1.12 <i>Cisgender</i>	52
5.1.13 <i>Flagging</i>	53
5.1.14 <i>Pansexual</i>	54
5.1.15 <i>Tranny</i>	55

5.1.16 <i>Fab Five</i>	56
5.1.17 <i>Out and proud</i>	58
5.1.18 <i>Ladyboy</i>	59
5.1.19 <i>Polari</i>	61
5.1.20 <i>It Gets Better Project</i>	61
5.2 Second part of the survey: Attitudes	62
5.2.1 Self-assessment and perceived proficiency of native speakers	63
5.2.2 Importance of knowing LGBTIQ-related terminology	64
5.2.3 Teaching an LGBTIQ student	65
5.2.4 Attitudes towards LGBTIQ sensitive education	66
5.2.5 Homophobic bullying and safer schools	73
5.2.6 Importance of LGBTIQ issues for teachers	76
5.3 Attitude vs. performance	77
5.3.1 Self-assessment vs. performance	79
5.3.2 Influence of demographic factors on attitude and proficiency	80
6. Discussion	85
7. Conclusion	93
References	96
Appendix	105

1. Introduction

LGBTIQ¹ issues are nowadays frequently discussed in the media. In 2015 alone, world-famous Caitlyn Jenner came out as transgender, the United States Supreme Court ruled that laws banning same-sex marriage are unconstitutional, and the Pentagon announced that transgender members of the military would be allowed to serve openly as of 2016. For language teachers, the prevalence of LGBTIQ-related matters in today's society as well as the presence of LGBTIQ students in their classrooms means that they inevitably face the need to properly address LGBTIQ matters. Being familiar with vocabulary relating to gender and sexual minorities is a crucial part of being able to take LGBTIQ students and LGBTIQ-related issues in general into account. Not being familiar with LGBTIQ-related vocabulary will likely mean that including LGBTIQ-related content in the teaching will prove difficult if not impossible and that homophobic or transphobic slurs or other offensive words and expressions will go unnoticed in the classroom.

Despite frequent LGBTIQ-related discussions in mainstream media and recent improvements in LGBTIQ rights, LGBTIQ students still suffer from bullying and other serious issues in schools all over the world. Possibly due to this, education that takes gender and sexual minorities into account – LGBTIQ sensitive education – has gained popularity in recent years. Sensitive or inclusive education is, however, by no means a new idea. More than twenty years ago, Henry Giroux, a pioneering theorist of critical pedagogy, wrote (Giroux 1992, 15):

The first question is: Can learning take place if in fact it silences the voices of the people it is supposed to teach? And the answer is: Yes. People learn that they don't count.

For decades, there has been discussion from different perspectives regarding whom to include or exclude in educational systems, textbooks and other teaching materials, and in everyday teaching situations in schools. For instance, gender and education have been extensively studied, albeit mostly from a normative, binary (female-male) perspective. In recent years, however, gender sensitive education has been a growing trend within the educational field (see e.g. Alasaari 2013).

¹ Lesbian, Gay, Bisexual, Trans*, Intersex, and Queer (or Questioning)

Especially in the US, multiculturalism has also been a central topic (see e.g. Banks & McGee Banks 2003) and schools have developed good practices to integrate multiculturalism in the teaching. This is a challenge Finnish schools, too, are currently facing (see e.g. Lampinen 2013; Immonen-Oikkonen & Leino 2010). These examples serve to show that inclusiveness and sensitivity have long been a source for discussion in the educational field. Recently, a growing amount of attention has been paid to the ongoing exclusion of gender and sexual minorities in schools and to the possible ways to change this through the implementation of LGBTIQ sensitive education.

This MA thesis studies two different matters and the relationship between them. First, this thesis investigates how proficient Finnish teachers of English are in LGBTIQ-related vocabulary. Second, the attitudes of said teachers towards LGBTIQ sensitive education are studied. Third, the relationship and possible correlation between the two aspects – proficiency and attitude – are examined. The primary data were collected by an online survey where teachers had to complete a task of defining twenty LGBTIQ-related words or expressions and answer questions measuring their attitudes and teaching practices. The three research questions for the present thesis are the following:

1. How proficient are Finnish teachers of English in LGBTIQ-related vocabulary?
2. What kind of attitudes do the teachers have towards LGBTIQ sensitive education?
3. What kind of correlation, if any, is there between the proficiency level and the attitudes?

As LGBTIQ issues are prevalent in today's society and widely discussed in mainstream media, I expect most teachers of English to be at least fairly proficient in LGBTIQ-related vocabulary. However, I expect most of them to have a negative attitude towards LGBTIQ sensitive education since earlier research has shown that many Finnish teachers think they have never taught an LGBTIQ student and are in fact of the opinion that non-heterosexuality is not something to be openly expressed at school (Puustinen & Tikkanen 2010). As for the third research question, the main hypothesis is that there is a positive correlation between a teacher's vocabulary skills and their

attitude, i.e. the better a teacher's vocabulary skills are, the more positive their attitude towards LGBTIQ sensitive education is. I also expect to find that demographic factors such as age play an important role in both the proficiency levels and the attitudes.

The structure of the present thesis is as follows. In Sections 2 and 3, I will present the background to the thesis. I will discuss how politics and ideologies are relevant to any teaching and how the power of words and different aspects of vocabulary teaching connect to these ideas. I will also discuss the ways in which LGBTIQ students are marginalized in schools, and suggest how and why LGBTIQ sensitive education might be a useful tool in tackling this marginalization. Section 4 focuses on the methodology that was used for analyzing the data and Section 5 presents the results derived from the data. In Section 6, the results will be further discussed and compared to findings from earlier studies. Finally, Section 7 provides concluding remarks and suggestions for further research.

2. Language teaching as a political act

In this section, I will first argue that an inherent part of language teaching is that it involves using a considerable amount of power and making decisions based on certain values. Then, I will discuss the way in which words can in general be used to negotiate different social meanings. Last, I will connect the two aspects and see what implications the political dimension of language teaching and the way in which words can be used might have for teaching and using vocabulary in class. I will argue that considering the vast array of ways in which words can be used for both granting and denying membership of a group as well as offending or *othering* people, it is vital to pay attention to the kind of vocabulary that is taught in schools and used by teachers in classrooms.

Let us start with the political aspect of language teaching. It may be easy to think that in a classroom, an English teacher is indeed only teaching a language. However, if we look at the issue on a deeper level, it becomes apparent that this is not the case. It is now a widely accepted fact among scholars that teaching can never be a neutral task (see e.g. Freire 1972; hooks² 1994; Scapp 2003). Yet many educators struggle with admitting and acknowledging this. In a seminar on transformative pedagogy aimed at professors, hooks (1994, 37) faced strong opposition from professors when discussing the political nature of teaching:

Again and again, it was necessary to remind everyone that no education is politically neutral. [...] [W]e had to work consistently against and through the overwhelming will on the part of folks to deny the politics of racism, sexism, heterosexism, and so forth that inform how and what we teach. [A]lmost everyone, especially the old guard, were more disturbed by the overt recognition of the role our political perspectives play in shaping pedagogy than by their passive acceptance of ways of teaching and learning that reflect biases, particularly a white supremacist standpoint.

This passage shows that realizing the political dimension of teaching often comes as a shock to teachers. At the same time, teachers are not equally shocked by the fact that they have consistently been passively accepting and employing biased ways of teaching. For many teachers, it seems to be hard to accept the fact that anything a teacher chooses to include or to exclude in their teaching is a political decision – whether it be conscious or not – that reflects the teacher's values. Before the

² bell hooks' name is unconventionally written in lowercase letters as hooks wants to draw attention to *what* was written instead of *who* wrote it (e.g. Schenken 1999, 339).

1980s, researchers, too, generally failed to acknowledge the political aspect of language teaching (Johnston 2003, 41). There are many reasons for this. According to Johnston (2003, 43), a major factor was that teachers themselves refused to admit that classrooms are political arenas where they act as political subjects. Teachers – and publishers of English textbooks – have been very reluctant to address any difficult, controversial or sensitive topics – and this attitude has been supported and reinforced by the idea of communicative language teaching where the content of communication is deemed irrelevant as long as communication is happening (Johnston 2003, 43). Avoiding certain topics does not, however, make teaching neutral or nonpolitical. Excluding or ignoring a topic can be as much a political statement as including and discussing it would be. As Nelson (2009, 52) has said: “[W]hat is excluded exists alongside what is included, what is not said exists alongside what is said.”

An important concept relating to the political aspect of teaching is that of *hidden curriculum*. Broady (1986, 97-98) describes it as a term that refers to the practices and requirements that are not explicitly stated in the actual curriculum, but are still imposed on students in schools. In other words, it is “the tacit teaching of social and economic norms and expectations to students” (Apple 2004, 42). By teaching English or any other subject, a teacher is inevitably also teaching values and setting up norms, i.e. following a hidden curriculum of some kind. Teachers thus have a considerable amount of power that they use in a classroom and, therefore, it is not possible to be a “neutral” teacher. Rather, it would be important to become aware of the extent of that power, the ideology a teacher is imposing on their students, and the effects all decisions made by a teacher might have on their students.

The relationship between language and identity is a complex one. Identity is an essential concept in language learning and one that has recently been extensively studied (see e.g. Block 2007; Murray et al. 2011). Notably, Toohey (2000) has studied the way classroom practices shape the possible identities that are available for language learners and how these identities are negotiated in a classroom context. Toohey (2000, 135), concludes: “[W]hat school practices are

determines who particular participants can be, what they can do, and thus what they can learn in that setting.” It seems thus that the failure to provide a wide range of possible identities to students can result in some students not being able to perform to their full potential in a classroom.

2.1 The power of words

Language and words can be a very powerful tool in building one’s identity. Importantly, words and language are also used within speech communities to create, construct, and grant membership of these communities. In the field of sociolinguistics, extensive research has been conducted on the language used in various different types of communities (see e.g. Wardhaugh 2006). In the context of schools, the notion of classroom communities is crucial for understanding the way in which words are employed to negotiate meanings in a classroom. To build a cohesive membership in a classroom community, students face the challenging task of managing power relations and identities through their classroom participation (Morita 2002, ii). Classrooms thus work as arenas where the community with its norms and boundaries is constantly being recreated. Membership in that community is then negotiated by participating in classroom discourse, i.e. essentially through the words that are used.

It is useful to note that the entire notion of speech community has also been criticized, especially in the case of the language of the “gay community”. For example, Barrett (1997, 181) has argued that when using the notion, linguists often fail to address the way queers use language as queer communities are very heterogeneous. Barrett (1997, 191) has called for an intersectional³ queerlinguistic approach, an approach that takes into account other factors such as class, ethnicity, or age (see also Hayes 1976, 266). On the other hand, Jones (2013, n.p.) has argued that while it is true that no homogenous gay speech community exists, local “gay scenes” where shared language is used still exist, as does the “gay community” as an imagined construct. According to Jones (2013,

³ Intersectionality refers to a practice where different forms of oppression are taken into account at once, typically the intersections of race and gender but also those of class, ability, sexual orientation, and more (see e.g. Crenshaw 1989; Collins 2000).

n.p.), the language used by an individual can then be representative of these two “levels of community”: the local scene and a broader gay community.

Vocabulary is an aspect in language use that connects members of a community. For instance, being part of the gay community means a greater likelihood of being familiar with the vocabulary used in the community in comparison with those who are not part of said community. While it is obvious that there are words that are mostly or even exclusively used within a given community, there are also words used largely outside the community, often e.g. describing the community and its members. These are specifically the kind of words that people outside that particular community, especially educators, should be familiar with. If we consider the case of LGBTIQ-related vocabulary, it is evident that there are words that are more familiar to members of the gay community than to others and even some words that are rarely used outside the community. In spite of this, there is also a significant amount of words of general nature that all language teachers should be familiar with.

While language can function as a connecting force for members of a community, words can of course also be used to deliberately offend and insult. The targets are often individuals who belong to oppressed groups in a society. It is worth noting that sometimes the targets of an offensive expression can *reclaim* said expression, meaning they make a conscious effort to take back a word or phrase that has been used against them in a pejorative manner and start using it in a more positive, often empowering way instead (Brontsema 2004, 1). An example of a reclaimed word is *queer*, earlier (and still to some extent) used as an insulting word but nowadays among other things often functioning as a broad identity label for many (Brontsema 2004, 3-4). In any case, it is necessary to understand that while an insult may seem to be aimed at an individual, the harm caused by it extends beyond the experiences of that particular individual. As Hudson (2003, 46) states: “There is little doubt that racist and offensive words are damaging to both individuals and groups and may, in turn, damage society as a whole. . . . [L]anguage has been and continues to be a vital tool in the oppression and abuse of minority groups.” The most efficient way to tackle offensive

speech, according to Hudson (2003, 48), is to tackle the notions behind the words instead of focusing on suppressing the expression of such notions. If a teacher is not familiar with these notions nor understands the meanings of LGBTIQ-related terms, there is little they can do to challenge e.g. homophobia or transphobia in their classroom.

Often language is used for hurtful purposes in much more subtle ways than using explicitly disparaging words. It remains a source of debate in the field of linguistics whether language “reflects divisions or creates them”; what is clear, nevertheless, is that language is fundamentally based on differences (Hadley 2013, n.p.). Consequently, language is an endless source of oppositions that can then be used to *other* an individual or a group. An everyday example is the division between *us* and *them* – *us* is used to refer to a group which the speaker belongs to and shares an identity with (Hadley 2013, n.p.). Anyone who is not *us* can then be explicitly or implicitly marked as other – this can be done because of any feature such as race, religion, (dis)ability, gender, or sexual orientation (Hadley 2013, n.p.). Classrooms are not free from practices of *othering* either. For instance, a study by Pillay et al. (2007) has shown that teachers use language to *other* African learners in racially diverse schools, thus reproducing oppressive divisions. It is of interest to all language teachers to consider the following three aspects of the power of words that were discussed in the present subsection: first, how language is used to negotiate membership in their own classroom communities, second, whether some words are used in a derogatory way or as a tool for bullying and harassment, and third, whether teachers themselves or their students accidentally or intentionally engage in the practices of *othering* some people by using certain kind of language.

2.2 The politics of vocabulary teaching

Vocabulary teaching is an essential part of teaching a language along with other aspects such as grammar and pronunciation. In the past, a lot of emphasis has been put on teaching and learning prescriptive grammar rules deductively (Schmitt 2000, 11). Later, from the nineteenth century

onwards, a plethora of different approaches have been used in language teaching, including the Grammar-Translation method, the Direct method, the Reading method, Audiolingualism and Communicative Language Teaching, but all of these approaches except for the Reading method were missing a systematic strategy for teaching vocabulary (Schmitt 2000, 12-14). Additionally, Schmitt (2000, 14-15) argues that only fairly recently has it been recognized that there is in fact a close connection between vocabulary and grammar and that a language cannot be acquired if either of the two is overlooked. In the twentieth century, approaches that were collectively known as the Vocabulary Control Movement evolved, recommending that only a small proportion of the English vocabulary be taught to students (Schmitt 2000, 15-16).

McCrostie (2007, 53) notes that teachers decide every single day in the classroom which words they consider important enough to be taught to the students. They do this by highlighting some key words in the textbooks, by using certain words in their teaching and by choosing the appropriate words for vocabulary tests, for instance. These choices are often led by the teacher's intuitions and personal preferences. However, previous research shows that English teachers are in fact unable to accurately assess the frequency of English words in the middle frequency range (McCrostie 2007, 62). As a result, McCrostie (2007, 64) suggests that teachers should not trust their intuitions but consult word frequency lists when deciding on what kind of vocabulary should be taught to the students. However, it must also be taken into account that as Schmitt (2000, 144) states, there are other criteria to be considered besides word frequency, such as teaching specialized vocabulary of a given field of interest and teaching vocabulary that the students themselves wish to learn. Therefore, teaching specific vocabulary relating to gender and sexual minorities is relevant for many teachers, especially in the context of teaching vocational English such as English for nursing. Overall, teachers should be aware of the choices they make on a daily basis regarding vocabulary teaching and consider the reasons behind the choices critically.

To be able to teach parts of English vocabulary to the students, teachers must master the vocabulary themselves. In order to help students learn a new word, Schmitt (2000, 29) argues that

teachers should be familiar with the semantic features and sense relations of the word: they must know what the word denotes and what it does not. However, many linguists agree that knowing the denotation of a word does not mean that one could use the word properly. One must also be aware of the connotation – the implicit meaning of a word – as it is a key aspect in deciding whether or not it is appropriate to use a word in a given context (Schmitt 2000, 31). For teachers this means that teaching the explicit meaning of a word is not enough and hence attention must be paid to correctly guiding the students in the appropriate use of words as well. In the context of the present thesis, it can be argued that if teachers are not able to define terms relating to sexual and gender minorities, it is obvious that in that case they will not be able to use the terms in their teaching nor recognize if the words are used by students in a derogatory manner, for example.

Another essential issue related to vocabulary and classroom language is the way teachers address their students in class. Recent research has shown that the use of gendered language by teachers results in their students having more stereotypical views on gender and less willingness to engage in playing with children of other genders (Hilliard & Liben 2010, 1792). Still, teachers today continue using gender divisions in their classroom speech, for instance when starting the class by saying “good morning boys and girls”. As Hilliard and Liben (2010, 1796) state, this should no longer be accepted in schools, the same way as saying “good morning white children and black children” would not be accepted either. Using gendered language is hurtful for all students, but especially for students who belong to gender minorities: it excludes all students who do not identify as male or female and offends transgender students if they are misgendered.

3. LGBTIQ students: Bullying and beyond

The initialism *LGBTIQ* (also *LGBTIQAP+*, *LGBTIQA*, *GLBTIQ*, *LGBTI*, *LGBTQ* and other variants) is an umbrella term that stands for Lesbian, Gay, Bisexual, Trans*⁴, Intersex, and Queer (or Questioning) people. The term has its origins in the shorter version *LGBT*, dating back to 1992 (*Oxford English Dictionary Online*, s.v. *LGBT*). Although the term has its restrictions and does not cover all possible identities and orientations, in the present thesis it is used to denote all sexual and gender minorities. LGBTIQ students are thus all students who belong to gender and/or sexual minorities. To fully comprehend the issues LGBTIQ students face and the nature of LGBTIQ sensitive education (see 3.2 below), it is crucial to be familiar with the concept of *heteronormativity*. Heteronormativity refers to the assumption that everyone is, so to speak, straight until proven otherwise and the belief that other sexual orientations are inferior to heterosexuality (Green & Peterson 2004, 4). Mostert et al. (2015, 116) have described it as “a foundational source of human oppression, resulting in heterosexism and homophobic attitudes, thus creating a hostile climate for non-heterosexual people”. In this thesis, the term also includes gender normativity and genderism: normative gender assumptions such as that there are only two genders, male and female, and that everyone falls into one of the two categories and acts according to the stereotypical masculine and feminine roles assigned for each of these two genders. If heteronormativity is reproduced by educators in schools as e.g. Heffernan (2010) suggests, it can be considered a part of the hidden curriculum.

Conducting research that addresses issues relating to LGBTIQ students is crucial since numerous studies have shown that students who belong to gender and/or sexual minorities frequently suffer from bullying, harassment, depression and other mental health issues, self-harm and suicidality, and other serious issues (see e.g. Kosciw & Diaz 2008; Marshal et al. 2011; Vega et al. 2012; FRA – European Union Agency for Fundamental Rights 2014; Kosciw et al. 2014;

⁴ I have chosen to use the word trans* written with an asterisk since I see it as an efficient way of drawing attention to the wide variety of possible identities that fall under the trans* umbrella. However, there has also been a great deal of criticism regarding the use of the asterisk; many people think it is unnecessary as “[t]rans without the asterisk is already inclusive of all trans identities” (Diamond & Erlick, n.d.).

Taavetti et al. 2015). Transgender or gender non-conforming students are especially vulnerable. For example, in the USA, 61% of transgender or gender non-conforming people have experienced considerable abuse at school because of their gender identity or expression (Grant et al. 2011, 35). Even more shockingly, 31% reported having been harassed and 8% physically or sexually assaulted by a teacher or another staff member in K-12 (kindergarten to 12th grade) settings (Grant et al. 2011, 38). It is thus not only other students who attack LGBTIQ students – often the perpetrator is a teacher. In the same study by Grant et al. (2011, 2), 41% of respondents reported having attempted suicide, the figure rising to 51% for those who had been bullied in school. Along similar lines, a UK study showed that 33.9% of lesbian, gay, or bisexual youth (under 26-year-olds) have attempted suicide; LGB youth were also much more likely to self-harm (Nodin et al. 2015, 47-48). As for transgender youth, 48% had attempted suicide at least once, and 85.2% had done self-harm (Nodin et al. 2015, 49-50). An interesting approach was taken in a recent Canadian study, where the influence of parental support on suicide rate among transgender youth was studied. Travers et al. (2012, 3) concluded that 57% of transgender youth whose parents were not strongly supportive had attempted suicide, compared to only 4% of those with strongly supportive parents. It seems that having encouraging and accepting adults in their life can make a significant difference for transgender youth.

Finnish LGBTIQ youth and students have not been researched extensively. Some studies have, however, been conducted and the results are worrying. For instance, many non-heterosexual students are bullied, threatened, and assaulted at school; some choose to hide their sexual orientation due to fear of bullying or discrimination (Asikainen 2014, 28). Respondents in Asikainen's (2014, 27) study reported that issues such as bullying, being forced to hide an essential part of one's identity, discrimination, loneliness, self-harm thoughts, and other people's general negative attitude towards LGBTIQ people adversely affected their mental health. Furthermore, 75% of respondents in a different study reported hearing name calling aimed at gender or sexual minorities in Finnish upper secondary schools and vocational schools (Huotari et al. 2011, 53). In

another recent study, 82% of transgender students and 72% of non-heterosexual students reported facing inappropriate behavior or harassment; additionally, 67.5% of transgender students and 65.9% of non-heterosexual students reported being bullied at least sometimes (Alanko 2014, 28).

Despite the fact that homo- and transphobic bullying is common in schools, research shows that teachers fail to intervene and stop this kind of bullying when it occurs. For instance, in a recent study by Stonewall, a UK-based organization working for LGB rights, 60% of gay or bisexual students reported that teachers do not intervene when they witness homophobic bullying (Guasp 2012, 13). Additionally, the results show that while 96% of gay students hear homophobic remarks at school, 26% of school staff never reacts upon hearing such remarks (Guasp 2012, 2, 14). In Finland, too, non-heterosexual students feel that teachers do not always intervene when witnessing unacceptable behavior: name calling and bullying are often ignored, gendered bullying is normalized in schools, and teachers seem to avoid their responsibility to prevent and address bullying (Lehtonen 2003, 166).

Zack et al. (2010) have come up with a categorization describing teachers' typical ways to respond to homophobic rhetoric in the classroom. The categories are the following: *avoiders*, who do not take any action, *confronters*, who choose to directly address homophobia, *integrators*, who prefer to tackle homophobia by including LGBTIQ matters in the curriculum, and *hesitators*, who feel they should intervene upon hearing homophobic remarks but do not know how to do this (Zack et al. 2010, 103-105). As bullying is often a result of heteronormativity (see e.g. Lehtonen 2003), a key aspect as to why tackling homo- and transphobic bullying is difficult might be the fact that teachers do not recognize heteronormative practices but in fact participate in their reproduction. For instance, Vega et al. (2012, 256-257) have noticed that teachers in the US often fail to recognize heteronormativity and are reluctant to address LGBTIQ issues in class. Similarly, Heffernan (2010, 405) found that it is often very difficult for educators to recognize incidents of heteronormativity due to lack of knowledge. The consequences of heteronormative practices are serious, including but not limited to violating the students' rights, silencing and shaming students deviating from the

heterosexual norm, emotional and physical damage, and physical violence (Heffernan 2010, 409-418).

3.1 Attitudes towards LGBTIQ students among Finnish teachers

There are not many studies investigating the attitudes that Finnish teachers have towards LGBTIQ students. Instead, researchers have focused on the attitudes that teachers have towards ethnic minorities and immigrants (see e.g. Talib 1999). However, in 2009, Finnish teachers from different types of educational institutions were surveyed on their attitudes towards sexual minorities and the way these minorities are in their opinion treated in schools. According to Puustinen and Tikkanen (2010, 15), the results show that non-heterosexuality is still seen as something that should not be expressed openly in schools. Notably, teachers that took the survey acknowledged that schools are not safe spaces for sexual minorities as only 12% of the respondents stated that a student coming out will be met with acceptance (Puustinen & Tikkanen 2010, 18). It is important to note though that the questions only concerned non-heterosexual students; gender minorities were ignored in the survey.

A recent report compiled by the Ministry of the Interior examined discrimination faced by LGBTIQ students and the results show that some teachers have very negative attitudes towards sexual and gender minorities, often reacting in an unsupportive way if they find out a student belongs to a sexual or gender minority (Huotari et al. 2011, 79-80). Respondents also reported incidents such as a teacher using homophobic slurs (e.g. *lepakko*, ‘dyke’ and *hinttari*, ‘faggot’), telling homophobic jokes, openly expressing their disgust towards homosexuals, and a school nurse disregarding a student’s transgender identity as *höpöhöpö*, ‘nonsense’ (Huotari et al. 2011, 80). Interestingly, many students commented on heteronormativity in language classes and one student specifically described their heteronormative language teachers: one asked all the girls in class what their dream *boyfriend* would be like and another talked about men using flirtatious talk with women, completely ignoring the existence of sexual minorities even when directly confronted by

the student (Huotari et al. 2011, 81). In summary, even based on recent studies many teachers have very negative attitudes towards sexual and gender minorities and in fact participate in the reproduction of heteronormativity in class, disregarding LGBTIQ people. It is therefore interesting to see what the present study reveals about the attitudes teachers of English in Finland have towards LGBTIQ sensitive education.

3.2 LGBTIQ sensitive education

Education that takes students belonging to gender and/or sexual minorities into account is called LGBTIQ sensitive or LGBTIQ inclusive education. LGBTIQ sensitive education takes a role as a counterforce to heteronormativity: it fights back stereotypes, norms, and oppression based on sexual orientation and gender identity or expression. The International Lesbian, Gay, Bisexual, Transgender and Queer Youth and Student Organization (hereafter IGLYO) has published guidelines for LGBTIQ sensitive education (Selun & Anderson 2007). IGLYO's description of its ultimate goal is as follows (Selun & Anderson 2007, 3):

[A] world where we, young people in all our diversity, are able to express and define our own sexual orientations, gender identities and gender expressions, and are able to participate fully in all aspects of life, achieve to our full potential, and enjoy respect and positive recognition. This will never be possible without an open, human rights-friendly, less heteronormative education at all levels.

