How do authentic materials representing LGBT+ identities impact on the learning of a high attaining Year 10 group studying French?

Natasha Crosby

(PGCE Modern Languages, 2019-2020)

email: ncrosby1995@gmail.com

Abstract

I present a study of authenticity in language pedagogy and analyse the findings of action research into the effects of authentic materials representing LGBT+ identities on the learning of a high attaining Year 10 French group. Interactional authenticity between the language input and learners emerges as a principal concern, with focus given to the teacher's role in its construction. Student work was found to demonstrate some interactional authenticity with source texts through relexicalisation, but conclusions on the emergence of 'authentic voices' remain unclear and complex. Points for further research into cross-curricular approaches and potential for LGBT+ advocacy in education are also suggested.

How do authentic materials representing LGBT+ identities impact on the learning of a high attaining Year 10 group studying French?

Natasha Crosby

Introduction

Authenticity has long existed as a controversial and idealistic goal in language pedagogy. The complexity of discourse on authenticity and the potential for study into its practical application make the use of authentic sources a rich stimulus for classroom-based research. Interdisciplinary concerns bridging sociolinguistics and applied linguistics, as well as points of reference shared with Content and Language Integrated Learning and cross-curricular approaches all position 'authenticity' at the nexus of an intricate debate in language pedagogy. To explore this concept, I conducted action research into the impact of authentic materials representing LGBT+ identities on the learning of a high attaining Year 10 French group. My choice to forefront LGBT+ identities stems from an intersectional and interdisciplinary focus, where authenticity is seen to support students' social, moral and cultural education and promote intercultural understanding.

LGBT+ advocacy sits at the intersection of multi-cultural, moral, political and critical discourse. Discussion of the opportunities for changes to curriculum and constraints upon educators seek to reach what Camicia refers to as increased "social justice and critical democratic education", with a focus on the deconstruction of binaries used to uphold a dominant culture (Camicia, 2016, p.6). The thematic aim of my intervention was to draw students into a critical examination of gender with reference to authentic French comics written by a trans woman, and encourage students to understand how "gendered patterns in the world forefront or silence groups of people or issues" (Bruce, Brown, McCracken & Bell-Nolan, 2008, p.82). Queer pedagogy and theory have therefore undercut my research, particularly with regards to the ethical foundation of my study and the nature of my resources, tasks, and student questionnaires. For the purposes of this study, the term 'queer' is used as an umbrella term for Lesbian, Gay, Bisexual, Trans, Questioning, Intersex, Asexual and other in the acronym LGBTQIA+, which may be used interchangeably with LGBT+. Although queer people find acceptance in some aspects of UK law, institutional pathways for queer education remain largely

hidden from sight (Camicia, 2016, p.1; Greteman, 2018, p.1). The potential for LGBT+ advocacy is therefore necessarily complex, beyond the scope of my research, and thus subject to a variety of limitations I will later discuss in greater detail.

The stimulus for my research also came from the pre-existing demand for increased challenge and 'authenticity' in the educational provision of the selected high attaining student group. The students I taught for my research were singularly motivated for their age group, with a clear need for further challenge and an "opening to other cultures", as outlined in the National Curriculum for Languages (Department for Education (DfE), 2013, p.1). To present the educational context of my research, I analyse studies into authenticity, interrogating definitional discourse in this field before focussing on its potential benefits for learners, such as age-appropriate cognitive challenge and communicative competency. In turn, I explore the conceptualisation of "authentic literature" as defined in the National Curriculum for KS3 languages and consider the impact of queer pedagogy on cross-curricular and authentic approaches more widely.

The process of conducting this research has not been ideal, with the public health situation of March 2020 having a profound effect on my ability to conduct classroom-based research. Following school closure, I made fundamental modifications to my medium-term planning in order to adapt my teaching to the use of the digital platform Google Classroom. This primal shift in the nature of my teaching has posed a number of ethical and pragmatic issues, as well as having a significant impact on the nature of my data, which I will discuss in greater detail in my methodology and findings. It does seem however, that the use of online teaching has borne hidden advantages which offer transferability to future teaching, be it in the classroom, online, or in blended learning.

Literature review

Policy context

The National Curriculum for languages at KS3 states that language teaching should "provide opportunities for [students] to communicate for practical purposes, learn new ways of thinking and *read great literature* in the original language" (DfE, 2013, p.1; italics mine). The definitions of 'great literature' and 'original language' both provide grounds for discussion. The unproblematised insertion of great literature into the National Curriculum in 2013 incited consternation not only from

teachers struggling to realise this aim at KS3, but also from theorists in the discourse of authenticity. Concerns over interactional competency with authentic materials are similarly raised in statutory guidance, as the Department for Education advises that modern language teaching should allow KS4 learners to "recognise and respond to key information, important themes and ideas in more extended written text and authentic sources" (DfE, 2015, p.6). To this end, the Office for Standards in Education, Children's Services and Skills (Ofsted) also raises the need for authentic materials to promote students' "knowledge about language, language learning strategies and intercultural awareness" (Ofsted, 2011, p.7). In order to meet these ambitious aims, it is first necessary to unpack the conceptualisation of authenticity and analyse its implications for classroom practice, making crucial reference to the processes of interactional authenticity and intercultural understanding occurring between learner and input.

What is "great literature in the original language" (DfE, 2013, p.1)?

To problematise the concept of great literature proposed by the National Curriculum, it is pertinent to firstly consider the dangers of promoting cultural capital, as defined by Pierre Bourdieu. The sociologist's exposition of the social advantages stemming from "familiarity with the legitimate culture within a society" sheds light on the unproblematised implications of promoting 'great' literature in education (Bourdieu, 1979, p.20). Institutional privileges may call to mind certain canonical examples of 'greatness' in literature, when in reality the 'high art' described by Bourdieu remains out of reach and perhaps undesirable for many teachers and students alike. Just as Gilmore calls into question the "ill-defined" and "emotionally loaded" terminology used to identify texts as authentic, further research is needed to interrogate the concept of great literature at play in English curricula (Gilmore, 2007, p.97).

How can authenticity be defined then, if a definition is possible and desirable? Referencing Morrow's definition in 1977, Gilmore posits an authentic text as "a stretch of real language, produced by a real speaker or writer for a real audience and designed to convey a real message of some sort" (Gilmore, 2007, p.98). Here, Gilmore seeks to define authenticity by "referring to the source of the discourse and the context of its production", primarily to provide quantifiable criteria with which the definition of authenticity may be applied to a resource (Gilmore, 2007, p.98).

Little, Devitt and Singleton (1988) define authentic texts as those which are written to fulfil some "social purpose in the language community in which [they were] produced" (p.27), which aligns well

with Bourdieu's theories on cultural capital. So, what social purpose do these texts serve when introduced in the new context of the classroom? Texts fulfilling a social purpose are, as Gilmore suggests, vastly diverse, portraying the modern ease of access to authentic materials as encompassing "a huge amount of language variety", which may conversely provide too broad a category to fit conveniently into schools' schemes of work (Gilmore, 2007, p.98). Whilst the lack of clarity on what makes a text authentic is seen as disempowering for language teachers (Badger & Macdonald, 2010), the National Curriculum may be, on a superficial level, interpreted as offering a measure of freedom for teachers to select resources and design provision in line with individual schools' aims. To this end, the Teaching Schools Council encourages teachers to select authentic sources which "support the school's systematic sequencing of vocabulary and grammar" (TSC, 2016, p. 13). The challenge therefore lies in the assimilation of such materials with curricular and assessment goals, which may to varying degrees of success, bridge what Gilmore outlines as "the gap between authentic and textbook discourse" (Gilmore, 2007, p.97).