The objectives are thus threefold and fairly simple: first, that all students could be themselves and define their identities as they wish, second, that they can be active members of the society and third, that they would be recognized and met with respect. At the moment these objectives are not met in Finnish schools – too many LGBTIQ students face bullying and other issues, and LGBTIQ-related topics are widely ignored.

Mainstreaming LGBTIQ sensitive education is important since schools play a crucial role in supporting LGBTIQ students. Travers et al. (2012, 3-4), after noticing the link between transgender suicidality and parental support, suggest that people working in schools should be aware of the life-threatening risks transgender youth face especially in the case that their parents are not supportive.

Teachers should never ignore bullying as it may have catastrophic effects on transgender students' mental health; instead, they should make sure schools are places where people can freely have any gender identity and gender expression (Travers et al. 2012, 4). Along similar lines, Nodin et al. (2015, 81) present as one of their key recommendations based on the results that "sexual diversity awareness and training should be implemented in all schools, for staff and students alike, thus creating inclusive educational environments". Seta⁵ (2011, 6) has stated that schools need to acknowledge gender diversity and help all students feel comfortable in any gender identity or expression; this task is as important as educating the students to respect the diversity of people in other aspects such as religion, ethnicity, or culture. Research shows that in schools that implement LGBTIQ inclusive curriculum, LGBTIQ students hear homophobic or transphobic remarks less frequently and report feeling generally safer at school (Kosciw et al. 2014, 69). Russell et al. (2006, 1) have drawn similar conclusions: their results show that in fact all students – both LGBTIQ and non-LGBTIQ students – report feeling safer and experiencing less harassment in schools that implement an LGBTIQ inclusive curriculum. Furthermore, Kosciw et al. (2014, 69) state that LGBTIQ students in schools *without* an inclusive curriculum are twice as likely (compared to LGBTIQ students in schools *with* an inclusive curriculum) to skip classes and experience victimization based on their sexual orientation or gender expression. Importantly, it also seems that LGBTIQ inclusive curriculum significantly increases non-LGBTIQ students' acceptance of LGBTIQ people as well as their willingness to react upon hearing homophobic or transphobic remarks (Kosciw et al. 2014, 70).

In Finland, the foundation for LGBTIQ sensitive education is laid in the National Core Curriculum as well as in the legislation. As stated in the National Core Curriculum for Basic Education (Finnish National Board of Education 2004, 12), the core values of Finnish basic education include human rights, equality, and respecting the rights of other individuals. These are the indispensable foundations of the Finnish education system: they are not recommendations but

⁵ Seta is an important organization fighting for LGBTIQ rights in Finland.

binding guidelines that all teachers in Finland are required to follow. Furthermore, the mission of basic education is to facilitate diversified growth and provide the opportunity to develop a healthy self-esteem for all students (Finnish National Board of Education 2004, 12). This further adds to the fact that teachers must respect the diversity of their students and ensure that everyone has the chance to be themselves in the classroom. The most recent version of the Core Curriculum also states that all teaching should have a gender sensitive approach (Finnish National Board of Education 2015, 28). Moreover, the second section of the Basic Education Act (Perusopetuslaki 21.8.1998/628, 2 §) clearly states that education is to promote equality in society. The Basic Education Act also states that all students have the right to a safe learning environment and mandates that education providers must draw up and follow a plan to protect the students from violence, bullying, and harassment (Perusopetuslaki 21.8.1998/628, 29 §). Importantly, too, the Act on Equality between Women and Men (Laki naisten ja miesten välisestä tasa-arvosta, 8.8.1986/609, 6c §) states that education providers and educational institutions must prevent discrimination based on gender identity or gender expression. Furthermore, the Finnish Constitution (Suomen perustuslaki 11.6.1999/731, 6 §) bans discrimination based on e.g. gender – including gender identity and expression – and states that children must be treated equally and as individuals. Treating and supporting all students equally regardless of their sexual orientation or gender identity is therefore a statutory obligation for teachers in Finland.

Let us briefly consider what LGBTIQ sensitive education can mean on a more concrete level. In IGLYO's guidelines, emphasis is put on the curriculum and learning materials. It is suggested that LGBTIQ issues should be dealt with both in the generic materials and also specifically LGBTIQ-themed materials (Selun & Anderson 2007, 7). Schools should also provide comprehensive human rights education, implement an anti-bullying policy, and make sure LGBTIQ students have access to adequate information and support (Selun & Anderson 2007, 5; 7; 9). Flores (2012, 191-193) has compiled a comprehensive list of the various means educators can employ to include LGBTIQ people in their teaching: examples include inviting LGBTIQ people to the school

to talk about their lives, introducing LGBTIQ-related topics in lessons, and answering students' possible questions honestly. In Finland, Suortamo et al. (2010) and Seta (2011) have provided their own guidelines for LGBTIQ sensitive education in Finnish schools. According to Seta (2011, 16), it is important for educators to understand the way heteronormativity is reproduced in schools and to realize the fact that many teachers and students as well as many of their parents, friends, or other loved ones belong to sexual and/or gender minorities. LGBTIQ sensitivity could mean a teacher watching their own language, always immediately tackling homophobic or transphobic name calling, and using non-normative examples in class, for instance (Seta 2011, 13; 17). An article providing advice aimed specifically at language teachers on how to avoid normative practices and include LGBTIQ-related content has also been published in a magazine for language teachers in Finland (Salminen 2013, 20-22). The role of teaching materials in LGBTIQ sensitive education is to be discussed in more detail in 3.2.1 below.

3.2.1 Teaching materials and heteronormativity

Teaching materials used in schools have been widely studied from a critical perspective. In Finland, results from various studies show that women are underrepresented in textbooks, gender stereotypes are prevalent, sexual minorities are generally ignored or at best marked as a deviation from the norm, and heterosexuality is presented as a desirable ideal (see e.g. Harjula 2008; Tainio & Teräs 2010; Lehtonen 2003). For instance, Tainio and Teräs (2010, 30; 34; 41; 45; 57; 74) discovered that all romantic relationships in the textbooks they studied were heterosexual relationships. They also found only stereotypical representations of just two genders in the books they studied; gender minorities were invisible in the material (Tainio and Teräs 2010, 9; 41; 74).

If we look at EFL (English as a Foreign Language) textbooks specifically, analyses have revealed that there are three basic forms of gender bias in the books: exclusion, subordination and distortion, and degradation (Sunderland 1998, 151). Gray (2013, 49) has studied a large amount of recently published English textbooks and found that none of them make any references to LGBT

characters, even though topics such as family, love, online dating, or ideal partners are frequently discussed. Recent research conducted in Finland has concluded that both male and female characters are represented stereotypically, female characters receive less powerful roles in the books, and family roles are presented in a traditional way in English textbooks (Saarikivi 2012, 73; Laakkonen 2007, 91). Considering this along with the fact that the male-female binary is “an integral part of the worldview” in the books (Saarikivi 2012, 75), it becomes evident that there is no space for gender or sexual minorities in current textbook materials used by teachers of English. From an LGBTIQ sensitive perspective this means that as the ready-made materials do not offer support, the responsibility to include students belonging to sexual and/or gender minorities in the teaching materials lies solely with the teachers.

Let us briefly consider the possible reactions of a teacher when working with heteronormative texts. In the framework created by Sunderland (1998, 157), there are two aspects to be looked at: first, the text itself and its representations and second, the way teacher chooses to treat that text. As was stated above, research suggests that most English textbooks used in Finland feature heteronormative representations of gender and sexuality and the teacher then has to choose how to handle these representations. Consider *Figure 1* below.

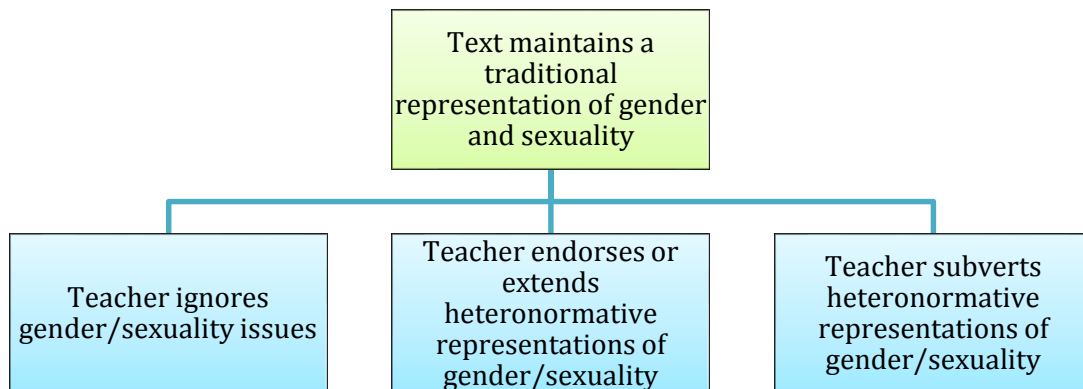


Figure 1. Possible teacher reactions to heteronormative texts in English textbooks. Adapted from Sunderland (1998, 157, *Figure 1*).

By using an LGBTIQ sensitive approach, teachers have a genuine possibility to challenge the heteronormativity in textbooks. Overall, even though textbooks have plenty of room for

improvement, it is important to focus on teachers' actions in a classroom. As Sunderland (1998, 158) elaborates on this approach:

[I]t is not about the texts themselves. The choice of the most progressive or gender-neutral language textbook in the world will not stop gender-biased teacher (and student) treatment of the texts within it. This is not to say that teachers should be cavalier about textual bias – rather that a bias-free textbook will not of itself mean bias-free teaching.

In sum, while it is important for publishers to develop ways to create more inclusive textbooks, a teacher's course of action in terms of using the texts is even more significant. Sunderland (1998, 159) suggests that with appropriate training teachers and teacher trainees can learn how to deal with biased texts. If teachers' actions in a classroom are considered crucial, it is probably not difficult to understand why studying teachers' vocabulary skills – among other things – is relevant for LGBTIQ sensitive education. What teachers say in class, what they do not say, and what words they are able to teach or recognize as offensive are all interesting actions to consider and studying teachers' ability to define words gives a suitable starting point for assessing these actions.

3.2.2 Attitudes and criticism towards LGBTIQ sensitive education

Finnish teachers' attitudes towards LGBTIQ sensitive education have thus far not been studied. An extensive Canadian study, nonetheless, provides an interesting point of comparison for the present thesis. Meyer et al. (2014, n.p.) found out that the majority of Canadian teachers (84.9%) are in favor of LGBTIQ sensitive education⁶. However, perhaps not surprisingly, Meyer et al. (2014, n.p.) report that LGBQ teachers (trans* teachers were excluded due to the low number of such respondents) are significantly more likely to agree that addressing LGBTIQ issues is important for them. Even though the majority of teachers support LGBTIQ sensitive education, only 55.2% of heterosexual teachers in the study said they included LGBTIQ-related content in their teaching, compared to 83.6% of LGBQ teachers (Meyer et al. 2014, n.p.). Thus, there seems to be a discrepancy between what the teachers think and how they act in class.

⁶ Meyer et al. (2014) use the term *GSD-inclusive education*, or gender and sexual diversity inclusive education.

LGBTIQ sensitive education has also received some criticism, mostly in the US and chiefly from conservative Christian organizations. Notably, it is sometimes suggested that LGBTIQ sensitive or inclusive education somehow entails trying to convert heterosexual students or putting LGBTIQ students on a pedestal. For instance, Sprigg (2006, 22) has argued that LGBTIQ sensitive education aims at recruiting children “as soldiers in their [“pro-homosexual activists”] war against truth, common sense, and traditional moral values”. It is not specified what is meant by “truth”, for instance, nor how LGBTIQ sensitive education is against this truth. The organization behind Sprigg’s (2006) publication, the Family Research Council, has been labeled a hate group by the Southern Poverty Law Center as the organization continuously publishes anti-LGBT material based on discredited research (Lengell 2010, n.p.). Crucially, as Selun and Anderson (2007, 3) state, LGBTIQ sensitive education is not about special treatment and does not aim at converting students to anything.

Another common misconception is that addressing topics relating to LGBTIQ people is the same as sex education. Indeed, it has been claimed that LGBTIQ sensitive education “creates an unhealthy view of sex”, “sexualizes kids”, and “confuses their gender development” (Protect Kids Foundation 2010, n.p.). However, none of the claims are supported by objective research; Protect Kids Foundation⁷ (2010) provides no references for the claims. Some critics have maintained that attempts to promote LGBTIQ sensitive education (sometimes referred to as “pro-homosexuality education”) can be considered religious discrimination (Lively et al. 2003, 4). LGBTIQ sensitive education does not include talking about sex, nor does it contradict freedom of religion (GLSEN Gay, Lesbian & Straight Education Network and Harris Interactive 2012, 13). The aim is to respect the human rights of all students, including those belonging to sexual and/or gender minorities, and to stop erasing and silencing them in schools and start making them visible and heard instead.

⁷ Protect Kids Foundation and Family Research Council are examples of the many US-based, conservative Christian non-profit organizations advocating for “traditional” family values and frequently publishing propaganda containing false claims about LGBTIQ people (e.g. Schlatter n.d.).

Some people might claim that homosexuality need not be discussed in schools since heterosexuality is never discussed either. This is a problematic view. Heterosexual people – including heterosexual teachers – often “fail to see the myriad ways in which heterosexuality permeates daily conversation” (Nelson 2009, 101) as straightness is perceived as the norm, the unmarked case. In fact, every time a reference to girlfriends, boyfriends, family, marriage, or similar everyday topics is made, sexuality of some kind *is* inevitably being discussed. Similarly, wherever people are present, be it physically in a classroom, in the teaching material that is being used, or as the actual topic of the lesson, a spectrum of different gender identities and expressions will also be present. While it may be true that usually attention is not drawn specifically to heterosexuality or gender issues in textbooks or during lessons, it remains a fact that gender and sexuality are always somehow discussed in schools. As Sumara and Davis (1999, 192; emphasis as in the original) have put it: “Queer theory does not ask that pedagogy *become* sexualized, but that it excavate and interpret the way it already *is* sexualized – and, furthermore, that it begin to interpret the way that it is explicitly heterosexualized.” It is thus not possible to avoid talking about sexuality, but, importantly, only talking about heterosexuality and ignoring other sexual orientations will mean marking the former as natural and the latter as unnatural, effectively leading to compulsory heterosexuality⁸ (Nelson 2009, 49; Nelson 2006, 7).

Another issue that is sometimes raised when discussing LGBTIQ sensitive education is that some teachers do not feel comfortable taking up LGBTIQ issues. When studying teacher candidates, Kitchen and Bellini (2012, 452) found the majority of them to be receptive to LGBTIQ issues. However, some teacher candidates and teachers do feel uncomfortable when dealing with LGBTIQ issues; some are also worried about the students feeling uncomfortable if such “controversial” topics are discussed (Kitchen & Bellini 2012, 451; Nelson 2009, 72). A question worth asking here is whether someone’s feelings of discomfort should override the human rights of others. As teaching and using a language involves the constant process of negotiating identities,

⁸ *Compulsory heterosexuality* is the view of heterosexuality as a violent institution forced upon individuals instead of a ‘preference’, theorized by e.g. Rich (1980).

meanings, and power relations, Nelson (2009, 83) questions the possibility of never feeling uneasy in a classroom altogether. In fact, Johnson (1995) suggests that discomfort may play an important role in the learning process. The key, then, is a teacher's response to such feelings (Nelson 2009, 83). Also, the role of adequate in-service training on LGBTIQ issues should not be underestimated as it might well mitigate educators' feelings of uneasiness or discomfort.

Finally, another frequently asked question is whether children e.g. in elementary schools are too young to hear and talk about LGBTIQ issues (Chung & Courville 2008, 12). However, questions of gender and sexuality are relevant to human beings of all ages. Herdt and McClintock (2000, 597) compared multiple studies and concluded that children usually start developing sexual attraction during middle childhood and reach a preliminary understanding of their sexuality around the age of 10. A person's gender identity begins to form even earlier than that. In a study by Rankin and Beemyn (2012, 3), the mean age for transgender individuals to realize they are "gender different" was 5.4; many said they had "always" felt different in terms of gender. Moreover, homophobic bullying is very common already in elementary schools (e.g. GLSEN Gay, Lesbian & Straight Education Network and Harris Interactive 2012). Children also live in diverse family environments and a significant amount of them have LGBTIQ parents (e.g. Kuosmanen & Jämsä 2007). It is thus safe to say that no students are too young to learn about diversity, different kinds of families and relationships, and respect. The diversity is already there, within even the youngest of students. As an eighth-grade student has said (GLSEN Gay, Lesbian & Straight Education Network and Harris Interactive 2012, 23):

If kids are too young to be taught about homosexuality, then they're too young to be taught about heterosexuality. If you're going to read Cinderella you should read the one about when the two princesses go to the ball and fall in love and live happily ever after.

3.2.3 What if all the kids are straight and cisgender⁹?

The importance LGBTIQ sensitive education is sometimes questioned if there are no students belonging to gender and/or sexual minorities present in class. Similarly, in their article “What If All the Kids are White?” Derman-Sparks and Ramsey (2002, 1) have described the way many educators deem anti-bias¹⁰/multicultural activities irrelevant to them if all their students are white. This is analogous with what some educators think about LGBTIQ sensitive education, although in the case of LGBTIQ sensitive education it is to be noted that there is no way of knowing whether there in fact are LGBTIQ students present. In any case, neither culturally sensitive education nor LGBTIQ sensitive education are to be employed merely for the sake of students belonging to minority groups or lacking some of the privileges other students might have. Inclusive education helps make schools – and at a larger scale, the entire society – better places for everybody. Not employing inclusive practices may thus hurt not only those who lack certain privileges but also the privileged individuals. As an example, Derman-Sparks and Ramsey (2002, 2-3) suggest that “[b]eliefs of white superiority also have a negative impact on white children’s developing mental and moral health, impairing their ability to function effectively in a diverse world”.

There are seven principles anti-bias/multicultural education aims at achieving for white children, as proposed by Derman-Sparks and Ramsey (2002, 3-4; a revised version of these can be found in Derman-Sparks & Ramsey 2011, 9-10):

1. Develop authentic identities based on their personal abilities and interests, family’s culture, and meaningful engagement with the world,
2. Learn that white people have a range of differences and similarities and to respect and value attributes that are unfamiliar to them.
3. Extend their understanding of differences and similarities beyond their immediate family, neighborhood and center/classroom and to challenge the dominant culture assumption that everyone is or should be like him or herself.
4. Build the capacity to recognize, take and empathize with others’ perspectives, build their understanding of fairness and to learn how to resolve conflicts equitably.

⁹ *Cisgender* refers to a person whose gender identity is in congruence with the sex they were assigned to at birth (e.g. Green & Peterson 2004, 2). The word was added to the online version of the *Oxford English Dictionary* in June 2015.

¹⁰ In a narrow sense, *anti-bias education* refers to education that takes into account the different cultural, ethnic, and religious backgrounds of the students. When used in a broader sense, anti-bias education has in fact a lot in common with LGBTIQ sensitivity: “in an anti-bias classroom, children learn to be proud of themselves and of their families, to respect human differences, to recognize bias, and to speak up for what is right” (Derman-Sparks & Edwards 2010, 1).

5. Acquire the perspective that everyone has the right to a secure, comfortable and sustainable life and that all people share the same planet earth.
6. Develop the ability to identify and challenge stereotypes, prejudice and discriminatory practices among themselves and in their larger communities.
7. Learn about whites that have fought and are fighting for social justice and to develop identities that encompass these ideals and possibilities.

These principles are applicable almost word-to-word to LGBTIQ sensitive education. By making some minor changes (I have marked these changes in *italics* below), Derman-Sparks and Ramsey's (2002, 3-4) principles can be adapted to accurately describe the aims of LGBTIQ sensitive education from a heterosexual, cisgender student's perspective:

1. Develop authentic identities based on their personal abilities and interests, family's culture, and meaningful engagement with the world,
2. Learn that *heterosexual, cisgender* people have a range of differences and similarities and to respect and value attributes that are unfamiliar to them.
3. Extend their understanding of differences and similarities beyond their immediate family, neighborhood and center/classroom and to challenge the dominant culture assumption that everyone is or should be like *themselves*.
4. Build the capacity to recognize, take and empathize with others' perspectives, build their understanding of fairness and to learn how to resolve conflicts equitably.
5. Acquire the perspective that everyone has the right to a secure, comfortable and sustainable life and that all people share the same planet earth.
6. Develop the ability to identify and challenge stereotypes, prejudice and discriminatory practices among themselves and in their larger communities.
7. Learn about *heterosexual or cisgender* people that have fought and are fighting for *LGBTIQ rights* and social justice and to develop identities that encompass these ideals and possibilities.

These principles illustrate some of the ways in which LGBTIQ sensitive education can also be beneficial for non-LGBTIQ students. Moreover, as was already stated, using LGBTIQ inclusive curriculum leads to *all* students feeling safer at school (Russell et al. 2006, 1). It is also important to note that while some students are not LGBTIQ themselves, they might have family members or friends who belong to sexual and/or gender minorities. Consequently, these students are likely to feel that it is important that people similar to their loved ones are present in the teaching materials and that LGBTIQ issues are discussed in a respectful way.

4. Methodology

To collect data for studying the two key aspects of this thesis – on one hand the proficiency of English teachers in Finland in LGBTIQ-related vocabulary and on the other their attitude towards LGBTIQ sensitive teaching – an online survey was conducted. Respondents were scored according to the accuracy of the word definitions they provided and their responses to the questions measuring their attitude towards LGBTIQ sensitive teaching. The scores were then used to place respondents in different categories to facilitate statistical analysis of the data. In the following subsections, I will present the methods that were used for collecting and analyzing the data in detail as well as the reasons for choosing these particular methods.

4.1 Why a survey?

The material for this thesis was collected through an anonymous online survey. All data collection methods have their advantages and disadvantages which the researcher has to consider when choosing the appropriate methodology for any study. For a long time, surveys have been successfully used for collecting data and drawing statistically reliable conclusions (Bethlehem & Biffignandi 2012, 1). According to Sue and Ritter (2007, 38), a survey is indeed a very useful tool for a researcher to gather information both about the respondents' knowledge and about their opinions. Furthermore, Sue and Ritter (2007, 12) list speed, anonymity, and low cost as some of the most significant advantages of Internet-based surveys specifically. Bethlehem and Biffignandi (2012, 45) agree, stating that online surveys are “faster, simpler, and cheaper” in comparison with traditional survey approaches such as face-to-face, mail, or telephone surveys. Online surveys are also effective when collecting sensitive or embarrassing information since the absence of the researcher might translate into a lower social desirability bias factor than in face-to-face surveys (Schonlau et al. 2002, 77; Bethlehem & Biffignandi 2012, 152). These are some of the key reasons why an Internet-based survey was considered an appropriate and effective method for collecting the data for this particular study.

According to Sue and Ritter (2007, 7), one of the major disadvantages of an online survey is the fact that the researcher cannot control who is taking the survey. In the case of the present thesis, while it is true that there is no way of knowing if the person taking the survey actually is an English teacher, it seems unlikely that anyone else would have had access to the link to the survey since it was not available on any public forums but was only distributed via the official mailing list of The Association of Teachers of English in Finland (Suomen englanninopettajat ry). Another possible disadvantage a researcher needs to take into account is coverage bias, meaning that only people with an Internet access are able to take an online survey (Bethlehem & Biffignandi 2012, 49; Sue & Ritter 2007, 7). Coverage bias does not, however, seem very relevant in the context of the present study since in 2013, it was reported that the Internet was used by 92 % of Finns in the age group 16-74 (Suomen virallinen tilasto 2013). In present-day Finland teachers and guardians usually communicate online by using software such as Wilma or Helmi (e.g. Kauko & Salkinoja 2006). Consequently, it is safe to say that all English teachers in present-day Finland have Internet access and use the Internet. Finally, another possible drawback of an online survey is the abandonment of the survey: it is easy to quit an Internet survey if it takes a very long time to complete it or the questions are not understandable, for instance (Sue & Ritter 2007, 13). The amount of complete responses received in the survey was adequate, however, indicating that survey abandonment was not a significant problem in this study.

A basic problem in web-based surveys is that individuals choose for themselves whether or not they want to participate in the survey in question, resulting in so-called *self-selection bias* (Rea & Parker 2014, 13). In the case of the present thesis this could mean that people who are specifically interested in LGBTIQ issues might be more likely to take the survey in comparison with an average teacher of English, which in turn might imply that the results give too optimistic a picture of the respondents' proficiency and attitudes. We will come back to the issue of representativeness in Section 6. All in all, for the purposes of the present study, it can be stated that

the advantages of an online survey such as efficiency, wide geographic reach, and quickness far outweigh the few possible disadvantages.

4.2 Structure of the survey

The survey was created using the online software SurveyGizmo as it provided all necessary features and was affordable. Responses were collected from the 4th of December 2013 until the 2nd of January 2014. The link to the survey was distributed via the electronic mailing list of The Association of Teachers of English in Finland (Suomen englanninopettajat ry). The survey (see Appendix) consisted of two essential parts: 20 word definitions and 17 questions about LGBTIQ sensitive education and the attitudes of the respondents. At the end of the survey, demographic questions were asked to facilitate comparisons between different groups according to these factors. The estimated time that it took the respondents to take the survey was 15 minutes, well below the recommended 30-minute maximum (Dörnyei & Csizér 2011, 78). To ensure that the survey functions correctly and provides valid responses, the extra step of pretesting the survey was taken before launching it to the target population (Sue & Ritter 2007, 58). Altogether five people carefully went through the survey, providing invaluable feedback on the formulation of the questions and the survey in general.

In the first part of the survey, the objective was to test English teachers' proficiency in English LGBTIQ-related vocabulary. To test this, this part contained the following 20 words:

1. LGBTIQ
2. pride parade
3. faggot
4. Queer as Folk
5. butch
6. straight ally
7. The L Word
8. intersex
9. dyke
10. fag hag
11. U-Haul Syndrome
12. cisgender
13. flagging

14. pansexual
15. tranny
16. Fab Five
17. out and proud
18. ladyboy
19. Polari
20. It Gets Better Project

The respondents were asked to define the terms in their own words in English. To ensure that the participants would not use any supplementary material such as dictionaries, there was a 40-second time limit on each page where a word had to be defined. The correct definitions for all the words will be provided in the corresponding subsections in Section 5.

As there are countless LGBTIQ-related words, a framework of four categories was designed to ensure the words in the survey would represent a wide range of different types of vocabulary. The 20 words were then selected so that they would correspond to the four different categories as follows:

1. General words (*LGBTIQ, intersex, cisgender, pansexual, Polari*)
2. Culture-related words (*Queer as Folk, The L Word, Fab Five, pride parade, It Gets Better Project*)
3. Offensive words (*faggot, fag hag, dyke, tranny, ladyboy*)
4. Gay slang (*butch, flagging, straight ally, U-Haul Syndrome, out and proud*)

It is obvious that the categories overlap and some of the terms could be put into two or even three different categories. For example, the word *U-Haul Syndrome* was considered a slang word in the categorization although it can be used in a derogatory way and could thus be labeled as offensive. On the other hand, it also refers to an old joke that has to do with LGBTIQ culture and hence could fall into the culture-related word category. Similarly, *fag hag* and *dyke* can be used among the LGBTIQ community in a positive or neutral way, without any offensive intent (Green & Peterson 2004, 3). As a result, it must be noted that the categories are blurry and should not be taken as indisputable but rather open to discussion. In this respect, LGBTIQ-related words are no different than any other word group in a language as the boundaries between different categories are always somewhat vague (e.g. Labov 1973, 353). The categorization is thus not fixed but functions as a

basic framework to illustrate the diverse nature of LGBTIQ-related words. The present study aims at taking this diversity into account by including words from all different categories as the objective is to establish how well English teachers are able to define different kinds of LGBTIQ-related words, not only words of generic nature, for example. This is not to imply that all teachers should necessarily be familiar with the specialized terminology of all communities; rather, using a diverse set of words only functions as a means to an end, i.e. as a tool for studying the proficiency of the respondents comprehensively.

The second part of the survey no longer focused on the teachers' language skills but their attitudes. The questions were formulated with great care as only well-constructed and unambiguous questions provide meaningful and accurate answers (Sue & Ritter 2007, 38; Balnaves & Caputi 2001, 85). As Balnaves and Caputi (2001, 81) note, even the wording of a question can have a great effect on the responses. Therefore, the questions in the survey were designed so that they would be as simple and concise as possible; negative or leading questions were avoided altogether (Balnaves & Caputi 2001, 82).

Questions 21 and 22 in the second part aimed at studying the teachers' perceptions of their own and an average native speaker's familiarity with the 20 words they were asked to define in the first part of the survey. More specifically, in question 21 the teachers were asked to evaluate their own familiarity with the words and in question 22 they were asked to evaluate how familiar an average native speaker would be with the words. In question 23, the respondents had to state how important they think it is for English teachers to be familiar with this kind of LGBTIQ-related terminology. Question 24 was an open-ended question providing the respondents with the opportunity of giving feedback or sharing their thoughts on the 20 words they had to define in the first part of the survey. As for questions 25-37, the goal was to measure the respondents' attitudes towards various issues related to LGBTIQ students, including homophobic bullying and taking LGBTIQ students into account in the planning of lessons and during lessons. Of these 13 questions, seven were open-ended questions and six were closed-ended questions. The amount of open-ended

questions is relatively high due to fact that the topic has not been studied in Finland before. In these cases, open-ended questions provide the researcher the chance to access information they were not expecting to find and thus could not have formulated in the form of a closed-ended question (Sue and Ritter 2007, 43). Hence the relatively high number of open-ended questions can be deemed justified in the context of the present thesis.

Finally, questions 38-45 were fairly simple demographic questions collecting background information. The respondents were asked to state their age, gender, teaching experience, the kind of institution they currently work in, and the location of the institution they work in. In an optional question they had the opportunity to state their sexual orientation. These responses will be used to demonstrate possible differences in proficiency level and/or attitudes in relation to the different demographic variables.

4.3 Scoring

For purposes of quantitative analysis, the respondents were scored according to their performance in the first part of the survey and their answers in the second part. In the first part where the respondents had to define the 20 words, a fully correct definition yielded two points, a partially correct definition yielded one point, and a false definition or not providing a definition at all did not yield any points. As there were altogether 20 words, the maximum score was 40. The respondents were divided into three categories according to the points scored: *good skills* for scores 27-40, *fair skills* for scores 14-26, or *poor skills* for scores 0-13. Three – as opposed to only two – categories were included since vocabulary skills can be seen as a spectrum rather than a binary, and a threefold categorization reflects this more accurately. Including more than three categories, on the other hand, was not considered necessary as the amount of respondents was limited and thus having more categories would have translated into having fewer respondents in each category, effectively making the statistical analysis of the data unconvincing.

In the second part of the survey, questions number 23, 27, 29, 31, 33 and 37 were used to score respondents in terms of their attitude. In question 23, the respondents had to choose among the options “very important”, “somewhat important”, or “not important”. In 37, the respondents had the following five options: “extremely important”, “very important”, “somewhat important”, “not very important”, and “not important at all”. In these questions, answering “very important” or “extremely important” yielded two points, answering “somewhat important” yielded one point, and answering “not important”, “not very important”, or “not important at all” yielded zero points. Questions 27, 29, 31, and 33 were polar questions where the affirmative answer (“yes”) yielded two points and the negative answer (“no”) did not yield any points. The maximum score from a total of six questions was thus 12. Again, as in the case of the word definitions, the respondents were divided into three categories: *positive attitude* for scores 9-12, *neutral attitude* for scores 5-8, or *negative attitude* for scores 0-4. It is important to note that the open-ended responses provided by the respondents in the second part of the survey did not affect their scoring. Some key issues raised by the respondents will be discussed in Section 5, however. Plenty of examples will also be presented to further illustrate the respondents’ attitudes and perceptions.

4.4 Confidence interval and confidence level

In survey research, *confidence interval* is a crucial concept. It is a tool used in statistics to estimate the range of values between which a population parameter is likely to fall (Smithson 2003, 1).

Confidence level, on the other hand, describes how confident we can be that the confidence interval is correct, i.e. does include the true value of a given parameter (Cumming 2012, 69). The confidence level is set by the researcher and is typically 95% although other values are also possible (Cumming 2012, 69). Different confidence levels thus give different confidence intervals: the greater the confidence level, the wider the interval. The confidence interval, however, depends not only on the confidence level but on three other factors: the population size, the sample size, and the

sample proportion (the response to a particular question). The formula for calculating the confidence interval is (adapted from Pennsylvania State University 2015, n.p.):

$$p \pm z^* \sqrt{\frac{p(1-p)}{n} \cdot \frac{N-n}{N-1}}$$

where p is the sample proportion (ranging from 0.01 to 0.99), z^* is the critical value determined by the confidence level, n is the sample size, and N is the size of the population. For a 95% confidence level, z^* is 1.96 (Rea & Parker 2014, 153). There are also various online tools for calculating the confidence interval (consult e.g. Creative Research Systems 2012).

5. Results and analysis

In this section, the findings from the survey data will be presented. We will start with the first part of the survey, i.e. the word definitions. All 20 terms included in the survey and defined by the respondents will be discussed in detail. Correct definitions for all terms as well as the criteria for a fully or partially correct answer will be provided. We will then move on to examine the responses to the questions in the second part of the survey, mainly regarding the respondents' attitudes towards LGBTIQ sensitive education. Finally, the two aspects will be combined and we will see if and how proficiency in LGBTIQ-related vocabulary and attitudes towards LGBTIQ sensitive education correlate, and whether or not the possible correlation is affected by certain demographic factors. The entire survey is included as an appendix at the end of the present thesis.

Before moving on to the specific results of the survey, let us take a look at some basic information about the respondents. There were altogether 180 complete responses to the survey. Two of these, however, had to be discarded due to the fact that the respondents answered “no” to question 38, meaning they do not work as teachers of English in Finland. Therefore, there were altogether 178 complete and qualified responses. At the moment (2015) there are altogether 1,971 English teachers on the mailing list of The Association of Teachers of English in Finland; the exact figure from 2013 is not available but can be estimated to have been not more than 2,000 teachers. Based on a target population of 2,000 individuals and a sample size of 178 respondents, the confidence interval at a confidence level of 95% can be established by employing the formula presented in Subsection 4.4 above. The 95% confidence intervals for the present thesis range from 1.40 to 7.01, depending on the sample proportion.

Let us now consider the demographics of the respondents. Some of the more interesting factors are summarized in *Table 1* below and further explained in the following paragraphs.

Table 1. Certain demographic factors of the respondents.

GENDER	FEMALE	MALE	OTHER		
	84.8% (N=151)	15.2.% (N=27)	0.0% (N=0)		
AGE	≤35	36-45	46-55	≥56	
	24.7% (N=44)	30.3% (N=54)	30.9% (N=55)	13.5% (N=24)	
EXPERIENCE	0-5	5-10	10-20	20+	
	15.2% (N=27)	20.8% (N=37)	33.7% (N=60)	30.3% (N=54)	
REGION	CAPITAL REG.	CITY	TOWN	SMALL TOWN	VERY SMALL T.
	22.5% (N=40)	21.3% (N=38)	20.2% (N=36)	24.2% (N=43)	11.8% (N=21)

As can be seen from *Table 1*, 151 of the 178 respondents (84.8%) stated in an open-ended question that their gender was female, and 27 (15.2%) stated their gender was male. No respondents reported self-identifying as other than male or female. For the purposes of the analysis, the respondents were divided into four age groups: those aged 35 or younger (44 respondents, 24.7%), 36-45-year-olds (54 respondents, 30.3%), 46-55-year-olds (55 respondents, 30.9%), and those aged 56 or older (24 respondents, 13.5%). This division was based on a subjective decision the aim of which was to create groups of more or less the same size to allow for comparisons between different age groups. The youngest respondent was 26 and the oldest was 65, the average age of all respondents being 44. The median age was also 44. The average age of female respondents was 43 and that of male respondents was 45. One person did not state their age. As for the respondents' teaching experience, 27 respondents (15.2%) had been teaching 0-5 years, 37 respondents (20.8%) for 5-10 years, 60 respondents (33.7%) for 10-20 years, and 54 respondents (30.3%) for more than 20 years.

In addition to gender, age, and teaching experience, the respondents were given the choice to answer an optional question asking them to describe their sexual orientation. Only 28 people (15.2%) chose not to provide an answer. Of the remaining 150 respondents, 137 self-identified as heterosexual, accounting for 91.3% of the people who did answer the question. Four people (2.7%) self-identified as gay or lesbian, and two people (1.3%) as bisexual. Seven people (4.7%) self-identified as something outside these categories, describing their sexual orientation with words like "open", "bi-curious", or "somewhere in between". This means that altogether 8.7% of the 150

respondents who described their sexual orientation self-identified as non-heterosexual. According to Chandra et al. (2011, 21-22; 29-30), in the US around 3%-8% of men aged 18-44 and 5%-8% of women aged 18-44 identify as non-heterosexual. In Finland, the question has not been studied in recent years, but in a 1992 survey Kontula and Haavio-Mannila (1993, 250) found the proportion of homosexuals and bisexuals to be 6.4%. Kontula and Haavio-Mannila's methodology has since been questioned and it has been suggested that sexual minorities were underrepresented in the survey (Stålström 1997, 223). Accurately estimating the size of LGBTIQ population is difficult, but the percentages in this survey nevertheless seem to fall approximately within the ranges suggested by Chandra et al. and Kontula and Haavio-Mannila.

Finally, the respondents were asked to state in what kind of institution they worked at the moment. They could choose multiple options; hence the following percentages add up to more than 100% and the numbers add up to more than the total number of respondents. Altogether 37 teachers (20.8%) worked in elementary schools, 55 teachers (30.9%) in middle schools, 95 teachers (53.4%) in upper secondary schools, 12 teachers (6.7%) in vocational schools, 7 teachers (3.9%) in universities (Universities of Applied Sciences included), and 13 teachers (7.3%) in other institutions. Regionally speaking, too, the respondents came from diverse environments. Forty teachers (22.5%) worked in the capital region of Finland (Helsinki, Espoo, Vantaa, or Kauniainen), whereas 38 teachers (21.3%) worked in cities of more than 100 000 inhabitants, 36 teachers (20.2%) in towns of 40 000-99 999 inhabitants, 43 teachers (24.2%) in small towns of 10 000-39 999 inhabitants, and 21 teachers (11.8%) in very small towns of less than 10 000 inhabitants.

5.1 First part of the survey: Word definitions

In the subsections that follow, each word included in the survey will be discussed separately. A correct definition will be provided, and we will see how many respondents were able to provide an acceptable definition for each word. All the definitions offered by the respondents will be divided in one of the following four categories: No definition, Incorrect definition, Partially correct definition,

or Fully correct definition. The first and second categories are straightforward enough, but the latter two are more complicated. Therefore, in each case, it is explicitly stated what exactly were the criteria for an answer to be placed in the fourth category. It is to be noted that defining a word consists of more than merely stating the denotation of a word (see Subsection 2.2). To illustrate different cases, several examples will be provided. It is to be noted that all examples are always reproduced exactly as submitted by the respondents, including possible typos and derogatory words.

As a starting point and to give an overall picture of how well the respondents were able to define each term, consider *Table 2*. The words are in order of appearance in the survey and the numbers in each column represent the percentage of respondents whose definition was placed in the category in question.

Table 2. Percentage of respondents in each of the four categories.

	No definition	False definition	Partially correct	Fully correct
<i>LGBTIQ</i>	59.0	6.7	25.8	8.4
<i>pride parade</i>	3.4	2.8	1.1	92.7
<i>faggot</i>	5.6	5.1	45.5	43.8
<i>Queer as Folk</i>	29.8	49.4	11.8	9.0
<i>butch</i>	37.4	5.0	17.4	40.4
<i>straight ally</i>	48.3	34.3	11.2	6.2
<i>The L Word</i>	11.8	0.6	64.0	23.6
<i>intersex</i>	47.2	33.7	16.3	2.8
<i>dyke</i>	24.7	16.9	34.8	23.6
<i>fag hag</i>	39.3	24.2	34.8	1.7
<i>U-Haul Syndrome</i>	92.1	6.7	0.0	1.1
<i>cisgender</i>	82.0	15.7	0.6	1.7
<i>flagging</i>	74.2	23.0	1.7	1.1
<i>pansexual</i>	46.1	46.1	3.4	4.5
<i>tranny</i>	33.1	5.1	55.6	6.2
<i>Fab Five</i>	43.8	11.8	13.5	30.9
<i>out and proud</i>	13.5	4.5	38.8	43.3
<i>ladyboy</i>	17.4	23.6	59.0	0.0
<i>Polari</i>	93.8	6.2	0.0	0.0
<i>It Gets Better Project</i>	73.3	5.6	10.1	11.2

As can be seen from *Table 2*, the percentages for fully correct answers ranged from 0.0% to 92.7%.

The easiest term for the respondents to define was undoubtedly *pride parade*, defined fully correctly by 92.7% of the respondents. Other words that most respondents were familiar with were *faggot*, *The L Word* and *out and proud*, all of which defined fully or partially correctly by over 80% of the respondents. On the other hand, words that hardly any respondents were familiar with

included *U-Haul Syndrome*, *cisgender*, *flagging*, and *Polari*. Actually, in the case of *Polari*, there were no fully or partially correct answers at all. Another interesting fact that can be derived from *Table 2* is that two words that elicited the most false definitions were *Queer as Folk* and *pansexual*.

Before discussing all 20 words in more detail, let us consider another type of general visualization of the word definitions. In *Figure 2* below, the words are ordered according to the percentage of people who did not provide any type of definition for the word in question.

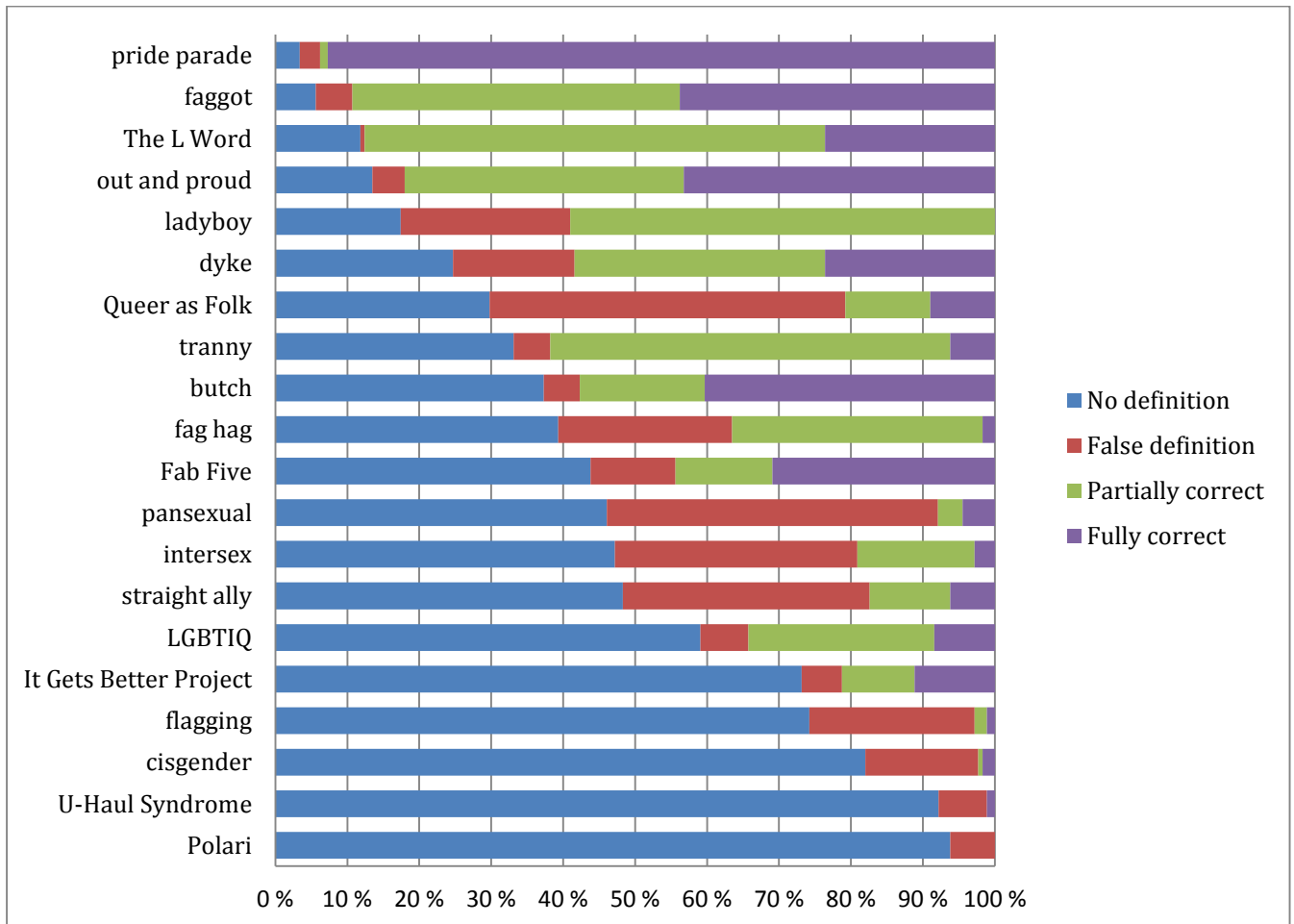


Figure 2. The 20 words of the survey, ordered according to the percentage of respondents not providing any definition.

Here it becomes evident that the vast majority of the respondents were at least partially familiar with words and expressions like *pride parade*, *faggot*, *the L Word*, and *out and proud*. At the other end of the spectrum are *Polari*, *U-Haul Syndrome*, *cisgender*, and *flagging*.

All 20 terms as well as the criteria for partially or fully correct answers will be discussed in detail in the subsections that follow. The dictionaries that were used in this section were the *Oxford English Dictionary Online* (hereafter the *OED*), the *Macmillan English Dictionary for Advanced*

Learners (hereafter the *MED*), and *Merriam-Webster's Essential Learner's English Dictionary* (hereafter the *MWED*).

5.1.1 *LGBTIQ*

The first word to be defined was *LGBTIQ*. As was stated in Section 3 where the word was defined, there are many versions of this particular initialism. It is an umbrella term which stands for Lesbian, Gay, Bisexual, Trans*, Intersex, and Queer (or Questioning) people and has its origins in the shorter version *LGBT*, dating back to 1992 (*OED*, s.v. *LGBT*). Of the 178 respondents, 105 (59.0%) were completely unable to define the term. Altogether 12 respondents (6.7%) had an incorrect definition, as in examples (1) and (2).

(1) A wild guess: a stupid person?

(2) random collection of letters

It is interesting that 3 of the 12 respondents with an incorrect definition connected the two last letters of the abbreviation with the abbreviation *IQ*, as in (3):

(3) Intelligence quotient

46 respondents (25.8%) were able to define the term *LGBTIQ* partially correctly. Most of them were familiar with the first four letters *LGBT* but struggled with the last two letters, as in (4) below. Some of the respondents in this group even knew what the letter *Q* stands for, but failed to find the word for the letter *I*.

(4) lesbian, gay, bi, Trans I...? Q...?

Finally, there were 15 respondents (8.4%) who successfully defined the first term in the survey. It must be mentioned here that to be considered completely correct, the definition did *not* have to have all 6 full words if the nature of the term was otherwise made clear, as in (5).

(5) sexual minorities, lesbians, gays, trans and so on, umbrella term

In (5), the respondent might or might not have known exactly what all the letters in *LGBTIQ* stand for, but since they acknowledged that it is an umbrella term, their definition was considered fully correct. Another interesting case can be seen in (6).

(6) lesbian gay bi trans intersex queer this is wrong, thou, it should be LGBTIAQ

Here, the respondent was clearly fully aware of the meaning of the term, to such extent that they were able to comment on the form of it, adding another letter in the initialism. *LGBTIAQ* is indeed one of the many variations of the term, where *A* stands for either *asexual* or *ally*.

5.1.2 *Pride parade*

Feeney (2014, 84) describes *pride parades* as events dedicated to supporting LGBTIQ people taking place all over the world and joined by millions of people in the US only. The first *pride parade* took place in New York City a year after the Stonewall Riots¹¹ (Sargeant 2010). Unlike in the case of *LGBTIQ*, the respondents were generally very familiar with the term *pride parade*, the vast majority being able to define the word completely correctly. Only six respondents (3.4%) did not provide an answer at all. 5 respondents (2.8%) had an incorrect answer, such as in (7) and (8).

(7) Some kind of a festivity

(8) gay and lesbians

In (7), the respondent connects the term with celebration yet is unable to elaborate on the definition or make any kind of connection to sexual and gender minorities. Therefore the response must be considered incorrect. Example (8), on the other hand, illustrates a case where a connection to sexual minorities was made but nothing else was said about the word and thus the response must be deemed incorrect as well. Two individuals (1.1%) had a definition that was considered partly correct.

¹¹ The Stonewall Riots were intense demonstrations that started on Saturday, 28 June 1969, when police raided the Stonewall Inn, a gay bar located in Manhattan, New York City, eventually giving rise to the gay liberation movement and a struggle for LGBTIQ rights (Marotta 2006, 33).

The vast majority, 167 respondents (93.8%) provided a fully correct answer. To be considered fully correct, an answer was supposed to refer to the following two aspects: first, some kind of reference to the nature of the event (parade, demonstration, march, walk, etc.) and second, its connection to sexual and/or gender minorities or promoting equal rights. Some of the answers were more elaborate whereas others were very simple, as illustrated by (9) and (10), respectively.

(9) A parade where sexual minorities celebrate their lifestyle and raise awareness on the discrimination they sometimes face

(10) sexual minorities' march

Example (9) describes the political aspect of the event by mentioning awareness raising and discrimination, whereas in (10), the respondent only offers a very basic yet correct description.

There were altogether five cases where it was clear that the respondent knew what a pride parade is but was unable to describe what the event itself is about. Consider (11).

(11) In many countries, also in Finland, there are Pride Parades. Here in Helsinki it is usually in the end of June. Last year I think it was on Saturday in the end of the Pride Week. In some countries and cities pride parades are huge - like in Berlin and New York.

The definition is lengthy and shows that the respondent is fully aware of what the concept of a pride parade includes; they even refer to Pride Week in Helsinki. The respondent also knows that pride parades occur all over the world and can indeed attract a lot of attention in certain cities. However, there is no description as to *what* the parade is about. Nevertheless, even though this and three similar responses do not strictly speaking meet the criteria for a fully correct answer, the respondents make it otherwise very clear that they know what a *pride parade* is and their responses were thus considered fully correct.

5.1.3 *Faggot*

Faggot is an offensive slang term used in American English for a (usually) male homosexual person (*OED* s.v. *faggot*; *MED* s.v. *faggot*). As was stated earlier, truly knowing a word means not only knowing the denotation of a word but also its connotation (see Subsection 3.2). Consequently, to be

considered fully correct, a definition was required to include the basic denotation of the word (‘a homosexual person’) as well as a note of the word being derogatory or offensive. Definitions that only included one of these two aspects were systematically considered partially correct. The word *fagot*, sometimes also spelled *faggot*, also means ‘a bundle of sticks’ (*OED* s.v. *fagot*); two of the respondents included this definition in their answer. Some respondents also connected the word with the musical instrument that is known as *bassoon* in English but is called *fagotti* in Finnish and *fagotto* in Italian. If a respondent had the definition “musical instrument” or similar and did not mention the other meaning (male homosexual) at all, the answer was considered erroneous. This was uncommon, however, as there were only 5 such cases in total.

All in all, the vast majority of respondents were able to define the word *faggot* either partially or totally correctly. Ten respondents (5.6%) did not suggest any definition. Nine respondents (5.1%) had a wrong definition, 5 of which were of the kind where the definition “musical instrument” was used. Other types of error are illustrated in (12) and (13).

(12) penis?

(13) This is remotely familiar, in an old book perhaps?

In (12), the respondent had a clear misconception about the meaning of the word *faggot* and in (13) another respondent claimed to have heard the term but was unable to define it. Finally, 81 respondents (45.5%) were able to define the term partially correctly. Most of them used a simple one-word or two-word definition such as “gay”, “homosexual” or “male homosexual”. Almost a similar number, 78 respondents (43.8%) had a completely correct definition. What was particularly interesting in these answers was that many respondents seemed to express strong opposition to the use of the word *faggot*. Consider (14) and (15).

(14) an ugly, bully word for a gay man, ignorant

(15) a nasty term, a derogatory way of referring to gay men in particular. a bit archaic, i think

In both (14) and (15), the respondents make it clear that using the term *faggot* is unacceptable by using strong, emotionally loaded adjectives such as *ugly*, *ignorant*, and *nasty*. Interestingly, while

over 40% of the respondents recognized the offensive nature of the term, the same was true for only 6.2% of the respondents in the case of another very offensive term, *tranny*, as will be seen in 5.1.15.

5.1.4 *Queer as Folk*

Queer as Folk is a popular TV series mainly portraying the lives of various gay men in both a UK version, launched in 1999, and a US version, launched a year later in 2000 (Manuel 2009, 277). The series was not very well known among the teachers who took the survey. Altogether 53 respondents (29.8%) did not offer any definition. The majority, 88 respondents (49.4%) offered an incorrect definition. Most of the incorrect definitions focused solely on defining the word *queer*, which was not sufficient to be considered even partially correct. Consider (16).