Authenticity in the classroom

As Badger and Macdonald argue, the pedagogical decisions and principles of the languages teacher have a far greater, underestimated role in language learning success (2010). They suggest that a text is not inherently authentic because it is produced by 'real' speakers, to take one example. A written or audio sample in the language might be considered a proto-text, its authenticity depending on "the similarity between the *text process* in its original context and the text process in the classroom." (Badger & Macdonald, 2010, p.581). Honing in on this "text process", Gilmore echoes points raised by Widdowson that authenticity may be bestowed on a text by the receiver with "reference to a set of shared conventions" (Widdowson, 1979, p.166). Unproblematised use of authentic sources may therefore result in "entextualisation", where the production is "lifted out of its interactional setting" to form an interactional dead-end (Bauman & Briggs, 1990, p.62). Gilmore (2007, p.97) links this phenomena to the "cult of materials" (citing Howatt, 1984) stemming from the prevalence of the New Method and the Audio-lingual Method in the mid-twentieth century, which often valorised authenticity as inherent to the materials, rather than "in the lessons given by the teacher using them".

Our understanding of authenticity may therefore be redirected towards the interactional and communicative potential a given text offers language learners. More specifically still, the linguistic authenticity of a given text may be gauged by its capacity to develop learners' communicative

competency. As Gilmore and in turn, Badger and Macdonald, outline and reflect on the history of studies into authenticity, the superiority of authentic materials over texts which have been contrived for the purpose of language learning stands as a well-supported theory. In his thorough review of sociolinguistic studies into authentic language, Gilmore highlights the "distorted picture of reality" imparted by textbooks which use "intuitively" contrived texts, and how this has "serious repercussions on [learners'] pragmatic competence" (2007, p.101). Citing Wajnryb (1996), Gilmore provides additional, revealing examples of how EFL textbooks fail to equip students for real-life interactions (2007, p.101). Data representing the real usage of "evaluative, vague, intense or expressive language in informal contexts" suggest that authentic linguistic sources may more readily meet learners' interactional and affective needs as speakers, although such findings stem from analysis of spoken English, which has unproven transferability to the modern languages learning context in England (Gilmore, 2007, p.99). Kramsch similarly exposes the misdirected conventions of language pedagogy in the 1980s American education system, suggesting that:

> "The erroneous belief that conscious learning of the linguistic structures of language will automatically translate into their correct and socially appropriate use in communicative situations has led many teachers to continue to drill grammatical forms…"
>
> (Kramsch, 1987, p.243)

She poses that in instructional interactions in the classroom, a preference for form over content is found to have a deconstructive effect on learners' socialisation into a second culture, and suggests that peer discussion can far more naturalistically replicate the authentic negotiation of information in 'real' discourse (Kramsch, 1987). She goes on to reveal the foundational bond between learners' social contexts and sociolinguistic competence (Kramsch, 1987, p.244), underpinning the relevance of culture and context of learners in the languages classroom. Carter and McCarthy (2004, p.62-3) also raise the dichotomisation of literary and non-literary texts as a framework which restricts understandings of creativity and negotiation of self-identity in language, with texts across literary and contextual boundaries being linked to the development of interactional competency. Similarly, Simpson (2009) suggests that the potential for authentic sources to aid in the development of 'authentic voices' depends not only on the level of linguistic understanding which is feasible but also the cultural background of learners.

The impact of cultural learning in the language has also been linked to student motivation across discourse and various iterations of the National Curriculum aims, which may present grounds to consider cultural topics favourably in the development of authentic student voices. Peiser and Jones

investigate language learner motivation in relation to (inter)cultural learning through student questionnaires and interviews conducted across a range of schools in North West England (Peiser and Jones, 2013). Their findings resound with Kramsch and Simpson, citing Barrett's 'child-in-the-environment' theory, as they report an array of contextual influences on an individual language learner's motivation and perspectives on culture in the language learning environment. Whilst some evidence points to students' desires to learn about other cultures, religions and worldviews, external factors and perceived self-efficacy have been found to have higher statistical significance (Peiser and Jones, 2013, p.345, citing Dörnyei, 1994).

How does interactional authenticity relate to intercultural understanding?

To promote interactional authenticity, the accessibility of a text and its ability to prompt language learners must be considered. Difficulty level, motivation and text purpose emerge as clear factors in successful learning interactions, with teachers acting as more than a mere conduit between the resource and the classroom (Badger & Macdonald, 2010, p.581). Like the well-established Content and Language Integrated Learning (CLIL) setting of my learners, authentic texts may promote "the development of cross-curricular skills through a focus on enquiry, information processing and problem solving" (Coyle, 2009, p.8). Additionally, the use of authentic prose models was found by Paige Way, Joiner and Seaman to have an impact on the written competency of novice learners of French when compared to a bare prompt or provision of a vocabulary list (2000, p.177). Here, authentic interaction with language input alludes to the need for more widespread cross-curricular approaches or task-based learning.

Coyle suggests that "the school curriculum [should] equip young people for life and enable them to face up to rapid local, national and global change" (2009, p8). The implications of this statement on the spiritual, moral, social and cultural education of students transcends subject specialisms and through use of an effective CLIL approach, harkens to the elusive authenticity of interaction between learner and input raised by Gilmore. In seeking to refocus woolly, interdisciplinary terminological discourse on authenticity towards learning aims, Gilmore makes reference to the Communicative Language Teaching principles commonly employed in EFL circles and which are now widely used in language teacher training (2007, p.97). Both Coyle and Gilmore suggest the integration of cultural topics with language teaching, which aligns well with Coyle's 4C's framework (Coyle, 2007), where 'content', 'cognition', 'communication' and 'culture' are balanced in effective CLIL approaches.

Despite Peiser and Jones' findings of the context-driven motivational factors of language learners, potential for cultural texts to be introduced with localised and individualistic care remains.

The complex field of culture within languages pedagogy is in this way clearly implicated in the discussion of interactional authenticity. As Peiser and Jones discuss, recent updates to education policy have promoted a shift towards 'intercultural understanding', away from 'cultural awareness' or 'cultural knowledge', mirroring theoretical views of culture as interactional rather than static (2013, p.341). This matches attempts to forefront the interaction between learner and input, promoting, as queer pedagogues raise, greater accessibility to the "immense cultural wealth in queerness and its histories" (Greteman, 2018, p.187). As Greteman poses the question, "how do we make such cultures accessible, visible, viable so that youth coming into presence are not only limited to the straight-and-narrow?", the urgent and ambitious potential for LGBT+ advocacy in education implicates both the fields of interactional authenticity and intercultural understanding (2018, p.189).

What do authentic student voices in a secondary language (L2) look like?

Considering interactional and intercultural competency, relexicalisation of authentic texts emerges as a quantifiable stepping stone for language learners developing authentic voices in their learning of a secondary language, or 'L2'. Relexicalisation has been found to support "coherent topic development in conversation" and boost interactional competency (Gilmore, 2007, p.99; citing McCarthy, 1991). Carter and McCarthy similarly provide examples of repetition used to establish interpersonal relationships in their analysis of the CANCODE corpus of everyday spoken English (2004, p.65). Paige Way et al. found that various qualities in American students' written French were improved by input of an authentic prose model, and advocate "the reading-writing connection commonly used in first language (L1) instruction" as a means to provide communicative and interactive context in the L2, citing research conducted on a pen-pal scenario as one example (2000, p.179). In their analysis of participants' written work, increased accuracy and syntactic complexity were also found to be linked to the input of authentic prose model texts. Although the educational context of their novice learners differs substantially from the conditions of my student group, their larger scale and sound research design offers reasonable conclusions on the effect of prose writing prompts. I consider this research closely as I explore the effect of authentic texts on students' linguist production so as to evaluate their interactional and intercultural competency.

Individual research questions

To investigate the impact of the authentic text in more detail, I will pose the following research questions:

RQ1: How do authentic materials affect students' attitude to language learning?

RQ2: Do authentic materials allow students to explore issues of gender in the French language?

RQ3: How do authentic materials impact students' cultural understanding and intercultural knowledge?

With these specific research aims, I will consider the impact of authentic materials on learner motivation and intercultural understanding, with additional inquiry given to the intercultural competency an authentic source might allow students to develop. Within the limits of my research, intercultural competency is taken to refer to LGBT+ awareness and understanding. This will therefore allow me to focus my research on evaluating students' interactions with the authentic, cross-curricular issue of LGBT+ identity.

Research Methodology

My research design emerged from the aim to address a gap or problem within a class' education provision, thus prompting the use of action research, as the choice to use authentic materials and materials presenting LGBT+ identities deviated from students' existing scheme of work for GCSE. As Wilson notes, school-based educational action research is concerned with a cyclical pattern of "self-reflective enquiry" which enables the practitioner "to understand and improve their own practice" (Wilson, 2017, p.99). She also describes action research as "praxis, that is, political action aimed at realizing the view of the good society to which the educational practitioner is tacitly committed" (ibid.), which aligns well with the social, moral and cultural motivations for my study. When considering the methodology of my study in the context of educational research, it is worth making reference to the paradigm of critical theory. As Cohen outlines, critical theory is "concerned not only with understanding a situation or phenomenon but with changing it, often with an explicit political agenda" (2017, p.1). Following discussion of cultural capital (Bourdieu, 1979), I chose to use authentic sources representing LGBT+ people, particularly the work of a trans artist, so as to seek precisely to interrupt the institutionalisation of cultural capital through positive representation of one of the most marginalised groups in society. As Greteman describes in *Gender and Sexuality in*

Education: Towards Queer Thriving, fragmented inclusion strategies expose "the contradictions with assimilation and equality-based tactics in the push for LGBT lives" (2018, p.8). To forefront this urgent pillar of students' spiritual, moral, social and cultural education, I have therefore sought to use authentic French materials in order to provide LGBT+ representation in education which is not limited to a single unit or topic, but integrated and cross-curricular.

To support the complex nature of my intervention, I have used a mixed methods strategy in order to mitigate some of the disadvantages and limitations of individual research methods through triangulation, as described by Bell and Waters (2018, p.161). In the same vein, I have considered complexity theory in relation to my research, taking what Cohen describes as an "interactionist and constructivist perspective" (2017, p.29). To support my research aims, I therefore used the data collection tools detailed in Table 1.

Research Question	Data Collection Tools
RQ1: How does authentic literature affect students' attitude to language learning?	Student questionnaires
RQ2: Does authentic literature allow students to explore issues of gender in the French language?	Student questionnaires Students' written work
RQ3: How does authentic literature impact students' cultural understanding and intercultural knowledge?	Student questionnaires Students' written work

Table 1: Research Tools

Context of the school and the class

The group I chose to carry out my research with were a high-attaining Year 10 class with high levels of motivation for language learning, considered as a 'top set'. The class was in the unique position of taking a cross-curricular Humanities lesson in French due to the timetabling of their elective, additional language GCSE, which demonstrated a well-established Content and Language Integrated Learning approach. Students regularly exhibited intellectual and linguistic inquiry which was not readily sated by traditional Schemes of Work for the GCSE. Whilst the circumstances of my intervention were unavoidably specific due to students' pre-existing attitudes to language learning, the use of authentic materials nonetheless offered considerable scope for pedagogical enquiry.

In addition to the limitations of carrying out the intervention with a selective languages learning set, the case-study school also represented a particular socio-economic and cultural niche. I conducted my research at a small, mixed academy where languages have a high profile and where students often

come from high-attaining academic backgrounds. Almost all students take French up to GCSE, as the strong languages department proposes inclusivity across subjects like languages, which are, in contrasting school settings, sometimes considered to be unsuitable for lower-attaining students. As a result, approximately 85% of students enter the EBacc, and only in exceptional circumstances are students disapplied from French. The school also promotes a diverse and progressive ethos, with feminist thought integrated into the GCSE English curriculum. Over a third of students have a first language which is not English, and amongst these English as an Additional Language (EAL) students there is great diversity of first language due to the location of the school. Levels of EAL students are also higher than the national average, which inclines teachers to judge students' pre-existing intercultural awareness and motivation for intercultural learning to be significant, unlike in settings described by Peiser and Jones, where insular tendencies were linked to homogenous student groups (2013, p.345). This diversity in linguistic background of students and the emphasis on French within the curriculum are also considered by teachers to be contributing factors to student attitudes to language learning, which are mostly positive.

Intervention design

In addition to my planning, I created a detailed medium-term plan for consultation with SLT and the head of the Humanities curriculum, carefully considering the communicative learning objectives I would present. Using carefully selected comic book strips, I structured lessons using learning methods which were familiar to students, with logical progression from receptive to productive skills. To this end, I used linguistic match-up tasks, reading comprehension questions and 'find the French' tasks before moving to reformulation of language input and scaffolded production. In this way, my pedagogical methods did not differ hugely from students' educational provision before the intervention, which enables further insight into the impact of the authentic text, as this was one of the main elements which had been changed for the purposes of the research.

Use of student questionnaires

Student questionnaires (see Appendix 1) constructed on the basis of previous teaching experience with this class were used in order to capture descriptive data relating to attitudes and beliefs from the class (N = 28). A smaller sample size of 8 students who completed all questionnaires and written tasks consistently enabled further in-depth analysis of views and progression against learning

objectives. The use of surveys provided a snapshot of attitudes to be recorded at a specific time (Denscombe, 2016, p.33), as I conducted questionnaires: 1) prior to my intervention, 2) after the first lesson and before the second, and 3) after the intervention. This research strategy was chosen to enable comparison of individual views before and after the intervention, but was nonetheless subject to practical restrictions. Due to changes in teaching capabilities, I had to modify my lesson and research design to support three 50-minute lessons on 2 consecutive days, which limited the possibility to measure progression or change over a longer time period. Asking symmetrical questions before and after the lessons, one student alluded to the claustrophobic nature of the intervention, responding "see other questionnaire". Despite the practical restrictions of a small-scale research project, the data gathered from the student questionnaire nonetheless provides an attitudinal baseline and may provide grounds for analysis when reflecting on the impact of the intervention.