(16) odd, referring to sexual minorities, negative word

In (16), the respondent is in all likelihood trying to define the word *queer*. However, as the full phrase was *Queer as Folk* and its meaning is culture-related and cannot be inferred by merely looking at the three words separately, no credit can be given for a definition only concerning one part of the expression.

As for the correct definitions, only defining *Queer as Folk* as a “TV series” was not enough for the definition to be considered fully correct. A fully correct definition was required to consist of two aspects: an indication of *Queer as Folk* indeed being a TV series and some kind of brief description of what the series is about. For the sake of consistency, the same logic was used for the two other words relating to TV shows, namely *The L Word* and *Fab Five*, as will be seen in Subsections 5.1.7 and 5.1.16. Using these criteria, 21 responses (11.8%) were partially correct and 16 responses (9.0%) were fully correct. The difference between a partially correct and a fully correct response is illustrated by (17) and (18).

(17) a tv show

(18) A TV series about the life of a gay community

Example (17) is a prototypical case of a partially correct answer where the respondent correctly identifies *Queer as Folk* as a TV show, while (18) shows how that aspect of the meaning is combined with its necessary counterpart of defining what the show is actually about.

5.1.5 *Butch*

According to the OED, *butch* is a slang word used in reference to a “lesbian of masculine appearance or behaviour” (OED s.v. *butch*) and it is sometimes considered offensive (MED s.v. *butch*; MWED s.v. *butch*). MWED s.v. *butch* defines the term as follows: “having a very masculine appearance and way of behaving - used especially to describe homosexuals”. As a result, once again there seem to be two main aspects in the meaning of the term *butch*: masculinity and homosexuality. A definition only encompassing one of the two aspects was considered partially correct and a definition encompassing both aspects was then considered fully correct. If both aspects were missing, the response was considered incorrect. It is to be noted that since *butch* is in most cases *not* used as a pejorative term (unlike *faggot* or *tranny*), the definitions were not required to include a mention of the word’s possible derogatory use to be considered completely correct.

First of all, 67 respondents (37.4%) did not try to define the term *butch* in any way. An incorrect definition was submitted by eight respondents (5.0%). Two of these confused the word *butch* with the word *bitch* and others simply offered a wrong definition, as in (19).

(19) Killing animals.

(19) exemplifies a case where the definition is connected to a different word that the respondent is familiar with; in this case, a false connection is made between the words *butch* and *butcher*.

Thirty-one respondents (17.4%) were able to define *butch* partially correctly. Many of these respondents associated the word with lesbians, but did not catch the aspect of masculinity in their definitions, as in (20).

(20) a type of lesbian

Responses such as (20) were not considered fully correct since they were missing a crucial part of the meaning, namely that of masculinity. Finally, the largest group of respondents in the case of *butch*, altogether 72 individuals (40.4%), managed to define the term completely correctly. See (21) and (22).

(21) a lesbian woman with masculine qualities and appearance.

(22) a masculine gay man (cf Tom of Finland's pictures)

In (21), the meaning of the word *butch* is connected to lesbians whereas in (22), the respondent refers to gay men and Tom of Finland, a well-known gay erotic artist. Both definitions are equally correct since *butch* is indeed used to refer to both male and female homosexuals, as was seen in the definition by the *MWED* above.

5.1.6 *Straight ally*

Washington and Evans (1991, 195) have defined the term *ally* as “a person who is a member of the ‘dominant’ or ‘majority’ group who works to end oppression in his or her personal and professional life through support of, and as an advocate with and for, the oppressed population.” Since *straight* means heterosexual (*OED* s.v. *straight*), a *straight ally* is someone who is heterosexual but is an advocate for LGBTIQ rights. For an answer to be considered fully correct, it had to refer to the two aspects in the meaning of the word: both to heterosexuality (or non-homosexuality) and to advocating or supporting gay rights. Eleven definitions (6.2%) met these criteria, as in (23).

(23) a heterosexual person dfending the rights of sexual minorities

Here, the definition is fairly brief but it successfully refers to the two crucial aspects of the meaning of *straight ally*. In contrast to the fully correct answers, when the respondent made an obvious effort to include both aspects but somehow failed in one of the two, the answer was considered partially correct. There were 20 such cases (11.2%). Examples (24) and (25) illustrate two of these cases.

(24) a heterosexual friend

(25) a person who supports gay people's rights and is friends with them

In (24), the respondent uses the word ‘heterosexual’ to define *straight* and the word ‘friend’ to define *ally*. While the answer is quite close to being correct, it does not catch the intrinsic meaning of the word *ally*. Not all heterosexuals who are friends with LGBT people are allies. Consequently, definitions such as (24) had to be considered partially correct. (25), on the other hand, does define the word *ally* well enough, but it does not refer to non-homosexuality and is therefore considered partially correct, too.

As a term must be defined as a whole, only providing a definition for *straight* was not enough and these answers were systematically considered false. Similar cases occurred with the term *Queer as Folk*, where some people only defined the word *queer*; this was not enough for an answer to be considered even partially correct (see 5.1.4). In the case of *straight ally*, then, a fairly large amount of answers – 61 of them (34.3%) – were considered incorrect. Consider (26)-(29).

(26) not gay people

(27) heterosexual something

(28) you walk the straigh ally?? you are heterosexual or try to be one??

(29) Someone who is secretly gay? Honestly, no idea.

Examples (26) and (27) illustrate cases where only the meaning of *straight* was defined. Example (28) is one of the few cases where the word *ally* was confused with *alley*, meaning ‘a narrow street’ (*OED* s.v. *alley*). Example (29) is an incorrect answer where the respondent clearly is simply not aware of the meaning of the term. Finally, the majority – 86 respondents (48.3%) – did not offer any definition for *straight ally*. In general, it can be stated that the respondents were not familiar with the term in question and it proved to be one of the hardest for them to define.

5.1.7 *The L Word*

The definitions of the term *The L Word* are closely connected to those of *Queer as Folk* since both are TV shows depicting the lives of homosexual people. In the case of *The L Word*, it is an American show produced by Ilene Chaiken, first launched in 2004 (Akass & McCabe 2006, 4, 12).

It is actually the first drama series to focus on portraying mainly lesbian women (Akass & McCabe 2006, xxix). Earlier, the term *the L-word* was used to refer to lesbians, as in the 1981 play *My Blue Heaven* by Jane Chambers where Ralph realizes that Molly is a lesbian and says: “You mean... You’re really...? The L-word? Lord God, I never met one before” (Chambers 1986, 43).

Nowadays, however, and especially with the uppercase spelling *The L Word*, the term refers specifically to the TV series. Consequently, as in the case of *Queer as Folk*, a fully correct answer was required to include both a reference to the fact that *The L Word* is a TV show and a very brief description of the contents of the show.

In summary, the respondents were very successful in defining the term *The L Word*. Twenty-one respondents (11.8%) did not type in a definition at all, and only one individual (0.6%) provided an erroneous answer. The vast majority, 114 respondents (64.0%) were able to provide a partially correct answer, and 42 respondents (23.6%) had a fully correct answer. Altogether 87.6% of the respondents knew the term at least to some degree. Examples (30) and (31) illustrate a partially correct answer and a fully correct answer, respectively.

(30) l for lesbian, not to be said

(31) TV series about lesbians

(30) is a good example of a case where the respondent is familiar with the original meaning of the term, i.e. knows that it is used as an euphemism for lesbians when the full word cannot be used for one reason or another. However, as the respondent does not refer to the TV series at all, the answer is not fully correct. Example (31) on the other hand illustrates a simple definition that is considered fully correct since it contains a reference to the fact that *The L Word* is a TV show and a brief yet sufficient reference to the contents of the show. Finally, consider (32).

(32) Wasn't that an American TV series (located in California) I used to watch? L refers to lesbian women. My favourite was - surprise, surprise - Shane as she was the favourite of so many other women I know. There is also a TV series on the real lesbians living their lives (The Real L Word).

In this case, the respondent reports having watched the show and even names a favorite character. Furthermore, the respondent shows extensive cultural knowledge by referring to a character called

Shane being popular among the viewers of the show and by mentioning a reality TV show about lesbians, *The Real L Word*.

5.1.8 *Intersex*

Neither the *MED* nor the *MWED* define the word *intersex*. However, the *OED* s.v. *intersex* describes the term as follows: “In a dioecious species, an abnormal form or individual having characteristics of both sexes; the condition of being of this type.” Additionally, according to Green and Peterson (2004, 5), an *intersexed person*¹² is “someone whose sex a doctor has a difficult time categorizing as either male or female. A person whose combination of chromosomes, gonads, hormones, internal sex organs, gonads, and/or genitals differs from one of the two expected patterns”. *Intersex* thus refers to a person who cannot be easily assigned male or female at birth based on their physical/physiological characteristics, e.g. genitalia. It is crucial to make a distinction between the terms *intersex* and *intergender*, the latter of which means “a person whose gender identity is between genders or a combination of genders” (Green & Peterson 2004, 5). As Schweizer et.al. (2014, 56) discovered in their study, an intersex person can indeed be of any gender, e.g. man, woman, mixed or none.

The term was among the most difficult ones to be defined by the respondents. 84 individuals (47.2%) did not give any definition. Additionally, there were 60 false definitions (33.7%), illustrated in (33)-(36).

(33) having sex with different sexes?

(34) No idea. Sex should be within the context of love.

(35) The same as trans?

(36) between genders? the third gender?

¹²Gay & Lesbian Alliance Against Defamation Inc (hereafter GLAAD) advises in their Media Reference Guide against using the *-ed* ending in words such as *transgender* to avoid confusion and for consistency with words like *gay* or *lesbian* (never **gayed* or **lesbianed*). The same is true for *intersex*, so the preferred form would be ‘an intersex person’.

Many respondents who gave a false answer – as the ones who submitted examples (33) and (34) – connected *intersex* with engaging in sexual activities, but as we have seen, this is not what the term refers to. Some people confused intersex people with trans* people as in (35). Finally, (36) and other similar answers defining the term as in terms of gender (instead of sex), such as “between genders” were considered erroneous. The reason is that as was already stated above, the term *intersex* has to do with a person’s sex, not gender, and intersex people can have any gender identity. “Third gender” was not an acceptable answer either. While it is in theory possible in some rare occasions to use the expression third gender to refer to an intersex person, it generally has a much broader meaning, especially in many non-Western cultures (see e.g. Herdt 1996).

As for the correct answers, there were 29 partially correct definitions (16.3%) and 5 completely correct ones (2.8%). “Between sexes” was a definition provided by many respondents, but it was not clear enough to be considered fully correct as it can be interpreted in multiple ways. Lastly, consider the following definition.

(37) Born with both sexual organs or undefinable ones.

In (37), the respondent successfully describes the basic meaning of the word and hence their answer is considered fully correct.

5.1.9 *Dyke*

According to the *MED* s.v. *dyke*, the term is “an offensive word for a lesbian”. Similarly, Green and Peterson (2004, 3) define the term as derogatory and state that it refers to masculine lesbians in particular, but also acknowledge the fact that it is “[s]ometimes adopted affirmatively by lesbians (not necessarily masculine ones) to refer to themselves”. Parallel to the analysis of the definitions for the word *faggot*, a completely correct response was required to include both the basic meaning (‘a lesbian’, ‘a gay woman’) and a note on the derogatory nature of the term or, alternatively, a reference to its usage among the lesbian community as an affirmative term. Following this way of analysis, the results suggest that the word was fairly well known among the respondents. While 44

individuals (4.7%) did not know the term at all and 30 respondents (16.9%) provided an incorrect answer, there were 62 partially correct answers 34.8% and 42 totally correct answers (23.6%). In sum, almost 60% of the respondents had an idea of the meaning of the word *dyke*. Consider (38), (39) and (40).

(38) man dressed as a woman

(39) lesbian woman, colloquial

(40) a slang word for a lesbian woman. used to be a bad word, but lesbians started using it themselves

Here, (38) is an illustration of a false definition since the word *dyke* does not have anything to do with men dressing as women. Moreover, (39) illustrates how the basic meaning and even the colloquial nature of the word is captured, but since a reference to the offensive nature of the word is missing, this and other similar responses were labeled as partially correct. In (40) the respondent is able to include the basic meaning in their response and provide background knowledge about the word, mentioning that the word was earlier used in an insulting way but has been later reclaimed by lesbians themselves.

5.1.10 *Fag hag*

Fag hag was another one of the offensive terms to be defined in the survey. According to the *OED* s.v. *fag hag*, the meaning of the word is “a heterosexual woman who prefers or seeks out the company of homosexual men” and it is considered mostly derogatory. Similarly, the *MED* s.v. *fag hag* suggests that it is an offensive term for “a woman who likes spending time with gay men”.

There is a connection between the term *dyke* (see 5.1.9) and the term *fag hag* in that both used to be and still are used in an insulting way but both are also used within the LGBTIQ community in good spirit. As Green and Peterson (2004, 3) put it: “While this term [*fag hag*] is claimed in an affirmative manner by some, it is largely regarded as derogatory.” As a result, a response was again

required to include both the actual denotation and the negative connotation of the word to be considered completely correct.

70 respondents (39.3%) provided no definition for the term at all. A considerable number, 43 respondents (24.2%) had an incorrect definition, illustrated by (41) and (42).

(41) Homosexual old woman

(42) homosexual meeting?

These two examples show how the respondents connected the term with homosexuals but were uncertain of the complete denotation. A likely explanation is that many respondents in this group probably knew the meaning of the word *fag* but were in fact unfamiliar with the term as a whole and thus could not accurately state the meaning of the entire expression.

A significant proportion of the respondents, 62 individuals (34.8%), provided a partially correct answer. Most of these responses were otherwise accurate but missed the pejorative nature of the term, as in the following example.

(43) A straight woman who is friends with and hangs out with gay men.

(43) is otherwise an accurate definition, but its major flaw is the fact that the negative connotation of the term *fag hag* is not mentioned at all. Compare (43) with (44).

(44) an older woman who is surrounded by gay men. derogatory term.

Here, the derogatory nature of the term is explicitly mentioned along with the denotation and hence the answer was completely correct. Altogether only three out of 178 respondents (1.7%) managed to provide a fully correct answer.

5.1.11 *U-Haul Syndrome*

The slang term *U-Haul Syndrome* has its roots in a stereotype according to which many lesbians go from dating to a committed relationship very quickly, often resulting in break-ups after a certain period of time (Eliason 2010, 409). *U-Haul* is an American moving truck company, and the

stereotype is the key to understanding the following, well-known joke, as cited by Gordon (2006, 171):

Q: What does a lesbian bring on the first date?
 A: Her toothbrush.
 Q: What does she bring on the second date?
 A: A U-Haul.

An overwhelming majority, 164 people or 92.1%, were unfamiliar with the term and did not provide a definition at all. Twelve respondents (6.7%) had erroneous definitions as in (45).

(45) Could be a person (straight) who wants to have sex with gays.

The example in question is apparently simply a guess and has nothing to do with the actual meaning of *U-Haul Syndrome*. There were no partially correct definitions for the term. Finally, only 2 individuals (1.1%) managed to define the term accurately, illustrated by (46).

(46) Lesbians moving together very soon.

It seems that while some terms related to popular culture (such as *The L Word*) were widely known, slang terms mostly used by members of the in-group (in this case, American lesbians) were a lot less likely to be understood by members of the out-group. Another term related to the gay subculture, *flagging*, offers an interesting point of comparison; see 5.1.13.

5.1.12 *Cisgender*

Cisgender refers to a person who “feels comfortable with the gender identity and gender expression expectations assigned to them based on their physical sex” (Green & Peterson 2004, 2). In other words, a person is *cisgender* if their gender identity matches the sex assigned to them at birth. The word is a combination of the word *gender* and the Latin prefix *cis*, meaning “on this side of” (*OED* s.v. *cis*), as opposed to *trans*, “on the other side of” (*OED* s.v. *trans*). Blank (2014, n.p.) states that when the term was coined in the 1990s, it was initially only used in academic journals, but has since gained some popularity and is at present also one of the possible gender identities a Facebook user

can choose for themselves. The word was added to the online version of the *OED* in June 2015 (*OED* s.v. *cisgender*).

Cisgender proved to be one of the hardest words to define, together with *U-Haul Syndrome* and *flagging*, for instance. In fact only three respondents (1.7%) were able to provide a correct definition. See example (47).

(47) Biologically one sex and identifies as the equivalent gender.

Only one partially correct answer (0.6%), example (48), was submitted.

(48) someone who's happy with their sex

(48) was not considered fully correct because being happy with one's sex does not necessarily entail that the person is cisgender. A false definition was provided by 28 respondents (15.7%) whereas the overwhelming majority, 146 respondents (82.0%), did not provide a definition at all. The following examples illustrate incorrect definitions.

(49) a new gender, bisexual?

(50) No determinate gender

In many answers, such as (49), the respondents seemed to confuse sexual orientation and gender identity. In addition, a fairly frequent mistake was to define *cisgender* as an indeterminate gender - a definition more closely connected with the term *intersex* (see Subsection 5.1.8 above).

Interestingly, while some respondents do acknowledge the existence of people whose sex cannot be determined at birth, most of them simply do not know the correct term – *intersex* – for the condition.

5.1.13 *Flagging*

Flagging, also known as *hanky code*, *handkerchief code*, or *bandana code*, refers to a certain practice in the gay culture, namely the practice of wearing a bandana in (usually) one's back pocket – the color and the pocket (left or right) then communicate to other people what sexual activities the wearer is into (Cohen 2010, n.p.). The term proved very difficult for the respondents to define.

Three partially correct responses were submitted (1.7%), recognizing the word's meaning as a kind of code. Two responses (1.1%) were considered fully correct as the respondents were obviously going for the correct answer, probably simply running out of time while answering, as in (50).

(50) is the wear of different coloured scarves to indicat

In (50), it becomes evident that the respondent knows what flagging means as they refer to wearing scarves and use the word *indicate*. 41 respondents (23.0%) provided a false definition, mostly connecting the word with being openly gay or coming out as gay, as in (51) and (52).

(51) showing openly that you are homosexual

(52) revealing your or someone else's sexual orientation?

The great majority, 132 people (74.2%), did not submit a definition at all.

5.1.14 *Pansexual*

According to Green and Peterson (2004, 7), *pansexual* means someone who can experience sexual attraction towards many or all genders. The word consists of the adjective *sexual* and the combining form *pan* which comes from ancient Greek *πᾶν* (*pan*), the neuter form of *πᾶς* (*pas*) 'all' (*OED* s.v. *pan*-). *Pansexuality* is sometimes said to differ from *bisexuality* in that bisexuals are sexually attracted to men and women only (Green & Peterson 2004, 2). Autumn (2013, 333), too, has argued that the word *pansexual* "shows an awareness of the implied gender binary in the term 'bisexual'". However, this kind of strict distinction has been criticized as bisexuality can also be considered inclusive of more than two genders (Jakubowski 2014, n.p.). *Pansexual* is essentially a broad identity label embracing and drawing attention to the diversity of gender. Indeed, Jakubowski (2014, n.p.) suggests that the term was created in order to "intentionally prioritize the recognition of it's [sic] identifier's romantic and/or sexual attractions to genderqueer, agender, and other non-binary people and politics".

There were 82 respondents (46.1%) who did not submit a definition for *pansexual* at all.

Exactly the same amount of people, 82 respondents (46.1%), provided an incorrect definition. Many

of them falsely considered the term synonymous with bisexuality or connected it to a willingness to have sex anywhere, anytime and with anyone. Consider (53), (54), and (55).

(53) bisexual / oversexed/

(54) Sex everywhere, with everyone?

(55) Men, women and animals

Example (53) illustrates one of the many cases where the respondent associated pansexuality with bisexuality. In this particular case, however, the respondent also made a connection with pansexuality and hypersexuality. While the terms *bisexual* and *pansexual* are indeed related (albeit not synonymous), the connection to hypersexuality is inaccurate. Example (54) illustrates another case where this type of connection was made. (55), on the other hand, is a rather extreme example of an incorrect interpretation of the word. This type of definitions were systematically considered incorrect as they do not catch the actual meaning of the term. Pansexuality does not entail hypersexuality or a willingness to engage in sexual activities anytime with everyone or everything. For the same reason, answers like “anything goes” were also considered false.

Lastly, 6 individuals (3.4%) gave a partially correct answer and 8 individuals (4.5%) a fully correct one. These are illustrated by (56) and (57), respectively.

(56) a person who does not define himself to be of any sexual orientation, is attracted to anyone (?)

(57) Sexually attracted to not just males or females.

While in (56), the respondent is on the right track with their definition, it was only considered partially correct as *pansexual* can indeed be someone’s self-identified sexual orientation. (57), on the other hand, is a very simple yet accurate way of describing the meaning of the word.

5.1.15 *Tranny*

Tranny is a slang term used to refer to trans* people (e.g. transsexual or transvestite) and is considered defamatory and dehumanizing (GLAAD 2014, 21). Sadly, not even all dictionaries

recognize the offensiveness of the term as the *MED*, for example, only labels the word as “informal” word for a transsexual or transvestite. The *OED* does not have a definition of this word in this sense. Since the term is very offensive, a definition was required to include a reference to the nature of the word to be considered fully correct. This criterion is the same that was used in the case of other offensive words, namely *faggot*, *dyke*, *fag hag*, and *ladyboy* (see 5.1.3, 5.1.9, 5.1.10, and 5.1.18).

The respondents were fairly familiar with the word *tranny*. Only 11 respondents (6.2%), however, managed to provide a fully correct definition, as in (58) and (59).

(58) Transvestite. Derogatory.

(59) A derogatory term used to refer to transsexuals. Or transvestites. The people who use this term probably don't know the difference, though.

In these examples, both respondents clearly state that the word is pejorative. The majority, 99 respondents (55.6%), provided a partially correct answer, most of them only defining the word as “transsexual” or “transvestite”, thus missing the derogatory nature of the word. Nine respondents (5.1%) gave a false definition, probably due to trying to guess the meaning incorrectly as in (60) and (61).

(60) female parts

(61) transsexual nanny?

Finally, 59 respondents (33.1%) did not submit any definition for *tranny*.

5.1.16 *Fab Five*

Fab Five is the name used for the group of self-identified gay men on a very popular American TV show *Queer Eye for the Straight Guy*, launched in the early 2000s (Weiss 2005, 73-4). In the show, the *Fab Five* help a heterosexual man in different aspects of their life such as appearance, interior design, and manners (Weiss 2005, 73). In the context of this study, an answer was considered fully correct if the responded provided a reference to the TV show and to the fact that the *Fab Five*

identify as homosexual. The name of the show needed not be mentioned. However, defining the word as something along the lines of “a group of gay men” was only considered partially correct since the group is famous because of that particular show and hence a reference to it was considered essential. Some respondents defined the term simply as “a TV show”, which was also only considered partially correct since *Fab Five* is not the name of the TV show but the group in the show. Also, in these cases the reference to the fact that the members of the group are gay was missing.

Overall, *Fab Five* was a relatively well-known concept for the respondents. Altogether 79 individuals (44.4%) were able to provide a fully or partially correct answer. A fully correct definition was provided by 55 respondents (30.9 %) and a partially correct definition by 24 respondents (13.5%). (62) is an example of the former, and (63) of the latter.

(62) fabulous five, was this some tv show where gay men give straight men tips for clothes etc

(63) A popular TV-series

The difference between these two examples is that (63) does not include any reference to the homosexuality of the *Fab Five* members nor an explanation of what the show is about.

Consequently, (63) is a partially correct answer and (62) a fully correct one.

An incorrect definition was submitted by 21 respondents (11.8%). Definitions like “fabulous five” were also placed in this category due to the fact that they fail to offer any new information as *fab* is obviously a colloquial abbreviation of *fabulous* (*OED*, s.v. *fab*). Some of the definitions in this category were clearly false, as in the following examples.

(64) orgy

(65) Enid Blyton’s book series

Example (64) might have just been a wild guess. Example (65), however, is more interesting. Here, the respondent seems to be confusing *Fab Five* with the popular children’s book series, *Famous Five*, written by Enid Blyton. Lastly, 78 respondents (43.8%), did not attempt to define the term at all.

It is interesting to compare the case of *Fab Five* with those of *The L Word* and *Queer as Folk*, as all three are related to popular culture and specifically TV shows. We can see that the respondents were less familiar with *Fab Five* than with *The L Word*; the former was defined fully or partially correctly by 44.4%, and the latter by 87.6%. Of the three, however, *Queer as Folk* was the least known, with only 20.8% of the respondents providing a fully or partially correct definition.

5.1.17 *Out and proud*

For decades, being *out* has been a colloquial expression for being openly or publicly gay (*OED* s.v. *out*). *Out and proud* thus means to be openly homosexual and taking pride in this fact. It is important to note that some people might be *out* regardless of their own will as a result of having been *outed* by someone else instead of coming out themselves. Therefore, for a respondent's definition to meet the criteria to be considered fully correct, it had to mention both being openly gay and being proud of it or not trying to hide it. The following definitions thus fall under the category of partially correct definitions.

(66) publicly homosexual/lesbian

(67) openly showing who and what you are

Example (66) does not take into account the fact that a person who is publicly homosexual/lesbian might not be intentionally and proudly out. Example (67), on the other hand, does not mention that the expression is used to define a person who belongs to a sexual minority. Openly showing e.g. one's heterosexuality, political ideas or religion – all of which match the definition in (67) – is not being *out and proud*. For comparison, let us have a brief look at two examples of fully correct answers.

(68) Out the closet, homosexual and proud of it

(69) gay person who is not hiding it, and feels comfortable

Both (68) and (69) show that the respondent is aware of the meaning of being *out* – that one is openly gay – and also that the full expression *out and proud* means that the person is not ashamed of the fact and feels good about both being gay and being out.

If we take a look at the specific numbers, the data show that *out and proud* was among the best-known expressions in this study. The majority, 146 respondents (82.0%), were able to provide an acceptable definition; 77 respondents (43.3%) a fully correct one and 69 respondents (38.8%) a partially correct one. Only eight individuals (4.5%) provided a false definition, and 24 individuals (13.5%) did not answer anything.

5.1.18 *Ladyboy*

Ladyboy is a broad term, earlier mostly used to describe “an effeminate man” or “a person of indeterminate gender” but currently it mainly refers to (predominantly) Thai *kathoey* people (*OED* s.v. *ladyboy*). According to Käng (2012, 477), *kathoey* is concept that denotes a person in any third gender category, but is however very rarely used in references to “female-bodied individuals”. In English, the term *ladyboy* is often used to describe *kathoey* who work as cabaret performers or in the sex industry and is considered an offensive term (Käng 2012, 477). For an answer to be considered fully correct it was supposed to have some kind of a reference to non-normative gender expression or identity and a note of the word being derogatory. There were, however, no such answers. No answer can thus be considered fully correct.