Analysis of students' written work

Students were prompted to complete two written tasks of different lengths in the final lesson of the intervention, with the aim of providing summative outcomes. Students were set the discussion prompt of 'Est-ce qu'on a encore besoin de genre? (Do we still need gender?)', which serves as a complex and broad opening to the topic, where students could choose to make references to points raised in the lessons or bring in their wider knowledge. To investigate RQ2 and RQ3, reporting evidence of students' ability to explore issues of gender in the French language and increased intercultural knowledge, I analysed students' written work by measuring the frequency of the following features:

1. Accurate relexicalisation of new terms introduced in the lesson resources.
2. Creative phrasing from students' own research or outside knowledge (terms not introduced in the lesson resources).
3. Complex linguistic structures such as idioms and the subjunctive.
   This feature is also considered with influence from Paige Way et al.'s (2000, p.174) scoring of 'Mean Length of T-Unit', where the number of words in a main clause is linked to maturity in L1 writing development.
4. Mistakes made when expressing views.

Analysis of these features in students' writing seeks to measure the interactional authenticity students achieved in the lessons, making significant reference to Gilmore's discussion of 'real' language use which is often misrepresented in language learning textbooks. The balance between complexity of

© Natasha Crosby, 2021

language and mistakes made when expressing authentic views looks to evaluate the emergence of authentic voices, supporting evidence of age-appropriate cognitive challenge and thematic relevance, as well as moving away from the deconstructive 'form over content' approach cited by Kramsch (1987).

Online teaching methods

The use of the Google Suite had a profound effect on the nature of the intervention, which did not benefit from face-to-face behaviour management or discussion, between peer groups or between the teacher and students. As Denscombe (2016, p.36-7) suggests, use of web-based questionnaires bares some advantages over traditional paper formats, such as practical ease and efficient use of time. Indeed, the intervention benefitted from students' overall competence and familiarity with digital technologies prior to school closure, and Google Forms enabled data to be seamlessly generated. There were nonetheless pragmatic issues with the digital platform in the unprecedented circumstances of school closure. Whilst the majority of students in the class engaged fully with learning materials, lack of face-to-face contact with students meant that certain learners subject to a number of educational obstacles did not participate, and online teaching of this class reported a higher absence rate than lessons conducted in the classroom prior to school closure. This had an effect on my ability to select consenting students for my sample, particularly students who may have been less motivated or lower attaining academically.

Ethical considerations and limitations

The subject matter of my cross-curricular intervention posed some immediate and ongoing issues for ethical consideration. The ongoing dissent faced by LGBT+ advocacy and the diversity of cultural attitudes as well as legal frameworks around the world had an undeniable influence on my confidence in representing LGBT+ identities. Throughout my reflection on the ethics of my research, I considered the potentially negative consequences of presenting a subject which is still controversial for some. The nature of such a topic poses a range of risks: 1) that I as a teacher might impose a biased view on students, 2) that students might express discriminatory views, and 3) that students might disclose sensitive information which may put them at risk. To mitigate these risks, I reflected on my lesson design and role as a teacher with relevant members of the senior leadership team, considering my authority within the context of National Teaching Standards 1 and 8. To establish

informed consent, I issued parents and carers of the class with letters informing them of the nature of my research and later gave this information in an opt-in online survey.

I also consulted the British Education Research Association (BERA, 2018) and carefully considered their guidelines for ethical research both prior to and after school closure. The shift to online learning posed different concerns for ethical research design, as the risks but also the advantages of classroom discussion were no longer at play. For students using Google Classroom, their educational experience appears to have become a much more individualistic experience, as from the teacher's perspective, students interact solely with resources and the teacher (although informal discussion between students may have occurred beyond the remit of the school). The virtual interaction style between teacher and student may pose risks for establishing informed consent, which I sought to address with thorough explanations of my research in all optional surveys. Additionally, I devised a framework for feedback on students' written work once the classwork was submitted, including principles discussed with colleagues and a set of qualitative linguistic-only criteria to support consistent and unbiased teacher feedback.

Further study would be needed to analyse the potential for languages-based intervention to change views and promote respect and understanding, both of which would be subject to complex contextual limitations. Even within the case-study school, teachers expressed concerns that other student groups might not respond 'maturely' to the material. The complex array of beliefs, both of students and teachers in different settings, particularly with regards to 'sensitive' topics, provides rich source for discussion but lies beyond the scope of my action research. Similarly, I have considered excluding studies into CLIL approaches from my research, as this was a pre-existing educational context for the class. Finally, to bind the case, I focussed my analysis on students' summative written work only. By excluding evaluation of students' lesson notes, scores on vocabulary tests, reading comprehension and other tasks, I avoided opening the data up to considerable breadth and conflating my research aims with extraneous concerns over language acquisition, self-correction methods and self-efficacy.

Findings

Out of the class of 28, 15 students provided consent to participate in the research, with varying levels of participation in the three optional questionnaires and lesson tasks. Within the consenting group, 8 students completed student questionnaires and written work consistently, forming my smaller sample group for more in-depth analysis. Due to the limitations of online teaching using Google Classroom, I was doubly restricted as to the sample size I could draw on, as the lack of face-to-face contact with students meant that participation in the study relied on independent student motivation. This further limited the attainment and motivational diversity within my sample group, as students who may have viewed the intervention topic favourably or with more curiosity, both intellectual and cultural, might have been more inclined to participate, or experienced fewer barriers to participation. Whilst the change of topic and routine, as well as the move to home learning may have contributed to some students' barriers to learning, it is unfeasible to theorise a causal link. Participation data has however provided stimulus for reflection on the inclinations of the sampled students; it is likely that my data comes primarily from students with high motivation and views aligning with the topic of the intervention, which poses ethical concerns as raised by Bruton (2011, p.524), that meaningful interventions should not be reserved for select highest-attaining students but democratised to enable equitable education provision and diverse research data.

RQ1: How do authentic materials affect students' attitude to language learning?

To evaluate the impact of the series of lessons on students' attitudes to language learning, I devised student questionnaires and noted the frequency of response by theme. The table lists eight themes that emerged from grouping responses and indicates the number of students who made a comment related to each theme (see Table 2 next page). These comments raised by students demonstrate the association of linguistic and cultural knowledge with language learning, and the cultural, international understanding students felt they gain from their Humanities in French lessons. This forms a meaningful basis for attitudinal beliefs of the sampled students where students recognise linguistic and cultural development in their language learning curriculum.

Students' comments by theme	Pre-lesson Questionnaire (N = 11)	
	A. What do you feel you gain from language learning?	B. What do you feel you gain from your French Humanities lessons?
Understanding of the English language	5	
Knowledge of the French language	8	
Being able to use the language in other countries	4	
Being able to use the language on holiday	1	
Being able to use the language to talk to others	2	1
Being able to use the language in employment settings	2	
Knowledge of culture/other cultures	7	6
Knowledge of international history		4

Table 2: Results from Student Pre-lesson Questionnaire

Additionally, I elicited students' curiosity and language learning ambitions by asking the question "What do you wish you could study in a foreign language that is not currently taught in your school?" both before and after the intervention. Table 3 presents responses from three participants for both times the question was asked.

Participant no. (N = 8)	Pre-lesson Questionnaire	Post-lesson Questionnaire
	What do you wish you could study in a foreign language that is not currently taught in your school?	
1	More about culture	More about culture and current social issues
6	More cultural and actual application of language, not just grammar	I wish that we could do a lot more work like this as it's quite fun but also thought-provoking.
8	More slang or ways the French speak	More modern, relatable topics, like gender and sexuality

Table 3: Responses to student questionnaire

The selected student responses prior to the intervention support a focus on interactional authenticity, with explicit reference to the "application of grammar" and "ways the French speak". Their responses after the series of lesson show a broadened interest in future learning, with "current social issues" and "modern, relatable topics" featuring in students' desired areas of study, both of which implicate the field of authenticity. Students' praise for the lessons focussed on the real-life relevance and transferability of the topic to their experiences, as students described how they were prompted to reflect on their current school experience. Responding to the question 'What do you feel you have

learnt in the lessons on the French comic?', participant 8 noted 'I've realised how restrictive our school is relating to trans/non-binary/questioning students' (Post-lesson questionnaire). Participant 6 responded particularly positively to the intervention, responding that the topic was "fun" and "thought-provoking", which supports my aim to provide age-appropriate cognitive challenge, intercultural relevance and engaging learning opportunities for students. Together with active participation in the writing tasks, where students expressed their views, the intervention may be seen to support students' pre-existing curiosity with signposting to specific areas of academic interest, such as "current social issues" and topics "like gender and sexuality", which were not cited in the pre-lesson questionnaire.

RQ2: Do authentic materials allow students to explore issues of gender in the French language?

Student questionnaires enabled collection of quantitative data of students' self-perceived attitudes to issues of gender and sexuality before and after the intervention, allowing evaluation of its impact. I also devised for students to rate how 'knowledgeable' and 'comfortable' they felt talking about different gender identities and expressions before and after the intervention, rating both questions on a scale of 1-4, with 1 being least and 4 being most comfortable or knowledgeable. By using a Likert scale, students had to make a decisive choice and could not position themselves neutrally. Figure 1 illustrates the change in the Likert rating for questions A and B in the pre and post questionnaires.
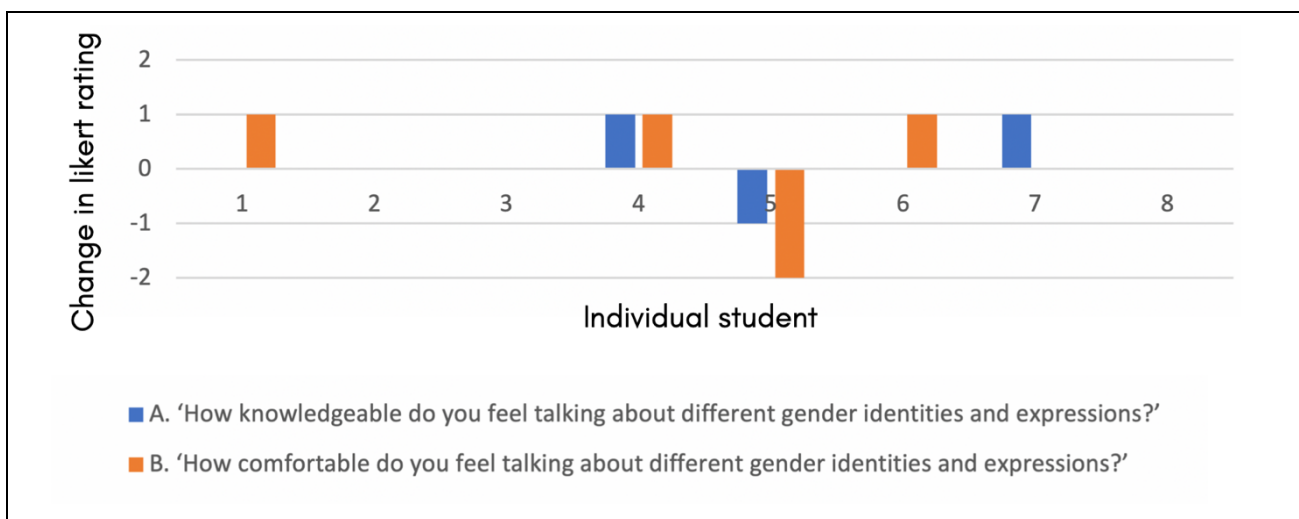

Figure 1: Student questionnaire responses before and after the intervention

Students' responses demonstrate a high level of self-perceived knowledge and comfort talking about different gender identities and expressions, suggesting that students' cultural and contextual background enabled their access to the materials as raised by Simpson (2009), Kramsch (1987), and Peiser and Jones (2013). Changes in self-perceived attitudes show an increase in how knowledgeable and comfortable some students felt talking about different gender identities and expressions, which supports research aims that authentic materials enabled students to explore issues of gender in the French language, as well as aims to develop students' interactional and intercultural competence, as students' assessment of their communicative competence is implicated in the key words in the question, "talking about". A significant number of students noted no change in their self-perceived communicative competence on the topic of gender in the French language, which is understandable given the limited, short-term and online nature of the intervention. Participant 5's reported decrease in confidence in the two questions offers a contrasting point for further discussion which is likely subject to a complex set of influences and would therefore benefit from further qualitative research.

RQ3: How do authentic materials impact students' cultural understanding and intercultural knowledge?

Building on findings as to student views on their language and culture learning (see Tables 2 & 3 earlier), I looked at student questionnaire responses to evaluate their intercultural knowledge regarding LGBT+ identity before and after the intervention, as presented through two participant comments in Table 4. When asked how they would define gender, students provided some insightful written answers.

Participant	Pre-lesson questionnaire	Post-lesson Questionnaire
1	The way in which someone views themselves... hard to explain	Something that typically divides us into two boxes of "masculine" or "feminine" but should actually be more like a spectrum and shouldn't really matter - hard to explain..
5	A bunch of labels where you can choose whichever one you feel you identify most with.	Gender is a social construct. You might be assigned a sex at birth because of science and biology, and you weren't quite capable enough to make decisions for yourself, but when you understand a lot more of the world in detail, you can choose how to be who makes you happy. Gender is whoever you want to be.

Table 4: Student responses to the question 'How would you define gender?'

Students provided a range of views, but notably show awareness of theories of self-determination and self-identification prior to the intervention, supporting findings that the elective sample group of

students' cultural and contextual background predisposed their level of access to the materials. Participant 1's responses showcase the development of communicative competency in L1 to explain this complex topic; whilst there is by no means a definitive answer to the question, the student uses more relevant terminology to offer a provisional description which is more developed than their response prior to the intervention.