The majority, 105 respondents (59.0%), offered a partially correct answer, i.e. they referred to non-normative gender expression or identity. Consider the following examples.

(70) There are plenty of ladyboys e.g. in Thailand. They look like very pretty women, but they still might have their penises, or those genital organs have been removed surgically. In Thailand they perform their own shows foreign men especially seem to like.

(71) a man who looks and dresses like a woman

(72) a phenomenon in Thailand. Young men who are sort of shemales perform like transvestites really

Example (70) is a fairly detailed definition where the respondent makes a connection between the word and Thailand as well as a connection between performances to foreign men. Had the respondent mentioned the fact that the term is used in a defamatory way, the answer would have been considered fully correct. Example (71) is a more basic definition and has the same basic problem as (71): the negative connotation is not mentioned. However, (72) is different. Not only does it ignore the offensive nature of the word *ladyboy*, it also has the slur *shemale* in it. Along with *tranny*, *shemale* is one of the words that GLAAD (2014, 21) describes as dehumanizing. This was not the only such case, though; many respondents casually used the disparaging terms *tranny* or *shemale* in their answers. These were considered partially correct but it is disturbing and alarming to see this usage by actual teachers without any acknowledgment of the fact that these words are very hurtful to a large amount of people – some of whom might be their students.

Finally, 31 respondents (17.4%) did not submit a definition for *ladyboy* at all and 42 respondents (23.6%) submitted an incorrect definition. Some typical cases are illustrated by (73) and (74).

(73) a homo sexual?

(74) the female in male relationship

In both cases, the word is associated with homosexuality. A *kathoey* (*ladyboy*) can, however, have any sexual orientation as the term is connected to a person's gender identity or expression, not sexuality. There were a few definitions like the one in example (74). In these cases, not only the false connection between homosexuality was made, but the respondents also made a stereotypical assumption that there is “the female” and “the male” in a relationship between two men, and that *ladyboy* would refer to the former.

5.1.19 *Polari*

The term *Polari* refers to a secret language that gained popularity especially among the gay community in 20th century Britain but has not been used much since the 1970s (Baker 2002, 1, 3). Its origins are in Cant – a secret language used by criminals – and different variants of Parlyaree, a language used predominantly by actors (Baker 2002, 20, 23). The term was included as teachers of English in Finland have studied English linguistics at a university level and are therefore experts of the English language. As such, many of them might have been able to define the term *Polari*. However, it proved to be undoubtedly the most difficult term to define for the respondents. In fact, none of the 178 respondents were able to provide even a partially correct answer. The vast majority, 167 respondents (93.8%), did not even attempt to give an answer. The remaining 11 respondents (6.2%) defined the term incorrectly. Consider (75) and (76).

(75) polarization ?

(76) bisexual

These were the most common mistakes: the respondents connected the term with polarity and some took this connection further, assuming the word refers to bisexuality.

5.1.20 *It Gets Better Project*

After numerous suicides committed by teenagers due to anti-gay bullying, the *It Gets Better Project* was started by Dan Savage and his husband in 2010 in an attempt to give hope for LGBT youth by sharing a message of leading a joyful life as an LGBT adult (Savage & Miller 2011, 16-20). The creator of the project, Dan Savage describes the project as follows (Savage & Miller 2011, 23):

It can't do the impossible. It won't solve the problem of anti-gay bullying, everywhere, all at once, forever, overnight. The point of the project is to give despairing LGBT kids hope. The point is to let them know that things do get better, using the examples of our own lives.

The project quickly spread internationally, and according to Kellomäki et al. (2010, 7), it reached Finland in November 2010 when a video featuring Finnish politicians and other public figures

delivering a similar message of hope was uploaded on YouTube and also shown on all national TV channels. In Finland, the project was dubbed *Kaikki muuttuu paremmaksi* (“Everything gets better”) and in addition to the video, a book consisting of encouraging stories by LGBTIQ people was published in December 2010 (Kylliäinen 2013, 2).

Despite the widespread international attention and the active participation of many Finns in the campaign, the term was not very well known among the teachers. As the project is specifically aimed at encouraging LGBT youth, a response was required to include a reference to three things: sexual or gender minorities, young people, and encouragement, hope, or helping. Only 38 respondents (21.3%) were able to define the term in a partially or a completely correct way. Of these, 20 definitions (11.2%) were completely correct and 18 definitions (10.1%) were partially correct. Ten definitions (5.6%) were false. The majority, 130 respondents (73.3%) did not offer any definition for the word. Examples (77), (78) and (79) illustrate a fully and partially correct definition as well as an incorrect definition, respectively.

(77) An awareness project, where adult gay people encourage young gay people to be who they are

(78) The project where famous people encourage young people..

(79) healing homosexuality (treated as a disease)

The difference between (77) and (78) is the latter does not include any kind of reference of the project being aimed at LGBT teenagers, hence its placement in the partially correct category.

Finally, (79) is unmistakably wrong – the project has nothing to do with treating homosexuality as a disease.

5.2 Second part of the survey: Attitudes

The second part of the survey mainly focused on the respondents’ attitudes towards LGBTIQ sensitive education. There were also a few other questions relating to the word definitions and LGBTIQ issues. In the following subsections, each question will be discussed separately.

5.2.1 Self-assessment and perceived proficiency of native speakers

In question 21, the respondents had to self-assess their ability to define the words in the first part of the survey. In question 22, on the other hand, the respondents were asked to assess how familiar in their opinion a native speaker would be with the 20 LGBTIQ-related words. Consider *Figure 3*.

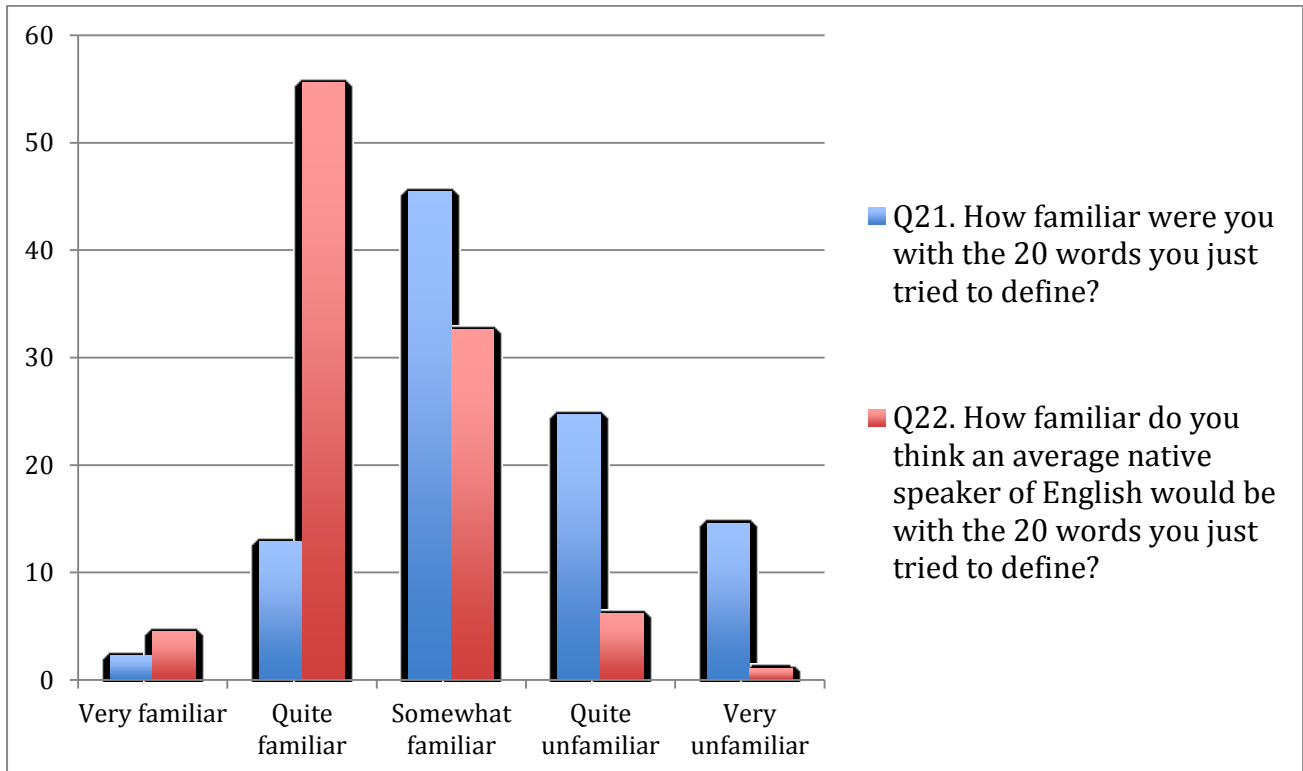


Figure 3. Respondents' self-assessment of their familiarity with the words as well as the perceived familiarity of native speakers. Percentages.

Let us first analyze the self-assessments provided by the respondents. Only 4 respondents (2.3%)

said they were “very familiar” with the terms, but 23 respondents (12.9%) said they were “quite familiar” with them, meaning they knew most of the terms. The largest group, 81 respondents (45.5%), said they were “somewhat familiar” with the terms, knowing roughly half of them.

Finally, 44 individuals (24.7%) admitted being “quite unfamiliar” with the words in question, only knowing a couple of them, and 26 individuals (14.6%) said they knew none or only one or two of them. Whether or not these self-assessments were realistic will be discussed in Subsection 5.3.1.

If we turn to question 22, it can be seen that a general tendency was that the respondents expected a native speaker of English to be more familiar with the words. Eight teachers (4.5%)

thought native speakers would be “very familiar” with them but the majority, 99 teachers (55.6%), said they would be “quite familiar” and thus know most of them. Fifty-eight teachers (32.6%) thought a native speaker would be “somewhat familiar” with the words, meaning they would be able to define about half of them correctly. Only 11 teachers (6.2%) said a native English speaker would be “quite unfamiliar” with the words, and 2 teachers (1.1%) thought a native speaker would be “very unfamiliar” with them, knowing one, two or none of the words.

5.2.2 Importance of knowing LGBTIQ-related terminology

Question 23 was included in the survey to study whether or not the respondents considered LGBTIQ-related vocabulary to be of importance for English teachers. The respondents chose from three options: “very important”, “somewhat important”, or “not important”. Question 24 elicited any comments the respondents might have had in mind about the words included in the survey.

The majority, 113 respondents (63.5%), thought that it is “somewhat important” for English teachers to be familiar with LGBTIQ-related terminology, whereas 29 respondents (16.3%) thought that it is “very important”. A fifth of the respondents, 36 individuals (20.2%), considered proficiency in said terminology “not important” for teachers of English. In the open-ended responses for question 24, some of the respondents emphasized that this type of vocabulary is of equal importance with vocabulary from other fields of life.

- i. These words are just part of the huge contemporary vocabulary, nothing more, nothing less.

Many recognized the possibility of students using some of the more offensive terms to bully others and thought this was the reason why it is essential for teachers to be familiar with the words. See ii.

- ii. It’s good to at least recognize them, students, especially boys often laugh at things that can refer to homosexuality, so it’s good to recognize if they are making fun of something

Although not directly related to the question at hand, various teachers expressed their opinion of teachers’ responsibility of setting an example and supporting their students:

iii. there are a lot of teens living with fear and hiding from prejudice, also not daring to recognise their own sexuality or insecure about their orientation. The teachers should show an example that these matters exist ... At least if the teen is suffering from bullying, the teacher should be able to notice that and express that s/he doesn't tolerate bullying as an adult.

One teacher also commented on the difficulty of finding adequate teaching material for LGBTIQ-related topics. However, others felt that LGBTIQ-related words and topics are still a taboo as in iv; some also felt these issues should not be discussed at school, especially with younger children.

iv. These are somewhat taboo subjects still, unfortunately.

5.2.3 Teaching an LGBTIQ student

In question 25, the teachers were asked whether or not they thought they had ever themselves taught students belonging to gender and/or sexual minorities. In question 26, they were asked to state what made them think they had or had not taught such students.

The vast majority, 166 respondents (93.3%), gave the affirmative answer to question 25, thus believing they have at some point taught an LGBTIQ student. In their open-ended responses to question 26, the teachers gave a variety of reasons for their affirmative answer. Most teachers said their students had openly talked about their non-heterosexuality or discussed it in their written assignments. Others said they simply “knew”, “had a hunch”, or thought so because of a student’s appearance or behavior. Some students had come out as gay to their teachers after leaving school. Students belonging to gender minorities were also explicitly mentioned in six responses. In addition, 27 teachers referred to the pure statistical probability of having taught an LGBTIQ student. Often the teachers gave more than one of the reasons mentioned above, as in v:

v. One pupil told me that she is a lesbian. About 5-10% of the populatin is lgbtiq, so it is quite natural that when you teach hundreds of students, some of them are lgbtig.

It is worth mentioning that a few also seemed genuinely annoyed at the question:

vi. This is such a stupid question. What difference does it make if my students are gay or whatever?! What they do in their freetime is none of my business!

The question was included in the survey because earlier research (see e.g. Puustinen&Tikkanen 2010) has shown that a large amount of teachers fail to understand the fact that it is likely that almost in every classroom there is one or more LGBTIQ students and that all teachers thus have almost certainly taught students belonging to sexual and/or gender minorities.

Only 13 teachers (6.7%) answered “no” to question 25; most of them did not provide any insight as to what makes them think so. A few, however, admitted in their open-ended response to question 26 that they might be mistaken. Interestingly, one teacher answered no because they teach at primary school.

vii. I teach primary school and sexual questions haven’t come up yet.

However, as was discussed in 3.2.2, children begin understanding their gender identity and sexual orientation starting at a very young age. As was stated, transgender individuals generally realize they are “gender different” around age five (Rankin and Beemyn 2012, 3) and ten-year-olds have already reached an understanding of their sexuality (Herdt and McClintock 2000, 597). Moreover, as homophobic bullying is very common already in elementary schools (e.g. GLSEN Gay, Lesbian & Straight Education Network and Harris Interactive 2012), it can be suggested that LGBTIQ issues are relevant even to the youngest of students.

5.2.4 Attitudes towards LGBTIQ sensitive education

Questions 27-34 studied the teachers’ attitudes towards LGBTIQ sensitive education (for definition and a detailed discussion, refer to Subsection 3.2). Four of these, questions 27, 29, 31, and 33, were closed-ended yes/no-questions. The results from these are presented in *Figure 4* to give an overall picture. All questions as well as the open-ended responses to questions 28, 30, 32, and 34 will be discussed in more detail later in the present subsection.

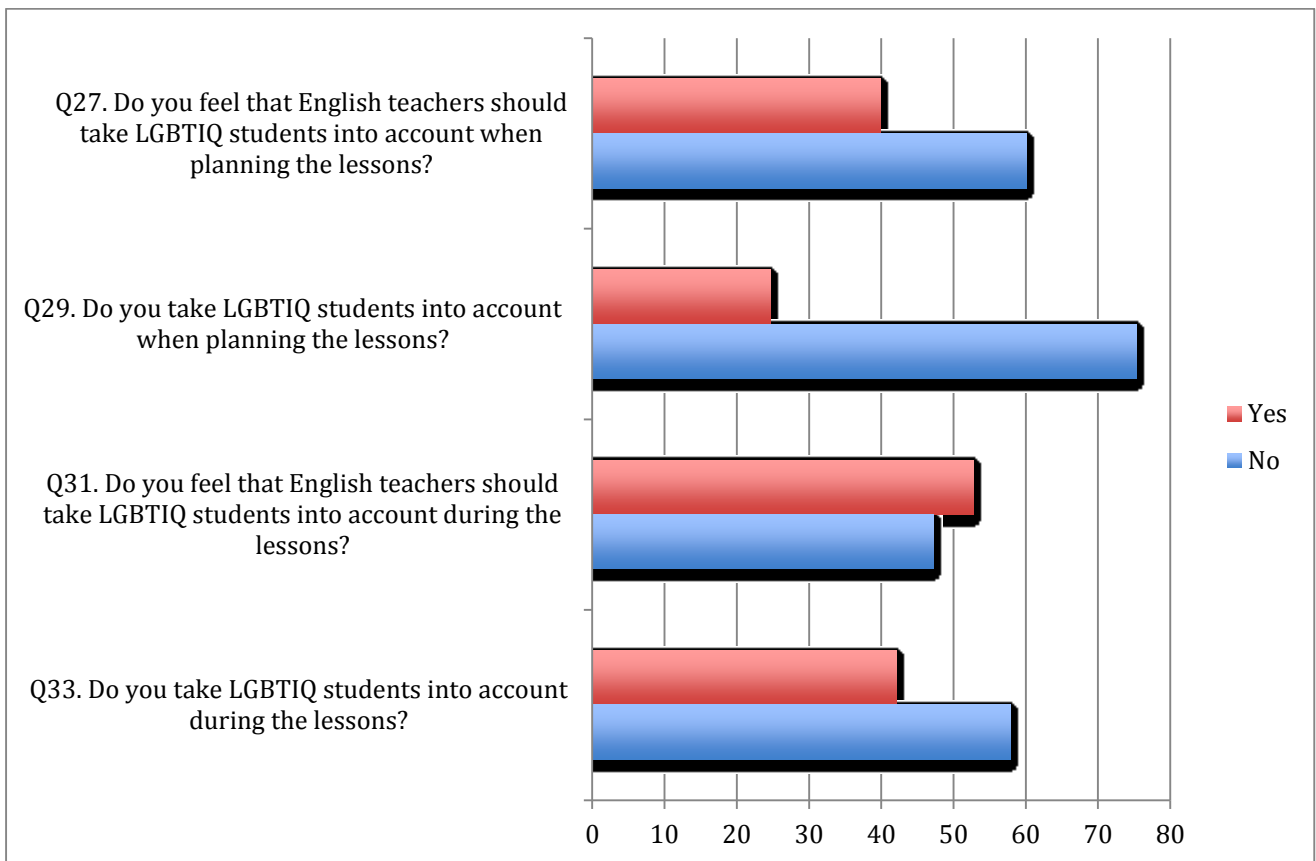


Figure 4. Taking LGBTIQ students into account in lesson planning and during class. Percentages.

In general, it can be seen from *Figure 4* that the respondents were somewhat more likely to think that LGBTIQ students should be taken into account during the lessons, but not so much when planning the lessons. Furthermore, the respondents were more likely to think that English teachers as a group should take LGBTIQ students into account, but then admitted not doing this themselves.

Questions 27-31 were about taking students into account when *planning* lessons, which could mean including LGBTIQ people in teaching materials (stories, photos, etc.) or intending to take up topics about LGBTIQ issues, for instance. Let us first focus on questions 27 and 28, the former of which asked the respondent if English teachers should take LGBTIQ students into account in lesson planning and the latter of which asked why the respondent thought so. Altogether 107 respondents (60.1%) thought that English teachers need not take LGBTIQ students into account in their lesson planning while 71 respondents (39.9%) thought that they should do this. Many teachers still feel that taking someone or something into account translates into some kind of “special treatment”, as can be seen from the comments below.

viii.. if we want equal rights for everyone, giving special attention to certain groups would be a disservice to that

ix. OMG. Hello, please. What does this have to do with anything?!

The teacher in ix does not seem to understand how taking LGBTIQ students into account is relevant to all teachers, including English teachers. In addition, a few respondents stated that LGBTIQ issues need not be taken into account since other factors such as different political views, ethnicities, or religious backgrounds are not taken into account when planning a lesson either. Consider x.

x. Our task is to teach English. When we choose material we do not think about different political parties, races or religions either. What is the use of underlining things that are totally natural?!

Lastly, a few teachers also admitted that they are uncomfortable with LGBTIQ issues, hence their decision to ignore them altogether. One also made a connection between LGBTIQ issues and sex education.

xi. It makes things too complicated. I prefer not to think these things while teaching young people

xii. The lessons are English lessons. Not sex lessons.

It is clear from the comments vii-xii and many other answers that there is a great deal of misconceptions about the nature of LGBTIQ sensitive education among Finnish teachers of English. It is often seen as special treatment, compared to sex education, or considered entirely irrelevant or too complex.

A few teachers provided their understanding of how English lessons can be used to talk about and promote diversity and the ways this can be beneficial for all students, not just LGBTIQ students.

xiii. It would be beneficial for some more close-minded students to hear about alternative life styles and life choices and the wider world via them.

xiv. I answered yes because as a teacher, I need to take each and everyone into account. Every individual (straight, gay, happy-going, shy, loner, you name it) has the right to study in a respectful environment. For example, I have had disabled students in my class and absolutely I take into account the exercises/ tasks/ contents of pair discussions/texts, so that we can openly interact without marking anyone as “weird” or somehow stand out as an anomaly, but as an individual equal to everyone else, regardless of their race, sexuality, appearance, creed.

xv. I think it offends their human rights if we assume that everyone is straight and only teach them about heterosexual values.

In xiii, the respondent acknowledges that LGBTIQ sensitive education can also benefit non-LGBTIQ students. In xiv, the respondent describes how they see taking everyone into account as a teacher's obligation. They also give plentiful examples of how they personally pay attention to the diversity of their students. Furthermore, in xv, the teacher takes a strong stand for LGBTIQ inclusive education, stating that making heteronormative assumptions is a violation the human rights of LGBTIQ students.

Next, in questions 29 and 30, the respondents were asked whether or not they themselves take LGBTIQ students into account in lesson planning, and if so, how do they do that. The majority, 134 respondents (75.3%) answered "no" to question 29, meaning they do not take LGBTIQ students into account when planning the lessons. The rest, 44 respondents (24.7%) answered "yes". The discrepancy between the responses to questions 27 and 29 is interesting. While 39.9% of the respondents thought that English teachers should take LGBTIQ students into account in lesson planning, a significantly lower portion, 24.7%, said they do this themselves. Thus it seems that some teachers have a "not in my classroom" type of an attitude; they appear to be pushing the responsibility to take action to other teachers.

In the open-ended responses to question 30 where teachers were asked to explain how they take LGBTIQ students into account, many teachers provided responses considering the importance of LGBTIQ sensitive education in general. For instance, 13 teachers said they saw "no need" to take LGBTIQ students into account or asked why they should do this. Two teachers said they had never thought about the issue, as in xvi.

xvi. To tell you the truth: I never even thought about that. And I am almost sure that I have none of those student among my 100 students.

In xvi, even though the respondent has around a hundred students, they are convinced that there is no one who belongs to gender and/or sexual minorities among them. It might be worth noting though that not being aware of any students belonging to sexual and/or gender minorities does not

mean that such students are not present. Also, sometimes a student themselves is not LGBTIQ, but a family member or a friend of theirs might be. Even if none of the students in the classroom nor none of their family members or friends were LGBTIQ, LGBTIQ sensitive education should still be employed as it benefits the whole school community and ensures a safer learning environment for everyone (Kosciw et al. 2014; Russell et al. 2006).

Altogether 26 teachers gave concrete examples of the way they pay attention to LGBTIQ issues. Among these examples were using politically correct language, introducing texts and topics relating to LGBTIQ people, and including LGBTIQ-related vocabulary, or a combination of the three, as in xvii.

xvii. I don't assume my students are only interested in the opposite sex, I include options when talking about relationships and families, and we have discussions about these topics when students express an interest or something crops up in my mind.!

A few respondents provided more vague answers such as "I try to be sensitive and inclusive", not specifically stating what measures they take to achieve this.

Many teachers offered reasons behind their decision of employing LGBTIQ sensitive education; these answers would have in fact been more relevant to question 28. In any case, some of these answers will be discussed here briefly. A few teachers considered LGBTIQ sensitive education analogous with e.g. culturally sensitive education and were of the opinion that LGBTIQ-related issues should be taken into account in a similar way as things relating to ethnic minorities are.

xviii. It's a matter of equality. LGBTIQ students should be taken into account in the same way as ethnic minorities are taken into account, but, of course, racial matters are easier to detect.

Here, the respondent makes a connection between students belonging to sexual and/or gender minorities and those belonging to ethnic minorities, and suggests both need to be taken into account. According to the respondent, however, issues relating to ethnicity are easier to notice than issues relating to LGBTIQ people.

One teacher stated they discuss “taboo subjects” to benefit non-LGBTIQ students too.

Consider xvii.

xix. I actually try to bring up taboo subjects for both the sake of straight and gay students. Very few straight students are exposed to anything but sexual stereotypes.

According to the teacher in xix, heterosexual students rarely come across anything but stereotypical depictions of sex or sexuality, and they feel that discussing “taboo subjects” might be useful for them, too. In addition, one teacher seems to realize the need for LGBTIQ inclusivity, stating they do make an effort to be sensitive to LGBTIQ issues, but admit to sometimes failing at it.

xx. I have to admit that I don’t always keep it in mind but I think I have made some slight progress. I try to use neutral terms at least in Finnish, but do not always succeed.

Responses of this nature seem to speak for the fact that many teachers would be likely to benefit greatly from in-service training related to LGBTIQ sensitive education.

Questions 31-34 elicited responses regarding taking LGBTIQ students into account during the lessons. In 31, respondents were asked to state whether or not they thought English teachers should take LGBTIQ students into account during the lessons and in question 32 they were asked to state why or why not. In the case of question 31, a slight majority, 52.8% answered “yes” and 47.2% answered “no”. There is a notable difference between the responses to question 27 and 31 – more teachers feel that LGBTIQ students should be taken into account during the lessons rather than in the planning. A valid question then becomes, how can teachers be LGBTIQ inclusive during the lessons if they do not pay attention to LGBTIQ issues when preparing the lessons, i.e. when choosing stories or photos they intend to use, examples they will show to the students, exercises they want their students to do, and so forth? Interestingly, nine teachers stated in their open-ended responses that LGBTIQ issues should only be discussed if bullying occurs or that LGBTIQ-related topics should not be taken up in class at all because heterosexuality is in their opinion not discussed either. Consider the following examples.

xxi. That they exist is totally natural. We don’t discuss heterosexuality either.

xxii. Everyone's sexuality is their own business. Do we constantly talk about heterosexuality in school? No, we don't, so why should we talk about the minorities specifically, if it is not the issue at hand?

xxiii. Only if they are bullied by others

The next two questions asked if the respondents themselves take LGBTIQ students into account during their lessons and if so, how. Altogether 103 respondents (57.9%) stated they do not take LGBTIQ students into account during lessons, whereas 75 respondents (42.1%) said they do take them into account. As with questions 27 and 29, there is a difference between how the respondents feel that teachers *should* behave and the way they themselves behave. While 52.8% thought English teachers should pay attention to sexual and gender minorities during their lessons, only 42.1% said they did this themselves. It might be that some teachers recognize the need to do so but do not know how to apply it in practice. This can be seen in some of the open-ended answers, too.

xxiv. (only by not using possibly offensive materials)

xxv. If there is a problem (bullying etc.), I try to solve.