Finally, in the post-lesson questionnaire, students were asked to describe what they feel they had learnt and gained in the lessons, with half of the sampled students noting "new vocabulary" as one of their gains. 7 out of 8 students described increased knowledge of the topic, with two students providing evidence of improved interactional competence:

> "I am also a lot better at trying to work out what French texts mean" (Participant 6)

> "How to form a solid opinion on this sex and identity topic" (Participant 7)

These data suggest that authentic voices seen in students' written work may have emerged from the input of either: 1. cultural content, 2. linguistic tools to express pre-existing views, or 3. a combination of cultural content and linguistic input. The third scenario is supported by evidence in student work, where relexicalisation is seen to both draw directly from linguistic input and enable students to voluntarily express the cultural content introduced in the resources.

To explore this in greater detail, the Figure 2 shows two line graphs of the frequency of the two key traits (accurate relexicalization and creative phrasing) in students' written work for two writing tasks. The first task was to respond to an authentic text stimulus (comic strip) with authentic prose models (Facebook comments), replicating the interactional context in which the core text 'Assignée garçon' (Assigned male) is commonly shared with interlocuters. The second task was to answer a discussion stimulus: 'Est-ce qu'on a encore besoin de genre? (Do we still need gender?)', with two diverse prose models written by the teacher. Whilst both graphs present observations of the key traits, only a loose correlation can be seen. Trait 1 (accurate relexicalisation) is mostly above the occurrence of trait 2 (creative phrasing), except in student 8's written work for task 2. Here, the frequency of creative phrasing spikes, although this is linked to the increased quantity the student wrote. Conversely, student 9's written work for task 1 demonstrates more instances of accurate relexicalisation, providing some limited evidence for the role of relexicalisation in interactional authenticity.
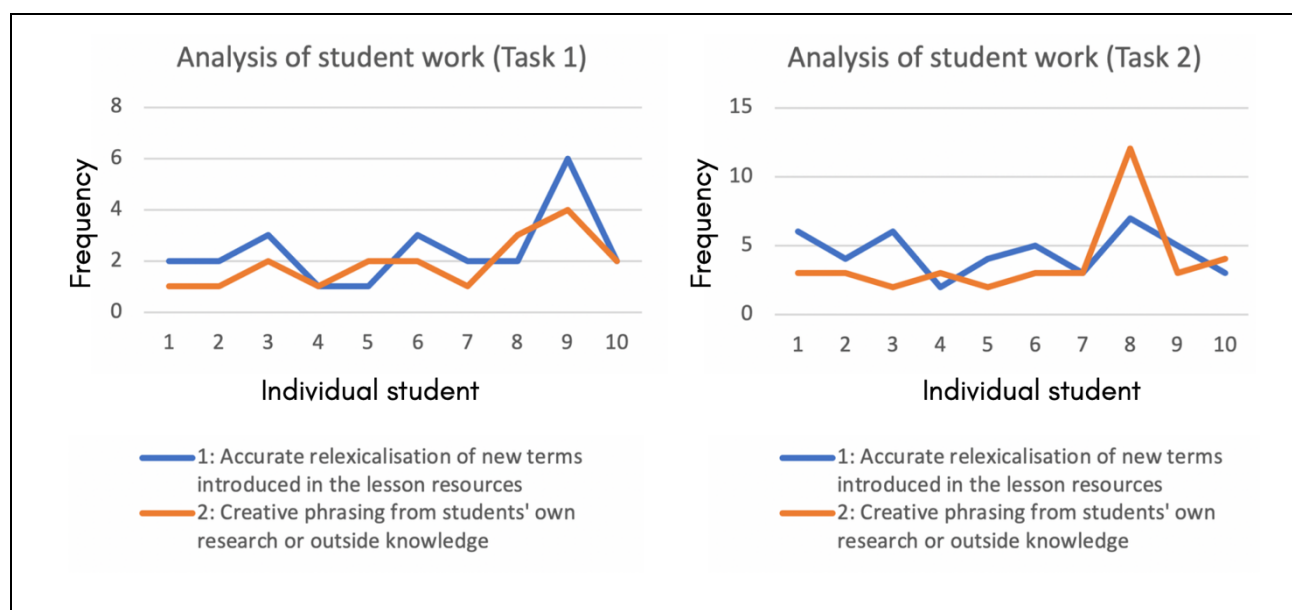
Figure 2: Line graphs noting frequency of key traits in student work for two writing tasks

The sample of student work presented below captures the linguistic complexity and synthesis of ideas students were able to achieve in the summative task. I have used the same codes as those in Figure 2, as well as two additional traits of my own design, to annotate student work. The frequency of these traits is outlined in Table 5 (next page).

Est-ce qu'on a encore besoin de genre ?

À mon avis,[1] si[3] nous supprimions[2] le genre, le monde serait[1] probablement plus facile et meilleur pour tout le monde pas seulement pour les personnes trans[1]. Il y aurait[3] moins de confusion[2] sur la langue inclusif[2,4] (par exemple, les pronouns[4]). De plus[1] les toilettes et les vestiaires inclusifs[1] aiderait[4] les personnes trans et aussi autres comme les parents d'enfants de genre opposé[2]. Rien ne sert[1,3] à diviser les gens[1].

Feature of written work	Frequency
[1] Accurate relexicalisation of new terms introduced in the lesson resources	7
[2] Creative phrasing from students' own research or outside knowledge (terms not introduced in the lesson resources)	3
[3] Complex linguistic structures	3
[4] Mistakes made when expressing views	3

Table 5: Frequency of key traits in written work sample above

Analysis of another student's work also shows accurate relexicalisation of key vocabulary and phrases introduced in lesson resources, and a significant use of language beyond the resources, possibly drawing from the student's independent research. Sentence starters such as 'Mais certains

pensent que' resound as particularly useful items of language input which enable students to present their views through creative language use.

Discussion

RQ1: How do authentic materials affect students' attitude to language learning?

Qualitative text-rich responses to questions present an expanded range for students' areas of academic interest, which may support research aims to evaluate students' motivational beliefs with regards to curriculum and cultural learning (Peiser & Jones, 2013). Interactional authenticity and intercultural understanding are raised in several student responses, with participants describing 'real-world' topics and conversational language as within their language learning ambitions. Whilst positive responses to student questionnaires bode well, students' pre-existing attitudes to language learning and contextual restrictions limit the generalisability of such findings, echoing Kramsch (1987, p.244), Simpson (2009) and Peiser and Jones (2013), who suggest that the pre-existing social context of students plays a powerful predictive role in students' interactional capabilities. Parallel studies of different student groups in different learning environments may enable more diverse data and clearer conclusions to be drawn on the links between attitudes to language learning, culture and authenticity.

RQ2: Do authentic materials allow students to explore issues of gender in the French language?