These responses again show that the nature of LGBTIQ sensitive education is rather unclear for many teachers. The absence of offensive materials can be viewed as a very basic starting point, but it is hardly enough to embrace LGBTIQ-related issues in teaching. Also worth noting is the similarity of examples xxiii and xxv. However, it could be argued that only talking about gender and sexual minorities in negative, bullying-related contexts will likely present gender and sexual minorities in too negative a way.

Finally, many teachers did offer concrete examples of how they take LGBTIQ students or LGBTIQ issues in general into account during lessons.

xxiv. I don't assume everyone to be heterosexual, or simply either men or women. I never joke or generalize about gender.

xxv. Talking about LGBTIQ things. Showing e.g. what President Barack Obama had to say about same-sex marriages more in spring 2012.

xxvi. terminology, pronouns I choose and so on

These examples demonstrate how diverse LGBTIQ sensitive education is and how each teacher can include LGBTIQ students in a way that suits their style of teaching. Some of these ways are the following: not making heteronormative or gender normative assumptions (xxiv), choosing topics explicitly relating to gender or sexual minorities (xxv), or minding the word or pronoun choices the teacher makes (xxvi).

5.2.5 Homophobic bullying and safer schools

As was discussed in Section 3, research has shown that students who belong to gender and/or sexual minorities face a lot of harassment in schools, both internationally and in Finland (e.g Vega et al. 2012; FRA – European Union Agency for Fundamental Rights 2014; Kosciw et al. 2014; Taavetti et al. 2015). Even though all students are entitled by The Basic Education Act to a safe learning environment, the reality is very different for LGBTIQ students. To study how English teachers take action against homophobic bullying and how they see their role in creating safer schools, questions 35 and 36 were included in the survey. In question 35 the respondents were asked to describe how they react upon hearing homophobic remarks in their classroom and in question 36 the respondents were asked to suggest how they as teachers could help create a safer school environment for all students.

Following Zack's categorization (see Section 3) and based on the teachers' open-ended responses, it seems that most teachers are confronters, i.e. they choose to address the issue directly and make it clear that name-calling or other type of bullying is not tolerated in their classroom (Zack et al. 2010, 104).

xxvii. I stop that. I don't allow any kind of bullying in the classroom. Sometimes I say things like what does it really matter if someone is gay. Do they bother you or what?

xxviii. I ask if the child knows the meaning of those words used and then we discuss whether it is a good thing or not to use those words.

A few teachers could be categorized as avoiders, meaning they do not address the issue, as can be seen from the following comment, for instance.

xxix. I try to lead the discussion into other matters

What is problematic in this kind of approach, however, is that these teachers are silently accepting hate speech or homophobic remarks in their classroom (Zack et al. 2010, 103).

Some teachers submitted comments which imply that they do not accept homophobic bullying but lack the tools to properly address the issue. These teachers are called hesitators in the categorization by Zack et al. (2010, 105). Overall, it is of great interest that in the study by Zack et al. (2010, 105), hesitators formed the largest group, whereas in the present study most teachers seemed to be confronters based on their answers to question 35.

xxx. I look very serious and shake my head. Usually it helps. Thank god I very rarely hear those remarks.

In xxx, the respondent makes it clear that they find homophobic remarks unacceptable; yet their reaction – looking serious and shaking their head – shows that the bullying is not verbally condemned. Nevertheless, the teacher in question feels that “usually” their reaction is enough. What about the situations where their reaction is *not* enough? Is the bullying then ignored altogether? Some teachers openly admitted they would ignore homophobic remarks, as in xxxi.

xxxi. So far I haven’t heard anything like that. If I did, I’d probably ignore it, or if it was very insulting, I would ask the persons concerned to talk about it after the lesson.

A question one might ask here is, when do homophobic remarks become insulting enough so that they can no longer be ignored? Choosing to talk about homophobic bullying only after the lesson with the students involved might leave the rest of the class thinking the teacher silently approved of the contemptuous behavior. Strikingly enough, as in xxxi, dozens of teachers either said that they have never witnessed any homophobic bullying or that it is very rare in the school they teach in. An interesting question is whether there really are so many Finnish schools where the problem does not exist or whether the teachers have just been for whatever reason unable to detect the bullying.

In question 36, the respondents were asked to describe how they as teachers could create a safer learning environment for all students, including LGBTIQ students. Many teachers mentioned not allowing bullying as an important tool:

xxxii. If bullying happens...I will put an end to it.

Tackling bullying is of course indispensable, but the concept of safe schools usually also refers to practices that aim at preventing bullying before it occurs. The respondents did not, however, provide a great deal of concrete examples. A few teachers mentioned the use of specific teaching materials, as in xxxiii.

xxxiii. Eg show films, try to broaden students' horizons on this matter.

A few teachers felt they did not have the power to work towards a safer school. Others considered the entire issue unimportant. These two approaches are demonstrated by the following two examples.

xxxiv. not much

xxxv. Why is this so important, we are all equal, why should I pay attention to these things

Many teachers also acknowledged that the question was “tough” or “difficult”. However, their attitudes varied, as can be seen from the two examples below.

xxxvi. That's too difficult a question. I can't change the world.

xxxvii. This is by no means a simple question that could be answered in such small space and time, but at least we should try to include stories of LGBTIQ people in our study material, and always ALWAYS stop bullying.

In xxxvi, the teacher has a pessimistic attitude and apparently does not feel their actions can change things for the better. The attitude in xxxvii, on the other hand, is very different. While they consider the issue a complicated one, they still offer some valuable suggestions on how to make a difference as a teacher.

Lastly, one teacher also commented on the fact that sometimes it is actually other teachers in their school who actively participate in the production of homophobic rhetoric.

xxxviii. When derogative talk occurs among teachers, I comment and define it as unacceptable behaviour. Older generation (men) seems even more inclined to derogative talk...

The comment is not surprising in the light of the fact that workplace harassment based on sexual orientation or gender identity is fairly common in Finland: name calling occurs in 29% and

homophobic or transphobic joking in 46% of Finnish workplaces (Lehtonen & Mustola 2004, 48-49). It is not insignificant to consider how teachers can ensure a safe learning environment for their students, including LGBTIQ students, if they in fact harass even their colleagues with disparaging remarks.

5.2.6 Importance of LGBTIQ issues for teachers

The last question regarding attitudes was question 37 where the respondents were asked how important LGBTIQ issues are for them personally as teachers. The respondents had to choose from five options: “not important at all”, “not very important”, “somewhat important”, “very important”, or “extremely important”. Altogether 34 respondents (19.1%) said that LGBTIQ issues are “very important” or “extremely important” for them; 62 respondents (34.8%) considered them “somewhat important”, and 82 respondents (46.1%) said they are “not very important” or “not important at all”. All percentages can be seen in *Figure 5* below.

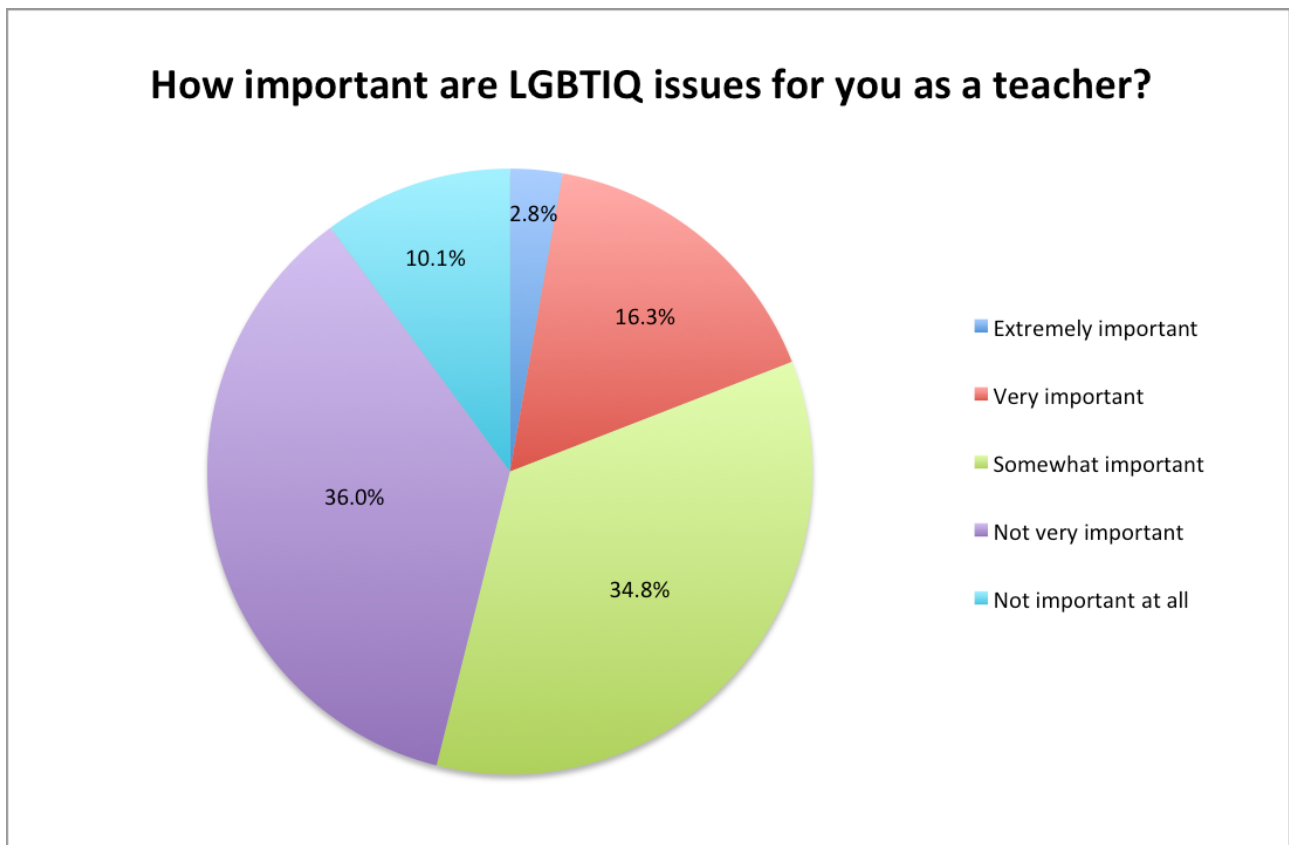


Figure 5. Importance of LGBTIQ issues for the respondents.

5.3 Attitude vs. performance

All respondents were scored both according to their performance in the word definitions and according to their attitude towards LGBTIQ sensitive education. The scoring system is described in Subsection 4.3. The majority of the respondents, 116 individuals (65.2%), demonstrated poor knowledge of the words they intended to define. Altogether 57 respondents (32.0%) demonstrated fair knowledge. Finally, only 5 respondents (2.8%) demonstrated good knowledge of the words. When it comes to attitude, then, based on their answers to questions 23, 27, 29, 31, 33, and 37, it can be inferred that 88 respondents (49.4%) hold a negative attitude towards LGBTIQ sensitive education. A neutral attitude is held by 54 respondents (30.3%) and a positive attitude by 36 respondents (20.2%).

Let us now focus specifically on the relationship between proficiency in LGBTIQ-related vocabulary and attitude towards LGBTIQ-sensitive education. As there were three categories for proficiency (poor, fair, and good) and three categories for attitude (negative, neutral, and positive), there were altogether nine possible groups in which a respondent might belong according to their proficiency and attitude. The results are presented in *Table 3* below.

Table 3. Attitude vs. proficiency.

	GOOD (N=5)	FAIR (N=57)	POOR (N=116)
POSITIVE (N=36)	2.2% (N=4)	9.6% (N=17)	6.4% (N=15)
NEUTRAL (N=54)	0.6% (N=1)	9.0% (N=16)	20.8% (N=37)
NEGATIVE (N=88)	0.0% (N=0)	13.5% (N=24)	36.0% (N=64)

As can be seen from *Table 3*, the largest group, 64 respondents (36.0%), has poor vocabulary skills and a negative attitude. The second largest group, 37 respondents (20.8%), has poor vocabulary skills and a neutral attitude. The third largest group, 24 respondents (13.5%), has fair vocabulary skills but a negative attitude. The next three groups that follow are all almost equal in size: 17 respondents (9.6%) have fair vocabulary skills and a positive attitude, 16 respondents (9.0%) have fair skills and a neutral attitude, and 15 respondents (8.4%) have poor skills and a positive attitude. Finally, there were no respondents with good vocabulary skills but a negative attitude, and only one

case (0.6%) of good vocabulary skills combined with a neutral attitude. The remaining four respondents (2.2%) with good skills also had a positive attitude. For the sake of clarity, these nine categories and the percentages are shown in *Figure 6* below.

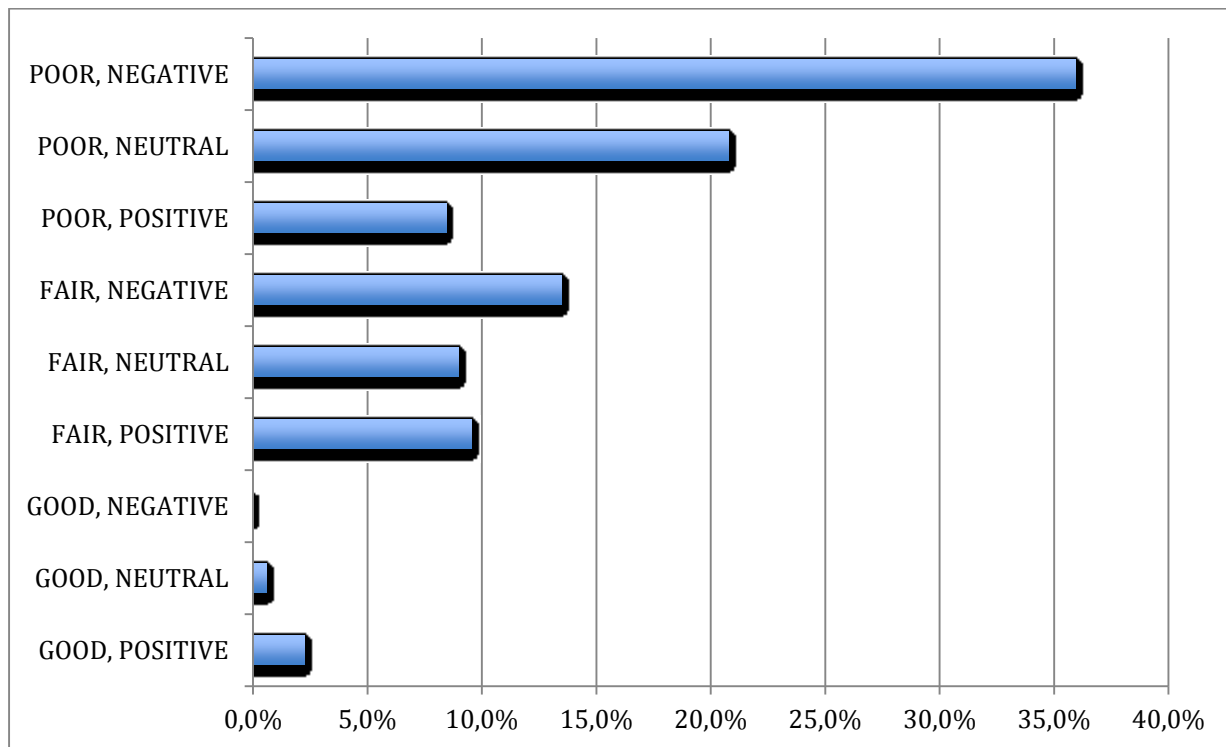


Figure 6. Vocabulary skills and attitude towards LGBTIQ-sensitive education.

It is useful to study the three categories in proficiency (good, fair, and poor) separately and consider the division to positive, neutral, or negative attitude within each of these groups. First, let us consider the respondents who demonstrated good knowledge of the twenty words they defined. There were 5 such respondents, and none of them had a negative attitude. One of these 5 respondents (20.0% within this group) had a neutral attitude, and the remaining four respondents (80.0%) had a positive attitude. As for the respondents with fair knowledge of the words – a total of 57 people – there were 24 individuals who had a negative attitude (42.1% of the respondents within this particular group). Sixteen respondents (28.1%) had a neutral attitude, and seventeen respondents (29.8%) had a positive attitude. In the largest group, namely that of respondents with poor knowledge of the vocabulary, there were altogether 116 respondents. The majority of them, 64 individuals (55.2%), had a negative attitude. Furthermore, there were 37 individuals (31.9%) with a neutral attitude in this group, and 15 individuals (12.9%) with a positive attitude. To summarize,

proficiency in LGBTIQ-related vocabulary generally translated into a more accepting attitude among the respondents.

5.3.1 Self-assessment vs. performance

Before it is possible to examine the relationship between the teachers' self-assessments and their actual performance in the word definition test, it is necessary to establish the criteria for a realistic assessment as well as an underestimation or an overestimation of one's skills. In the case of respondents with poor vocabulary skills, answering "very unfamiliar" or "quite unfamiliar" were considered realistic assessments; other answers ("somewhat familiar", "quite familiar", and "very familiar") were considered overestimations. For respondents with fair skills, "quite unfamiliar", "somewhat familiar", and "quite familiar" were accepted as realistic assessments but "very unfamiliar" or "very familiar" were not. Finally, for respondents with good skills, "quite familiar" or "very familiar" were considered realistic assessments and all others were considered underestimations.

On a very general level, it can be stated that the teachers were in most cases able to assess their skill level realistically. However, a significant proportion of respondents with poor vocabulary skills overestimated their ability to define the words. Out of the 116 respondents with poor skills, 68 individuals (58.6%) assessed their skills realistically and stated they were "very unfamiliar" or "quite unfamiliar" with the words they tried to define. Nevertheless, 44 of the respondents in this group (37.9%) stated they were "somewhat familiar" with the words, meaning they should have been able to define roughly half of them. A small minority – 4 people (3.4%) – thought they were "quite familiar" with the words and able to define most of the words correctly, which was not the case.

None of the respondents with fair skills underestimated their skills level by stating they were "very unfamiliar" with the words. Two respondents in this group (3.5%) said they were "quite unfamiliar" with the words. The majority, 36 out of 57 respondents in this particular group (63.2%),

stated they were “somewhat familiar” with the words and seventeen people (29.8%) said they were “quite familiar” with them. Only two respondents with fair vocabulary skills (3.5%) overestimated their proficiency by stating they were “very familiar” with the words they tried to define. As for the five respondents who had good vocabulary skills, all had a realistic perception of their skill level. Three of them (60.0%) said they were “quite familiar” with the words, and two (40.0%) said they were “very familiar” with the words.

As was stated above, most respondents had a realistic understanding of their familiarity with the words they had to define in the survey. Altogether 50 respondents (28.1%) overestimated their familiarity with the words. However, it is perhaps of interest that male respondents were significantly more likely to overestimate their skills. Altogether 12 male respondents out of a total of 27 (44.4%) overestimated their skill level whereas only 38 female respondents out of a total of 151 (25.2 %) did so.

5.3.2 Influence of demographic factors on attitude and proficiency

In this subsection, the influence of several demographic variables on a respondent’s attitude and proficiency in LGBTIQ-related terminology will be presented. Let us start with the influence of gender, shown below in *Table 4*.

Table 4. Attitude, proficiency, and gender.

ATTITUDE	ALL (N=178)	F (N=151)	M (N=27)
POSITIVE	20.2% (N=36)	22.5% (N=34)	7.4% (N=2)
NEUTRAL	30.3% (N=54)	28.5% (N=43)	40.7% (N=11)
NEGATIVE	49.4% (N=88)	49.0% (N=74)	51.8% (N=14)
PROFICIENCY	ALL (N=178)	F (N=151)	M (N=27)
GOOD	2.8% (N=5)	3.3% (N=5)	0.0% (N=0)
FAIR	32.0% (N=57)	29.8% (N=45)	44.4% (N=12)
POOR	65.2% (N=116)	66.9% (N=101)	55.5%(N=15)

Table 4 shows that some gender differences can be detected in the results. For instance, male respondents were less likely to have a positive attitude towards LGBTIQ sensitive education as only

7.4% of them had a positive attitude, compared to 22.5% of female respondents. However, male respondents performed better in the word definitions as 55.5% of them had poor skills, compared to 66.9% of female respondents. It is worth noting though that none of the male respondents in the present study had good vocabulary skills whereas 3.3% of the female respondents did. Sexual orientation had a more significant influence on both proficiency and attitude than gender. Of those six who identified as bisexual, gay, or lesbian, four had fair vocabulary skills and two had good skills. Furthermore, four of these respondents had a positive attitude and two of them had a neutral attitude. These results should be viewed as preliminary only due to the very limited amount of homosexual and bisexual respondents.

Other demographic factors are also of interest when looking at the results. *Table 5* below shows how age affected the respondents' attitude and proficiency in LGBTIQ-related vocabulary.

Table 5. Attitude, proficiency, and age.

ATTITUDE	ALL (N=178)	≤35 (N=44)	36-45 (N=54)	46-55 (N=55)	≥56 (N=24)
POSITIVE	20.2% (N=36)	20.5% (N=9)	31.5% (N=17)	12.7% (N=7)	12.5% (N=3)
NEUTRAL	30.3% (N=54)	34.1% (N=15)	25.9% (N=14)	34.5% (N=19)	20.8% (N=5)
NEGATIVE	49.4% (N=88)	45.5% (N=20)	42.6% (N=23)	52.7% (N=29)	66.7% (N=16)
PROFICIENCY	ALL (N=178)	≤35 (N=44)	36-45 (N=54)	46-55 (N=55)	≥56 (N=24)
GOOD	2.8% (N=5)	4.5% (N=2)	5.6% (N=3)	0.0% (N=0)	0% (N=0)
FAIR	32.0% (N=57)	63.6% (N=28)	37.0% (N=20)	10.9% (N=6)	12.5% (N=3)
POOR	65.2% (N=116)	31.8% (N=14)	57.4% (N=31)	89.1% (N=49)	87.5% (N=21)

In the case of attitude, the youngest age group is perhaps surprisingly not the one with the most positive attitude towards LGBTIQ sensitive education. Instead, respondents in age group 36-45 seem to have the most positive attitude, followed by respondents aged 35 or under. The oldest respondents were the most conservative: 66.7% of teachers aged 56 or older had a negative attitude towards LGBTIQ sensitive education, compared to the average of all respondents, 49.4%. The youngest respondents were without a doubt more proficient in LGBTIQ vocabulary than the other age groups as 68.1% of them had either fair or good proficiency in said vocabulary, compared with 34.8% of all respondents. 36-45-year-olds were not as proficient – 42.6% of them had fair or good proficiency – but they still outscored the two older age groups by a large margin. In the remaining

two age groups, 46-55-year-olds and 56-year-olds or older, there were no respondents with good vocabulary skills and only a few with fair skills.

As older age usually means more experience, years of teaching experience were expected to correlate with attitude and proficiency in a similar manner as age. Consider *Table 6*.

Table 6. Attitude, proficiency, and teaching experience.

ATTITUDE	ALL (N=178)	≤5 (N=27)	5-10 (N=37)	10-20 (N=60)	20+ (N=54)
POSITIVE	20.2% (N=36)	14.8% (N=4)	32.4% (N=12)	23.3% (N=14)	11.1% (N=6)
NEUTRAL	30.3% (N=54)	40.7% (N=11)	24.3% (N=9)	31.7% (N=19)	27.8% (N=15)
NEGATIVE	49.4% (N=88)	44.4% (N=12)	43.2% (N=16)	45.0% (N=27)	61.1% (N=33)
PROFICIENCY	ALL (N=178)	≤5 (N=27)	5-10 (N=37)	10-20 (N=60)	20+ (N=54)
GOOD	2.8% (N=5)	3.7% (N=1)	5.4% (N=2)	3.3% (N=2)	0.0% (N=0)
FAIR	32.0% (N=57)	59.3% (N=16)	45.9% (N=17)	31.7% (N=19)	9.3% (N=5)
POOR	65.2% (N=116)	37.9% (N=10)	48.6% (N=18)	65.0% (N=39)	90.7% (N=49)

As can be seen from *Table 6*, teaching experience did indeed correlate with attitude and proficiency in the same way as age did. Teachers with five to ten years of experience had the most positive attitudes. Teachers with either less than 5 years or more than 20 years of experience were the least likely to have a positive attitude. The best proficiency was achieved in the group with the least teaching experience, and the more experience a respondent had, the less likely they were to have fair or good skills in LGBTIQ-related vocabulary. In the group with over 20 years of experience, 90.7% had poor skills.

Next, let us have a look at the influence of the location of the school where a respondent is currently working had on their attitude and proficiency. In *Table 7* below, *CAP* stands for the Capital region of Finland – Helsinki, Espoo, Vantaa, or Kauniainen. *C* refers to a city of more than 100 000 inhabitants, *T* to a town of 40 000-99 999 inhabitants, *ST* to a small town of 10 000-39 999 inhabitants, and *VST* to a very small town of less than 10 000 inhabitants.

Table 7. Attitude, proficiency, and location of the institution the respondent currently teaches in.

ATTIT.	ALL (N=178)	HKI (N=40)	C (N=38)	T (N=36)	ST (N=43)	VST (N=21)
POSIT.	20.2% (N=36)	32.5% (N=13)	15.8% (N=6)	13.9% (N=5)	20.9% (N=9)	14.3% (N=3)
NEUTR.	30.3% (N=54)	37.5% (N=15)	28.9% (N=11)	30.6% (N=11)	32.6% (N=14)	14.3% (N=3)
NEGAT.	49.4% (N=88)	30.0% (N=12)	55.3% (N=21)	55.6% (N=20)	46.5% (N=20)	71.4% (N=15)
PROFIC.	ALL (N=178)	HKI (N=40)	C (N=38)	T (N=36)	ST (N=43)	VST (N=21)
GOOD	2.8% (N=5)	5.0% (N=2)	5.3% (N=2)	0.0% (N=0)	2.3% (N=1)	0.0% (N=0)
FAIR	32.0% (N=57)	45.0% (N=18)	39.5% (N=15)	27.8% (N=10)	16.3% (N=7)	33.3% (N=7)
POOR	65.2% (N=116)	50.0% (N=20)	55.3% (N=21)	72.2% (N=26)	81.4% (N=35)	66.7% (N=14)

Teachers who work in the capital region stand out in *Table 7*. For instance, only 30.0% of them have a negative attitude towards LGBTIQ sensitive education, compared to 49.4% of all 178 respondents, and 71.4% of the respondents teaching in very small towns. However, respondents teaching in small towns seem to have a more positive attitude than teachers in cities and larger towns. Respondents working in very small towns have the most negative attitudes. Age does not explain this fact as the average age of the respondents in this group was 44, the same as that of all respondents. As for vocabulary skills, teachers in the capital region and other big cities outscored teachers working in smaller towns. It is, nevertheless, notable that teachers working in very small towns had better skills than those working in towns or small towns.

Finally, it is worthwhile to consider whether or not the type of institution had an influence on a respondent's attitude and proficiency. In *Table 8*, *ES* stands for elementary school (grades 1-6), *MS* for middle school (grades 7-9), *USS* for upper secondary school, *VS* for vocational school and *OTH* for other institutions, including universities and adult education centers, for instance.

Table 8. Attitude, proficiency, and type of institution.

ATTIT.	ALL (N=178)	ES (N=37)	MS (N=55)	USS (N=95)	VS (N=12)	OTH (N=20)
POSIT.	20.2% (N=36)	16.2% (N=6)	20.0% (N=11)	25.3% (N=24)	25.0% (N=3)	15.0% (N=3)
NEUTR.	30.3% (N=54)	37.8% (N=14)	30.9% (N=17)	31.6% (N=30)	16.7% (N=2)	15.0% (N=3)
NEGAT.	49.4% (N=88)	45.9% (N=17)	49.1% (N=27)	43.2% (N=41)	58.3% (N=7)	70% (N=14)
PROFIC.	ALL (N=178)	ES (N=37)	MS (N=55)	USS (N=95)	VS (N=12)	OTH (N=20)
GOOD	2.8% (N=5)	2.7% (N=1)	5.5% (N=3)	3.2% (N=3)	8.3% (N=1)	0.0% (N=0)
FAIR	32.0% (N=57)	21.6% (N=8)	32.7% (N=18)	33.7% (N=32)	50.0% (N=6)	30.0% (N=6)
POOR	65.2% (N=116)	75.7% (N=28)	61.8% (N=34)	63.2% (N=60)	41.7% (N=5)	70.0% (N=14)

It can be seen from *Table 8* that the type of institution might have something to do with a teacher's attitude and vocabulary skills. Teachers in vocational schools were able to define the words better than other respondents, and teachers in elementary schools and other institutions generally performed worse than the average respondent. However, these results should be viewed with some caution as the division of respondents is considerably less equal than in other categories presented in the present subsection. For example, there were only 12 respondents who teach in vocational schools, compared to 95 respondents who teach in upper secondary schools.

6. Discussion

The present thesis mostly offers new information as there is no previous research studying the proficiency of Finnish teachers of English in LGBTIQ-related vocabulary and only a very limited amount of research regarding their attitudes towards LGBTIQ students or LGBTIQ sensitive education. In general, it can be said that the amount of data collected for the purposes of this thesis was extensive with 178 complete responses and over 30,000 words in the definitions and open-ended answers provided by the respondents. On one hand, the large amount of respondents and data facilitated the quantitative analysis at a reasonable confidence interval. On the other hand, it did not allow for a thorough and detailed qualitative analysis of the open-ended responses in the second part of the survey. These responses were, however, used for quantitative analysis and also served as illustrations of the respondents' attitudes in the qualitative part of the analysis. Initially, the idea was to interview some of the respondents to gain a better and deeper understanding of their viewpoints but in the end this was deemed impossible due to time and space limitations. Even though the large sample size ensures that the results are in all likelihood representative of the target population (i.e. teachers of English in Finland), it is not possible to draw reliable conclusions about the effect of certain demographic factors on proficiency and attitudes due to the limited amount of respondents in given categories. Specifically, based on the results of the present thesis, it is not possible to conclude whether or not there is a correlation between a teacher's sexual orientation and their proficiency level and attitudes as there were only a few respondents who self-identified as non-heterosexual. What is also important to note is that it is possible that teachers who are generally more interested in LGBTIQ issues took the survey (so-called self-selection bias; see Subsection 4.1) and thus the overall results might give slightly too optimistic a picture about the actual proficiency level and attitudes of the respondents.

In this section, I will take a closer look at some of the results presented in Section 5. I will also consider some of the issues and difficulties that arose during the process of writing the present

thesis. Let us start, however, by revisiting the research questions presented in Section 1. The questions were the following:

1. How proficient are teachers of English in Finland in LGBTIQ-related vocabulary?
2. What kind of attitudes do the teachers have towards LGBTIQ sensitive education?
3. What kind of correlation, if any, is there between the proficiency level and the attitudes?

As to the first research question, the results suggest that Finnish teachers of English are generally not very proficient in LGBTIQ-related vocabulary. The majority of the teachers, 65.2%, have poor skills in said vocabulary, whereas 32.0% have fair skills and 2.8% have good skills. Therefore, the hypothesis that most teachers have at least fair skills in LGBTIQ-related vocabulary was rejected. When it comes to the second question and the teachers' attitudes, then, the present thesis found that 49.4% of the respondents hold a negative attitude towards LGBTIQ sensitive education, 30.3% hold a neutral attitude, and 20.2% hold a positive attitude. This confirms the hypothesis stating that most respondents have a negative attitude.

Finally, to comment on the third research question, let us have a look at the connection between a teacher's proficiency in LGBTIQ-related vocabulary and their attitude towards LGBTIQ sensitive education. The three largest groups were the following: teachers with poor skills and a negative attitude (36.0% of the respondents), teachers with poor skills and a neutral attitude (20.8% of the respondents), and teachers with fair skills and a negative attitude (13.5% of the respondents). When considering attitudes within a given proficiency level, it became obvious that better proficiency correlated strongly with a more positive attitude; the results thus confirm the hypothesis that the better a teacher's proficiency level is, the more positive their attitude tends to be. For instance, only 12.9% of respondents with poor proficiency level had a positive attitude, compared to 29.8% of those with fair proficiency level and 80.0% of those with good proficiency level.

The influence of different demographic factors on both the proficiency and the attitudes was also studied. Men seem to have slightly better vocabulary skills but considerably more negative

attitudes than women. Young age correlated positively with good or fair vocabulary skills: only 31.8% of respondents aged 35 or younger had poor skills, compared to 65.2% of all respondents. One possible reason behind this is that some of the words had to do with popular culture, and TV shows such as *The L Word* are probably targeted at a fairly young audience. However, the youngest respondents did not have the most positive attitudes. This is a surprising finding since a general trend is that the younger a person is, the more positive their attitude towards homosexuality tends to be (e.g. Pew Research Center 2013). Therefore it is somewhat surprising that those aged 36 to 45 years had the most accepting attitudes towards LGBTIQ sensitive education: 31.5% of the respondents in this age group had a positive attitude, compared to 20.5% in the youngest age group. As older teachers usually also have more experience, years of teaching experience were expected to correlate with attitude and proficiency in a similar way as age. This proved to be true: respondents with the least teaching experience had the best vocabulary skills but not the most positive attitudes. As for the location of the institution the respondent currently teaches in, the results revealed that teachers working in the capital region of Finland are both more likely to have a positive attitude and good or fair vocabulary skills than the average respondent. Interestingly, a US study has shown that LGBT students in small towns and rural areas hear more homophobic and/or transphobic remarks and suffer from victimization more often than their peers in urban or suburban areas (Kosciw et al. 2014, 103-104). It is possible that if attitudes towards LGBTIQ people in general are more conservative in rural areas, this is then reflected in the attitudes teachers working in schools located in such areas have towards LGBTIQ sensitive education.

The twenty words that were chosen for the first part of the survey represented four different categories: general words, culture-related words, offensive words, and gay slang. The two principal aims of this categorization were to embrace the various aspects of LGBTIQ vocabulary and to ensure both easier and more difficult words were included so that differences in the proficiency of the respondents would become evident. This was fairly successful as there was a good range of variation in the results: some words were completely unknown to the respondents while others were

familiar to almost everyone. Drawing the line between fully and partially correct definitions proved to be challenging at times, however. Consequently, it was important to explicitly state the criteria used for fully and partially correct definitions in each case. Had the criteria been stricter or more lenient, the results would have been different, too. A joint project with two or three researchers assessing the survey answers together could be a feasible option for future studies.

Another point to consider is the time limit that was set for the first part of the survey. The limit was set at 40 seconds to allow enough time for writing a definition but to prevent the respondents from using dictionaries, the Internet, or other supplementary material to help them. For some, especially with limited typing skills, the time limit might have been stressful and thus affected their performance. In the open-ended responses, only one of the 178 respondents commented on the time limit in any way, stating they felt the time limit was too short. On the other hand, a longer time limit might have enabled some fast typists to look up the words. Using a time limit is always a matter of finding a balance between not giving too much time and not making answering impossible for individuals who are not used to typing rapidly.

It is important to note that the objective of the present study is not to imply that the twenty words used in the first part of the survey should be taught in English classes as such nor that all teachers should be familiar with all these words or, more broadly, all the words of all communities. Words that are used almost exclusively within the gay community such as *U-Haul Syndrome* are not in the core of an English teacher's vocabulary skills. However, I would argue that knowing some of the general, neutral words such as *LGBTIQ* and being able to recognize and condemn the use of offensive words such as *tranny* or *faggot* is very relevant for all English teachers. In addition, as gay and queer culture form a part of all English-speaking cultures, being familiar with some aspects and words of said cultures may facilitate the inclusion of LGBTIQ-related topics in teaching, for instance. In sum, while being familiar with all words of a given language is not possible, the results do imply that being at least somewhat familiar with vocabulary from a specific field is connected to a more positive attitude, too. It is to be noted, however, that the present study

only examines correlation and not causality; it remains to be established whether a better proficiency leads to a more accepting attitude or whether a more accepting attitude encourages teachers to familiarize themselves with certain type of vocabulary. In any case, if teachers were more proficient in LGBTIQ-related vocabulary, it could perhaps help them in tackling bullying and certainly in the implementation of LGBTIQ sensitive education.

Next, let us consider some of the findings in the light of other studies. As was already stated, there is very little previous research regarding teachers and their attitudes towards LGBTIQ sensitive education in Finland. Some studies have, however, been conducted to study teachers' attitudes towards gender and sexual minorities in general. The responses to question 25 (*Do you think you have ever taught an LGBTIQ student?*) are particularly interesting if we compare them to the ones from an earlier survey (Puustinen & Tikkanen 2010). In the survey conducted for the present thesis, a very strong majority of 93.3% answered "yes" and only 6.7% answered "no". In the earlier survey (Puustinen & Tikkanen 2010, 16), only 45% of heterosexual teachers said they thought they had taught a student who belongs to a sexual minority, compared to 73% of non-heterosexual teachers who thought so. It must be noted that there are some crucial differences between the earlier survey and the present one. For example, Puustinen and Tikkanen (2010) only asked about teaching a non-heterosexual student whereas the present study also takes students belonging to gender minorities into account. Moreover, the earlier survey was taken by teachers of all subjects whereas the present thesis specifically focuses on English teachers. Nevertheless, the amount of teachers who believe they have never taught a student belonging to a sexual (or gender) minority is down to 6.7% from an earlier 55% (Puustinen & Tikkanen 2010, 16), which implies that a substantial change has taken place. At least present-day Finnish teachers of English seem to be very aware of the fact that some of their past or current students likely belong to gender and/or sexual minorities.

Teachers' perceptions of LGBTIQ sensitive education have been studied to some extent internationally. A recent Canadian study concluded that a very strong majority of Canadian

teachers, 84.9%, support LGBTIQ sensitive education (Meyer et al. 2014, n.p.). In the present study, 39.9% of the respondents thought English teachers should take LGBTIQ students into account when planning the lessons and 52.8% thought English teachers should take them into account during the lessons. Although the questions were formulated in a different manner and the term LGBTIQ sensitive education was not used in the survey conducted for the present thesis, the figures seem to indicate that among Finnish teachers of English there is not as strong a consensus on the implementation of LGBTIQ sensitive education as there is among Canadian teachers. In the study by Meyer et al. (2014, n.p.), a significantly lower proportion of the teachers, 61.8%, said that they themselves include LGBTIQ-related material in their teaching. A similar discrepancy was observable in the present thesis, too. While 39.9% supported the idea of considering LGBTIQ students in lesson planning, only 24.7% said they did this themselves. Moreover, while 53.8% believed English teachers should take LGBTIQ issues into account during the lessons, only 42.1% said they themselves did so. Finally, 86.8% of the educators in the Canadian study said that taking up LGBTIQ-related matters is “personally important” for them (Meyer et al. 2014, n.p.). In the present study, only a slight majority, 53.9% of the teachers, said LGBTIQ issues are at least somewhat important for them.

The open-ended responses to the questions relating to attitude revealed that many teachers do not understand how or why LGBTIQ students should be taken into account when planning or teaching English lessons. Some interpreted that taking LGBTIQ issues into account means treating LGBTIQ students differently than other students. This is, however, not what is generally understood to be LGBTIQ sensitive education. The goal of LGBTIQ sensitive education is that all students would be allowed to be themselves, be active members of the society and met with respect (Selun & Anderson 2007, 3; see 3.2 for more discussion). It does not entail any special treatment or pointing out someone’s sexual orientation or gender identity in class. Rather, it means that also LGBTIQ people (and not only cisgender and heterosexual people) are given visibility in the teaching materials and during the lessons, and it also means that teachers do not make

heteronormative assumptions about their students, for instance. Studies have shown that in fact *all* students benefit from LGBTIQ inclusive education as it leads to a safer learning environment for everybody regardless of their gender identity or sexual orientation (e.g. Kosciw et al. 2014; Russell et al. 2006).

In some open-ended responses, the teachers implied that they are not comfortable in bringing up LGBTIQ issues in class or made a connection between LGBTIQ issues and sex education. It has been suggested that it is not possible to avoid feelings of discomfort in a classroom; rather, the important thing is a teacher's reaction to those feelings (Nelson 2009, 83). It might also be worth considering how relevant a teacher's feelings of discomfort are in comparison with the fact that LGBTIQ students are marginalized in schools and life in general (see Section 3) and that they greatly benefit from sensitive education (see Subsection 3.2). As for the comments relating to sex education, even though topics relating to gender and sexual minorities should be taken into account in that context too, sex education lessons should not be the only lessons when non-heterosexual or non-cisgender people are allowed to gain visibility. Moreover, it is important to note that including LGBTIQ issues in language teaching does not mean talking about sex as was pointed out in 3.2.2.

Several teachers were of the opinion that LGBTIQ-related issues should only be discussed if bullying occurs or that they should not be taken up at all since heterosexuality is never discussed either. It could be argued that only addressing LGBTIQ issues when problems arise – as some respondents suggested – would present gender and sexual minorities in too negative a light and further contribute to the marginalization of these groups. Furthermore, claiming that heterosexuality is not discussed in class can be considered a somewhat problematic statement. It might be difficult for heterosexual individuals to detect the ways in which heterosexuality dominates everyday discussions (Nelson 2009, 101). As straightness is the norm, talking about it often goes unnoticed but if we consider how commonplace topics such as relationships or family are in English classes, it

becomes obvious that some kind of sexuality is actually being discussed fairly often. An important question is, then, what kind of sexualities – and genders – are present and why?

Some teachers maintained that LGBTIQ issues need not be brought up since other things such as ethnicity are never taken into account either. However, ethnicity, gender, and other factors are in fact taken into account in teaching, as was discussed in 3.2. In the field of education, there is a long history of debating whom to include and exclude in the teaching, curriculum, and entire school systems (see e.g. Giroux 1992; Alasaari 2013; Immonen-Oikkonen & Leino 2010). To teach means to constantly negotiate and decide who are allowed to be visible in the materials that are used, topics of the lesson that are discussed, exercises that are done, and so forth.

7. Conclusion

The present thesis has studied the proficiency of teachers of English in Finland in LGBTIQ-related vocabulary. The respondents had to define 20 words using their own words and were then scored according to their performance. The results revealed that the majority of teachers, 65.2%, have poor skills in LGBTIQ-related vocabulary, 32.0% have fair skills and 2.8% have good skills. The present thesis has also studied the attitudes these teachers have towards LGBTIQ sensitive education and found that 49.4% of the respondents have a negative attitude towards LGBTIQ sensitive education, 30.3% have a neutral attitude, and 20.2% have a positive attitude. Then, the possible correlation between the two factors (proficiency level and attitude) was studied. The largest group, i.e. 36.0% of the respondents, has poor skills in LGBTIQ-related vocabulary and a negative attitude towards LGBTIQ sensitive education. The second largest group, 20.8%, has poor skills and a neutral attitude. When examining the attitudes within the three different proficiency groups, it became evident that the lack of proficiency in LGBTIQ-related vocabulary correlated with a more negative attitude. For instance, the majority of respondents with poor skills, 55.2%, have a negative attitude, while 31.9% have a neutral attitude, and only 12.9% have a positive attitude. In comparison, 42.1% of respondents with fair vocabulary skills have a negative attitude, 28.1% have a neutral attitude, and 29.8% have a positive attitude. In addition, a combination of good vocabulary skills and a negative attitude did not appear among the respondents at all.

Overall, even though the majority of the respondents had poor vocabulary skills, a negative attitude, or both, and many demonstrated an alarming lack of knowledge of LGBTIQ sensitive education in their open-ended responses, it is also important to note that over a half of the respondents – 53.9% reported considering LGBTIQ issues at least somewhat important to them. Similarly, 52.8% of the respondents thought English teachers should take LGBTIQ students into account during lessons. While it is evident that there are some teachers with a considerable lack of knowledge of LGBTIQ-related issues, many were also openly in favor of LGBTIQ sensitive education and based on their open-ended responses they are also implementing practices of

LGBTIQ sensitivity in their teaching. Within the school communities, these teachers can serve an important role by sharing their knowledge and good practices with their colleagues.

In the future, it would be interesting to study if and how English teachers' proficiency levels and attitudes are changing in Finland. Comparisons between different countries and the reasons behind possible differences would also be of interest. The attitudes English teachers have towards LGBTIQ sensitive education could also be studied in much more detail than was possible in the context of the present thesis. For example, interviewing English teachers and analyzing the data through e.g. content analysis could offer valuable information and a more in-depth view of the teachers' perceptions. Developing LGBTIQ sensitive materials specifically for English classes, testing them in authentic classrooms and then studying the perceptions of the students in such classrooms would be another possible approach for future studies.

The most important implication of the present study is that teachers of English are in need of more training in both content knowledge of LGBTIQ issues and pedagogical skills that facilitate the implementation of LGBTIQ sensitive education. Indeed, in a study by Sherriff et al. (2011, 949-950), the majority of the young people they interviewed on LGBTIQ-related topics were of the opinion that people working with young people should receive more training on LGBTIQ issues. Numerous sources list efficient ways of taking gender and sexual minorities into account in teaching (e.g. Selun & Anderson 2007; Flores 2012; Seta 2011; Suortamo et al. 2010); English teachers are thus not left to their own devices when finding ways to include LGBTIQ people. The Finnish legislation bans discrimination and strongly supports equality and the rights of the individual (*Perusopetuslaki*; *Laki naisten ja miesten välisestä tasa-arvosta*; *Suomen perustuslaki*). It is therefore not a far-fetched interpretation that LGBTIQ sensitive teaching is encouraged by legislation in Finland, especially in the light of the fact that gender sensitivity is already explicitly mentioned in the most recent National Core Curriculum for Basic Education (Finnish National Board of Education 2015, 28). It is important to remember that studies have shown how both LGBTIQ and non-LGBTIQ students benefit from sensitive education (Kosciw et al. 2014; Russell

et al. 2006). In conclusion, the necessary tools, legislation, and supportive scientific evidence already exist; LGBTIQ sensitive education is now only a matter of implementation. For if Giroux (1992, 15) says silencing people teaches them that they do not count, teachers then have all the power to stop silencing their students and instead let them know that *all* of them are equally important – that *all* of them do count.

References

- Akass, Kim and Janet McCabe, eds. 2006. *Reading the L Word – Outing contemporary television*. London: I.B.Tauris.
- Alanko, Katarina. 2014. *Mitä kuuluu sateenkaarinuorille Suomessa?* Trans. Olavi Kaljunen. Helsinki: Nuorisotutkimusseura.
- Alasaari, Nea. 2013. *Lasten leikkiä – sukupuoli tietoinen näkökulma päiväkodin arkeen*. Master's thesis. Turku: University of Turku.
- Apple, Michael W. 2004. *Ideology and Curriculum*. 3rd ed. New York: RoutledgeFalmer.
- Asikainen, Laura. 2014. *Seksuaalivähemmistöihin kuuluvien nuorten mielenterveys ja siihen vaikuttavat tekijät*. Bachelor's thesis. Kuopio: Savonia University of Applied Sciences.
- Autumn, Elizabeth. 2013. "Challenging the Binary: Sexual Identity That Is Not Duality." *Journal of Bisexuality* 13, 3: 329-337.
- Baker, Paul. 2002. *Polari – the Lost Language of Gay Men*. London: Routledge.
- Balnaves, Mark and Peter Caputi. 2001. *Introduction to Quantitative Research Methods: An Investigative Approach*. London: Sage.
- Banks, James A. and Cherry A. McGee Banks, eds. 2003. *Handbook of Research on Multicultural Education*. San Francisco: Jossey-Bass.
- Barrett, Rusty. 1997. "The 'Homo-genius' Speech Community." In *Queerly Phrased: Language, Gender, and Sexuality*, eds. Anna Livia & Kira Hall, 181-201. Oxford: Oxford University Press.
- Bethlehem, Jelke and Silvia Biffignandi. 2012. *Handbook of Web Surveys*. Hoboken: John Wiley & Sons.
- Blank, Paula. 2014. Will 'Cisgender' Survive? [Internet] Available from <http://www.theatlantic.com/entertainment/archive/2014/09/cisgenders-linguistic-uphill-battle/380342/>. [Accessed 9 Mar 2015]
- Block, David. 2007. *Second Language Identities*. London: Continuum.
- Broadly, Donald. 1986. *Piilo-opetusunnitelma: mihin koulussa opitaan*. Tampere: Vastapaino.
- Brontsema, Robin. 2004. "A Queer Revolution: Reconceptualizing the Debate Over Linguistic Reclamation." *Colorado Research in Linguistics* 17, 1: 1-17.
- Chambers, Jane. 1986. *My Blue Heaven*. New York: JH Press.
- Chandra, Anjani, William D. Mosher, Casey Copen, and Catlainn Sioneau. 2011. *Sexual Behavior, Sexual Attraction, and Sexual Identity in the United States: Data From the 2006-2008 National Survey of Family Growth*. Hyattsville: National Center for Health Statistics.

Chung, Cristy and Michael Courville. 2008. *It's Elementary – Talking About Gay Issues In School. A Guide for Community Organizing, Professional Development and K-8 Curriculum*. San Fransisco: Groundspark.

Cohen, Zeo. 2010. Hanky Code: Folklore, Language, and Leather. [Internet] Available from <https://beyondhankycode.wordpress.com/2014/01/17/hanky-code-folklore-language-and-leather/>. [Accessed 9 Mar 2015]

Collins, Patricia Hill. 2000. *Black Feminist Thought. Knowledge, Consciousness, and the Politics of Empowerment*. 2nd ed. New York: Routledge.

Creative Research Systems. 2012. Sample Size Calculator. [Internet] Available from <http://www.surveysystem.com/sscalc.htm>. [Accessed 12 Aug 2015]

Crenshaw, Kimberle. 1989. "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics." *The University of Chicago Legal Forum* 1989, 1: 139-168.

Cumming, Geoff. 2012. *Understanding The New Statistics: Effect Sizes, Confidence Intervals, and Meta-Analysis*. New York: Routledge.

Derman-Sparks, Louise and Patricia G. Ramsey. 2011. *What If All the Kids Are White? Anti-Bias Multicultural Education with Young Children and Families*. New York: Teachers College Press.

Derman-Sparks, Louise and Julie Olsen Edwards. 2010. *Anti-Bias Education for Young Children and Ourselves*. Washington: National Association for the Education of Young Children.

Derman-Sparks, Louise and Patricia G. Ramsey. 2002. What If All the Kids are White? Multicultural/Anti-Bias Education with White Children. [Internet] Available from http://www.teachingforchange.org/wp-content/uploads/2012/08/ec_whatifallthekids_english.pdf [Accessed 2 May 2015]

Diamond, Danie and Eli Erlick. n.d. Why we used Trans* and Why We Don't Anymore. Hint: It's Not What You Think. [Internet] Trans Student Educational Resources. Available from <http://transstudent.org/asterisk>. [Accessed 1 May 2015]

Dörnyei, Zoltán and Kata Csizér. 2011. "How to Design and Analyze Surveys in Second Language Acquisition Research." In *Research Methods in Second Language Acquisition: A Practical Guide*, eds. Mackey, Alison and Susan Gass, 74-94. Hoboken: Wiley-Blackwell.

Eliason, Michele J. 2010. "A New Classification System for Lesbians: The Dyke Diagnostic Manual." *Journal of Lesbian Studies* 14, 4: 401-414.

Feeney, Nolan. 2014. "Gay Pride Parades Across U.S. Mark 45 Years Since Stonewall." *Time* 30.6.2014, 84.

Finnish National Board of Education. 2015. *Perusopetuksen opetussuunnitelman perusteet 2014*. Helsinki: Finnish National Board of Education.

Finnish National Board of Education. 2004. *Perusopetuksen opetussuunnitelman perusteet 2004*. Helsinki: Finnish National Board of Education.

Flores, Gabriel. 2012. "Toward a more inclusive multicultural education: Methods for including LGBT themes in K-12 classrooms." *American Journal of Sexuality Education* 7, 3: 187-97.

FRA – European Union Agency for Fundamental Rights. 2014. *EU LGBT survey. European Union lesbian, gay, bisexual and transgender survey. Main Results*. Luxembourg: Publications Office of the European Union.

Freire, Paulo. 1972. *Pedagogy of the Oppressed*. New York: Herder and Herder.

Giroux, Henry. 1992. *Border Crossings: Cultural Workers And the Politics of Education*. New York: Routledge.

GLAAD - Gay & Lesbian Alliance Against Defamation Inc. 2014. Media Reference Guide. 9th ed. [Internet] Available from http://www.glaad.org/sites/default/files/GLAAD_MRG_9th.pdf. [Accessed 6 Mar 2015]

GLSEN Gay, Lesbian & Straight Education Network and Harris Interactive. 2012. *Playgrounds and Prejudice: Elementary School Climate in the United States, A Survey of Students and Teachers*. New York: GLSEN.

Gordon, Liahna E. 2006. "Bringing the U-Haul: Embracing and Resisting Sexual Stereotypes in a Lesbian Community." *Sexualities* 9, 2: 171-192.