Students' written work in the summative task presents some sophisticated and creative responses to the stimulus question, within the functional and interpretational context of the school and individual class (Carter & McCarthy, 2004, p.64). Students were able to synthesise arguments about gendered spaces and mutual respect presented in the authentic materials, supported by linguistic features of the text such as noun phrases for LGBT+ identities, sentence starters and connectives. Particularly, a few students incorporated elements from outside of the authentic materials and used these as examples to explore the broad and complex topic. Whilst authentic prose input appeared to support students' productive skills, as found by Paige Way et al., limited comparison can be drawn to their study on the effects of prompts and tasks on novice learners of French due to the background of my chosen student group; far from novice learners taking college preparatory courses in southern California, my student group had studied French in the UK for at least 3.5 years (2000, p.172). In light of this, the

creativity and sophistication of student work can be less closely linked to the input of authentic prose stimuli.

RQ3: How do authentic materials impact students' cultural understanding and intercultural knowledge?

Referring to both students' linguistic competency and questionnaire responses, increased interest in cultural understanding emerges as a positive result of the intervention, albeit with limited evidence and generalisability. Students' accurate and creative relexicalisation of linguistic input supports Gilmore's theories on communicative and interactional competency, demonstrating some measure of "evaluative, vague, intense or expressive language" (2007, p.99). However, Carter and McCarthy consider creative language to be "more likely to emerge in social contexts marked by non-institutionalized, symmetrical, and informal talk", highlighting the limiting social framework of written classwork (2004, p.62).

It is equally difficult to distinguish findings from the complex contextual background of students, or as Peiser and Jones outline, the LSCI (experience of Language learning, School environment, Community and International world) of each individual student, with the overall impact of the 2-day intervention on students' cultural understanding appearing inevitably minimal (2013, p.352). Despite initially reporting their experiences of cultural and linguistic learning as distinct (Table 2), student questionnaires did however show intellectual curiosity and enthusiasm for the topic which suggests that student voice may support the motivational impact of cross-curricular teaching. Many students reported prior knowledge of the topic, supporting Peiser and Jones' discussion of the importance of learner context and recommendation for "greater awareness… of existing pupil perceptions… and the power of extra-school influence" (2013, p.343, citing Byram et al. 1991).

Another key point for consideration is the variable influences of digital technologies and peer groups. The usually fertile group dialogue in the classroom was here exchanged for an individualistic learning experience and heavily protected dialogue between student and teacher on a 1-to-1 basis, which may have influenced students' engagement with learning materials significantly. One dissenting response to the text shared by a student via Google Classroom may have been voiced differently, or perhaps not at all, in front of peers in a classroom setting. My initial plans to conclude the intervention with Socratic talk, a discussion format students were familiar with, may have influenced students' linguistic production significantly and produced different results.

Bartram's investigation into the influence of peer groups on attitudes to language learning offers some helpful insight into the possibility for peer discussion to not only shape linguistic competence (Kramsch, 1987), but also cultural understanding (2006). Attitudinal questionnaires and interviews conducted with students in the UK, Germany and Holland allowed key themes and patterns in peer influence to be explored (Bartram, 2006). Whilst negative peer influences with language learning were most notable in students who had not chosen the language, some underlying theories on peer groups may be transferable to my motivated student group. Bartram links emerging adolescent male sexual identity to reluctance in language learning (2006, p.47), just as Peiser and Jones report boys to be less open to cultural learning (2013, p.343). Indeed, the consenting students who engaged most consistently with my research were predominantly girls. These findings speak to a wider discourse on issues of gender in language learning, and prompt further research into the impact of gender binarism as a determining cultural context of individual learners.

Scope and limitations of the intervention

The limitations of the intervention's potential to enrich the learning of the select group are clear from the pragmatic situation of the research. Closure of schools fundamentally changed the nature of teaching, as well as its duration and potential for impact over time, which emerges as a key concern for future research. Consistent and familiar teaching in the school setting over time would have enabled more in-depth evaluation of potential changes to students' linguistic production and attitudes to learning and culture. This could also have been measured more meaningfully through comparison with an additional class or set of students continuing with the GCSE scheme of work, although practical limitations and ethical concerns persist nonetheless. The nature of the short intervention similarly limited scope to integrate LGBT+ advocacy into students' educational provision on a longer-term basis, falling short of the aim raised by Greteman for LGBT+ advocacy to be more than a distinct, one-off topic. The limitations of curriculum and assessment are raised here also, as prolonged deviation from traditional schemes of work for exam preparation threatens the benefits of attainment data for both students and schools.

Conclusion and recommendations

Despite the barriers facing my research, the intervention has nonetheless provided some evidence of benefit to students' learning and considerable scope for further pedagogical inquiry and reflection on

teaching practice. The choice of topic remains a motivating factor for both students and teachers, with deviation from traditional schemes of work mostly enjoyable and meaningful for students' intercultural development and breadth of knowledge. Students' positive responses to the intervention suggest the untapped potential for inclusive practice and the diversification of curriculum. The use of authentic materials was particularly fruitful, as it provided a stimulus for more meaningful interactional use of language, with students demonstrating relexicalisation and confidence in their written expression. The use of authentic prose models remains a significant factor for increasing students' communicative competency, but further research is needed into the complex field of motivation with regards to both authentic materials and intercultural understanding. The choice of authentic materials used cannot be linked to explicit gains in students' attitudes to language learning, linguistic or interactional competency, as the specific text used is unique and the impact of one text cannot be generalised to different text types from different contexts, used in diverse educational settings.

Further opportunities for research have been continuously raised throughout the process of conducting this research, as the variables of age group, ability grouping and use of digital technologies have had the potential to distort my data. Colleagues' reflections on the choice of student group for the intervention were particularly insightful, as a range of concerns and assumptions were revealed. Teachers proposed the high-attaining Year 10 group as one which was suited to the topic due to concerns about students responding 'maturely' to the materials, as well as mitigating the impact of deviation from GCSE schemes of work on lower-attaining students' progress towards examinations. These practical considerations had well-intentioned bases but raise doubts on the equity of education provision if only students perceived to be mature or academically able are selected for education on topics like LGBT+ identity. Further cause for investigation is outlined by such assumptions and has scope for analysis of many diverse cultural and contextual settings in which the topic of gender may be perceived in certain ways by teachers or students. Most evidently, further research is needed into the potential for use of authentic materials, cross-curricular interventions or simply representation of marginalised groups in the L1 curriculum to impact on students and teachers' views, and the potential for advocacy to be measured or quantified through increased intercultural awareness or inclusivity. The conviction of queer pedagogues that LGBT+ advocacy should not be limited to one-off or fragmented curriculum coverage remains, but similarly to CLIL approaches, the scope for schools to meaningful bridge distinctly examined subjects is limited.

My continuing teaching practice will seek to build on the primary gains of this small-scale research by employing similar pedagogic techniques to introduce authentic materials and encourage students to develop interactional, communicative and intercultural competency. To this end, I will continue to consider the choice of texts in my teaching and the role of student group setting in democratic curriculum design. It is the responsibility of teachers to select texts and resources which challenge dominant discourses by representing marginalised people, and ensure this is offered to all students, not just high attaining classes. "Great literature" in the National Curriculum remains problematic, as news articles, social media posts, comic strips, songs, Youtube videos and other everyday sources of media may hold the potential to establish a more authentic "text process" between learner and input (Badger & Macdonald, 2010, p.581). Such texts may in fact prove to be more accessible for lower-attaining students, due to their potential to recreate modern-day digital culture in the L1. 'Le mariage pour tous' (marriage for all) is one example of many possible curricular foci which might be explored through authentic French texts and thus allow educators to tenably realise both Camicia's aims of representation and intersectionality (2016) and the purposeful authenticity or "realness" described by Gilmore (2007, p.98).