Grant, Jaime M., Lisa A. Mottet, Justin Tanis, Jack Harrison, Jody L. Herman, and Mara Keisling. 2011. *Injustice at Every Turn: A Report of the National Transgender Discrimination Survey*. Washington D.C.: National Center for Transgender Equality and National Gay and Lesbian Task Force.

Gray, John. 2013. "LGBT Invisibility and Heteronormativity in ELT Materials." In *Critical Perspectives on Language Teaching Materials*, ed. John Gray, 40-63. Basingstoke: Palgrave Macmillan.

Green, Eli R. and Eric N. Peterson. 2004. LGBTQI Terminology. [Internet] University of California, Riverside, LGBT Resource Center. Available from www.lgbt.ucla.edu/documents/LGBTTerminology.pdf. [Accessed 18 Mar 2014]

Guasp, April. 2012. The school report: The experiences of gay young people in Britain's schools in 2012. [Internet] Stonewall, Centre for Family Research, University of Cambridge. Available from [http://www.stonewall.org.uk/documents/school_report_2012\(2\).pdf](http://www.stonewall.org.uk/documents/school_report_2012(2).pdf). [Accessed 2 Feb 2014]

Hadley, Louisa. 2013. The Language of Othering. [Internet] Dawson College. Available from <https://inspire.dawsoncollege.qc.ca/2013/11/13/the-language-of-othering/>. [Accessed 13 May 2015]

Harjula, Riikka. 2008. *Maistraatti on homoille – rakkaus heteroille: sukupuolen ja seksuaalisuuden esitykset 9. luokan uskonnon oppikirjojen kuvissa*. Master's thesis. Rovaniemi: University of Lapland.

Hayes, Joseph J. 1976. "Gayspeak." *Quarterly Journal of Speech* 62, 3: 256-266.

Heffernan, Julia I. 2010. *The Sound of Silence: Educators Managing and Reproducing Heteronormativity in Middle Schools*. Doctoral dissertation. Eugene: University of Oregon.

Herdt, Gilbert H., ed. 1996. *Third Sex, Third Gender: Beyond Sexual Dimorphism in Culture and History*. New York: Zone Books.

Herdt, Gilbert and Martha McClintock. 2000. "The Magical Age of 10." *Archives of Sexual Behavior* 29, 6: 587-606.

Hilliard, Lacey and Lynn Liben. 2010. "Differing Levels of Gender Salience in Preschool Classrooms: Effects on Children's Gender Attitudes and Intergroup Bias." *Child Development* 81, 6: 1787-1798.

hooks, bell. 1994. *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge.

Hudson, Anthony. 2003. "Fighting Words." *Index on Censorship* 32, 4: 45-51.

Huotari, Kari, Sinikka Törmä, and Kati Tuokkola. 2011. *Syrjintä koulutuksessa ja vapaa-ajalla: Erityistarkastelussa seksuaali- ja sukupuolivähemmistöihin kuuluvien nuorten syrjintäkokemukset toisen asteen oppilaitoksissa*. Helsinki: Ministry of the Interior.

Immonen-Oikkonen, Pirjo and Anne Leino, eds. 2010. *Monikulttuurinen kouluyhteisö*. Helsinki: National Board of Education.

Jakubowski, Kaylee. 2014. Pansexuality 101: It's More Than 'Just Another Letter' [Internet] Available from <http://everydayfeminism.com/2014/11/pansexuality-101/> [Accessed 6 Oct 2015]

Johnson, Ruth. 1995. "ESL Teacher Education and Intercultural Communication: Discomfort as a Learning Tool." *TESL Canada Journal* 12, 2: 59-66.

Johnston, Bill. 2003. *Values in English Language Teaching*. Mahwah: Lawrence Erlbaum Associates.

Jones, Lucy. 2013. Dealing with 'community' in queer linguistics research [Internet] Available from <https://queerlinglang.wordpress.com/2013/04/10/dealing-with-community-in-queer-linguistics-research/>. [Accessed 13 May 2015]

Kauko, Risto and Mikko Salkinoja. 2006. "Sähköinen yhteys" – Laadullinen tutkimus Sähköisen reissuvihkon soveltuvuudesta kodin ja koulun väliseen yhteydenpitoon. Master's thesis. Tampere: University of Tampere.

Käng, Dredge Byung'Chu. 2012. "Kathoey 'In Trend': Emergent Genderscapes, National Anxieties and the Re-Signification of Male-Bodied Effeminacy in Thailand." *Asian Studies Review* 36, 4: 475-494.

Kellomäki, Ani, Johanna Laitinen, Tommi Laitio, Alex Nieminen, and Saku Tuominen, eds. 2010. *Kaikki muuttuu paremmaksi*. Helsinki: Paasilinna.

Kitchen, Julian and Christine Bellini. 2012. "Addressing Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) Issues in Teacher Education: Teacher Candidates' Perceptions." *Alberta Journal of Educational Research* 58, 3: 444-460.

Kontula, Osmo and Elina Haavio-Mannila. 1993. *Suomalainen seksi: Tietoa suomalaisten sukupuolielämän muutoksesta*. Juva: WSOY.

Kosciw, Joseph G., Emily A. Greytak, Mark J. Bartkiewicz, Madelyn J. Boesen, and Neal A. Palmer. 2014. *The 2013 National School Climate Survey: The Experiences of Lesbian, Gay, Bisexual and Transgender Youth in Our Nation's Schools*. New York: GLSEN Gay, Lesbian and Straight Education Network.

Kosciw, Joseph G. and Elizabeth M. Diaz. 2008. *Involved, Invisible, Ignored: The Experiences of Lesbian, Gay, Bisexual and Transgender Parents and Their Children in Our Nation's K-12 Schools*. New York: GLSEN Gay, Lesbian and Straight Education Network.

Kuosmanen, Paula and Juha Jämsä, eds. 2007. *Suomalaiset sateenkaariperheet sosiaali- ja terveyspalveluissa ja koulussa*. Helsinki: Ministry of Labour.

Kylliäinen, Milka. 2013. *Identiteetin representaatiot, puhuttelu ja rohkaisun keinot* Kaikki muuttuu paremmaksi -kertomuksissa. Master's thesis. Helsinki: University of Helsinki.

Laakkonen, Ilona. 2007. *Breadwinners, Sportsmen and Conforming Girls. Representations of gender in Finnish EFL Textbooks*. Master's thesis. Jyväskylä: University of Jyväskylä.

Labov, William. 1973. "The Boundaries of Words and Their Meanings." In *New Ways of Analysing Variation in English*, eds. Charles-James N. Bailey and Roger N. Shuy, 340-373. Washington D.C.: Georgetown University Press.

Laki naisten ja miesten välisestä tasa-arvosta (The Act on Equality between Women and Men) 8.8.1986/609.

Lampinen, Johanna. 2013. *Vähemmistöt oppikirjoissa – erilaisuutta etäältä tarkasteltuna?* Helsinki: Ihmisoikeusliitto.

Lehtonen, Jukka and Kati Mustola, eds. 2004. *"Eihän heterotkaan kerro..." Seksuaalisuuden ja sukupuolen rajankäyntiä työelämässä*. Helsinki: Ministry of Labour.

Lehtonen, Jukka. 2003. *Seksuaalisuus ja sukupuoli koulussa. Näkökulmana heteronormatiivisuus ja ei-heteroseksuaalisten nuorten kertomukset*. Doctoral dissertation. Helsinki: University of Helsinki.

Lengell, Sean. 2010. Family Research Council labeled a 'hate group': Organization denies charge [Internet] Washington D.C., The Washington Times. Available from <http://www.washingtontimes.com/news/2010/nov/24/frc-labeled-a-hate-group/>. [Accessed 21 Jul 2015]

Lively, Scott, Richard D. Ackerman, and Gary G. Kreep. 2003. The Legal Liability Associated with Homosexuality Education in California Public Schools. [Internet] Pro-Family Law Center of Abiding Truth Ministries. Available from <http://www.defendthefamily.com/docs/resources/2032505.pdf> [Accessed 28 Apr 2015]

Macmillan English Dictionary for Advanced Learners. 2007. 2nd ed. Oxford: Macmillan Publishers Limited.

Manuel, Sheri L. 2009. "Becoming the homovoyeur: consuming homosexual representation in Queer as Folk." *Social Semiotics* 19, 3: 275-291.

- Marotta, Toby. 2006. "What made Stonewall different?" *The Gay & Lesbian Review Worldwide* 13, 2: 33-35.
- Marshal, Michael P., Laura J. Dietz, Mark S. Friedman, Ron Stall, Helen A. Smith, James McGinley, Brian C. Thoma, Pamela J. Murray, Anthony R. D'Augelli, and David A. Brent. 2011. "Suicidality and Depression Disparities Between Sexual Minority and Heterosexual Youth: A Meta-Analytic Review." *Journal of Adolescent Health* 49, 2: 115-123.
- McCrostie, James. 2007. "Investigating the Accuracy of Teachers' Word Frequency Intuitions." *RELC Journal* 38, 1: 53-66.
- Merriam-Webster's Essential Learner's English Dictionary. 2010. Springfield: Merriam-Webster Incorporated.
- Meyer, Elizabeth J., Catherine Taylor, and Tracey Peter. 2014. Perspectives on Gender and Sexual Diversity (GSD)-inclusive education: Comparisons between gay/lesbian/bisexual and straight educators. [Internet] Available from [http://www.academia.edu/9943116/Perspectives_on_gender_and_sexual_diversity_GSD - inclusive education comparisons between gay lesbian bisexual and straight educators](http://www.academia.edu/9943116/Perspectives_on_gender_and_sexual_diversity_GSD_-_inclusive_education_comparisons_between_gay_lesbian_bisexual_and_straight_educators). [Accessed 5 May 2015]
- Morita, Naoko. 2002. *Negotiating Participation and Identity in Second Language Academic Communities: A Study of Identity, Agency, and Transformation*. Doctoral dissertation. Vancouver: University of British Columbia.
- Mostert, Hendrik P., Charmaine Gordon, and Susan Kriegler. 2015. "Educators' perceptions of homophobic victimisation of learners at private secondary schools." *South African Journal of Psychology* 25, 1: 116-129.
- Murray, Garold, Xuesong Gao, and Terry Lamb, eds. 2011. *Identity, Motivation and Autonomy in Language Learning*. Bristol: Multilingual Matters.
- Nelson, Cynthia D. 2009. *Sexual Identities in English Language Education*. New York: Routledge.
- Nelson, Cynthia D. 2006. "Queer Inquiry in Language Education." *Journal of Language, Identity, and Education* 5, 1: 1-9.
- Nodin, Nuno, Elizabeth Peel, Allan Tyler, and Ian Rivers. 2015. The RaRE Research Report: LGB&T Mental Health – Risk and Resilience Explored. [Internet] PACE. Available from http://www.pacehealth.org.uk/files/1614/2978/0087/RARE_Research_Report_PACE_2015.pdf. [Accessed 28 Apr 2015]
- Oxford English Dictionary Online. June 2015. [Internet] Oxford, Oxford University Press. Available from <http://www.oed.com> [Accessed 11 Aug 2015]
- Pennsylvania State University. 2015. Estimating a Proportion for a Small, Finite Population. [Internet] Available from <https://onlinecourses.science.psu.edu/stat414/node/264>. [Accessed 12 Aug 2015]
- Perusopetuskaki (Basic Education Act) 21.8.1998/628.

- Pew Research Center. 2013. The Global Divide on Homosexuality: Greater Acceptance in More Secular and Affluent Countries. [Internet] Washington D.C.: Pew Research Center. Available from <http://www.pewglobal.org/files/2013/06/Pew-Global-Attitudes-Homosexuality-Report-FINAL-JUNE-4-2013.pdf>. [Accessed 21 Jul 2015]
- Pillay, Daisy, Kiron K. Gokar, and Harsha Kathard. 2007. "Reminders of Race, Reminders of Identities: Language as an Occasion for "Othering" in South African Classrooms." *The International Journal of Learning* 14, 8: 147-156.
- Protect Kids Foundation. 2010. The Radical Agenda for Public Schools. [Internet] Available from http://www.protectkidsfoundation.org/?page_id=179. [Accessed 12 Aug 2015]
- Puustinen, Marja and Tiina Tikkanen. 2010. "Moninaisuus ei mahdu kouluun." *Opettaja* 2010, 3: 15-21.
- Rankin, Sue and Genny Beemyn. 2012. "Beyond a Binary: The Lives of Gender-Nonconforming Youth." *About Campus* 17, 4: 2-10.
- Rea, Louis M. and Richard A. Parker. 2014. *Designing and Conducting Survey Research: A Comprehensive Guide*. San Francisco: Jossey-Bass.
- Rich, Adrienne. 1980. "Compulsory Heterosexuality and Lesbian Existence." In *Blood, Bread, and Poetry: Selected prose*, ed. Adrienne Rich. 1986. New York: Norton.
- Russell, S. T., O. Kostroski, J. K. McGuire, C. Laub, and E. Manke. 2006. LGBT Issues in the Curriculum Promotes School Safety. [Internet] San Francisco, California Safe Schools Coalition. Available from <http://www.casafeschools.org/FactSheet-curriculum.pdf>. [Accessed 3 May 2015]
- Saarikivi, Kaisa. 2012. *Gender Representation in the Finnish EFL Textbook Series The News Headlines and Smart Moves*. Master's thesis. Tampere: University of Tampere.
- Salminen, Eerika. 2013. "Tasa-arvo rikkoo normeja." *Tempus* 2013, 5: 20-22.
- Sargeant, Fred. 2010. 1970: A First-Person Account of the First Gay Pride March. Remembering the March, a year after the Stonewall riots. [Internet] New York, The Village Voice. Available from <http://www.villagevoice.com/2010-06-22/news/1970-a-first-person-account-of-the-first-gay-pride-march/>. [Accessed 4 Mar 2015]
- Savage, Dan and Terry Miller, eds. 2011. *It Gets Better: Coming Out, Overcoming Bullying, and Creating a Life Worth Living*. New York: Penguin.
- Scapp, Ron. 2003. *Teaching Values: Critical perspectives on Culture, Education and Politics*. New York: Routledge.
- Schenken, Suzanne O'Dea. 1999. *From Suffrage to the Senate: An Encyclopedia of American Women in Politics*. Santa Barbara: ABC-CLIO.
- Schlatter, Evelyn. n.d. 18 Anti-Gay Groups and Their Propaganda. [Internet] Montgomery, The Southern Poverty Law Center. Available from <https://www.splcenter.org/fighting-hate/intelligence-report/2015/18-anti-gay-groups-and-their-propaganda>. [Accessed 12 Aug 2015]

Schmitt, Norbert. 2000. *Vocabulary in Language Teaching*. Cambridge: Cambridge University Press.

Schonlau, Matthias, Ronald D. Fricker Jr., and Marc N. Elliott. 2002. *Conducting Research Surveys via E-Mail and the Web*. Santa Monica: RAND.

Schweizer, Katinka, Franziska Brunner, Christina Handford, and Hertha Richter-Appelt. 2014. "Gender experience and satisfaction with gender allocation in adults with diverse intersex conditions (divergences of sex development, DSD)." *Psychology & Sexuality* 5, 1: 56-82.

Selun, Bruno and Claire Anderson, eds. 2007. Guidelines for an LGBTQ-Inclusive Education. [Internet] IGLYO The International Lesbian, Gay, Bisexual, Transgender and Queer Youth and Student Organization. Available from www.iglyo.com/wp-content/uploads/2012/06/IGLYO_Guidelines.pdf. [Accessed 4 Feb 2014]

Seta. 2011. Moninaisuus mahtuu kouluun – vinkkejä lhbti-sensitiiviseen opetukseen. [Internet] Available from https://www.dropbox.com/s/s449x3fxajuzfv4/Moninaisuus_mahtuu_kouluun.pdf?dl=0. [Accessed 2 May 2015]

Sherriff, Nigel S., Wook E. Hamilton, Shelby Wigmore & Broden L. B. Giambrone. 2011. "What do you say to them?" investigating and supporting the needs of lesbian, gay, bisexual, trans, and questioning (LGBTQ) young people." *Journal of Community Psychology* 39, 8: 939-955.

Smithson, Michael. 2003. *Confidence Intervals*. Sage University Papers Series on Quantitative Applications in the Social Sciences, 07-140. Thousand Oaks: Sage.

Sprigg, Peter. 2006. Homosexuality in Your Child's School. [Internet] Family Research Council. Available from <http://downloads.frc.org/EF/EF06K26.pdf>. [Accessed 16 Jul 2015]

Stålström, Olli. 1997. *Homoseksuaalisuuden sairausleiman loppu*. Doctoral dissertation. Kuopio: University of Kuopio.

Sue, Valerie M. and Lois A. Ritter. 2007. *Conducting Online Surveys*. Los Angeles: Sage.

Sumara, Dennis and Brent Davis. 1999. "Interrupting Heteronormativity: Toward a Queer Curriculum Theory." *Curriculum Inquiry* 29, 2: 191-208.

Sunderland, Jane. 1998. "New understandings of gender and language classroom research: texts, teacher talk and student talk." *Language Teaching Research* 4, 2: 149-173.

Suomen perustuslaki (The Constitution of Finland) 11.6.1999/731.

Suomen virallinen tilasto. 2013. Väestön tieto- ja viestintätekniikan käyttö. [Internet] Available from http://www.stat.fi/til/sutivi/2013/sutivi_2013_2013-11-07_tie_001_fi.html. [Accessed 29 Jan 2014]

Suortamo, Markku, Liisa Tainio, Elina Ikävalko, Tarja Palmu, and Sirpa Tani, eds. 2010. *Sukupuoli ja tasa-arvo koulussa*. Jyväskylä: PS-kustannus.

Taavetti, Riikka, Katarina Alanko, and Lotte Heikkinen. 2015. *Hyvinvoiva sateenkaarinuori - tutkimushanke. Tulosten tiivistelmä. Wellbeing of LGBTIQ Youth research project. Summary of results*. Helsinki: Nuorisotutkimusseura.

Tainio, Liisa and Tiina Teräs. 2010. *Sukupuolijäsennys perusopetuksen oppikirjoissa*. Helsinki: Finnish National Board of Education.

Talib, Mirja-Tytti. 1999. *Toiseuden kohtaaminen koulussa. Opettajien uskomuksia maahanmuuttajaoppilaista*. Helsinki: University of Helsinki.

Toohey, Kelleen. 2000. *Learning English at School: Identity, Social Relations and Classroom Practice*. Bristol: Multilingual Matters.

Travers, Robb, Greta Bauer, Jake Pyne, Kaitlin Bradley, Lorraine Gale, and Maria Papadimitriou. 2012. Impacts of Strong Parental Support for Trans Youth: A report prepared for Children's Aid Society of Toronto and Delisle Youth Services. [Internet] TransPULSE. Available from <http://transpulseproject.ca/wp-content/uploads/2012/10/Impacts-of-Strong-Parental-Support-for-Trans-Youth-vFINAL.pdf>. [Accessed 28 Apr 2015]

Vega, Stephanie, Heather Glynn Crawford, and J-Lynn Van Pelt. 2012. "Safe schools for LGBTQI students: How do teachers view their role in promoting safe schools?" *Equity & Excellence in Education* 45, 2: 250-260.

Wardhaugh, Ronald. 2006. *An Introduction to Sociolinguistics*. 5th ed. Malden: Blackwell.

Washington, Jamie and Nancy J. Evans. 2001. "Becoming an Ally." In *Beyond Tolerance: Gays, Lesbians and Bisexuals on Campus*, eds. Nancy J. Evans and Vernon A. Wall, 195-204. Alexandria: American College Personnel Association.

Weiss, David. 2005. "Constructing the Queer 'I': Performativity, Citationality, and Desire in *Queer Eye for the Straight Guy*." *Popular Communication* 3, 2: 73-95.

Zack, J., Alexandra Mannheim, and Michael Alfano. 2010. "'I didn't know what to say...': Four archetypal responses to homophobic rhetoric in the classroom." *High School Journal* 93, 3: 98-110.

Appendix

Survey for teachers of English in Finland

Welcome to the survey! This survey is intended for teachers of English who currently work in Finland. Please only take the survey if you meet that requirement. Taking the survey should take around 15 minutes depending on your answers.

This survey consists of two parts. You are kindly asked to complete the entire survey. All responses will be kept confidential, so please be honest when answering the questions. Thank you for your contribution in advance!

In the first part of the survey, you will be asked to define several terms in English using your own words. The terms will be shown one at a time. Please do not use any Finnish in your answers. You are not allowed to use any supplementary material such as dictionaries, and this is why there is a time limit on each page. It is likely that you will not know the meaning of all the words. If and when this happens, simply leave the field empty and proceed to the next question.

In the second part there will be some closed-ended (yes/no) questions as well as some open-ended questions. You will get more instructions later.

The data collected in this survey will be analyzed in an MA thesis. The goal is to study English teachers' knowledge about words related to sexual and gender minorities and their attitudes towards students who belong to sexual and/or gender minorities. For further information please contact Eerika Salminen at xxxxx@xxx.xxx [email address removed for privacy]. You will be answering anonymously and all responses will be kept strictly confidential.

Okay, let's start with the first part of the survey. In this part, your task is to define the terms in English, using your own words. Do not use Google or a dictionary!

1. Define the following term in English, using your own words. Do not use Google or a dictionary!

LGBTIQ

2. Define the following term in English, using your own words. Do not use Google or a dictionary!

pride parade

3. Define the following term in English, using your own words. Do not use Google or a dictionary!

faggot

4. Define the following term in English, using your own words. Do not use Google or a dictionary!

Queer as Folk

5. Define the following term in English, using your own words. Do not use Google or a dictionary!

butch

6. Define the following term in English, using your own words. Do not use Google or a dictionary!

straight ally

7. Define the following term in English, using your own words. Do not use Google or a dictionary!

The L Word

8. Define the following term in English, using your own words. Do not use Google or a dictionary!

intersex

9. Define the following term in English, using your own words. Do not use Google or a dictionary!

dyke

10. Define the following term in English, using your own words. Do not use Google or a dictionary!

fag hag

11. Define the following term in English, using your own words. Do not use Google or a dictionary!

U-Haul Syndrome

12. Define the following term in English, using your own words. Do not use Google or a dictionary!

cisgender

13. Define the following term in English, using your own words. Do not use Google or a dictionary!

flagging

14. Define the following term in English, using your own words. Do not use Google or a dictionary!

pansexual

15. Define the following term in English, using your own words. Do not use Google or a dictionary!

tranny

16. Define the following term in English, using your own words. Do not use Google or a dictionary!

Fab Five

17. Define the following term in English, using your own words. Do not use Google or a dictionary!

out and proud

18. Define the following term in English, using your own words. Do not use Google or a dictionary!

ladyboy

19. Define the following term in English, using your own words. Do not use Google or a dictionary!

Polari

20. Define the following term in English, using your own words. Do not use Google or a dictionary!

It Gets Better Project

Part one of the survey is now completed. Now we're moving on to part two. In this part of the survey, you will be asked closed-ended yes-no questions as well as some open-ended questions.

There is no time limit so just take your time and answer all questions honestly.

Remember that you are answering anonymously and all your responses will be kept confidential.

21. How familiar were you with the 20 words you just tried to define?

Very familiar - I knew (almost) all of them

Quite familiar - I knew most of them

Somewhat familiar - I knew about half of them

Quite unfamiliar - I knew a couple of them

Very unfamiliar - I knew none or one or two of them

22. How familiar do you think an average native speaker of English would be with the 20 words you just tried to define?

Very familiar - a native speaker would know (almost) all of them

Quite familiar - a native speaker would know most of them

Somewhat familiar - a native speaker would know about half of them

Quite unfamiliar - a native speaker would know a couple of them

Very unfamiliar - a native speaker would know none or one or two of them

23. In your opinion, how important is it for teachers of English to be familiar with this kind of LGBTIQ-related terminology? LGBTIQ is an umbrella term that stands for Lesbian, Gay, Bisexual, Trans, Intersex and Queer.

Very important

Somewhat important

Not important

24. If you have any further comments relating to the words that you had to define or their importance for teachers of English, please write them here.

25. Do you think you have ever taught an LGBTIQ student? LGBTIQ is an umbrella term that stands for Lesbian, Gay, Bisexual, Trans, Intersex and Queer.

Yes

No

26. What makes you think so?

27. Do you feel that English teachers should take LGBTIQ students into account when planning the lessons? LGBTIQ is an umbrella term that stands for Lesbian, Gay, Bisexual, Trans, Intersex and Queer.

Yes

No

28. Why? / Why not?

29. Do you take LGBTIQ students into account when planning the lessons? LGBTIQ is an umbrella term that stands for Lesbian, Gay, Bisexual, Trans, Intersex and Queer.

Yes No

30. If yes, how?

31. Do you feel that English teachers should take LGBTIQ students into account during the lessons? LGBTIQ is an umbrella term that stands for Lesbian, Gay, Bisexual, Trans, Intersex and Queer.

Yes No

32. Why? / Why not?

33. Do you take LGBTIQ students into account during your lessons?

Yes No

34. If yes, how?

35. Homophobic remarks and bullying are very common in schools. How do you react when you hear homophobic comments or notice homophobic bullying (e.g. name calling, "homottelu") in your classroom?

36. What could you do as a teacher to create a safer, harassment free school environment for all students, including LGBTIQ students?

37. How important are LGBTIQ issues for you as a teacher?

Not important at all	Not very important	Somewhat important
Very important	Extremely important	

38. Do you work as a teacher of English in Finland?

Yes No

39. How long have you worked as a teacher of English?

Less than one year 1-5 years 5-10 years 10-20 years

More than 20 years

40. What is your age?

41. What is your gender?

42. How would you define your sexual orientation? (optional)

43. In what kind of institution do you work? Tick all that apply to you at the moment.

Elementary school (grades 1-6)

Middle school (grades 7-9)

Upper secondary school (lukio)

Vocational school (ammattikoulu, ammatillinen oppilaitos)

University of applied sciences (ammattikorkeakoulu)

University (yliopisto)

Other, please specify

44. Where is the school you work in located?

The capital region of Finland (Helsinki, Espoo, Vantaa or Kauniainen)

A city of more than 100 000 inhabitants

A town of 40 000 - 99 999 inhabitants

A small town of 10 000 - 39 999 inhabitants

A very small town of less than 10 000 inhabitants

45. As a next step in the MA thesis, I would like to interview some of the teachers who took this survey. If you are available for an interview, please leave your contact details (name, email, phone number) here. Your responses will remain confidential and anonymous at all times. Providing your contact information is completely optional.

All done! Thank you so much for taking this survey! Your responses are very important. If you have any questions about the survey or want to give feedback, please contact Eerika Salminen at xxxxx@xxx.xxx [email address removed for privacy].