The precise nature and development of intercultural competency will continue to inspire my research interests, as does the broad and ever-progressing field of queer theory. My experience of introducing LGBT+ and specifically, trans-inclusive teaching felt as if venturing into uncharted, at times hostile, territory, not merely due to my positionality as a trainee teacher. It remains difficult to challenge the status quo, as Camicia resounds in his dissent of dominant discourses thriving in the guise of "common-sense" (2016, p.87). As he states, "discourses influence what can and can't be said in curriculum and beyond. Discourse defines what knowledge is valued and what knowledge is considered out of order and marginalized" (Camicia, 2016, p.86). Such narratives might be challenged only if educators open a dialogue with students, and this is the responsibility of all teachers lest they become complacent with "fragmented inclusion strategies" (Greteman, 2018, p.8). As Bruce et al. conclude, the potential for teaching activities to "make visible the invisible… and give students tools for change" (2008, p.88) is a promising auspice for "social justice and critical democratic education" (Camicia, 2016, p.6).

References

Badger, R. & Macdonald, M. (2010). 'Making it Real: Authenticity, Process and Pedagogy,' Applied Linguistics 31:4. pp. 578-582.

Bartram, B. (2006). 'Attitudes to language learning: a comparative study of peer group influences,' Language Learning Journal, 33:1. pp. 47-52.

Bauman, R. & C. L. Briggs. (1990). 'Poetics and performances as critical perspectives on language and social life,' Annual Review of Anthropology 19:1. pp. 59–88.

Bell, J. & Waters, S. (2018). Doing your research project: A guide for first-time researchers (7th ed.). London: Open University Press.

British Educational Research Association [BERA]. (2018). Ethical Guidelines for Educational Research (4th ed.). London. (Last accessed May 2020: https://www.bera.ac.uk/researchers-resources/publications/ethical- guidelines-for-educational-research-2018)

Bourdieu, P. (1979). La distinction : Critique sociale du jugement. Paris: Minuit.

Bruce, H., Brown, S., McCracken, N. & Bell-Nolan, M. (2008). 'Feminist Pedagogy is for Everybody: Troubling ender in Reading and Writing', English Journal 97:3. pp. 82-89.

Bruton, A. (2011). 'Is CLIL so beneficial, or just selective? Re-evaluating some of the research', System 39 pp. 523-532.

Camicia, S. (2016). Critical democratic educations and LGBTQ-inclusive curriculum. London: Routledge.

Carter, R. & McCarthy, M. (2004). 'Talking, Creating: Interactional Language, Creativity and Context', Applied Linguistics 25:1. pp. 62-88.

Coyle, D. (2007). 'Content and language integrated learning: towards a connected research agenda for CLIL pedagogies', International Journal of Bilingual Education and Bilingualism 10:5. pp. 543–62.

Denscombe, M. (2016). The Good Research Guide (6th ed.). London: Open University Press.

Department for Education [DfE]. (2013). Languages programme of study: key stage 3. (Last Accessed May 2020:

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/

attachment_data/file/239083/SECONDARY_national_curriculum_-_Languages.pdf)

Department for Education [DfE]. (2015). Modern foreign languages: GCSE subject content. (Last Accessed May 2020:

https://assets.publishing.service.gov.uk/government/uploads/system/uploads

/attachment_data/file/485567/GCSE_subject_content_modern_foreign_langs.pdf)

Gilmore, A. (2007). 'Authentic materials and authenticity in foreign language learning,' Language Teaching 40:2. pp. 97–118.

Greteman, A. J. (2018). Sexualities and Gender in Education: Towards Queer Thriving. New York: Palgrave Macmillan.

Kramsch, C. J. (1987). 'Socialization and Literacy in a Foreign Language: Learning through Interaction', Theory Into Practice 26:4, Teaching Foreign Languages. Taylor & Francis. pp. 243-250.

Little, D., Devitt, S., & Singleton, D. (1988). *Learning foreign languages from authentic texts: Theory and practic*e. Dublin: Authentik in association with CILT.

Office for Standards in Education, Children's Services and Skills [Ofsted]. (2011). Modern languages: Achievement and challenge 2007-2010. (Last Accessed May 2020: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/413782/Modern_languages_achievement_and_challenge_2007-2010.pdf)

Paige Way, D., Joiner, E. G. & Seaman, M. A. (2000). 'Writing in the Secondary Foreign Language Classroom: The Effects of Prompts and Tasks on Novice Learners of French', The Modern Language Journal 84:2. pp. 171-184.

Peiser, G. & Jones, M. (2013). 'The significance of intercultural understanding in the English modern foreign languages curriculum: a pupil perspective', The Language Learning Journal, 41:3. pp. 340-356.

Simpson, J. (2009). 'A critical stance in language education: a reply to Alan Waters,' Applied Linguistics 30:3. pp. 428–34.

Teaching Schools Council [TSC]. (2016). Modern Foreign Languages Pedagogy Review. (Last accessed May 2020: https://www.tscouncil.org.uk/wp-content/uploads/2016/12/MFL-Pedagogy-Review-Report-2.pdf)

Widdowson, H. G. (1979). Explorations in Applied Linguistics. Oxford: OUP.

Wilson, E. (Ed.) (2017). School-based Research: A guide for education students. (3rd ed.). SAGE Publications Ltd.

Appendix 1

Post-Lesson Questionnaire Design

Post-lesson Student Questionnaire

Dear students,

The following questions will allow me to hear your views following a short series of lessons on the topic of gender and identity in a French comic.

At no point will you be asked to share information about your own identity or gender unless you wish to. All questions are optional, and if you change your mind about taking part, this is absolutely fine. No one will ask you for your reasons.

I will only use responses in my research if you have given consent. Any data from this questionnaire used in my research will be anonymised.

Thank you for your help. I look forward to hearing your views!

Ms Crosby

1. Email address *

———————————————————

2. How easy did you find the tasks in today's lessons?

   Mark only one oval.

	1	2	3	
Great, no problems	◯	◯	◯	I got stuck

3. What do you now wish you could study in a foreign language that is not currently taught in your school?

   ———————————————————
   ———————————————————
   ———————————————————
   ———————————————————
   ———————————————————

4. How would you define gender?

   ———————————————————
   ———————————————————
   ———————————————————
   ———————————————————
   ———————————————————

5. How knowledgeable do you feel about different gender identities and expressions?

Mark only one oval.

	1	2	3	4	
Not at all knowledgeable	◯	◯	◯	◯	Very knowledgeable

6. How comfortable do you feel talking about different gender identities and expressions?

Mark only one oval.

	1	2	3	4	
Not at all comfortable	◯	◯	◯	◯	Very comfortable

7. What do you feel you have learnt in the lessons on the French comic?

8. What do you feel you have gained in the lessons on the French comic?

9. Any further comments or questions you wish to add: