



Inclusion of queer literature in a School for Language Education at a university: A framework

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DECLARATION

I, Matthys Johannes Uys, hereby declare that the work contained in this thesis for the degree Doctor of Philosophy in Curriculum Studies at the North-West University is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.



Signature

24 November 2022

Date

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ABSTRACT

Research has shown that South Africa is a queerphobic country where straight citizens either reject or tolerate queer individuals whose gender identity differs from the norm. Queerphobia negatively impacts the lives of queer individuals. Against this background, the present study argues that a queer-inclusive transformative teaching and learning framework for the language classroom can be used to address queer social injustices and create awareness and understanding of gender identities. However, even with a framework in place, service teachers and language lecturers who are willing to teach queer curricula require training, since many among them are uncertain of how to approach and implement such curricula. At the North-West University in South Africa, policies are in place that speak to queer individuals and engage, by implication, queer curricula. Despite this, queer curricula have not received much attention. Therefore, there is a need to develop a framework that is faculty and school specific for the implementation of a transformative and queer-inclusive curriculum. Such a curriculum could also contribute to the university's transformation policies of teaching and learning within the School for Language Education (SLE). The content, pedagogical, pedagogical content, and technological pedagogical content knowledge of preservice teachers and language lecturers may be developed in terms of queer literature. Accordingly, this study's research design incorporates qualitative case-study research within a transformative paradigm. The methods consist of purposive sampling, analysis of official documents, and questionnaires for data generation. Responses to these questionnaires elucidated the perceptions of preservice teachers and language lecturers of SLE regarding the teaching of queer texts and how prepared they felt to do so. The strategy comprised content analysis of official NWU documents around policies on transformation and data gleaned from participants' responses to questionnaires. Though some preservice teachers and language lecturers were willing to teach and learn about queer curricula, it was found further that they were hesitant about this due to unpreparedness and limitations pertaining to personal values and beliefs. The framework presented here therefore employs the official policy documents and Mezirow's "perspective transformation" to instil a mind change among service teachers and language lecturers regarding the teaching and learning of queer curricula; the framework also provides an outline of a queer curriculum. It further incorporates the backward design to lesson planning. This study contributes to the existing body of knowledge on how to resist and combat queerphobia, and, in the process, contribute to a more inclusive environment for queer individuals.

Databases consulted: EBSCOhost, JSTOR, African Journals (previously SAePublications), A–Z Publication Finder, Google Scholar, and Google.

Key Terms: transformative teaching and learning; framework; queer curricula; queer literature; School for Language Education; Afrikaans for Education; English for Education; Setswana and African languages for Education; North-West University

OPSOMMING

Navorsing toon dat Suid-Afrika 'n queerfobiese land is waarin heteroseksuele burgers queer individue waarvan die genderidentiteit van die norm verskil, óf verwerp óf vedra. Queerfobie het 'n negatiewe impak op die lewens van queer individue. Teen hierdie agtergrond betoog die huidige studie dat 'n queer-inklusiewe transformerende onderrig-en-leer raamwerk vir die taalklaskamer gebruik kan word om queer sosiale ongeregtigheid aan te spreek en bewustheid en begrip te skep rondom genderidentiteite. Selfs in die geval waar so 'n raamwerk in plek is, het voordiensonderwysers en taaldosente wat bereid is om queer kurrikulums te onderrig egter opleiding nodig, aangesien heelwat van hulle onseker voel oor die benadering wat gevolg moet word en die implementering van sodanige kurrikulums. Aan die Noordwesuniversiteit in Suid-Afrika bestaan beleide wat met queer individue praat en queer kurrikulums by implikasie betrek. Ten spyte hiervan het queer kurrikulums nie veel aandag geniet nie. Daar bestaan dus 'n behoefte om 'n raamwerk te ontwikkel wat fakulteits- en skoolspesifiek sal wees met die oog op die implementering van 'n transformerende en queer-inklusiewe kurrikulum. Sodanige kurrikulum mag ook bydra tot die universiteit se transformasiebeleide rondom onderrig en leer in die Skool vir Taalonderwys (STO). Die inhouds-, pedagogiese-, inhoudspedagogiese- en tegnologiese pedagogiese inhoudskennis van voordiensonderwysers en taaldosente kan ontwikkel word met betrekking tot queer literatuur. Die navorsingsontwerp neem dienoooreenkomstig die vorm aan van kwalitatiewe gevallestudienavorsing binne die raamwerk van 'n transformerende paradigma. Die data-analisemetodes bestaan uit 'n doelgerigte steekproef, analise van amptelike dokumente en die gebruik van vraelyste met die oog op datagenerering. Antwoorde op hierdie vraelyste het die persepsies belig van voordiensonderwysers en taaldosente van die STO met betrekking tot die onderrig van queer tekste en hoe voorbereid hulle voel om dit toe te pas. Die strategie het bestaan uit inhoudsanalise van amptelike NWU-dokumente rondom beleide en transformasie en data wat versamel is uit deelnemers se antwoorde op die vraelyste. Ten spyte daarvan dat sommige voordiensonderwysers en taaldosente bereid was om queer kurrikulums te onderrig en leer ken, is daar verder bevind dat hulle huiwerig was hieroor as gevolg van onvoorbereidheid en beperkinge rondom persoonlike waardes en oortuigings. Die raamwerk wat hier gebied word, maak derhalwe gebruik van die amptelike beleidsdokumente en Mezirow se “perspektieftransformasie” om 'n denkskuif onder voordiensonderwysers en taaldosente met betrekking tot die onderrig en leer van queer kurrikulums te bewerkstellig; die raamwerk verskaf ook 'n skema van 'n queer kurrikulum. Daarby sluit dit die terugwerkende

ontwerp van lesbeplanning in. Die studie dra by tot bestaande kennis rondom die maniere waarop weerstand gebied kan word teen queerfobie sodat dit beveg kan word. Dit dra by tot 'n meer inklusiewe omgewing vir queer individue.

Databasisse wat gekonsulteer is: EBSCOhost, JSTOR, African Journals (voorheen SAEpublications), A–Z Publication Finder, Google Scholar en Google.

Sleuteltermes: transformerende onderrig en leer; raamwerk; queer kurrikulums; queer literatuur; Skool vir Taalonderwys; Afrikaans vir Opvoedkunde; Engels vir Opvoedkunde; Setswana en Afrikatale vir Opvoedkunde; Noordwesuniversiteit

LIST OF ACRONYMS

K–12	Kindergarten–Grade 12
ACT	Advanced Certificate in Teaching
ADE	Advanced Diploma in Education
AMI	Afrikaans as a Medium of Instruction
B-BBEE	Broad-Based Black Economic Empowerment
BICS	Basic Interpersonal Communication Skills
CALP	Cognitive Academic Language Proficiency
CAPS	Curriculum and Assessment Policy Statement
CK	Content Knowledge
DBE	Department of Basic Education
DGSSs	Diverse Genders, Sexes, and Sexualities
DHET	Department of Higher Education and Training
DOH	Department of Health
EDU	Equality and Diversity Unit
EE SLE NWU	English for Education, School for Language Education, North-West University
EFAL	English First Additional Language

EHL	English Home Language
EqU	Equality Unit
FET	Further Education and Training
FEUSP	Faculty of Education of the University of São Paulo
GIS	Gender Inclusive Stanford
KPA	Key Performance Area
LGBTI+	Lesbian, Gay, Bisexual, Transgender, Intersex, and Additional
LGBTQIA+	Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, Intersex, Allies/Asexual, and Additional
LMS	Learning Management System
LoLT	Language of Learning and Teaching
PCK	Pedagogical Content Knowledge
PGCE	Post-Graduate Certificate in Education
PK	Pedagogical Knowledge
PPP	PowerPoint Presentation
NPDE	National Professional Diploma in Education
NUST	Namibia University of Science and Technology
NWU	North-West University
RDGC	Research Data Gatekeeper Committee

RMIT	Royal Melbourne Institute of Technology
SLE	School for Language Education
SMART	Specific, Measurable, Attainable, Relevant, and Traceable
STO	Skool vir Taalonderwys
SWOT	Strengths Weaknesses Opportunities Threats
SWRL	Speaking Writing Reading Listening
TPCK	Technological Pedagogical Content Knowledge
UCT	University of Cape Town
UDL	Unit for Distance Learning
UFS	University of the Free State
UKZN	University of KwaZulu-Natal
USA	United States of America
WIL	Work-Integrated Learning
YAL	Young Adult Literature

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CHAPTER 1: INTRODUCTION AND PROBLEM STATEMENT

1.1 Introduction

This chapter introduces and outlines the problem statement of this study. Firstly, the research problem and motivation are given. Subsequently, explanations of relevant keywords, the research questions and aims are elucidated. A brief overview of the research design and methodology is provided to act as an introduction to Chapter 4. Lastly, the chapter concludes with an outline of the project on a chapter-by-chapter basis.

1.2 Research problem and motivation

This study aims to design a transformative teaching and learning framework that may aid the North-West University's (NWU) School for Language Education (SLE) regarding implementing queer-inclusive curricula with a view to queer literature, ultimately also acting as a framework for other universities, colleges, and schools in South Africa or beyond. Research shows that the citizens of South Africa are, in general, queerphobic (Uys, 2020:iv). In heteronormative societies, queer South Africans have experienced negative influences concerning (The Other Foundation, 2016; Love Not Hate, 2016; Nell & Shapiro, 2011):

- discrimination and prejudice;
- violence and abuse;
- murder;
- self-identity;
- sexual orientations;
- the fear of coming out;
- morality and religion;
- the role of contact, love, marriage, and children;
- attitudes;
- the education system, the role of education, and the school environment; and
- constitutional protections.

Accordingly, the immensity of these negative influences that contribute to the marginalisation, victimisation, and killing of queer individuals in South Africa is cause for concern.

A study conducted in the United States of America (USA) about the visibility of queer identities in the K–12 (i.e., Kindergarten–Grade 12) curriculum mentions that places of worship, workplaces, doctors' offices, and some homes may be unaccepting of these (Moorhead, 2018:22). Moorhead (2018:22) poses the following question: "But what about the classroom?" Two possible consequences of denying queer-social issues in the classroom environment are 1) the curriculum disregards the reality of gender identities in everyday life, and 2) individuals are also denied a view of themselves in their world. Another possible consequence is that heterosexual and cisgender¹ individuals are not exposed to queer individuals and do not have adequate knowledge and experiences of various gender identities as part of their realities. To prevent this, the classroom environment should be used to introduce learners to the possibilities of various gender identities and not as another place that excludes queer education and, by direct implication, queer individuals. However, before language classrooms can be addressed in these terms at secondary school level (i.e., Grade 8–Grade 12), the Departments of Language Education at tertiary level should be considered, since universities teach and train future service teachers and provide them with the necessary content knowledge (CK – that is, that which is taught), pedagogical knowledge (PK – that is, how to teach), and pedagogical content knowledge (PCK, that is, an amalgamation of content and pedagogical knowledge, or how to teach that which is taught at schools).

There are twenty-six public universities in South Africa (Universities of South Africa, 2021). Since this population is too big for a single study, the focus will be restricted to the SLE of the NWU – the university has both contact tuition and a large component of distance learning. The NWU does include the needs, that is, as centred on experiences, safety, the right to education, and so on, of queer individuals in their view of transforming it, as stated in its mission: that it strives for continuous transformation² of its curriculum (NWU, 2020e:10). It is against this background that this study aims to design a transformative teaching and learning framework that may aid the NWU's SLE to implement queer-inclusive curricula in terms of queer literature, which may ultimately also be used as a framework for other universities, colleges, and schools, as indicated.

¹ "Cisgender" refers to individuals "whose gender identity and expression matches the sex they were assigned at birth", i.e. a man who was identified as a male at birth and identifies as a male – correspond to established ideas of gender and sexuality where the heterosexual norm implies opposite-sex relationships (Oxford English dictionary, 2021c).

² Chapter 2 entails a detailed analysis and discussion of the NWU's documentation that is related to transformation.

1.3 Queer-inclusive curricula

There is increased recognition of social issues regarding gender identities internationally, and whether or not queer-inclusive curricula should be offered in the teaching and learning of preservice teachers. Queer individuals face queerphobia in their everyday lives, and this results in negative experiences: queer learners, students, service teachers, and language lecturers experience harassment in heteronormative schools and universities (The Other Foundation, 2016; Nell & Shapiro, 2011; Love Not Hate, 2016). However, many service teachers and language lecturers want learners and students to feel safe, comfortable, and respected in their academic environments. All learners and students deserve the opportunity to learn about gender identities that differ from the heteronormative norm. Research concerning the inclusion of queer materials has been encouraging and useful, but the type of texts to be read in preparation for teaching and training is neglected (Nzimande, 2015:74; Page, 2017:1–2).

There seems to be a disconnection between queer individuals and their human right to equality, as they do not fully experience this: there are many South Africans who are currently persecuted based on their gender identities (Nzimande, 2015:74). Nzimande (2015), Page (2017), Francis and Kuhl (2020), Francis (2019), Francis (2021), Kosciw *et al.* (2013), Helmer (2015), Neto (2018), Lin (2014:47), Bertilsson and Stimjanin (2020), Britzman (2005), Glazzard and Stones (2021:4), Kearns *et al.* (2014), Staley and Leonardi (2016), Blackburn and Smith (2010), Hancock (2007), Blackburn and Miller (2017), Hermann-Wilmarth and Ryan (2015), Berhman (2006), and so forth, further make it known that more information concerning the training and preparation to teach queer curricula is needed. The researchers have made suggestions concerning identities and faith, cultural and societal expectations, and limitations for a transformative teaching and learning framework where queer curricula will be included at a university. The idea of creating a positive academic environment that goes beyond programmes that address anti-bullying is needed for queer individuals.

Curricula reflect what and who are valued at schools. Thus, educators should be willing to transform these and address gender-identity issues if they truly care and respect their learners and students. Service teachers and language lecturers can be powerful resources towards supporting alienated and marginalised queer individuals in heteronormative academic environments. Francis (2019:3) explains that, by guaranteeing that anti-normative “gender and sexualities are corrected and controlled”, heteronormative regulation upholds the authority of heterosexuality. “The heteronormative culture thinks of itself as the host (us) and non-normative gender and sexualities as the incoming Other (them)” (Francis, 2019:3).

Accordingly, the queer individual is susceptible to varied schooling experiences of exclusion and marginalisation. These experiences of exclusions and marginalisation depend on many intersecting identities as well as the placed nature of oppression. Therefore, teachers and lecturers need to be equipped with a framework (including ideas, tools, methods, resources, and allies) to make them feel empowered, since they may be afraid of repercussions from parents, religious organisations, and society.

Also, in this sense, a transformative teaching and learning framework can aid service teachers and language lecturers towards transforming curricula and empowering learners and students (Page, 2017:2, 13). These deliberations engender the following guiding research questions to be examined here:

- What policies does the NWU have that “speak to” queer individuals?
- What are preservice teachers’ and language lecturers’ perceptions of including and teaching queer texts?
- How prepared do preservice teachers and language lecturers feel about teaching queer texts?
- What would a transformative teaching and learning framework, as contemplated at the university, entail considering the inclusion of queer curricula?

1.4 Research aims

From these questions, the following aims stem:

- Determining the policies that the NWU has that “speak to” queer individuals;
- Examining preservice teachers’ and language lecturers’ perceptions regarding including and teaching queer texts;
- Assessing the extent to which preservice teachers and language lecturers feel prepared for teaching queer texts; and
- Ascertaining that which a transformative teaching and learning framework would entail in terms of the inclusion of queer curricula, as contemplated at the university.

1.5 Keywords and clarification

Terms that will be central to the argument to follow are itemised and briefly unpacked here.

1.5.1 Transformative learning

“Transformation” can be defined as the process of changing shape, form, or appearance, which is also linked to changing something or someone (*Oxford English dictionary*, 2021a). In this light, something or someone no longer retains its or their original form, but has changed. Hoggan *et al.* (2017:49) state that “transformative learning” is the integration of complex phenomena or social issues such as racism, sexism, ageism, and so forth, as found in curricula that provide insights that are vital to processes of learning and change. In this study, transformative learning means that one’s learning is transformed regarding teaching and learning concerning complex social categories and gender identities and implementing change in the NWU’s SLE.

1.5.2 Decolonised teaching and learning³

“Decolonisation of teaching and learning”, as defined by the NWU (2018:4), refers to the inspiration and action of individuals to engage with social issues such as racism, discrimination, marginality, poverty, inequality, alienation, colonialism, ethical conduct, and inclusion, to be prompted to think critically about these and in general. Moreover, individuals are allowed to interpret and share the content of the curriculum based on their cultural norms, experiences, preferences, personal belief systems, and backgrounds by means of this.

1.5.3 Framework

A “framework” is defined as a structure designed and constructed of parts that are combined to form an underlying or essential frame, such as an outline, provisional design, system, or scheme, which encloses or supports something or someone (*Oxford English dictionary*, 2021b). In this study, a “transformative teaching and learning framework” may be used as a

³ It is important to take note that there is a difference between “decolonised teaching and learning” and “decolonisation of the curriculum”: the latter refers to the placement of African knowledge, identity, society, history, and ideals on the same level as European, Western, and American approaches, ideals, values, and content in academic programmes, and exposing individuals to an African-centred worldview, while acknowledging the existence of other perspectives and worldviews. For purposes of this study, the focus is on “decolonised teaching and learning” of queer literature in the NWU’s SLE’s curriculum, and not decolonisation of the curricula.

supportive structure that engenders the necessary guidelines to enhance critical thinking about social issues, specifically the inclusion of queer texts for studying by B.Ed. students in the NWU's SLE.

1.5.4 Queer literature

Queer literature involves the collocation of “queer” and “literature”. Montz (2019) explains that “queer” is often used as “an umbrella term referring to anyone who is not straight and not cisgender”. Accordingly, it includes the following better-known gender identities: lesbian, gay, bisexual, transgender, intersex, and further ones (LGBTI+)⁴. The *Oxford English dictionary* (2021d) further mentions that “queer” refers to the analyses and reinterpretations of something or someone from a queer perspective where such a perspective is considered to expose susceptible, relevant, or accessible audiences to diverse gender- and sexual identities.

“There is a clear link between the latter definition of queer – i.e., *Oxford English dictionary* (2021d) – and the definition of “literature” – i.e., *Oxford English dictionary* (2021e) – which is the knowledge acquired from studying or reading texts on a particular subject. In other words, one becomes familiar with a body of literary works such as letters, books, or writings of authors that may be valued for lasting or superior artistic merit (*Oxford English dictionary*, 2021e).

Combining the meanings of the two terms entails that “queer literature” refers to literary works on the subject of queer perspectives and gender identities that may be studied for artistic merit as well as purposes such as education, information, and insight into human and socially constructed identities.

1.5.5 Queer literary elements

The term “queer” has already been explained. “Literary”, as defined by the *Oxford English dictionary* (2021f), refers to the content, study, or writing of literature valued for the quality of its form. As this relates to learning or letters, it includes characteristics associated with literary texts or formal writing. These characteristics, as explained by Ringo and Kashyap (2020), comprise diction, symbolism, rhetorical devices, imagery, plot, character, theme, setting, tone, and narration, and these aid the reader towards analytically and critically grasping that which

⁴ For the purposes of this study's context, “queer” and “gender identity/gender identities” are mostly used synonymously, since “queer” is considered an umbrella term for the various gender identities (i.e., LGBTI+) listed. However, regarding other contexts, “gender identities” is considered to form one component(s) of “queerness” – thus, “gender identities” and “queer” can also be considered two different (albeit related) concepts.

is read. The list of literary elements thus becomes queer-themed when they are used to analyse literary works from a queer perspective.

1.5.6 Queerphobia and heteronormativity

In order to understand “queerphobia”, it is necessary to analyse the meaning of “homophobia”, which is the hatred, fear, prejudice, or hostility toward males who are thought to be or are known to be gay (*Oxford English dictionary*, 2021g; *Oxford English dictionary*, 2021h). “Queerphobia”, therefore, refers to the dread, fear, aversion, or intense hatred that heterosexual individuals harbour for queer individuals (LGBTI+) (*Oxford English dictionary*, 2021i).

“Heteronormativity” signifies a leading, supreme, or ruling hegemon (that is, a supreme leader) who relates to or assumes social or political hegemony about the quality or property of biologically determined gender roles (*Oxford English dictionary*, 2021j; *Oxford English dictionary*, 2021k). In other words, heterosexuality has been determined by heterosexuals, where they are presented, as the norm to which all individuals should abide socially and politically (Hartney, 2020). In this study, heteronormativity is considered to be the negative attitude that some heterosexually-oriented individuals harbour towards queer individuals.

1.5.7 School for Language Education

The NWU's SLE (2021a) prepares students to do high-quality research on how to become effective teachers, in addition to providing them with a high-quality and relevant education. The school has three subject groups: 1) Afrikaans for Education, 2) English for Education, 3) Setswana and African Languages for Education. In the present project, lecturers and students from all three subject groups were approached to provide information about their module overview documents, choices of texts for literary study, teaching strategies, and perceptions concerning the inclusion of queer texts.

1.5.8 Afrikaans for Education

Like Modern Hebrew, Hindi, and Indonesian, “Afrikaans” is regarded as one of the youngest languages in the world. It was fully standardised in the twentieth century. Universities in Belgium, the Netherlands, the United States, and Poland offer Afrikaans as a subject. Afrikaans for Education at the NWU imparts the language's subject knowledge as well as the

necessary methodological and pedagogical abilities for teaching and learning it (NWU, 2021d).

1.5.9 English for Education

The NWU's "English for Education" subject group offers an in-depth understanding of English language pedagogy as well as possibilities for obtaining subject-specific methodological skills (NWU, 2021d). According to the NWU (2021d), English for Education students should understand how the language is used, how it functions, and the different ways in which modern theories of textual studies and texts elucidate these processes. In a media-focused and technology culture, it is expected of English for Education lecturers to present a dynamic and complex curriculum to students from various cultural, socioeconomic, and linguistic backgrounds.

1.5.10 Setswana and African Languages for Education

Five of the twelve official languages of South Africa are offered in the subject group Setswana and African Languages for Education: Setswana, Sesotho, Sepedi, isiZulu, and isiXhosa. Students may apply for a variety of credentials, as well as update and qualify for existing professional credentials in indigenous languages, through this subject group. Additionally, the subject group aims to provide South African students with cutting-edge and high-quality instruction and learning in the areas of blended and self-directed learning, as well as research that incorporates *ubuntu*, diversity, and indigenous knowledge. *Ubuntu* is defined as "embodying the various values and virtues of essential humanity, or of Africanness" (*Oxford English dictionary*, 2021l) (NWU, 2021d).

1.5.11 North-West University

The NWU (2021e) is dedicated to operating as an integrated, unitary, and multi-campus university that enables teaching and research that is globally competitive, addressing issues of equity and redress across three physical campuses, and one that is online: Potchefstroom, Mahikeng, and Vanderbijlpark Campus, and the Unit for Distance Learning (UDL). The teaching and learning, research, and core activities of the NWU are intertwined with innovation and community engagement in eight faculties (NWU, 2021b; NWU, 2021c)] for contact and/or distance students. Students are offered an education and a place in the world to start preparing for their future careers. The NWU also, through collaboration with other international

universities and institutions, forms part of the global higher education community through staff and student exchange and co-operation in research, academia, culture, and sport.

1.6 Research design and methodology⁵

The research design and methodology are briefly unpacked below.

The research design, set in a transformative paradigm, entails qualitative case-study research. The research methodology consists of purposive sampling and the generation of data from questionnaires and careful examination of official documents. Accordingly, the data analysis strategy is content analysis as related to the official NWU documents and participants' questionnaires. In terms of the ethics aspects related to the project, the following were carefully considered: validation, trustworthiness, ethics and ethical principles, recruitment, and informed consent.

1.6.1 Transformative paradigm

This study is set in the transformative paradigm. Creswell (2014:6, 9) and Grosser *et al.* (2018) explain that the “transformative paradigm” facilitates a subjective and political understanding of the world and the lives of the participants of a study. The relationship between the researcher and the participants is collaborative, as engagement occurs by designing questions, collecting data, and analysing information. The transformative paradigm is change-oriented, linking social change with political action, transforming participants' lives, and helping marginalised individuals). It is, therefore, also power and justice-oriented. The paradigm has an “action agenda for reform” that may alter the researcher's life, institutions, and the participants' lives. This study's transformative paradigm is appropriate, because I gained an understanding of the world and the participants' lives. Questionnaires were completed by participants to provide information to transform the NWU's SLE curricula by including queer-themed literature in language teaching and learning to address the inequality of gender identities (as related to marginalised groups) through exposure and action.

⁵ For Chapter 1, the research design and methodology are only mentioned and discussed briefly. A more in-depth discussion follows in Chapter 4 of this study.

1.6.2 Qualitative case-study research

This study follows a qualitative case-study research design. Yin (2009:19) explains that this centres on a “case” that requires an empirical inquiry about a contemporary real-world context phenomenon, especially when the boundaries between a context and a phenomenon are not clear. Crabtree and Miller (1999), Cousin (2005), and Bromley (1991), as referenced by Nieuwenhuis (2021c:90–91), mention that the researcher and the participants collaborate closely and that case-study research is often researcher-centred involving the observations of participants and portraying an understanding of the research setting. This close collaboration aims to clearly understand the “case” in the real-world context and natural setting. For this study, the context and the multiple descriptive “cases” correlate with the topic of this study: “Inclusion of queer literature in a school for language education at a university: A framework”. Given that, this study focuses on one bounded case: the SLE of the NWU. The real-world context phenomenon is transforming the NWU’s SLE curriculum by including queer curricula concerning queer literature and providing service teachers and language lecturers (both queer and non-queer ones) with the necessary framework to teach these texts.

1.6.3 Purposive sampling

This research focuses on a specific topic and uses purposive sampling as a method for collecting data. Maree and Pietersen (2021:220) explain that the method is used in special situations where the sampling is steered towards a specific purpose. In such cases, the researcher will, for example, interview participants who can contribute to the specific topic. Therefore, the researcher should determine the criteria participants should adhere to in order to collect relevant data. Across two samples, the criteria were stipulated as follows:

- Sample 1: Preservice teachers (in their fourth year) of the NWU’s SLE who specialise in the Senior and FET Phase (with Afrikaans as an exception in the case of the Mahikeng Campus⁶).
- Sample 2: Language lecturers of the NWU’s SLE who teach one of the language groups (including any of the lecturers per subject group per campus, with Afrikaans as an exception in the case of the Mahikeng Campus).

⁶ “Afrikaans for Education” is not offered as a subject on the Mahikeng Campus as the contact population of the students is African, where Afrikaans is not a home or first additional language. Should there be an African student who wants to take Afrikaans as a subject, the individual is officially placed at either the Potchefstroom or Vanderbijlpark Campuses (in terms of contact learning), or the UDL (distance learning).

Participants who were preservice teachers had to be registered for a B.Ed. degree with Afrikaans, English, Setswana or Sesotho⁷ for Education as a major subject. A B.Ed. degree (when one of the majors is Afrikaans, English, Setswana or Sesotho for Education) includes four years' teaching and learning of literature, linguistics, and teaching methodology. Other degrees do not include the required years' experience in literature, linguistics, and methodology. Additionally, preservice teachers and language lecturers teach students who were in the Senior and FET Phases. Foundation and Intermediate Phases were therefore excluded. The lessons that were analysed had been designed for the Senior and FET Phases.

1.6.4 Methods of data generation

This study used two data generation methods to ensure crystallisation: official documents and questionnaires.

1.6.4.1 Official documents

When a phenomenon is investigated, all types of written communication (whether in digital or printed format) refer to documents – or textual data – that become primary to the data-gathering technique in question. These documents could include published or unpublished memoranda, reports, administrative documents, agendas, letters, blogs, email messages, faxes, web sources, newspaper articles, memoirs, journals, questionnaires, and so on (Nieuwenhuis, 2021c:100–101). The following are official documents retrieved from the NWU's website *Annual report* (2020a), *Annual performance plan* (2022a), *Declaration on the decolonisation of university education* (2018a), *Code of ethics* (2018b), *Statute of the NWU* (2020b), *Teaching and learning strategy: 2021–2025* (2021c), *Strategy 2015–2025* (2018c), *Transformation charter* (2012), *Human rights policy* (2016), *Gender-based violence policy* (2021a), *Sexual harassment policy* (2019b), *Staff learning and developmental policy* (2021e), and the *Employee wellness policy* (2019a). These documents were analysed to determine the policies that the NWU had available that speak to queer individuals; the extent to which the SLE implements the NWU policy in terms of the inclusion of queer students' life worlds in their text selection and teaching; and possible influencers of teaching practice on various levels, namely the macro, meso, and micro ones.

⁷ Only Setswana and Sesotho of the African Languages for Education are available in the Senior and FET Phases.

1.6.4.2 Questionnaires

By utilising Google Forms, questionnaires were the second source of data generation for this study. Maree and Pietersen (2021:199–200) state that a questionnaire's design is important, as it is an instrument to gather data. When the researcher designs it, attention should be given to its appearance, the sequence of questions, wording, and response categories. The type of questions asked and the techniques used to analyse statistics are also important. Google Forms offers a useful technological tool for designing questionnaires that allow full anonymity. When the questionnaires do not ask participants to provide their credentials and contact information, they are completed anonymously. All responses are immediately received when submitted and saved on the researcher's Google Drive. Participants are also unaware of one another, and the researcher determines when an answer to a question is required or optional.

For this study, Questionnaire 1⁸ was used to gain insight into the backgrounds of the participants in terms of identities, spiritual orientation and history, cultural and social expectations and experiences, everyday discourse, the availability of various resources, research and knowledge, purpose, perceptions and awareness of queer individuals. No personal identifiers such as names, student or staff numbers, or email addresses were shared. All questions were optional. If participants chose not to provide information for personal reasons, they were allowed to do so. Since the questionnaire had many questions and received in-depth answers, the researcher divided it into sections, to facilitate time management for participants: they could complete the questions when they had time available, and could add to and change their answers to the respective sections at a later stage. The purpose of the questionnaire was to allow the participants to provide personal information individually and comfortably, and not, for example, in an interview or a focus group where the researcher and other participants were present. Questionnaire 1 allowed the researcher to compile a case for the SLE of the NWU regarding queer individuals and curricula and determine preservice teachers' and language lecturers' perceptions about the inclusion and teaching of queer texts.

Questionnaire 2⁹ was used to collect participants' accounts of an event where they could learn about the meaning of structures and practices in their existent sphere of knowledge, and gain insights regarding their points-of-view. Two electronic copies of lesson plans¹⁰ designed on

⁸ The questions of Questionnaire 1 are provided in Appendixes F and G.

⁹ The questions of Questionnaire 2 are provided in Appendixes H, I, and J.

¹⁰ Lesson A (Senior Phase): the search for identity in Bill Konigsberg's 2013 novel, *Openly Straight* (see Appendix B); Lesson B (FET Phase): religious zealotry in Jeanette Winterson's 1985 novel, *Oranges are not the Only Fruit* (see Appendix C) (Uys, 2020:251–275).

queer-themed texts that address queer-social issues were made available by the researcher to introduce queer-social issues to the participants and allow them to comment on specific aspects of these. The participants, in return, were provided with questions to guide their recall, discussion, and basis for reflection. Questionnaire 2 elucidated the feelings of preparedness of preservice teachers and language lecturers about teaching queer texts.

Careful examination of the questionnaires and documents provided insight into the development and implementation of a transformative teaching and learning framework for the inclusion of queer literature in university language curricula.

1.6.5 Data analysis strategy

1.6.5.1 Content analysis

For this research study, content analysis was used regarding the identified electronic policy documents of the NWU about transformation and the inclusion of queer individuals. I found, selected, appraised, and synthesised data through skimming, scanning, and comprehensive and critical reading, about transformation and decolonised teaching and learning. This was done in terms of policies at the NWU that “speak to” queer individuals, as indicated, to form an understanding and produce empirical knowledge that may contribute to a transformative teaching and learning framework that would include queer literature in the NWU’s SLE.

Content analysis was also used to examine the questionnaires that had been completed by the participants. Nieuwenhuis (2021c:126) explains that content analysis applies to texts. Kondracki *et al.*, as cited by Nieuwenhuis (2021c:126), state that analysis of that which the text, artefact, questionnaire, video, or other materials “talk about” has to do with the interpretation of the underlying meaning of the content. Content analysis, Nieuwenhuis (2021c:126) concludes, is thus a useful technique of a description and discovery of people, actions, places, contexts, and events that may be important in terms of the chosen topic. The coding used (i.e., similar codes) in the content analysis here included the following:

- Sample 1: Preservice teachers (in their fourth year) at the NWU’s SLE who specialised in the Senior and FET Phases;
- Sample 2: Language lecturers of the NWU’s SLE who taught one of the language groups;

- Backgrounds of participants: identities, spiritual orientation and history, cultural and social expectations and experiences, everyday discourse, the availability of various resources, research and knowledge, purpose, perceptions and awareness of queer individuals; and
- Rejection, queerphobia, unwillingness, unsuccessfulness, and fear; tolerance, judgement, and confusion; acceptance, celebration, consideration, unbiasedness, successfulness, relation, support, and respect.

The next section focuses on the ethics considerations of this study.

1.6.6 Ethics considerations

The following aspects pertaining to ethics were considered for this study: validation, trustworthiness, ethics and ethical principles, recruitment, and informed consent.

1.6.6.1 Validation

Nieuwenhuis (2021a:143) mentions that crystallisation is often regarded as validating a researcher's findings. Kelliher (2005) and Angen (2000), as cited by Nieuwenhuis (2021a:143), explain that qualitative research depends on descriptive data and its solid presentation to validate (i.e., crystallise) its findings. Validation is thus ensured when the reader can follow the researcher's path as followed in the study. The procedures and instruments used to gather data should also be available for inspection and be included in the thesis for the readers of this study to validate at any time. The research design and methodology were explained in detail for this study. Crystallisation was ensured, as there were two data generation sources, as indicated, and one related data analysis strategy. Any researcher can access the instruments, processes, references, sources, and relevant documents to ensure the validation of this study.

1.6.6.2 Trustworthiness

The elements of credibility, transferability, dependability, and conformability were considered in terms of the trustworthiness of this study, as suggested by Lincoln & Guba (1985), cited by Nieuwenhuis (2021a:144).

“Credibility” deals with congruency and believable findings as related to reality. The following strategies were applied to this study to ensure this (Lincoln & Guba, 1985, as referenced by Nieuwenhuis, 2021a:144; Nieuwenhuis, 2021a:144): well-established research methods; research questions that agreed with the research design; a literature review that had a strong relation to the research questions and methods; an early familiarity with well-defined, purposive sampling; detailed data collection methods and crystallisation; frequent debriefing sessions between the researcher and promoters; and a thick description of the study’s phenomena under scrutiny. Data gathered were verified at an early stage, which ensured correct interpretation.

“Transferability” invites researchers to make connections between their own research or experiences and the elements of a study. The following strategies were applied to this study to ensure transferability (Lincoln & Guba, 1985, as referenced by Nieuwenhuis, 2021a:144; Nieuwenhuis, 2021a:144–145): the typicality of the participants to the study’s context; the transformative context to which the findings apply; thick descriptions of the research design, the context, and the participants; and purposive sampling. These strategies allow for transferability as the participants and the context of the study represent the entire population. At the same time, the researcher makes connections in terms of awareness, exposure, and inclusion of queer individuals between the research conducted and the outline of the study.

“Dependability” preferences reliability, also identifying the close connection between dependability and credibility. The following strategies were applied to ensure dependability (Lincoln & Guba, 1985, as referenced by Nieuwenhuis, 2021a:145; Nieuwenhuis, 2021a:145): the implementation of the research design; the operational detail of data generation; the reflective appraisal of the study; documenting category labels; and documenting the decisions made, the analysis conducted, and the interpretations formulated. The strategies mentioned facilitated dependability, as other researchers could follow the decisions made by the researcher. Throughout the study, I kept record of all the processes of the research: from the submission of the proposal to the application for ethical clearance, data collection, data analyses, and the reporting process.

“Confirmability” describes the degree to which the findings of a study are neutral or shaped by the participants and not by the motivation, biases, or interest of the researcher. The following strategies were applied to ensure confirmability (Lincoln & Guba, 1985, as referenced by Nieuwenhuis, 2021a:145; Nieuwenhuis, 2021a:145–146): crystallisation; admittance of predispositions (for instance, that not all the participants were going to be willing to implement queer-inclusive curricula, while the minority of the participants would have had adequate

knowledge of queer individuals, and so forth; the implementation of an audit trail; and anonymity and confidentiality. The participants of this project remained anonymous. These strategies prevented limitations that the researcher of this study could have experienced regarding analysing the data. By stating these aspects up front, an enhanced understanding of the results was secured.

1.6.6.3 Ethics and ethical principles

I attended a one-day online workshop entitled “Research ethics for education” on 6 March 2021 and received proof of attendance and an assessment confirmation letter. My promoters and I applied for the mandatory ethical clearance once the proposal of this study had been finalised (NWU-01053-21-A2 – see Appendix M). Furthermore, the Department of Health (DOH, 2015) lists the following principles that need to guide the research: beneficence and non-maleficence, distributive justice (i.e., equality), and respect (i.e., dignity and autonomy)¹¹.

1.6.6.4 Recruitment and informed consent

Since South Africa was still in lockdown due to the Covid-19 pandemic, it was advised that recruitment took place online. Furthermore, open and fair recruitment had to occur: instead of contacting participants individually or personally, a public platform (such as Facebook, Instagram, eFundi, Moodle, and so forth) had to be used.

Concerning informed consent, this study was limited to the Faculty of Education and, specifically, the SLE of the NWU. The online platforms that were used included Google Forms and eFundi (the NWU’s LMS – Learning Management System). An invitation (see Appendix K) to participate was placed on eFundi, and prospective participants followed the link to gain access to the document containing the informed consent form and the questionnaire on Google Forms. It was then not necessary for prospective participants to contact an independent person by e-mail to indicate their willingness to participate. Participation was therefore also anonymous, as it was impossible to trace the participants’ identities. Informed consent was obtained by means of the invitation placed on eFundi. Two separate consent forms were added to Google Forms: one for preservice teachers (see Appendix D) and one for language lecturers (see Appendix E). Furthermore, gatekeeper permission was obtained from the Research Data Gatekeeper Committee (RDGC) by means of a permission application form (see Appendix O).

¹¹ See Chapter 4 for an in-depth explanation.

Lastly, the fact that the researcher and one of his promoters were at that time lecturers in the SLE, and continue to be so, could have involved a conflict of interest between them and prospective participants – prospective participants might have thought they had no choice but to partake in the study since the researcher and his promoter were either lecturers or colleagues of the prospective participants. However, neither the researcher nor his promoters were responsible for any recruiting of participants. There was an invitation on eFundi, and respondents' identities were unknown to the researcher and the promoters, as indicated.

A chapter division is provided next to guide the reader in terms of the subsequent chapters.

1.7 Chapter division

Chapter 1 introduces and outlines the problem statement of this study. The research problem and motivation, research questions and aims, keywords and clarification, research design and methodology, and tentative chapter division are provided.

Chapter 2 entails an in-depth analysis of the policy documents of the NWU – *Annual report* (2020a), *Annual performance plan* (2022a), *Declaration on the decolonisation of university education* (2018a), *Code of ethics* (2018b), *Statute of the NWU* (2020b), *Teaching and learning strategy: 2021–2025* (2021c), *Strategy 2015–2025* (2018c), *Transformation charter* (2012), *Human rights policy* (2016), *Gender-based violence policy* (2021a), *Sexual harassment policy* (2019b), *Staff learning and developmental policy* (2021e), and the *Employee wellness policy* (2019a) – to determine which of these documents “speak to” queer individuals. Attention paid to gender identities at other universities, the NWU yearbook of 2022, and the hidden curriculum are also explored.

Chapter 3 includes the literature review of this study, which comprises extensive research on transformative teaching and learning regarding transformation and transformative leaders, Mezirow's “perspective transformation”, as well as the implementation of and obstacles to transformative teaching and learning, and the backward design to lesson planning as a lesson planning approach.

Chapter 4 expands on the research design and methodology that were briefly expounded in Chapter 1: qualitative case-study research within a transformative paradigm; purposive sampling, official documents and questionnaires; a data analysis strategy, content analysis; and ethics considerations, validation, trustworthiness, ethics and ethical principles, recruitment and informed consent.

Chapters 5 centres on the analysis of questionnaire 1: formulation of participants' backgrounds.

Chapters 6 discusses the findings of questionnaire 2: participants' accounts regarding the inclusion of queer curricula at a university's SLE.

Chapter 7 answers the research questions of this study, considers the information and data gathered in Chapters 2–6 to formulate a transformative teaching and learning framework for the inclusion of queer literature in the NWU's SLE curricula, and concludes by presenting its limitations and recommendations for future research.

1.8 Conclusion

Chapter 1 served as an introduction to this study. The research problem and motivation, relevant keywords and clarification, research questions and aims, a brief overview of the research design and style, and a chapter division were provided.

It was underlined that South Africa is still a queerphobic nation. The immensity of the killing, victimisation, and marginalisation of queer individuals are causes for considerable concern. Thus, the question can be asked: What can be done to address queerphobia? It was mentioned that workplaces, places of worship, homes, and so on may be unaccepting of these identities, but the classroom does not have to be. Instead of a school curriculum disregarding the reality of gender identities in everyday life, denying the point of view of queer individuals in the world, and avoiding exposure among heterosexual and cisgender individuals to adequate knowledge and experience of queer individuals in terms of their realities, the classroom environment should be used to combat these social injustices. However, CK (content knowledge – what to teach), PK (pedagogical knowledge – how to teach), and PCK (pedagogical content knowledge – how to teach what needs to be taught) need to be in place for language classrooms to teach and train learners (at secondary schools) and service teachers (at tertiary institutions). With this in mind, this study aimed to design a transformative teaching and learning framework that might aid the NWU's SLE regarding implementing queer-inclusive curricula with a view to queer literature, given that the university does include the needs of queer individuals in their view of transforming itself and striving for continuous transformation.

Regarding queer-inclusive curricula, there is a recognition of whether it should be included in teaching and learning to create safe, respected, and comfortable academic environments for

all learners and students (heterosexual and queer) in heteronormative societies. Yet, preparation for teaching and learning queer curricula is neglected, giving rise to an important question: What are queer curricula, and how can their negligence be avoided? It is a given that more information concerning the training and preparation to teach queer curricula is needed and that teachers and lecturers should be willing to transform curricula and address gender-identity issues. Therefore, they need to be equipped with a framework that can aid them towards transforming curricula to empower learners and students.

Keywords – transformative learning, decolonised teaching and learning, framework, queer literature, queer literary elements, queerphobia and heteronormativity, School for Language Education, Afrikaans for Education, English for Education, Setswana and African Languages for Education, and the North-West University – were provided and defined for clarification purposes of the study. The research design and methodology, that also takes into account ethics considerations, were also briefly discussed to introduce the reader to the paradigm, type of research, sampling, methods of data generation and a data analysis strategy applicable to this study. Lastly, a chapter division was provided to give an overview of and ensure alignment across the study.

CHAPTER 2: TRANSFORMATIVE TEACHING AND LEARNING AT THE NORTH-WEST UNIVERSITY

2.1 Introduction

The following chapter comprises two main parts: a discussion of the transformation of the North-West University (NWU) on the one hand and transformative teaching and learning on the other. In the first part of this chapter, the transformation of the NWU is discussed in terms of the official policies of the university. Firstly, the context of the university is described by consulting the *Statute of the NWU* (2020b), *Annual report* (2020a), and *Annual performance plan* (2022a) to show that it promotes unity in diversity towards all belief systems and perspectives through the means of research, learning, education, and community service. Secondly, the strategies for teaching and learning at the NWU – as found in the *NWU: Strategy 2015–2025* (2018c), the *Teaching and learning strategy: 2021–2025* (2021c), and the NWU's *Transformation charter* (2012) – are consulted to identify strengths, weaknesses, threats, and opportunities concerning social-justice issues that engage with transformation, embrace diversity, and create awareness for a better, more inclusive future for the common good of a community. Social-justice issues include marginalisation of gender identities. Thirdly, the rights and protection of queer individuals, as stipulated in the *Constitution of the Republic of South Africa* (1996) (the Constitution) and the NWU's *Human rights policy* (2016), *Gender-based violence policy* (2021a), and *Sexual harassment policy* (2019b) are identified and described in terms of a safe environment for staff and students. Fourthly, decolonisation and a code of ethics of education are explained by considering the NWU's *Declaration on the decolonisation of university education* (2018) and *Code of ethics* (2018b) for individuals to use as inspiration to engage and think critically about 21st-century challenges. Lastly, the NWU's *Staff learning and developmental policy* (2021e) and the *Employee wellness policy* (2019a) are explored with a view to promoting and supporting all employees' learning, development, and wellness at the NWU. Additionally, other universities' (national and international) inclusion and protection of gender identities are explored.

The second part of this chapter discusses transformative teaching and learning. Firstly, the NWU yearbook of 2022 regarding Afrikaans-, English-, Setswana-, and Sesotho for Education is consulted to identify where queer literature may be included. Secondly, the hidden curriculum [“certain learning material [that] is taught even though it is not stipulated in the curriculum [...] which has a hidden agenda, resulting in intentional and detrimental outcomes” (Jacobs, 2016:81)] is considered as its contents are difficult to determine.

2.2 Policies of the North-West University

2.2.1 Context

The NWU (2023) explains that the NWU “officially came into being on 1 January 2004 as part of the South African government’s plan to transform higher education”. The former University of North-West merged with two other universities: 1) the Potchefstroom University for Christian Higher Education and 2) Vista, specifically the Sebokeng Campus (whose staff and students formed part of another mainly black university). The merger of the two universities, as well as the campus of a third university, to form the NWU was a powerfully symbolic and successful act of reconciliation and nation-building, one of the most successful and steady mergers in South African higher education. After the merger, the NWU has consistently generated a healthy financial surplus, boosted research outputs, improved student pass rates, and improved corporate governance rankings for South African universities. The university’s stability is a result of the culture of collaboration, a distinct vision, values, and mission, a strong governance and leadership, and the well-defined strategic and operational plans that have been developed to guide the NWU into the future.

The following section – concerning the *Statute of the NWU* (2020b), *Annual report* (2020a), and *Annual performance plan* (2022a) – provides further information about the NWU’s context.

Prof. Dan Kgwadi – former Vice-Chancellor of the NWU – states in the NWU’s *2015–2025 strategy* (2018c) that the university is unique in South Africa since it is located in two provinces, has “rural, semi-rural, and urban campuses”, a body of staff that is diverse, and an approach to language that is unique. The NWU publicly forms part of one of the twenty-six higher-education institutions in South Africa and is driven by the underlying values of the Constitution, particularly freedom, equality, and human dignity. The university has a sole set of standards, systems, and policies; it is also driven by constitutionally based values (where ethics are relevant and applied to all endeavours). It is the wish of the university to foster caring and engaging students and staff to ensure an environment that is suitable for reaching its purpose and realising its dream (NWU, 2020a:8; NWU, 2020b:17).

The purpose of the university is to excel in teaching and learning (that are innovative) and research (of a cutting-edge nature), thus benefiting society with and through knowledge (NWU, 2020b:17; NWU, 2022a:2). Nyhan (2002:5) explains that vocational and professional education and training “can contribute towards building the emerging ‘knowledge society’”. In other words, education and training may support an action-oriented generation of social

knowledge that aids individuals in working and living in the 21st century. Glazzard and Stones (2021:1) and Haituka (2009) state that millennial individuals (i.e., individuals born from 1981–1996) in the 21st century are identifying “gender as a spectrum” instead of “as a binary” – in other words, this means that individuals can claim a gender identity, claim an in-between gender, or deny having a gender identity at all. According to Butler (1988:519–520), gender is not a place of agency or a stable identity from which different acts flow anymore. Rather, gender is a “tenuously constituted” identity that has developed over time by stylised repetition of actions. Hence, gender must be viewed as the everyday process by which numerous physical enactments, -movements, and -gestures create the perception of a permanent gendered self. With this in mind, gender is not recognised by all as permanent anymore, but rather as fluid, and societies should promote and adopt civil rights and quality measures that will permit all individuals to identify with a gender identity or not and live as they choose. It is important for learners and students to be well-informed of gender identities and their diverse relationships to make possible decisions about their own identities. One way of ensuring that learners and students are knowledgeable about gender identities is to engage with these through discussions and/ or literary texts. Resonating with the *Statute of the NWU* (2020b:17), the dream of the university is to be recognised as an international African university that is distinguished for an ethic of care, social responsiveness, and engaged scholarship. With this in mind, the strategy of the university is to position and transform it as a “unitary institution of superior academic excellence” that commits to social justice as a result (NWU, 2020a:8; NWU, 2020b:10).

Murrell (2006:81) defines social justice as “a disposition toward recognising and eradicating all forms of oppression and differential treatment extant in the practices and policies of institutions, as well as a fealty to participatory democracy as the means of this action”. Thus, there is a tendency among institutions to formally acknowledge and address oppression in society. Hytten and Bettez (2011:21) add that social justice can contribute to “opening up new angles” for engaging various individuals with new possibilities regarding diverse agendas, commitments, and passions. Additionally, the NWU's core business is research, teaching and learning, community engagement, and innovation. Ultimately, the university's core business is to create valuable outcomes and outputs while pursuing an ethic of care since it primarily operates in South Africa and collaborates with global individuals and institutions (NWU, 2020a:8).

One or two further phenomena show that the NWU thrives in excellence. Firstly, the university – similar to other institutions – promotes unity in diversity by teaching respect and tolerance towards all belief systems and perspectives, thereby ensuring an environment suitable for

research, learning, education, and community service. Secondly, it is committed to developing a range of vocational, professional, academic, and general programmes that are comprehensive to address the needs of society. Thirdly, it has its own ethos, institutional care, and identity based on its values and unity in pursuit of fostering caring and engaging students and staff through ethics when it comes to academic integrity, all its endeavours, accountability, responsibility, scientific research, academic freedom, transparency, fairness, and the embracement of diversity. Fourthly, it is responsive to the well-being of its students, staff, and the wider community through optimal, sound management practices, capacity building, and interaction (NWU, 2020a:8; NWU, 2020b:17).

Moving away from some background information regarding the NWU, the *Annual Report* (2020) has a section that specifically focuses on the national call for transformation and curriculum change. International and national trends “continue to influence the higher education sector”. Gumede and Biyase (2016:69) assert that curriculum transformation and educational reforms have been a South African priority since the 1994 establishment of the government of national unity, and that “education is critical in redressing the injustices” of the past. Ewing *et al.* (2020:3) state that, in South Africa, the promotion of the guiding principle of *ubuntu* (“a person is a person through other people”) has endeavoured to establish a non-racial and equal society that is just and free. However, the researchers state that the guiding principle is at odds with the occurrences in South African society of violence, discrimination, and exclusion, while the justifications for and the persistence of sexual-orientation-and-gender-identities-and-expressions-based violence necessitates an in-depth interrogation of its origins to possibly extricate it. Lately, the NWU has “experienced the effects of the Covid-19 pandemic”, which has highlighted a change in the way lecturers and students learned, and there has been a curricular-innovation need to transform higher education. The shifts occurring throughout multiple fronts – economic, societal, technological, and political – are changing the university’s excellence requirements in teaching, propelling the “further evolution of the University[’s] curriculum” (NWU 2020a:14). Consequently, the university has embraced – deliberately – an external and internal enquiry of its programmes and modules to increase the opportunities for learning and teaching and enhance the responsiveness, relevance, and transformational potential of its academic offering (NWU 2020a:14). Mendy and Madiope (2020) confirm that, in the higher education sector, curriculum transformation has gained traction in South Africa and globally, particularly among governments, students, and other stakeholders, in terms of student support, student retention and throughput, student access and accessibility, decolonising curricula, alternative assessment systems, technology-enhanced teaching and learning, and quality assurance. Basically, all twenty-four higher education institutions in South Africa, of which the NWU is one, have been “tasked with the

implementation of curriculum transformation as a response to the global as well as local pressures faced". Eckel (2002:80) avers that higher education institutions may be required to provide compelling evidence that they can change and, therefore, need to articulate how much change has occurred. Mbembe (2012:13) explicitly states that universities' main purpose is not to create vacancies but to "move forward the frontiers of human knowledge and, in the process, to enrich society while contributing to the wealth of the world". Universities should facilitate sustainable differences regarding ways of life, modes and means of production, social relations, and economy. Mbembe (2015) also notes that service teachers and language lecturers should not keep to traditional manners of teaching, but decommission much that is regarded as knowledge. In other words, institutions should not teach outdated forms of knowledge that are intertwined with outdated pedagogies, but revise the content that is being taught to be relevant to the 21st century.

About the NWU's programmes, it is stated in the 2022 *Annual performance plan* that the university's socio-economic purpose is "to develop knowledge through research, and to transfer that knowledge to students through training programmes". Accordingly, programmes for "awareness and training on LGBTQ+ (and other human rights issues)" have been noted in particular, since these are related to risks for students concerning academic and non-academic environments. Russell *et al.* (2021:1) found that queer individuals frequently experience hostile or negative climates at educational institutions, including the discrimination and bullying of gender identities and sexual orientations. These discriminatory experiences and negative environments threaten the well-being of queer students. Glazzard *et al.* (2020:1) also indicate that "existing literature presents tragic narratives of students with LGBTQ+ identities which position them as victims" – for instance, the teaching of literature does not always do justice to these individuals as they might be portrayed as those who live without morals, disregard religions, and pose a threat to a healthy environment (Uys, 2020:47). Kearns *et al.* (2014:1) affirm that queer individuals are more likely to feel vulnerable, alienated, and unsafe when compared to heterosexual individuals in societies. Risks that the NWU looked at were on and off-campus safety of students due to increasing criminal activities around and on campus (that is, gender-based violence and sexual harassment); diverse experiences of students across the campuses that might indicate some form of dissatisfaction due to possible negative effects of student life management in a new "standardising" structure; measures that are inadequate to create a student environment that is welcoming to the university; leadership skills of students that entail inadequacies, leading to the possible infringements of human rights and other values, which will result in the presenting of a student offering that is undesired by students of the university; and the possibility of student unrests or protests on campuses that will not only disrupt academic activity, but also endanger student- and staff safety (NWU,

2020a:41, 143, 145). As part of its effort to alleviate the situation, the university is continuing to align and decolonise curricula and re-imagine the shape and size of its “Programme and Qualification Mix to better serve [its] target markets and [its] mandate as a traditional university” (NWU, 2020a:37). By this token, the NWU conducted its own SWOT-analysis of the university.

Some important weaknesses that the university identified – related to the 2022 *Annual performance plan* – were as follows: a commitment that is uneven towards transformation and racism, and the spread of diversity in certain areas (NWU, 2022a:4). In other words, it could be that lip service is being paid to transformation, racism, and diversity in certain faculties of the university, or that certain issues are addressed – to some extent – while others (such as the exclusion of queer literature in the SLE of the NWU) are ignored or neglected. Hudson *et al.* (2019:1) say that individuals are becoming more aware that “policies do not succeed or fail” based just on their own merits, because there is uncertainty regarding how to assure effective policy creation and implementation in complicated systems. However, institutions are now starting to show interest (i.e., there is an opportunity) in ways in which the policy process – especially the implementation phase – can be enhanced and encouraged rather than just letting policies “drift into full or even partial failure”. The following are opportunities that the university can pursue to overcome its weaknesses: short courses, recording or accrediting the hidden or second curriculum, and commitment positioning to an ethic of care and social justice (NWU, 2022a:4–5).

An additional threat regarding the risks mentioned earlier centres on academic freedom (NWU, 2022a:5). The following are the university’s strengths concerning overcoming this threat: flexibility and agility, stability, diverse offerings (in terms of faculties) with value for money and good quality; graduates who are excellent in their fields, a vibrant student life, and quality outputs and processes in programme offerings; security and infrastructure, strong governance structures, and the staff complement (that is, performance-driven standards and commitment); pro-active and strong leadership, an enabling leadership style, and a strategic alignment of management; financial stability and sustainability, multi-modal offering and configurations, good relationships with external bodies, and diversity in campus offerings and individuals (NWU, 2022a:3–4).

Sammut-Bonnici and Galea (2015:1) explain that a SWOT-analysis “evaluates the internal strengths and weaknesses, and the external opportunities and threats in an organisation’s environment”, and that the objective of the analysis is to gain insights, devise strategic decisions, and formulate an organisation’s strategy by using the knowledge it has about its

environments. Accordingly, the SWOT-analysis of the NWU elucidated opportunities and strengths for addressing its threats and weaknesses.

Beveridge *et al.* (2014:36–39) conducted SWOT analyses concerning gender identities in terms of mainstreaming (i.e., bringing queer groups into the mainstream), concrete measures to be taken, institutional mechanisms to be used, elimination of stereotyping, the role of the media regarding this topic, and budgeting. Table 2A summarises important factors of these SWOT-analyses:

Table 2A: Important factors of the SWOT analyses conducted¹²:

Strengths	Weaknesses
• Commitment and promotion to gender mainstreaming. • Concrete measures and resources for appropriate mainstreaming. • Improving the understanding and integration of mainstreaming. • Equipping mainstreaming to deal with complex issues (such as gender stereotyping) and culture-changing potential.	• Mainstreaming might be weakened if perceived to be less important. • Commitment to mainstreaming initiatives is low. • Significant gaps in datasets. • Worrying trends and consequences of gender stereotyping. • Disrespect and insensitivity towards gender identities.
Opportunities	Threats
• There is support for gender equality regarding barriers to progress, identification of best practices, and policy development. • Good practice and solid platforms for future-capacity building activities. • Cross-institutional support. • Existing body of research. • Growing public interest and participation.	• A hostile external economic environment regarding gender equality initiatives and policies. • Low finances for the maintenance of institutional mechanisms. • Media fraud. • Undermining of mainstreaming due to lack of implementation or cooperation. • Lack of clarity about gender identities.

¹² The reader should take note that Table 2A does not entail SWOT-analyses of the NWU, but SWOT analyses regarding the mainstreaming, concrete measures, institutional mechanisms, elimination of stereotyping, the role of the media, and budgeting concerning gender identities in general.

Moving away from the SWOT-analyses conducted by the NWU and Beveridge *et al.* (2014:36–39), the 2022 *Annual performance plan* of the NWU includes the following about “transformation” and “social justice”: the fifth goal that is listed in the gap analysis. “Goal 5: Attract, develop and retain excellent staff and create an equitable staff profile”. There are several prospects for achieving this goal. However, gaps remain such as improving staff equity to promote diversity and transformation and enhancing and cultivating an inclusive, ethical, values-driven, and welcoming culture (NWU, 2022a:2). In other words, there are staff of the university who do not promote diversity and transformation, and there is no identified opportunity to address the weakness of this “uneven commitment to transformation” (NWU, 2022a:6). However, consider Goal 1: “Promote excellent learning and teaching and reposition the NWU to attain the size and shape required by the market direction decisions” (NWU, 2022a:14). It does state that, to achieve the goal, the university will implement a “systematic process of curriculum transformation and renewal to equip graduates to address the challenges of twenty-first-century society” (NWU, 2022a:15). Accordingly, the achievement of Goal 1 can become an opportunity to address the weakness (i.e., staff who neglect to promote diversity and inclusion) mentioned. Regarding the implementation of transformation, as mentioned, the 2022 objective is to provide opportunities for conversations that are transparent on existing academic modules and programmes that commit to developing responsive and decolonial curricula toward transformation in the higher education context (NWU, 2022a:22). The implementation of two of the 2022 objectives – 1) a created and sustainable culture that enhances cohesion and celebrates diversity; 2) enhancement of critical skills and competencies of student leaders – will facilitate Goal 4, which reads: “Develop a clearly differentiated student value proposition with a focus on creating an inclusive environment aimed at developing students holistically through structured and unstructured co-curricular programmes which are relevant, desirable and meet students’ needs” (NWU, 2022a:16). Thus, capacity building initiatives and skills training will be developed, implemented, and monitored for student leaders stimulating understanding, discussion, and reflection on diversity and transformation (including the matters of multilingualism, cultural identity, religious freedom, and sexual identity) (NWU, 2022a:35).

As a result, the SWOT-analysis of the university has been the purpose of the *Annual performance plan* (2022) – strengths, weaknesses, opportunities, and threats were identified as related to knowledge development and training programmes to benefit society. Outdated programmes, an uneven commitment to transformation, the spread of diversity, campus perceptions, and a lack of institutional culture – which may all be linked to gender identities – are weaknesses of the university. If there is an uneven commitment to transformation where outdated programmes do not teach about diversity and institutional culture (specifically gender

identities), the perceptions of staff and students will most probably remain unchanged. Conversely, the development of short courses, the improvement of integrated planning, the hidden- or second curriculum, and a commitment positioning to an ethic of care and social justice may be opportunities to address the university's weaknesses – the university has identified that good quality and value for money offerings at faculties, quality outputs and processes in programme offerings, security, staff complement, strong leadership, and a diverse university profile are its strengths that can overcome its weaknesses.

I have viewed the development of a framework that would include queer literature in a School for Language Education (SLE) as an opportunity at the North-West University to embrace transformation. The *Annual report* (2020), as connected with the *2022 Annual performance plan*, states that staff and students across the four campuses can contribute to the framework that will include queer literature in such a school or department at a university. This is part of the reason that the participants of this study were diverse in terms of age, gender identity, location, student profile, and so on. This resonates with the *Statute of the NWU* (2020b:1), which reiterates that the university wants to benefit society by delivering students and staff that are engaged and caring. Academic employees from all the campuses of the internationally recognised African university and final-year B.Ed. students who form part of the Afrikaans-, English-, Setswana-, and African Languages for Education subject groups anonymously partook in this study to aid me with a view to designing a framework that will include queer literature in the SLE of the NWU, which can ultimately – in the near future – form part of the yearbook of the university. My rationale for the inclusion of the *Statute of the NWU* (2020b), *Annual report* (2020a), and *Annual performance plan* (2022a) is to show that the university has written laws and rules that support freedom, equality, and human dignity, fostering caring and engaged students and staff, and incorporating equity in all its endeavours as to the well-being of students, staff, and the wider community. It has, furthermore, become clear to me that academic freedom, fairness, and the embracing and promoting of diversity are key aspects to be taken into consideration for a sustainable environment that respects, tolerates, accepts, and celebrates society through means of research, education, and community service. Again, one of the aims here is to benefit society through knowledge. For instance, in the case of my study, the inclusion of queer literature in the NWU's SLE is the knowledge that will contribute to benefitting society about social justice.

Now that it has been made clear that the context of the NWU does support transformation concerning the inclusion of gender identities, its *Strategy 2015–2025* (2018) and the *Teaching and learning strategy: 2021–2025* (2021) will be discussed in these terms.

2.2.2 Strategies for teaching and learning at the NWU

A teaching strategy is a generalised plan which includes the necessary outline of planned tactics, instructional objectives, and structure (Saputra & Aziz, 2014:1). Wegner *et al.* (2013:137) explain that, in education systems, an expectation exists among individuals (such as service teachers, language lecturers, learners, and students) to possess independence and demonstrate an understanding of content, inspecting learning materials, and initiating learning processes. When there is an “efficient growth of knowledge inside and outside” of educational institutions, there is a prospect for learners or students to apply skills which control, guide, and initiate the search for information and its processing and storage. In research concerning teaching and learning, this is called a learning strategy. Currently, there are two strategies for teaching and learning at the NWU: *Strategy 2015–2025* (2018) and the *Teaching and learning strategy: 2021–2025* (2021). Though the former strategy is older than the latter, it is still relevant until 2025, and possible connections between the two strategies have been made. The question can be asked: What is the relation between these two strategies and transformation?

The purpose of *Strategy 2015–2025* (2018c) is to “deal with significant and challenging issues” for the ten years following upon 2015. It is important to engage in transformation to survive and prosper in the future, as was made clear in the *Statute of the NWU* (2020b), *Annual report* (2020), and *Annual performance plan* (2022) in these terms: “to transform and position the NWU as a unitary institution of superior academic excellence, with a commitment to social justice”. Institutional unity and a unique university culture are emphasised to ensure that students are recognised as NWU students, focus on academic excellence, and ensure equity of provision across the university. Thus, one of the values of the strategy – as mentioned – is to embrace diversity (NWU, 2018c:2–4). Saxena (2014:76) defines “diversity” as differences and similarities among individuals regarding sexual orientation, gender identity, religion, race, physical abilities and disabilities, cultural background, age, and so forth, and that “no two humans are alike”. Moreover, individuals also show differences in prejudices and perspectives. For centuries, the members of a society have discriminated against psychological, social, racial, cultural, and gender characteristics, but diversity makes environments heterogeneous. Saxena (2014:76) explains that it is challenging to employ diversity in organisations, but it remains a necessity to increase productivity. Thai and Lien (2019) state that, if diversity is appreciated in communities, a better understanding of “the dimensions of diversity and how to work within diverse community contexts” emanates, and a consideration arises of working within systems of inequality. In terms of diversity, the following elements make up some of the university’s internal success model (2018c:5–6): research and

innovation intensity; academics with an open mindset; and fully engaged and satisfied people. The internal (and external) success model is a measure for the university to conduct its core business in a nationally accountable and responsive manner, while maintaining a high standard, and to function as an integrated and unitary multi-campus university that will enable redress, alignment, equity, and competitive research and teaching across all four campuses and, where relevant, globally (NWU, 2018c:4). Di Maggio *et al.* (2021:251) explain that today's societies are "highly complex and often impacted by uncertainty, rapid change, globalisation, and inequality, all of which have [a] significant impact on the wellbeing of people". Therefore, it is challenging for a great part of the population to live in the present. However, succeeding generations may still imagine and aspire to a possible and sustainable future. Di Fabio (2017:1) argues that sustainability is central to fostering the well-being of organisations, inter-organisations, groups, workers, and so forth. The *2015–2025 strategy* facilitates transforming the university to survive and prosper in a better, more inclusive future.

The purpose of including the *Teaching and learning strategy: 2021–2025* (2021c) here is to provide an integrated and overarching strategy to direct and inform decision making, planning, and actions across the university about teaching and learning matters. Intertwining with the strategy's purpose is the necessity to define higher education in its broader context. The Department of Higher Education and Training (DHET) of South Africa (2022) explains that they are responsible for a South Africa in which inhabitants have a fully-inclusive and differentiated post-school system [i.e., the increment of the system's diversity due to historical legacies that have not been adequately redressed (DHET, 2014:1; 6)] that allows individuals to have access to relevant post-school education and training, and fulfil the social and economic goals of participation in an inclusive society and economy. With this in mind, the NWU sees itself as a vehicle that offers, firstly, an experience that is personally transformative and focused on "the individual as part of a community of learning" (NWU, 2021c:10). The learning in question empowers intellectual growth towards enhancing and creating the workplace and the community, and following, leading, and creating civic rights and responsibilities, certainly also as related to heterosexual individuals respecting gender identities and sexual orientation, and their relevance to inclusivity, diversity, social justice, equality, and so forth. Secondly, an academically transformative experience leads to the foundation of new and improved knowledge. It should "create an awareness of the deep links" (NWU, 2021c:10) between community, knowledge, the environment, and society to construct sophisticated practical-, conceptual skills, and critical thinking – that is, content knowledge (CK), pedagogical knowledge (PK), pedagogical content knowledge (PCK), and technological pedagogical content knowledge (TPCK) regarding gender identities – by laying an academic foundation of gender identities, which may facilitate the higher-cognitive application of said

knowledge in a transformative community. Thirdly, it embraces an experience that is socially transformative and contributes to the common good of communities while also focussing on workplace and community leadership, sustainability, a concern with social issues, work creation, inequality, and poverty, and supportive values that are cherishing toward the dignity of an individual, a deep commitment to environmental care, and the solidarity of people, that is, comprehending that all individuals – queer and non-queer – are unique human beings in a transformative world.

The *Teaching and learning strategy: 2021–2025* (2021c:10) is based on the strategic intent of the university's *Strategy 2015–2025* (2018c). The strategy, with a view to the values of the university, is fixed in "an organisational culture evidenced by behaviours congruent with a transformational focus" (NWU, 2021c:10). These include the value of inclusiveness and diversity, the decolonisation imperative, an identity that is values-based and promotes collaboration, participation, and integration; ethical conduct and care; individual and joint accountability; dedication and innovation to the core business of the university; an assurance system that is of a comprehensive integrated quality for matters that are related to teaching and learning (which integrates continued curriculum responsiveness and relevance); student and self-reflection on teaching practices; and academic integrity and robust engagement with transformation. The vision and mission of the *Teaching and learning strategy: 2021–2025* (NWU, 2021c) link with the 2022 *Annual performance plan* of the NWU and, in response to its *Strategy 2015–2025* (2018c), are described as follows (NWU, 2021c:9–10): the vision is to "promote excellent learning and teaching and reposition" for the university to attain the shape and size required by the decisions of the market direction. The mission is for the university to be a "leading South African provider of multimodal education". This will be accomplished by striving for continuous curriculum transformation supported by applying suitable technologies to provide a seamless student-lecturer engagement of high quality (so that students are provided with the opportunity to emerge as educated and socially responsive graduates). The university, consequently, endeavours to support its students to become lifelong learners who are progressively self-directed and able to make distinctive, ethical, and responsible contributions to the world of work and society (NWU, 2021c:10). According to Du Plessis (2022), "the North-West University (NWU) continues to shine in global rankings": recently, the NWU was ranked the 880th in the world, 9th in Africa, and 7th in South Africa. These rankings imply that the university is a leading university nationally and internationally concerning higher education and training. Since the NWU is a leading university, it can act as an example of a university that is dedicated to transformation, specifically the inclusion of queer curricula (i.e., queer literature).

Furthermore, the NWU commits to designing curricula strategically so that students will have many opportunities to “develop metacognitive abilities to understand how knowledge is formed and validated within different disciplinary and professional contexts” (NWU, 2021c:14). Stanton *et al.* (2021:1) explain that metacognition is “awareness and control of thinking for learning”, and that strong metacognitive skills impact student performance and learning. Medina *et al.* (2017:1) state that in self-regulated, lifelong learning and critical thinking, metacognition is an essential skill, because individuals can regulate and monitor problem-solving, comprehension, and reasoning. There is an assumption (within inquiry-based teaching and learning) that knowledge is constructed over time regarding specific methodological worldviews and frameworks in universities. Though the methodologies, characteristics, and purposes of inquiry are different within diverse academic fields and disciplines, the NWU distinguishes that the student is the core focus of learning, and the purpose of teaching is both to “induct the student into particular fields” and to “develop an appreciation of the differences between approaches to teaching and learning depending on the field of study”. The differences between and the varieties of study fields entail that the delivery, architecture, and design of academic programmes will use varied sensitive educational approaches concerning the diversity of academics and students. Integrated and adequate opportunities are contained in the curriculum experience as appropriate to the particular qualification in question (NWU, 2021c:14–15).

As a result, the rationale for the inclusion of the *Teaching and learning strategy: 2021–2025* (NWU, 2021c:17) – while also comparing it to *Strategy 2015–2025* (2018) – provides the motivation for a curriculum framework that maintains plans for faculty-integrated teaching and learning for significant and challenging issues that engage with transformation, embrace diversity, and create awareness for a better, more inclusive future for the common good of a community. Support plans are also included in the curriculum framework (existing, developing, and new) to lay the foundation for a teaching and learning experience that is attendant, inclusive, and innovative in response to the needs of fully engaged, open-minded, and lifelong-learning staff and students. The curriculum architecture and its primary principles direct undergraduate and postgraduate programme designs to expediate consistency at the modular level and – in turn – promote coherence between horizontal and vertical pathways of progression or articulation. The consistency enables the NWU to holistically consider the quality of teaching and learning concerning professional requirements, standards, and staff and student experiences. For this study, the teaching and learning strategies of the university consider, motivate, nestle, engage, embrace, create, support, direct, and promote transformation regarding queer-themed literature in an SLE at a university (i.e., NWU) to create awareness in a community for inclusive purposes.

Since this study entails a (curriculum) framework for the inclusion of queer literature in an SLE at a university, I will consult the Constitution, the NWU's *Transformation charter* (2012), and the following policies of the NWU: *Human rights policy* (2016), *Gender-Based violence policy* (2021a), and *Sexual harassment policy* (2019b).

2.2.3 Rights and protection of queer individuals

It has been determined, then, that the context of the NWU embraces transformation in terms of an inclusive environment for queer individuals and education. This places the focus on the rights and protection of said queer individuals at the NWU. The following documents are of relevance: the Constitution, as well as additional documents of the university: its *Transformation charter* (2012), *Human rights policy* (2016), *Gender-Based violence policy* (2021a), and *Sexual harassment policy* (2019b).

"Equality", "freedom of expression", and "commission for gender equality" are three legislatives of the Constitution that speak to queer individuals.

Firstly, the Constitution (1996:5–6) makes it clear – in Section 9(1) – that all South Africans are "equal before the law" and has "the right to equal protection and benefit of the law". The necessary measures and legislations have been considered to promote equality and its enjoyments of all freedoms and rights. In other words, individuals may not be discriminated against or placed at a disadvantage in South Africa (McConnachie, 2017:93). Section 9(3) of the Constitution (1996:6) further states that South Africans may not be discriminated against (directly or indirectly) based on their sex, gender, sexual orientation, race and colour, pregnancy, social or ethnic origin, marital status, disability, age, religion, belief, language, conscience, birth, and culture. Should unfair discrimination be relevant, national legislation must prohibit or prevent such instances. Therefore, the state has the permission to "take positive measures to protect and advance groups that have been disadvantaged by unfair discrimination" (McConnachie, 2017:93). It is for this reason that institutional policy – such as the NWU – could have been juxtaposed to national legislation and policies where transformation is of concern.

Education White Paper 3 of 1997 (i.e., *A Programme for Higher Education Transformation*) makes it clear that one of its needs and challenges is "an inequitable distribution of access and opportunity for students and staff along lines of race, gender, class and geography" (South Africa, 1997:8). The Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions (2008:10) agrees that

sexism and gender discrimination should also be highlighted regarding transformation, because both are an ideological phenomenon, underpinned by a patriarchal ideology and based on relations of power that are unequal between men and women. With this in mind, fair opportunities are necessary for staff and students to both enter and succeed in higher education programmes to uphold the equality principle. Applying the equality principle entails, on the one hand, critically identifying current inequalities that result from policies, structures, and practices based on racial, gender, disability, and other forms of discrimination or disadvantage. On the other hand, applying the equality principle entails developing a transformational programme with a goal of redress. In addition to eliminating all current kinds of unfair discrimination, such transformation also entails empowering strategies, such as financial support, to create an environment where institutions and individuals have equitable access to opportunities (South Africa, 1997:11). Hence, the Ministry (South Africa, 1997:22) requires institutions to develop their own gender and race equity goals (as well as plans for achieving these goals). Regarding cooperation and partnerships in governance, that “successful policy must reconceptualise the relationship between higher education and the state, civil society, and stakeholders, and among institutions” (South Africa, 1997:10). Additionally, it must foster an institutional atmosphere and culture that is supportive of diversity, encourages forgiveness and reverence for human life, safeguards individuals’ dignity from racial and sexual harassment, and abhors all other forms of violent behaviour (South Africa, 1997:10) to “provide a full spectrum of advanced educational opportunities for an expanding range of the population irrespective of race, gender, age, creed or class or other forms of discrimination”. Furthermore, the Ministry (South Africa, 1997:42) proposes that all higher education institutions should develop mechanisms which will create a safe and secure campus environment that discourages harassment, or any other hostile behaviour, directed towards individuals or groups on any grounds whatsoever, but particularly on grounds of gender, sexual orientation, colour, age, disability, creed, national origin, marital status, language, and race. The Ministry (South Africa, 1997:43) also regrets the numerous rape and sexual harassment events that have occurred on college campuses. Therefore, institutions are required to establish grievance and reporting procedures that include counselling and victim support, protection from retaliation for complainants, confidentiality, as well as mechanisms for ensuring due process and protecting respondents. Institutions are also required to develop and disseminate institutional policies that forbid sexual harassment of staff and students.

However, one should also be aware of Section 9(5) of the Constitution (1996:6): “discrimination on one or more of the grounds listed in subsection (3) is unfair unless it is established that the discrimination is fair”. More explication of this paradox is necessary for

clarity of meaning. Should the discrimination be fair, one may be placed in a disadvantaged position. For example, B-BBEE (Broad-Based Black Economic Empowerment) allows for African individuals to be placed in an advantaged position – compared to other races (such as Whites, Coloureds, Indians, and so forth) – to address the inequalities that came into existence due to the South African Apartheid era (South Africa, 2022). McConnachie (2017:92) states that unfair discrimination “has shaped the South African education system, producing inequality in our schools and society”. The most visible marker of inequality in the South African education system is race, but other inequalities – disability, sexual orientation, language, religion, gender identity, and so forth – also persist. Consequently, these forms of unfair discrimination have combined, resulting in even deeper inequalities. By this token, equality requires one to address and prevent patterns concerning group disadvantage. Regarding inequalities, many individuals (such as learners attending secondary schools or students attending tertiary institutions) are denied the right to basic education, and the marginalised groups continue to suffer powerlessness, violence, socio-economic disadvantage, stereotyping, and stigma as a result of their sexual orientation, disability, gender identity, race, age, and so forth. However, equality in education provides the opportunity for individuals to address and end these patterns of disadvantage (McConnachie, 2017:94). Walker *et al.* (2019:2, 4) make it clear that “inequality is not inevitable [...] It is a political choice [...] ...extreme inequality is also avoidable”. In other words, governments and international organisations make deliberate policy choices that allow (extreme) inequality to continue. However, inequality can be reduced by taking concrete steps, such as implementing good-quality education, which can liberate many individuals and act as an equaliser or leveller within society.

With a view to the inclusion of queer literature at the NWU, the assumption can be made that queer literacy might be placed in a disadvantaged position if service teachers or language lecturers refuse to teach or learn about queer literature, as it might be against their religious beliefs or cultures to do so. Thus, some form of mutual ground (that is, among queer and non-queer individuals, religious and non-religious individuals, lecturers and students, and teachers and students) needs to be established for any individual to feel that their constitutional rights are not discriminated against. McConnachie (2017:94–97), for example, mentions that certain individuals may not be catered for, while others are ignored; some may not be labelled good or natural but bad or unnatural. There should also be a clear connection and distinction between “discrimination” and “unfairness”:

In everyday language, we use the word “discrimination” to mean a very serious type of wrong. In South African law, we use this word in a slightly different way. Discrimination is

not wrongful in itself; it is only wrong if it is unfair. [...] We have already seen that discrimination is only wrongful if it is found to be unfair. [...] ...discrimination is unfair if it has a severe impact on the learner or group of learners that is not justified. [...] While some forms of discrimination may be fair¹³, we should still consider each case of discrimination very carefully (McConnachie, 2017:94–97).

Accordingly, it is, for example, an instance of unfair discrimination to withhold the opportunity for individuals to (willingly) become queer literate.

The second legislative aspect that speaks to queer individuals, is that the Constitution (1996:7–8) takes gender identities into account regarding the freedom of expression. Section 16 states that all individuals have the “right to freedom of expression in terms of press and other media, information or ideas, artistic creativity, academic freedom and scientific research”. Queer individuals are seen as equal to non-queer individuals in the context of the South African law while being aware that they are protected against violence and discrimination in a heteronormative society. However, war propaganda, incitement of imminent violence, and hate advocacy of gender, ethnicity, race, and religion, all of which can cause harm to South Africans, are not allowed. Though queer individuals may also express themselves freely, they may not discriminate against, hurt, or place others in danger. McConnachie (2017:93) adds that the Equality Act (Promotion of Equality and Prevention of Unfair Discrimination, Act 4 of 2000) also prohibits unfair discrimination by the state and all individuals as well as related wrongs such as publication of discriminatory and unjust material, harassment, and hate speech.

Thirdly, the “Commission for Gender Equality” is also relevant in the Constitution (1996:95). Section 187 explains that the commission must promote respect, development, protection, and attainment of gender equality. As regulated by national legislation, it has the necessary power to fulfil its functions. These functions include monitoring, educating, researching, investigating, advising, lobbying, and reporting gender-equality issues. That which the Constitution states about queer individuals is significant: all individuals have the right to equality, freedom of expression, and protection against violence and discrimination. Equality needs to be promoted and individuals should not be discriminated against or placed at a disadvantage due to their sexual orientation or gender identity – these situations should be prohibited or prevented. Accordingly, queer literacy needs to be developed, respected,

¹³ McConnachie (2017:97) provides the following example: “All schools divide learners by age for sports teams and other extra-mural activities. That is age discrimination; but it is fair, in most cases. For example, you would not want to see 18-year-olds playing competitive soccer against nine-year-olds”.

protected, and taught for awareness and inclusion purposes, without anyone being placed in danger, getting hurt, or being discriminated against.

Consider further the connections among the Constitution, the *Transformation charter* (2012), *Human rights policy* (2016), *Gender-based violence policy* (2021), and *Sexual harassment policy* (2019b) of the NWU. The NWU's Transformation and Diversity Management has written a *Transformation charter* ratified by Senate in May 2012. The NWU's *Human rights policy* (2016) was approved for the first time in 2006 and reviewed in 2012 and 2016. It was adopted since the NWU has a unique institutional culture (that includes gender identities) and is driven by the pursuit of innovation and knowledge (NWU, 2016:1). On 17 June 2021, the *Gender-based violence policy* (2021a) was approved by Council "for the purpose of regulating the handling of gender-based violence within the university", and it applies to students and employees of the NWU; the policy will be reviewed again in 2024 (NWU, 2021a:1). The *Sexual harassment policy* was reviewed and approved in 2019 by Council and will be reviewed again at the end of 2022. The policy has been adopted to create environments that are free of sexual harassment. Patterson (2009:3, 5–6, 8–9) states that policies are guiding rules or principles used to inform decisions and set directions to successfully achieve an organisation's rational outcomes regarding management philosophies, goals, and the framework of objectives as determined by senior management. Policies are supported and made mandatory by procedures and standards and, therefore, exist to ensure that fair and consistent decisions do not exceed set boundaries – the objective of policies is to validate an organisation's ethical corporate culture to guarantee a good organisation. Nevertheless, it is imperative for organisations to enforce the policies they have and, by the same token, not to enforce policies that either do not exist or have not been written and approved by the organisation. For example, the NWU has a transformation charter according to which it must implement the university's transformation: transformation at the university should therefore not be ignored or neglected.

In the *Transformation charter*, the council, management, staff, and students of the NWU hold that: 1) definitions of "transformation" are often diverse and specific to the context. Van Tonder (2004:53) explains that "transformation" has become "one of the most used change concepts of our time", while practitioners and researchers seldom pause to consider the concept's meaning, which leads to a "wavering on the edge of ambiguity" regarding transformation. Deloitte (2016:2) has found, in a similar vein, that transformation has different meanings for different companies and individuals. The context of the NWU entails that transformation is connected inextricably to culture, justice, communal wellbeing, performance indicators, relevance, excellence, and so forth, including the wider value of being responsive to political

and environmental changes, and is relevant to the current needs of communities the university serves. 2) The university is a custodian of “inter alia South African public funds” for the shaping, training, and educating of the populace’s members who work and study at it; as such, it has to be inclusive, transparent, and accountable. 3) The university believes that its institutional procedures, processes, and policies should benefit transformation goals “as part of its core business underpinned by its core values”. This, the university believes, necessitates the incorporation of transformation into all the institutional managers’ performance agreements. 4) Transformational leadership requires that the university has the courage to make choices and decisions, and act in the best interest of attaining its transformation goals to give substance to its public claims (NWU, 2012:2).

Following, the *Transformational charter* confirms that the council, management, staff, and students of the NWU should affirm that a democratic South Africa presents the university with challenges when it comes to maintaining the Bill of Rights’ and the Constitution’s demands, and being an institution that is individually, morally, and academically sound concerning freedom (NWU, 2012:1). Gwanyanya (2015:3132) holds that acts, charters, policies, procedures, and so forth, (i.e., the NWU’s *Transformation charter*) should promote “compliance with the Bill of Rights as provided for in the Constitution of the Republic of South Africa, 1996” – at some point, it should also not simply remain a matter of compliance, but should embody a deeper conviction – as Mbembe (2015) states: “the age of innocence and complacency is over” and one must “open a future for all here and now”.

The charter urges council, management, staff, and students of the NWU to recognise the challenges of educating graduates who are socially responsible and conscious of their role concerning contributing to social transformation and the national development effort: developing research and a development system that is well-organised and vibrant, integrating the higher education’s research and training capacity with the needs of social reconstruction and industry; and developing a curriculum that is oriented towards social benefit and relevance. Even though challenges occur that are similar to the weaknesses and threats identified in NWU’s SWOT analysis, the council, management, staff, and students of the NWU visualise a diversifying and transforming entity that enables and empowers, and actively nurtures all-inclusive attitudes, behaviours, and practices. Accordingly, the council, management, staff, and students of the NWU commit to forging a future that will be proud of the institution by harnessing the abilities, skills, and capacities of all individuals and the university’s institutional capital to establish “excellence in transformation as integral to its core business” (NWU, 2012:1). Deloitte’s (2016:2) argument explains that, in a world of market turbulence and unprecedented disruption, transformation centres on the necessity of

delivering new efficiencies, driving further growth, unlocking new opportunities, and developing new values.

The *Human rights policy* (NWU, 2016:1) states that the NWU recognises the following points: corresponding to the *Transformation charter* (2012:1), the fundamental rights and values contained in the Constitution and Bill of Rights must be upheld and respected in the community of the NWU, while these must be applied as integral parts of all university policies and practices. In other words, they must not be viewed in isolation. The objectives of the policy are to promote human rights and the respect, observance, and protection of these; to develop human rights awareness through means of non-academic educational programmes amongst the community of the university and its external environment; to assess and monitor compliance with human rights in the community of the university; to make recommendations and promote human rights to the Council within the framework of the Constitution; and to investigate and assist alleged violations of human rights within the community to secure redress (NWU, 2016:1). Zweig *et al.* (2021:173) have found that policies in the workplace “negatively affect human rights in at least one way” or another. Therefore, the present researchers recommend that policymakers take a human rights approach when designing policies that focus on society’s marginalised groups. This will facilitate a sustainable, realistic, and equitable response to writing policies that centre on the needs of those who are at the highest risk of oppression, including human rights violations. Broberg and Sano (2018:664) maintain that a human rights approach is “related to the processes of empowerment, forms of advocacy, and the use of legal instruments” in defence of groups or individuals who are marginalised, discriminated against, or poor, and that this approach provides opportunities to aid these vulnerable groups. Concerning alleged violations of human rights, the *Gender-based violence policy* (2021) and the *Sexual harassment policy* (2016) of the NWU have been consulted.

A considerable number of individuals describe gender-based violence as “the most prevalent human rights violation in the world” due to the fundamental human rights that are violated by sex discrimination and the varied ways in which it establishes itself resulting in oppression, pervasion, and dehumanisation (Cruz & Klinger, 2011:1). Mittal and Singh (2020:1) emphasise a rise in gender-based violence cases, which affects the resultant social and psychological issues of a society (e.g., disruptive behaviours, financial constraints, disruption of family functioning, lack of social support, discrimination, stigma, etc.). There is thus a need to support and create awareness concerning the victims of this violence. Gender-based violence escalated on a global scale during the pandemic, specifically in terms of violence against women, and not only in disadvantaged environments. The unfortunate reality is that vulnerable

groups become even more vulnerable during challenging periods, such as the Covid-19 Pandemic (Usta *et al.*, 2021:133; Mittal & Singh, 2020:1). The *Gender-based violence policy* (2021) of the NWU states that it will not tolerate gender-based violence in any form; will recognise that all sexual orientations and gender identities (marginalised minorities and LGBTQIA+) – and not only women – can be affected by gender-based violence; will require all students and employees to provide aid in the effective implementation and application of the policy; will inform all students and employees about that which is expected of them when it comes to contributing to and creating an institutional culture that is against gender-based violence; will fairly, equitably, consistently, objectively, confidentially, and transparently address all instances and allegations of gender-based violence; and will inform all students and employees who are victims of gender-based violence that they should, without prejudice, fear, or victimisation inform the relevant university structures by lodging a complaint of said offences (NWU, 2021a:1–2). Thus, the purposes of the policy are to create an empowering environment to support, prevent, inform, and monitor gender-based violence within the university; to promote the assurance and safety of all students and employees to sustain the prevention of gender-based violence; to address gender-based violence and all its forms, inclusive of sexualised violence, discrimination, and arrangement; and to recognise women and the queer community as high-risk victims of gender-based violence (NWU, 2021a:2).

The guiding principles of the policy are to address complaints and instances of gender-based violence by using a multi-faceted and comprehensive approach that includes substantial and integrated safety and prevention education, measures, and awareness programmes, while recognising the fundamental rights of all students and employees to dignity, equality, security of their person, freedom, and the protection of psychological and bodily integrity. It involves, further, the impetus to address gender-based violence instances with sensitivity regarding cultural traditions or beliefs, gender sensitivity, sexual orientation, language capacities, and disability; to maintain the privacy and confidentiality of all responses and individuals – whose safety, trust, psychological, and physical needs must be prioritised – involved in gender-based violence; to take swift and appropriate action in accordance with the report of gender-based violence and the *Gender-based violence policy* (2021); and to implement the policy in accordance with the relevant disciplinary practices, policies, and rules applicable to students and employees of the NWU (NWU, 2021a:2). In short: the measures underscore that, for decent work to occur, gender-based violence must be addressed and ended (see Cruz & Klinger, 2011:73).

Lastly, the NWU's *Sexual harassment policy* (2016) entails the following: it provides guidelines, procedures, and policies that are comprehensive to establish standards that are

uniform when it comes to dealing with sexual harassment, applicable to the university and all its components; it ensures equitability, fairness, objectivity, consistency, transparency, confidentiality, and legitimacy in terms of sexual harassment allegations; it ensures that the university develops and maintains “an environment which respects human dignity”; it enables all students, employees, and managers of the university to participate in creating a climate in which sexual-harassment victims will experience that their grievances are not trivialised or ignored in which they may fear reprisals; it ensures that students, employees, and management refrain from committing sexual-harassment acts; it provides students, employees, and management with the opportunity to contribute towards developing and maintaining an environment that attempts to reject or condone sexual harassment; it enables management to ensure that individuals (such as job applicants, suppliers, contractors, clients, and others who may engage with the university) are not subjected to sexual harassment at the university; it allows all sexually-harassed individuals to file a complaint through the internal structures of the university; it ensures that management takes actions that are appropriate and in accordance with this policy when sexual-harassment instances are identified; it ensures that no sexual harassment is condoned and that it is rejected; it provides all students, employees, and other individuals who engage with the university the right to be “treated with fairness without any form of sexual harassment”; it maintains an efficient, effective, healthy, and safe environment that is free from any sexual-harassment; it affirms that the university will deal with all sexual-harassment allegations in an expeditious, serious, confidential, and sensitive manner; it reinforces the importance of correct behaviour guided by using fair practices and simply to dismiss or punish individuals accused of sexual harassment; it protects individuals (such as students, job applicants, employees, suppliers, contractors, clients, and others who engage with the university) against false accusation, victimisation, and retaliation for lodging grievances of a vexatious nature (NWU, 2019b:1–2). In other words, this policy protects individuals of the NWU from sexual harassment to ensure a safe environment.

The following forms of sexual harassment are included in the policy: physical forms of sexual harassment such as physical contact that is unwanted ranging further from “touching to sexual assault and rape” – a strip search of the opposite gender in or by the company is also outlawed by this; verbal forms of sexual harassment, such as unwelcome and/ or inappropriate hints, suggestions, and innuendoes, sexual-overtone comments, sexual advances, insults or jokes that are sex-related, comments about an individual’s body directed towards them or made in their presence and that are graphic in nature; enquiries about an individual’s sex life and whistling directed at a group or a single individual; non-verbal forms of sexual harassment such as the unwelcome display of objects or pictures that are sexually explicit in nature, indecent exposure, and unwelcome gestures; visual forms of sexual harassment such as the

exhibition of pornographic objects, comics, photos, and so forth that contribute to the creation of a hostile environment for individuals of the NWU; quid-pro-quo forms of harassment where an employer, owner, co-employee, management member, or supervisor attempts to influence the process of salary, training, promotion, employment, discipline, increment, dismissal, or other benefits of a job applicant or employee in exchange for sexual favours. The list further includes a situation where a management member, a supervisor, or employee attempts or undertakes to influence the marks of students, team selections for various sports, acceptance into residences, and so forth in exchange for sexual favours; or where an authoritative individual only rewards employees or students who submit to sexual advances, whilst other employees or students who deserve rewards but do not respond to any suggested sexual advances are denied benefits, such as a merit rating, promotion, salary increase, acceptance into a residence, and so forth (NWU, 2019b:2–3).

All line managers (e.g., the Director – responsible authoritative individual – regarding the employees of the NWU’s SLE) should implement the policy and appropriate action should be taken against any individual who is accused of sexual harassment (NWU, 2019b:3). Reese and Lindenberg (2003:175) say training (for line managers and other employees of an institution) is important when it comes to sexual harassment to ensure positive outcomes in the public sector organisations. Policies and training can increase implementation satisfaction (i.e., sexual-harassment-free workplaces) and increase the reporting of sexual-harassment acts. Training is the critical link between perceived positive outcomes and sexual harassment policies when it comes to accomplishing the desired outcomes in the workplace. Joubert *et al.* (2011) emphasise that it is pivotal for the staff members of an institution to receive training and guidance regarding sexual harassment, given that these policies do exist, need to be implemented, and are effective tools regarding addressing sexual harassment. It should be noted that individuals have different perceptions of that which amounts to sexual harassment. One individual may regard a compliment about their appearance or clothes as natural attention from another, while another may see it as an act of sexual harassment. Therefore, it is crucial to understand these perceptions, but also to comprehend the official policies of institutions that are binding on individuals regarding sexual harassment.

Close examination of these three policy documents of the NWU therefore serves to 1) confirm that the council, management, staff, and students of the NWU pledge to establish it in the manner expressed in the transformation charter and to ensure that it remains committed to its transformation promises, which entails that the university will remain self-reflexive of its *Transformation charter*; 2) recognise the Constitution and the promotion, development, assessment, monitoring, recommendation, investigation, and assistance of the fundamental

rights of employees, students, and other individuals of the university; 3) aid in a framework to be designed as driven by the pursuit of innovation and knowledge and to ensure a safe and empowering environment for students, staff, and other individuals of the university that rejects gender-based violence in terms of gender identities (i.e., including queer literature in the university's SLE); and 4) create an environment that is free of sexual harassment and ensure and maintain, enable, and protect such an environment with regard to the relevant rules and rights of employees, students, and other individuals of the university.

When it comes to implementing the ideals of an inclusive curriculum, one needs to consult the university's *Declaration on the decolonisation of university education* (2018a) as well as the *Code of ethics* (2018b) in terms of changing, improving, or adding to the current curricula of the NWU's SLE.

2.2.4 Decolonisation and a code of ethics of education

A distinction must be made between “decolonised teaching and learning” and “decolonisation of the curriculum”. “Decolonisation of the curriculum” refers to the placement of African knowledge, identity, society, history, and ideals on the same level as European, Western, and American approaches, ideals, values, and content in academic programmes, and exposing individuals to an African-centred worldview or non-Eurocentric paradigm while acknowledging the existence of other perspectives and worldviews (NWU, 2018a:3; Charles, 2019:1). Charles (2019:1) and Du Plessis (2021:54) state that there is an ongoing movement where the curricula of higher education institutions are reviewed through the decolonising lens; as much as there is a growing demand for research from a Western context, the demand for research from the African context is also increasing.

This African-centred worldview will allow exposure of the said worldview to students, acknowledging that there are other perspectives and worldviews in existence – spaces and resources (regarding the content being taught and how it contributes to framing the world) are created for a dialogue among the institution's individuals (i.e., lecturers, students, research professors, etc.) on how to envision and imagine knowledge systems and cultures in the curriculum. In other words, no assumption will be made that there is a one-dimensional, monolithic, uncritical, undifferentiated, or uniform “African” worldview. The latter includes, but is not limited to, the studying of works by African scientists, authors, artists, as well as non-African (i.e., Western, European, Eastern) academics, theorists, philosophical pioneers, thinkers, and ground-breakers. Irrespective of language, culture, religion, gender, or background, the voice of the broader society and the student should be examined and heard

concerning the content and outcomes of modules that entail a view to developing and recognising new Africanised and other types of alternative knowledge, and their assumptions that are underlying and relevant to the study area (NWU, 2018a:4; Charles, 2019:1).

On a different note, “decolonisation of teaching and learning” involves the acts of individuals and their inspiration to think critically and engage the matters of ethical conduct, racism, marginality, inclusion, discrimination, colonialism, poverty, alienation, and inequality. This method allows individuals the opportunity to comprehend and assign the curriculum’s content based on preferences, backgrounds, experiences, cultural norms, personal belief systems, and experiences (NWU, 2018a:4). Charles (2019:5) and Du Plessis (2021:54) remark that a decolonised approach is supported in education and that the time is right for it to refresh and strengthen the content taught in higher education. When teaching and learning are critically re-examined, different sources of knowledge, narratives, and voices are included, contributing to transformative education. In other words, decolonised teaching and learning questions what, for example, a dominant group has decided must be taught and learned, and adding new and/ or additional information to a transformative curriculum concerning marginalised groups for inclusion and awareness purposes.

With the distinction of “decolonising the curriculum” and “decolonised teaching and learning” in mind, “decolonised teaching and learning” of queer literature in the NWU’s SLE’s curriculum is relevant to the present study, and not the “decolonisation of the curriculum”. Stated differently, the inclusion of queer literature is regarded as a variety of sources (i.e., African, Western, Eastern, European, and so forth) to be added to the current, transformative curriculum, and not to replace current sources with a dominant Africanness.

Returning to the *Declaration on the decolonisation of university education* (2018), the following definitions should be noted for a clearer understanding of the discussion regarding the declaration to follow: 1) “curriculum transformation” involves a curriculum that is transformed and designed credibly, coherently, and relevantly in terms of society, while it is responsive in terms of preparing graduates to address 21st-century challenges; 2) “ethic of care” embodies a relationship that is caring among students, staff, and management. Furthermore, it involves a concern for the transformation of systems and structures that includes practices of care to ensure that no oppression, belittlement, or discrimination takes place; 3) “NWU social justice” focuses on elements that are beneficial to and valued by all individuals – this includes the protection and recognition of equality, human rights, freedom from discrimination and oppression, and fairness (NWU, 2018a:3–4).

Consequently, transformation – in terms of “teaching and learning, research, and community engagement” – is important to the university. Transformative teaching and learning, -research, and -community engagement should be carefully designed, relevant and socially responsive, and intellectually credible to equip individuals to address 21st-century societal challenges. Alismail and McGuire (2015:150) state that curricula that develop 21st-century skills are beneficial to individuals as they are prepared for the future. By allowing opportunities for understanding, critical thinking, and creativity, individuals can display their “concept retention while producing tangible and valuable outcomes”. Individuals’ futures depend on resourcefulness and flexibility – curricula need an instructional shift to guarantee their success as future innovators. Marine (2014:1, 9) states that “understanding twenty-first century [queer individuals] and their allies” is a millennial moment (i.e., 1980s–1990s): although queer millennials endured judgement and mistreatment in their schools, homes, and houses of worship, many have developed effective strategies and skills for coping and thriving in society. Accordingly, the NWU’s *Declaration* (2018) implies that all faculties should commit themselves to recognise and embrace equitable decolonisation practices as this fosters inclusivity – that is, diverse viewpoints – of student success and social justice (NWU, 2018a:1, 3–4). However, it does not include any specific guidelines, examples, strategies, and rules for transformative teaching and learning, because it advocates that such matters should be addressed within the context of a solid framework in each faculty, including of course the Faculty of Education and its SLE. Faculties may then expect subject groups to address the issue of transformative teaching and learning in modules. It is proposed that every faculty should acknowledge and attempt to transform and decolonise the content, approaches, and methods of learning, teaching, and assessment of the academic programmes in a differentiated manner as relevant and unique to their field of expertise.

In the same vein, the research agendas of faculties should be addressed. Prioritised foci and research fields should be considered in terms of research outcomes and contributions (NWU, 2018a:1). Correspondingly, the priorities of the university – concerning its engagement with the community – should be based on the “comprehensive engagement with external stakeholders, and practices should be characterised by doing it together with society, rather than doing it to society” (NWU, 2018a:1). Yuan *et al.* (2021:1) maintain that community engagement is regarded as a “critical element of successful health programs” in order to obtain the necessary health-for-all goals. Community engagement plays a significant role in sharing responsibility toward public health, enhancing benefits, improving social justice, and reducing inequalities. McInroy *et al.* (2019:315) also suggest that queer individuals experience an “increased risk for negative outcomes”, as there is a lack of research regarding their engagement with resources and communities; they are “significantly more likely to participate

in communities online”. Queer individuals feel safer and better supported when actively engaging and participating online. Thus, community engagement does not always have to occur face-to-face, but online resources, support, and information are alternative ways of achieving it.

The university (NWU, 2018a:2–3, 5) further states that education (that is, experiences, perspectives, knowledge, and approaches to research, teaching, and learning) in South Africa has been transformed, offering equal access, quality, and new knowledge through research, transformation, and decolonisation initiatives. These constructs suit the needs of modern South Africans by explicitly evading alienation, inadequacy, isolation, and failure. Therefore, curriculum transformation benefits from the development and creation of institutional culture. Accordingly, the university aims to be an open, welcoming, reflective, inclusionary, and critical learning space where transformative learning could become catalytic and supportive in reaching the aims of social justice. The active movements of student protest since 2015 in South Africa have urged universities to “consider their contribution to social justice and nation-building” (NWU, 2018a:4). University aiders and academics have the capacity and intellectual resources to respond usefully, imaginatively, and creatively to various student needs that have been articulated clearly. When these needs are addressed, they will contribute to improving higher education in various respects; one of these respects includes curriculum transformation. In the end, these efforts aim to create a socially just and free society in which social injustices of the past are addressed through historical redress. For example, since 2015, academics and students of the university have supported and hosted a range of conferences, colloquia, and seminars of which the theme was “decolonisation”. Additionally, the scope and applicability of the *Declaration* are imperative to appropriately decolonise approaches to research, teaching, learning, assessment, and community, as well as the curricula of academic offerings, with a view to improve transformation and inclusivity (and its applicability) to all management structures, students, and staff of the physical and virtual teaching spaces of the entire university (NWU, 2018a:4–5, 7).

A social justice commitment entails respect, integrity, and an ethic of care. “Social justice becomes the lens through which the nature and practices associated with curriculum innovation remain focused, enabling student success, and staff development and retention, making [the] NWU a university of choice for staff and students in South Africa, Africa and beyond” (NWU, 2018a:7). With this in mind, the university calls for action and reflection to enable greater relevance, communication, and development of knowledge, and to enhance the curriculum experiences of students. For example, providing a framework for the inclusion of queer literature in an SLE at the university.

Gilman (2005:3–4) says that a code of ethics is more than general admonitions and obligations, because they “often capture a vision of excellence, of what individuals and societies should be striving for and what they can achieve”. Accordingly, a code of ethics is an important statement of civic expectation and should not be mistaken for a general statement of mere aspiration or something that is part of the law. A code of ethics, when applied to individuals (such as doctors, public servants, judges, teachers, researchers, and so forth), is the “ultimate term of reference”; professions are built or founded on this framework. A code of ethics seldomly provides specific and detailed prohibitions, but rather offers a broader set of principles designed to inform government actions or specific laws. The *Code of ethics* (2018b) of the NWU is connected to the statement made in the previous paragraph: “A social justice commitment infers respect, integrity, and an ethic of care”. With this in mind, the *Code of ethics* was approved in 2018 by the council of the NWU. As members of the university, individuals are required to support and subscribe to “the vision and mission of the university and the values it espouses”. It should be noted that just because a policy document makes a certain point, it does not mean the point is – or will become – an entirely accurate reflection of what actually happens on the ground. Thus, individuals (i.e., heterosexuals) should commit themselves in all their endeavours to demonstrate self-discipline, patience, and tolerance towards views (i.e., queer curricula and -literature) that are diverse from theirs, in a peaceful co-existence spirit, while also stimulating personal and intellectual growth (NWU, 2018b).

As a result, the rationale for the inclusion of the *Declaration on the decolonisation of university education* (2018a) as well as the *Code of ethics* (2018b) is the reference to individuals who use their inspiration to engage and think critically – as is the case for this study – of the 21st-century challenge regarding queer literacy and its relevance to ethical conduct, marginality, inclusion, discrimination, alienation, and inequality. A caring relationship among students, staff, and management needs to be established to safeguard that no oppression, belittlement, or discrimination takes place, but that individuals are benefitted and valued. This involves protection and recognition of equality, human rights, freedom from discrimination and oppression, and fairness. Accordingly, the framework to be designed for the inclusion of queer literature in the SLE at the university will acknowledge and attempt specific guidelines, examples, strategies, and rules for a transformative teaching and learning approach for the context of the Faculty of Education that protects and recognises equality, human rights, freedom from discrimination and oppression, and fairness. The *Code of ethics* (2018) commits the university to a dignified, honest, accurate, loyal, trustworthy, righteous, fair, appreciated, open, valued, liberated, peaceful, professional, productive, positive, critical, and sustainable academic programme (that is, the framework) to be designed to support the vision and mission of the university.

With a view to these documents, then, it is clearly necessary to determine that which the university states regarding staff learning and development in terms of the teaching of the inclusive framework that will entertain differences sensitively, as described above.

2.2.5 Learning, development, and the wellness of staff

The *Staff Learning and developmental policy* (2021e) and the *Employee wellness policy* (2019a) of the NWU must be examined since the staff of the NWU's SLE might be requested to teach queer curricula using the framework designed in this study. The former was approved by Council in April 2017, July 2020, and October 2021, and will be reviewed again in 2024. On 20 June 2019, the latter document was approved by Council and will be reviewed at the end of 2022. The purpose of the policies is to promote all employees' learning, development, and wellness.

Career development for staff is facilitated by the university where its strategic goals and *Strategy 2015–2025's* internal success model are supported. This career development emphasises the need to nationally and internationally develop leadership, improve capability, and build staff flexibility – regarding academia and support – who are critical in thinking, have an open mindset, have respect for and commitment to the full scope of scholarship, diversity, active citizenry, commitment to students, high-performance individuals, and good work ethic, and who are mindful and respectful of the right to freedom of expression (NWU, 2021e:2).

Serbes (2017:144) rightfully says that the planning and development of careers are significant to carrying organisations or institutions from current to higher levels of the competitive marketplace, as well as personal and professional developments of employees. Gedro (2009:63) also argues that queer individuals experience a considerable number of challenges and issues (including organisational queerphobia and heterosexism) regarding their career development, and they have to navigate “a complex mix of personal, sexual, social, interpersonal, and intrapersonal issues as they establish, develop and maintain their careers”. Therefore, Kearns *et al.* (2014:3) state that staff need support and queer-literacy training to engage with anti-oppressive pedagogy. Accordingly, fellow colleagues must become aware of and be educated on said challenges not only for personal and career development, but also for a collaborative working environment. For example, employees at the NWU are provided with mechanisms to develop knowledge and skills and to gain expertise and qualifications that may contribute to their own career and professional development, as well as the development of the university. The university also promotes integration and consistency of all staff practices concerning learning and development. The development, training, and education of

employees is a “key performance area” (KPA) and line managers are expected to – at least annually – discuss development and training needs [i.e., non-discrimination and equality (including the mainstreaming of disability and gender), value education, and diversity awareness) should be integrated into all training activities with all employees who are under their management. This forms part of the performance appraisal and planning process (NWU, 2021e:2–3).

It is critical to consider employee wellness, especially if the staff of the NWU’s SLE are informed to teach sensitive – or controversial (Glazzard & Stones, 2021:1) – content (e.g., queer curricula). The Other Foundation (2016:51) (“an African community trust that advances human rights and social inclusion in Southern Africa, with a particular focus on lesbian, gay, bisexual, transgender and intersex (LGBTI) [individuals]”), for example, mentions that many individuals regard diverse gender identities as a “lifestyle choice”, an “illness”, a “sin”, a “result of a person’s upbringing”, and/ or influenced by “ancestral spirits”, resulting in the teaching and the learning of the content to be considered as sensitive.

Therefore, the following definitions are relevant for employees regarding employee wellness: “counselling” means intervention of a therapeutic nature by a registered and trained professional such as a psychiatrist, psychologist, or social worker. “EAP” means the employee assistance programme of the university as an organisational resource based on core functions or technologies to enhance workplace and employee effectiveness through identification, prevention, and resolution of productivity and personal issues. “Trauma” has to do with any event generally considered not to be of ordinary human experience resulting in physical or emotional reactions of an extreme nature. “Well-being” refers to a positive state of spiritual, physical, emotional, and social wellness. “Wellness” indicates an employee’s functioning condition resulting in acceptable or high-level productivity (NWU, 2019a:1).

A framework (the EAP) has been established that promotes employee wellness: all employees and other individuals who have dealings with the university should be treated with fairness as this is one of their rights; all employees – and their immediate family members – who experience psychological stress, trauma, or personal concerns have the right to access the university’s employee health and wellness services; employees who make use of the EAP services should be considered to be on official duty when meeting with a practitioner or professional from EAP for referral, assistance, or assessment; a neutral role must be played by the EAP in all its service offerings; all services of a therapeutic nature that are rendered by the office of employee health and wellness, should be conducted confidentially; a breach of this may only occur in cases where law requires it; and the EAP services should be of a

constructive nature and available to improve or enhance employees' performance in the workplace (NWU, 2019a:2–3).

To model a framework for the inclusion of queer literature in the SLE one needs to take renewed cognisance of the *Staff learning and development Policy* (2020) and the *Employee wellness policy* (2019). These promote the learning, development, and wellness of all employees and provide information regarding grants and costs, studies, training, development, opportunities, career development, and support for the staff of the university to develop leadership, improve capability, and build flexibility. By this token, regarding queer curricula, the staff of the SLE can think critically, have an open mindset, show respect, and commit to students' diversity, citizenry, and gender identities.

Since the teaching of queer literature is a sensitive topic, it is important to take note of employees' wellness and how confidentiality, counselling, practitioners, and organisations are provided to create, ensure, and improve a working environment that supports the wellness of employees of the university. The staff of the NWU's SLE may, for example, develop knowledge and skills and gain expertise and qualifications concerning queer curricula to contribute to and develop their own professional careers concerning non-discrimination, equality, value education, and diversity awareness, ultimately contributing to the university's development. The teaching and learning of queer curricula should not be enforced on any staff member or enrolled student of the NWU's SLE, but opportunities should be provided for careers to be developed for the benefit of society.

It has therefore been determined that the NWU approves transformation: that is, social justice, certainly also in terms of gender identities. It facilitates the need for this to take place in its context opening up the prospect of the implementation of a framework for the inclusion of queer literature, including opportunities and funding made available in this respect for the career development of the SLE's staff. Additionally, regarding all the policies (i.e., national and NWU specific) that were discussed in this study, when placed side by side, they correlate with one another.

The subsequent section briefly examines each of eleven universities that have recognised and included gender identities on their campuses. The sampling is relatively large since the diversity of institutions will elicit a solid identification and engendering of ideas as to what they have actually done to create an inclusive environment for queer individuals. This will indubitably inform the situation at the SLE.

2.3 Gender identities at other universities

According to Glazzard and Stones (2021:1), societal attitudes toward gender identities “have improved in recent years”; some countries have also taken the necessary steps to legalise same-sex relationships. However, according to BBC News (2021), 69 countries continue to criminalise individuals whose gender identities differ from heterosexuality. Of the 54 African states, only 22 have legalised gender identities. Ewing *et al.* (2020:1) agree that queer sexualities are a crime in more than 30 African countries, most of them punishable by imprisonment. However, Msibi (2013:65) argues that “transformation in higher education has tended to focus on race and sex, at the expense of other forms of discrimination”. Queer issues is a particular form of discrimination that lip service is paid to in higher education. Accordingly, Msibi (2023:65) further argues for the adoption (i.e., inclusion) of a queer approach to transformation to explore the pervasiveness and concerning nature of queerphobia in the higher education institutions of South Africa. Such an approach foregrounds queer issues and prioritises the multiplicity and intersectionality of social identities in the higher education institutions of South Africa, which also includes the challenging of queerphobia and its manifestations. Tuller (2017:978) explains that researchers, for decades, have reported that queer individuals “experience a range of significant health disparities and a disproportionate rate of negative health outcomes” due to gender identities being considered a punishable activity.

For example, adolescents who experience same-sex attraction are likely to attempt suicide; gay men are at risk of contracting sexually transmitted infections and HIV/ AIDS; lesbians neglect access to preventive services regarding cancer; queer individuals have higher rates of abusing drugs, alcohol, and smoking; and elderly queer individuals face barriers when accessing needed care and, as a result, experience social isolation. A possible reason why countries worldwide are legalising gender identities is to prevent these health disparities from occurring. This is of course not the only reason as another is related to human rights issues.

Glazzard and Stones (2021:2) rightly posit that a curriculum that is inclusive of the validation and positive affirmation of sex education and gender identities “has the potential to reduce minority stress in young people who have non-normative gender identities and sexual orientations”. In 2006, South Africa “became the first and only African country to legalise same-sex marriage” (Rakhetsi, 2021). Besides the NWU, which designed and implemented a transformation charter, other universities in South Africa have transformed to be more inclusive to queer individuals on their campuses. Though this study focuses on the NWU, I will

briefly mention other national and international universities and their manner of going about the imperative inclusion of gender identities on their campuses.

2.3.1 University of Cape Town, South Africa

The Inclusivity Policy for Sexual Orientation of the University of Cape Town (UCT) contains the “minimum standards and guidelines that govern interaction by the University of Cape Town entities, staff and students concerning the diversity and fluidity of sexual orientation” (2017:2). Accordingly, it aims to ensure consistent engagement between staff and students and create a respectful and celebratory environment for differences, regardless of individuals’ gender identities.

2.3.2 University of the Witwatersrand, South Africa

The University of the Witwatersrand (2022) has a Sexual Orientation and Gender Identity Advocacy Programme. It offers a safe space for individuals whose gender identity differs from heterosexuality. The programme includes gender-neutral toilets, gender-title changes, *Wits Pride* (i.e., the celebration of queer identities at the university), safe zones, allies, and resources.

2.3.3 Stellenbosch University, South Africa

Stellenbosch University (2013) has an Equality Unit (EqU) website that centres on social justice, fair treatment, and equal rights for all, irrespective of gender identity, race, and HIV/ AIDS status. The EqU promotes social discourse and justice of social asymmetries at the university – it coordinates, educates, and raises awareness of gender identities, HIV/ AIDS, anti-discrimination, and sexual harassment. Furthermore, an array of services and support are made available to faculty, staff, and students by means of three overarching portfolios, namely the “Unfair Discrimination Portfolio”, the “HIV/ AIDS and Sexualities Portfolio”, and the “Gender Non-Violence Portfolio”.

2.3.4 University of the Free State, South Africa

The University of the Free State (UFS) (2022) has an explanation and discussion of sexual orientation and gender included within the ambit of their support services. The discussion asks the following questions or discusses the following matters: “What is sexual orientation?”; “Do we choose our orientation?”; “The role that prejudice and discrimination play in the lives of

people”; “The psychological impact of prejudice and discrimination on people”; “What is ‘coming out’ and why is it important?”; “At what age should youths ‘come out’?”; and “What about therapy intended to change sexual orientation from queer to straight?” Another support service has to do with the university’s Health and Wellness Centre: if any individual struggles with the acceptance of their sexual orientation, coping with discrimination and prejudice, and coping with a satisfying and happy life, they may visit or contact a social worker at this centre (University of the Free State, 2022).

2.3.5 University of KwaZulu-Natal, South Africa

The University of KwaZulu-Natal (UKZN) (2022) has a Gender Studies Programme which is “the first academic department of its kind in South Africa”. It is an academic programme that vibrantly participates on an interdisciplinary basis in a wide range of teaching and learning, research, and community engagement. The programme focuses on intersectional approaches to studying sexuality, class, race, and gender within and beyond the African continent.

2.3.6 Stanford University, North America

Stanford University (2022) states that, for over a decade, diverse groups and individuals from its community worked to advance the lived experiences and administrative systems of queer students. The newest iteration of these efforts is known as the Gender Inclusive Stanford (GIS). GIS brings together a wide range of faculty, staff, and students to emphasise a campus that is gender inclusive, as well as the university’s roles in terms of creating reality from theory. The following are current areas of focus for Stanford University to become more gender-inclusive: information infrastructure (that is, websites, data collection and storage, interfaces and platforms, housing assignments, and institutional research); built environment (restrooms and other facilities that are gender-inclusive in academic buildings, residences, and athletic facilities of the campus); teaching and learning (faculty, staff, and student resources to aid in the negotiation of a new gender terrain, mechanisms, and best practices for problems to be reported and addressed – safely – by students, curriculum development, and pedagogy); and enhanced health and wellness services (mental- and medical health, and services for sexual-violence domains) (Stanford University, 2022).

2.3.7 Oxford University, United Kingdom

Oxford University has an LGBT+ Advisory Group that informs policy and practice, highlights issues, and facilitates the consulting and sharing of information with queer students and staff.

Furthermore, the Advisory Group collaboratively works with the Equality and Diversity Unit (EDU) to focus on queer students and staff-related issues to inform them and share these. The Advisory Group, in conjunction with the EDU, organises the annual LGBT History month lecture, a Panel Debate for Oxford Pride festival, the University Stall for Oxford Pride, and the LGBT Staff Network Annual General Meeting (Oxford University, 2022).

2.3.8 RMIT University (Royal Melbourne Institute of Technology), Australia

RMIT (2022) promotes the inclusion and equality of students and staff who identify with diverse genders, sexes, and sexualities (DGSSs). DGSSs intends to include queer students and staff and value gender and sexual diversity within the context of the RMIT community. The DGSSs Action Plan – developed in collaboration with RMIT’s queer students and staff – guides this inclusion.

2.3.9 University of São Paulo, Brazil

The Faculty of Education of the University of São Paulo (FEUSP) recognises queer individuals and their rights in respect of national and international treaties concerning human rights. The FEUSP is dedicated to producing permanent conditions and quality access, without discrimination, in various academic spaces. For example, the faculty offers information about concepts such as sexual orientation, gender identity, sex, and sexuality, as well as guidance on the necessary process for requesting rights and seeking a dialogue about discrimination, embarrassment, and doubt. It favours respectful co-existence, dialogue, and the advancement of the realisation of fundamental aspects and rights of an academic environment of a democratic nature, which values the continuous exercise of critical thinking based on science and ethics (University of São Paulo, 2022).

2.3.10 Namibia University of Science and Technology, Namibia

The Namibia University of Science and Technology (NUST) hosts an LGBTQ+ Society. It creates awareness about diverse gender identities. Another purpose of the society is to further educate interested parties on all issues related to queer discussions. Furthermore, it has enabled a network where individuals are to meet other like-minded individuals within the NUST Community and create a zone that is safe and prejudice free for all members, regardless of sex, sexual orientation, religion, race, political affiliation or creed, gender expression and identity (Namibia University of Science and Technology, 2022).

2.3.11 Ochanomizu University, Japan

Ochanomizu University and Nara Women's University – two of Japan's universities for women – announced recently that they would start accepting transgender students at their universities to join a recent trend among universities for women in Japan. It set up a support centre for queer committees and students to manage the admission and measures of the integration of transgender students. Considering its current enrolment, the university has set 2024 as the start date for the entrance of transsexual students (that is, individuals who identify as female, but were assigned the male gender at birth). Moreover, it will not expel an enrolled female student if her identity changes to that of a male (Kawano, 2020).

These brief glimpses into the 11 universities demonstrate that the inclusion and promotion of gender identities have become prevalent on campuses globally – various universities have “things” in place, but there is not necessarily a specific focus on queer curricula or pedagogy. This includes efforts, as shown, to create a respectful and celebratory environment for explaining and discussing differences with like-minded individuals regarding social justice, inclusion, and equality; to design programmes to study sexuality and gender that provide professional support training, services, and advice; and to offer a safe space among communities struggling with prejudices, stereotypes, and queerphobia. On a national level, as indicated, UKZN addresses issues on an academic level (that is, in the curriculum), whereas the local universities discussed have organisations or groups that engage with gender identities on a social level. There are also international universities such as Duke University, York University, University at Toronto, and so forth (Younger, 2022) that address queer issues on an academic level, and it appears that this is an important area of focus for universities given that, after all, they are intellectualised institutions of learning. This study therefore advocates for the NWU to include such issues in its curricula. There are of course more universities in the world and, though some still reject gender identities, there are those that embrace transformation and change in the current era (i.e., focusing on the now, and not on the past). All in all, as this brief survey abundantly shows, it is important to be aware of national and international universities' activities to share, gain, and promote ideas for the inclusion of gender identities at diverse universities.

At the NWU, then, the inclusion of gender identities in terms of queer literature in the SLE through transformative teaching and learning appears to resonate well with world-wide tertiary trends. For now, only awareness and training on LGBTQ+ as an initiative has been noted as a risk for students concerning academic and non-academic environments.

2.4 NWU yearbook of 2022

The *Statute of the NWU* (2020b:22–23) defines the *Yearbook of the university* as a document published annually that contains both the General Academic Rules and each of the faculties' Faculty Rules, as well as any other information about the faculties and the university that are useful for current – and prospective – employees, management (administrative and academic) and students. For the purpose of the present study, it is pivotal to determine the exact nature of the language education provided by the SLE of the NWU. Afrikaans, English, Setswana, and Sesotho¹⁴ each enjoy eight major-subject modules spanning the four-year B.Ed. programme (Senior and FET Phase). With this in mind, the subsequent section of the present study offers a brief description of the outcomes of each module. This will facilitate an understanding of the possible locations where queer literature could be included by language lecturers of the SLE in the syllabus. Once each subject group for education and their relevant language-specialisation modules for the Senior and FET Phase have been introduced, a brief summary follows, and the possible locations for inclusion of queer literature are then identified and tabulated.

2.4.1 Afrikaans for Education

Afrikaans is considered to be one of the youngest languages globally and, like Modern Hebrew, Hindi, and Indonesian, was established in the 20th century as a fully standardised language. Moreover, Afrikaans can be taken as a subject at some universities in Belgium, the Netherlands, the United States of America (USA), and Poland. At the NWU, Afrikaans for Education teaches the necessary methodological-pedagogical skills and content language knowledge (NWU, 2021b).

The eight Afrikaans major-subject modules across the four-year B.Ed. (Senior and FET Phase) degree span are: AFRE 112, AFRE 122, AFRE 212, AFRE 223, AFRE 312, AFRE 322, AFRE 412, and AFRE 423. The module description for AFRE 112 reads “Afrikaans Home Language: Text and Curriculum in the Senior and FET Phase”. The content of AFRE

¹⁴ Though the African languages of the School for Language Education entail Setswana, Sesotho, Sepedi, isiZulu, and isiXhosa (NWU, 2021d), only Setswana and Sesotho are taught as specialisation languages in the Senior and FET Phase. The remaining African languages (IsiNdebele, SiSwati, Tshivenda, and Xitsonga) are applicable to the Foundation-, Intermediate Phase, and/ or Language of Learning and Teaching (LoLT) of the Senior and FET Phase (NWU, 2022d:29). Nevertheless, I will still refer to Setswana, Sesotho, Sepedi, isiZulu, isiXhosa, IsiNdebele, SiSwati, Tshivenda, and Xitsonga as “Setswana and African Languages for Education”, as the University makes use of this umbrella term, together with the idea that the framework may still be considered for the seven African languages that are not taught as specialisation languages yet in the SLE's Senior and FET Phase.

122 is “Afrikaans Home Language: Spelling, Semantics, and Dictionary Use for Education”. AFRE 212 is entitled “Afrikaans Home Language: Linguistics for Education”. AFRE 223 focuses on “Afrikaans Home Language: Drama and Film for Education”. AFRE 312 concerns itself with “Afrikaans Home Language: Youth and Adult Poetry for Education”. AFRE 322 is labelled “Afrikaans Home Language: The Development of Afrikaans and Contemporary Language Politics”. In its turn, the module description of AFRE 412 is “Afrikaans Home Language: Sociolinguistics for Education”, while AFRE 423 focuses on “Afrikaans Home Language: Prose for Education” (NWU, 2022d:20, 58).

In a nutshell, Afrikaans for Education entails language teaching theories, skills, and eras; the language school curriculum; literary text types (drama, film, poetry, short stories, and novels); lesson planning and teaching skills; literary scopes; the origin and development of Afrikaans; self-directed learning and metacognitive skills; conducting research in terms of diverse sources; international language movements; Afrikaans as a medium of instruction (AMI), variations, and social communication; assessment, moderation, and ethical implications; professional conduct and respect; and terminology and learning materials.

2.4.2 English for Education

English for Education is a subject group within the ambit of the SLE that provides in-depth knowledge regarding English language pedagogy while providing opportunities to acquire subject-specific methodological skills (NWU, 2021b). The NWU (2021b) further explains that English for Education teachers should know how one uses the language, how it works, and the various ways in which contemporary theories of textual studies and texts – of a critical and cultural nature – clarify these processes. English for Education lecturers and teachers are expected to deliver a dynamic and complex curriculum to students and learners in a media-orientated and technological society that originate from different cultural, socio-economic, and linguistic backgrounds.

The eight English major-subject modules across the four-year B.Ed. degree are: ENGV 111, ENGV 121, ENGV 211, ENGV 221, ENGV 311, ENGV 321, ENGV 411, and ENGV 421. The module abbreviated as ENGV 111 is known as “English for the Senior/ FET Phase Teacher: Introduction to Young Adult Literature (YAL)”; ENGV 121 focuses on “English for the Senior/ FET Phase Teacher: Linguistics”; ENGV 211 on “English for the Senior/ FET Phase Teacher: Texts and Context – Studying Literature from the Elizabethan to the Victorian Era”; ENGV 221 on “English for the Senior/ FET Phase Teacher: Exploring Key Periods in Literature”; ENGV 311 on “English for the Senior/ FET Phase Teacher: Literary Theories and Philosophy”; ENGV

321 on “English for the Senior/ FET Phase Teacher: Understanding Text and Context in a Post-modern Era”; ENGV 411 on “English for the Senior/ FET Phase Teacher: South African Literary Foundations and Perspectives”; and ENGV 421 on “English for the Senior/ FET Phase Teacher: Applied Linguistics” (NWU, 2022d:25, 66).

The foci of English for Education comprise the Senior and FET English curriculum; diverse use of language; language teaching methodology, pedagogical skills, lesson planning, and assessment; teamwork, respect, problem-solving, and responsibility; communication and presentation; conducting research and using sources; English and applied linguistics; literacy and language acquisition; learners’ learning needs; ethical implications and dilemmas; Elizabethan, Victorian, early modern, and postmodern discourse and forms of information such as visual literacy, film analysis, poetry, short stories, novels, and folklore; multiple readings, critical perspectives, literary philosophy, theory, and analysis and social and literacy voices; diverse contexts and social issues; information and technology education; professional and academic discourse; South African Literary foundations and Perspectives, and the 21st-century learner and South African texts.

2.4.3 Setswana and African Languages for Education

The “Setswana and African Languages for Education” subject group offers five of the eleven official languages of South Africa: Setswana, Sesotho, Sepedi, isiZulu, and isiXhosa, of which Setswana and Sesotho are subject-specialisation languages in the Senior and FET Phase. This subject group allows students to apply for various qualifications and upgrade and qualify their professional qualifications in indigenous languages. Furthermore, the subject group aims to offer innovative and high-quality teaching and learning to South African students in terms of blended and self-directed learning and research that integrates *ubuntu*, diversity, and indigenous knowledge (NWU, 2021b).

The eight Setswana for Education major-subject modules are SEFV 111, SEFV 121, SEFV 211, SEFV 221, SEFV 311, SEFV 321, SEFV 411, and SEFV 421. The module description for SEFV 111 is “Setswana Home Language: Phonetics, Phonology and Listening Skills and Youth Narratives and Methodologies”. SEFV 121 is entitled “Setswana Home Language: Morphology, History of Setswana Orthography, Speaking Skills and Traditional Narratives and Methodologies”. SEFV 211 focuses on “Setswana Home Language: Syntax, Fluency, Poetry, Listening and Speaking Skills Integration and Methodologies”. SEFV 221 concerns itself with “Setswana Home Language: Multiculturalism, Multilingualism, Ubuntu in Educational Contexts, Dictionaries and Methodologies”. SEFV 311 is entitled “Setswana Home Language:

Semantics, Drama, Discourse Analysis, Pragmatics, Reading Skills and Methodologies". The Module description of SEFV 321 is "Setswana Home Language: Comprehension, Reading, Creative Writing, Drama and Methodologies". SEFV 411 focuses on "Setswana Home Language: Biographies, Types of Informational Texts in Education and Methodologies". The content of SEFV 421 is "Setswana Home Language: Research, Literary Text Production and Methodologies" (NWU, 2022d:34–35, 104).

All in all, Setswana for Education entails vocabulary, linguistics, and language structures of Setswana; history of Setswana and human language; language teaching strategies and methods; learner progress and problems; language skills; literature and literary theories including poetry, drama, biographies, and other informational texts; research and reflection; comprehension; lesson planning and assessment; multilingualism and multiculturalism; school settings; *ubuntu*; technology instruction; decision making and responsibility.

The eight Sesotho for Education major-subject modules across the four-year B.Ed. degree span are: SOFV 111, SOFV 121, SOFV 211, SOFV 221, SOFV 311, SOFV 321, SOFV 411, and SOFV 421. The module description for SOFV 111 is "Sesotho Home Language: Introduction to Complex Sesotho Phonetics, Phonology, Phonemic Awareness and Spelling". The content of SOFV 121 is, "Sesotho Home Language: Introduction to the Origin of Sesotho Literature". SOFV 211 is entitled, "Sesotho Home Language: Development and Evaluation of Sesotho Syntax Fluency". SOFV 221 focuses on "Sesotho Home Language: Introduction to Traditional and Modern Poetry". SOFV311 concerns itself with "Sesotho Foundation Language: Semantics and Vocabulary Development". SOFV321 is labelled "Sesotho Home Language: Creative and Critical Reading". The module description of SOFV 411 is "Sesotho Home Language: Complex Discourse Analysis". SOFV 421 focuses on "Sesotho Home Language: Language Assessment and Critical Issues in Senior Phase Literature" (NWU, 2022d:37–38, 117).

Sesotho for Education entails research; vocabulary, linguistics, and language structures of Sesotho; handwriting-fluency techniques; language processing, skills, and fluency; influential factors and classroom settings; lesson planning and methodology and assessment; literature including poetry, picture books, short stories, novels, and other informational texts and literary theories; resource usage; vocabulary teaching and learning; learner needs; ethical team collaboration; and presentation, communication, and decision making.

Table 2B illustrates the subject-specialisation modules of Afrikaans, English, Setswana and African Languages for Education that include the teaching and learning of literature in general.

Table 2B: Literature included in the NWU's SLE's three subject-specialisation groups

<u>Teaching of Literature</u>	Afrikaans for Education	English for Education	Setswana for Education	Sesotho for Education
Year 1	AFRE 112	ENGV 111 ENGV 121	X	SOFV 121
Year 2	AFRE 223	ENGV 211 ENGV 221	X	SOFV 211 SOFV 221
Year 3	AFRE 312	ENGV 311 ENGV 321	SEFV 311 SEFV 321	SOFV 321
Year 4	AFRE 412 AFRE 423	ENGV 411 ENGV 421	SEFV 421	SOFV 411 SOFV 421

Greathouse and Diccio (2016:36) state that service teachers and language lecturers of the English classrooms and programmes need to determine where queer literature may be included to discuss issues of transformation, social justice, equality, and inclusion among other issues. Preparation of this nature amounts to ally-work among service teachers, language lecturers, learners, and students in the language classroom. With this newly-gained knowledge of the language education of the three subjects groups of the NWU's SLE, I analysed the questionnaires centred on determining possible locations where queer literature could be included by language lecturers of the SLE (that is, in terms of the questionnaires of Chapters 5 and 6) or to possibly include queer literature (as reflected in the framework of Chapter 7). It has been established that Afrikaans for Education has five possible locations; English for Education eight; Setswana and African Languages for Education have three for Setswana and six for Sesotho.

Besides the syllabi that are explicitly stated (i.e., the CAPS documents regarding secondary schools; the Yearbooks and MODs of tertiary institutions), service teachers and language lecturers can also consider the hidden curriculum as a means to include queer topics.

2.5 Hidden curriculum

According to Jacobs (2016:81), the "hidden curriculum" can be defined in two ways: 1) though not stipulated in the formal curriculum, certain learning material is taught; and 2) there is a hidden agenda in the curriculum which has detrimental and intentional outcomes. Jacobs

(2016:81) further explains that it can be claimed that a range of preplanned and unexpected experiences are brought to a close by the hidden curriculum; however, these experiences do not form part of the explicit aims of instruction. Garnett (1984), Hemmings (2000), Jackson (1968), and Kanpol (1989) – as cited by Myles *et al.* (2004) – in the same vein state that this hidden curriculum comprises a set of guidelines or rules that are generally not directly taught and assumed to be general knowledge (such as idioms, metaphors, slang, and body language). Calarco (2020:2) makes it clear that it involves the kinds of information one needs to succeed, but it is unlikely that one will learn it in class. Instead, these kinds of information are a part of the hidden curriculum, or the things that one should know or be able to accomplish, but are not formally taught.

Jacobs (2016:81) determines three levels to the hidden curriculum: micro, meso, and macro. The hidden micro-curriculum “manifests itself onto the classroom level” (that is, school performance) and of particular interest is not just the relationships among learners but also those among learners and teachers. The hidden meso-curriculum “manifests itself in a particular school and its immediate environment” (that is, in terms of the influence of community leaders or parents, the relationships among teachers, and extracurricular activities). The hidden macro-curriculum is generally the result of policy as it operates on a national level (Jacobs, 2016:82). In this study, the language classrooms of the NWU can be seen as the micro-level (i.e., classroom level), the NWU itself as the meso-level (i.e., environmental level), and the policies of the NWU as well as national policies as the macro-level (i.e., national level).

Though the hidden curriculum might seem simple, as it entails a set of guidelines and is assumed to be in the nature of general knowledge, it is difficult to determine. Myles *et al.* (2004) elucidate that one may ask how one can determine the “items” (e.g., rules, guidelines, knowledge, and so forth) that the hidden curriculum comprises if it is based on assumed knowledge, and rightly maintain that it is difficult to answer this question. Calarco (2020:2) states that the hidden curriculum, in part, stays hidden, because it is “taken for granted” and “become[s] [much] harder to teach”. Moreover, Calarco (2020:2) says that this “taken-for-grantedness” is not the single reason for the fact that the hidden curriculum may stay hidden, but that those unknowledgeable others (i.e., individuals who have limited or no knowledge on a specific topic, such as queer literacy) might be insecure and/ or opposed to teaching topics that are foreign to them and/ or against their beliefs.

Accordingly, inequalities emanate from the fact that certain topics (i.e., queer literacy) remain in the hidden curriculum due to unknowledgeable others. These inequalities can be addressed

and the hidden curriculum can become clear when the “assumed knowledge” is broken down and brought to the surface for attention. In terms of the present study, it can be assumed that students – to some extent – are queer literate and should not discriminate against queer individuals in the language venues (that is, on the micro-level), that queer individuals also have the right to a safe education and equality at the NWU (at the meso-level), and that the NWU implements the transformation charter (at the macro-level).

Myles *et al.* (2004) additionally explain that violation of the hidden curriculum gives access to the recognition of one of its aspects. The following phrases may indicate the violation of a hidden-curriculum item: “I shouldn’t have to tell you, but...”; “It should be obvious that...”; “Everyone knows that...”; “Common sense tells us...”; and “No one ever...”. I once shadowed an English for Education lecturer, and they were teaching students about the reason behind the application of language (i.e., what individuals use language for in their lives). The answer to the application of language was based on the 1989 film, *Dead Poets Society*, and Mr Keating’s response to a situation was foregrounded: “To woo women”. The lecturer added: “Or men. Or both”. The students seemed to be taken by surprise by this, but the lecturer explained that there was more than one sexual orientation in the world and that some individuals wanted to be addressed as “they/ them/ their” and not necessarily by the heteronormative norms, “he/ him/ his” in the case of males and “she/ her/ hers” in the case of females. The lecturer concluded this discussion by saying that they did not want to offend anybody and, if anyone felt they needed to be addressed differently, the lecturer needed to be informed and would respect their choice.

This is an example of a violation of the hidden curriculum: the lecturer – from no fault of their own – assumed that the students were more knowledgeable about sexual orientations and gender identities than they were, and the students seemed to be either unaware that there were more than two sexual orientations or that not all individuals followed the heterosexual norm of males and females attracted to the opposite sex. Another possibility is that the students were insecure or unwilling to engage in the discussion. Following this scenario, I realised that the students required knowledge about queer literacy. Myles *et al.* (2004) conclude that breaking such a hidden-curriculum rule can make an individual (such as the language lecturer in the given scenario) feel like a “social outcast or certainly a social misfit”. Accordingly, the assumption that students of the NWU are queer literate needs to be addressed directly – and not assumed indirectly – by the curriculum. This study provides a framework for implementing queer literature in the curricula of the NWU’s SLE in order to avoid possible lip service concerning the transformation charter.

2.6 Conclusion

The literature review for this study entails two main parts: the transformation of the NWU and transformative teaching and learning.

The transformation of the NWU was discussed in terms of official policies of the university to elucidate the following: strategies for teaching and learning, the rights and protection of queer individuals, the decolonisation and a code of ethics of education, the learning and development of staff, and the inclusion of gender identities at other universities.

The *Statute of the NWU* (2020b), *Annual report* (2020a), and *Annual performance plan* (2022a) were examined to show that transformation in general and the inclusion of gender identities are supported at the NWU – the university approves transformation. Laws and rules have been written to support freedom, equality, and human dignity, fostering caring and engaged students and staff, and incorporating equity in all its endeavours with a view to the well-being of students, staff, and the wider community. Furthermore, it has become clear that academic freedom, fairness, and embracing and promoting diversity are key aspects to be taken into consideration for a sustainable environment that respects, tolerates, accepts, and celebrates society through research, education, and community service.

It has further been established that the *Teaching and learning strategy: 2021–2025* (NWU, 2021c:17) and *Strategy 2015–2025* (2018) consider, motivate, nestle, engage, embrace, create, support, direct, and promote transformation regarding queer-themed literature in the NWU's SLE to create awareness in the community for inclusive purposes.

The *Transformation charter* (2012), the *Human rights policy* (2016), the *Gender-Based violence policy* (2021), and the *Sexual harassment policy* (2019) were analysed to prove that the NWU is committed to its transformation promises, recognises the South African Constitution, aids in the framework to be designed that will include queer literature in the university's SLE, and ensuring a safe and empowering environment that rejects gender-based violence against gender identities.

The *Declaration on the decolonisation of university education* (2018a) is the reference to individuals who use their inspiration to engage and think critically of the 21st-century challenge, queer literacy, and its relevance to ethical conduct, marginality, inclusion, discrimination, alienation, and inequality. The *Code of ethics* (2018b) is meant to ensure that this takes place

in a dignified, honest, accurate, loyal, trustworthy, righteous, fair, appreciated, open, valued, liberated, peaceful, professional, productive, positive, critical, and sustainable manner.

The *Staff learning and development policy* (2020) and the *Employee wellness policy* (2019) promote the learning, development, and wellness of all employees (regarding, for example, queer literacy), and provide information regarding grants and costs, studies, training, development, opportunities, career development, and support for the staff of the university to develop leadership, improve capability, and build flexibility. However, though there are policies in place, they are not always monitored regarding successful implementation.

A brief discussion of 11 universities above shows that some include and promote gender identities to create a respectful and celebratory environment that facilitates explaining and discussing differences with like-minded individuals regarding social justice, inclusion, and equality; design programmes to study sexuality and gender that provide professional support training, services, and advice; and offer a safe space among communities struggling with prejudices, stereotypes, and queerphobia. However, what I found missing from many universities was the exclusion of queer curricula.

Transformative teaching and learning were also discussed concerning the NWU yearbook of 2022 (Afrikaans, English, Setswana, and Sesotho for Education) and the hidden curriculum. With the newly-gained knowledge concerning the NWU Yearbook of the language education of the three subject groups of the SLE, possible locations were identified where language lecturers of the SLE may include queer literature. Regarding the hidden curriculum, the assumption that students of the NWU are queer literate needs to be addressed directly – and not assumed indirectly – to avoid lip service to this specific issue in terms of the transformation charter.

The subsequent chapter focuses on transformative teaching and learning as a literature review for this study.

CHAPTER 3: TRANSFORMATIVE TEACHING AND LEARNING

3.1 Introduction

The present chapter focuses on transformative teaching and learning regarding 1) transformation and transformative leaders, 2) Mezirow's "perspective transformation", and 3) the implementation of transformative teaching and learning regarding queer literature, queer literary elements, the teaching of queer literature, possible obstacles to transformation and the teaching of queer literature, and lesson planning and preparation (while focusing on the backward design to lesson planning).

Firstly, transformation and transformative leaders are defined and discussed in terms of transformative teaching and learning, which acts as an introduction to Mezirow's "perspective transformation". Secondly, Mezirow's "perspective transformation" is analysed as a possible foundation for a transformative teaching and learning framework with a view to the inclusion of queer literature at a university. Possible steps, examples, prompting questions, approaches, practices, and criteria are provided concerning this. Thirdly, I critically address the implementation of transformative teaching and learning regarding queer literature, queer literary elements, queer curricula, the teaching of queer literature, possible obstacles to transformation and the teaching of queer literature, and lesson planning and preparation.

3.2 Transformation and transformative leaders

In the present discussion, "transformation" and "transformative leaders" are considered in terms of transformative teaching and learning. Witkin (2014:588–589) defines "transformation" as a change indicator. Its connotative sense implies that it is dramatic or profound rather than incremental or restricted merely to a surface level of engagement. The researcher further decodes the term regarding different parts of speech: the term can be used as an adjective, a noun, a verb, or an adverb (according to standard grammar rules). Its use as an adjective, as in the phrase, "transformative teaching and learning", is most typical. This phrase suggests teaching and learning that seek to alter something or someone (such as a learner's or a student's way of thinking) or the instructional strategies intended to promote transformation. When used as a noun, transformation can involve an implicit or explicit reference to a changed state or the actual change itself. The conceptualisation and operationalisation of change as well as the comprehension of a pre-transformation condition all connect to questions of theory, evaluation, and measurement. "To transform" is the term used as a non-finite infinitive verb

describing the changing process. The idea that something is having a transformative effect is frequently expressed in this way. It is crucial to evaluating an organisation or institution's potential to change for the better or, conversely, to assess how openly resistant they are to such change. Being transformable further means that transformation is not a final state but a moment when change is recognised and communicated.

Gass (2012:21) defines “transformation” as an approach and methodology for societal, organisational, and individual transformation that results in paradigm shifts in terms of how individuals feel, think, and act, while it further involves the quest for changing the structural contexts in which people live. In other words, “transformation” can – for example – be used to change the way in which individuals consider queer individuals and transform the terrain for the sake of the inclusion and awareness of said individuals in a given context such as, in this case, the NWU and South Africa.

Kwiecinski (2018:603) confirms that transformation is the development or revolution of an operating paradigm into one that more fully incorporates facts that were not previously permitted, taken into account, accounted for, or contained. While queer individuals have been considered in some countries as equal human beings, in many countries queer topics are still forbidden, banned, and considered a crime, contributing to exclusions of queer literacy.

Consider here that Neal (2018:6–8) and Gass (2012:21) distinguish among three types of transformation on personal, group, and organisational levels. The first amounts to the alteration of the self; the vision and passion of an individual serve as motivating forces for taking risks that can result in transformation, since these are considered to be more powerful than fear. The second, “group transformation”, embraces self-awareness exercises as well as compassion and trust for other team members, which can foster enhanced knowledge of one another and boost productivity and group cohesion. The third, “organisational transformation”, is more complex than personal transformation: it involves a visionary and committed leader who comprehends the politics of the situation, knows how to protect the transformation process in its early and vulnerable stages of development, implements a model, includes plenty of resources, and can see the bigger picture. Such a leader can consider transformative activities in groups on a specific topic (such as the inclusion of queer literature at a university); this may then lead to personal transformation.

Kwiecinski (2018:603) explains further that transformation happens when one runs against the boundaries of one’s present frame of reference. In other words, it centres on something or someone that an individual disagrees with. Mezirow (2000) – as cited by Mezirow (2000a) as

well as Davis and Boulet (2016:117) – describes the stages according to which a service teacher, language lecturers, learner, or student¹⁵ experiences a transformation process: 1) a perplexing situation (also known as a triggering event) that may cause some anxiety and discomfort and prompts a critical evaluation of presumptions; 2) an investigation of options and actions to learn new information, skills, and other things; and 3) trying out new roles and actions and reintegrating into the service teacher's, language lecturer's, learner's, or student's life while gaining confidence in them.

Vescio *et al.* (2009:21) confirm this view. They characterise “transformation” as the changing of a participant's frame of reference so that change manifests itself in their behaviour. By this token, an individual most probably disagrees with something or someone and this has a significant effect on their personal beliefs and values, while transformation is accounted for nonetheless, since the said individual is willing to brainstorm approaches, strategies, methods, and paradigm shifts even though they may be reluctant to change at first. Consider that the pursuit of teaching and learning that is individually developmental, socially contentious, and of a personal or socially healing nature, involves changes concerning the way in which an individual effectively perceives and conceptually frames their experience of the world (Yorks & Kasl, 2006:45). Fisher-Yoshida *et al.* (2009:4) affirm that individuals engage in transformative teaching and learning as processes through which they critically reflect on the assumptions that underlie their frames of reference and the perspectives, values, and beliefs. Accordingly, a “mind change” takes place based on new assumptions or newly gained knowledge that allows, for example, the account of something or someone for a specific purpose, be it inclusion, awareness, or developing intelligence. As a result, transformation is a significant, fundamental alteration that modifies the basic nature of something or someone (Gass, 2012:1; Kwiecinski; 2018:603). Kwiecinski (2018:603) further states that one frequently recreates events and situations that one does not like as a result of one's judgments, while things may be happening that one cannot understand. Fisher-Yoshida *et al.* (2009:4) state that individuals involved in this “engage in a reflective rational dialogue about [their] assumptions”. Consequently, these assumptions and frames of reference are changed to become well-justified, open, and inclusive to a greater extent according to Mezirow's transformational standards. However, if an assumption is made that there is no need for change and inclusion, the purpose of transformation becomes challenging and irrelevant. As Neal (2018:12, 18–19) says, transformative teaching and learning promotes inclusive, receptive, self-aware, and reflective ways of being. In other words, transformation

¹⁵ A reminder to the reader that in this chapter, “service teacher” and “learner” refer to secondary education, whereas “language lecturer” and “student” refer to tertiary education.

necessitates a change in awareness sparked by a triggering event to which the existing level of consciousness cannot comprehend or respond to – it involves growing beyond one's current point of view, frame of reference, or style of thinking. It is an encounter where one runs into one's limitations. Therefore, individuals (including transformative leaders) who work for transformative social change and grow beyond their current frame of reference are dedicated to achieving social and economic justice, human rights, a strong democracy, and a sustainable environment utilising this methodology (Gass (2012:21). Hadley (2021:109) states that potential for service teachers and language lecturers to improve as advocates for all learners and students exists, but doing so calls for a dedication to transformative pedagogy and self-inquiry.

Neal (2018:18–19) argues that an institutional member (who is dedicated to transformative teaching and learning) must focus on their own inner growth and be open to change in terms of their interactions with learners and students. Servage (2008:66–67) mentions that the transformative learning theory has not been used enough in discussing institutional reform, alluding to institutional members' reluctance to being open to change or inner growth. In discussions of school improvement, transformation is typically referred to as a change in the school or the school culture rather than in the individual or curricula. With this in mind, it seems sensible to consider how much change service teachers and language lecturers must undergo if meaningful and long-lasting change occurs. For learners and students to be transformed effectively, ineffectiveness from the service teacher's or language lecturer's side cannot occur, since they are considered to be the more knowledgeable others. If there is effective transformation from the service teacher and language lecturer's side, sustainable transformation is possible, because the process will become cyclical:

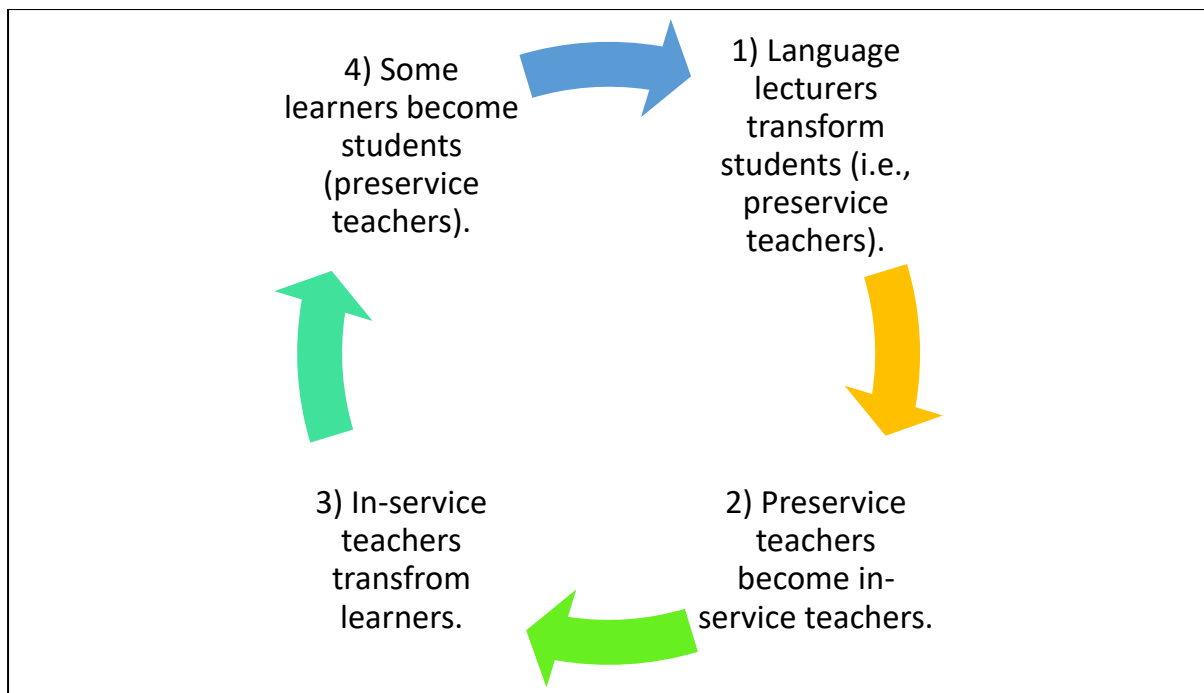


Figure 3A: Cyclical process of sustainable transformation

As reflected in Figure 3A, language lecturers may transform their students' perceptions and beliefs regarding new content and this may lead to a more inclusive approach in terms of texts about queer individuals. For instance, preservice teachers will become in-service teachers and transform their learners by teaching them new content and an inclusive approach. Some of these learners will, in their turn, eventually become students (that is, preservice teachers), whose perceptions and beliefs will again be transformed by language lecturers, causing the process to repeat itself, contributing overall to sustainable transformation. Page (2017a:2, 13) believes that service teachers and language lecturers can be powerful resources when it comes to supporting often alienated and marginalised groups (such as, of course, queer individuals in heteronormative academic environments). Still, they must be equipped with a framework (ideas, tools, approaches, methods, strategies, resources, and allies) to make them feel empowered and able to transform and include curricula that could empower and inspire learners and students. As can be seen, many factors need to be considered for the inclusion of queer curricula at a university or for any transformative framework for that matter. There are varying levels of resistance and varied obstacles and challenges at different contexts when any sort of change is proposed. Without a probable and effective transformative framework, language lecturers at a university (and service teachers at a school) will struggle to implement change. Nevertheless, a dedicated and empowered transformative leader will display resilience and attempt transformation until it is successful.

Christopher *et al.* (2001:134) state that a sense of empowerment together with new connections result in transformative learning outcomes to be successful. When learners and students critically re-evaluate their current viewpoint and consider whether their current method of operation is best for them, transformative learning processes occur. The said learners and students can then analyse measures that they may take to transform their lives fundamentally, act on new presumptions when making significant decisions, and look at things from a fundamentally new and different perspective. Nelson (2009:207) states that, through Mezirow's "perspective transformation", knowledge is acquired through critical self-reflection and is based on mutual agreement in the context of communicative learning. Similarly, as the learner and student evaluate their current stance on something or someone, language lecturers and service teachers can encourage a different point of view. According to Clark (1993:47), transformative teaching and learning, "compared to general learning, causes [more] profound changes in the learner, and [...] these changes have a considerable influence on the learner's later experiences". Simply put, transformative teaching and learning alter individuals in ways that they and others can observe.

Christopher *et al.* (2001:140) further state that fundamental shifts in the ways in which learners view themselves in their personal lives are outcomes of transformative learning – to name a few: an empowered sense of self, enhanced resources and strategies for taking control and action of their lives, compassion for and new relationships with others, participation in knowledge systems other than those regarded as the norm, and improved spirituality. In particular, a palpable sense of empowerment occurs, and the researchers believe that this will encourage more useful and good behaviour and lead to self-supporting lifestyles.

A new viewpoint resulting from a deeper awareness of the self in light of relationships and cultural factors is an important component of transformative teaching and learning. Mezirow (2012:79-80) emphasises that looking for and supporting perspectives that differ from those of the dominant culture regarding class, race, gender, technology, and environmental protection is crucial. Agreements based on unquestioned cultural standards will be less informed and reliable than those based on a larger variety of experiences. Hence, for example, if queer literacy does not grow and evolve, if there are too many role-players who refuse to partake in the transformative teaching and learning process, viewpoints and experiences remain limited (centred on rejection and tolerance), dominant cultures (such as heteronormative societies) remain unquestioned, and marginalised groups (such as queer ones) remain oppressed.

Transformation is both radical and long-lasting, since something that has transformed can never fully revert back to the way in which it used to be (Gass, 2012:1). It is a necessary substantial paradigm shift that involves a discontinuity that cannot be undone (Neal, 2018:12, 18–19). In other words, when something or someone transforms, it or they become dynamic. Transformative leaders who strive for progressive social change think that change is necessary for any society.

The (human) sciences is an example of something that is dynamic as new research contribute to the existing field. Neal (2018:12) mentions that the (human) sciences can illuminate the transformation process; he mentions that mystical teachings (that is, those tied to religion, spirituality, theology, and philosophy) can promote transformation¹⁶. Gass (2012:1) explains that, even if these changes are significant, transformative leaders regard them as symptomatic of more serious problems. For instance, democracy may be threatened by corporate dominance, social and economic arrangements may exclude whole populations, and a civilisation may be dangerously out of harmony with the natural world. Many believe that, to affect social change, one needs to modify the way in which one advocates for it – there might be social indices that are heading in the wrong direction (i.e., not modifying how they advocate for social change), even though current strategies for leadership, institution-building, coalition-building, organising, and campaigning have produced significant triumphs over the years. Thus, transformative leaders will not be on a trajectory to build a just society if they merely keep repeating what has been done, nor will they be able to address the dangers to their environment. With this in mind, a varied network of activists, donors, trainers, and consultants is needed to establish a transformational approach to movement building, organisational growth, and leadership to make transformative leaders' work for social change potent, effective, and long-lasting (Gass, 2012:1). Neal (2018:12) also emphasises that, in order to transform, one must be open to change and recognise that “change is a way of life”, given that transformation is a crucial organisational and human process that is required for survival, giving reference to the “circle of life”. However, mindsets founded on mistrust, fear, and the need for control act as barriers to both individual and organisational change. A greater receptivity to change can be achieved through techniques like mindfulness and present-moment awareness. One should focus on the positive factors (e.g., mindfulness and present-moment awareness) that can contribute to the greater good instead of the negative factors (e.g., mistrust, fear, and the need to control) that limit this. In terms of mistrust and fear, the old saying of: Better the devil you know than the devil you don't know. This means that it is

¹⁶ However, one should also bear in mind that these mystical teachings can be barriers to transformation (as is discussed later in this chapter).

preferable to continue with the undesirable than to take risks and maybe end up with an even less desirable situation. Such arguments in effect curb any sort of change. Seering (2007) states that knowledge should focus on creative and critical thinking, teamwork, perseverance, communication, and a willingness to take risks for sustainability to achieve a greater receptivity to change. Diverse institutional practices and pedagogies can lead to meaningful engagements in teaching and learning and may reverse or sustain patterns of differentiation (i.e., CK, PK, PCK, and TPCK). Throughout one's lifetime, the achievement of various learning outcomes (i.e., diversity and differentiation) demonstrate that teaching and learning can be relevant, meaningful, practical, and authentic in an individual's life. Developing critical and inclusive pedagogies ensures that the lives of individuals are improved and enhanced. Policymakers, practitioners, service teachers, language lecturers, and inclusion should be valued to maintain high expectations of all learners and students while also recognising their identities, culture, and needs (David, 2010:33–34).

Petrosky and Mihalakis (2021:9) mention that those individuals in greatest need of change or acknowledgement often receive the least. For example, queer individuals – whether their gender identities are known or unknown – require teachings and knowledge that can positively influence their existence. Non-queer individuals who misunderstand queer ones and apply prejudice, abuse, and religious zealotry can also benefit from these teachings and knowledge. However, if queer-awareness teachings do not take place, nobody can benefit, especially those that need it the most. Thus, Petrosky and Mihalakis (2021:9) ask the following two questions: 1) who is willing or able to make the necessary changes? and 2) who will even be able to comprehend that work? A possible answer is: transformative leaders. Based on how service teachers, language lecturers, learners, or students are treated in their environments (in terms of cultures, religions, spiritualities, and so on), attitudes and expectations have to change through actions if they are to be altered. Transformative leaders, who are committed to “fostering the evolution of a better, more democratic, and socially just school [or higher-education institution]” (Zook, 2017:1773), recognise that just and equitable teaching and learning enhance the competence and confidence of all individuals and benefits all learners or students by allowing them to participate completely in the economic, political, and social welfare of the whole society. Transformative leaders also understand society's loss when one or more individuals' potential is diminished (Zook, 2017:1773). Though there are similarities and differences between individuals, one group should not be marginalised by another group. Instead, mutual ground should be found in which both groups can contribute to society and prevent exclusion. Vescio *et al.* (2009:21) state that Mezirow's idea of transformative learning – or “perspective transformation” – has enormous promise for guiding the training of service teachers and language lecturers committed to social justice and diversity. Though not absolute

or a grand narrative, it offers a probable foundation for a transformative teaching and learning framework that may deliver social justice and diversity. Hoggan *et al.* (2017:5–58) refer to social justice and diversity as “emancipatory praxis”, which involves the fight for social justice, challenging forms of domination, and the deepening democracy. Thus, “emancipatory praxis” is to act and reflect on the world in ways that expand human freedom calling on a double movement that involves creative exploration and critical negotiation. Action and theory should be seen in terms of a dialectical relationship, and close attention to a specific sociohistorical context and the logic of practice is required. Regarding emancipatory praxis, collective subjects and individuals (e.g., transformative leaders) deepen their rational comprehension of the structural forces (e.g., heteronormative societies and hegemony) that/ who influence the order of things (e.g., the treatment – rejection, tolerance, acceptance, or celebration – of queer individuals), which increases human well-being (e.g., the inclusion of queer individuals). Accordingly, the action-orientated nature of freedom, equality, and rational thought [i.e., (queer) social justice] defines “emancipatory praxis”, and the theory can be adapted to the needs and cultures of education at a specific period (e.g., the inclusion of queer curricula in an SLE at a university in the 21st century).

Harris *et al.* (2008:325) state that structuring programmes within a transformative-learning context may aid future service and language lecturers in terms of developing a long-term commitment to leadership, especially in schools with diverse cultures and poor socio-economic statuses. This could, moreover, contribute to sustainable teaching and learning. With sustainable teaching and learning in mind, Shields (2014:19) and Zook (2017:1773) differentiate between a “socially just education” and a “social justice education”: the former concerns itself only with “safeguarding the rights of every [learner or] student to equitable educational opportunities and outcomes”. The latter is more nuanced and complex that similarly addresses injustices and their underlying foundations. The focus of “social justice education” is on improving the future by aiding all learners and students towards acquiring critical knowledge of their place in society as well as their agency and duty to right wrongdoings whenever and wherever they are found. In other words, instead of just safeguarding learners’ and students’ rights (i.e., socially just education), action should be taken to implement these rights (i.e., social justice education). Neal (2018:18–19) agrees that learners and students with transformational classroom experiences are more likely to be open to change in their future. For example, heterosexual individuals exposed to queer literacy – that is, a transformational classroom experience – may experience a change in mindset that may lead to accepting or even celebrating queerness instead of rejecting or tolerating queer individuals. Hadley (2021:110–111) explains that teaching literature, writing, and language ethically invites service teachers, language lecturers, learners, and students to make the world broader, kinder, more

honest, and more open. There is a need for service and language lecturers who will act as transformative leaders who understand that this kind of education is one of its finest aspects and ensure a transformation that is both profound and welcoming. Shields (2013), Shields (2014:19), and Zook (2017:1773) therefore rightly say that a social justice education teaches individuals (e.g., learners and students; service teachers and language lecturers can also be included here) about the society they live in, equips them to participate fully as citizens in that world, and encourages them to take active stands for human rights, dignity, equity, and justice. Transformative leadership accentuates the advancement of public and private good as focused on preparing all learners and students to positively influence a socially just, deeply democratic, and more equitable society. Thus, the “transformative leader fosters empowerment” (Zook, 2017:1773) that allows all individuals to empathise with those less fortunate and to be aware of actions that will benefit all.

Although beliefs and expectations may be difficult to alter, Petrosky and Mihalakis (2021:9) suggest that one begins by making use of convincing examples of effective teaching techniques. Languages are acquired through oral and written communication, frequently concerning literature and experiences. The researchers state that one learns to think by talking and writing to others about one’s thoughts and feelings, and frequently about readings. Thus, one socialises – on an interpersonal level – using different forms of communication. Nelson (2009:219) elaborates that the topic of transformative teaching and learning can greatly benefit from storytelling and literature. Stories offer action and purpose to the lives of individuals by setting events within the broad context of human history, generating strength and providing security for both emotional and spiritual development. Service teachers and language lecturers (who can be transformative leaders) may use literature to assist learners and students to develop emotional resilience and to encourage them to identify allies in their endeavour to overcome hardship. Service teachers and language lecturers who have changed their mental model from one of “faculty”, “professor”, and “expert” to one of “mentor” and perhaps even “spiritual guide”, are said to be transformative leaders. These leaders switch from “curriculum development” to “co-creating the classroom” as their philosophy (Neal, 2018:18–19). For example, service teachers and language lecturers, together with learners and students, can negotiate that which needs to be considered and included in queer curricula and the queer literature and queer literary elements to be considered so as to create awareness and understanding of queer individuals. Christopher *et al.* (2001:135) state that enhancing one’s spirituality and engaging in knowledge sources result in the inclusion of intuition, affective learning, and relationship-based learning in education. These frequently result from social processes (such as interpersonal level of communication) where learners and students learn new things about the ways in which social ties and culture have influenced

their views and feelings. Hadley (2021:109) stipulates one or two realities about creating safe spaces and inclusive learning environments for (queer) learners and students: service teachers and language lecturers have the power to either lessen or increase psychological or spiritual harm. Hence, teaching and learning about social injustices prepare learners and students to address these whenever and wherever they do occur. With relevance to queer individuals and constructing an inclusive, co-constructed curriculum, this inclusive and co-constructed preparation involves a dual focus on learners' and students' educational, emotional, and social well-being as well as social justice and democratic teaching and learning. Neal (2018:18–19) highlights that it is crucial to establish a secure and supportive atmosphere in classrooms that will emphasise transformative teaching and learning. To do this, the transformative leader should demonstrate the values of transformative teaching and learning including personal openness, sincerity, and vulnerability. The basis of a “social justice education” is understanding how one is connected to other individuals and the world in which one lives, because this provides access to teaching and learning possibilities that involve all learners and students in the crucial mission of eradicating social injustice wherever these may occur, opening windows to the richness and diversity of one's world (Shields, 2013; Zook, 2017:1774). Christopher *et al.* (2001:140) state that several elements promote transformative teaching and learning; these include the qualities of service teachers and language lecturers, ideal learning environments, and efficient teaching and learning strategies. Pertinently, learner or student-centred strategies and a positive learning environment can create the non-threatening circumstances required for improving self-supporting life skills (e.g., comprehensive and critical thinking).

Based on these considerations, the subsequent section focuses on Mezirow's “perspective transformation” as a foundation for transformative teaching and learning.

3.3 Mezirow's “perspective transformation”

Fisher-Yoshida *et al.* (2009:1) hold that the concepts of “transformative learning” and “education” are not new.. The deliberate use of teaching and learning experiences to bring about profound transformations in human consciousness and behaviour has existed in many forms throughout history, ranging from the rites of passage rituals of many indigenous cultures to medieval monasteries, feminist consciousness-raising groups and the freedom schools of the civil rights movement. With this in mind, Neal (2018:16) maintains that transformative teaching and learning are typically used to describe activities in academic environments. The phrase has also been used more broadly to represent personal growth strategies in the corporate sphere as a method for leadership development.

Mezirow (1981), as cited by Neal (2018:16), is credited with both the term's invention and the development of the theory. "Perspective transformation", or "Mezirow's theory of perspective transformation", is defined as "the process of becoming critically aware of how [...] [individuals] perceive, understand, and feel about [their] world; of reformulating these assumptions to permit a more inclusive, permeable, and integrative perspective; and of making decisions or otherwise acting upon these new understandings" (Mezirow, 1990:14). In other words, Mezirow's "perspective transformation" comprises complex phenomena that are transformed for the greater good of everyday life through understanding and exposure to the foresaid complexities. According to the theory, a shift in perspective is necessary for transformation to occur, and Mezirow's "perspective transformation" has three dimensions: 1) psychological (as related to changes in self-understanding), 2) convictional (as related to revisions of belief systems), and 3) behavioural (as related to lifestyle changes). According to Mezirow, viewpoint shifts are uncommon and frequently brought on by "disorienting dilemmas" (Hoggan *et al.*, 2017:48). Distorting dilemmas, or personal crises, include events such as death in the family, divorce, or a condition that poses a serious threat to one's life. Professional crises include being rejected for a promotion, a significant programme- or project failing, losing or quitting one's job and so forth. Transcendent or mystical crises include experiences of one re-evaluating the nature of self-identity and reality, and making significant adjustments in one's way of life (Neal, 2018:16). Mezirow (2000b:6, 8) defines the notion of transformative teaching and learning as "the process by which [individuals] modify [their] taken for granted frames of reference". In other words, individuals start to critically question something or someone that they themselves were not necessarily exposed to before, while they were given (inaccurate) information on this. An example is how a considerable number of religious, straight individuals negatively perceive queer individuals as immoral sinners whose souls cannot be saved. However, some of the same religious, straight individuals can become aware that there is more (i.e., qualities, characteristics, beliefs and values) to queer individuals than just two men, two women, transgendered and pansexual individuals, and so on, being intimate with each other (see The Other Foundation, 2016). Hoggan *et al.* (2017:50–51) describe this critical questioning as "continuity". "Continuity" relates to experience and the importance of learning from it, given that perspectives are formed by past experiences of individuals' social contexts. Perspectives clarify how one makes meaning of one's present and future experiences. "Continuity" forms part of this process when the past, present, and future experiences interact with one another through the continuous flow of one's acts of interpreting and experiencing life.

However, the researchers mention that a disorienting dilemma occurs when one struggles to make meaningful perspectives of present experiences as based on past ones. In such cases,

a temporary break occurs in the continuous flow of present, past, and future. Although the meaningful perspective in its entirety does not necessarily collapse as a consequence, it succumbs to a temporary break in some aspect of one's life. Essentially, one has to deal with this significant break and avoid ignoring it as though it was an irrelevant problem. Thus, Mezirow (2012:76) explains that the focus of "transformation theory" is on how one comes to negotiate and act on one's own objectives, values, sentiments, and meanings rather than those one has uncritically acquired from others; in terms of the present project, this includes questioning of inaccurate or underdeveloped perceptions about gender identities obtained from parents, guardians, religious institutions, society, and so forth. Such thinking boosts the making of rational decisions that positively impact society. Vescio *et al.* (2009:7) affirm that change happens due to a process of critical reflection as aided by honest communication in a secure environment. Concerning the environment for change, Mezirow's "perspective transformation" offers teaching and learning opportunities that are learner or student-centred, participative, interactive, and presented in the context of learners' or students' lives.

The theory of "perspective transformation" has proved to be a valuable asset in the teaching and learning of individuals. It also provides a solid theoretical foundation for "understanding complex learning phenomena" (Hoggan *et al.*, 2017:48). Fisher-Yoshida *et al.* (2009:6) say that "perspective transformation" is a transformational outcome that results from a learning process that a service teacher, language lecturer, learner, or student goes through after exposure to a teaching and learning programme or event that intends to be transformative in nature.

Christopher *et al.* (2001:134-135) explain that Freire and Mezirow attempted to bring about social change for oppressed communities through teaching and learning. In so doing, the transformative learning theory was developed. Freire (2000:72) states that

education [...] becomes an act of depositing, in which the [learners or] students are the depositories and the [service] teacher [or language lecturer] is the depositor. Instead of communicating, the [service] teacher [or language lecturer] issues communiques and makes deposits which the [learners or] students patiently receive, memorize, and repeat. This is the "banking" concept of education.

In other words, as Christopher *et al.* (2001:134-135) explain, Freire referred to the conventional educational strategy as the "banking" paradigm of education – this method sees teachers or lecturers as subject-matter experts who alone possess knowledge and seek to aid learners or students in their quest for understanding it. Service teachers or language lecturers

endorsing the banking system see learners or students as passive objects or empty vessels they may fill with information. Learners and students are seen as *tabula rasa* and not as human beings who come to classrooms and lecture halls with their own experiences and knowledge, that is, prior knowledge. Accordingly, knowledge is transferred in a static transaction that involves little conversation: mere “lecturing” occurs.

Especially in relation to the South African context, Francis (2019:3) explains that the binary representation of “them” and “us” remains an inescapable and pervasive legacy of apartheid. In other words, the underlying premise was that, while the arriving “other” culture (that is, black individuals) was intrinsically linked with transgression and the need for civilising and transformation, the host or dominant culture (comprising white individuals) was considered to be the norm. Similarly, in South African education institutions, heteronormativity (that is, social norms that control gender and sexuality identities and expressions) is pervasive. By guaranteeing that anti-normative gender and sexualities are corrected and controlled, heteronormative regulation upholds the authority of heterosexuality. The heteronormative culture sees itself as the guest, whereas non-normative gender and sexual identities are the approaching other. The queer learner or student is susceptible to varied schooling experiences of exclusion and marginalisation depending on many intersecting identities as well as the nature of oppression inflicted.

Even though post-apartheid discussions of educational policy focus heavily on the need to advance anti-discrimination and equality regarding race, little bearing is had on issues related to “a more situated understanding of how gender and sexualities exist as a continuum or spectrum within the South African context” (Francis, 2019:3). Due to the conventional educational strategy’s paternalistic and individualistic nature, Freire thought that “banking” education helped preserve oppressive conditions. It is paternalistic in nature, because it views knowledge as a gift passed on from the educated to the ignorant. Since it rarely acknowledges learners’ or students’ individuality regarding their personal traits and social background, “banking education” tends to be individualistic. Thus, the curriculum was – or is – not co-constructed, but one-sided.

Petrosky and Mihalakis (2021:11–12) say that Freire proposed a paradigm of teaching and learning in which service teachers, language lecturers, learners, and students work collaboratively to determine what they want to read, write, teach, and research about the topics and problems they see as important in their lives. Learners and students conduct research and the duty of the problem-posing service teachers or language lecturers is to collaboratively establish the circumstances in which information is replaced by actual knowledge.

Accordingly, learners, students, service teachers, or language lecturers converse with one another about the subjects they are studying and the approaches, strategies, and methods to be applied in the process.

Taking into account the views of Freire and Mezirow, Christopher *et al.* (2001:134-135) state that, for actual learning to occur, new educational theories such as transformative teaching and learning are required, not least since they encourage freedom from restrictions and increased self-awareness. Affolter *et al.* (2009:312) explain that Freire and Mezirow see “transformational learning” as a cognitive process that leads to developing critical or autonomous reflection abilities. These researchers acknowledge that transformative teaching and learning entails modifications to meaning schemes such as particular beliefs, attitudes, and emotional responses to experience. Mezirow (2009:93) draws on Freire and Habermas to define transformative teaching and learning as “the process by which [individuals] transform problematic frames of reference (mindsets, habits of mind, meaning perspectives) – sets of assumption and expectation – to make them more inclusive, open, reflective and emotionally able to change”. Such frames are preferable, because they are more likely to result in thoughts and opinions that will prove to be accurate or warranted to serve as bases for action. Learners and students are not only provided with information as given truths, but are provided with opportunities to critically question the said information. Affolter *et al.* (2009:313–314) posit that Gardner identifies the conditions for mental transformation: the result of a confluence of circumstances that provides for critical contemplation but goes beyond cognitive efforts. Gardner (2004:14-19) proposes seven factors that should be combined to increase an individual's or a group's propensity for accepting mental transformation: 1) reason, 2) research, 3) resonance, 4) representational re-descriptions, 5) resources and rewards, 6) real-world events, and 7) resistances. As Belanger (2011:50) explains, the socio-constructivist and humanist theoretical philosophies both influence perspective transformation in a significant way – learning involves more than just gaining information; it also entails mastering the many methods for gathering, recalling, testing, creating, and mobilising it. In the end, the process centres on creating new perspectives on what is already known about reality – that is, co-constructing new knowledge based on prior knowledge. Whitney (2008:146) makes it clear that “perspective transformation” is a genuine development rather than the mere incorporation of new knowledge or abilities into an already-existing conceptual framework. As with any learning experience, fresh experiences are used to create meaning, but transformative teaching and learning also forges new means of doing so.

With a clearer explanation of Mezirow's “perspective transformation” in mind, Kreber and Cranton (2000:482–485) and Fisher-Yoshida *et al.* (2009:4) explain that Mezirow

distinguishes three types of learning: emancipatory, communicative, and instrumental. Moreover, Mezirow's transformational learning theory incorporates the ways in which instructional, pedagogical, and curricular knowledge are created. As service teachers or language lecturers create their teaching scholarship, they can think about curriculum, pedagogy, and instruction from various perspectives. This results in a three-by-three grid that represents nine elements of teaching scholarship. These can be described as combining processes for instrumental, communicative, and emancipatory learning. In other words, learning how to teach might be practical, communicative, emancipatory, or a combination of the three. Figure 3B displays the three-by-three grid of Mezirow's "perspective transformation" (Kreber & Cranton, 2000:482–485):

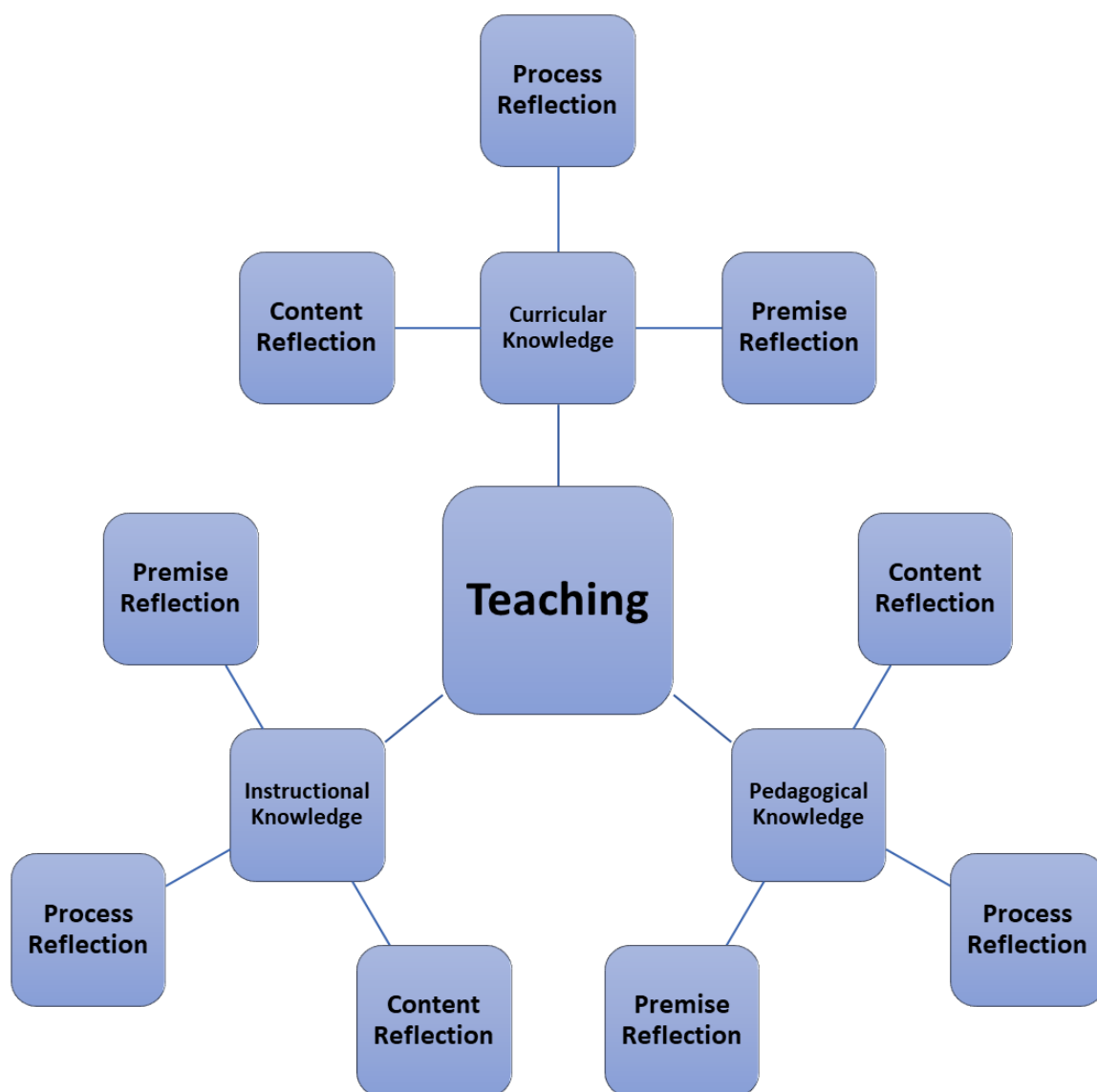


Figure 3B: A three-by-three grid regarding Mezirow's "perspective transformation"

Against this background, Kreber and Cranton (2000:492) view “instructional-, pedagogical-, and curricular knowledge as three qualitatively different knowledge domains” in teaching and learning, drawing on Mezirow's transformational learning theory. Firstly, Kreber (1999) as well as Kreber and Cranton (1997, 2000) – as cited by Kreber (2005:327) – explain that the term “instructional knowledge” refers to all facets of instructional design, including the planning of lectures, creating instructional materials, creating learning objectives, and setting examinations. Secondly, “pedagogical knowledge” refers to the way in which learners or students learn and the way in which to support their learning in terms of, for instance, understanding learner or student motivation, learning preferences, information and knowledge-construction processes, as well as how to use this knowledge to support learner or student learning. Thirdly, “curricular knowledge” embodies the objectives and justifications for service teachers’ or language lecturers’ classes, courses, or programmes. It entails, for instance, an understanding of the way in which a service teacher or language lecturer is teaching and how they contribute to the societal and cultural purposes of their institution, as well as the way in which the given materials fit into the larger curriculum. Kreber (2005:327) states that it is obvious that the three knowledge fields are connected and mutually beneficial. The ideal teaching strategies would be founded on service and language lecturers’ knowledge of the way in which students learn. They would also consider the objectives, aims, and justifications of their courses and programmes. Kreber and Cranton (2000:492) suggest that mastery of all three areas is essential for the growth of teaching scholarship. Regarding instructional knowledge, the following are questions that service teachers and language lecturers may ask (Kreber & Cranton, 2000:492):

- Content reflection – what should one do in terms of designing a course and selecting methods and materials? For example, one considers the queer content that should be taught, how it should be taught, and the resources needed to teach it.
- Process reflection – how did one perform and were one’s course design, materials, and methods effective? For example, one evaluates the effectiveness of the process that was followed and the improvements needed to include or implement queer curricula.
- Premise reflection – why does it matter which course design, materials, or methods one uses? For example, taking into account why one feels, thinks, and acts in certain ways regarding queer curricula.

Regarding curricular knowledge, the following are questions that service teachers and language lecturers may ask (Kreber & Cranton, 2000:492):

- Content reflection – what does one know about the rationale and goals for one’s courses and/ or programmes? For example, reflecting on the purpose for including queer literature in a curriculum at a university.
- Process reflection – how did one arrive at the rationale and goals for the courses or programmes? For example, reflecting on the occurrence of a real-world problem (i.e., queerphobia).
- Premise reflection – why do one’s rationale and goals matter? For example, evaluating the need to teach queer curricula.

Regarding pedagogical knowledge, the following questions may be asked by service teachers and language lecturers (Kreber & Cranton, 2000:492):

- Content reflection – what does one know about how learners or students learn, and what should one do to best facilitate teaching and learning? For example, reflecting on the prior knowledge that learners and students bring to the language classroom.
- Process reflection – how did one successfully facilitate learner or student learning? For example, evaluating the scaffolding activities that took place that provided the opportunity for higher cognitive thinking about gender identities.
- Premise reflection – why does it matter if one considers how learners or students learn? For example, reflecting on Gardner’s multiple intelligences to facilitate a situation in which all learners or students become more informed about the queer knowledge provided.

Guiding questions regarding instructional, curricular, and pedagogical knowledge are provided to service teachers and language lecturers, but Fisher-Yoshida *et al.* (2009:5) mention that Mezirow’s “perspective transformation” does not have a novel form of learning; rather, Mezirow described a process that individuals undergo as a normal aspect of living, learning, and growing. By clarifying this process, he made it possible for individuals to intentionally try to promote this kind of transformation through carefully thought-out transformative teaching

and learning experiences. He also made it possible for others to criticise his theory and discuss alternative transformative outcomes and paths. For example, Banner and Frizzell (2018:428–429), building on Mezirow's "perspective transformation", differentiate between horizontal and vertical human development. The acquisition of fundamental information or abilities is referred to as horizontal development or conventional learning (such as learning how to fashion a company's budget, how to design an effective lesson, and so on). Vertical development, also known as transformative teaching and learning, involves structural adjustments along developmental lines or intelligences, as well as perspective alterations that engender more comprehensive and complicated viewpoints. The actualisation of human potential may take the form of a proactive and willing attitude under the rubric of vertical development. Confusing life situations that disturb underlying identities, assumptions, beliefs, and world views, create room for new ways of thinking and seeing. Horizontal learning focuses on "how to teach", and there is a link between it and the breadth and depth of knowledge – simply knowing or taking note is not the same as deep reflection, specifically concerning gender identities. Vertical learning focuses on "what to teach". For example, service teachers and language lecturers should know how to plan effective lessons (i.e., horizontal learning), but they should also know what, when, and why to teach (i.e., vertical learning).

Neal (2018:17) argues that, since there is currently a "very heavy bias towards horizontal development" while little attention is paid to vertical development, a compelling argument such as the one made by Banner and Frizzell (2018:428–429) is needed for the sake of greater balance in leadership development and teaching and learning. Regarding problems such as human health, international security, environmental destruction, breaches of human rights, and economic uncertainty, Rennick (2015:71) explains that society is facing enormous new challenges. Today, there is a huge demand for teaching and learning that changes the ways in which learners and students perceive and interact with other individuals in their society (i.e., vertical learning). Learners or students who take part in educational initiatives have the opportunity of experiencing some of these issues first-hand. They will not be able to comprehend or interact with these complicated issues any better without a strong and well-thought-out pedagogical framework for reflecting on and understanding their experiences. Additionally, a lack of preparation may cause them to acquire oppressive, inaccurate, or biased perceptions of the social circumstances in which they learn. It is the responsibility of educational institutions to offer learning programmes (i.e., queer curricula) that will develop learners and students within an appropriate framework of pedagogy and practice which, in turn, can encourage interaction between the learner or student and the host (i.e., heteronormative) community. This must involve opportunities for ongoing reflection and exchange and must support the learner or student through a potentially transformative learning

experience. In this vein, Rennick (2015:71) defines Mezirow's "perspective transformation" as a focus on the culturally-embedded nature¹⁷ of presumptions and meaning interpretations as well as the difficulty of decontextualising experiences to critically examine them and reproduce them in a more meaningful way.

Regarding the implementation of Mezirow's (2000b:22) "perspective transformation", he suggests the following ten steps to be considered, as they emphasise reflective cognition and logic: 1) encountering a perplexing conundrum; 2) feeling frightened, enraged, guilty, or ashamed; 3) evaluating presumptions about the world critically; 4) learning that others have had similar emotions; 5) re-evaluating one's previous beliefs and discovering new ones; 6) formulating a plan of action; 7) obtaining the information and abilities necessary to carry out new goals; 8) assuming the new role; 9) developing competence and assurance in the new situation; and 10) reintegrating one's life from a new point of view. Figure 3C displays Mezirow's ten steps of "perspective transformation" (Mezirow, 2000b:22):

¹⁷ Context may play a role if one looks at the statistics shared about the rejection, tolerance, acceptance, and celebration of different cultural groups towards queer individuals (The Other Foundation, 2016). One might need to consider that it is safer to introduce queer-themed texts in certain contexts rather than others.

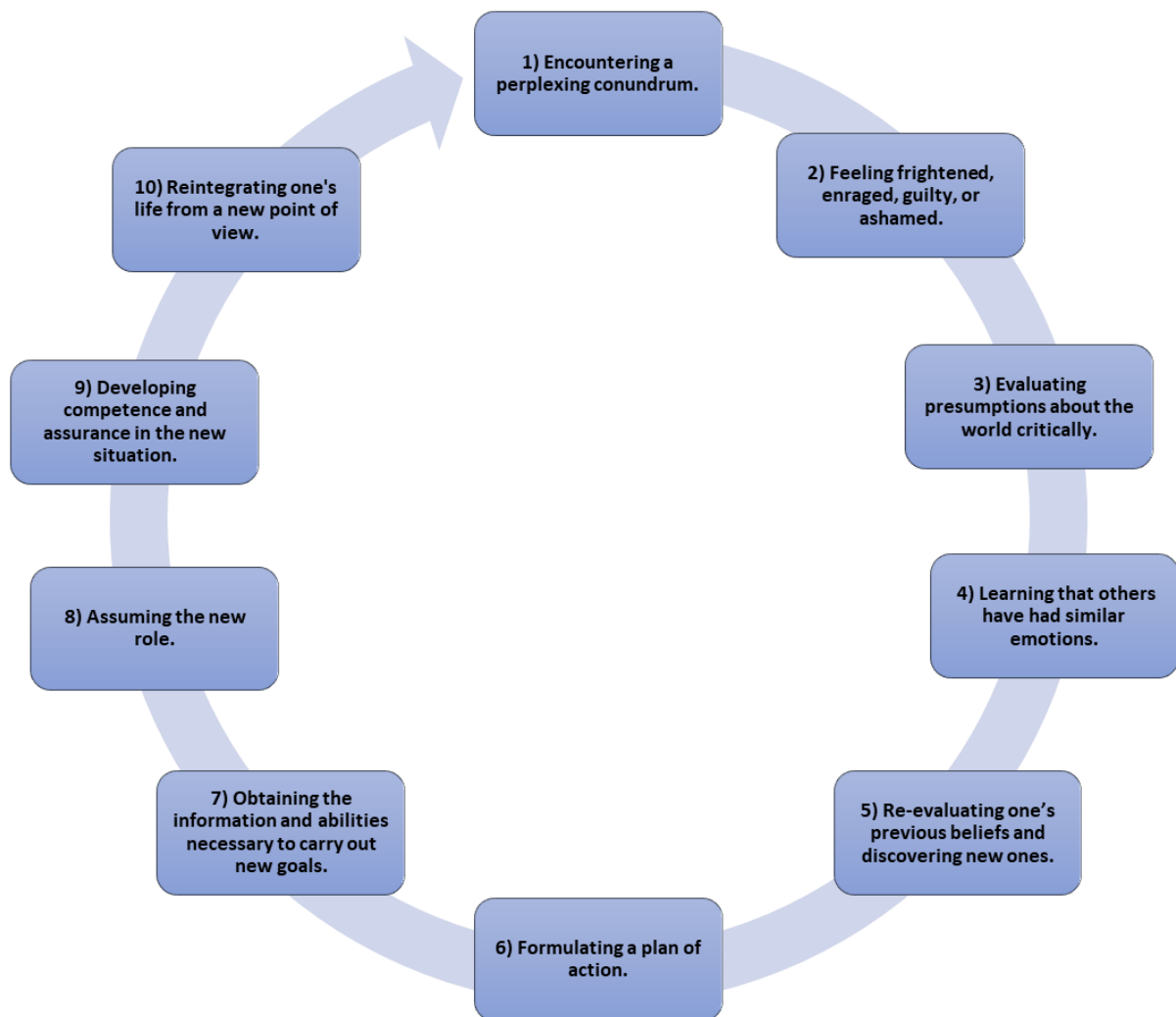


Figure 3C: Mezirow's ten steps of "perspective transformation"

Harris *et al.* (2008:322) provide the following sample of the ways in which these ten steps can be implemented by educational institutions:

1. service teachers or language lecturers bring real classroom experiences – both successful and unsuccessful – to share with their colleagues;
2. service teachers or language lecturers who have limited experiences are provided a secure, judgment-free setting in which to discuss the difficulties they encounter in their classrooms;
3. new service teachers or language lecturers are given the opportunity to self-reflect on their most difficult classroom experiences to date – additionally, they must consider how their own activities may have contributed to this challenging experience;

4. the transformative leader asks each service teacher or language lecturer to explain their difficulties when the groups come together – these individuals frequently find that the difficulties they are having are shared by their colleagues;
5. potential courses of action are chosen and the group analyses each difficulty that arises regarding this and applies possible problem-solving techniques.
6. After the problem-solving session, the new service teacher or language lecturer answers the final question on the reflection form (which asks them to offer solutions to their own most considerable obstacle (i.e., the problem in question), which also gives them time to consider the concepts and formulate a strategy for putting the suggestions into practice);
7. the new service teachers or language lecturers can rely on their colleagues, mentors, and transformative leaders for assistance during the problem-solving session, which also offers them the confidence to try out novel approaches to dealing with challenging classroom problems;
8. between sessions, the new service teachers or language lecturers return to their classrooms and put the ideas discussed in group sessions into practice. Transformative leaders keep meeting with the said individuals to provide support and criticism for the application of fresh tactics;
9. service teacher and language lecturers (from comparable grade or year levels) are divided into roundtable groups. Ideas and resources are regularly given and exchanged to advance their understanding in the areas where the problems call for new knowledge and abilities on their part and, at the conclusion, reflection forms are submitted to the transformative leader for review; and
10. new techniques are discussed during the following session for effective integration of the service teacher's or language lecturer's teaching toolkit.

Methods used to create transformative teaching and learning experiences, which can be included in the teacher's toolkit, are subsequently discussed. For example, one may reduce hierarchical distinctions and develop a "trusting and open relationship with the [institutional] member" (Neal, 2018:18–19). Servage (2008:74) says that professional learning communities have been praised for providing effective frameworks for the ongoing professional development of service teachers and language lecturers. Allowing these individuals to have

open-ended conversations focused on communicative learning within the framework of the administrators, professional learning community, professional development specialists, and teacher leaders can improve the long-term effectiveness and sustainability of the community. Fisher-Yoshida *et al.* (2009:7) confirm that transformation denotes a significant and long-lasting effect known as sustainable transformation, which can be compared with what is also known as a developmental shift or a shift in perspective – simply put, a “mind change”. The results of the mind change are viewed as beneficial and growth-oriented, allowing individuals to adopt mental and behavioural patterns that involve traits such as increased openness, inclusivity, awareness, wholeness, wisdom, choice, power, and/ or voice to society, which will enable them to explain power relations and the experiences in which they are rooted.

A second method used to create transformative teaching and learning experiences centres on learner or student input towards the creation of the course along with learners or students who comment among themselves about the materials at hand (Neal, 2018:18–19). Petrosky and Mihalakis state that learners’ and students’ voices prompt service teachers and language lecturers to include them in curriculum creation. In their turn, service teachers’ or language lecturers’ voices allow learners or students to find common interests and collaborate with one another. In other words, curricula are co-constructed between service teachers and learners or language lecturers and students.

Servage (2008:74) explains that individuals can discuss formative experiences that they had as learners or students which helped shape their opinions of schools and “what it means to learn or to be educated, or the social, economic, and political dynamics in their local school communities”. Additionally, short, thought-provoking readings can be used to start dialogues about how government regulations affect schools’ operations, how comparative or international education can provide valuable insights, or how political views are related. These aspects are vitally important, as they relate to the idea that individuals in power make the decisions: the insight will be that curriculum decisions are politically driven.

Apple (2002:43) argues that some groups of individuals view education as a powerful democratic engine that expands perspectives and ensures mobility and other benefits. However, other groups find that the reality of education is remarkably different from this idealistic view. It is perceived as a tool for social control or even as the personification of cultural dangers, where institutions’ curricula and methods of instruction jeopardise the moral universe of their learners and students. While not all may agree with “this diagnosis of what schools do, this latter position contains a very important insight. It [recognises] that behind

Spencer's famous question about "What knowledge is of most worth?" there lies another even more contentious question, "Whose knowledge is of most worth? (Apple, 2002:44).

It is naïve to consider that the curriculum in schools simply comprises impartial information. Instead, intricate power interactions and conflicts among recognisable gender, race, religious, and class groups *produce* what is considered to be legitimate knowledge. An example is the selection of textbooks: they are simultaneously the outcomes of cultural, economic, and political actions as well as political conflicts and agreements, because they are created, produced, and written by actual individuals with actual passions or interests. They are distributed in accordance with the political and financial limitations imposed by markets, resources, and power. Additionally, communities with distinctly diverse commitments (as well as service teachers, language lecturers, learners, and students) argue over what texts signify and how they should be used (Apple, 2002:44). The hidden curriculum comes into play here when no explicit statements are made about preferred beliefs and perceptions, but these feature prominently in textbooks or other learning materials.

Miller and Miller (2018:37–38) propose the following practices for transformative teaching and learning: 1) "Heartstorming": using human values to inspire original thought and generate complete answers to problems. Nelson (2009:218) suggests that literature can encourage individuals to learn transformational lessons (focused, for instance, on choosing mental fortitude above peer pressure for harmful habits and treating all with respect and dignity). Individuals can also draw strength from their lives' structure and patterns by sharing their experiences. The art of storytelling draws upon unsuspected emotional resources and memories that hold important details about an event. For example, according to Shelton, column editor for *Intersectional LGBTQ+ identities*¹⁸, her decision to become a more considerate and effective ally for queer individuals in her classroom was prompted by a family member's coming out of the closet (Hadley, 2021:109).

2) "Disciplined freedom": using wisdom and ease to practise the "art and discipline" of creativity (Miller & Miller, 2018:37–38). Fisher-Yoshida *et al.* (2009:4) state that, by liberating one from the blindly accepted presumptions that underlie oneself and the world, transformative teaching

¹⁸ Ng (2016:325) explains that the concept of intersectionality recognises the multifaceted facets of identity that include structural, historical, and cultural elements together with their connections to discrimination, oppression, and dominance. In other words, there is a significance to the interactions among race, ethnicity, gender identity, and sexual orientation. The Equality Network (2023) also explain that "intersectionality" can refer to someone experiencing "a feeling that [they do] not completely belong in one group or another, and can lead to isolation, depression and other mental health issues". Accordingly, the multifaceted facets of identity need to be considered for individuals to avoid feeling misplaced or misgrouped.

and learning enables one to think and act in novel ways. [This amounts to changing that which Mezirow (2000b:17) refers to as one's "habits of mind" and "points-of-view".] Habits of mind are broad collections of presumptions that span the sociolinguistic, moral-ethical, philosophical, psychological, and aesthetic epistemic domains that operate as filters for understanding the meaning of experience.

3) "Synergy": preserving a culture of cooperation and innovation within a team (Miller & Miller, 2018:37–38). Christopher *et al.* (2001:141) say that the inclusion of "methodologies derived from a transformative learning perspective may be effective" when it comes to assisting individuals with the making of difficult transitions. Participation in course offerings, the synergy of a cooperative partnership, and caring, knowledgeable instructors who facilitate a welcoming learning environment and pay attention to individual needs can foster individuals' "growth and development towards a greater sense of empowerment and a more self-supporting lifestyle" (Christopher *et al.*, 2001:141).

Miller and Miller (2018:37–38) further state five principles to consider concomitantly with applied practices: these are inclusion, strength, coherence, purposeful leadership, and true wealth. "Inclusion" entails an acknowledgement that everyone has the capacity for creativity and innovation; "strength" fosters self-awareness, self-worth, and innovation-related confidence; "coherence" combines the tools for developing and using innovation skills; "purposeful leadership" actively co-creates the future; and "true wealth" measures values, new understandings, and accomplishments as outcomes of innovation activities.

Theoretical and practical aspects of transformation, transformational and transformative leadership as well as transformative teaching and learning, overlap significantly. Each of these aspects emphasises the individual and focuses on groups, organisational structures, and society at large (Neal, 2018:18-19). Mezirow's "perspective transformation" has received much attention precisely because it sheds light on the ways in which various learning approaches and experiences lead to profound shifts in how individuals view themselves and the world. The theory's broad application has been demonstrated concerning a variety of practices, including action learning in the workplace, women's awareness-raising organisations, popular education for social change, group psychotherapy, journaling, autobiography, and reflection on significant episodes. Mezirow's "perspective transformation", with its variety of epistemic presumptions ranging from the psychological to the social and ideological may help service teachers and language lecturers comprehend the process of change in these various parts (i.e., psychological, social, and ideological) of their consciousness (Fisher-Yoshida *et al.*, 2009:5).

However, Mezirow (2012:75–76) warns that transformative teaching and learning can be extremely dangerous emotional experiences where one has to become aware of both the assumptions underlying one's ideas and those supporting one's emotional reaction to the need for change. This is especially true when it includes subjective reframing (i.e., a personal mind change). The historical knowledge power networks in which it is entrenched will both assist and hinder comprehension for service teachers, language lecturers, learners, and students when language and culturally particular social behaviours are intertwined in teaching and learning. To enable a higher level of autonomous learning, the learner or student should critically reflect on historical networks' presumptions and the ideologies underpinning them. Thus, one should be careful regarding the way in which this emotional experience is addressed; it should be a process in which reflection plays a key role and should not be forced onto anyone hastily.

Hoggan *et al.* (2017:49) is of the opinion that that Mezirow's theory of perspective transformation arguably remains the "most robust theoretical elucidation of learning in the whole corpus of literature concerned with transformative learning". To bring about a significant change in the performance, well-being, and sustainability of individuals who pursue a more equitable and sustainable world, Gass (2012:13) explains that fear and rage should be transformed into hope and a positive vision, inefficiency and activity into controlled performance and results, exhaustion into long-term activism, and sporadic actions into systemic change. This involves a vision of social change in which individuals are valued, differences are respected, and available resources used effectively – there is collaboration with a wide range of organisations to bring about the social, economic, political, and spiritual changes required for an equitable society and a healthy environment. Gass (2012:4) concludes his thoughts about Mezirow's "perspective transformation" with the following two thoughts: 1) despite many flaws, much has already been accomplished by it; 2) consider how much stronger individuals can be if they can surpass their obstacles.

In the present project, then, it is advocated that transformative teaching and learning can be implemented in curricula. As indicated, this is the case especially for literature that deals with complex phenomena such as queerness and religious zealotry, social prejudice and abuse, and a host of other crucial topics. The aim of this will be to give vital insights into the processes of the individual and collective levels of teaching, learning, and change, in contrast with merely providing information to learners and students without engagement, critical thinking, and the prospect and reality of change.

3.4 Implementation of transformative teaching and learning

Uys (2020:27–28) acknowledges that “a possible method that can be used to address queerphobia and hegemonic heteronormativity [...] is the inclusion of queer literature in language classrooms”. Since this study focuses on developing a framework to include queer literature in the NWU’s SLE, I will now revisit the terms “queer literature” and “queer literary elements”, queer curricula, the teaching of queer literature, and lesson planning and preparation (with a focus on the backward design to lesson planning) for the sake of clarity to underpin the direction of the argument.

3.4.1 Queer literature

Regarding “literature”, Canton *et al.* (2016:12) maintain that, although “anything that is written down” can be part of a simple definition of “literature”, the term “has become primarily associated” with distinct works of poetry, drama, and fiction. On the other hand, the *Oxford English dictionary* (2021e) defines “literature” as the knowledge acquired from studying or reading texts on a particular subject. In other words, one becomes familiar with a body of literary works (such as letters, books, or writings of authors) that are valued for lasting or superior artistic merit. However, the latter is debatable. The vexing question has been who decides about which body of literary works is valued for superior artistic merit. As Apple (2002:43–44) explains, regarding superior artistic merit, some individuals might select texts for religious or political gain instead of focusing on that which society actually wants or needs. One party might also perceive one work differently than another.

Superiority and merit are fundamental to the literary canon reserved for academic appreciation and study that has started and evolved since the mid-19th century. The term “canon” was borrowed from authorised religious texts of the ecclesiastical books of the Bible. The literary canon – “a collection of works commonly agreed to be of exceptional quality” (Canton *et al.*, 2016:12) – was fashioned almost entirely on the basis of Western-European literature (i.e., familiar works). Lawall (1986:25) and Bansen (2021:9) further indicate that the limited choices of canonical texts is a major challenge concerning the implementation of the canon, since the literary works are typically written by white European men to the exclusion of the works produced by diverse people and specifically those of colour. Since the mid-20th century, literary and cultural theorists have accomplished much to destabilise the canon by “disputing the authority of these lists of the works of ‘dead, white Europeans’” (Lawall, 1986:25). However, the idea of great works in a perceived canon continues to be viewed as a useful framework for education. Nonetheless, the canon evolves in each new generation. New generations,

then, re-examine the power structures and ideology that were foundational to previous generations' selections and critically question the exclusion of certain works. Arguably, new and better readers can emerge from studying the ways in which literature originates and evaluating a given text's place in the canon. The fact remains that text selection is challenging, as the English literature canon includes or may include fictional works by authors from diverse countries, different gender identities and sexual orientations, various social justice issues, and so on (Canton *et al.*, 2016:12).

Narratives – that can be included in the canon – are written or spoken fictional- or non-fictional accounts or stories centred on a series of events that are connected in order of occurrence (DBE, 2011c:134; DBE, 2011d:90; Canton *et al.*, 2016:341; Gosher & Pannall, 2014:200; Lutrin & Pincus, 2020:101). They further may well involve a setting, characters, a plot, a problem, and a resolution (Pretorius & Murray, 2019:300; Canton *et al.*, 2016:342). Literature of course consists of a variety of genres over and above fiction. The DBE (2011a:132; 2011b:91; 2011c:132; 2011d:88), Pretorius and Murray (2019:297), and Wessels (2014:401) define a genre as a particular style or type of text that is purposefully written with a specific audience in mind – each genre, thus, attracts a “specific following of fans” (Lutrin & Pincus, 2020:105). Accordingly, each has specific language features and a recognisable structure into which texts can be grouped (Gosher & Pannall, 2014:197).

Newer and more relevant texts should be included in the literary canon to empower previously-silenced voices of social constructs such as patriarchy and colonialism. Modern literature also “now sings with the previously unheard voices” of queer individuals, feminists, black and African Americans, civil rights campaigners, and immigrants (Canton *et al.*, 2016:12–13, 15). What makes this somewhat complicated is that only certain texts can be read, as school syllabi are usually packed and consist of prescribed networks, both at secondary and tertiary levels. Holiday reading can alleviate this, but not solve it. Equally, the skills required for effective teaching of these newer texts should be developed and applied, namely those addressed in CK, PK, PCK, and TPCK.

As indicated in a preceding chapter, queer literature is a collocation of the terms “queer” and “literature”. Montz (2019) and Uys *et al.* (2021:1) explain that the former is often used as an umbrella including “anyone who is not straight and not cisgender”. McCann and Monaghan (2020:2) elucidate that “In the 1980s, queer was reclaimed by the LGBTIQ community as an umbrella term to designate resistant and non-normative sexuality, seemingly unburdened from the separatist strains that had emerged around gay and lesbian identities [...]. Maintaining a relation to its original meaning, reclaiming ‘queer’ was about being different, but

unapologetically so". "Queer", therefore, includes the following better-known gender identities: "lesbian, gay, bisexual, transgender, and intersex" (LGBTI). The *Oxford English dictionary* (2021d) further mentions that "queer" refers to the analyses and reinterpretations of something or someone as informed by a queer perspective where such a perspective is considered to expose susceptible, relevant, or accessible audiences to diverse gender and sexual identities.

Hence, combining the definition and explanation of "queer" with the definition and explanation of "literature", "queer literature" refers to literary works on the subject of queer perspectives and gender identities that may be studied for artistic merit as well as purposes such as education, information, and insight into human and socially constructed identities. By researching queer individuals and cultures, Somerville (2013:19) explains, learners and students are "bringing it into being", since the research "connects them with larger (and often local) queer world-making projects". Teaching and learning can form part of the queer world-making projects mentioned in the previous sentence, because queer individuals and -cultures form part of the world-making project of teaching and learning itself.

3.4.2 Queer literary elements

The lexicon "literary", as defined by the *Oxford English dictionary* (2021f), denotes the contents, study, or writing of literature valued for quality of form. Ringo and Kashyap (2020) explain that the formal qualities thus suggested, include diction, symbolism, rhetorical devices, imagery, plot, character, theme, setting, tone, and narration, each and all of which facilitates an analytical and critical grasping of that which is read. The list of literary elements becomes queer-themed when used to analyse literary works as informed by a queer perspective and not a heteronormative one. Though there are no special literary elements regarding queer literature, applying them in a queer context is different.

With a view to these definitions, consider the statement of Greathouse and Diccio (2016:44) that all learners and students should be allowed to read queer literature on gender identities and sexual orientations, because fictional texts can serve as access points for those who identify themselves to be queer and are questioning their gender identity or sexual orientation or, simply, those who want to become queer literate. Thus, the teaching of a language in a school can be a "productive curriculum space" for young individuals to "learn about sexuality, to develop a sense of their identity as sexual beings, and to understand the importance of equality and social justice" (Ellis, 2009:52). Personal growth – regarding ethics, morality, empathy, sociability, imagination, criticality, and conceptual development – persists "as an ideal for the institution of schooling", and languages play a vital role in obtaining this goal. The

opportunities of literature and its textual worlds can enhance personal growth as it develops a conscious awareness of choices (Ellis, 2009:52).

3.4.3 Queer curricula

Service teachers, language lecturers, learners, and students might be curious as to what can be included in queer curricula. The next section focuses on studies of queer curricula in terms of the relevant terminology, history, background and context, frameworks, themes, and resources, including a discussion of what these entail in education¹⁹.

Regarding “terminology”, the class can define “queer”, “heterosexism”, “heteronormativity”, and “queerphobia” (Francis & Kuhl, 2020:4; Francis, 2019:8; Francis, 2021:1; Kosciw *et al.*, 2013:iii), and zoom in on each gender identity (Helmer, 2015:14, 226). Furthermore, one can compare and contrast concepts such as “gender identity”, “gender expression”, “sexuality”, “sexual orientation”, “physical attraction”, and “emotional attraction” (Neto, 2018:593–594; Helmer, 2015:16, 19). Since the focus in queer curricula for this study is queer literature, a better understanding of queer literature, topics, and elements can be considered for teaching (Lin, 2014:47; Helmer, 2015:31, 103). A clear understanding of the terminology associated with gender identities can lay the foundation to queer curricula. Service teachers and language lecturers should differentiate among the concepts to provide a clearer understanding for their learners and/ or students concerning the various and, at times, confusing terminologies.

As far as history, background, and context are concerned, a service teacher or language lecturer can consider providing information on LGBTQ history (Francis, 2021:6; Helmer, 2015:270), the AIDS pandemic (Helmer, 2015:260), the emergence of queer theory (Helmer, 2015:76); and the significance of queer individuals’ experiences in the 21st century (Francis & Kuhl, 2020:4). Given that the learners or students will enjoy an enhanced understanding of the terminology associated with queer curricula, the service teacher or language lecturer can provide background information to create a context in which knowledge of the history of queerness can be developed, including why it is relevant in today’s society.

It will be beneficial for service teachers, language lecturers, learners, and students to be introduced to a variety of frameworks to master the appreciation of queer curricula. These frameworks can include the description, purpose, and implementation of critical theory

¹⁹ Chapter 2 elaborates on some national and international universities’ initiatives regarding the inclusion of gender identities and queer curricula.

(Francis & Kuhl, 2020:3), critical pedagogy (Helmer, 2015:55), queer theory (Francis, 2019:4; Neto, 2018, 590; Bertilsson & Stimjanin, 2020:3; Lin, 2014:46), queer pedagogy (Neto, 2018:590; Bertilsson & Stimjanin, 2020:5), transformative teaching and learning (Francis & Kuhl, 2020:3), anti-oppressive education (Francis, 2021:5; Helmer, 2015:94), and social justice education (Helmer, 2015:55). With this in mind, the service teacher or language lecturer and learner or student should become aware of various frameworks that can be used to implement queer topics in the language classroom and/ or the outside world.

As in the cases of terminology, background, and frameworks, themes should be considered. For example:

1. how heterosexism and heteronormativity are reproduced in schools (Francis & Kuhl, 2020:5) in terms of the invisibilisation of same-sex sexualities (Francis & Kuhl, 2020:5; Lin, 2014:47), the hyper-regulation of queer learners and students (Francis & Kuhl, 2020:6), fear of contagion (Francis & Kuhl, 2020:6; Francis, 2021:7), stereotypes as discursive weapons of heteronormativity (Francis, 2021:6), violence and harassment (Francis, 2021:8; Kosciw *et al.*, 2013:iii).
2. Authoritative discourses [i.e., religion and culture (Francis & Kuhl, 2020:6; Francis, 2021:7) that legitimise heterosexist and heteronormative schooling courses and the challenges concerning queer theory in language teaching (Francis & Kuhl, 2020:6; Bertilsson & Stimjanin, 2020:27; Helmer, 2015:62).
3. The way in which sexual education reproduces or challenges heterosexism and heteronormativity (Francis & Kuhl, 2020:10), including a critique of its passive and pedagogically repressive nature (Francis & Kuhl, 2020:11), the topic of inclusive and participatory pedagogies (Francis & Kuhl, 2020:12), the questioning of heteronormative norms and stereotypes, the challenge of categorical thinking, troubling that which is supposedly normal, the naturalisation of queer sexuality, and the deconstruction of heterosexuality (Helmer, 2015:239, 242, 245, 250, 253).
4. Didactic implications and future potential to become agents of social change (Bertilsson & Stimjanin, 2020:37; Lin, 2014:50; Helmer, 2015:172) about educating future teachers is a further important topic, including norm-critical aspects in the teacher education programme (Bertilsson & Stimjanin, 2020:37), getting comfortable with queer theory (Bertilsson & Stimjanin, 2020:38; Helmer, 2015:180), and making an effort to work with it (Bertilsson & Stimjanin, 2020:39).

5. Reflecting on the language literature classroom and beyond regarding experiencing excitement, openness, and a safe and respectful classroom environment, moving from discomfort to confidence and ignorance to knowledge, gaining a fuller understanding of the complexities in terms of themes such as sexuality, sex, and gender, reading the world differently, and taking action to promote social justice (Helmer, 2015:263, 265, 268, 278, 280, 283).

This list of suggested themes that can be addressed in queer curricula through means of queer-themed literature is not exhaustive.

Lastly regarding queer curricula, service teachers, language lecturers, learners, and students can be introduced to resources that can aid them to implement and teach queer curricula: school-based resources, materials, and support (Bertilsson & Stimjanin, 2020:32; Kosciw *et al.*, 2013:iii; Helmer, 2015:282). Besides a teaching and learning framework, service teachers, language lecturers, learners, and students need to be aware of resources, materials, and support that can be used to teach and learn about queer topics in the language classroom and the outside world.

The next section focuses on the “how” as opposed to the “what” of teaching queer curricula. This involves a shift from content to pedagogy, culminating in the amalgamation of these two aspects in the pedagogical content knowledge needed to teach queer texts.

3.4.4 Teaching of queer literature

Social challenges concerning gender identities internationally, and whether or not queer-inclusive curricula should be included in the teaching and learning of preservice teachers, have been widely discussed. It is palpable that queer individuals face queerphobia in their everyday lives, and this results in negative experiences; for instance, queer learners, students, service teachers, and language lecturers experience harassment in heteronormative schools and universities (Nell & Shapiro, 2011; The Other Foundation, 2016; Love not Hate, 2016; Francis, 2019). Rennick (2015:83–84) states that these individuals currently face several social, economic, and political issues. These are potent reminders of the importance of giving learners and students meaningful, well-informed opportunities to critically connect with opinions from over the world. Through their engagement with some of the most challenging issues facing countries in the twenty-first century, the insights learners and students gain through educational programmes have consequences for global interests. Nzimande (2015:74) and Page (2017a:1–2) assume that many service teachers and language lecturers

want learners and students to feel safe, comfortable, and respected in their academic environments. Research concerning the inclusion of queer materials has been encouraging and useful. Nonetheless, the preparation, approaches, methods, and resources for teaching and training are neglected or, as Britzman (2005:151), succinctly states, “not given any thought”.

There seems to be a disconnection between queer individuals and their human right to equality, in that they do not fully experience it – a considerable number of South Africans are persecuted based on their gender identities (Nzimande, 2015:74). Nzimande (2015:75–79) and Page (2017a:2, 4–9, 13) further explain that more information is needed concerning the training and preparation to teach queer curricula. Nzimande (2015:75–79) and Page (2017a:2, 4–9, 13) have made suggestions of relevant topics in this regard such as identities and faith, cultural and societal expectations and limitations. These need to be considered when a transformative teaching and learning framework is developed to include queer literature at a university. It is necessary to create a positive academic environment for queer individuals that goes beyond programmes that address anti-bullying. Curricula reflect what and who are valued at schools – for gender identities to be accepted and/ or appreciated by learners, preservice- and in-service teachers need to accept and/ or appreciate and enjoy them as well. Service teachers and language lecturers who are willing to transform curricula and address gender-identity issues will greatly enhance the learning experiences for their learners and students, provided that they truly care and respect their queer learners and students.

Glazzard and Stones (2021:4) state that a queer curriculum aims to validate gender identities that differ from the heterosexual norm in order to teach learners and students the importance of respect. If this validation is rejected, there is a risk that learners and students with non-normative identities will be exposed to and have to endure violence, prejudice, and other forms of discrimination, victimisation, and stigmatisation. Kearns *et al.* (2014:6) suggest that a queer framework is an example of how one can work towards “the development of a pedagogy that does not oppress”. This envisages a queer framework that truly honours, embraces, and celebrates all individuals. Uys (2020:iv, 13) provides guidelines regarding criteria that may be considered “for selecting queer texts, together with strategies to use when teaching these texts”. Service teachers and language lecturers will most probably “require guidelines for selecting and teaching queer texts to their learners [and students] since the content is sensitive” (Uys, 2020:iv; 13). These include controversial issues (e.g., sex, religion, abortion, privacy rights, etc.), heteronormativity, queerphobia, and rejection. Even though service teachers and language lecturers have their own collection of useful and valid strategies, approaches, and methods to teach literature (Uys, 2020:62), additional useful guidelines are

available that can facilitate their selection and teaching of queer literature. These include various approaches, strategies, methods, paradigms, and criteria.

The following are strategies service teachers and language lecturers may consider and implement to teach queer literature in their language classrooms:

- “addressing heteronormativity” (Blackburn & Smith, 2010);
- “leaning in’ to discomfort” (Staley & Leonardi, 2016);
- “including intersectionality” (Blackburn & Smith, 2010);
- “including literature with queer characters”, “reading ‘straight’ literature through a ‘queer lens’”, and “queering queer-inclusive literature” (Hermann-Wilmarth & Ryan, 2015);
- “high-calibre queer literary elements such as theme, character, and social messaging” (Sanders & Mathis, 2012; Lord, 2014; Bacon, 2016; Batchelor *et al.*, 2018; Cart & Jenkins, 2006; Blackburn *et al.*, 2015; Zitlow, 2000; Eisner, 1998; Jackson & Boutte, 2009);
- “supplementary text reading”, “multiple text reading”, and “resistant perspective reading” (Berhman, 2006);
- and “creating safe zones” (Blackburn & Miller, 2017; Clark & Blackburn, 2009).

Firstly, “addressing heteronormativity” is a strategy service teachers and language lecturers may consider and implement to teach queer literature in their language classrooms. Blackburn and Smith (2010:626–627) address the issue of heteronormativity in light of their concern that queer-inclusivity is restricted. The majority of texts are written from a heteronormative perspective causing that these may be seen as privileging “heterosexuality” in contrast to “queersexuality”, which may then be regarded as not desirable. In other words, queer texts are not only neglected and/ or avoided, but prejudice is promoted. Rothmann and Simmonds (2015:124) found that pre-service teachers’ narratives engender a heteronormative bias which “may exacerbate discursive discrimination and objectification towards [queer]sexual individuals as significantly different ‘other’”. Therefore, to address this heteronormative bias, the researchers recommend that faculties of education and institutions of higher education implement specific measures to “sensitise pre-service teachers to the nature of

heteronormativity, which could potentially redress [queer]phobia in classroom contexts". For clarity, Cohen (2005:24) defines "heteronormativity" as the collection of practices and institutions "that [legitimises] and privileges heterosexuality and heterosexual relationships as fundamental and 'natural' within society". In the same vein, Blackburn and Smith (2010:626–627) rightfully disagree with the notion that being "straight", just one among numerous gender identities, is a normative orientation. Straightness becomes invisible when it is accepted as "normal", making all other gender identities appear aberrant or out of the ordinary (Blackburn & Smith, 2010:626–627). Heteronormativity is a flawed concept along with the notion of straightness-as-normal. The insistence that "boys and men behave in masculine ways, including but not limited to being attracted to girls and women, and that girls and women behave in feminine ways, such as being attracted to boys and men, among other expectations of girls and women", promotes "egregious civil rights violations against queer individuals and imposes restrictions on straight women and men" (Blackburn & Smith, 2010:626–627). Thus, the assumptions of some should not lead to the restrictions of others. For example, Lin (2014:46) proposes that service teachers or language lecturers ask learners or students to consider this: "How can (queer) theory allow [one] to see from various perspectives in order to understand the complexity of human experience, to be in dialogue with the past and present? How can [queer] theory help [one] enter new dialogues to create different paradigms?" By asking these questions, heteronormativity can be rightly critiqued.

Secondly: "leaning in' to discomfort" is a further strategy to be considered and implemented to teach queer literature. Staley and Leonardi (2016:209, 214) explain that scholars of educational literacy have shown the many ways in which the English language classroom, particularly queer-inclusive and critical literacy practices, may challenge heteronormativity and celebrate gender and sexual diversity. Lin (2014:49–50) provides an example for teaching Sherman Alexie's (2007) *The Absolutely True Diary of a Part Time Indian*: before the novel is read, provide a brief introduction to the story, consider sexual issues to be dealt with, and give an account of the personal experience of reading the novel to initiate interest in what is to come. In other words, create a comfortable presence for the novel. Lin (2014:49–50) explains that individuals (i.e., a service teacher or language lecturer) should teach the queer novel as they would have taught a non-queer novel. Staley and Leonardi (2016:209, 214) also explain that those who are willing to make a purposeful effort to "lean in" and move towards their discomfort position themselves to be effective advocates for queer individuals. Discomfort can be seen in different ways. For example, from the point of view of straight individuals, being shocked at the treatment of queer individuals but also not wanting to consider different gender identities due to personal belief systems may cause them discomfort. From the queer individuals' perspective, they experience discomfort due to feelings of marginalisation. With

this in mind, service teachers, language lecturers, learners, and students who reject or merely tolerate queer individuals and topics since they are considered taboo, aberrant, or sinful, in retrospect approach (i.e., confronting; discussing) the topics to possibly obtain a different mindset of acceptance or celebration of said individuals and topics for the greater good of society. However, for queer interventions in language teaching to be effective, emotional discomfort needs to be considered. To address the dynamics of heterosexism, queerphobia, and general oppression, “‘leaning in’ to discomfort” is considered to be a creative tool. Staley and Leonardi (2016:218) also mention another interesting aspect of addressing queerphobia: the element of shock. These researchers found that individuals enter the language classroom with noticeably “less prior knowledge and awareness of gender and sexual diversity than the dedicated disruptors, which may have contributed to their initial emotional pain” – in other words, individuals in the language classroom have a lack of knowledge regarding queer individuals. Several individuals (i.e., service teachers, language lecturers, learners, and students), who experience shock and discomfort after being exposed to victims of queerphobia in real life, can then realise that they have not previously explored gender and sexual diversity in any significant way. Due to this exposure, they may realise that they have a responsibility to protect queer individuals, even if the lifestyle goes against their personal beliefs and values. They may then also experience an implicit desire not to reproduce “the egregiously homophobic responses of the [oppressed queer individuals] they read about” (Staley & Leonardi, 2016:219). Still, it should be noted that exploring gender and sexual diversity will not necessarily lead to tolerance, acceptance, or celebration, but further rejection.

Staley and Leonardi (2016:222–223, 225–226) thus reveal that discomfort and pain can become creative and necessary for addressing queerphobia once and for all. Nevertheless, “leaning in” does not imply that all discomfort and pain vanish. In other words, one “leans into” discomfort. “Leaning in” encourages moving towards suffering rather than away from it and exploring the lessons that may be drawn from energised responses such as emotional anguish, fear, and discomfort. The latter should not be viewed as entirely negative; rather, it can be generative – even necessary – to engage with the dynamics of heterosexism, queerphobia, and oppression at large. To that end, “leaning in” is a strategy for service teachers and language lecturers who want to get learners and students (and themselves) ready to do the emotional work of wanting to unlearn previously given knowledge and work towards queer-inclusive and anti-oppressive change.

Thirdly, “including intersectionality” offers a strategy for the implementation of queer literature. Before addressing intersectionality, the unitary- and multi-unit approach will be considered first. According to Blackburn and Smith (2010:630–631), the unitary approach, concentrates

“on a single category of difference and [universalises] the experiences of those” who fall into that category. In doing so, it conveys the idea that “one category reigns paramount among others and is therefore justifiably the sole lens of analysis” (Hancock, 2007:68). Simply put, there is no room for other categories or lenses of analysis. Blackburn and Smith (2010:630–631) continue that this strategy causes focus groups to compete with one another and impose a fictitious sense of togetherness within them. In contrast, the multi-unit approach is founded on an additive paradigm in which differentiating categories are perceived to be running parallel to one another. This approach does however encourage rivalry among focus groups, just like the unitary approach does. Therefore, Hancock (2007:71) argues that the idea of “intersectionality” can address these flaws in the unitary- and multiple approaches and help address “questions left unanswered” by allowing a balanced approach to multiple categories of difference to explore the relationship between them. It will facilitate attendance to the dialogic relationship between individuals and institutions, recognising hybridity and the acknowledgement of diversity within groups. For example, straight and queer individuals differ in gender identities, but there are individuals in both groups who are either religious or not. Blackburn and Miller (2017:8–9) state that intersectionality recognises and showcases various fluid portrayals of gender and sexual orientations, enabling the teaching of queer-themed literature while acknowledging the multiple identities of learners and students. When service teachers and language lecturers provide queer-themed literature that pays attention to intersectionality, they are enabled to see numerous reflections of themselves, including depictions of other identity roles that they may play. Through this strategy, straight and/ or cisgender learners and students may also discover reflections of their own multiple identities or notice a greater array of the portrayals of queer identities. The adoption of intersectional strategies facilitates action and dialogue that not only promote the experiences and equity of gender identities, but also aims to enhance the circumstances of everyone who is subjected to oppression and/ or marginalisation. Therefore, Blackburn and Smith (2010:632) mention that striving for an intersectional approach is worthwhile in terms of the literacy practices surrounding problems that are important to queer individuals. One possible method to implement this is to analyse who is being left out and why: for instance, queer individuals are left out for the sake of religious beliefs. Insightful narratives that explore race, religion, and class explicitly or that feature characters from a variety of sexual- and racial identities can serve as starting points for conversations about intersectionalities, because they encourage readers to consider the complexities that coexist alongside one another within identities. The idea is that one should not merely be labelled as a straight or queer individual, but rather that various facets of an individual need to be considered. These commonalities could be the bridges among individuals in terms of gender identities, instead of further emphasising the differences dividing them.

Fourthly, service teachers and language lecturers might employ approaches to come up with their own methods to teach queer literature, as suggested by Hermann-Wilmarth and Ryan (2015:436). In particular, they present three strategies for addressing queer issues in literature: 1) “including literature with queer characters”; 2) “reading ‘straight’ literature through a ‘queer lens’”; and 3) “queering queer-inclusive literature”. Accordingly, simply reading of queer characters in literature dispel the myth that only straight individuals exist in literary and real worlds by offering learners and students another point of view. These literary works can be read independently, but they can also be connected to current subject-specific lessons and units taught by service teachers and language lecturers. Such a literary work may be used as a springboard for discussions about tolerance, appreciating diversity, and preventing bullying, while allowing instructors to address a wide range of reading standards and abilities, such as making inferences and figuring out an author’s purpose (Hermann-Wilmarth & Ryan, 2015:437–438). Examples of queer characters in heteronormative settings include LeFou in Disney’s live-action remake, *Beauty and the Beast*, who is firstly assumed to be and later exposed as a gay character; Albus Dumbledore and Gellert Grindelwald in J.K. Rowling’s *Fantastic Beasts* series who openly identify themselves as gay; Raj in Warner Bros.’ *The Big Bang Theory* who openly identifies as a metrosexual²⁰. Service teachers, language lecturers, learners, and students can have conversations about the purpose of including queer characters in heteronormative settings.

Next, reading “straight” books through a queer lens encourages service teachers and language lecturers to study “straight” books – books without overt queer characters – in a way that, nonetheless, engages with issues of gender, sexuality, and normative identities. By reading literary works that are already on service teachers’ and language lecturers’ shelves, the systems that normalise some types of sexuality and gender identity – while seeing others as aberrations – can be pondered by looking at the way in which gender and sexuality are already present in typical, non-queer writings. This is akin to disrupting heteronormativity. Accordingly, learners and students get the chance to discover that these identities are not limited only to queer individuals but are, rather, components of the way in which every individual moves around and exists in the world (Hermann-Wilmarth & Ryan, 438). Blackburn and Miller (2017:7) refer to this strategy as “reading queerly”. By conducting discussions on

²⁰ The *Oxford English dictionary* (2022o) defines “metrosexual” as a heterosexual man whose “lifestyle, spending habits and concern for personal appearance are likened to those considered typical of a fashionable, urban, homosexual man”. In other words, a straight man who is considered or inferred to be gay since he spends much time on looking and smelling good. Accordingly, based on the definition, metrosexual men – who are heterosexual – are at times considered homosexual since their lifestyle, spending habits, and personal appearance are likened to a homosexual man. In actuality, metrosexual men are not queer, but it seems society deems them as such.

privilege and visibility, service teachers and language lecturers can encourage their learners and students to critique heteronormativity and queerphobia. Queer themes are introduced into the language classroom by adopting a political stance and reading literary works through a queer lens that addresses identity, discrimination, and equality. This strategy creates foundational literacy activities that work to promote equity and disrupt heteronormativity. Even if openly recognised queer identities are not usually represented, service teachers and language lecturers can significantly improve the lives of their queer learners and students by including queer readings of texts that are already in their classrooms and curriculum. Reading queerly is a way for service teachers or language lecturers to centre queer identities in both their classroom literature and their pedagogical practices. Examples that may be focused on in this context include Elsa in Disney's *Frozen*, who is speculated to be a lesbian and Dorian Grey in *The Picture of Dorian Grey* whose beauty is admired by other male characters.

A further strategy suggested by Hermann-Wilmarth and Ryan (2015: 440-441) to address queer issues in literature is queering queer-inclusive texts. Utilising this strategy, learners and students are provided with literature that is already queer-inclusive in terms of a queer perspective. Applying a queer perspective to texts that are queer-inclusive can draw attention to heteronormative narratives, assist readers in noticing how other forms of privilege connect with queer identities, and avoid stereotypes about queer individuals that have been reinforced by conventional portrayal. Among a number of examples of queer-themed texts, it is worth mentioning Brent Hartinger's *Geography Club* and Jeanette Winterson's *Oranges are not the Only Fruit* once more. These literary works can be included for analysis – in the language classroom – regarding queer individuals' experiences in heteronormative societies.

Another strategy to implement queer literature is proposed by Sanders and Mathis (2012), Lord (2014), Bacon (2016), Batchelor *et al.* (2018:29), Cart and Jenkins (2006), Blackburn *et al.* (2015), Zitlow (2000), Eisner (1998), and Jackson and Boutte (2009). The researchers suggest that, when choosing queer literature to be included in the English curricula, it should be reviewed for content such as 1) themes, 2) characters, and 3) social messaging) that require acknowledgement and conversation about queer issues to oppose heteronormativity. Reading queer-themed literature should not be done only to give readers additional voices to consider in the works. Reading a literary work featuring queer characters alone does not guarantee that a learner or student would develop empathy for or understanding of queer individuals. Instead, the realisation must set in that including these perspectives in literature can offer a chance to comprehend queer identity and develop empathy for queer characters and their challenges. Obviously, the use of literature with queer themes should be prioritised when queer literature is implemented into language classrooms.

One literary element, that of themes, might be explored, such as “coming out”, “acceptance and tolerance”, “queerphobia”, “stereotypes”, “family inclusion”, and “displaying normalcy” (Sanders & Mathis, 2012). They may further include “the search for identity”, “prejudice and abuse”, and “religious zealotry” (Uys, 2020). Several themes may be detected within a text, and these are not necessarily obvious or explicit (DBE, 2011c:136; DBE, 2011d:92; Goshier & Pannall, 2014:204; Lutrin & Pincus, 2020:96). With this in mind, themes have a crucial role in literature. Reading literature can introduce learners and students to life lessons and help them make connections between teachings and their everyday lives. In terms of fictitious characters or through vicariously experiencing the lives of others, significant lessons might be discovered. When learners and students pay attention to themes, they begin – on their own – to consider the authors’ justifications for telling these stories from a critical point of view. Any author is free to experiment with themes, particularly because any individual can relate to them. Readers can use a literary theme as a mirror (for reflection) and a window (for a new point of view) to help them establish and reinforce their identities. Readers who identify as heterosexual or queer can learn about the lives of fictional queer characters in a heteronormative culture by reading about the themes that are frequently found in queer literature. In practice, these themes can help learners and students make connections between a given text and others as well as their own worlds of experience and the wider community, which can help them battle queerphobia and heterosexism (Lord, 2014:181, 184; Bacon, 2016:30; Batchelor *et al.*, 2018:29).

A further literary element to consider is the depiction of fictional queer characters that can be utilised to address the same difficulties, just as literary themes can be used to address queer social issues in a heteronormative culture. Characters are analysed and studied for their generalised representations of personalities, actions, and physical appearances of a type or class (Lutrin & Pincus, 2020:95; Sutherland, 2011:84; Drabble, 2000:190). Uys (2020:29) argues that characters have “unique values and beliefs” and can describe, interpret, and represent characteristics, an event, or a scene. Cart and Jenkins (2006:xx, 17, 134) claim that there are four different types of queer fictional characters. One of these is the one who comes out or is outed as queer; this occurs when the character discloses their gender identity to those around them or when another character does so without the character's consent. Jeanette in *Oranges are not the Only Fruit* is an example of such a character as is Russel in *Geography Club*. Another type is a character who is born queer; this raises the question of whether being queer is a result of nature or nurture. The character may have been raised as a queer individual or environmental influences emanating from parents, guardians, friends, television, and so on may have influenced the character's gender identity. Rafe in *Openly Straight*, Jeanette in *Oranges are not the Only Fruit*, and Russel in *Geography Club* are examples.

An additional sort of character explores their gender identity in both queer and non-queer circumstances; this kind engages in a variety of sexual scenarios in order to ascertain their gender identity. An example is Ben in *Openly Straight*. A final category includes heteronormative environments that contain queer characters in non-queer literature: again, Albus Dumbledore, Gellert Grindelwald, Raj, and LeFou spring to mind.

The first three of these character categories typically appear in queer literature, although the fourth kind does not. Additionally, a scenario, event, or character can be interpreted, described, and represented from the point of view of fictitious queer characters. Queer characters have distinctive morals and world views. On the other hand, the viewpoint of another character can be used to understand, describe, and depict the queer character. By sharing in the struggles of a queer character or getting to know the coming out of a queer character, readers can become conscious of queer societal issues in the real world.

A significant component of queer literature is the “fictional queer character”. Early representations of this featured clichéd and flawed characters, predictable narratives, and stories about the wretched lives of queer individuals, known as queer stereotyping. However, as queer literature has developed, representations have been refined and broadened. Characters that challenge expectations of sexuality, same-sex attraction, and queer behaviour are increasingly common in queer literature including lesbian, gay, and bisexual individuals. Marginal characters can also subvert gender norms by rejecting characteristics and behaviours normally associated with the opposite gender to emphasise their gender such as transgender- and intersex individuals. Identity disruptions of this nature can be achieved by fictional characters in a variety of ways, and this quality is typically that which distinguishes queer literature from non-queer literature (Cart & Jenkins, 2006:xx, 17, 134; McCallum, 1999, cited by Blackburn *et al.*, 2015; Blackburn *et al.*, 2015).

A further literary element to consider is social messaging. In order to complement or counter the messages learners and students are given at home, readers might develop cultural and societal messages from sources like literature. Beyond that, learners and students who engage in serious, continuing efforts to learn can confront discrimination and injustices. Literature and the messages it conveys can be crucial for the accomplishment of literacy. Queer literature can have a significant impact because it contains social messages that provide learners and students with the chance to become informed and aware of gender identities (Rosenblatt, 1978; Zitlow, 2000; Eisner, 1998:149; Jackson & Boutte, 2009:108, 112). Examples of social messages are “acceptance of queer learners”, “gay-straight alliances”, “coming out”, “labels and stereotypes”, “queer knowledge and assumptions”,

“queerphobia”, “bromance”, “love and perspectives on life”, “queer support and education”, “peer pressure”, “responsibility”, “flexibility”, “respect and protection”, “perfection and independence”, “choices and sin”, “balance”, and “differences” (Uys, 2020:xi–xiii).

Sixthly, Berhman (2006:492–493) suggests “supplementary text reading”, “multiple text reading”, and “resistant perspective reading” to implement queer literature in the language classroom. Service teachers and language lecturers should add “other fiction”, “non-fiction”, “film”, and/ or “popular culture works” to the conventionally chosen literary works to help learners and students develop a critical perspective. In other words, “supplementary text reading” may enable learners and students to engage with societal issues that traditional or canonical works tend to gloss over or avoid. To face and analyse social issues such as the quest for identity, prejudice and abuse, and religious zealotry, queer literature can, moreover, be read alongside non-queer literature. “Supplementary reading” is perhaps a good option in the South African context (at school level) where setworks are chosen by a panel appointed by the DBE, and service teachers then choose the genres according to the level or subject. The tendency in classes and the recommendation in the CAPS (DBE, 2011a:10; 2011b:17; 2011c:10; 2011d:12) is to read as much as possible in class. This leaves little time to explore different texts. This brings into focus another dimension – if choices of texts do not include queer literature on the compulsory lists, the chances are that these texts will probably not be read.

Behrman (2006:493) also proposes “multiple text reading”: a critical viewpoint can be developed by reading several texts on the same subject. By encouraging learners and students to read a variety of texts, they may be steered towards comprehending authorship as a contextual (i.e., background) activity. They might reflect on the various texts’ “who”, “what”, “when”, “where”, “why”, and “how”. Thus, learners and students can realise that the various texts are not always based on true events, because they are only the authors’ depictions of various experiences that are somehow related to a theme or event, but that the author still wants to provide a message to the reader.

Behrman (2006:493–494) states that to encourage “reader-resistant reading”, the classroom setting must emphasise both the reader’s values and the author’s point of view, and the reader must be able to develop a conscious awareness of text interpretation and its impact. To read from a frame of reference other than their own, learners and students are encouraged to put themselves in the shoes of unfamiliar identities, and they are given the chance to accept and evaluate an argument or statement from the viewpoint of the author. For instance, a heterosexual student might be requested to study a literary work with a queer theme as told

from the fictional queer character's perspective, or a straight learner or student reads a queer-themed novel that is told from a homosexual perspective. It is also important to note that a new hierarchy should not be established, wherein queer individuals, for example, surpass heterosexual individuals – all individuals should be treated equally.

A seventh strategy to consider for teaching queer literature is Blackburn's and Miller's advice that service teachers and language lecturers create "safe zones" (2017:7–8). Learners and students are encouraged to draw parallels between literary works and their own experiences with reference to discrimination, compassion, and equity discussions. This strategy leads to discussions about how to create "safe zones" (i.e., an environment where one can openly share opinions with others without being afraid to do so) in the classroom and how learners and students might work towards reform. Though the classroom might not be entirely secure, making it safe enough can give learners and students the chance to read, discuss, and appreciate literature with queer themes and help the many queer individuals who endure hostile environments to feel included in the language classroom. By considering this strategy, service teachers and language lecturers can avoid heterosexism and queerphobia in the language classroom and, as a result, create a safe zone for learners and students to converse with one another on queer topics. However, the contrary may also be true – exposing these learners or students to queer topics can make them vulnerable to bullying. Moreover, these strategies can also be used to address heterosexism and queerphobia outside the language classroom, considering that these learners and students can apply what they have learned to their everyday lives in the outside world.

For the selection of a queer text, then, the following additional criteria may be used (Uys, 2020:204–205):

Firstly, is the text queer-themed? Secondly, if the text is queer-themed, what is the queer point of view? Thirdly, is the queer character a young adult?²¹ Fourthly, does the text seem age appropriate for young adults? Lastly, does the text address or explore prominent issues that are relevant to queer individuals' perspectives in a heteronormative society such as coming of age, risk decisions, fanaticism, socio-economic issues, and so on)?

In order for the criteria to be applied effectively, the service teacher or language lecturer in question should be well-read in queer literature (Uys, 2020:204–205). If they are not well-read, the application of the criteria can become challenging. To aid service teachers and language lecturers who are not well-read, Bill Konigsberg's *Openly Straight* and Jeanette Winterson's

²¹ This criterion is specific to young adult literature.

Oranges are not the Only Fruit are, for example, queer-themed novels. The main queer point of views are gay and lesbian. Both protagonists are young adults. Searching for one's identity and religious zealotry are the prominent issues. These two novels can be used for discussion in the language classroom. Once the service teacher or language lecturers becomes well-read, other queer-themed novels can be considered for inclusion in the language classroom.

Hadley (2021:110) proposes the following questions that individuals (i.e., service teachers and language lecturers), who may still be significantly influenced by their religious upbringing, can consider asking to think and reflect critically about presumptions and experiences in the language classroom regarding queer individuals:

- Am I communicating to learners or students in such a way that I will respect their right to choose their own gender presentations and sexual identities? (Thus, the service teacher or language lecturer, from their side, displays trust and creates a safe zone for their learners and students. If the learners and students realise that the service teacher or language lecturer is open-minded, they themselves may be more open to share personal experiences.)
- When I converse with learners or students and try to get to know them, am I making heteronormative and cisnormative assumptions? (Accordingly, the service teacher or language lecturer need to be queer literate to ensure the avoidance of blunt assumptions. This, again, contributes to creating a safe zone for their learners or students in the language classroom.)
- Even if I am unaware of the various sexual and gender identities and expressions in my classroom, am I developing curriculum experiences that include them? (If a service teacher or language lecturer has not included queer literature in their language classrooms before, they can always make use of the hidden curriculum to develop queer curriculum experiences for inclusion and awareness purposes.)

To conclude this section on the teaching of queer literature, then, strategies, criteria, and prompting questions have been provided here that may be considered for a transformative teaching and learning framework that includes queer literature at a university. Staley and Leonardi (2016:211–213, 224) state that “heteronormativity” encourages bullying, harassment, and other violent policing tactics as well as heterosexism and queerphobia. Education institutions should challenge this heteronormative norm while service teachers and language lecturers should be ready to support learners' and students' queer identities and

engage in literacy activities in the language classroom that will challenge and question the privileging of heteronormativity.

Service teachers and language lecturers will need support in terms of becoming aware of the subtle yet potent ways in which heteronormativity, heterosexism, and queerphobia influence their beliefs about what is appropriate (and not appropriate) if they wish to teach gender and sexuality. This includes careful attention to their instructional choices and pedagogical decisions. Blackburn and Smith (2010:625) explain that teaching queer literature leads to “patterns of acknowledgment (and subsequent astonishment) on the part of straight allies” (that is, transformative teachers and -learners). Few individuals are fully aware of the depth of queerphobia and their complicity in it. Thus, to combat queerphobia in the classroom and the world at large, an exclusive focus on developing practical and theoretical anti-queerphobic strategies is needed while also supporting straight allies. Using queer-themed literary works to combat queerphobia can facilitate the goals that service teachers and language lecturers, who want to become transformative leaders, set for themselves. Staley and Leonardi (2016:220) affirm that literature and literacy may be used as sophisticated tools for facilitating and limiting identity constructions and representations. As a result, queer-themed literature may have significant effects on how individuals perceive themselves and the possibilities for their futures.

3.4.5 Obstacles to transformation and the teaching of queer literature

The teaching and learning of queer literature become valuable instruments for service teachers, language lecturers, learners, and students as they discover or relate to their gender identities, while addressing misconceptions, assumptions, and social injustices related to the topic (Greathouse & Diccio, 2016:45–46). Nevertheless, obstacles, resistance, or outright refusal to teach queer texts may hamper transformation.

The first possible obstacle is the manner in which some individuals personally view queerness as a “lifestyle choice”, an “illness”, a “sin”, a “result of a person’s upbringing”, and/ or an influence from “ancestral spirits” (The Other Foundation, 2016:51). Gass (2012:10) mentions that every human being is born with the innate ability to use their inner intuitive wisdom, but one has been trained to undervalue it. Many times, service teachers and language lecturers (i.e., transformative leaders) may fail to recognise how important it is for individuals to connect and find purpose in their lives. The extent to which individuals are motivated by their emotions and belief systems has not always been clear to transformative leaders. Emotional intelligence can have a greater impact than standard measurements of intelligence on the effectiveness

of leadership. It is twice as crucial as intellect and skill alone for fostering leadership greatness (Gass, 2012:10).

However, conditioning has taught one to place too much emphasis “on the head” at the expense “of the heart and body”. In other words, individuals tend to only think with their reason but neglect thinking with their emotions. For example, a religious individual may consider queer individuals to be sinners, but still realise that these individuals are oppressed, misunderstood, and need help. Brewer (2014:279–280) agrees that many individuals reject or merely tolerate queer individuals. Still, an “increasing level of support” for them has been growing “in some nations” including Spain, Germany, Canada, Australia, France, Britain, and Italy. It seems that an increasing number of individuals are thinking emotionally or combining logic with emotions in order to support queer individuals. Tavitsa and Pérez (2019:16781) mention that the language classroom can positively influence how individuals view gender identities: for example, including gender-neutral pronouns improves tolerance towards gender identities and equality and literary devices in queer literature can reduce rejection and biases that favour heterosexual individuals over queer individuals.

A second obstacle to teaching queer literature is the lack of extant knowledge that service teachers and language lecturers enjoy of queer lifestyles, health, and religion. Mezirow (2012:73–74) explains that it is crucial that teaching and learning place a strong emphasis on contextual awareness and that critical reflection will occur in view of presumptions, including meaning validation through evaluation of reasons. Much of what an individual knows and believes as well as their values and emotions are justified differently depending on their biographical, historical, and cultural contexts. Hadley (2021:109) believes that, whenever one discusses queer advocacy in the classroom, it is inevitable that one will also bring up religion. Even within Christianity, for example, there is a wide variety of religious positions on the matter: there are individuals who identify as queer who are also religious and who receive good emotional and spiritual support. However, there are also some religious groups that severely harm queer individuals on an emotional and spiritual level simply because of who these individuals are.

Hadley (2021:109–110) explains that it is often said that queer individuals make immoral decisions, allow the devil to access their hearts, and engage in perverse behaviour. For the researcher, these notions used to make sense, because queer identity was an idea that they did not consider to be a human trait. However, these general statements were found to be untrue since they became more knowledgeable about queer individuals. Accordingly, everything Hadley had been convinced about suddenly seemed completely questionable. The

researcher's knowledge regarding queer individuals was restricted to what was told to them, but the researcher started to critically question the information once they were directly affected by the matter, that is, their brother came out.

A third obstacle to teaching queer literature is uncertainty about whether it is necessary, beneficial, or detrimental to implement queer-inclusive curricula at university and school levels. Ideas about this are in conflict. Rennick (2015:84) encourages morally sound, critical, culturally sensitive, productive, fair, and open-minded teaching and learning that will help learners and students tackle the problems of their complicated world by carefully defining their learning experiences. If educational initiatives are implemented properly, they will support both national and global aims for promoting human flourishing as well as societal and individual goals. Affolter *et al.* (2009:327) explicitly state that governments, donors, and organisations must allocate funds for project staff who can work as “critical friends” for their community counterparts as they negotiate and establish their own priorities, visions, and needs. This is a necessary step for service teachers and language lecturers to act as catalysts for “transformative learning and mind-change” (Affolter *et al.*, 2009:327). They must also offer communities regular and ongoing coaching over an extended period as they go through a step-by-step learning process that enables them to realise their goals for social and economic development. Therefore, support should be provided by any means possible and immediate results should not be expected, since a process is involved as centred on Mezirow’s ten steps of “perspective transformation” – “patience” can here be linked to the expression, “Rome was not built in a day”. Similarly, “perspective transformation” will not be achieved in a day to result in sustainable teaching and learning – one should have patience regarding controversial issues.

A fourth obstacle to teaching queer literature is the unwillingness, due to challenges or limitations such as religion to implement and teach queer curricula. Hadley (2021:110) explains that service teachers or language lecturers of faith must consider their religious identities and how their faith affects their capacity to teach queer learners or students. They may fear, for example, a backlash from parents, guardians, religious institutions, society, and so on – they do not want (their) children to be exposed to other gender identities for fear of influence.

Hadley (2021:110) however does not believe that the only alternative to inclusion of queer curricula is to lose one’s – or anybody’s – faith. Strategies can be used by service teachers or language lecturers who identify as conservatively religious to strike a compromise between the demands of their personal spiritual identities and their professional ethics. Though they

may experience anguish over having to make difficult and conflicting decisions as they work to responsibly interact with queer individuals, it is part of their professional obligation to prevent violence, support all learners and students, and treat all belief systems with respect, even when they differ from their own.

Gass (2012:7) explains that a considerable number of service teachers and language lecturers are devoted to their occupations and possess exceptional intelligence, wisdom, and competence. Yet, they can sabotage themselves. For example, if one is technically proficient and a strategic thinker, it does not guarantee that one enjoys emotional balance and maturity. One frequently has to deal with emotional triggers when asked to mediate disagreements in coalitions or facilitate breakdowns between groups. This occurs when events exaggerate stress, anxiety, or anger when compared to prior disagreements or suffering. It may be assumed that every individual carries prior wounds that have left programmed responses in their brains and neurological systems. Many have been victims of sexual, physical, or emotional abuse, and have experienced trauma or victimisation due to discrimination based on ethnicity, gender identity, sexual orientation, or ability. It seems that it becomes impossible to talk about disagreements and tactics in a group when looking to find common ground. Thus, it is important for transformative leaders to consider service teachers' and language lecturers' prior knowledge and personal experiences. Servage (2008:67) says that victims' suffering can act as a key stimulus for personal and professional progress. In an environment where everyone feels safe psychologically, this progress is best fostered by critical friends.

However, the potentially negative effects for individuals who do not want their core beliefs to be questioned, must also be acknowledged and anticipated by transformative leaders to avoid conflict. Some individuals may regard change as something that is forced onto them. The learning group may become distressed and antagonistic due to those who are unwilling to change. It is also improbable that an individual can undergo a personal change in a dysfunctional social environment. Individuals' moods and the overall environment of the group are mutually influential, for better or worse (Servage, 2008:67).

A fifth obstacle to teaching queer literature is the inability to negotiate with oneself about changing perceptions that would need to be considered when teaching queer curricula. Vescio *et al.* (2009:7) mention that the type of experiences required to reframe perspectives in service teacher and language lecturer education show particular correlations with transformation theory; matters regarding reframing may obstruct the development of multicultural and social-justice-focused programmes. In other words, as Gardner (2004:2) explains, one needs to undergo a "mind-change", as has been indicated. This centres on changing one's perspective

on an important topic by rejecting one's previous thinking. In other words, one is open to change. Affolter *et al.* (2009:312) add that reflection and critical analysis should be acknowledged as two crucial catalysts in Gardner's framework for "mind-change"; social and emotional preconditions are also included to increase the possibility that mind-change will occur. Nelson (2009:21) suggests that individuals can find symbols for a strong sense of self and cultural belonging with the aid of (queer) literature. The actions of (queer) heroes and heroines serve as examples of problem-solving abilities and serve as role models for these (queer) individuals. Queer literature helps individuals to develop their sense of self and they may feel empowered. Listeners and readers see the forces required to resist adverse circumstances and succeed when protagonists suffer tragic outcomes. It is observable that literature instructs individuals that the greatest assistance from others comes from the hearts of both the author and their favourite characters. Another important aspect to consider is love: whether it comes from a parent, someone acting as mentor, a character, or an author. The emotional component of storytelling promotes transformative teaching and learning. Servage (2008:75) says that service teachers and language lecturers should participate in constructive, insightful, and creative discourse with one another during their collaborative time, because this can result in the origin of fully reformed institutions.

A sixth obstacle to teaching queer literature is the avoidance of including queer-inclusive curricula at university and school levels due to internal conflicts and fears experienced by service teachers and language lecturers²². Page (2017b:677–679) confirms this avoidance: they found that service teachers and language lecturers, specifically those located in rural areas who "feel vulnerable to community attack", hesitated to transform their curricula to be more inclusive; for example, they feared job loss, ostracism, and gas-lighting. Some parents, guardians, religious institutions, and society at large may feel that the service teacher or language lecturer who proposed the queer-themed text is advocating a queer lifestyle, while the decision or suggestion may actually have been taken elsewhere. Gass (2012:5–6) emphasises that "un-collaboration" still represents transformative leaders' greatest enemy. Simply put, when there are challenges to collaboration, transformative leaders struggle to effectively use the strength, power, passion, knowledge, and abilities for addressing and overcoming difficulties.

When a transformative leader is confronted with the reality of injustice, oppression, or the sad erosion of their own habitat, anger is a normal and acceptable human response (Gass,

²² Though this obstacle is similar to the fourth one provided, the fourth one focuses more on an individual level whereas the sixth one focuses more on the school or university.

2012:5–6). Riley and Crawford-Garrett (2016:94) also mention that individuals experience anger when they become aware “of the limits of their own education, which tended to exclude critical content, privilege right [and] wrong binaries, and [favour] discourses of certainty” – in other words, grand narratives or truths that are promoted. These individuals start to critically question their education, maybe even with regard to political, societal, and religious influences. The combined strength, power, passion, knowledge, and skills of transformative leaders and their teams are frequently constrained by ineffective communication, excess ego, a lack of trust, and a lack of relationship skills, competing strategies, assumptions, power dynamics, mistrust, and jealousy. Vescio *et al.* (2009:14–15) mention that two key conditions need to be explored for learning as fundamental components of a transformative teaching and learning environment to be effective: 1) normalising a sense of discord and conflict; 2) offering a variety of ways to make sense of novel concepts. There is often a lack of alignment amongst executives, personnel, departments, boards, and members. Instead, there should be synergy, because issues that may arise can be made worse by a lack of cooperation and underutilisation of human resources. Though individuals are divided among various organisations, cooperation can be an effective strategy to build the necessary strength to forward transformative leaders’ agendas.

Nevertheless, service teachers and language lecturers of the group act as sounding boards for one another's ideas and mentor one another towards a genuine, convincing debate (Servage, 2008:67). Accordingly, instead of focusing on anger, service teachers and language lecturers can search for common ground using Mezirow's “perspective transformation”. Apple (2002:vii) states that, though “anger” has limitations (such as blocking one's concentration and ability to understand complex situations), it is also “a [marvellous] motivator to keep going, to try to get to the heart of the matter”. In other words, to pursue the inclusion of queer literature in language curricula to create awareness and understanding and prevent queerphobia of queer individuals, serves a motivator.

Fisher-Yoshida *et al.* (2009:7) affirm that transformative teaching and learning is ideally used to describe a planned educational experience, intervention, or collection of pedagogical practices intended to help individuals engage in transformative learning. These individuals either fully or partially transform themselves. Personal growth groups, unconventional graduate education, and popular education for social justice are just a few examples of practices that could be incorporated into transformative education programmes. These said programmes can also include add-ons to subjects or modules, holiday reading, choice reading, electives, compulsory modules, and short learning programmes regarding queer literature.

Other obstacles to teaching queer literature may include a lack of some form of exposure to queer individuals, the confusion that arises concerning the terms and definitions that are associated with gender identities, and the exposure to cases where queer individuals were discriminated against or treated differently from non-queer individuals, especially when such behaviour was condoned.

These and other challenges can cause breakdowns, demoralise, or make someone want to give up on the endeavour of change. One can prepare for and/ or experience less surprise if one is aware of the possibility of breakdown, which is normal in any attempt of change, whether transformative or not. Areas where all individuals may encounter difficulties include one's external and internal conversations, systems that are not aligned with transformation, relationships that can endure the stress that change may cause, one's innate need for homeostasis, one's demand for predictability and control, the humanity revealed through emotions, and one's mistaken belief that one does not have to change while other individuals should (O'Neal, 2018:71). These obstacles that may prevent the inclusion of queer literature in classrooms are prevalent, but transformative leaders should not let these stand in the way of the pursuit of social justice.

Another important factor to consider for a transformative teaching and learning framework is lesson planning, because service teachers and language lecturers need to plan what they will teach. This aspect is discussed next.

3.4.6 Lesson planning and preparation²³

When designing a lesson (i.e., pedagogical knowledge), it is imperative for a service teacher or language lecturer to plan a thoughtful lesson, because this “creates better lessons”, “enhances learning”, and “enhances teacher effectiveness” (Uys *et al.*, 2021:19). In other words, service teachers and language lecturers need to consider whom they are teaching, what they are teaching, how they are teaching, and whether the learners or students understand the contents of the lesson (Uys *et al.*, 2021:19; EE SLE NWU²⁴, 2021:21).

A traditional or linear planning model is still the most common strategy followed, even if research of the last two decades widely suggests that experienced and effective service teachers and language lecturers make use of lesson planning strategies that are learner-

²³ See Appendix A for an example of the lesson planning template used, and Appendixes B and C for examples.

²⁴ English for Education, School for Language Education, North-West University.

centred and cyclical (Uys *et al.*, 2021:20; EE SLE NWU, 2021:22)²⁵. Perrow (2013:284) explains that preservice teachers “sometimes experience a gap between best practices that they learn in teacher preparation programmes and actual practices that they encounter in classrooms as student teachers”. An even more worrisome gap is the opinion that the traditional planning model – which underpins an outdated form of thinking – continues to exist, and that some service teachers or language lecturers will maintain the application of this model to encourage a form of thinking that is simplified (Uys *et al.*, 2021:20; EE SLE NWU, 2021:22).

Zazkis, Liljedahl, and Sinclair (2009:40–41) and John (2006:485) say that linear lesson planning aids service teachers or language lecturers to easily and clearly identify and organise the content outcomes to be obtained by the learners or students. In other words, linear lesson planning is “elegantly simplified”. Other reasons for using this method include 1) the fact that prospective service teachers or language lecturers need to gain experience regarding simplified lesson planning before implementing complex approaches such as circular planning; 2) national curriculum documents prescribe linear models; and 3) unified agreement exists between educational institutions and institutional practice. Iqbal *et al.* (2021:1) say that teachers are in control as the lesson is teacher-centred, and Ko (2012), as cited by Straessle (2014:65), states that service teachers or language lecturers favour linear lesson planning, because a new format, template, approach, or method may entail additional and probably more complex work. However, Uys *et al.* (2021:20) and the EE SLE NWU (2021:22) argue that a constructivist view of learning, and not a simplified one, should be embraced for lesson planning. A concrete plan emerges when a repetitive pattern of “shuttling back and forth between each component [occurs] as more and more information becomes available” in terms of a number of learners or students in the class, the learners’ or students’ ability-range, time allocation, resource availability, and so on. The concrete plan emerges only after a careful and creative path has been followed where each component of lesson planning was addressed and readdressed cyclically.

Concerning the backward design to lesson planning, which has a cyclic fashion, Covey (1989:98) states:

To begin with the end in mind means to start with a clear understanding of your destination. It means to know where you’re going so that you better understand where you are now so that the steps you take are always in the right direction.

²⁵ The present section is based on Uys *et al.* (2021) and the EE SLE NWU (2021) in terms of Lessons A and B that were critiqued by the participants of this study in terms of the “Lesson Wheel” and backward design to lesson planning of these researchers and this school.

Although expressed in a different context, Covey's words are relevant to lesson planning in that a blind individual will not attempt to lead other blind individuals to some location or destination; an individual who has sight will lead much better. Wiggins and McTighe (2005:13–14) simply state that “teachers are designers”. The backward design to lesson planning involves much thinking about the specific learnings pursued and the evidence needed before deciding on that which the teacher will do regarding teaching activities and what the learners will do regarding learning activities. Though CK, PK, PCK, and TPCK need to be considered, “the challenge is to focus first on the desired learnings from which appropriate teaching will logically follow” (Wiggins & McTighe, 2005:13–14). Uys *et al.* (2021:20) and the EE SLE NWU (2021:22) continue to explain that the advantage of the cyclical approach is that it encourages and interconnects – rather than separates – a “constructionist way of thinking by a constant interaction with the context and its entities, [...] teaching, learning, resources, tasks, tools, context, and objectives”. Accordingly, the invention of the wheel has been applied to construct the “Lesson Wheel” for a backward design to lesson planning. The Lesson Wheel requires a cyclic lesson planning tool that can be adapted to substitute linear templates of lesson planning. It also guides teachers' thinking in terms of ensuring a logical planning process that include[s] core components to be followed for a successful lesson. The three stages to the backward design are 1) “identify desired results”; 2) “determine acceptable evidence”; and 3) “plan learning experiences and instruction” (Wiggins & McTighe, 2005:17–18). The core elements for these three stages to be considered are introductions and conclusions; timing; design of activities; explanations of learning outcomes and objectives; implications of the management of the classroom; and styles of teaching and learning (Uys *et al.*, 2021:20; EE SLE NWU, 2021:22).

The Lesson Wheel is a constructive and creative tool that encourages teachers, mentors, and novices in dialogue and facilitate the structuring and clarification of the core of the complex thinking process required for lesson planning. What should children learn? What styles of teaching and learning are effective? What skills and knowledge are worthwhile? How may worthwhile skills and knowledge best be learned? How might learning objectives and outcomes of the curriculum best inform lesson planning? What tools and resources can aid the effective learning of learners or students? What are the implications of the classroom management of the chosen and applied strategy? These are some of the complex questions to be considered in this context, and they require “planning and teaching to be open to a debate” and be more provisional in terms of beliefs and values. The backward design to lesson planning allows the segments of lesson planning to be revisited in order to “shuttle freely back and forth between the [segments], examining each according to their emergent professional knowledge, values, and expertise” (Uys *et al.*, 2021:21; EE SLE NWU, 2021:23). Lesson

presentation is also complex and is dictated by the dynamics of and interaction in the classroom. The Lesson Wheel reflects elements of backward design, constructivism, cognitivism, task-based learning, and problem-based learning. The backward design is “an approach to designing a unit, curriculum, or lesson that ‘begins with the end in mind and designs towards that end’” (Wiggins & McTighe, 2005:338); constructivism refers to constructing new knowledge based on prior knowledge or -experiences (Jacobs *et al.*, 2016:445); cognitivism is the ability of learners or students to use mental strategies to manageably “guide their own learning” (Michela, 2020); task-based learning refers to learners or students who complete or perform goal-oriented activities which demand grading, a sequence, and a real purpose according to their communication needs (Rodríguez-Bonces & Rodríguez-Bonces, 2010:174); and problem-based learning refers to learners or students who learn through the means of facilitated problem solving (Hmelo-Silver, 2004:235). Furthermore, the Lesson Wheel is divided into one outer disc and eight segments that may be taken into consideration for an effective and successful lesson to take place (Uys *et al.*, 2021:21; EE SLE NWU, 2021:24; Uys, 2020:206):

- outer disc: context, time, and learners;
- white segment: aims/objectives;
- blue segment: SMART (Specific, Measurable, Attainable, Relevant, and Traceable) Task;
- orange segment: assessment;
- red segment: learning activities;
- turquoise segment: teaching activities or strategies;
- yellow segment: resources;
- purple segment: introduction; and
- pink segment: pertinent or essential question.

Image 3A is an image of the actual wheel (Takealot.com, 2022):

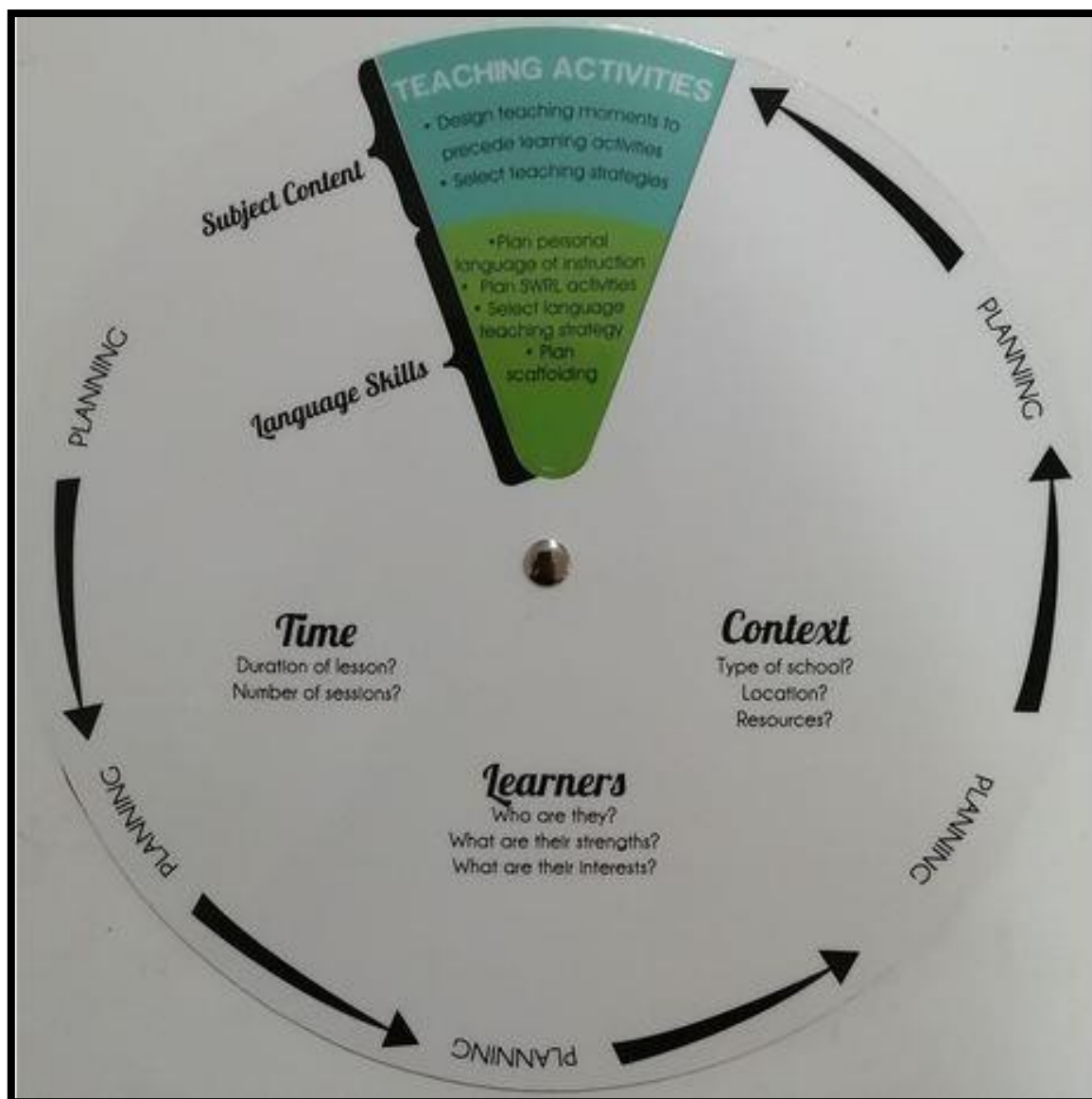


Image 3A: Lesson Wheel

Figure 3D below displays the Lesson Wheel that is based on the backward design to lesson planning:

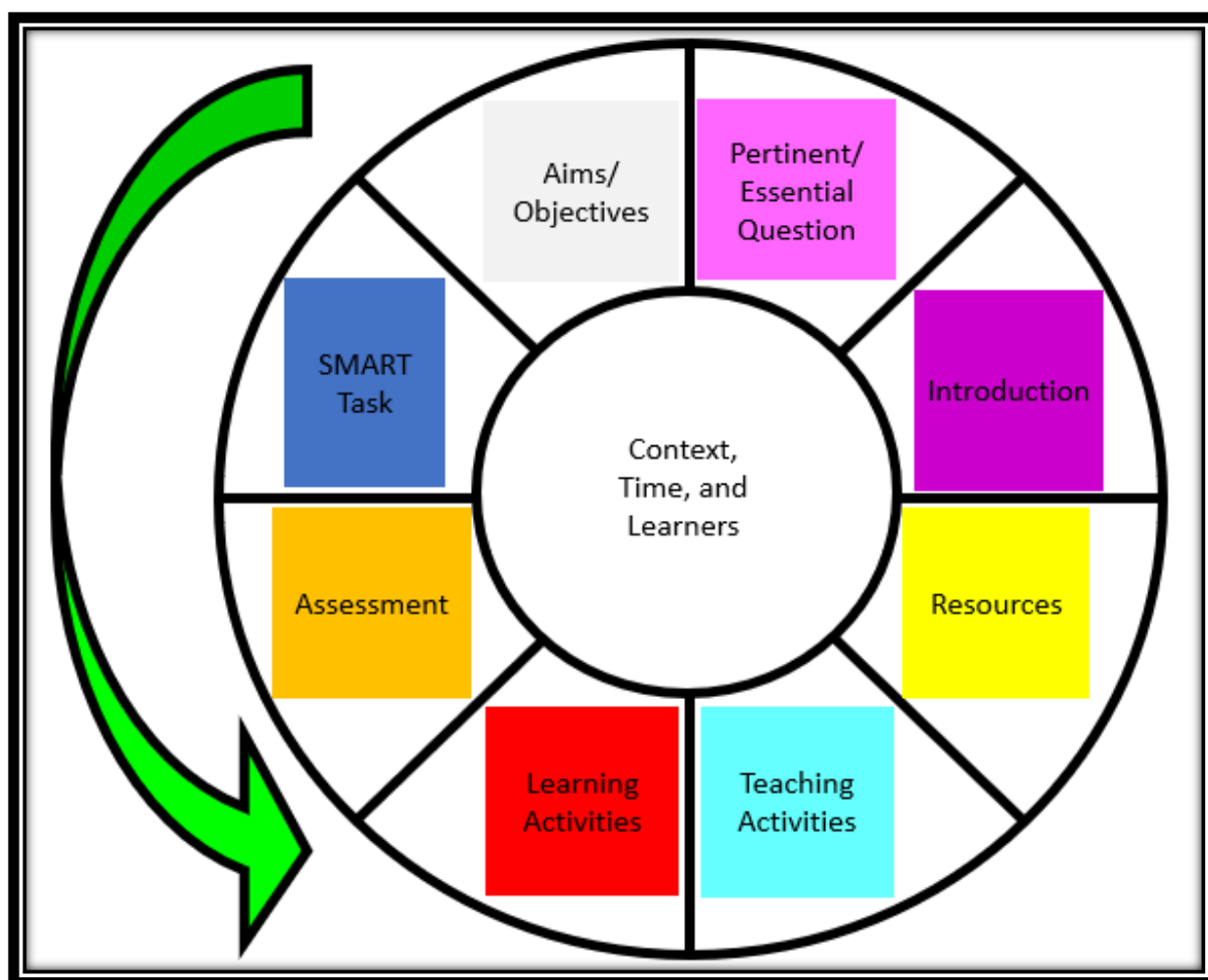


Figure 3D: Lesson Wheel on the backward design to lesson planning

The green arrow in Figure 3D points in an anti-clockwise direction to illustrate the backward nature of the design. Accordingly, the service teacher or language lecturer constructs a lesson overview moving from the outer disc to the white segment in an anti-clockwise direction towards the pink segment. In contrast, in the case of linear lesson-planning templates, segments such as the introduction and a pertinent question feature at the beginning of the planning process; in extension of the backward design, they feature at the very end, since it is only then when the service teacher or language lecturer knows exactly or has a clearer vision of what they want to or need to teach, and how they will facilitate teaching and learning. Likewise, learning activities should be planned before teaching will be done in a learner-centred environment. The reason is that knowing what learners should do means that the relevant skills and knowledge that need to be taught to aid learners or students towards attaining the lesson's learning objectives can be identified. Moving forward with the wheel, the service teacher or language lecturer can then reconsider and revisit each lesson component with the luxury of the fact that a basic outline has been conceptualised. Although the Lesson Wheel distinguishes among the outer disc and eight segments of a lesson plan, the cyclic

model entails that each segment is dependent and interconnected; the service teacher or language lecturer is therefore able to move “to and fro” among the outer disc and the eight segments to revisit, adapt, adjust, and reflect on the presentation as required (Uys *et al.*, 2021:21, 25–26; EE SLE NWU, 2021:24, 27–29). This is important, as no lesson can or should be planned to the tee. Many variables affect the execution of lessons in a classroom ranging from external factors, time allocated, time of day, and internal factors such as motivational levels of learners, cognitive levels, and so on.

Thus, the Lesson Wheel is based on a “post-method approach to teaching methodology” in that it allows the teaching and learning situation to be analysed by the teacher first, after which an effective lesson for a specific scenario can be designed and planned, while taking learners’ or students’ needs into consideration (Uys *et al.*, 2021:23; EE SLE NWU, 2021:26). Service teachers and language lecturers have to be informed and knowledgeable about various teaching approaches, methods, and strategies, and yet no specific one should be adhered to; rather, the learning theory (e.g., socio-cultural and constructivist) should underpin a good lesson design.

Sothayapetch *et al.* (2013:84) underline that individuals (i.e., service teachers and language lecturers) should have fundamental PK and PCK – and not only CK – to be implemented when they plan a lesson as well as teach, support, and assess their learners or students in the classroom. Service teachers or language lecturers teach their learners or students how to learn by using diverse models of teaching and learning for personal, social, and academic growth. With this in mind, they may introduce various techniques and strategies, keeping the specific needs of learners and students in mind. There should never be one infallible lesson plan, recipe, or universal method to acknowledge learners’ or students’ uniqueness and individuality. Van der Walt and Evans (2019:36) speak of “eclecticism”, which entails that service teachers and language lecturers use “features from various language teaching methods”, approaches, or strategies when teaching and learning. The Lesson Wheel facilitates the generation of several diverse ideas for teaching situations, thus acknowledging the distinctiveness of all teachers and learners (Uys *et al.*, 2021:23; EE SLE NWU, 2021:26).

All in all, the service teacher or language lecturer designs a lesson by using the backward design to lesson planning (i.e., 1) context, 2) aims or objectives, 3) SMART Task, 4) assessment, 4) learning activities, 5) teaching activities, 6) introduction, and 7) pertinent or essential question). Then, they present the lesson by using the forward design to lesson presentation (as centred on a 1) pertinent question or introduction, 2) introduction or pertinent question, 3) teaching strategies, learning activities, and assessment, and 4) the SMART Task).

Finally, the service teachers or language lecturers reflect on the preceding lesson before the next one is planned, repeating the entire process.

3.5 Conclusion

Chapter 3 focused on transformative teaching and learning regarding transformative leaders, Mezirow's "perspective transformation", the implementation of transformative teaching and learning regarding queer literature, queer literary elements, teaching of queer literature, possible obstacles to transformation and the teaching of queer literature, and lesson planning and preparation.

Since transformation is an important change that alters the fundamental nature of something or someone, transformational teaching and learning are seen as changes in the way in which an individual perceives and shapes their experiential conceptions of the world. Service teachers and language lecturers have the potential for being agents of improvement as advocates for all learners and students. Structuring the curriculum in a changing learning context can help prospective service teachers and language teachers develop a long-term or sustainable commitment to leadership roles, especially in schools or tertiary institutions with diverse cultural backgrounds. Transformative teaching and learning can be beneficial to the advancement of queer curricula, as it invites service teachers, language teachers, learners, and students to contribute to transformation that includes queer individuals in education and society. Service teachers and language teachers (who can be transformative leaders) can use literature to help learners and students develop emotional resilience and encourage them to identify allies in their lives. Transformative teaching and learning about social injustices prepare learners and students to address these injustices when and where they occur.

As indicated, Mezirow's "perspective transformation" focuses on disorienting dilemmas that take place when one struggles to create for oneself meaningful perspectives of present experiences that evoke past ones – there is a temporary break in the continuous flow of one's narrative. Additionally, Mezirow's "perspective transformation" offers teaching and learning opportunities that are learner-centred, participative, interactive, and presented in the context of learners' or students' lives, in addition to those specifically created to encourage critical reflection. However, transformative teaching and learning do not involve a novel form of learning but a process that individuals go through as a normal aspect of living, learning, and growing. It becomes the responsibility of service teachers and language lecturers of secondary and tertiary education institutions that offer learning programmes to support the learner and student through a potentially transformative learning experience. Thus, as discussed above,

the question can be asked: How can Mezirow's "perspective transformation" aid in a queer-inclusive transformative teaching and learning framework?

The chapter examined the idea that continues in literary studies, namely that of great works in a perceived literary canon that acts as a useful educational framework. However, text selection remains challenging, as the English canon involves a diverse set of fictional works. Furthermore, as indicated, queer literature focuses on the subject of queer perspectives and gender identities that may be studied for artistic merit as well as purposes such as education, information, and insight into individual and socially constructed identities. Therefore, it was argued that more information about training for and preparation to teach queer curricula, including guidelines regarding criteria that may be considered for selecting queer texts and strategies to use when teaching these texts, are needed. It was shown that literary elements become queer-themed when used to analyse literary works from a queer perspective (and not a heteronormative one). Regarding queer curricula, suggestions for terminology, history, background and context, frameworks, themes, and resources were provided.

Obstacles that service teachers or language lecturers may experience were also discussed. These include, as shown, negative views of queer individuals, and a lack of prior knowledge of queer individuals concerning their lifestyles, health, and religion. These further include the question as to whether it is necessary, beneficial, or detrimental to implement queer-inclusive curricula at university and school level, a willingness to implement and teach queer curricula, and the negotiations that would need to be considered when teaching queer curricula. The implementation of queer-inclusive curricula at university and school level and the internal conflicts and fears that may be experienced by service teachers or language lecturers when including queer curricula were also examined. If these obstacles are addressed, the teaching and learning of queer curricula can become a less challenging task.

Criteria, strategies, principles, prompting questions, and lesson planning and preparation were discussed for consideration when implementing a transformative teaching and learning framework to include queer literature at a university. It was demonstrated that various tools are available for service teachers and language lecturers to consider when teaching queer curricula.

The subsequent chapter focuses on the present project's research design and methodology.

CHAPTER 4: RESEARCH DESIGN AND METHODOLOGY

4.1 Introduction

Creswell and Creswell (2018:1) identify three key aspects regarding the representation of a research “perspective”: the research approach, design, and methods (that is, research design and methodology). Denzin and Lincoln (2018:58) state that a study’s research design and methodology engender a “clear focus on the research question, the purposes of the study, what information most appropriately will answer specific research questions, and which strategies are most effective for obtaining it”. In other words, a research design and methodology of a study embody a set of flexible guidelines that are connected to theoretical paradigms, strategies of inquiry, methods of data generation, and a data analysis strategy. The research design and methodology also facilitate how a researcher addresses representation and legitimation (Denzin & Lincoln, 2018:58).

The opinions of Maxwell (2013:3–7), Yin (2016:83, 85, 91), and Creswell and Creswell (2018:311, 341) dovetail when it comes to a study’s research design and methodology. They compare it with a logical blueprint or plan, structure, formal procedure, or direction, because such a study connects a problem statement, purpose, research questions and aims, conceptual context, data collection or generation, data analysis methods and interpretation strategies, and trustworthiness. These elements engender findings to accurately address research questions and aims in their combination.

Leavy (2017:vii, 8–9) similarly thinks of a study’s research design and methodology as a building plan or structure and depicts it as follows: just as “architects work with many different general types of structure – single-family homes, multifamily homes, non-residential buildings, and so forth – social researchers have [...] primary structures with which they work”. Traianou (2014:68) states that the research design and methodology clarify and develop “understanding of the research problem”, while Newman (2014:705) states that the researcher expands on existing findings “toward some tangible end”. However, Phillips (2014:540) poses the caveat that the research design and methodology involve a journey “that may take unexpected turns”. Thus, there is always the possibility that a researcher’s research design and methodology for a study will not stay on the exact path set out in the proposal phase. It can change due to difficulties experienced in the operational phase concerning, for instance, approach, sampling, and trustworthiness.

In summary, the research design and methodology are avenues that facilitate how the researcher articulates, plans for, and sets up the doing of the study, and they embody an overall approach to how a researcher connects concepts and theory with the development of research questions and aims (see Ravitch & Carl, 201690–91). Given these definitions and descriptions of key terms for the present study, consider that Denzin and Lincoln (2018:549) itemise five basic questions to structure the research design and methodology of a study:

- How will the researcher address the problems of change and praxis?;
- What are the strategies of inquiry to be used?;
- How will the research design and methodology connect to the perspective or paradigm used?;
- What or who will be studied by the researcher?; and
- Which research tools or methods will be used for data collection and analysis?

Figure 4A portrays the research design and methodology that were discussed and explored in this chapter:

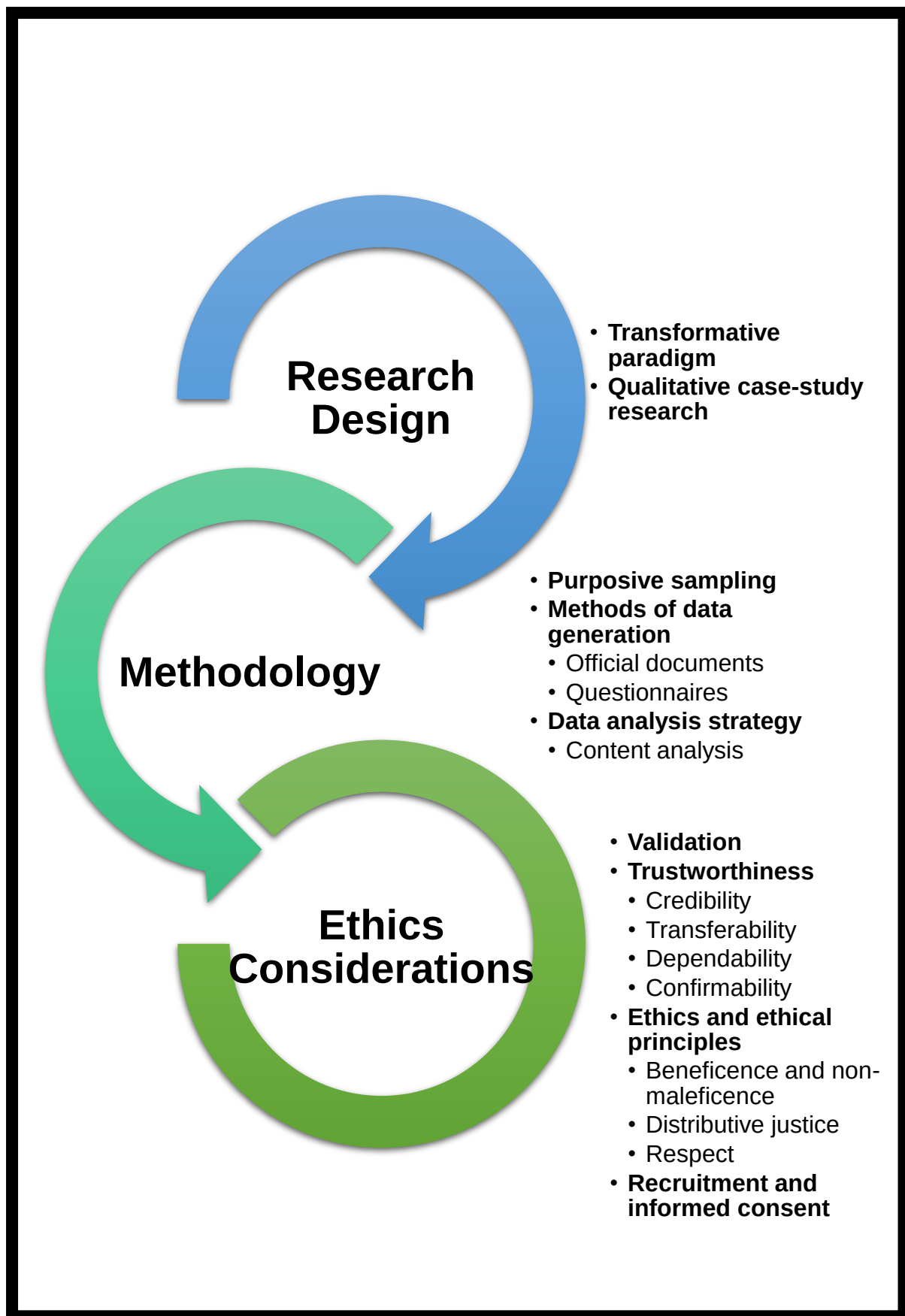


Figure 4A: Research design and methodology

4.2 Research design and methodology

The present section focuses on the research design of this study – a qualitative case-study – within a transformative paradigm.

4.2.1 Transformative paradigm

Creswell and Creswell (2018:49) explain that the transformative paradigm:

arose during the 1980s and 1990s from individuals who felt that the [post-positivist] assumptions imposed structural laws and theories that did not fit [marginalised] individuals in our society or issues of power and social justice, discrimination, and oppression that needed to be addressed.

Creswell (2014:6, 9) and Grosser *et al.* (2018) explain that the “transformative paradigm” allows, within the ambit of the research world, a subjective and political understanding of the world and the lives of participants of a study. In traditional research, this view is change-oriented regarding disability, race, inequities, gender, and so on. At the same time, it links social change with political action, transforming participants’ lives, and helping marginalised individuals. Hence, this paradigm is power and justice-oriented. Yin (2016:23), Creswell and Creswell (2018:49–51), and Mertens (2009), as cited by Leavy (2017:13, 233, 253), state that the transformative paradigm is linked to critical theory and enjoys an action agenda for reform, in that social justice, human rights, and perspectives on social action are promoted – important social issues such as social justice and human rights (including the matters of inequality, empowerment, domination, alienation, oppression, and suppression) challenge historically forced margins when it comes to this paradigm. Leavy (2017:13, 270) indicates that research should be participatory, inclusive, and democratic, as it is socially and politically engaging and has the power to emancipate and transform individuals’ lives and historically forced margins. Concluding, a united voice for change and reform becomes apparent (Creswell, 2014:6, 9; Creswell & Creswell, 2018:50–51; Grosser *et al.*, 2018).

In the present study, the transformative paradigm is appropriate, because I attempted to address issues of power and social justice of queer individuals (the marginalised group) in a heteronormative context (the dominant group). This is the stance adopted here in terms of the philosophical orientation of the paradigm. Official documents were analysed and questionnaires were completed to allow me to make recommendations on the ways in which to transform the NWU’s SLE curricula. Queer-themed literature may be included in language teaching to address the inequality of gender identities (i.e., the exclusion of queer literature in

the SLE) through exposure and action. In other words, social change can occur by providing opportunities for individuals to become better acquainted with queer literature to transform the lives of individuals whose gender identities are considered different from the heteronormative view.

The next section focuses on this study as a qualitative case study.

4.2.2 Qualitative case-study research

This study follows a qualitative case-study research design. Merriam and Tisdell (2016:37–38, 40, 42, 232–233) and Marczyk *et al.* (2005:147) define case-study research as an “in-depth description [or examination] and analysis of a bounded system”, that is, the “what” to be studied. In contrast, the key characteristic of the case-study approach lies in “the case”, that is, the object to be delimited within the ambit of the given study. In simpler words, something or someone is studied concerning something or someone specific. Lodico *et al.* (2006:15, 59) as well as Merriam and Tisdell (2016:38) state that case studies involve a common qualitative approach and, even though they can range widely in their sequence and scope, their focus will be specific, as centred on individuals, settings, documents, and so on. Furthermore, case studies use research questions that describe the overall direction of the study to guide the researcher throughout the investigation.

The work of Yin (2009:19; 2014:16), Zipf (2016:64), and Nieuwenhuis (2021c:90) resonates with that of Merriam and Tisdell (2016:37–38, 40, 42, 232–233) and Marczyk *et al.* (2005:147): they find that case-study research centres on a case that requires an empirical inquiry about a contemporary real-world context phenomenon (i.e., a transformative teaching and learning framework for the inclusion of queer literature in the NWU’s SLE), especially when the boundaries between a context and a phenomenon are not immediately apparent. Case-study research investigates a specific instance in a real-life context. Lodico *et al.* (2006:15, 269) and Zipf (2016:64) explain that case studies focus on the interactions of individuals or groups in specific settings, and that case-study research endeavours to descriptively investigate processes, discover meaning, and gain an in-depth understanding of and insight into a situation, individual, or group. Marczyk *et al.* (2005:148) maintain that case-study research can expand one’s knowledge about human behaviour and its variations. Resonating with this, Dodd (2016:133) succinctly states that case-study research is the “ultimate show and tell method”.

However, this kind of research also contains disadvantages, as Zipf (2016:65) and Merriam and Tisdell (2016:234) explain: these centre on cross-checking issues, results that may not be generalisable, a research process that is constantly open to bias, and a researcher who might feel overwhelmed with the amount of raw data; these disadvantages, they state, are addressed through the process of negotiation with the researcher. With this in mind, the researcher might need to negotiate with themselves, promoters, and/ or editors on how these disadvantages – where relevant – might be addressed. For example, if there is too much raw data to analyse, data saturation may be applied; if there is bias from the researcher's side, the promoters and editors aid in providing an objective point of view.

The present study focuses on a bounded case: the School for Language Education (SLE) at the North-West University (NWU). Since this contemporary real-world context phenomenon has a wide scope, given the phenomenon entertains three subject groups, namely Afrikaans, English, and Setswana and African Languages for Education, the focus must be further specified as follows: the transformation of the NWU's SLE curriculum and the inclusion of queer curricula, with special reference to queer literature, while providing preservice teachers and language lecturers with the necessary framework for teaching texts concerning queer literature.

The research questions and aims for this study have been formulated in such a way as to guide the researcher through the empirical-inquiry process. Even though face-to-face contact with participants will not occur, given the medium-risk topic at hand and the resultant necessity of anonymity, the questionnaires were structured in such a way as to provide an in-depth understanding of the research setting – that is, what is known as the bounded case.

I have discussed this study's research design and the research approach (that is, qualitative case-study research) within the transformative paradigm. Building on this, the subsequent section focuses on methodology.

The methodology of this study comprised purposive sampling, where official documents and questionnaires served to generate data. Accordingly, the data analysis strategy employed was content analysis of the official NWU documents concerning transformation policies, as well as the participants' responses to questionnaires. Open coding and cross-case comparisons were used to analyse the materials.

4.2.3 Purposive sampling

Once the research questions are determined and clear, the researcher must decide on the type of sampling procedures that will be used to identify individuals who will partake in the study (see Lodico *et al.* 2006:269). The present qualitative research focused on a topic and utilised purposive (or purposeful) sampling (Ravitch & Carl, 2016:474) as the primary sampling method.

Maree and Pietersen (2021:220) and Ravitch and Carl (2016:474–475) explain that purposive sampling is used in scenarios where the sampling is steered towards “a specific purpose”, and individuals are purposefully chosen to participate in this. In such cases, the researcher will, for example, interview participants who can contribute to the particular topic, since they would, for example, have lived or worked in a specific place, hence knowing about a phenomenon, and so on; these participants will be able to answer the study’s research questions. Therefore, the researcher should determine the criteria participants should meet to collect relevant data. Keeping the title of this study in mind, the criteria were as follows:

- Sample 1: Preservice teachers (in their fourth year) of the NWU’s SLE who specialise in the Senior and FET Phase (excluding Afrikaans for the Mahikeng Campus²⁶); and
- Sample 2: Language lecturers of the NWU’s SLE who teach one of the language groups (any lecturers per subject group per campus, excluding Afrikaans for the Mahikeng Campus).

Participants who were preservice teachers should have been registered for a B.Ed. degree, and not a specialisation in other degrees, such as B.A., B.Sc., LLB, and so forth. A PGCE (post-graduate certificate in education), ADE (advanced diploma in education), ACT (advanced certificate in teaching), or NPDE (national professional diploma in education) certificate were also excluded.

A B.Ed. degree includes four years’ teaching and learning of linguistics, literature, and teaching methodology in the respective language groups. Other degrees (such as the B.A., B.Sc., LLB, PGCE, ADE, ACT, NPDE, and so on) do not include the required years of

²⁶ “Afrikaans for Education” is not offered as a subject on the Mahikeng Campus, as the contact population of the students is African, where Afrikaans is not a home- or first additional language. Should there be an African student who wants to take Afrikaans as a subject, the individual is officially placed at either the Potchefstroom or Vanderbijlpark Campuses (contact learning), or the UDL (distance learning).

experience in literature, linguistics and methodology (specific to the focus of this study). Additionally, preservice teachers and language lecturers had to be involved in teaching the Senior and FET Phases, because the lessons that had to be analysed in this study were designed for these phases. Consequently, students and lecturers from the Foundation and Intermediate Phases were excluded.

The rationales for these sampling criteria are itemised below:

- the samples included both preservice teachers (who did not necessarily have much teaching experience yet, apart from work-integrated learning or simulated teaching in previous years), and language lecturers (who did have teaching experience). Including both these groups had the potential to lead to an interesting comparison between the two points of view concerning the implementation of queer-inclusive curricula; and
- data saturation was used to determine whether a large-enough sample of participants had participated in yielding trustworthy research findings. Therefore, it was not necessary to stipulate the number of preservice teachers and language lecturers as participants.

Consider that South Africa was still in lockdown due to the Covid-19 pandemic when the proposal for this study was written, ethical clearance was obtained and gatekeeper permission was granted, and it was advised that “recruitment” should take place using an online platform. Furthermore, open and fair recruitment had to occur: instead of contacting participants individually or personally, the NWU’s public platform, the learning management system (LMS) – known as eFundi – was used. An invitation (see advertisement – Appendix K) to participate was placed on eFundi, and prospective participants could follow the link to gain access to the Google Forms containing the documents for informed consent as well as the questionnaires (and relevant resources) for completion. It was then unnecessary for prospective participants to contact an independent person by e-mail to indicate their willingness to participate. Participation was anonymous since eFundi and Google Forms were used; it was impossible to trace the participants’ identities. All language lecturers of the NWU’s SLE who teach one of the language groups (Afrikaans for Education, English for Education, and Setswana and African Languages for Education), were asked to post the advertisement on the eFundi sites of B.Ed. preservice teachers, that is, those in their fourth year, of the NWU’s SLE, particularly those who specialise in the Senior and FET Phases.

4.2.4 Methods of data generation

This study used two data generation methods to ensure crystallisation (i.e., validation): official documents and questionnaires.

4.2.4.1 Official documents

When a phenomenon is investigated, all types of written communication or textual data, whether in digital or printed format, are considered. These documents include published or unpublished memoranda, reports, administrative documents, agendas, letters, blogs, e-mail messages, faxes, web sources, newspaper articles, memoirs, journals, questionnaires, and so forth (Nieuwenhuis, 2021c:100–101; Lodico *et al.* 2006:40, 126). Ravitch and Carl (2016:173) define official documents as “developed, produced, or disseminated by institutions that can be used for internal and/ or external audiences and uses”. These documents provide context for the focal topic of the study and facilitate an understanding of its organisational or formal context.

The following are official documents that were retrieved from the NWU’s website for analysis purposes: *Statute of the NWU* (2020b), *Annual Report* (2020a), *Annual Performance Plan* (2022a), *Strategy 2015–2025* (2018c), *Teaching and Learning Strategy: 2021–2025* (2021c), *Transformation Charter* (2012), *Human Rights Policy* (2016), *Gender-Based Violence Policy* (2021a), *Sexual Harassment Policy* (2019b), *Declaration on the Decolonisation of University Education* (2018a), *Code of Ethics* (2018b), *Staff Learning and Developmental Policy* (2021e), and *Employee Wellness Policy* (2019a). Additionally, the *Constitution of the Republic of South Africa* (1996).

These internal and external documents were analysed in terms of their textual data to determine which NWU policies speak to queer individuals, the extent to which the SLE implemented the NWU policy in terms of the inclusion of queer students’ life worlds when it came to their text selection and teaching, and potential influencers of teaching practice on various levels, such as the macro, meso, and micro-levels.

4.2.4.2 Questionnaires²⁷

A second method for data generation centred on questionnaires as facilitated by Google Forms. Maree and Pietersen (2021:199–200) state that a questionnaire's design is important in that it is a data-gathering instrument. When the researcher designs the questionnaire, attention should be given to the questionnaire's appearance, the questions' sequence and wording, and the response categories. The type of questions asked and the techniques used to analyse the data (where relevant) are also important. Lodico *et al.* (2006:213) mention that the distribution and return of questionnaires must be monitored.

Google Forms was found to be a useful technological tool for designing questionnaires that allow for full anonymity. Since participants are not required to provide personal details such as credentials and contact information, as in the case of this platform, they remain usefully anonymous. Questions could also be designed in accordance with Lodico *et al.* (2006:223), who suggest a choice among short answers, paragraphs, multiple choice answers, checkboxes, and dropdowns – thus, the types of questions to be designed are not limited. Furthermore, all responses are immediately received – all at once – when submitted, and all the data are saved on the principal investigator's computer. Participants are also unaware of one another, and the researcher determines when an answer to a question is required or optional (Lodico *et al.*, 2006:223).

The advantages of the questionnaires include the following: it is an efficient way to collect a range of data from individuals (regarding location and time), responses and results engendered by it are compiled and analysed with greater ease and speed (for example, compared to recordings that need to be relistened – repeatedly – for transcription purposes), individuals can remain anonymous, it is resource and cost-effective, the researcher or other individuals can carry it out, and it has limited effects on the reliability and validity of the research. However, questionnaires also have the following disadvantages: contextualisation and explanation (concerning responses) are limited and can become challenging to analyse, objectivity (regarding questions) is more effective than subjectivity (while questionnaires tend towards the latter), individuals may provide socially acceptable answers instead of truthful

²⁷ Originally, I wanted to have face-to-face discussions (individual and in groups) with the participants. However, due to the study being considered a medium-risk study regarding emotional and psychological issues, I had to ensure anonymity from start to finish. The data was also gathered when Covid-19 protocols were still put in place in South Africa. Accordingly, I settled for questionnaires as they ensured both anonymity and protection from the Corona Virus. Using Questionnaires, data was successfully gathered for the study. However, sometimes a participant misunderstood a question or did not substantiate their answer. If there were to be face-to-face conversations, I could have provided an explanation for clarity or asked for the needed substantiation to make better sense of their answers”.

ones (what they think the researcher want to hear); truthfulness, accuracy, comprehension, and interpretation can be challenged by a participant, the researcher may impose on the design of the questionnaire, and restricted access may occur due to lack of internet and technological resources (Ravitch & Carl, 2016:173–174).

For this study, Questionnaire 1 (see Appendixes F and G) was used to shed light upon the backgrounds of the participants in terms of identities, spiritual orientation and history, cultural and social expectations and experiences, everyday discourse, the availability of various resources, research and knowledge, purpose, perceptions, and awareness. These variables had to be included in the questionnaires, as they indicated differences in responses from diverse backgrounds. This was also a sub-aim of the present study that brought about interesting comparisons among responses. No personal identifiers (such as names, student or staff numbers, or e-mail addresses) were shared. All questions were optional, and should a participant have chosen not to provide information for personal reasons, they were allowed to do so. Since the questionnaire had many questions centred on constructing the backgrounds of the participants in terms of their knowledge and views of queer individuals, curricula, and texts, I divided it into two sections, allowing the participants to complete the sections when they had time available for it, and add to and change (if necessary) their answers afterwards. The purpose of the questionnaire was to allow the participants to provide personal information individually and confidentially, and not openly, for instance, in a focus group where the researcher and other participants are involved. Questionnaire 1 allowed the researcher to compile a bounded case for the SLE of the NWU regarding perceptions of queer individuals and the possibility of teaching queer texts.

Questionnaire 2 (see Appendixes H, I, and J) was used to collect participants' accounts of an event, namely queer-themed lesson planning, to learn more about the meaning of structures and practices in terms of current knowledge, that is, lesson planning and preparation (i.e., the backward design to lesson planning of the NWU's SLE) and gain insights into their point of view, that is, rejection, inclusion, success, and improvement. Two electronic copies of lesson plans²⁸ designed on queer-themed texts that address queer-social issues were made available by the researcher to introduce queer-social issues to the participants and allow them to comment on these. The participants were also provided with questions to guide their recall, discussion, and basis for reflection. It was anticipated that Questionnaire 2 would determine how prepared preservice teachers and language lecturers feel about teaching queer texts.

²⁸ Lesson A (Senior Phase): the search for identity in Bill Konigsberg's 2013 novel, *Openly Straight* (see Appendix B); Lesson B (FET Phase): religious zealotry in Jeanette Winterson's 1985 novel, *Oranges are not the Only Fruit* (see Appendix C) (Uys, 2020:251–275).

4.2.5 Data analysis strategies

The data analysis strategy for my study was content analysis. The subsequent sections itemise brief discussions of the data analysis strategy and its relation to the study.

4.2.5.1 Content analysis

Neuendorf (2002:1), as cited by Prior (2014:359, 360, 370), defines content analysis as the objective and systematic analysis of message characteristics, arguing that communication is not merely a transmitted system of messages, but a building block of social life itself. Content analysis is therefore used to analyse the questionnaires – that is, textual data – completed by the participants (Leavy, 2014:9). Nieuwenhuis (2021c:126) explains that content analysis applies to texts, and Marczyk *et al.* (2005:153) state that content analysis may involve coding procedures and their reliability (see Tables 3A–3D for examples of coding). Kondracki *et al.* (2002), as cited by Nieuwenhuis (2021c:126), further state that analysis of what the text, artefact, questionnaire, video, and so on, “talk about” (the meaning), has to do with the interpretation of the underlying meaning of the content. Content analysis, Nieuwenhuis (2021c:126) and Prior (2014:360) conclude, is thus a useful social-scientific technique allowing a researcher to describe and discover people, actions, places, contexts, and events from official documents and questionnaires.

For this study, content analysis was applied to the identified electronic policy documents of the NWU as centred on transformation and the inclusion of queer individuals, as well as relevant sections of the *Constitution of the Republic of South Africa* (1996). I found, selected, appraised, and synthesised data using skimming, scanning, comprehensive reading, and critical reading in terms of transformative teaching and learning, that is, policies of the NWU that “speak to” queer individuals, to form an understanding and produce empirical knowledge that may contribute to a transformative teaching and learning framework that includes queer literature in the SLE of the NWU. The following were also some key words used by me to aid in the analyses of the documents and to make connections throughout the gained information: transform/ transformative; include/ inclusive/ inclusion; equality; expose/ exposure; LGBT/ LGBTI/ LGBTQ; education; and social justice.

The University of Huddersfield (2022) explains that coding is the “process of identifying themes in accounts and attaching labels (codes) to index them”, and that themes are “features of participants’ accounts characterising particular perceptions and/ or experiences that the researcher sees as relevant to the research question”. Merriam and Tisdell (2016:204) state

that the coding process commences with reading “the first interview transcript, the first set of field notes, the first document collected in the study”, or in the case of this study, the questionnaires. For example, when one reads through the questionnaires, one starts to make queries, observations, comments, or notes in the margins as to data, that is, words and phrases that are important, potentially relevant, or interesting to one’s study and research questions. Moreover, since one is “open to anything possible at this point, this form of coding is often called open coding” (Merriam & Tisdell, 2016:204, 208).

Medelyan (2022) differentiates between deductive and inductive coding. Deductive coding, that is, concept-driven coding, means that one starts with a “predefined set of codes” (that might have emanated from previous research) and then assigns them to new qualitative data. Inductive coding, that is, open coding, on the other hand, does not take previous research into account, but rather creates codes that emanate from the qualitative data itself. In other words, all codes emanate from the questionnaires’ answers, and there is no set codebook. Therefore, when applying open coding, one assigns brief codes to the bits of data collected to construct categories. After consulting the entire questionnaire, one returns to one’s codes (comments and marginal notes) and attempts to categorise the comments and notes that share similarities (Merriam & Tisdell, 2016:206; Phillips, 2014:549). Yin (2016:196), Creswell and Creswell (2018:296), and Trent and Cho (2014:652) show that, when it comes to open coding, the analysts concern themselves with identifying, generalising, and labelling categories of information and their properties.

Ravitch and Carl (2016:217, 239, 244) and Bryant (2014:130) explain that open coding – whether the analysis was done on a line-by-line or word-by-word basis with a view to close scrutiny of the data – simplifies the data and that a data set is created for continuing analysis. It can include circling, colour coding, underlining, bolding, or highlighting, whether open coding takes place by hand or technologically using Microsoft Word, Atlasti, NVIVO, Maxqoda, or other machine programs of key words or phrases that are prominent. Where relevant, precoding is important to the analytical process (which may involve multiple rounds and readings) that contributes to the summarisation and categorisation of data. Thus, the idea is to capture key characteristics of the data, and it helps one familiarise oneself with the data and generate potential codes.

The following are examples of the inductive coding as performed in the present study. Concerning the questionnaires that were completed by preservice teachers (in their fourth year of the NWU’s SLE who specialise in the Senior and FET Phase) and language lecturers

(of the NWU's SLE who teach one of the language groups), the following codes were identified, which then engendered themes:

- rejection, queerphobia, unwillingness, unsuccessfulness, and fear;
- tolerance, judgement, and confusion;
- acceptance, celebration, consideration, unbiasedness, successfulness, relation, support, inclusion, and respect.

Tables 4A and 4B are examples of the open coding applied to Questionnaires 1 and 2:

Table 4A: Example of open coding of Questionnaire 1

Questionnaire 1		
What is your personal opinion of queer individuals (lesbian, gay, bisexual, transgender, intersex, and additional)? In other words, how do you feel where they are concerned (e.g., families, friends, religions, schools, the community, etc.)? Please elaborate on your answer.		
Participants	Answers	Open Coding
Bellamy	"We are all equal humans with different preferences and should be regarded and respected as such."	• Celebration • Unbiasedness • Inclusion • Respect
René	"I feel that I will interact, work with and be friends with 'queer individuals'. However, I do not agree with this lifestyle choice. I feel frustrated with the fact that the rest of the world wants to force me to change my opinion to say that queer individuals' lifestyle is correct. To me, it is not. I feel that I also have a say. I also have an opinion. I am not forcing my opinion onto someone else; I just have my opinion as queer individuals have theirs. I also want to voice my opinion. I feel that there are clear guidelines in the Bible (Romans 1 to be exact) regarding homosexuality, and we should adhere to that."	• Tolerance • Unwillingness • Judgement • Queerphobia
Tatum	"I am not bothered by queerism if I am not directly confronted with it in a particular situation, but I do feel uncomfortable in situations where I am expected to show a specific reaction towards queerism (such as, there is sometimes an expectation that one should celebrate this and should not disagree with queerism, whereas I actually do, from a religious standpoint)."	• Tolerance • Unwillingness • Judgement
River	"I think that they have a tough time. Some people act intolerably towards people who are queer. And this can come from anywhere in the person's external environment. I accept everyone because even though my religion has standards of what is right and wrong, I cannot go around executing judgement on others."	• Consideration • Acceptance • Unbiasedness

Blake	"Post my interaction with some queer individuals, my stereotypical views are gradually changing, although their socialisation and roles within society still perplex me. I have accepted that they are human beings with different phenotypical orientations and socialisation within society."	• Acceptance • Unbiasedness • Confusion • Consideration
Charlie	"That they are no different than any other person that I meet. It really makes no difference in the world who you love. Who you are as a person is important, not who you love. I have no problem with any queer individuals; I do not ask or discuss it. I just do not care who you love."	• Tolerance • Unbiasedness
Dakota	"It is their choice but not something that I personally agree with."	• Tolerance • Biasedness
Jordan	"I love them! They are honest and fun to be around."	• Celebration • Unbiasedness • Inclusion
Evan	"I don't mind their choices. They are just normal people who live differently than I do. Due to my religion, I don't think it is right, but I won't judge these individuals or treat them differently."	• Tolerance • Biasedness • Inclusion • Consideration
Quinn	"Supporting them."	• Acceptance • Unbiasedness • Consideration • Inclusion
Spencer	"No issues. We are the rainbow nation after all."	• Acceptance • Unbiasedness • Consideration

		• Inclusion
Jackey	"I feel no particular way towards them; I believe that they are normal people and should be treated as such. I have gay family members and have always had gay friends. I also encourage people to be who they are."	• Celebration • Unbiasedness • Inclusion • Consideration • Respect
Hunter	"People are the same; I see no difference."	• Acceptance • Unbiasedness • Consideration • Inclusion
Jessie	"I am a lesbian and feel that all love should be accepted regardless of gender and race. My sexuality is part of who I am as well as my religion."	• Celebration • Unbiasedness • Inclusion • Consideration
Kai	"In my opinion: I believe that queer individuals are marginalised within many societies including South Africa. We do however contribute to improving society whether people realise that or not. I am grateful to have friends who support the LGBTQIA+ community and make an effort to learn more about it and the aggressions we face. I am not out to my family for fear of being ostracised, and know that many of my queer friends are not out for that same reason. I do not feel welcome at any Christian church at this moment since most of the churches are non-accepting of queer or rather most non-heteronormative individuals. I do however believe that there are accepting communities out there for queer individuals, especially on the internet, and I believe that a major part of the queer culture can be traced back on the internet."	• Acceptance • Unbiasedness • Consideration • Inclusion • Respect • Fear • Biasedness • Judgement • Support

Table 4B: Example of open coding of Questionnaire 2

Questionnaire 2		
Comment on the SMART Tasks of Lesson A and/ or Lesson B. For example, could the task(s) meet their outcome(s), are they too difficult or too easy, what would you add, what would you change, what else needs to be taken into consideration?		
Participants	Answers	Open Coding
René	"What bothers me is the fact that learners are exposed to this content . But I would say that lesson A's SMART task gives everyone an opportunity to state their view ."	• Uncertainty • Rejection and Queerphobia • Opportunity
Jordan	"The tasks could meet the outcome . They are both very good activities . However, I am not sure if all learners would want to pretend to be the character in the roleplay if they do not necessarily relate to the character. I like the fact that it is clearly indicated that learners are not forced to partake in the activity."	• Successfulness • Relation • Optional
Tatum	" I do not think anything needs to be added or changed for any of the SMART tasks . They are aligned well with the rest of the lesson and provide opportunities for interaction and creativity ."	• Successfulness • Alignment • Opportunity
Charlie	"I think that the respective groups can achieve both tasks. I am just wondering about the dramatisation of the characters in Lesson B. You are already talking about something that some learners may find difficult ; now you are putting them on the spot to dramatise the content and characters. I do not know if I agree with this, especially for a student or learner who does not feel comfortable talking before others, but now they have to do so with a context that they may find difficult ."	• Successfulness • Challenge • Discomfort

Though this study focused on a single bounded case, multiple participants from the three major subjects of the NWU's SLE participated. Accordingly, the responses from each participant's questionnaire were analysed individually, thus allowing for cross-analysis to occur to identify, compare, and synthesise patterns of similarities and/ or differences (see Yin, 2018:230, 334). Cross-case comparison can result in unified or disjointed descriptions among the participants, which can be compared to one another's profiles (Merriam & Tisdell, 2016:234; Creswell & Creswell, 2018:340). A cross-case comparison thus initially identifies and develops literal or theoretical patterns or categories among the participants to describe the common themes that are reflected and related to the purpose of the study. Pivotal to cross-case comparison is one's ability to discuss the similarities and differences among the participants, because all participants are unique in terms of cultural, religious, and institutional settings (Yin, 2018:230, 232; Spencer *et al.*, 2014:89). However, Yin (2018:233) explains that one needs to be prepared for the challenge to know how to develop fair, plausible, and strong arguments that are supported by one's data: there should not be any discrimination toward oddities or dissimilarities – concerning the participants – that rival against the purpose of the study – in the present case, the latter would involve a queerphobic participant who rejects the idea of including queer-themed literature in a school for language education.

Cross-case comparison is thus a common approach to generalisation. The responses of diverse participants were analysed to see which themes or issues are engendered, and which of them are similar or dissimilar – in other words, what is relevant to one participant that is similar or dissimilar to another. Moreover, a cross-case comparison has “a degree of abstraction” and “potential for theorising” to ensure that the findings of a study provide a safe or adequate basis for analysis (Simons, 2014:465–466).

Tables 4C and 4D reflect the cross-case comparisons engendered by Questionnaires 1 and 2:

Table 4C: Example of cross-case comparison of Questionnaire 1

Questionnaire 1								
How can one learn from past events of discrimination against gender identities?								
Bellamy	René	Spencer	Blake	River	Tatum	Dakota	Charlie	Kai
“To realise why incrimination happened, to acknowledge and create a sensitivity to prevent this from happening again.”	“The only one I would say is the discrimination against women.”	“Don't judge.”	“Learning about gender-neutralized roles within the society might negate discrimination.”	“Reading about the past and how people treated queers.”	“One can consider the devastating effects of such discrimination (such as suicide). One can still be focused on treating all people respectfully. Not agreeing with someone's views or not celebrating something that does not align with one's	“It is not fair to discriminate.”	“By using it as a teaching moment. I always go back to Jane Elliott's experiment about the race of blue and brown eyes. She used people's eye colour to demonstrate how discrimination works. It is the same with the queer community. If	“We must look at the harm one event could cause. One isolated event of discrimination of members of the queer community will inevitably trickle into several other spaces. We must learn that being tolerant but not-inclusive

					personal beliefs does not mean one should harm others.”		people experience discrimination, they may be more open to seeing the other side.”	is not enough to make people feel like they belong and are respected and valued members of society, regardless of their gender identities.”

Table 4D: Example of cross-case comparison of Questionnaire 2

Questionnaire 2			
Comment on the Resources of Lesson A and/ or Lesson B. For example, are there enough resources; what can be added or changed; in the scenario that a language teacher does not have the necessary resources to present the lessons, what solutions could be provided to the teacher to still meet the lessons' outcomes, etc.?			
René	Jordan	Tatum	Charlie
Yes. The lessons are fine if I do not consider the content. I am bothered with the content.	The resources could include a bit more visuals to attract the learners. The template for the essay is very good and helpful. The PPP could also be replaced by a poster designed on paper by the teacher should resources not be available.	Perhaps checklists and/or rating scales could also be incorporated to assess some learning activities.	I presume that this school will be able to provide a data projector and other resources needed. From a digital outlook, the PPP might need less text and a layout that would be of value to the theme and more, and not merely text. Addressing a difficult theme might be presented better if we take them out of their comfort zone.

4.3 Ethics considerations

The following ethics considerations were considered: validation, trustworthiness, ethics and ethical principles, recruitment, and informed consent.

4.3.1 Validation

In qualitative research, validity refers to researchers affirming their findings as accurate and truthful. In other words, validity refers to the rigour and quality of a study (Ravitch & Carl, 2016:188). Nieuwenhuis (2021a:143) mentions that crystallisation often validates a researcher's findings. Kelliher (2005) and Angen (2000), as cited by Nieuwenhuis (2021a:143), explain that qualitative research depends on descriptive data and its solid presentation. Validation is thus ensured when the reader can follow the researcher's process in the study. The procedures and instruments used to gather data should also be available for inspection at any time and be included in the thesis.

I have explained the research design and style in detail, and how crystallisation was ensured employing two methods of data generation (official documents and questionnaires) and one data analysis strategy (content analysis, with open coding and cross-case comparison as coding). Any researcher can at any time access the instruments, processes, references, sources, and relevant documents used to ensure the validation of this study.

4.3.2 Trustworthiness

The elements of credibility, transferability, dependability, and conformability are considered with a view to the trustworthiness of this study, as suggested by Lincoln & Guba, 1985, cited by Nieuwenhuis (2021a:144).

4.3.2.1 Credibility

"Credibility" entails congruency and believable findings about reality. The following strategies were applied to this study to ensure credibility (see Lincoln & Guba, 1985, as referenced by Nieuwenhuis, 2021a:144; Nieuwenhuis, 2021a:144):

- well-established research methods (official documents and questionnaires, with content analysis as the data analysis strategy);

- research questions that agree with the research design (qualitative case-study research within a transformative paradigm);
- a literature review that strongly relates to the research questions and methods, including transformation and transformative leaders, Mezirow's "perspective transformation", implementation of and obstacles to transformative teaching and learning, and lesson planning and preparation;
- an early familiarity with well-defined, purposive sampling, that is, as related to preservice teachers and language lecturers of the NWU's SLE;
- detailed data collection methods and crystallisation (centred on two types of documents);
- frequent debriefing sessions between the researcher and promoters ("Google Meet" and e-mails); and
- a thick description of the study's phenomena under scrutiny (namely the exclusion of queer curricula in the SLE of a transformative NWU).

4.3.2.2 Transferability

"Transferability" invites researchers to connect their research or experiences and the elements of a study as well as how the researcher can generalise the findings with cases or instances that may be similar. In short, it is the drawing of comparisons among instances that are similar. The following strategies were applied to this study to ensure transferability (see Lincoln & Guba, 1985, as referenced by Nieuwenhuis, 2021a:144; Nieuwenhuis, 2021a:144–145):

- the typicality of the participants to the study's context (in this case, preservice teachers and language lecturers in the context of the NWU's SLE);
- the context to which the findings apply (that is, a transformative NWU regarding the inclusion of queer curricula);
- thick descriptions of the research design, the context, and the participants; and

- purposive sampling.

These strategies facilitate transferability as the participants and the study context represent a larger population. At the same time, the researcher makes connections (such as those centred on awareness, exposure, and inclusion of queer individuals) between the research conducted and the outline of the study.

4.3.2.3 Dependability

“Dependability” favours reliability and also identifies and emphasises the close connection or link between dependability and credibility. Denscombe (2017:327) maintains that the researcher should keep a trail for the conclusions and findings to be audited. The following strategies were applied to this study to ensure dependability (see Lincoln & Guba, 1985, as referenced by Nieuwenhuis, 2021a:145; Nieuwenhuis, 2021a:145):

- the implementation of the research design;
- operational detail about data generation;
- a reflective appraisal of the study (i.e., feedback from promoters);
- documenting category labels (such as male, female or other; straight, lesbian, gay, bisexual, transgender, intersex or other; uncertain, rejection and queerphobic; opportunity, successful, and relation, and so on); and
- documenting the decisions made, the analyses, and the formulated interpretations (as contained in various drafts of the proposal and thesis).

These strategies facilitated dependability, as other researchers will be able to follow the decisions made by the researcher of the present study.

4.3.2.4 Confirmability

“Confirmability” describes the degree to which the study’s findings are neutral or shaped by the participants and not by the researcher’s motivation, biases, or interests. The following

strategies were applied to this study to ensure confirmability (see Lincoln & Guba, 1985, as referenced by Nieuwenhuis, 2021a:145; Nieuwenhuis, 2021a:145–146):

- crystallisation (centred on official documents and questionnaires, and content analysis; open coding and cross-case comparison);
- the researcher admitted his own predispositions (such as the fact that not all participants are going to be willing to implement a queer-inclusive curriculum; that the minority of the participants have adequate knowledge of queer individuals; that open-mindedness was going to be a challenge due to external factors, such as religious considerations, conservative families and friends, a heteronormative South Africa, and so forth);
- the implementation of an audit trail (using quotations from participants who lend valuable data directly and indirectly to interpretation and argumentation, and providing a contextual understanding of purpose); and
- anonymity and confidentiality, that is, when describing a participant, the identity should not be direct and precise but vague and used in a general sense. Thus, the participants of this project remained anonymous.

These strategies can prevent limitations (e.g., biases, religious considerations, conservative families and friends, a heteronormative South Africa, misinterpretation and a lack of understanding, ensuring anonymity and confidentiality) that the researcher of this study could experience when analysing the data. By stating these aspects up front, improved understanding of the results of this study was secured.

4.3.3 Ethics and ethical principles

ON the 6th of March 2021, I attended the one-day online workshop – “Research Ethics for Education” – and received a confirmation letter that confirmed my proof of attendance and passing of the compulsory assessment. After the study was finalised and approved, my promoters and I applied for the mandatory ethical clearance (NWU-01053-21-A2 – see Appendix M). As a researcher, I do not see this as simply complying with mandatory regulations, but I believe in maintaining an ethical stance from a personal point of view. Furthermore, the Department of Health (DOH, 2015) lists the following principles that need to

guide the research: beneficence and non-maleficence, distributive justice (equality), and respect (dignity and autonomy), each of which will be briefly discussed below.

4.3.3.1 Beneficence and non-maleficence

Firstly, beneficence and non-maleficence identify net benefit over harm; in other words, the maximising of benefit and welfare and the minimising of harm are aimed for. If the research poses any risks of harm, it should be seen in a reasonable light of anticipated benefits (DOH, 2015; Ravitch & Carl, 2016:173).

In this study, participants completed two questionnaires. The risks to participants were the possibility of feeling uncomfortable with the content and questions, which might have been seen in certain cases as sensitive, or not feeling confident enough to individually provide the needed knowledge in the questionnaires, so that they ultimately might have decided not to participate in the study. The participants were made aware that they would not share any information with other participants, but complete the questionnaires individually. Their answers were only shared with me (the PhD student who was conducting this study), and full anonymity was ensured, as no contact information or credentials were asked from the preservice teachers or language lecturers that might have identified them. There was also no physical or bodily harm done to them as the data gathering method was conducted online, thus preventing the spread of the Covid-19 virus. Should some sensitive questions have evoked adverse emotional reactions, the participants were empowered to contact the NWU Helpline for emotional or psychological support. The participants were informed that this information (the helpline's contact information) was included on the informed consent documents (see Appendixes D and E) and at the bottom of each questionnaire page. Before the study's commencement, the participants were also informed that they could withdraw at any time without it being held against them. All questionnaire questions were optional and, should a participant have chosen not to provide information for personal reasons, they were allowed to do so.

4.3.3.2 Distributive justice

Secondly, distributive justice – or equality – ensures a fair balance of benefits and risks amongst all the study's participants. Consequently, no segment of the participants or the South African population should be denied the benefits of the research and/ or be overly burdened by the harms of the research (DOH, 2015).

The transformative teaching and learning framework for implementing queer curricula developed in this study by me, with support from my promotor, the participants (queer and non-queer), and relevant sources and documentation, will be available for all to use after completion of the study.

4.3.3.3 Respect

Lastly, respect (dignity and autonomy) should be accorded to the participants of this study, which centres on the opportunity for self-determination about the choices and interpretations made. Respect recognises the importance of the participants' well-being, dignity, safety interests, and autonomy, including the making of deliberated decisions and human rights (DOH, 2015).

All participants of this research study were respected by allowing them to contribute to the study and share their experiences without insulting or downgrading them and without indicating that some decisions were wrong while others were right. Their human rights as heterosexual or queer-sexual individuals were taken into account in terms of actively entertaining values such as freedom of speech, freedom to safety, education freedom, and so on.

4.3.4 Recruitment and informed consent

Since South Africa was still in lockdown due to the Covid-19 pandemic, "recruitment" was advised to take place via an online platform. Furthermore, open and fair recruitment occurred. As a general rule of thumb, in such a case participants will be contacted on a public platform (such as Facebook, Instagram, eFundi, Moodle, and so forth), instead of being contacted personally. "Informed consent" is also considered where recruitment is of concern. Maree (2021:48) mentions that "informed consent" pertains to participants over 18 years who are requested to give informed consent to partake in empirical research. The nature of the intervention, the research goals, the research team's credentials, the study's topic, anonymity and confidentiality, the right to withdraw, social value, and so on, must be explained to the participants on a language level that they understand.

All participants of the present project were older than 18 years; generally, fourth-year students are twenty-one years old going on twenty-two, or they can be older (as is mostly the case for distance-learning students). Concerning informed consent, this study was limited to the Faculty of Education and, specifically, the SLE of the NWU. The online platforms that were

used included Google Forms and eFundi. The researcher of this study used Google Forms to collect data. If I did not ask the participants to provide their credentials or contact information, I would not know who they were – full anonymity was thus ensured. The data of the Google Forms were also saved to my personal NWU drive, and only if I granted access to the materials to, for example, my promoters, they would have access. ProQuest was not opted for as it can trace an IP address with this platform. An invitation to participate was placed on eFundi, and prospective participants could follow the link to access the document containing the informed consent document and the questionnaires on Google Forms. It was unnecessary for prospective participants to contact an independent person by e-mail to indicate their willingness to participate. Participation through eFundi and Google Forms was anonymous, as it was impossible to trace the participants' identities. Informed consent was furthermore obtained through the invitation placed on eFundi. Two separate consent forms were added to the Google Forms: one for preservice teachers (see Appendix D) and one for language lecturers (see Appendix E). Before answering the questionnaires, participants were required to click a button to indicate their consent to participate. This was made clear in the Google Form. Furthermore, gatekeeper permission was obtained via the Research Data Gatekeeper Committee (RDGC) Permission Application Form provided by the NWU (see Appendix O).

Lastly, the fact that one of my promoters and I are English for Education lecturers at the SLE of the NWU could have given rise to a conflict of interest. However, neither my promoters nor I were personally responsible for any recruiting of participants. An independent person distributed the advertisement to the NWU's SLE to participate in the study, and the language lecturers of the NWU's SLE were asked to post the advertisement on their relevant eFundi sites. As a result, the respondents' identities were and remain unknown to the researcher and the promoters.

4.4 Positionality of the researcher

Holmes (2020:1) states that “Masters and PhD student researchers in the social sciences are often required to explore and explain their positionality, as, in the social world, it is recognised that their ontological and epistemological beliefs influence their research”. Accordingly, although sometimes challenging and time-consuming, positionality is essential in qualitative research. Holmes (2020:4, 8) advises researchers to engage in reflexivity, because their positionality will be developed and embraced, recognising that it is unfixed and likely to change over time. Reflexivity also aids in reducing biasness as the researcher identifies, becomes more aware, and takes account of areas of subjectivity, given that participants are unlikely to describe a phenomenon or person objectively, that is, as they are. It is important for the researcher to acknowledge the insider and outsider positions – and the far-reaching implications that are advantageous or disadvantageous – of research participants within their settings. Additionally, researchers should acknowledge that they can become better researchers through reflection, even if their positionality do not guarantee higher quality research (Holmes, 2020:8).

Before I elaborate on my position in this study, the following information – retrieved from my 2020 M.Ed. study – is given to provide background to the origin of the entire study:

I [a middle-class white male in their late twenties who identify as bisexual] graduated from Academic Central [pseudonymous school] in 2013, obtained my B.Ed. degree (Senior and FET phases) in 2017, and my B.Ed. Hons. (English for Education – Senior and FET phases) in 2018 [at the NWU]. I [then gained] two years’ worth of tertiary English teaching experience as an assistant junior lecturer (Foundation phase, Intermediate phase, and Senior and FET phases) as an assistant for two lecturers at the [SLE] in the subject group English for Education at the NWU. I also [had] two years of tertiary English teaching experience (Intermediate phase, and Senior and FET phases) as I [had been] a temporary junior lecturer for the NWU. Furthermore, I [had] a few months’ of secondary English teaching experience as part of completing my B.Ed. practical teaching – Work Integrated Learning (WIL) – at Academic Central. While I was at Academic Central, both as a learner and a student teacher, I became aware of learners (including myself) who struggled to find their place in society. As a high school learner, I was exposed to a heteronormative school environment where queer [identities were] tolerated and accepted by teachers, but mostly rejected by learners. It was not until I went to university that I became aware of a more open and celebratory environment that offered a greater level of possibilities and freedom.

I enjoyed reading from a very young age. I started out with J.K. Rowling's *Harry Potter* series in Afrikaans (my home language), but soon also adopted the English language. I dove into Stephanie Meyer's *Twilight* series, as I was more interested in my first additional language (English). My passion for English grew each day and I started purchasing and reading more English fictional texts. It was not until my second year at university that I read my first queer-themed novel – *Something like Summer*, by Jay Bell. I was moved by the novel as it deals with two [gay] characters who struggle to find their place in their heteronormative school environment and society and the consequences their decisions may have on each other. Thereafter, I started reading a variety of queer literature: *Openly Straight* and *Honestly Ben* by Bill Konigsberg, *Geography Club* by Brent Hartinger, *Two Boys Kissing*, *Boy Meets Boy*, and *Will Grayson, Will Grayson* by David Levithan, *Simon vs the Homo Sapiens Agenda* by Becky Albertalli, *More Than This* by Patrick Ness, *Something like Autumn* and *Something like Winter* by Jay Bell, *A Boy's Own Story* by Edmund White, *Fun Home* by Alison Bechdel, *The Line of Beauty* by Alan Hollinghurst, *Bullied Boy* by Daring Diane, and *Oranges are not the Only Fruit* by Jeanette Winterson. As a result, I became interested in queer literature as a genre to be studied. [(The list of queer-themed texts read now include further *Something like Spring*, *Something like Lightening*, and *Something like Thunder* by Jay Bell, *The Order of the Poison Oak* and *Double Feature* by Brent Hartinger, *Lab Partners* by Mora Montgomery, *I'm a Gay Wizard* by V.S. Santoni, *Naomi & Ely's No Kiss List*, *They Both Die at the End* by Adam Silvera, and *I'll get there. It better be worth the trip* by J. Donovan).]

During my B.Ed. Hons. degree, I had to complete a research project. At first, I wanted to analyse *Harry Potter and the Philosopher's Stone*, *Harry Potter and the Chamber of Secrets*, and *Harry Potter and the Prisoner of Azkaban* in terms of improving learners' creative writing skills. However, once my fellow peers became aware that I wanted to analyse some novels of the *Harry Potter* series, they wanted to do the same. I then decided to choose a different genre that I thought they most probably would not be interested in: queer-themed literature. Afterwards, due to a positive snowballing effect, my project progressed to become my M.Ed.

My position in my [M.Ed.] study [was] to analyse queer literature to provide guidelines for Senior and FET English language teachers should they be granted the opportunity to teach it in their academic careers. At present, it has not been included in the South African curriculum. The guidelines I [provided] may make the Department of Basic Education aware of including queer texts in the English curriculum and may lead to support for educators where necessary (Uys, 2020:1–2).

Since the acceptance of my M.Ed. study in mid-year 2020, I became – in 2021 – a permanent junior lecturer of English for Education at the NWU (Mahikeng Campus). Based on the background information that has been given, my doctoral study continues where I ended my M.Ed., given that two of the recommendations for the latter read as follows: “a literary analysis

that provides guidelines for [...] tertiary level English language teachers in selecting and teaching queer texts” and “empirical research that includes the input of human participants when providing guidelines for the inclusion of queer literature in the language classroom” (Uys, 2020:222). Although the focus of the present project remains on queer-themed literature, it has shifted from secondary education to tertiary education, given that I am currently teaching at a university. Thus, my position in this study is to explore individuals’ backgrounds and accounts of gender identities to formulate an effective framework that the NWU’s SLE – and any other university or school – may implement to teach queer-themed texts. The possibility and opportunity to expose and become acquainted with various gender identities are created for preservice teachers (who will most likely teach at secondary schools), in-service teachers (who are already teaching at secondary schools), and language lecturers (who teach at tertiary institutions).

4.5 Conclusion

Chapter 4 embodies a research perspective on this study’s research design and methodology (including the approach, design, and methods), as well as ethics considerations.

This study’s research design and methodology were constructed to accurately clarify and discuss its findings and develop an understanding of the research problem to facilitate, in terms of the transformative teaching and learning framework, the inclusion of queer curricula at a university. The logical blueprint or plan, structure, formal procedure or direction of this study was as follows: a qualitative case-study approach, within a transformative paradigm, was adopted. The data generation methods centre on official documents and questionnaires. Accordingly, a data analysis strategy was based on carefully considering and dissecting documents and contents, where open coding and cross-case comparison served as the methods for coding. Validation, trustworthiness (that is, credibility, transferability, dependability, and confirmability), ethics and ethical principles (including beneficence and non-maleficence, distributive justice, and respect), and recruitment and informed consent were also carefully considered to ensure that an ethical study was conducted. Additionally, the positionality of the researcher was explained.

Chapter 5 focuses on the backgrounds of the participants in terms of identities, spiritual orientation, history, cultural and social expectations and experiences, everyday discourse, the availability of various resources, research and knowledge, purpose, perceptions, and awareness.

CHAPTER 5: A PRESENTATION OF THE NARRATIVES OF PRESERVICE TEACHERS AND LANGUAGE LECTURERS AS CASE STUDIES

5.1 Introduction

The present chapter focuses on the participants' backgrounds regarding identities, faiths and history, cultural and social expectations and experiences, everyday discourse, the availability of various resources, research and knowledge, purpose, perceptions and awareness of queer individuals and -literature. Focus is restricted to the presentation of the narratives as cases, followed by a brief discussion that highlights important comments made by the participants. The discussion concerning the analysed narratives follows in Chapter 6.

Questionnaire 1 (see Appendixes F and G) was analysed to provide the narrative cases of the preservice teachers and language lecturers. Romylos (2018: 125) explains that the participants' narrative representations may allow the reader to "get to know the participants, their contexts and practices before a discussion of the data". Ultimately, these narratives contribute to this study's bounded case – the "what" to be studied: namely the School for Language Education of the North-West University and transforming the NWU's SLE curriculum by including queer curricula. This includes that preservice teachers and language lecturers will be provided with the necessary framework to teach queer literature. The analyses of Questionnaire 1 provided in-depth understandings of the bounded case, which led to insight into the situation, individual, or group.

To prevent questionnaire fatigue, Questionnaire 1 was divided into two parts and the questions were focused on formulating narratives regarding the preservice teachers and language lecturers in terms of queer individuals, curricula, and texts. The narratives include the following:

- the participants' personal opinions of queer individuals and where they were concerned in terms of families, friends, religions, schools, the community, and so on;
- exposure to queer individuals;

- whether confusion existed concerning the terms and definitions associated with gender identities;
- prior knowledge of queer individuals concerning their lifestyles, health, and religion;
- exposure to cases where queer individuals were discriminated against or treated differently from non-queer individuals;
- whether it was necessary, beneficial, or detrimental to implement queer-inclusive curricula at university and school level to expose teachers, lecturers, learners, and students to queer characters in texts and possible issues that might be faced in heteronormative environments;
- how teachers, lecturers, learners, and students could contribute to queer-inclusive curricula;
- willingness to implement and teach queer curricula/ queer literature;
- internal conflicts and fears possibly experienced by including queer curricula;
- negotiations (where applicable in terms of beliefs, values, and religion) that would need to be considered when teaching queer curricula;
- influences, challenges, and limitations that may be affected by religious groups, family, friends, schools, and society at large in terms of queer curricula;
- how one may learn from past events of discrimination against gender identities;
- whether the participants had studied any queer texts in their subject language;
- literature (novels, drama, short stories, poetry, folklore, films, and so on) that were being taught in the SLE;
- whether, at times, discussions and engagement were had with learners or students in the participants' classes regarding issues related to queer individuals or characters in texts that were being studied;
- whether literature could be used as a tool to address queer-social issues; and

- whether a “transformative teaching and learning framework” may be used as a structure that entails the necessary guidelines for the development of critical thinking on queer-social issues.

Table 5A reflects the list of pseudonymous preservice teachers and language lecturers of the NWU’s SLE who participated in this study.

Table 5A: Preservice teachers and language lecturers who participated in this study

Name ²⁹	Questionnaire 1 (Part 1)	Questionnaire 1 (Part 2)
1. Charlie	X	X
2. Dakota	X	X
3. Tatum	X	X
4. René	X	X
5. Hunter ³⁰	X	
6. Jordan	X	
7. River	X	X
8. Quinn	X	X
9. Jackey	X	X
10. Spencer	X	X
11. Kai	X	X
12. Bellamy	X	X
13. Evan	X	
14. Jessie	X	
15. Blake	X	

The subsequent sections of this chapter present the narratives concerning the participants of the NWU’s SLE.

²⁹ The reader should take note that the names considered for this study are deemed gender-neutral to further aid in ensuring the participants’ anonymity. Murray (2021) explains that a “gender-neutral name is unisex, meaning you can give it to a girl or a boy”, or individuals who do not identify with the male or female sexual orientations.

³⁰ Though Hunter and Jordan only completed the first part of Questionnaire 1, they are placed fifth and sixth on the list as they – together with Charlie, Dakota, Tatum, and René – completed parts or sections of Questionnaire 2 as well. River, Blake, Jackey, Spencer, Kai, Bellamy, Evan, Jessie, and Quinn either completed a single or both parts of Questionnaire 1, but these participants did not complete Questionnaire 2.

5.2 The narratives

5.2.1 Charlie's narrative

Charlie is a language lecturer in their thirties who identifies as a heterosexual Christian. Their personal opinion regarding queer individuals is: "...they are no different than any other person that I meet. It really makes no difference in the world who you love. Who you are as a person is important; not who you love. I have no problem with any queer individuals; I do not ask or discuss it. I just do not care who you love". Family members, teachers or lecturers, colleagues, novels, and films have contributed to Charlie's exposure to queer individuals or characters.

Charlie states that they do not get confused with the terms and definitions associated with queer individuals. Concerning prior knowledge, queer individuals "*have the same concerns as all of us. Trying to live their best life. It is like you are asking me what is my prior knowledge about a Christian? Their religion or sexual preference makes no difference. You get good Christians and bad ones. You get good queer individuals and bad ones. Just like my preferences do not impact who I am as a person, just the same*".

Charlie explains – concerning the discrimination of queer individuals or these individuals being treated differently – that, on the news and also in larger group discussions, "*corrective rape is being used as a weapon against queer individuals. [...] The discussions have become less, but some years ago it seems it was okay to talk badly about queer individuals. I do think that this is changing*".

Charlie indicates that it is difficult to answer whether it is necessary, beneficial, or detrimental to implement queer-inclusive curricula at university and school level to expose teachers, lecturers, students, and learners to queer characters in texts and issues they may face in heteronormative environments. The following explanation is given: "*This is a difficult question because why not then include racist literature or literature about other social issues like women in Afghanistan, hunger in Africa, animal cruelty, murder and so much more. Our society has a lot of social issues; should we not work towards addressing all of them? I know of a lot of people that stopped watching series like Stadion 19, just because that has become the main focus of the series and not truly the people. Overextending may cause, more harm than what one would want to use to better the situation. In Afrikaans literature, books like Wing Dance (1992) and Turtles (1998) were part of home language in the 1990s.*

Within these books, there were male gay characters, but it was built in as part of the story. It was not forced and a lot of young Afrikaans queer individuals were given a platform due to these books”.

Pivotaly, Charlie mentions that service teachers, language lecturers, learners, and students can contribute to queer-inclusive curricula. Still, it should not be enforced, *“but using it when it is in a text. Talking openly about it but with care in order to support learners and students that may still be struggling with their own beliefs”*. On this note, Charlie is willing to implement and teach queer curricula and states that they do not experience any internal conflicts as they do not have a problem with queer curricula: *“If it is in the book, I have never not included it in my teaching. But we need to choose books not only for this theme, but for academia and more as well”*.

Charlie believes that the following negotiations (where applicable in terms of beliefs, values, and religion) would need to be considered when teaching queer curricula: *“Students and learners’ belief system, as well as their discomfort as they may have grown up in a home where it is just not acceptable. One should be careful not to force the issue, but open a door that the theme, values and beliefs may be considered either wrong or not, and that it is dealt with care. I think it is important to make sure that a class understands why we may include these themes and that, as a class, we should respect everybody’s viewpoint. Getting involved in an argument is not beneficial to the theme, queer community, or the betterment of reading and languages teaching as a whole”*. Similarly, regarding influences, challenges, and limitations that may be affected by religious groups, family, friends, schools, and society at large when it comes to queer curricula, Charlie notes: *“especially in such a diverse society as South Africa where different religions and viewpoints will be in the classroom, one may get parents that feel that this is inappropriate to teach, or religious groups may find it to be offensive. If we look at the curriculum, we cannot teach a certain religion or viewpoint, so one should trot lightly as this speaks for a lot of people to their core religious beliefs. As a lecturer or teacher, it may be said that you are teaching a certain viewpoint”*.

Additionally, Charlie explains that one can learn from past events of discrimination against gender identities *“by using it as a teaching moment”*. The following valuable information is also provided: *“I always go back to Jane Elliott’s experiment about race of blue and brown eyes. She used people’s eye colour in order to demonstrate how discrimination works. It is the same with the queer community. If people experience discrimination, they may be more open to see the other side”*.

Charlie identifies queer characters in the Afrikaans texts *Skilpoppe* and *Vlerkdans* and that these texts “were prescribed books at school and later at university; queer characters were always part of our books”. Charlie currently teaches the following literature: *Meerkatmaantuig*, *Nul is nie niks nie*, and *Racheltjie de Beer* (film studies). They wanted to include *Hanna hoekom* “that has gay characters, but it is not that suitable for Intermediate Phase children”. Charlie mentions that there are discussions in their classes concerning issues related to queer individuals or characters in the texts that they are studying, and provides the following information: “During character discussion, we go through each character and we discuss them as a person. But it is interesting to see that most students especially do not evaluate a queer character as negative. They would say. ‘Okay, this character is gay’, and that is it. Other characters’ orientations we do not even discuss. So, the question becomes, ‘why do we want society to evaluate these characters on their preferences if we do not evaluate others if they are not queer?’” Nonetheless, Charlie thinks that literature could be used as a tool to address queer-social issues: “this has been done for many years. Apartheid was discussed in many kinds of literature, and in our modern society, it is done with the queer community. We could use it so that students can understand how these characters may act and feel in a text. But once again, if we focus so much on only this issue, what of all the rest of our societal problems?” Additionally, Charlie engages with their students in discussions on issues related to queer individuals or queer characters in texts: “if the characters are in a text and they struggle with this, yes. A lot of students would ask how to address these issues and then I have even had an open discussion in our class when they returned from WIL [Work-Integrated Learning]. For every [single] student that asked, there may be ten others that are also struggling”.

Concludingly, Charlie believes that a transformative teaching and learning framework may be used as a structure that entails the necessary guidelines for the development of critical thinking on queer-social issues: “just like in all the other questions, if it is part of the text. I do not think we should force the issue: this makes [individuals] not even want to hear anything more. The transformative teaching and learning framework works great to guide students from something that may be difficult through self-examination and critical assessment of the facts. If such a discussion could then build new ideas, then it is great. I just think we should not force or choose literature on this element alone”.

5.2.2 Dakota's narrative

Dakota is in their forties and identifies as a heterosexual Christian. Dakota's opinion regarding queer individuals is that "*it is their choice, but not something that I personally agree with*". Dakota says that they have been exposed to³¹ a queer colleague.

Additionally, Dakota says that they get confused with the terms and definitions of gender identities, but their prior knowledge regarding queer individuals is "*well informed*". (More information was not provided to validate the "well-informed prior knowledge".) They also mention that they have witnessed queer individuals being treated differently or discriminated against. (Dakota provided no additional information regarding the discrimination.)

Dakota does not feel that it is necessary or beneficial to implement queer-inclusive curricula at university and school level for the purpose of exposure. Still, they mention that service teachers, language lecturers, learners, and students can contribute to queer-inclusive curricula by "*respecting it*". Contrastingly, Dakota indicates that they are unwilling to implement and teach queer curricula or teach a queer-themed text. They listed "religion" as the cause of possible internal conflict, fear, influence, challenge, and/ or limitation to be experienced and that negotiations concerning "*beliefs and values*" would need to be considered when teaching queer curricula. One such negotiation that can be considered is that "*it is not fair to discriminate*", which is how one can learn from past events of discrimination against gender identities. Dakota has not studied any queer texts in their subject-language group yet, but also does not indicate which literature is currently being taught. Similarly, they also do not discuss issues related to queer individuals in their classes.

Concludingly, Dakota believes that literature could be used as a tool to address queer-social issues and that a transformative teaching and learning framework may be used as a structure that entails the necessary guidelines for the development of critical thinking on queer-social issues; they are just not willing to implement the framework.

5.2.3 Tatum's narrative

Tatum is a language lecturer in their twenties. Tatum identifies as a heterosexual Christian and has been exposed to queer individuals through colleagues and films. Their personal

³¹ "Exposed to" can refer to "worked/working with queer individuals", "met queer individuals", "have family members/guardians/friends/teachers/lecturers that are queer", etc.

beliefs regarding queer individuals are: *"I am not bothered by queerism if I am not directly confronted with it in a particular situation, but I do feel uncomfortable in situations where I am expected to show a specific reaction towards queerism (such as, there is sometimes an expectation that one should celebrate this and should not disagree with queerism, whereas I actually do, from a religious standpoint)".*

Tatum has indicated that they get confused with the terms and definitions of gender identities as they *"do not know what half of the terms in the first question mean"*. Tatum says the following about prior knowledge of queer individuals: *"I do not know much about their health and religions – I do not think a specific religion is associated with queer individuals. (I am aware that queer individuals each have their own religious views and all cannot be classified as practising one particular religion.) I have been exposed to queer individuals when I was in high school, oftentimes on social media, and just from talking with colleagues and people around me. Queer individuals are still individuals, so I do not think there is a 'one answer fits all' approach that can be taken to answer this question"*.

Additionally, Tatum has witnessed discrimination against queer individuals *"at school level and on social media"*. (No elaboration was given about the discrimination experienced.) Tatum also thinks that for *"some individuals, inclusion could be necessary or beneficial, and for others it could be detrimental. We are all unique individuals and there are individuals who feel very confronted by such topics, as it is against their religion and beliefs. I would definitely say that having such topics as a focus as an elective makes more sense to me than incorporating it as a compulsory subject"*. Moreover, Tatum argues that service teachers, language lecturers, learners, and students can contribute to queer-inclusive curricula: *"perhaps students can identify their needs in this regard and students who are passionate about queer literature can design a module that speaks to these specific needs"*. However, Tatum is not willing to implement and teach a queer-themed text and explains that *"it would be very difficult for me to celebrate queerism. I understand that controversial topics need to be addressed and I am fine with incorporating queer discussions where the literature elicits it, but if the purpose of the module is to celebrate and promote queerism, I would not feel comfortable teaching it"*. Tatum provides more detail in stating that their *"fear is internal. I would not advocate for queerism, as it is not what I believe in (religiously). Conflict teaching, this would be internal"*. However, should Tatum need to include queer curricula, they *"would need to revisit [their] religious beliefs and -values, which are determined by [their] religious beliefs, to determine whether [they] would be the best person to teach such a module"*.

Regarding influences, challenges, and limitations that may be affected by religious groups, family, friends, schools, and society at large in terms of queer curricula, Tatum thinks *“students’ personal beliefs might cause conflict or challenges. Even more so, I think parents might have very big challenges (especially where parents are more traditional). Some lecturers might also feel uncomfortable due to their own personal beliefs and social groups. This is exactly why it would make sense for such a module to be an elective (not to just avoid conflict, but to respect all people’s views – making such a module an elective would speak to the needs of queer individuals and individuals whose beliefs do not agree with celebrating queerism)”*. Correspondingly, *“one can consider the devastating effects of [queer] discrimination (e.g., suicide). One can still be focused on treating all people respectfully. Not agreeing with someone’s views or not celebrating something that does not align with one’s personal beliefs, does not mean one should harm others”*.

Tatum indicates that their subject group has studied texts before where *“elements of queerism”* were there, *“even though these were not necessarily the focus of the text”*. Tatum also indicates that the subject group has studied poetry, films, novels, drama, short stories, and folklore. (Titles of the variety of literature were not indicated, but J.M. Coetzee’s 1999 novel, *Disgrace*, was mentioned in a different answer.) Besides some elements of queerism that are relevant in some of the literature studied, Tatum says that there are at times discussions in their classes in terms of issues related to queer individuals or characters in texts being studied: *“Such discussion often come up, e.g., a discussion about Lucy as a character in Disgrace”, but “this was never the focus of a class discussion”*.

Concludingly, Tatum agrees that literature could be used as a tool to address queer-social issues: *“Any topic can be addressed in an effective manner with the use of literature. Students often find it easier to express their views from the perspective of characters rather than owning those views as their own”*. Tatum also agrees that a transformative teaching and learning framework may be used as a structure that entails the necessary guidelines for the development of critical thinking on queer-social issues: *“This could work very well for an elective that focuses on queer-social issues”*. However, they are unsure as to whether they would implement the framework in their classroom.

5.2.4 René’s narrative

René is a language lecturer in their thirties and identifies as *“just straight”* (heterosexual). They are a Christian. Personally, René feels that *“[they] will interact, work with and be*

friends with 'queer individuals'. However, I do not agree with this lifestyle choice. I feel frustrated with the fact that the rest of the world wants to force me to change my opinion to say that queer individuals' lifestyle is correct. To me, it is not. I feel that I also have a say. I also have an opinion. I am not forcing my opinion onto someone else; I just have my opinion like queer individuals have theirs. I also want to voice my opinion. I feel that there are clear guidelines in the Bible (Romans 1 to be exact) regarding homosexuality, and we should adhere to that".

René has been exposed to queer individuals through a family member and a colleague, and they do get confused with the terms and definitions associated with gender identities. René further indicates their prior knowledge regarding queer individuals: *"They are humans like anyone else. They do the same things. They like the same things. I believe they want to live healthy lifestyles. I think they have religions. I just think that if they say they are Christians, they need to take the whole religion and not only parts of it".* Additionally, René has not been exposed to cases where queer individuals were discriminated against or treated differently from any other non-queer individuals, but believes it is detrimental to implement queer-inclusive curricula at university and school level to expose service teachers, language lecturers, learners, and students to queer characters in texts. René also believes that service teachers, language lecturers, learners, and students can contribute to queer-inclusive curricula *"by allowing others who believe differently to also have a say and not to be discriminated against for not supporting this lifestyle"*.

However, René is not willing to implement and teach queer curricula, because *"it is against my personal beliefs"*, and they would have to consider and negotiate "religion" when teaching queer curricula. René also indicates that the influences, challenges, and limitations that may be affected by religious groups, family, friends, schools, and society at large in terms of queer curricula amount to a situation that *"will teach religious children something that is against their beliefs"*. Thus, the only event of past discrimination against gender identities that one should learn from is discrimination against women: *"The only one I would say is the discrimination against women"*.

René has never studied any queer texts in their subject language, *"because [they] prefer not to"*; they are also not currently teaching any literature, because they are *"teaching applied linguistics"*. Furthermore, there are no discussions in their classes concerning issues related to queer individuals. They never engage with their students in

conversations on topics about queer individuals, because they “*think it is not the right place or time to do so*”. Nevertheless, they do believe that literature could be used as a tool to address queer-social issues.

Concludingly, René does not think a “transformative teaching and learning framework” should be used as a structure that entails the necessary guidelines for the development of critical thinking on queer-social issues.

5.2.5 Hunter’s narrative

Hunter is a language lecturer in their sixties who forms part of the African Traditional Religion. (Hunter did not identify their gender identity.) Their personal opinion of queer individuals is that “*people are the same; I see no difference*”; they have been exposed to queer individuals through a family member and a colleague.

Hunter indicates that they get confused with the terms and definitions of gender identities. Their prior knowledge concerning queer individuals is that “*gays are very focused and hard-working*”. Additionally, Hunter has been exposed to cases where queer individuals were discriminated against or treated differently, but no examples were given. However, they do not think it is necessary to implement queer-inclusive curricula. Therefore, Hunter does not elaborate on how service teachers, language lecturers, learners, and students can contribute to queer-inclusive curricula.

(Hunter did not complete the second part of Questionnaire 1. The narrative here is therefore limited.)

5.2.6 Jordan’s narrative

Jordan is in their twenties and identifies as a heterosexual Christian and a language lecturer. Personally, Jordan “*loves*” queer individuals: “*They are honest and fun to be around*”. They have been exposed to queer individuals through a family member, teacher or lecturer, colleague, novel, and film. Yet, they get confused by the terms and definitions of gender identities.

Jordan indicates their prior knowledge of queer individuals: “*They are not accepted at most churches. I know of a lot of them who have HIV/AIDS*”. Furthermore, Jordan has

seen cases where queer individuals were treated differently from non-queer individuals, but no elaboration was given. Accordingly, they think it is necessary and beneficial to implement queer-inclusive curricula for exposure purposes. Still, the following is noted: *"I am not so sure for the smaller grades. I think it may confuse them about who and what they are"*. Therefore, should service teachers, language lecturers, learners, and students contribute to queer-inclusive curricula, they should be *"well-informed"*.

(Jordan did not complete the second part of Questionnaire 1 giving rise to a limited narrative.)

5.2.7 River's narrative

River forms part of the SLE as a preservice teacher. They are in their twenties and identify as a straight-acting Christian. River believes that queer individuals *"have a tough time. Some people act intolerably towards people who are queer. And this can come from anywhere in the person's external environment. I accept everyone because even though my religion has standards of what is right and wrong, I cannot go around executing judgement on others"*.

River has been exposed to queer individuals through the means of teachers or lecturers and friends, and they do not get confused with the terminology associated with queer individuals. They also state the following about having prior knowledge concerning queer individuals: *"I'm not sure about lifestyle and health, but I know of someone who has a deep inner conflict because of her being lesbian and Christian"*.

River has experienced scenarios where queer individuals have been discriminated against: *"Queer jokes are often used to bring someone down, like to refer to individuals who are 'soft'. Using queer as a reference is a personal attack to people who are queer"*. Accordingly, River believes it is necessary and beneficial to implement queer-inclusive curricula as *"amongst many other things, it shouldn't be ignored"*. Teachers, lecturers, learners, and students can also contribute to queer-inclusive curricula *"through acknowledging them and creating an inclusive culture"*.

Based on this, River would be willing to implement and teach queer curricula *"to make people more considerate about the effects that prejudice has on their confidence"*. Nevertheless, River has identified that they will experience internal conflict in the process:

"For me, it comes down to what I personally believe as right and wrong. I don't think queer behaviour is right and I would not teach it as a means to promote the behaviour. But I would include it for the sake of it being my responsibility to be inclusive and to teach learners about being inclusive. My personal opinion about the right and wrong behaviour should be relevant to my life, and not others". Therefore, River will consider the following negotiations to include queer curricula in their teaching and learning: *"I definitely need to consider the 'angle' at which I am teaching. I wouldn't want to contradict my beliefs, so I would teach it in a way (not to promote it) to create sympathy from the learners so that they can put themselves in the person's shoes".*

Concerning queer curricula that may be influenced, challenged, and limited, River says: *"I know that religious groups would react".* (An explanation for this is not provided.) River further explains that one can learn from past events of discrimination against gender identities through *"reading about the past and how people treated queers"*. Yet, River also mentions that they have not studied queer texts in their subject group while they are currently *"working with literature surrounding Apartheid"*; they also do not have any discussions regarding queer topics in the classroom setting.

Concludingly, River believes that literature could be used as a tool to address queer-social issues and that a transformative teaching and learning framework may be used as a structure that entails the necessary guidelines for the development of critical thinking on queer-social issues, *"in the hopes of making learners more reflective and empathetic"*.

5.2.8 Quinn's narrative

In their thirties, Quinn is a language lecturer who identifies as a male Christian. (Instead of Quinn indicating their gender identity, they indicated their sexual orientation as "male". Therefore, Quinn's gender identity is unknown.)

Regarding queer individuals, Quinn explains: *"Post my interaction with some of the queer individuals, my stereotypical views are gradually changing, although their socialisation and roles within society still perplex me. I have accepted the fact that they are human beings with different phenotypical orientation and socialisation within the society"*. They have been exposed to queer individuals through the means of a teacher or lecturer, and film, and they indicate that they do not get confused with the terms and definitions that are associated with gender identities. Their prior knowledge of queer individuals amounts

to this: *“They share a similar set of beliefs and religious practices like all of us. However, I do understand that they tend to be inclined to certain things, such as gays being in the company of ladies”*.

Quinn has experienced cases where queer individuals were treated differently from non-queer individuals – no cases were mentioned. Yet, contrastingly, they do not think it is necessary to implement queer-inclusive curricula to expose individuals to queer characters in texts and possible issues they may face in heteronormative environments: *“Teachers and lecturers can educate themselves about their orientation and how they socialise in the context of society, having a broader understanding about their gender roles and preferences might mitigate the prevalent stigmas”*. (An aspect to consider here is that Quinn does not mention how learners or students can educate themselves.)

Consequently, Quinn indicates that they would not be willing to implement and teach queer curricula, due to internal conflicts and fears: *“there might be conflicting views from curricula matters with my religion”*. Accordingly, to teach queer curricula, they would have to negotiate their *“religious beliefs which have the dogma and indoctrination that God created man and woman”*. Quinn believes that there are possible influences, challenges, and limitations that may be affected by conservative parties in terms of queer curricula: *“in terms of family structure, social processes and social structure, it would be difficult to disseminate issues of male and female children and how their gender roles evolve and occur within the society”*.

Quinn believes that one can learn from past events of discrimination against gender identities by *“learning about gender-neutralised roles within the society that might negate discrimination”*. Furthermore, Quinn has not yet studied any queer texts in their subject language, but they name the following literary works taught: *Macbeth, Julius Caesar, Romeo and Juliet, Hamlet, The Tempest, The Wayfarers' Hymn, Edward II*, and so on. Quinn also indicates that there are, at times, discussions in their classes regarding issues related to queer individuals, and they do think literature could be used as a tool to address queer-social issues.

Concludingly, Quinn thinks a transformative teaching and learning framework may be used as a structure that entails the necessary guidelines for the development of critical thinking on queer-social issues.

5.2.9 Jackey's narrative

Jackey is a heterosexual language lecturer in their thirties who forms part of the Christian belief system. Personally, Jackey says that they *"feel no particular way towards [queer individuals]. I believe that they are normal people and should be treated as such. I have gay family members and have always had gay friends. I also encourage people to be who they are"*. They have been exposed to queer individuals in terms of family members, teachers or lecturers, colleagues, films, and friends. However, they still get confused with the terms and definitions associated with gender identities.

Jackey's prior knowledge concerning queer individuals is as follows: *"I have gay and lesbian friends who have spoken openly about their lifestyles. I know that for these friends it remains difficult to openly live their lives as gay and lesbian individuals, because it is not accepted by their family, mainly due to religious purposes"*. They have also been exposed to situations where queer individuals were discriminated against and, therefore, believe it is necessary and beneficial to implement queer-inclusive curricula and that service teachers, language lecturers, learners, and students can contribute to the curricula: *"I think it is important to have students and lecturers co-construct the curricula. They can decide together if and how queer-inclusive curricula should be implemented"*. On this note, Jackey would be willing to implement and teach queer curricula. Still, there are internal conflicts and fears they could experience by doing so: *"I work on a campus, and a country at large, where people are very conservative. Many of my white students come from strict Christian backgrounds where all things queer are still frowned upon. Also, for many black students, it is against traditional African culture. I must say though, that I am speaking from my assumptions on the matter"*. Accordingly, as a negotiation strategy, *"lecturers and students should decide collaboratively on how far they would like to go. They could also do so through an anonymous questionnaire"*.

Jackey further indicates that *"young people are influenced, and to a degree, forced, to follow the rules of their household or family. In some cases, this may be rejecting all things queer. In my experience, most people who reject queer education or acceptance do so due to religious convictions"*.

Jackey does not provide an answer for if and how one can learn from past events of discrimination against gender identities. They indicate that they have not taught or studied any queer texts in their subject language, including novels, drama, short stories,

poetry, folklore, and film. Moreover, no discussions took place concerning issues related to queer individuals in their classes, but they do believe that literature could be used as a tool to address queer-social issues.

Concludingly, Jackey thinks a transformative teaching and learning framework may be used as a structure that entails the necessary guidelines for the development of critical thinking on queer-social issues.

5.2.10 Spencer's narrative³²

Spencer is a language lecturer but does not indicate their age (*"This question added with others will make me identifiable"*), gender identity (*"I don't feel comfortable answering this question"*), and religion (*"I don't feel comfortable answering this question. I think you will get more responses if you do not have these personal questions"*).

Personally, Spencer has *"no issues"* with queer individuals. *"We are the rainbow nation after all"*. They have been exposed to queer individuals through the means of films, students, and social media. They further indicate that they get confused with the terms and definitions of gender identities: *"It is quite scary. Accidentally, you can be cancelled if you, for example, 'label' someone incorrectly. Especially with pronouns"*. Moreover, Spencer experienced the cancellation of Pride Day on campus as a case where queer individuals were discriminated against. Accordingly, they believe it is necessary and beneficial to implement queer-inclusive curricula: *"Exposure is good. Training, however, will be necessary. Many teachers or lecturers do not know enough on how to address this in class. I also already see parents having issues"*. On that note, service teachers, language lecturers, learners, and students can contribute to queer-inclusive curricula through *"training and collaboration, more exposure, and without forcing anything. Give students or learners options to be exposed to such literature"*.

Spencer would be willing to implement and teach queer curricula, but *"only if they have enough training, and that students have the option to opt-out"*. They do not believe that they would experience any internal conflicts, and they do not have to negotiate any beliefs or values (*"God loves everyone"*), but *"professionally, I fear that parents and schools may have issues; I am scared to be cancelled; [...] I fear there will be complaints. But only*

³² The reader should note that Spencer was uncomfortable when they completed Questionnaire 1, and there are questions for which direct answers were not provided.

through exposure can people change their views". Therefore, Spencer indicates that one can learn from past events of discrimination against gender identities by refraining from judging others.

Spencer has not taught or studied any queer texts in their subject language yet, and they do not indicate which literature they were currently teaching at that time, as *"this question will potentially identify me"*. They also have *"not yet"* had discussions in their classes in terms of issues related to queer individuals, because they are *"not trained how to, and they do not want to end up in the newspapers or television, or be cancelled"*. Still, they believe that literature could be used to address queer-social issues: *"Knowledge can change and influence views"*.

Concludingly, Spencer believes a transformative teaching and learning framework may be used as a structure that entails the necessary guidelines for the development of critical thinking on queer-social issues.

5.2.11 Kai's narrative

Kai is a bisexual Christian who is a preservice teacher in their twenties. They *"believe that queer individuals are marginalised within many societies, including South Africa. We do however contribute to improving society whether people realise that or not. I am grateful to have friends who support the LGBTQIA+ community, and make an effort to learn more about it and the aggressions we face. I am not out to my family for fear of being ostracised, and know that many of my queer friends are not out for that same reason. I do not feel welcome at any Christian church at this moment since most of the churches are non-accepting of queer individuals, or rather, many non-heteronormative individuals. I do however believe that there are accepting communities out there for queer individuals, especially on the internet, and believe that a major part of queer culture can be traced back to the internet"*.

Besides being queer themselves, Kai has been exposed to other queer individuals through the means of a family member, teacher or lecturer, colleague, partner, novel, and film. As for the terms and definitions that are associated with gender identities, they sometimes do get confused: *"It depends. I am not well versed in some of the more 'niche' gender identities and terms, but I am more than willing to learn, and I am making an effort to become more knowledgeable on them"*. Kai's prior knowledge concerning queer

individuals is as follows: *"I know that queer individuals are often at the forefront of history. The underground queer scene gave a platform for queer culture today. I know that queer and especially cisgender homosexual men were villainised during the AIDS pandemic. I know that lesbians paved the way for queer and women's rights in various ways, hence being the first letter of the LGBTQIA+ acronym. I know that many religious organisations have ostracised queer individuals, and these individuals created alternative organisations for queer members to be a part of. I would say I have quite general knowledge surrounding queer accomplishments and culture"*. Some cases of discrimination have already been mentioned by Kai, but the following is also stated: *"We had an incident in a residence where, during Pride Month, a student leader silenced residents from sending celebratory messages on informal residence groups, and this student leader never faced any consequences for their actions, whereas the residents were discriminated against throughout the rest of the year. More common incidents include seeing friends being called 'slurs'"*.

Accordingly, Kai believes it is "very" necessary and beneficial to implement queer-inclusive curricula; they are also willing to implement and teach the curricula: *"It is essential to expose people to alternative knowledge and content when they have never been exposed to it before. One cannot form an opinion on something when your only source of knowledge is generational bigotry and ignorance of reality"*. Therefore, service teachers, language lecturers, learners, and students can contribute to queer-inclusive curricula: *"Teachers and lecturers can encourage learners to broaden their knowledge on these topics, and to consider becoming more inclusive within their classrooms by means of diverse resources, texts, and content. Students can encourage peers to become supportive in protecting and developing queer rights through means of support groups, informative sessions, and so on"*

Kai mentions that they are *"afraid of creating a hostile classroom environment. I would never want to place anyone in danger in my classroom or otherwise, and I am afraid that by emphasising and teaching the importance of queer literature that it might become a problem, especially if I am not supported by administration or staff"*. With this in mind, negotiations (where applicable in terms of beliefs, values, and religion) that they would need to consider when teaching queer curricula are expressed as follows. *"I believe that I would have to be mindful of Christian students, -parents, and -staff. There is an abundance of proof of Christian groups and denominations that are heavily discriminant against the queer community and its members. I would expect some backlash from more*

conservative students and -staff members as well. These would need my attention and possible negotiation, but I am not someone who [tolerates] disrespect and discrimination, so these negotiations will not go down without perseverance". The influences, challenges, and limitations that may be affected by religious groups, family, friends, schools, and society at large in terms of queer curricula are described as follows. "I believe that certain religious groups and political associations are paired with intolerance and bigotry, whilst others might present tolerance, and they often include or allow micro-aggressions and ignorance to continue within their groups (whether it be social, religious, and so on). I believe that people who are wilfully ignorant and incompetent use their bigotry to enforce dangerous stereotypes, misconceptions, misinformation, and disinformation about the education of queer curricula". Kai believes that one can learn from past events of discrimination against gender identities: "We must look at the harm one event could cause. One isolated event of discrimination against members of the queer community will inevitably trickle into several other spaces. We must learn that being tolerant but not-inclusive is not enough to make people feel like they belong and are respected and valued members of society, regardless of their gender identities".

Kai explains that they have not "inherently" studied any queer texts in their subject language yet, but they "have touched on analysing literature through a queer lens". Since they are also a preservice teacher, they have not taught any literature yet or had discussions in their classes concerning issues related to queer individuals or characters: "I would if the opportunity presented itself. But I have honestly not been comfortable enough bringing it up as a topic of discussion in any of the practicum opportunities, but will definitely when I am a full-time teacher in my own classroom". Therefore, they believe that literature could be used as a tool to address queer-social issues: "Absolutely. By utilising queer literature, we can expose learners to different perspectives and social issues they might not be faced with in their daily lives".

Concludingly, Kai agrees that a transformative teaching and learning framework may be used as a structure that entails the necessary guidelines for the development of critical thinking on queer-social issues: "I believe it could be an option. Transformative learning includes so much more than queer inclusion and can be a stepping stone to more nuanced issues like political convictions".

5.2.12 Bellamy's narrative

In their twenties, Bellamy is a language lecturer and identifies as a homosexual Christian. They feel that *"we are all equal humans with different preferences and should be regarded and respected as such"*.

Besides being queer themselves, they have been exposed to other individuals through the means of a teacher or lecturer, novels, and films. Accordingly, Bellamy does not get confused with the terms and definitions associated with gender identities, and states that *"one should do one's own research to keep up with the times"*. They have prior knowledge of queer individuals: *"I do know quite a lot of the aspects of the lifestyle, issues regarding health and how hard religious beliefs can be for us"*. By this token, Bellamy has been exposed to discrimination of queer individuals from *"being abused or mocked by society to not being successful in a job application"*. Therefore, they believe it is necessary and beneficial to implement queer-inclusive curricula. Bellamy believes that *"by incorporating literature of film that deals with LGBTQI+ themes, and training lecturers and teachers to be able to mediate or facilitate discussions about these themes RESPONSIBLY"*, service teachers, language lecturers, learners, and students can contribute to queer-inclusive curricula. Bellamy is willing to teach queer curricula, and indicated that they have done so in some classes.

The internal conflict experienced by Bellamy centres on the following: *"being able to understand resistance by students"*. Additionally, they believe that *"religious beliefs and convictions, as well as certain cultural ideologies"* are negotiations that need to be considered when teaching queer curricula. Bellamy believes that one can learn from past events of discrimination against gender identities by being *"able to realise why discrimination happened, to acknowledge and to create a sensitivity to prevent this from happening again"*. They have identified that they have studied queer literature (poetry and young-adult novels) in their subject group. Although Bellamy does not identify the titles of the queer literature taught in the subject group, since she finds the list to be extensive; they do explain that *"[their] courses include drama texts where queer characters are portrayed and poems where sexual identities and gender are some of the main themes"*. Moreover, in their classes, Bellamy has had discussions regarding issues related to queer individuals or characters in texts they are studying: *"I like to hear their opinions and I like to make sure they feel that it is a safe environment to share their ideas"*.

Concludingly, Bellamy thinks literature could be used as a tool to address queer-social issues by asking the rhetorical question: *“Is that not the purpose of literature?”* As Bellamy has made clear that they engage with their students in discussions on issues related to queer individuals or queer characters in texts, they note that *“sometimes students do, but other times they are hesitant to share”*. Still, Bellamy believes that a transformative teaching and learning framework may be used as a structure that entails the necessary guidelines for the development of critical thinking on queer-social issues, as *“this would provide clear guidelines to those unsure of how to engage with these issues”*.

5.2.13 Evan’s narrative

In their thirties, Evan is a preservice teacher who identifies as a heterosexual Christian. Their personal opinion of queer individuals is as follows: *“I don’t mind their choices. They are just normal people who live differently than I do. Due to my religion, I don’t think it is right, but I won’t judge these individuals or treat them differently”*. They have been exposed to queer individuals through the means of a family member, colleague, novel, film, and friends. Still, they get confused with the terms and definitions associated with gender identities. Additionally, they have limited prior knowledge regarding queer individuals: *“The usual stereotypes you see in movies: they do not believe in God, they have HIV or AIDS, and they are promiscuous. However, I know this is not true as I have friends and family members who are gay”*.

Evan has seen cases where queer individuals were discriminated against and provides the following experience: *“I have seen one of my learners being bullied because he acts and dresses like a girl. I assume he is transgender, but as I mentioned before, I get quite confused by all the different terminologies. He always carries a make-up bag with him, his nails are long, he has long hair, and so on I hear other boys yelling vulgarities at this young man as he walked towards the school gate. He did not react to it – I do not know if he just ignored them or if he had his earphones in. I immediately intervened and filed a report against the boys”*. By this token, they think it is necessary and beneficial to implement queer-inclusive curricula, *“but I do not think it would be a comfortable exercise. (For me as a teacher.) Maybe because it is something ‘new’ and I don’t have much knowledge on the topic”*. Lastly, Evan indicated that they *“honestly”* do not know how service teachers, language lecturers, learners, and students can contribute to queer-inclusive curricula.

(Evan did not complete the second part of Questionnaire 1. The narrative is limited.)

5.2.14 Jessie's narrative

Jessie is a homosexual Christian in their twenties. They are also a language lecturer. Their personal opinion is as follows: *"I [...] feel that all love should be accepted regardless of gender and race. My sexuality is part of who I am as well as my religion"*. They have been exposed to other queer individuals through the means of a colleague, partner, novel, and film, and they do not get confused with the terms and definitions that are associated with gender identities.

Jessie describes her prior knowledge concerning queer individuals as follows: *"There is no one specific way to explain this, because most queer people do not feel religious due to the judgment one faces. Their lifestyles may be limited due to the violence and judgment the world displays, and creates fear of expressing one's identity in any situation and hinders their self-worth because of the need to hide"*. Jessie has been exposed to cases where queer individuals were treated differently from other non-queer individuals; they believe it is necessary and beneficial to implement queer-inclusive curricula. They agree that service teachers, language lecturers, learners, and students can contribute to the said curricula.

(Jessie did not complete the second part of Questionnaire 1. The narrative is limited.)

5.2.15 Blake's narrative

Blake is a preservice teacher in their thirties who is a straight acting Christian. They also support queer individuals. However, Blake's exposure to queer individuals is limited as they have only been exposed to queer individuals through a novel.

Blake has identified that they do not get confused with the terms and definitions that are associated with gender identities, and that the prior knowledge they have is that queer individuals *"do not want to share partners, some do not like to go to church because they feel discriminated, but others do attend; they like to live better lives and going out, and they are spenders especially in clothes and alcohol"*.

Blake has seen cases where queer individuals were discriminated against or treated differently than non-queer individuals. Yet, they do not think it is necessary to implement queer-inclusive curricula. Nevertheless, service teachers, language lecturers, learners, and students can contribute to queer-inclusive curricula by *“just accepting the way they are and focusing on their lives”*.

(Blake did not complete the second part of Questionnaire 1. The narrative is limited.)

The narratives based on the responses of all 15 participants have been presented in the previous section. Table 5B reflects the narratives of the preservice teachers and the language lecturers who participated in this study.

Table 5B: Summary of the narratives of the preservice teachers and language lecturers

	Charlie	Dakota	Tatum	René	Hunter	Jordan	River	Quinn	Jackey	Spencer	Kai	Bellamy	Evan	Jessie	Blake
Preservice Teacher or Language Lecturer	Language Lecturer	Language Lecturer	Language Lecturer	Language Lecturer	Language Lecturer	Language Lecturer	Preservice Teacher	Language Lecturer	Language Lecturer	Language Lecturer	Preservice Teacher	Language Lecturer	Preservice Teacher	Language Lecturer	Preservice Teacher
Age	30s	40s	20s	30s	60s	20s	20s	30s	30s		20s	20s	30s	20s	30s
Gender Identity	Heterosexual	Heterosexual	Heterosexual	Heterosexual		Heterosexual	Straight Acting	Heterosexual	Heterosexual		Bisexual	Homosexual	Heterosexual	Homosexual	Straight Acting
Religion	Christianity	Christianity	Christianity	Christianity	African Traditional Religion	Christianity	Christianity	Christianity	Christianity		Christianity	Christianity	Christianity	Christianity	Christianity
Positive, Impartial, or Negative Personal Opinion	Positive	Impartial	Impartial	Negative	Positive	Positive	Impartial	Positive	Positive	Positive	Positive	Positive	Impartial	Positive	Positive
Queer Exposure	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Queer Terminology Confusion	No	Yes	Yes	Yes	Yes	Yes	No	No	Yes	Yes	Sometimes	No	Yes	No	No
Queer Prior Knowledge	Limited	"Well informed"	Limited	Limited	Limited	Limited	Limited	Limited	Limited	Limited	Knowledgeable	Knowledgeable	Limited	Less Knowledgeable	Less Knowledgeable
Exposure to Queer Discrimination	Yes	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
For or Against Queer-Inclusive Curricula	For	Against	In-between	Against	Against	For	For	Against	For	For	For	For	For	For	Against
Contribution of Teachers, Lecturers, Learners, and Students	Yes		Yes	Yes		Yes	Yes		Yes	Yes	Yes	Yes	Unsure	Yes	Yes

Willing or Unwilling to Teach Queer Curricula	Willing	Unwilling	Unwilling	Unwilling			Willing	Unwilling	Willing	Willing	Willing	Willing			
Internal Conflicts	None	•Religion	•Fear •Religion •Conflict Teaching	•Personal Beliefs •Religion			•Personal Beliefs •Religion	•Religion	•Conservative Parties •Religion	None	•Hostile Environment •Lack of Support	•Student Resistance			
Negotiations	•Belief Systems •Discomfort •Comprehension •Optional	•Beliefs and Values	•Religious Beliefs and - Values	•Religion			•Teaching Angle	•Dogma and Indoctrination	•Collaborative Teaching and Learning	None	•Christianity •Conservative Parties •Disrespect and Discrimination	•Religious Beliefs and Convictions •Cultural Ideologies			
Influences, Challenges, and Limitations	•Diversity •Parents •Religion •Variety	•Discrimination	•Students' Personal Beliefs •Parents •Social Groups	•Students' Religious Beliefs			•Religious Groups	•Family Structure •Social Processes •Social Structure	•Family •Religious Convictions	•Parents •Schools	•Religious Groups •Political Associations •Ignorance •Incompetence	•Religion •Cultures •Students			
Learning from Past Events	Yes	Yes	Yes	Limited			Yes	Yes		Yes	Yes	Yes			
Queer Texts in SLE	No – Queer Background Characters	No	No – Queer Background Elements	No			No	No	No	No	No	Yes			
Literature Teaching in SLE	Yes	Yes	Yes	No			Yes	Yes	Yes		Yes	Yes			
Engagement with Queer Topics	Yes	No	Sometimes	No			No	Yes	No	No	Sometimes	Yes			
Literature as a Tool for Queer-Social Issues	Yes	Yes	Yes	Yes			Yes	Yes	Yes	Yes	Yes	Yes			
Transformative Teaching and Learning Framework	Yes	Yes	Yes	No			Yes	Yes	Yes	Yes	Yes	Yes			

5.3 Brief discussion of the presented narratives

A brief discussion of the narratives of the preservice teachers and language lecturers, as presented in Section 5.2, is subsequently given.

Of the 15 SLE participants, 12 comprised language lecturers, while three were preservice teachers³³. Their ages ranged from the twenties to the sixties (excluding the fifties, as no one in their fifties participated). Though many of the participants identified their gender identities as heterosexual, some also completed Questionnaire 1 from a queer point of view – homosexual (Bellamy and Jessie), bisexual (Kai), and straight acting (i.e., pretending to be straight) (River and Blake). Accordingly, Questionnaire 1 was not only completed from a heterosexual point of view. Additionally, besides Hunter, who was part of the African Traditional Religion and Spencer, who did not feel comfortable identifying their religion, many of the participants (queer and non-queer) identified as Christians.

Most participants had a positive personal opinion of queer individuals, reflecting either acceptance or celebration. Dakota, Tatum, River, and Evan had an impartial or negative point of view resulting in a tolerant view with an inclination towards rejection instead of acceptance. René, though, rejected queer individuals, pointing to a case of being queerphobic. Whether the participants had a positive, impartial, or negative personal opinion regarding queer individuals, all of them had been exposed to them – in the form of family members, colleagues, lecturers or teachers, learners or students, and friends or on social media or in films, novels, and so on. Nevertheless, many of the heterosexual participants were confused regarding the terminology and definitions related to queer individuals, but, as was to be expected, many of the queer participants were familiar with these. Still, it was clear that many of the participants were not queer literate – basically, Kai and Bellamy (both of whom were queer) displayed some evidence of this. However, the possibility was always there that the participants were more queer literate than the researcher of this study believed, since they might not have shared all their knowledge in Questionnaire 1 concerning gender identities and queer literature.

Alarming, all the participants except one – René – had been exposed to discrimination against queer individuals. René also made it clear that she only identified discrimination

³³ It can be that students did not regard the study as important, felt uncomfortable to participate, or feared being identified.

against women to amount to gender-based violence – thus, discrimination against the queer community was not deemed by them to be gender-based violence.

Many of the participants agreed that queer-inclusive curricula could be beneficial in today's society to address queer-social issues – René, Dakota, Hunter, Quinn, and Blake were however of the opposite opinion, and Tatum was unsure. Many of the participants indicated that teachers, lecturers, learners, and students could contribute to the development and implementation of queer curricula at institutions.

Of the ten participants who completed the second part of Questionnaire 1, many indicated that they would be willing to teach queer curricula in their classrooms. Still, a few – Dakota, Tatum, René, and Quinn – were unwilling to do so due to internal conflicts, fear, negotiations, influences, challenges, and limitations (including those that occur in terms of religion, personal beliefs, and resistance, which were the most common indicators of this). Participants believed that one could learn from past events regarding discrimination. Still, many indicated that they had not studied queer literature or had no discussions regarding queer individuals and/ or characters yet – only Charlie and Tatum mentioned looking at literature through a queer lens. In contrast, Bellamy indicated that more (i.e., queer-themed discussion) had been done in their classroom. Basically, all of the participants – except René (who taught applied linguistics) and Kai (who was not yet teaching) – were teaching literature. It appears that there is a place for teaching queer literature in the SLE's subject groups.

All the participants indicated that literature could be used as a tool to provide the opportunity for service teachers, language lecturers, learners, and students to become better acquainted with queer individuals. Everyone – except René – believed that a transformative teaching and learning framework may be used as a structure that would include guidelines for the development of critical thinking on queer-social issues.

5.4 Conclusion

Chapter 5 described participants' backgrounds in terms of identities, faiths and history, cultural and social expectations and experiences, everyday discourse, the availability of various resources, research and knowledge, purpose, perceptions and awareness of queer individuals and -literature. The focus was limited to presenting the narratives as cases, followed by a brief discussion highlighting important information.

Questionnaire 1 was analysed to engender the narratives of the preservice teachers and language lecturers as cases. The reader of this study got to know the participants, their contexts, and practices before continuing the discussion about them. Ultimately, these narratives contributed to this study's bounded case, that is, the "what" to be studied. Again, the latter may be described as the School for Language Education of the North-West University (including its three subject groups – Afrikaans, English, Setswana and African Languages for Education) with the specific focus on transforming the NWU's SLE curriculum by including queer curricula/ queer literature and providing preservice teachers and language lecturers with the necessary framework to teach it. The analyses of Questionnaire 1 provided in-depth understandings of the bounded case, which led to insight into a situation, individual, or group.

A total of 15 participants completed Questionnaire 1 Part 1 and ten Part 2. Though not all the participants completed both parts of the questionnaire, resulting in some narratives being more limited than others.

The participant group included 15 SLE participants (12 language lecturers and three preservice teachers), as indicated, whose ages ranged from the twenties to the sixties. Most participants identified as heterosexual Christians, but one identified with another religion (i.e., the African Traditional Religion). Many of the participants had a positive personal opinion of queer individuals, indicating acceptance or celebration of gender identities. On the other hand, there were also participants who made it clear that they view queer individuals negatively.

Additionally, many participants had also been exposed to discrimination against said individuals. Nonetheless, many participants were not queer literate but agreed that queer-inclusive curricula – developed by service teachers, language lecturers, learners, and students – are needed and could be beneficial in today's society to address queer-social issues. Some participants indicated that queer-inclusive curricula could be detrimental to learners, students, and the society at large.

Many of the participants also indicated that they would be willing to teach queer curricula in their classrooms for many to learn from past events regarding discrimination and gender-based violence. However, many of the same participants showed clear signs of hesitancy to do so since they had limited or no experience, a lack of queer knowledge, and felt uncertain or scared regarding backlash from parents and the community. As a positive sign in terms of the inclusion of queer literature in curricula, all the participants (even those who are unwilling to teach queer curricula) indicated that literature could be used as a tool to provide the

opportunity for service teachers, language lecturers, learners, and students to become better acquainted with queer individuals. Concludingly, a transformative teaching and learning framework may be used as a structure that entails the necessary guidelines for developing critical thinking on queer-social issues. Still, teaching and training of the transformative teaching and learning framework will be needed to support service teachers and language lecturers to overcome their identified hesitancies to teach queer curricula.

The next chapter moves away from the backgrounds of the participants to focus on the analyses of two queer lessons. These are Lesson A (Senior Phase) which focuses on the search for identity in Bill Konigsberg's 2013 novel, *Openly Straight* (see Appendix B) and Lesson B (FET Phase) which focuses on religious zealotry in Jeanette Winterson's 1985 novel, *Oranges are not the Only Fruit* (see Appendix C) (Uys, 2020:251–275). These were analysed by participants to generate data that intertwined with the discussion of the narrative cases. The data gathered were used to develop a queer-inclusive transformative teaching and learning framework for including queer literature at the NWU's SLE.

CHAPTER 6: DATA ANALYSIS AND DISCUSSION

6.1 Introduction

This chapter centres on the findings of the present project. It pertinently focuses on participants' recall, discussion, and reflection on lesson planning and queer-themed literature, as found in Questionnaire 2.

Two queer-themed lessons were provided to the participants as samples of the inclusion of queer literature in the language classroom. A sample lesson on queer texts is a start to introducing service teachers and language lecturers to teaching queer literature. Preservice teachers and language lecturers are traditionally expected to use literary texts as bases for their lessons on, for example, one or more of the four language skills: speaking, writing, reading, and listening (SWRL). In this study, preservice teachers and language lecturers were asked to comment critically on the sample lessons. Accordingly, input (cf. Appendixes H–J) from the participants was collected to gain insight into their perceptions about queer-themed lessons. Two electronic copies of lesson plans – based on the backward design to lesson planning of Wiggins and McTighe (2005), adapted by Uys *et al.* (2021) and EE SLE NWU (2021) – that address queer-social issues were shared with the participants. With this in mind, the participants were provided with guiding questions to comment on specific aspects of the lessons, such as contexts, aims and objectives, summaries, SMART tasks, assessment, learning activities, teaching strategies, resources, introductions, and pertinent questions.

Firstly, I share the findings engendered by Questionnaire 2 to guide the reader concerning the recall, discussion, and reflection that were expected from participants. There is also an indication (in table format) of participants who completed all or certain parts of Questionnaire 2.

Secondly, the participants' responses to the sample lessons in terms of the lessons' contexts, summaries, SMART tasks, assessment, learning activities and teaching strategies, resources, introductions, pertinent questions, and the lessons as wholes are analysed and discussed. For each section, the sample lessons are explained briefly to provide additional context to the reader for clarity purposes.

Thirdly, the participants' responses concerning factors such as queer-social issues in adult or young adult education, limitations to a transformative teaching and learning framework,

knowledge and skills to teach queer-themed texts, queer-inclusive curricula as a current societal need, and the inclusion of queer texts in the NWU's SLE are focused on. This is done with a view to building a transformative teaching and learning framework.

6.2 Findings engendered by Questionnaire 2

The participants were provided with questions to guide their recall, discussion, and reflection on lesson planning and queer-themed literature. To prevent questionnaire fatigue, it was divided into three parts to elicit responses on the following matters:

- why a service teacher or language lecturer should be aware of their context in terms of time available for the lesson, language skills and abilities of learners, resources available; prior knowledge of the topic, subtopic, and theme;
- how gender identities as a topic may be introduced suitably and respectably should learners or students not have enough knowledge of it;
- how queer topics can still be included should a service teacher or language lecturer not be able or be prohibited from introducing queer-themed texts in the classroom;
- whether additional information should be given, reduced or omitted concerning the short summaries provided for Lessons A and B;
- how service teachers or language lecturers would approach instances when some learners or students do not want to participate in Lessons A and B;
- whether the SMART task of Lessons A and B are effective or need to change to meet the outcome(s) stated;
- whether the teaching strategies and learning activities of Lessons A and B dovetail, whether scaffolding activities that lead to the SMART tasks are sufficient, and whether the lessons provide enough information for a service teacher or language lecturer to present them, and what to add or change;

- whether the assessments of Lessons A and B are functional and sensible, whether the rubrics have detailed criteria, and what to add or remove from the tools of assessment;
- whether there are enough resources available for Lessons A and B, what to add or change; solutions in case a service teacher or language lecturer does not have the necessary resources to present the lessons, but still needs to prepare their learners to meet their outcomes;
- whether the introductions of Lessons A and B are suitable, arouse interest in what is to come, hold the learners' or students' attention, and if anything needs to be added or changed;
- whether the pertinent questions of Lessons A and B meet the criteria of a pertinent question, whether these address the social issue to be discussed in the sessions, and suggestions for alternative questions for the lessons;
- how service teachers or language lecturers feel about each of Lessons, A and B, as a whole;
- which other queer-social issues (other than the search for identity or religious zealotry) related to gender identities, human rights, race, gender, and so on, can be addressed in adult or young adult education;
- how limitations (such as hegemonic masculinity, religious fanaticism, anti-work, and additive curriculum) could be addressed;
- the knowledge and guidelines service teachers or language lecturers should have at their disposal to teach queer-themed texts;
- whether the service teachers or language lecturers have the necessary knowledge and skills to teach a queer-themed text;
- whether a queer-inclusive curriculum is a valid and current societal need;

- where and how texts on queer themes can be incorporated into the NWU's SLE (subject-group specific) curricula; and
- how service teachers or language lecturers feel about having completed the questionnaires anonymously³⁴.

Table 6A reflects the preservice teachers and language lecturers who completed Questionnaire 2 (pseudonyms were used):

Table 6A: Preservice teachers and language lecturers who completed Questionnaire 2

Name ³⁵	Questionnaire 2 (Part 1)	Questionnaire 2 (Part 2)	Questionnaire 2 (Part 3)
16. Charlie	X	X	X
17. Dakota	X	X	X
18. Tatum	X	X	X
19. Hunter	X	X	X
20. René	X	X	X
21. Jordan	X	X	
22. River	X		X
23. Quinn	X		
24. Jackey	X		

The next sections of this chapter examine participants' responses to the two sample lesson plans for the inclusion of queer literature in an SLE at a university.

6.3 Participants' responses to the sample lessons

6.3.1 Contexts of the sample lessons

Though this study focuses on the inclusion of queer literature in a school for language education at a university, the sample lessons were designed for secondary school level.

³⁴ The reader should take note that the last question (i.e., concerning the participants who had to complete both Questionnaires anonymously) does not form part of the analysis of Questionnaire 2, but was added for the researcher of this study to gain enhanced insight into the preparedness of preservice teachers and language lecturers about teaching queer texts.

³⁵ A reminder to the reader that the names considered for this study are deemed gender-neutral to further aid in ensuring the participants' anonymity.

The rationale for this was that preservice teachers (Senior and FET Phases) will be prepared by lecturers in the future to teach queer texts in their language classrooms. Both preservice teachers and language lecturers were asked to evaluate these sample lessons.

Referring to Appendix B, the Grade 9 learners were boys and girls (aged 14 to 15) who attended Academic Central (fictional site)³⁶, a public secondary school. They spoke Afrikaans as a Home Language and English as a First Additional Language. They enjoyed good basic interpersonal communication skills (BICS), but often made grammatical errors, mispronounced words, and struggled with fluency. The learners' cognitive academic language proficiency (CALP) was acceptable, but their speaking and writing skills needed much improvement. Their strengths were as follows: they understood, spoke, wrote, read, and communicated in English and wanted to improve their English where necessary and possible. They also enjoyed reading English books, watching English films, and/ or writing creatively. Some learners might also have wished to participate in sports and/ or cultural activities. For this lesson, they have already read Bill Konigsberg's 2013 queer text, *Openly Straight*, and had already participated in oral activities such as prepared and impromptu speeches as preparations for this lesson.

As shown in Appendix C, The Grade 11 learners were boys and girls aged 16 to 17 who attended Academic Central. There were 18 learners in the English language class. They spoke both English and Afrikaans; most learners had English as a Home Language and Afrikaans as a First Additional Language. Their level of English was as follows: BICS were good, and there were minor grammatical and pronunciation errors; CALP was also good, but there was always room for improvement regarding speaking and writing in English. Their strengths were that they understood, spoke, wrote, read, and communicated in English and wanted to improve their English where necessary and possible. They also enjoyed reading English books, watching English films, and/ or writing creatively. They were technologically literate, and some learners might also have liked to participate in sporting and/ or cultural activities. Their weakness was higher cognitive thinking. The learners' prior knowledge (regarding fiction) included work done before Grade 11 on key features of literary texts such as characterisation, background, setting, plot, conflict, and narrative point

³⁶ Academic Central is only a fictional context based on a secondary school. In this context, English as a Home Language as well as English as a First Additional language is offered. Furthermore, the reading of queer texts has been approved by the governing body and parents or guardians of the learners. With this in mind, a context has been created where queer-themed literature may be included, and may provide service teachers or language lecturers with aspects (i.e., context, time, and learners) that need to be considered and determined before a lesson is planned. Accordingly, the sample lessons may be adapted to the different contexts in which service teachers, language lecturers, learners, and students find themselves in.

of view (DBE, 2011d: 78, 84). Learners were unfamiliar with Jeanette Winterson's 1985 queer text entitled *Oranges are not the Only Fruit*. Additionally, they had experience of writing activities such as longer and shorter essays and transactional writing, and they had written argumentative essays before.

The subject and grade for the Senior Phase lesson involved Grade 9, English First Additional Language, while the FET Phase lesson involved Grade 11, English Home Language. The reasons for the selection of the texts were as follows: the content of Bill Konigsberg's *Openly Straight* (2013) is suitable for EHL or EFAL Senior Phase learners – the Senior Phase lesson was based on this queer text. The content, complexity of vocabulary, and ideas of *Oranges are not the Only Fruit* are suitable for EHL and EFAL learners in the FET Phase who comprised an older and more mature audience. The lesson in the FET Phase was based on this queer text. These texts do not contain lively scenes such as those centred on paedophilia, nudity, sex, and drug-abuse. Social problems of searching for one's identity and religious zealotry are addressed in heteronormative contexts within them. The characters in *Openly Straight* and *Oranges are not the Only Fruit* are also young adults; the Senior and FET Phase learners were also young adults and might therefore have related to these fictional characters.

The participants were asked why a service teacher or language lecturer should be aware of their context as related to time, language skills and abilities, resources, prior knowledge of the topic, subtopic, and theme. The responses are as follows:

Charlie states that it *"is the only way that you will be able to meet students and learners where they are and work from there. Without understanding the context, one could include aspects and content that will only hold teaching and learning back. You can only really teach when you understand whom you are teaching"*.

Charlie uses "only" to emphasise the importance of a service teacher or language lecturer knowing their context, because it is going to be challenging for one to teach when one does not know whom one is teaching. They also highlight the prior knowledge that learners and students bring to the language classroom. If a service teacher or language lecturer can determine what learners or students already know about a topic (such as queer individuals, gender identities, sexual orientations, heteronormative societies, queerphobia, and so on), they will be able to build on that knowledge. Should the learners or students not have much or any knowledge of the identified topics, the service teacher or language lecturer can determine where to begin. Furthermore, Charlie highlights that teaching and learning can

be held back if one does not know your context. For example, queer-themed topics are considered controversial, and there can be much resistance from religious institutions, families, friends, society, and so forth towards it. However, if a service teacher or language lecturer is certain that queer-themed texts may be included at their institutions, by, for example, informing the relevant role-players of this, teaching and learning will be much more effective than in the case where there is resistance to the teaching.

Jordan agrees with Charlie that the context *“influences what and how you will teach learners”*.

Similar to Charlie, Jordan mentions that the context influences who is taught what. Though the previously identified role-players may subjectively reject gender identities, objectively they may be convinced that the inclusion of queer-themed texts is necessary to advocate social justice.

Dakota also mentions, *“To make work applicable”*.

Dakota makes use of the word “applicable”. One can relate this adjective to Bloom’s taxonomy’s in terms of a lower-cognitive verb, “applying”. Service teachers and language lecturers should constantly remind their learners and students why they are being taught what they are being taught – learners and students need to know where the work becomes applicable to their everyday lives, in contrast with relying too much on thinking abstractly.

Quinn approves that to know ones context is important: *“So that the appropriate teaching method can be determined to accommodate diverse learning styles of learners”*.

Quinn stresses a number of factors to be considered in relation to teaching and learning in a specific context: appropriateness, teaching method, accommodation, and diverse learning styles. Regarding the topic of this study, not only should an appropriate (and effective) teaching method be used to teach (such as, again, the backward design to lesson planning), but appropriate queer-themed literature should be selected. Texts selected should not contribute to the hesitations regarding uncertainty and insecurity experienced towards queer-themed literature by service teachers, language lecturers, learners, and students. If they experience a text as age appropriate (such as a text that does not contain vile language or sex scenes), they will be more willing to teach and learn about the topic. In this regard, Quinn refers to diverse learning styles. One is reminded of Gardner’s multiple

intelligences. Using the backward design to lesson planning as a teaching method, the service teacher or language lecturer will be able to accommodate all the dominant intelligences of the learners or students by designing teaching strategies and learning activities (such as scaffolding activities) to aid the achievement of the lesson's outcomes. These may include written or oral activities, using technology or not using technology while teaching.

Jackey says, *"In order to accommodate the linguistic-, cognitive-, and social needs of students. Also, it acts as a guide for what to teach and how to teach"*.

Jacky thus highlights "accommodation", "what" to teach, and "how" to teach. Moreover, they make a reference to the needs of the learners or students. For many learners or students (whether they are, for example, straight or queer, religious or not religious, form part of a specific culture or not, and so forth), there is a need to become queer literate. Becoming queer literate can aid individuals in finding themselves, preventing and addressing queerphobia, and supporting marginalised groups in heteronormative settings.

René states that *"it is important to keep the context in mind when teaching so that the correct real-life applications can be made to the learners or students they are teaching"*.

René, who makes it known that they reject anything queer, mentions "correct real-life applications" in their response. They might be referring to queerness as sinful, since it deflects from the heteronormative norm and Christianity. Instead of teaching learners and students to accept or celebrate diversity regarding gender identities, rejecting them might be considered the "correct real-life application" to follow. Nevertheless, similarly to Dakota, René makes a connection between the worlds of the learners or the students inside the classroom and those outside. What they are taught should be applicable to their everyday lives.

River explains that *"there is always an opportunity to learn something significant; so, considering the context would help the teacher in their approach and focus"*.

"Opportunity" and "significant" stand out in River's response. By knowing one's context, one can determine what to teach. The inclusion of queer-themed literature can be considered to be the "opportunity" to teach learners or students about gender identities, for them to

learn about these. Again, the backward design to lesson planning can be an effective strategy to help service teachers and language lecturers focus their teaching approach.

Tatum's answer to the question is, *"It is important to ensure that the lesson is relevant to the learners' personal lives. When content is interesting and meaningful to the learners, they are more engaged and excited to learn"*.

Tatum also makes an important connection to the learners or students themselves – the content taught should be relevant, interesting, meaningful, and engaging of their lives. In other words, there should be a purpose to the lesson provided by, for example, teaching learners and students about queer individuals and how to prevent queerphobia. "Excitement" is also mentioned in Tatum's response: some individuals (such as queer ones and allies) might be more excited to learn about gender identities than others (such as non-queer individuals). Still, if the service teacher or language lecturer can creatively introduce queer-themed literature to their learners or students, all or many of them can become interested in teaching and learning more about gender identities that deviate from the heteronormative norm.

Hunter says that *"language changes with time. People in different places speak and behave differently. So, teaching in rural areas will force you to change as a teacher to accommodate your learners; you consider all these factors when choosing books for learners. The main objective is to see language skills develop: reading, speaking, listening and writing. You teach all the skills in different relevant themes"*.

The evolution of language is highlighted in Hunter's response. For example, Late Modern English is presently spoken. A few hundred years ago, Early Modern English, Middle English, and Old English were spoken; one does not know the ways in which English will evolve in the years to come, but it is evident that change is occurring fast. Similarly, queer topics were considered taboo a few years ago; for many, these are still considered taboo; however, much growth has taken place in the meantime in an opposite direction. As language changes, perceptions change, and it is important to take note of change even if one does not endorse it. The saying of "ignorance is bliss" is in sharp contrast to "knowledge is power" as knowledge allows one to make informed decisions for the greater good of society..

Hunter further makes a reference to diversity – many individuals are unique due to their religions, cultures, societies, languages, races, sex, and so forth. With this in mind, it seems

that Hunter wants to emphasise that individuals should not be forced to be the same. Being forced to become someone one is not – in other words, when one rejects oneself – it will most certainly lead one to reject change and cause conflict. Instead, diversity should be promoted in order to be inclusive of everyone.

Moreover, Hunter pertinently mentions rural areas. When compared to semi-rural or urban areas, these can be more challenging when it comes to the teaching or inclusion of queer-themed texts. It seems Hunter wants to express that rural areas are smaller and more limited regarding diversity. Though this might be the case when compared to urban areas, Sharp and Lee (2017:41) do mention that diversity is slowly increasing in rural areas. So, should a service teacher or language lecturer want to or need to include queer-themed texts in their language classroom, Hunter believes that they will probably develop to cater for their learners or students. This again resonates with Mezirow's "perspective transformation" in which a mind change is evident, not only for the service teacher, language lecturer, learner, or students, but also for parents, guardians, and the community.

Like Quinn, Hunter makes a reference to the appropriateness of queer-themed texts, that is, the recognition that the given context will aid service teachers or language lecturers to select relevant texts for inclusion in their classrooms. Importantly, Hunter, underlines the purpose of a language: to develop SWRL. Towards this, diverse themes may be used to meet the outcomes associated with language teaching and learning. Thus, service teachers and language lecturers need to consider the larger picture (e.g., preparing learners and students for reality and the future to come) regarding language teaching and learning and supporting materials available to successfully meet outcomes.

These answers show that it is important for a service teacher or a language lecturer to know their context to be able to determine the necessary CK, PK, PCK, and TPCK that will enable the achievement of the aims and objectives of the lesson. It is further necessary with a view to real-life application outside the classroom to ensure or enhance social justice.

The recognition that teaching and learning should be "meaningful", "relevant", and "applicable" features strongly in these responses, as demonstrated. Furthermore, the participants state that knowing one's context will enhance one's ability to cater for all learners' or students' intelligences, alleviating limitations and creating interesting, meaningful, and engaging teaching and learning experiences. The latter, while taking into account extant knowledge among service teachers, language lecturers, learners, and students, facilitates enhanced knowledge of a language and its skills. Appreciation of social

diversity is necessary for functioning or flourishing within systems of inequality (Thai & Lien, 2019).

Besides the language classroom, the secondary school or tertiary institution, and the society it is located in, also need to be considered for teaching and learning practices. Service teachers and language lecturers may consult policy documents, as demonstrated in the present project, to be prepared for rejection or retaliation from learners or students, colleagues, parents, guardians, and religious institutions. Knowing one's context in this regard can also aid one when substantiating why inclusion of queer curricula is needed.

Following, the participants were asked a hypothetical question: "Should your learners not have enough knowledge of gender identities, how do you think they may be introduced to the topic suitably and respectably?"

Charlie answered that *"this [a literature or context approach] is an approach across disciplines. In Life Skills, learners and students are learning about these identities. If they still do not know anything, I think that it is important to do it from the literature that you are working with. Talking about these identities without the text's context will seem like a lesson, but discussing it from the particular characters opens the door to exploring it with the students. Talk about what 'Jim' is feeling. However, I do not think that we should give a sex lesson within the language classroom. I would approach the issue from the characters in the text just like I would do with all social issues"*.

Charlie mentions that learners or students neglecting or avoiding knowledge regarding certain topics are not just limited to languages but occur across all subjects. Should they lack certain knowledge, literature and literary elements can be used by service teachers or language lecturers to teach learners or students about queer-themed topics. Furthermore, Charlie explains that the learners and students might engage with the topic to a greater degree when it is linked to a literary text and its characters. Instead of a possible teacher-centred lesson, the learners and students are actively involved through discussion. Importantly, Charlie states that the language classroom should not become a place where learners or students are taught about the physical act of sex. Subjects such as Life Orientation (a mandatory subject in South Africa) or Life Sciences (an elective from Grade 10–Grade 12) deal with sex explicitly. For example, in Life Orientation, a needs assessment is commissioned, called comprehensive sexuality education. It is aimed at aiding learners concerning confusion or receiving misleading messages about sex, sexual orientation, and

gender identities (DBE, 2021). Service teachers are also provided with scripted lesson plans to support them with the sensitive topic.

River mentions the following: *“By addressing how individuals are different at large, and that there are many areas where we differ, including how we conduct ourselves and identify as. Human diversity is the topic”*.

River highlights diversity. Similar to Hunter’s answer, River focuses on individuals’ uniqueness: though some individuals have similarities, the same individuals also have differences. Therefore, a majority group should not, for example, discriminate against a minority group due to a difference in gender identity. Rather, the ways in which all conduct and identify themselves should be explored.

Tatum suggests the following: *“I think providing them with objective definitions of gender identities is the best start, as media and other resources provide subjective views, which may not be the best approach for such controversial topics”*.

Tatum differentiates between objectivity and subjectivity: instead of focusing on a possible biased or prejudiced point of view, the focus in terms of controversial topics should rather be on neutrality and fairness. One method of achieving the proposed objectivity is by synthesising dictionary definitions and gender identities defined by academic studies, and providing learner-friendly definitions to the learners or students. Pivotaly, Tatum cautions service teachers and language lecturers concerning the media and subjective resources that are out there.

Hunter states: *“Start by letting them tell you what they already know from their homes and families”*.

Hunter touches on prior knowledge of learners and students. The service teacher or language lecturer can provide their learners or students with a baseline assessment (such as short-answer or multiple choice questions) to determine what prior knowledge they may have regarding gender identities and how they need to move forward. By gauging prior knowledge, service teachers or language lecturers can determine if learners or students received any teaching of gender identities from home, whether there is a lack of the said knowledge, and – if applicable – whether their views are subjective or objective.

Jackey says that *“the example lessons are excellent examples. I also think one can approach this through open dialogue. There may also be suitable and age-appropriate videos, films or texts to share with the learners”*.

Similar to Charlie’s response, Jackey mentions an open discussion among service teachers, language lecturers, learners, and students. Besides the open dialogue, the sample lessons can be used as examples for service teachers or language lecturers to design their own queer-themed lessons. Jackey – like Tatum – also mentions the inclusion of multimedia as a resource (that is, as related to the yellow segment of the Lesson Wheel). However, one should be careful regarding the videos, films, and texts that are available on the internet. Should any individual search for something incorrectly, they can easily end up on a pornographic site, exposing them to inappropriate content which is also illegal for viewers younger than 18 years.

Quinn also suggests that *“one can use colours to orientate learners about the reasons which were used for gender association”*.

Quinn leans towards a creative strategy to introduce gender identities to learners or students. As Lesson B makes use of different fruits (see Appendix C), Quinn suggests the use of colours to teach about different gender identities. Regarding the definitions of gender identities, colour (especially among spatial-visual learners or students) will also help them compare and contrast gender identities.

René thinks that *“this is a personal matter that must be taught by parents in a personal setting, at home”*.

Dakota agrees that *“this [the teaching and learning of gender identities] should happen at home and not at school”*.

René and Dakota agree that queer curricula should not be included in educational institutions, but should rather be taught by parents, guardians, and so forth. One inevitably wonders if such knowledge will be shared in an open and non-biased way or in a way that condemns any deviation from the heteronormative, or if such knowledge will be shared at all. Additionally, the purpose of a teacher is to teach; a parent also teaches (i.e., informal activities of daily life, such as brushing one’s teeth and treating others with respect), but their teachings are different from the teacher’s content (i.e., subject specific, like

Mathematics, English, Life Orientation, and so on. Furthermore, it is, of course, the prerogative of every parent or guardian to share their views with their children, be these positive or negative, about differing gender identities. However, parents or guardians do have a responsibility to the larger society to develop tolerance, acceptance, or celebration in their children from a young age to avoid violence against those who are considered to be different.

Christopher *et al.* (2001:134-135) explain “banking education” – coined by Freire – as follows: this, as indicated, is a conventional educational strategy within individualistic and paternalistic education. In other words, knowledge is viewed as a gift from the educated to the ignorant, while individuality regarding social background and personal traits is hardly acknowledged. To boot, parents and guardians might have limited knowledge regarding certain topics. Thus, the informal curriculum may well remain one-sided instead of being co-constructed, and gaps in CK can persist. Instead of this, there should be opportunities for new perspectives (on what is already known about reality) to be developed by co-constructing new knowledge on the basis of prior knowledge (Belanger, 2011:50; Neal, 2018:18–19; Petrosky and Mihalakis, 2021:11–12).

Rennick (2015:71) explains that it is the responsibility of educational institutions and their staff to teach and learn diverse programmes that will encourage interaction, reflection, exchange, and support between the service teacher and learner or the language lecturer and student to facilitate a transformative teaching and learning experience. Nieto (2009:208, 211–212, 247) states that there is appreciation (specifically from queer individuals and queer allies) for educators who make an effort to support diversity, that is, moving away from intolerance towards gender identities. This is done by bringing queer content into their lessons, setting class expectations for tolerance, and moving beyond tolerance in multicultural education by using inclusive language and taking action to change the world instead of waiting for the world to change. Dean-Ruzicka (2012:199) states that young adult literature can aid individuals to “look beyond tolerance toward a cosmopolitan ethics of difference as a more sophisticated position for combating hatred”.

Therefore, as Greathouse and Diccio (2016:44) state, all learners and students should be provided with the opportunity to learn more about queer curricula and read queer literature, since fictional texts can serve as access points for those who remain in the dark regarding these topics. If learners and students are prevented from gaining knowledge about queer individuals, it may be considered to be a form of unfair discrimination (McConnachie,

2017:94–97). The language classroom is pivotal for enhancing personal growth as a conscious awareness of choices is developed (Ellis, 2009:52).

Apart from René and Dakota, who believe that learners should be introduced to and taught about gender identities at home, the remaining participants mention that literature, human diversity, definitions associated with gender identities, multimedia, prior knowledge, open dialogue, and gender associations that appropriately deal with the topic in question can be used to introduce the topic. There are a number of initiatives for creating awareness about gender identities and queer issues (e.g., programmes to study sexuality and gender that provide professional support training, services, and advice, and offer a safe space among communities struggling with prejudices, stereotypes, and queerphobia). These are admirable and may be successful regarding creating awareness for the plight of learners and students with alternative gender identities. However, reading about queer characters who experience marginalisation and rejection in novels provides a different, more personal entry point to such issues than formal instruction.

The suggestions provided by the participants also create a context for the learners or students for what will be addressed, why it needs to be addressed, and how it will be addressed. In other words, the learners or students will not be overwhelmed with the new content that may cause them to experience immediate discomfort. Learners are prepared for the fact that sensitive/ or controversial content will be addressed. Should the learners or students be provided with the necessary CK (such as terms and definitions of gender identities) associated with queer curricula, they will have a better understanding of the topic to be discussed. The service teacher or language lecturer can also create context by providing background information on the history of queer individuals and its significance in today's society through the means of "gender and sexuality alliance observations" and "lesson planning and implementation" (Coulter *et al.*, 2021:7–8).

Kearns *et al.* (2014:3) make it clear that staff require support and queer-literacy training to engage with anti-oppressive pedagogy. Accordingly, these educators need to become aware of and be educated on said challenges [for a collaborative working environment, personal and career development, and the development of the school or university (NWU, 2021e:2–3)]. Glazzard and Stones (2021:1) mention that it is critical to consider employee wellness in this regard. If, for example, the staff of the NWU's SLE are tasked to teach sensitive and/ or controversial topics, their well-being should receive even more attention.

Consider participants' answers to the question that reads: "Should a teacher not be able to introduce queer-themed texts in the classroom [i.e., due to rejection and/ or prohibition by the government, school, university, society, parents, guardians, learners, and/ or students], how can queer topics still be addressed?"

Charlie thinks that *"we should really trot lightly. One can use newspaper articles for activities, but forcing a curriculum will not, in my opinion, always have the effect we want it to have"*.

Perhaps Charlie is approaching the issues from a hidden angle (that is, in terms of the hidden curriculum) instead of facing them head-on. For example, there might be an authentic newspaper article about some form of discrimination or violence towards a queer individual or even a gay pride event. Parents, guardians, and society might not necessarily react to one or two queer-themed newspaper articles, though they might when the focus is on a queer-themed text. Charlie mentions that a specific curriculum should not be forced, as the outcome might not be what one hopes it to be. In terms of the present study, queer-themed literature should not be regarded as forced inclusion, but rather as expanding the current curriculum. Still, should there be a form of rejection, a service teacher or language lecturer should approach queer-themed topics with caution.

River suggests the following for rejection or prohibition from the identified role-players: *"by establishing a culture that is aware of human diversity in general"*.

River again highlights diversity. They believe that, by establishing a general human-diversity culture, rejection can be addressed, while a move towards tolerance, acceptance, or celebration can commence.

Tatum explains that *"prescribed literature may incorporate some of these topics, even though they may not be dealt with explicitly. Additionally, additional reading or exposure can be provided to learners who wish to explore such topics"*.

Tatum suggests the implicit teaching of queer-themed topics. Similar to Charlie, the issues are not addressed in a head-on manner, but from a hidden angle. Tatum also suggests that learners or students who wish to explore queer-themed topics should be provided with additional reading as an opportunity to do so. This suggests choosing if one wants to teach or learn more about gender identities.

Hunter says: *"I do not think teachers teach only what they like. Be a creative teacher in any situation you find yourself in. History is taught even though some people do not like some topics"*.

Hunter addresses service teachers or language lecturers. Considering the vastness of the curriculum, one can safely assume that not all topics will be addressed with the same enthusiasm – the comfort of the teacher concerning this matter is important here. For example, white South African service teachers, language lecturers, learners, and students can experience discomfort when racism is addressed in the language classroom due to South Africa's history of apartheid; males can experience discomfort when feminism is addressed. Nevertheless, these topics are included in teaching and learning. So, service teachers, language lecturers, learners, and students might not "like" to teach and learn about queer-themed topics, but it is a current societal need that needs to be addressed to prevent queerphobia from continuing. Kissack (2001:88) endorses Graff's suggestion (1992) of teaching "the conflicts", and argues that texts (with pessimistic, sexist, and racist views) should not be rejected if there is a commitment to social justice that will lead to the avoidance of discriminatory practices in the future.

Quinn responds: *"I really have no idea"*.

Quinn's response can be interpreted in different ways. One might consider that there is a reluctance to make a suggestion, that the idea is too bizarre to entertain, or that they do not have the necessary PCK to consider how queer-themed topics can be included.

Jackey states: *"I am not sure, especially in a language classroom"*.

Jackey, similar to Quinn, also does not know how queer-themed topics may still be addressed in the language classroom. One cannot help but wonder if they mean that queer-themed issues should be addressed in other contexts (such as Life Orientation or Life Sciences), or if they also have not entertained the thought of considering how the said topics can be included. The work of English teachers in language classrooms often involves advocating for the expression of alternative points of view, challenging opinions considered as the norm, and seeking strong personal responses. That is why Jackey's response "especially in the language class" does not really make sense.

René, though, says: *"I do not think it should be included"*.

Dakota agrees with René: <i>"It should not be included"</i> .

There is a slight difference between the two statements. René's and Dakota's expressions are negative; however, Dakota seems to indicate greater conviction by using "should not", compared to René who "does not think" queer-themed literature should be included. I do not think may be interpreted as I am not sure. In either case, the two participants do not provide suggestions for the inclusion of queer-themed topics in environments that reject these.

These responses make it clear that some service teachers or language lecturers were unsure and insecure regarding the inclusion of queer topics within curricula. Besides René and Dakota, who repeat that queer topics should not be included, some of the participants did provide possible solutions for the problems in terms of introducing queer-themed topics. These include explicit or implicit use of resources and literature, the establishment of a diverse culture, the incorporation of additional reading, the provision of opportunities to explore the matter, and the inclusion of creativity in terms of teaching and learning about gender identities. Valuable suggestions were therefore provided that can be considered for inclusion regarding PK and PCK in queer curricula.

Witkin (2014:588–589), as indicated, explains that being transformable means that transformation is not a final or static state but that it persists in dynamism. Educators should accept that they are lifelong learners and that they need to adapt to changing times. Neal (2018:6–8) and Gass (2012:21) also distinguished among three types of transformation: personal (regarding the self), group-related (regarding a team), and organisational (regarding an institution). Accordingly, a transformative leader can consider transformative activities in groups on a specific topic, which can further lead to personal transformation. Charles (2019:5) and Du Plessis (2021:54) remark that a decolonised approach should be followed (i.e., by service teachers and language lecturers when teaching and learning about social justice). In other words, decolonised teaching and learning questions that which a dominant group has decided should be taught and learned, and adds new and/ or additional information to a transformative curriculum concerning marginalised groups.

Two participants indicated that they were unsure of the matter and did not offer any suggestions. This might be a sign of inexperience and an inability to imagine how queer texts could be included. The further two participants, who were adamant that such texts should not be included in a school or university curriculum, did not offer any explanations

as to why. This might point to a certain rigidity and perhaps an inability to justify their beliefs; it can also reflect a belief that their views are correct and beyond debate.

The next section summarises the sample lessons.

6.3.2 Summaries of the sample lessons

As shown in Appendix B, the topic, subtopic, and theme³⁷ of Lesson A are as follows: reading a literary text (novel) – Grade 9, Term 2, Weeks 5 and 6 (DBE, 2011a: 105); characteristics of the text (plot, characters, setting, and theme); gender identity; the search for identity (as centred on *Openly Straight*). The lesson plan accommodates the fact that the learners have already read shorter novels and are familiar with the structure of novels and the elements of literature. The learners also know that a novel has a plot structure, characters, settings, and themes. Finally, the learners may know that there are different gender identities in the world and that heterosexuality is not the only one. However, a teacher cannot be sure of their prior knowledge. Some may have prior knowledge acquired at home and from parents, guardians, the media, friends, or school, while others have little or no knowledge.

As found in Appendix C, the topic, subtopic and theme of Lesson B are as follows: the main characteristics of the texts and parts of a book, including literary genres (novel) – Grade 11, Term 1, Weeks 1 and 2 (DBE, 2011d: 53); an argumentative essay about gender identities and religious zealotry (as centred on *Oranges are not the Only Fruit*). Again, the learners have read novels in previous grades and are familiar with the key characteristics of the texts and parts of a book such as the title, cover, and themes. The learners also know what an argumentative essay is, because they have written one or more of these in previous grades. It is of course difficult to be fully aware of what learners know about the topic; the teacher assumes that their learners are aware that there may be different gender identities in their societies. They may have at their disposal prior knowledge gained at home and from parents, friends, media, the church, and schools. The theme of religious zealotry might not be familiar to them. However, they might be aware that religion can negatively affect individuals in terms of rejection and condemnation.

As Appendix B shows, the purpose of the Senior Phase lesson is to introduce learners to the stages that queer individuals may experience as they search for their identities. These stages

³⁷ The EHL and EFAL Senior and FET Phase CAPS documents provide service teachers with the necessary topics, subtopics, and possible themes to teach, and the sample lessons include these.

are suggested in the novel as they were experienced by Rafe (the protagonist of *Openly Straight*); it should be noted that they are not necessarily experienced by all queer individuals. Learners and students should be made aware of this and that queer individuals and their lives and experiences differ from one another just as those of heterosexual individuals (whose lives are also far from similar). For some queer individuals, it may be easier to feel comfortable with their gender identities, but others may experience difficulties; this identity-formation process may also be lengthy, as they may experience challenges regarding this. As a result, the teacher may share with their learners that the gay character called Rafe Goldberg in *Openly Straight* experiences four stages as he tries to come to terms with his gender identity: rejection, tolerance, acceptance, and celebration. The teacher may consider activating their learners' prior knowledge through an informal baseline test, a formative mind-mapping activity, and a formative PowerPoint Presentation on role-playing and oral presentation skills to inculcate this important knowledge and the concomitant understandings.

As shown in Appendix C, the lesson's purpose for the FET Phase is to introduce learners to *Oranges are not the Only Fruit*. The teacher may further explain that the main theme they will focus on during this lesson is religious zealotry and its impact on queer individuals. The teacher may also remind their learners that they will write an argumentative essay at a later stage in which they will argue their point of view about something or someone regarding religious zealotry and gender identity. In this lesson, learners will express their views on whether or not they should read alternative queer texts at school level. The teacher may support learners by providing them with various opportunities (such as analysis and inference) and perspectives that are supportive of gender (such as acceptance and celebration) in order to develop their higher cognitive thinking (see Mezirow, 2012:79-80). It should be noted that this lesson serves as an introduction only to the queer text in question, as the learners have not read the novel yet. Therefore, the teacher's focus will be on the title and cover, a brief description of the novel, the meaning of religious zealotry, formative assessment activities, and a formative PowerPoint Presentation on the format and purpose of an academic essay.

The participants were asked to comment on the short summaries provided for Lessons A and B:

Charlie states: *"Lesson A's summary is informative, and I have a good idea of how the lesson will be approached. Lesson B: I want to ask what would be included in the baseline test and when and where it would be completed (as this may lead to aspects the teaching is unprepared for). Let us say you ask a question like, 'What does queer mean to you?',"*

this will lead to discussions under the learners you have no control over. Learners may share incorrect information and even bully one another. One should try to facilitate the conversation before the test, and not after”.

Charlie asked about the baseline test and speculated on the types of questions that may be asked. However, I believe the participant made an error by referring to Lesson B, as Lesson A is the one that contains a baseline test. As shown in Annexure A of Lesson A, the test mainly comprises literal contextual questions, while comprehension questions are also included to refresh the learners’ current knowledge of the novel. Regarding control, incorrect information, and bullying, I agree with Charlie that a discussion should occur before queer topics are addressed in the language classroom. As mentioned, this is done to prepare the learners or students for what will be discussed in the lesson. Besides an open discussion, which is one way of ensuring that learners and students become more knowledgeable about gender identities (Glazzard & Stones, 2021:1; Haisuka, 2009), the service teacher or language lecturer should focus the learners’ or students’ attention on showing dignity and respect towards others. This is the contents addressed in the hidden curriculum. The focus should be on various facets that define an individual’s gender identity and those facets that are similar to other individuals’ gender identities. These commonalities can be the bridges among individuals that move away from the differences that divide them (Blackburn & Smith, 2010:632).

River is satisfied with the summaries: they *“do not think anything should be added or removed”*.

Tatum agrees: *“I do not think anything is amiss or too extensive. I think the lessons are planned well for lessons focusing specifically on queer topics”*.

Jackey also approves of the summaries: *“I think they are sufficient”*.

Quinn concludes that *“the information might be a sufficient step in the right direction towards educating our societies about queer individuals”*.

River, Tatum, Jackey, and Quinn are of the opinion that the summaries are complete, planned well, and sufficient, and they do not provide any suggestions for additional improvements.

Jordan mentions that they would have wanted “*additional information*”.

Jordan indicates that they wanted additional information, but provides no suggestions in this regard. It is unclear what Jordan would like to be added.

Concluding this question, many participants agreed that the summaries of the lessons were sufficient and might be used as examples to teach learners or students about queer topics.

Subsequently, participants were asked: “Should the case arise that there are learners who do not want to participate in Lessons A and B, how would you handle the situation, or how would you propose to address the issue?”

Charlie suggests that “*an open conversation is always a starting point. Ask why and what their issue may be. Try to explain this to them not to force a belief system on them, but to open their eyes to the experiences of a large part of our society. Only when we challenge constructively, without forcing students, we may bring about change*”.

Charlie has already mentioned that an open conversation can be helpful regarding the inclusion of queer-themed topics. They also mention that queer curricula should not be forced. Charlie expands their explanation of critical thinking and why it is necessary. According to them, it seems that learners and students (and even service teachers or language lecturers) might be experiencing society at large to be maintaining a closed mind regarding topics such as queer-themed ones. By means of critical thinking, this can be challenged. A more open view of the world can be inculcated. The word “constructively” also features in Charlie’s response: service teachers and language lecturers should consider co-constructing knowledge with their learners and students, and this implies that no ideas, perceptions and views are forced.

Tatum suggests that “*for lesson B, there seems to be opportunities to provide an alternative view to the expected one (that queer literature should be included in English studies). If approached correctly by teachers, students for the lesson and students against the lesson can work together – this might encourage more participation. Other than that, I really do not know how one should deal with this. I would feel uncomfortable teaching such topics, as I am not a specialist on these and have a subjective view of such topics. I feel a teacher who teaches such lessons should be objective and have a neutral approach towards such topics*”.

A number of aspects should be considered for discussion here. Tatum engages with Lesson B to a greater extent regarding alternative views and rejection being provided an opportunity for discussion. The final outcome they have in mind is unclear. Though learners or students may provide alternative viewpoints, the focus should still be on the inclusion of queer-themed literature. In other words, the end result should not be that queer-themed literature should not be included. Conversely, the participant may have suggested that, even though there are alternative views, an open discussion can convince learners or students as to why a queer curriculum is a societal need.

Tatum also admits that they do not know how to address the issue should there be learners or students who do not want to participate in the lesson. Further, the participant says that they will feel uncomfortable when teaching “such topics” (queer-themed ones) as they maintain a subjective point of view regarding this. Tatum is very honest about the gaps in her knowledge, and she seems to feel that one needs to be a specialist on queer literature in order to teach queer literature. However, one wonders if this is a valid reason for avoiding queer-themed discussions or topics. Many individuals have subjective views on many aspects of existence, but this should not be a reason for avoiding discussions where alternative viewpoints to one’s own may be raised. In another response, as indicated, Hunter rightly explains that service teachers and language lecturers cannot only teach topics they like or feel comfortable with, but need to see the bigger picture and engage with the outcomes for the greater good, even if there is some discomfort involved.

River indicates: *“I honestly do not know...”*.

Like Tatum, River is unsure of how to address the issue. This uncertainty indicates that the participant either has limited knowledge regarding queer-themed topics or is uninterested in providing solutions to the problem. Again, the societal need for queer literacy is highlighted.

Quinn suggests that *“one should outline the aim or objective of the lesson and link this aim with the relevant reasons associated with social issues confronting our people for learners to participate”*.

Quinn makes it clear that service teachers and language lecturers need to be explicit about the aims and objectives associated with queer-themed topics. Though learners or students might experience discomfort, understanding the reason behind the inclusion can lead to the

necessary mind change needed to engage with the content. In Quinn's response, there is also an indication that queer curricula is a current societal need.

Jackey suggests that they *"think learners should not be forced if they believe the topics are at odds with their beliefs. They should be given other assessment opportunities"*.

"Forced inclusion" has already been addressed (cf. Charlie). Jackey also suggests alternative assessment opportunities to address how learners or students who might become willing to learn about queer curricula, but does not provide any suggestions. It is important that the same aims and objectives are met at the end of the lesson, even if some of the assessments are changed.

René only mentions that they *"will respect that"* (that is, when learners or students do not want to participate).

René does not effectively answer the question. If they only respect the learners or students who do not want to participate, there is not really a purpose for these individuals for this lesson. The service teacher or language lecturer will have to accommodate the learners or students who are interested in the lesson, which gives rise to the question: "What will the others do?" Service teachers and language lecturers should have ideas about how to address the issue. However, as seems to be the case for René, there is an indication of disliking the topic. So, René is not the best service teacher or language lecturer to assign the task of teaching and learning queer curricula. If they are against the idea, this will affect their teaching and learning of the content towards those learners who are interested, which can be regarded as unfair discrimination, or exposure to biased viewpoints.

All in all, the participants proposed to have an open conversation highlighting the importance of the content, working constructively without forcing any learner or student to do anything, approaching the topic carefully and neutrally, encouraging participation, implementing alternative assessment opportunities, and respecting reluctance to participate.

As for any individual who experiences discomfort regarding queer-themed topics, it is proposed that they "lean in" on their discomfort. Staley and Leonardi (2016:209, 214) remind one that individuals who are willing to "lean in" on their discomfort, in retrospect position themselves to be advocates for diversity. Emotional discomfort is a creative tool to be considered for effective queer interventions in language teaching that address the

dynamics of queerphobia and heterosexism. As the saying goes, sometimes one needs to face one's fear to overcome it.

Hadley (2021:109) and Neal (2018:18–19) state that service teachers and language lecturers are potential advocates of social justice for all learners and students, but a dedication to self-inquiry, inner growth, openness, and transformative pedagogy are needed for this to occur. Before rejection takes place, consider the challenge to overcome. From what I can gather in terms of the responses of the participants, there is much uncertainty and ignorance concerning queer curricula. These factors may hamper the implementation of queer texts into school and tertiary classrooms. One needs to keep in mind that the responses discussed here are mostly speculative in nature, as it seems – or was indicated by the participants – that they had not taught such texts before. So, they were not speaking from experience. As Petrosky and Mihalakis (2021:9) explain, as indicated: if queer-awareness teachings do not take place (whether it be at home or at education institutions), then nobody – especially not the marginalised groups who need it the most – will benefit. Curricula identify who and what are valued at educational institutions (Nzimande, 2015:75–79; Page, 2017a:2, 4–9, 13; Apple, 2002:43). Thus, if queer curricula are excluded, the indication is that gender identities will continue to be rejected and underappreciated.

6.3.3 SMART tasks of the sample lessons

As Appendix B shows, the SMART task to be completed at the end of the lesson is as follows: My learners should be able to create a roleplay in which they portray the stages that Rafe experiences on his journey to discovering who he is (measurable – higher cognitive thinking is taking place). Each of Rafe's stages will be given a group comprising eight learners. Group 1 represents acceptance; Group 2 represents rejection; Group 3 represents tolerance; and Group 4 represents celebration. The learners should assume the roles of additional characters pertinent to each stage – the protagonist is not the only character in the novel; there are other main and secondary characters (such as Ben, Toby, Claire Olivia, and so forth) who contribute to Rafe's experiences regarding the stages. This dramatisation may serve as a recap of the steps that Rafe takes as he comes to terms with his identity, because the learners read the queer text in Weeks 1 to 4 of Term 2 (DBE, 2011:103-104) (attainable – the learners will be able to complete this task). The dramatisation will also educate the learners on the process a queer person could go through to discover who they are, including difficulties, benefits, possibilities, and realisations. It may also give them the chance to hone their public speaking abilities, act in front of an audience, collaborate in a group setting, and impart to their fellow

classmates their comprehension of the stage they were allocated (Relevance – what the learners gain from the task). When learners organise and practise their role-play, the following factors should be taken into account (specifics – what the task entails): seven minutes will be given to each group to present their dramatisation; each student should have the opportunity to act out a character; learners will receive both a group and an individual mark. This is characteristic of co-operative learning where accountability goes to both group and individual participation (Johnson *et al.*, 1998; Joliffe, 2007). Additionally, the learners may act as props while not speaking or using any of the classroom's existing props. The learners will be allowed to alternate the roleplaying of dominating characters should there be only a few characters in any or all of the stages. Finally, the teacher will use a rubric to assess the dramatisation (Appendix B's Annexure A). The learners will gain a comprehensive grasp of the steps Rafe goes through as he comes to terms with his gender identity from this exercise, which will serve as a summative assessment activity. It is also possible to implement this as Task 1 (Oral) for Term 2 Weeks 9–10 (DBE, 2011a:106) (traceable – evidence that learning has taken place). Some teachers may be uncertain of where to introduce such contents within the annual teaching plans provided by the CAPS as well as how it may be made a part of assessment tasks.

As indicated by Appendix C, the SMART task to be completed at the end of the lesson is as follows: The learners should be able to argue whether works featuring queer characters should be read at school level (i.e., the task is measurable). As they have done so before, the learners ought to be able to produce an argumentative essay. The teacher may, nevertheless, revise the structure and goal of this exercise with them. The argumentative essay's word limit complies with the specifications of the EHL CAPS (2011d:40), and learners will have adequate time to complete the assignment (i.e., the task is attainable). The argumentative essay will serve as an introduction to *Oranges are not the Only Fruit*. It establishes a framework for analysing queer literature critically. The teacher will also be able to assess how learners feel about reading this text in class.

Additionally, producing an argumentative essay will help learners improve their writing abilities, higher-order cognitive thinking capabilities, and group collaboration skills (i.e., the task is relevant). It should be noted that learners may need to do some research on this topic as they have to substantiate their arguments in the essay. When students compose their argumentative essays, the following factors should be taken into account: the structure must be appropriate for an argumentative essay; the word count for the argumentative essay should be 350–400 (DBE, 2011d:40); and the argumentative thesis statement should debate whether or not students should read books with queer characters at their grade level (i.e., the task is

specific). Finally, the teacher will use a rubric to assess the argumentative essay (Appendix C's Annexure A). Through this formative assessment task, the learners will be introduced to *Oranges are not the Only Fruit*. Task 2 (writing) for Term 1 Weeks 1–2 may also be utilised for this assignment (DBE, 2011d:55) (i.e., the task is traceable).

The participants were asked to comment on the SMART tasks of Lessons A and B, and whether they met their outcome(s), if they might be too difficult or too easy, what could be added and/ or changed, and anything else that needed to be taken into consideration.

Charlie states: *"I think the respective groups can achieve both tasks. I am just wondering about the dramatisation of the characters in Lesson B. Not only are you already talking about something that some learners may find difficult; now you are putting them on the spot to dramatise the content and characters. I do not know if I agree with this, especially for a student or learner who not only feels uncomfortable to talk before others, but now they have to do so with a context that they may find difficult".*

On the one hand, Charlie believes that the SMART tasks are attainable. However, they express concerns regarding Lesson B. Though some learners or students experience discomfort when speaking in front of others, "speaking" is still a language skill that needs to be developed in the language classroom. Learners in the FET Phase are usually between ages 15 and 18 and contact students at university usually between ages 18 and 22; the age range for distance students is much broader than contact learning. Thus, the task is expected to be completed by young adults and adults and not teenagers or young children. Speaking is also a necessary skill that needs development for when learners or students need to converse with other individuals in their everyday lives.

Additionally, it is uncertain what Charlie means when they say that queer curricula should not add to the learners' or students' anxiety. Do they mean the anxiety to perform in front of others, or the anxiety to take on the role of a queer character? Should it become clear that the learners or students experience too much discomfort with the task when the service teacher or language lecturer consults with them, another one should be designed that will still meet the aims and objectives of the lesson.

Jordan raises the same issue: *"The tasks could meet the outcomes. They are both very good activities. However, I am not sure if all learners would want to pretend to be the*

character in the roleplay if they do not necessarily relate to the character. I like that it clearly indicated that learners are not forced to partake in the activity”.

Jordan highlights that learners or students may experience too much discomfort when attempting to complete the activity. Still, the service teacher or language lecturer should not disregard the matter of convincing learners or students about the purpose of the task or make flawed inferences in terms of this. The learners or students might see the task as a challenge that they actually want to overcome. Additionally, in the case where the learners or students do not relate to the specified character or feel that the role may be associated with them even if this is not true, they should be provided with the opportunity to find a character they do relate with. *Oranges are not the Only Fruit* features different, unique characters – learners or students should be provided with the opportunity to place themselves in somebody else’s shoes to engage with that individual’s experiences, whether these be positive or negative.

Tatum explains: “I do not think anything needs to be added or changed for any of the SMART tasks. They are aligned well with the rest of the lesson and provide opportunities for interaction and creativity”.

Tatum is satisfied with the SMART tasks and believes creative engagement is engendered by their completion.

In contrast, René states: “What bothers me is the fact that learners are exposed to this content. But I would say that lesson B’s SMART task allows everyone to state their view”.

René’s disapproval is again noticeable. The first part of the answer is irrelevant to the question, and their disapproval is discussed at a later stage in this chapter. She emphasises that queer literature entails a taboo topic and learners should not be exposed to it at all.

To conclude the discussion of this question: Charlie and Jordan provided valid reasons regarding their concerns about dramatisation in the lesson. Working collaboratively in a team, developing one’s speaking skills, and promoting social justice are some of the aims and objectives of the CAPS. If learners or students do not want to partake in the dramatisation, an alternative SMART task should be considered that will still reach the same aims and objectives. The outcome might be better suited regarding a different topic.

However, one should not disregard Staley and Leonardi (2016:218) who mention that the element of shock (that is, being exposed to victims' queerphobia and experiencing discomfort) can make service teachers, language lecturers, learners, and students realise that they significantly lack the necessary knowledge, experiences, and acknowledgement of gender and sexual diversity, and that – no matter what – there is still a responsibility for protecting queer individuals. In other words, if learners or students are challenged to experience some discomfort, they can be provided with the necessary opportunity to become creative regarding addressing queerphobia.

Above all, queer topics have to be included and not excluded due to discomfort. There are many topics (such as racism, sexism, ageism, and so forth) that many individuals may experience discomfort with, but these are still addressed. The same should apply to queer-themed topics (Beveridge *et al.*, 2014:36–39), even if the content may be regarded as inappropriate by some service teachers, language lecturers, learners, or students.

Many participants believed that the tasks would develop higher cognitive thinking skills. Safe spaces and non-threatening circumstances should be created to read, discuss, and appreciate literature with queer themes – through the means of vulnerability, sincerity, and personal openness – by service teachers or language lecturers when they present sensitive content in a transformative teaching and learning framework, in order to lessen psychological or spiritual harm (Hadley, 2021:109; Neal, 2018:18–19; Christopher *et al.*, 2001:140; Blackburn & Miller, 2017:7–8).

The subsequent section focuses on the assessment segment of the Lesson Wheel. Once a service teacher or language lecturer has designed the SMART task, a valid, fair, and reliable assessment tool may be considered and designed. The purpose of the assessment should be considered and selected carefully (Uys *et al.*, 2021:31, 35; EE SLE NWU, 2021:35). The service teacher or language lecturer is prompted to ensure that the assessment of the SMART task and learning activities are aligned.

6.3.4 Assessment of the sample lessons' activities

Concerning Appendixes B and C, baseline and formative assessments are used as forms of assessment; so are teacher, peer, and group assessments as methods of assessment; and so are verbal feedback, memoranda, and rubrics as tools of assessment.

The participants were provided with the opportunity to comment on the assessment of Lessons A and B:

Tatum comments that they *“think level descriptors could be added to the rubrics. It is also strange that there is a random grey column in the SMART task rubric for Lesson B”*.

Tatum’s suggestion improves the quality of the rubrics. The indicators, from the best to the poorest mark, can be arranged as follows: excellent, good, developing, poor, and unsuccessful. Regarding the grey column, the criterion is limited to marks that can be awarded. Instead of a random grey column, a diagonal cursive line may be more effective.

Jordan comments that *“the criteria of the rubrics are detailed. The rubrics contain some concord/ grammatical errors. The rubrics are functional in terms of the SMART task”*.

As for the grammar and concord of the rubrics, Jordan does not provide an example. However, from the researcher of this study’s side, there is always room for improvement (see Tables 6B and 6C).

René only responds with a “yes” for the suggestions to the question: Are the assessments functional and sensible, and do the rubrics have detailed criteria?

Though René does not elaborate, they – together with Tatum and Jordan – agree that the rubrics are aligned with the SMART tasks, and that these provide the necessary guidelines for learners to reach the outcomes. Tables 6B and 6C highlight the suggested and inferential improvements:

Table 6B: Senior Phase Lesson Plan Annexure A:

Dramatisation: Roleplay					
Criteria	5 Excellent	4 Good	3 Developing	2 Poor	0-1 Unsuccessful
Content	The dramatisation excellently portrays the assigned stage of Rafe's search for his identity. The content corresponds to the novel's facts .	The dramatisation adequately portrays the assigned stage of Rafe's search for his identity. The content mostly corresponds to the novel's facts .	The dramatization, to some extent , portrays the assigned stage of Rafe's search for his identity. The content is mostly correct. However, there is 1 or 2 discrepancies.	The dramatisation poorly portrays Rafe's assigned stage of searching for his identity . The content does not correspond to the novel's facts in more than 3 instances.	The dramatisation does not portray the assigned stage of Rafe's search for his identity. The content does not correspond to the novel's facts in more than 4 instances.
Dramatisation (Group)	It is apparent that the group members can work cooperatively. Each member receives a chance to speak and act. The dramatisation is presented without hesitations and pauses.	It is apparent that the group members can work cooperatively – minor improvements are needed. Each member receives a chance to speak and act. The dramatisation is presented with only 1 or 2 hesitations or pauses.	It is apparent that the group members need to improve working cooperatively . Each member receives a chance to speak and act. The dramatisation's presentation needs improvement – there are three or four hesitations or pauses.	It is apparent that the group members can barely work cooperatively. Some members hardly receive a chance to speak and act. The dramatisation has hesitations and awkward pauses.	It is apparent that the group members cannot work cooperatively. Some members do not receive a chance to speak and act. The dramatisation is poorly presented – many hesitations and awkward pauses.
Speaking (Individual)	The learner delivers their performance with fluency and accuracy – there are no grammar or pronunciation errors.	The learner delivers their performance with fluency and accuracy – there are only one to three grammar and/ or pronunciation errors.	The learner delivers their performance with some fluency and accuracy – there are four to five grammar and/ or pronunciation errors.	The learner delivers their performance with some fluency and accuracy, but improvement is needed – there are six to seven grammar and/ or pronunciation errors.	The learner struggles to deliver their performance with fluency and accuracy – there are more than seven grammar and/ or pronunciation errors. The errors impair comprehensibility.
Total: 15					

Table 6C: FET Phase Lesson Plan Annexure A:

Argumentative Essay					
	24-30 Excellent	18-23 Good	12-17 Acceptable	7-11 Poor	0-6 Unsuccessful
Content of Argumentative Essay	The argumentative essay argues exceptionally well whether texts with alternative queer characters should be read at school level or not.	The argumentative essay adequately argues whether texts with alternative queer characters should be read at school level or not.	The argumentative essay to some extent argues whether texts with alternative queer characters should be read at school level or not.	The argumentative essay poorly argues whether texts with alternative queer characters should be read at school level or not.	The argumentative essay does not argue whether texts with alternative queer characters should be read at school level or not.
	8-10	6-7		2-3	0-1
Format and Language of Argumentative Essay	The format corresponds to an argumentative essay: thesis statement, outline, body (three arguments), and conclusion . Formal, academic language is used throughout.	The format mostly corresponds to an argumentative essay.		The format poorly corresponds to an argumentative essay.	The format does not correspond to an argumentative essay.
Historic present tense, Spelling and Grammar	The argumentative essay is written in the historic present tense throughout. The essay is free of spelling and grammatical errors.	The argumentative essay is written in the historic present tense with one to three tense errors. The essay contains one to three spelling and/ or grammar errors.	The argumentative essay is written in the historic present tense with four to six tense errors. The essay contains four to six spelling and/ or grammar errors.	The argumentative essay is written in the historic present tense with seven to nine tense errors. The essay contains seven to nine spelling and/ or grammar errors.	The argumentative essay is written in the historic present tense, but there are more than nine tense errors. The essay contains more than nine spelling and/ or grammar errors.
Total: 50					

6.3.5 Learning activities and teaching strategies employed in the sample lessons

Appendix B is centred on “learning activities”. In the case of the first scaffolding activity, Grade 9 learners individually write an informal class test that activates their prior knowledge of the queer text. Afterwards, the learners exchange their tests and peer-assess it by using a memorandum provided by the teacher. In the second scaffolding activity, the learners – in their groups – complete mind-map templates. Group 1 receives the first template: Acceptance; Group 2: Rejection; Group 3: Tolerance; and Group 4: Celebration. Subsequently, each group provides feedback to receive comments from other groups to improve the content of their mind-map where relevant or necessary. In the third scaffolding activity, learners who are still in their groups listen while the teacher shows a PowerPoint Presentation (that is, the teaching moment) on “roleplay” and oral presentation skills and make notes in their workbooks. Then the learners plan and practise their dramatisations by using the information on their mind-maps and the feedback they have received from other groups.

As reflected in Appendix C, in the first scaffolding activity the Grade 11 learners – in their groups – analyse the title and provided image of the cover of the novel, *Oranges are not the Only Fruit*, and predict what the novel might be about. Image 5A displays the original front cover of *Oranges are not the Only Fruit* that learners can analyse. There are other front covers also available for analysis regarding comparing and contrasting:

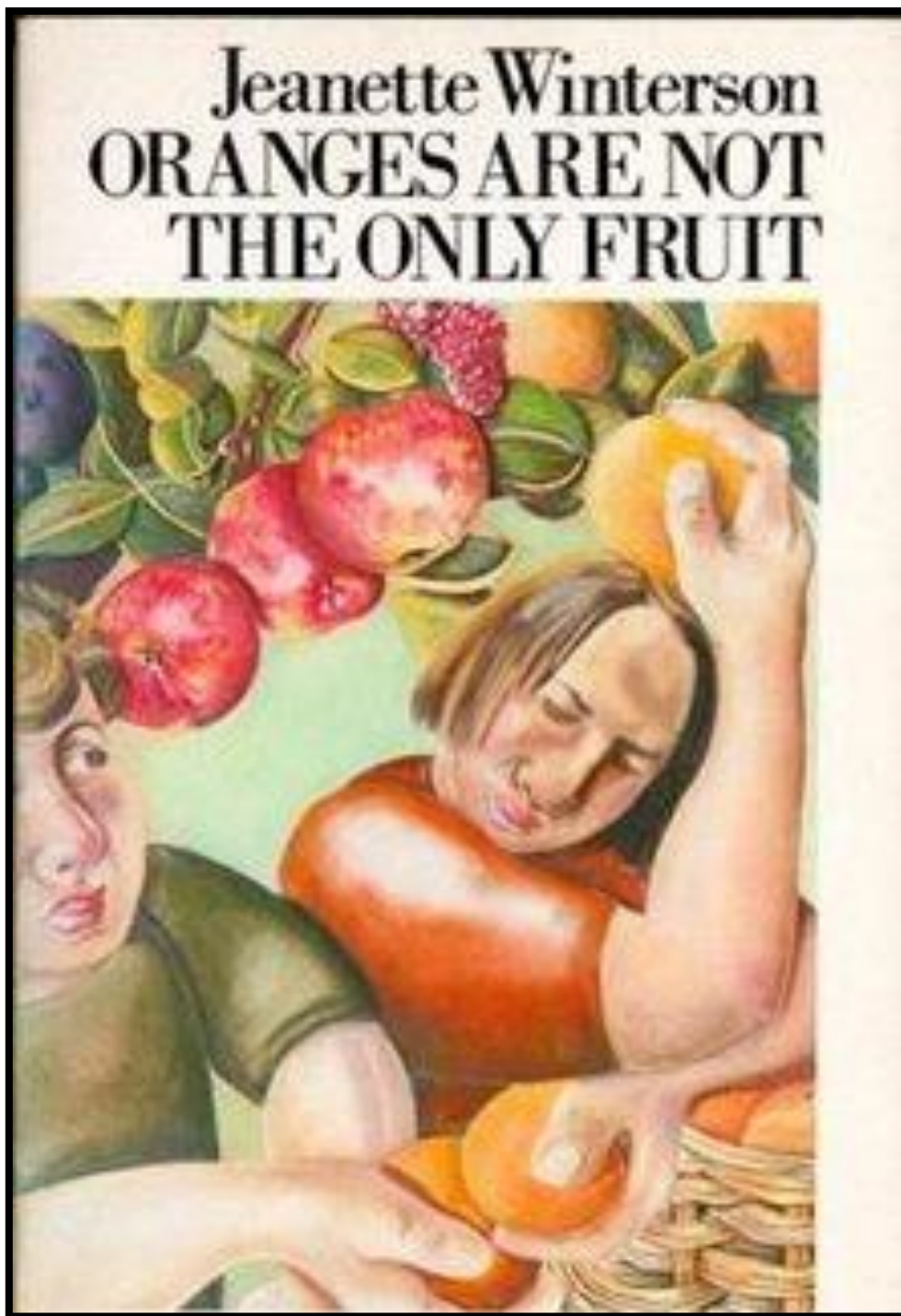


Image 5A: Original front cover of *Oranges are not the Only Fruit*

The learners may soon realise that the text is queer, contains queer characters, and that "oranges" refers to "heterosexuality". They continue to predict what the novel is about as they have become more knowledgeable about it and can make connections in terms of its nature. Finally, the learners are provided with the opportunity to use their phones or dictionaries to define "religious zealotry". During this activity, they can give their group opinions and make notes in their workbooks. In the second scaffolding activity, while still in their groups, learners

listen to the information the teacher provides: a synopsis of the queer text. As the teacher continues, they are allowed to make notes again in their workbooks. The learners will also be able to determine how correct their predictions of the novel were. Additionally, learners have a group discussion during which they brainstorm ideas for and against the inclusion of texts with queer characters. In the third scaffolding activity, the learners listen and take notes while the teacher gives a PowerPoint Presentation on the format and purpose of an argumentative essay. This is essentially to revise their existing knowledge. Accordingly, the learners plan and write their argumentative essays.

Since the learning activities and teaching strategies are intertwined, the teaching activities are discussed next, and the participants' input is provided subsequently.

As shown in Appendix B, in the first scaffolding activity the teacher activates the Grade 9 learners' prior knowledge of the queer text by asking them ten questions about *Openly Straight*. The teacher displays the informal class test on the whiteboard through a PowerPoint Presentation. The rationale for this activity is to activate the learners' preliminary knowledge of the text (that is, plot, characters, setting, themes, and so on, since they have already read it). The test also focuses on the key aspects that can help learners complete their SMART task. However, it needs to be taken into account that a formal test may create anxiety and negativity.

In the second scaffolding activity, the teacher divides the learners into four groups and gives each a mind-map template. As learners complete the mind-map templates, the teacher observes and acts as a facilitator. The purpose of this activity is to guide the learners to create a summary of the assigned stage of Rafe searching for his identity. Information contained in the summary can assist learners as they plan their dramatisations.

In the third scaffolding activity, the teacher presents a PowerPoint Presentation on roleplay and oral presentation skills – a definition and seven skills are given. Afterwards, the teacher allows learners to plan and rehearse their dramatisation by using the information on their mind-maps and the feedback they have received from the other groups. The main idea of this activity is to provide learners with the necessary information and time to plan their dramatisations.

Regarding Appendix C, in the first scaffolding activity, the teacher shows an image of the cover of *Oranges are not the Only Fruit* by using a PowerPoint Presentation on the whiteboard. The teacher first asks the Grade 11 learners – in their groups – to consider the title and cover of the text and predict what the novel will be about. They need to comment on the intention of

the image and design, emotions that are evoked, and so forth. This is also a very effective pre-reading strategy that allows teachers to explore their learners' background knowledge.

Secondly, the teacher tells the learners that the text is queer, contains lesbian characters and that the word "oranges" refers to "heterosexuality". The learners will then also be able to determine to which extent their predictions were accurate or not, and this may lead to some interesting discussions. The teacher then asks the learners to reconsider the text and predict what the novel will be about. Thirdly, the teacher allows the learners to use their phones or dictionaries (available in the classroom) to define "religious zealotry". The teacher asks the learners one last time to predict what the novel is about, considering the title, the image of the cover, religious zealotry, and any further relevant information. The rationale behind this activity is to include queer literature and allow learners to predict what the queer text might entail through self-discovery.

In the second scaffolding activity, the teacher reads a short plot summary of the queer text to the learners. The teacher asks them to pay attention to specific information: What positive and/ or negative influences can religious zealotry have on queer individuals in a heteronormative environment? Learners can then have a group discussion to share ideas for and against including literary works with queer characters. The main aim of this activity is to give learners a brief plot summary of the text. It might be perceived by the learners as unnecessary or a spoiler to receive this. Still, since religious zealotry can be considered a serious and sensitive subject, it may be beneficial for learners to know the novel's content prior to the lesson. Subsequently, the learners would have been introduced to the queer text and may or may not have come up with ideas concerning including texts with queer characters in the classroom environment.

In the third scaffolding activity, the teacher summarises the structure and purpose of an argumentative essay by presenting a PowerPoint Presentation that includes an argumentative essay example and template. The teacher then allows learners to plan, draft, write, edit, and revise their argumentative essays. The main aim of this activity is to provide learners with the information and time needed to plan and write these essays.

The study's participants were asked to comment on the teaching strategies and learning activities of Lessons A and B:

Tatum explains that *“the learning activities and teaching strategies are aligned with the rest of the lesson for both of the lessons. I think the scaffolding is sufficient. The lesson plans are clear and feasible”*.

Tatum believes that the scaffolding activities are sufficient for aiding learners in completing the SMART task.

Jordan believes that *“more scaffolding in terms of the SMART task can be included. The test at the start of the lesson can be substituted with something else, something which would interest learners a bit more. The test might put them off”*.

In contrast to Tatum, Jordan believes more scaffolding is needed, but does not provide suggestions towards this. Jordan also wants to substitute the test with a more creative assignment. Though no suggestions are given, a possible response to the call for creativity is a game (such as Kahoot). The test can be taken on the learners' cell phones, as most of them have such devices in the present context. Alternative activities may be devised in contexts where learners do not have access to technology. The teacher may ask the questions verbally. The questions will then also be formulated in multiple-choice format, relieving learners of unnecessary pressure should they get confused with some of the names, places, facts, and so forth regarding the novel.

Now that the service teacher or language lecturer has a better idea of the scaffolding activities (teaching strategies and learning activities) that will lead up to the SMART task, the available and necessary resources for the lesson may be determined. The subsequent section focuses on these.

6.3.6 Resources used in the sample lessons

As shown in Appendixes B and C, the resources needed to complete the lessons successfully are a laptop, PowerPoint Presentation, a data projector, a whiteboard, a printer, the prescribed queer texts, and the internet. On the other hand, the learners need their exercise books, stationery, mind-maps, phones, classroom dictionaries, and prescribed textbooks. Note that these lessons were planned with certain contexts in mind. However, not all contexts have the same resources available: huge differences occur in terms of access to technology in the South African context. There are deep inequalities in this regard (Stats SA, 2020; Gustafsson & Deliwe, 2020). In contexts where learners have no access to devices and technology, alternative activities need to be considered.

The participants were asked whether there were enough resources for Lessons A and B, and if anything should be changed or added to enhance the lesson. Additionally, the following question was posed: What solutions could be provided to service teachers or language lecturers to still meet the outcomes of the lessons in case they did not have the necessary resources to present the lessons?

Charlie *“presume[s] that this school will be able to give a data projector and other resources needed. I think from a digital outlook, the PPP [PowerPoint Presentation] might need less text and a layout that would be of value to the theme and more, and not merely text. Addressing a difficult theme might be presented better if we take them out of their comfort zones”*.

Charlie considers spatial-visual learners as well, and not only verbally linguistic ones. Charlie also suggests taking the learners out of their comfort zones (that is, “leaning in” to discomfort). Interestingly, though, Charlie indicates that they assume the school has the necessary resources. Both the sample lessons cater for schools that have technological resources to successfully meet the aims and objectives of the lesson, but a sample lesson was not provided for a school that lacked the required resources. (See Jordan’s response and the brief discussion that follows.)

Tatum suggests that *“perhaps checklists and/ or rating scales could also be incorporated for the assessment of some learning activities”*.

Tatum suggests that other tools of assessment be included in the scaffolding activities. Previously, it was identified that the rubrics for the SMART tasks were detailed and guided the learners; similarly, additional rubrics or checklists – though informal – could further guide the learners to successfully complete the scaffolding activities that lead up to the SMART task.

Jordan thinks that *“the resources could include a bit more visuals to attract the learners. The template for the essay is very good and helpful. The PPP could also be replaced by a poster designed on paper by the teacher (should resources not be available)”*.

Jordan, like Charlie, has spatial-visual learners in mind. In case schools have limited access to resources, Jordan suggests that the teacher can still make use of a poster – similar to a PowerPoint presentation – that entails the necessary information regarding an

argumentative essay. In other words, technology does not have to be included in the lesson; the outcomes can still be met.

René responds as follows: *“The lessons are fine if I do not take the content into consideration. I am bothered with the content”*.

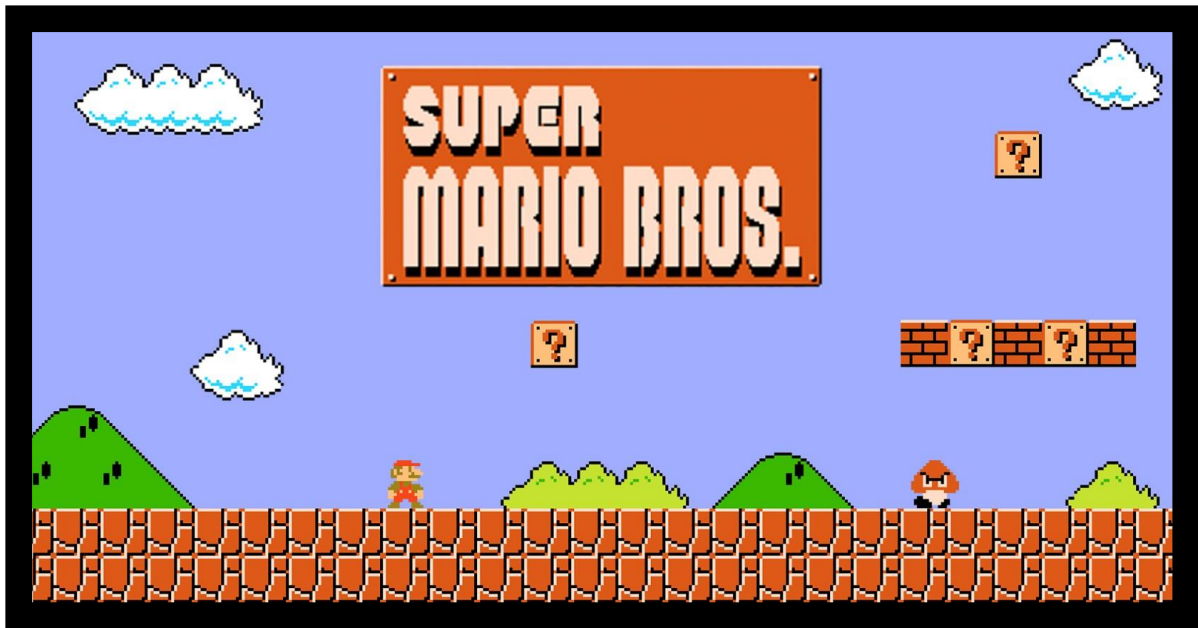
René believes that the resources are sufficient to aid the teacher and learners in meeting the outcomes of the lesson. However, René reiterates that they are bothered with the content and not willing to engage in any discussion on the evaluation of resources for this specific lesson. They seem unable to consider or evaluate lesson components when content is not part of their belief system. Content was not the focus of this question, but rather the resources used during the lesson. From an academic point of view, it is of concern that this language lecturer is unable to move beyond content and evaluate lesson components.

Nevertheless, the participants made suggestions regarding the ways in which the resources might be improved. Moreover, it was Page (2017a:2, 13) who explained that service teachers and language lecturers can be a powerful resource to, for example, support queer individuals in heteronormative academic environments. Thus, the educator as a resource still needs to be equipped with a framework (allies, resources, strategies, methods, approaches, and tools) to empower them to transform and include queer curricula. Yuan *et al.* (2021:1) and McInroy *et al.* (2019:315) also remind one that online resources may be used to support and engage learners or students with queer curricula. When dealing with sensitive and controversial topics, learners and students might feel more open to addressing the content at hand since they may feel safer and better supported online. Thus, teaching and learning do not always have to occur face-to-face, but can occur online.

Since the resources of the sample lessons have been addressed, the subsequent section focuses on the introductions of the sample lessons.

6.3.7 Introductions of the sample lessons

Appendix B reflects that the teacher shows a YouTube video to their learners. The video is about the gameplay of *Super Mario Bros.* of 1985. In Image 6A, the video that will be played to the learners is displayed:



https://fs-prod-cdn.nintendo-europe.com/media/images/10_share_images/games/15/virtual_console/nintendo_3ds/7/SI_3DSVC_SuperMarioBros_image1600w.jpg

Image 6A: Super Mario Bros.

The video is about 39 minutes long, but only the first 3 minutes and 10 seconds should be played. During this time, Mario goes through three stages that all contain challenges, benefits, and opportunities to get closer to rescuing Princess Peach. For example, there are plant-eating mushrooms and turtle-like ducks that threaten Mario when he tries to complete a stage successfully. There are also coins or money Mario can collect and a vegetable he can eat that allows him to grow bigger and stronger and give him the ability to shoot fireballs.

After having played the YouTube video, the teacher may ask their learners or students the following questions: What potential threats does Mario face? What benefits can Mario get? What options does Mario have for safely reaching Princess Peach? What does Mario need to accomplish in the game? What happens when Mario successfully completes a stage? The learners give verbal feedback and the teacher acts as moderator and observer.

This introduces learners to the challenges, benefits, and opportunities Mario might encounter when he aims to save a princess from a dragon. Mario has to go through several stages to reach the princess, which offers further challenges, benefits, and opportunities. The teacher will then link the introduction to *Openly Straight*. Rafe, like Mario, goes through different stages and challenges, such as lying to his family and friends about Natick, benefits such as being included in a predominantly heterosexual environment, and opportunities such as a romantic relationship with Ben, as he comes to terms with his gender identity.

As shown in Appendix C, the teacher divides their learners into five groups comprising three to four learners each. Each group receives a type of fruit: Group 1 receives one orange; Group 2 receives one banana; Group 3 receives five cherries; Group 4 receives one bunch of grapes (the grape cluster have 17 grapes); Group 5 receives one apple. The teacher will ask their learners to consider the given fruit's shape, quantity (how many are there of each fruit?), and colour, and to write these down in their workbooks. After about one minute and thirty seconds, the learners rotate their fruits, examine the shape, quantity, and colour, and compare it to the previous type of fruit they had received. The rotation occurs three more times. In the remaining ten minutes of the introduction, the learners provide feedback on the shape, quantity, and colour of the fruits they analysed as centred on similarities and differences. Finally, they conclude that there are five fruits in total.

The purpose of this introduction is for the learners to analyse the different shapes, quantities, and colours of the five types of fruits and conclude that each fruit is unique in its own way, even though there are some similarities. This goal will become clearer when learners have enough information to associate “oranges” with “heterosexuality” and “bananas”, “cherries”, “grapes”, and “apples” with different gender identities (such as homosexuality, bisexuality, transgenderism, intersexuality, and so on).

The participants were asked to comment on the introductions of Lessons A and B:

Charlie thinks that *“lesson B opens the door for critical thinking from the start. Lesson A asked ten questions, but most of them can be answered with one word, and no critical thinking is taking place. I think approaching the book by interpretation is much better than just asking one-answer questions. This, in my opinion, is a more forceful approach to the theme”*.

Charlie enjoys the fact that critical thinking takes place from the beginning of Lesson B in contrast with Lesson A. However, they previously mentioned that these queer issues should not be forced. Thus, their statements seem contradictory. As Vescio *et al.* (2009:7) explain, though, critical thinking and reflection aid change. Critical thinking is considered to be pivotal in the 21st century, and Alismail and McGuire (2015:150) state that curricula that develop 21st-century skills are beneficial to learners and students as they are prepared for the future. This involves regulating and monitoring reasoning, comprehension, and problem-solving (Medina *et al.*, 2017:1) as well as metacognition (Stanton *et al.*, 2021:1).

Learners' and students' futures are dependent on flexibility and resourcefulness. However, I believe Charlie became confused about Lesson A's introduction (that is, the YouTube video) and the first scaffolding activity (that is, the baseline test). It should also be taken into account that Lesson A was designed for Senior Phase learners and Lesson B for FET Phase ones. Since critical thinking is a challenging skill to master, the Senior Phase learners, when compared to the FET ones, might have found this to be particularly challenging. Nonetheless, as discussed, the test can be replaced with an alternative assessment that includes critical thinking. Besides the necessary improvements suggested, Charlie was satisfied with the introductions.

Tatum believes that the *"introductions adhere to all the characteristics of good introductions"*.

Jordan says that *"both introductions are very good and will work well with the lesson topic. It will also arouse learners' interest"*.

Both Tatum and Jordan are satisfied with the introductions as they are creative and arouse interest in what is to come. In other words, the learners will become curious about the queer-themed topics.

The subsequent section focuses on the pertinent questions to be found in the sample lessons.

6.3.8 Pertinent questions asked in the sample lessons

As shown in Appendix B, the teacher asks their Grade 9 learners the following pertinent questions: Why is it important to know who we are in life? Why do some people find the search for identity more difficult than others?

As is shown moreover in Appendix C, the pertinent questions for the Grade 11 learners are: How are individuals similar but also different? What makes individuals unique? Is it important to tolerate differences? If so, why? Why may being aware of gender identities be beneficial? How can religion affect one's perceptions of gender identity?

The participants were provided with the opportunity to comment, change, and add to the pertinent questions of Lessons A and B and determine if they met the criteria for a pertinent question:

Charlie thinks that *“the questions do meet the [...] criteria. It asks philosophical questions that a learner should think about. I do think that Lesson A's question may be better, as the question does not guide the students in answering it in a certain way. In contrast, lesson B focuses on [gender identities] and does not allow students to explore the issue on their own”*.

Charlie, to some extent, is satisfied with the pertinent questions as they elicit philosophical and critical thinking. However, they are somewhat concerned that the pertinent questions of Lesson B might be ambiguous – it is unclear what Charlie means; it might be that they feel that the question is of a leading nature.

Tatum comments: *“Lesson A: No changes to suggest. The question adheres to the criteria for a good pertinent question. Lesson B: Why do some people prefer not to explore the knowledge of various [gender identities]? Is it wrong not to want to explore these topics?”*

Tatum affirms that the pertinent questions of Lesson A are fine, but Lesson B's can be improved – they provide two examples of the latter. Comparing theirs with Charlie's response clarifies that Tatum's suggested pertinent questions allow learners or students to further explore the inclusion of gender identities on their own. However, Tatum's suggestions do seem to lean more towards *not* including queer-themed topics since “not” is used in both questions. Thus, these two questions might lead learners or students to a situation where they would rather not discuss queer-themed topics, resulting in the lesson's purpose to become irrelevant.

Jordan is happy with the pertinent questions: *“Both pertinent questions are in line with the topic of the lesson. It transports learners into the world and also enables them to provide individual responses”*.

Jordan believes that all the pertinent questions for both lessons are effective and relevant to the learners' or students' lives outside of the classroom.

When the pertinent questions are asked in the language classroom, whereas learners may struggle to answer them or experience ambiguity regarding them, the service teacher or language lecturer can provide additional information to the question or rephrase it for the learners to understand it better.

Each segment of the backward design to lesson planning has been addressed. The participants were subsequently provided with the opportunity to comment on the lessons as wholes.

6.3.9 Overall perceptions of the sample lessons

The participants were asked about their perceptions of Lessons A and B in their entirety:

Charlie proposes that one should “*introduce the text first and use the text as a discussion point*”.

For Charlie, it is important for the learners to know what the queer-themed text is about before reading it. Accordingly, the learners or students should have some form of prior knowledge about the text before it is read and discussed.

Tatum thinks “*it would probably be better to read the text first, so that learners can form their own opinions about the content and themes of the text before exploring the text in more depth. I think it is important for learners to judge the text based on their beliefs and subjective views before exploring alternative views*”.

In contrast with Charlie, Tatum finds it to be important for the learners or students to read the text first, before it is discussed. However, there seems to be an indication that the learners or students can still “back out” from discussing the text, since it might be in contrast to their subjective points-of-view. Even if this is the case, critical thinking should be developed among learners or students as a higher-cognitive thinking skill. Just as service teachers or language lecturers cannot only teach what they like, once more, learners and students cannot only learn what they like. Different topics and themes need to be explored.

Jordan feels that “*it is important for learners to first have background knowledge on queer texts before just expecting them to read the text without contextualising it for them*”.

Jordan is in agreement with Charlie that the text should be introduced first before it is read, to provide learners with background knowledge and contextualisation.

Both lessons were provided so that service teachers and language lecturers were exposed to both options: reading the text first, and then discussing it (Lesson A) versus introducing

the text first before reading it (Lesson B). A service teacher or a language lecturer can determine which approach – if not both – works better. I also detect a certain hesitancy in all the comments. The word “first” features in all of them: something needs to happen first before queer-themed literature may be read; it seems it may not happen spontaneously.

Additionally, the participants did not provide an overall perception regarding Lessons A and B. Based on the responses to the preceding questions, it can be assumed that many participants were positive and believed that the lessons could act as models for the design of future lessons in terms of the inclusion of queer-themed literature in the language classroom.

Subsequently, participants were provided with opportunities to respond on additional factors that might contribute to a transformative teaching and learning framework.

6.4 Participants’ responses on additional factors that might contribute to a transformative teaching and learning framework

These sections move away from the example lessons and focus on the participants’ responses to the following: the idea of additional factors such as queer-social issues in adult or young adult education, limitations to a transformative teaching and learning framework, knowledge and skills needed to teach queer-themed texts, queer-inclusive curricula as a current societal need, and inclusion of queer texts in the NWU’s SLE. These are meant to contribute to a transformative teaching and learning framework for the inclusion of queer literature in an SLE at a university.

6.4.1 Queer-social issues in adult or young adult education

The participants were asked as to which other queer-social issues (other than the search for identity or religious zealotry) in terms of gender identities, human rights, race, gender, and so forth, they thought could be addressed in adult or young adult education.

Charlie mentions a “*sense of belonging*” and “*family dynamics*”.

River identifies “*disabilities*”.

Both Charlie and River provide other queer-social issues that can be addressed in the language classroom. Charlie mentions “a sense of belonging” which is directly related to

the plight of queer individuals in hegemonic heteronormative environments, where they are marginalised or ostracised.

Tatum: *"I think universality is an important topic to explore. Many people experience hurtful discrimination because of the idea of a set of universal beliefs and values. Beliefs and values are not meant to be universal – we are all very different. Heterosexual people should understand and accept that there are views that are different from their own. Similarly, homosexuals and any other queer-identity individual should understand and accept that some views are different from their own. We want to design a 'one-size fits all' approach to such topics, while every person should be able to explore what they believe to be valuable to them".*

Tatum suggests including universality and explains that all individuals (whether queer or straight, rich or poor, and so forth) are unique. As stated, many individuals have similar characteristics and beliefs, but many have differences as well. Considering Tatum's responses thus far, the participant is not necessarily rejecting queer individuals, but also does not seem to be accepting them; tolerance seems to be Tatum's point of view.

Therefore, it is somewhat ironic that the participant states that heterosexual and queer individuals should accept one another while mentioning in the next sentence that they should explore that which they find valuable. Based on the provided information, one needs to be careful about how to proceed, because if one does not find, for example, queer individuals to be valuable to society, their worlds will not be explored and queerphobia (i.e., homophobia, bi-phobia-transphobia, etc.) will persist.

Tatum says that queer individuals should also accept individuals whose views differ from their own. Thus, queer individuals should also not force their views on heterosexual individuals and should allow room for non-approval. Still, homophobia, bi-phobia, and/ or transphobia, which ultimately leads to queerphobia, is a current societal need to be addressed, and not heterophobia. The majority group remains heterosexual individuals whereas the marginalised group comprises queer individuals.

Dakota responds as follows: "One should not constantly be bombarded³⁸ with this issue" (i.e., queer identities).

³⁸ The Oxford English dictionary (2020p) defines "bombarded" as "to assault with ordnance so as to destroy, disable, or reduce to submission"; "to assail with persistent force or violence". In other words,

Dakota does not answer the question. They merely extend their rejection of gender identities. The bombardment sentiment is often mentioned by those who are opposed to queer identities – this we do not want this in-your-face – type of exposure. On the other hand, the *Oxford English dictionary* (2020p) defines “bombarded” as “to assault with ordnance so as to destroy, disable, or reduce to submission”; “to assail with persistent force or violence”. In other words, and in a metaphorical sense, one – in this case, Dakota – feels repeatedly obligated by something or someone (i.e., queer individuals) to become submissive and change one’s personal beliefs and values.

It thus became clear that Charlie, River, and Tatum engaged with the example lessons and identified additional queer social issues – besides the two mentioned in the example lessons – that could be addressed in the language classroom. Tatum provided a more elaborate explanation, emphasising that all individuals were unique and were different. They seemed to be critical of promoting certain viewpoints at the expense of others. Other queer-social issues that can be suggested for inclusion are: “coming out”, “acceptance and tolerance”, “queerphobia”, “stereotypes”, “family inclusion”, “displaying normalcy” (see Sanders & Mathis, 2012), “the search for identity”, “prejudice and abuse”, “religious zealotry”, “gay-straight alliances”, “queer knowledge and assumptions”, “love and perspectives on life”, “queer support and education”, “peer pressure”, and so forth (see Uys, 2020).

The limitations to a transformative teaching and learning framework were subsequently explored.

6.4.2 Limitations to a transformative teaching and learning framework

The participants were asked about the ways in which limitations such as hegemonic masculinity, religious fanaticism, anti-work (i.e., working against queerphobia), and additive curriculum (i.e., adding queer curricula to the curriculum) could be addressed:

Charlie explains that this could be addressed by *“talking about it and showing what this means in society. A story can speak to the core of an issue. A story gives you space to explore these aspects a bit removed from the person itself, making stories powerful”*.

and in a metaphorical sense, one feels repeatedly obligated by something or someone to become submissive and change.

This response seems to indicate that modelling queer literature through open discussion is a strategy to be used to address the limitations that prevent or debilitate the inclusion of queer-themed topics. Using literature as a tool places the learners inside the context of the novel for purposes of exploring the topic.

For Tatum, their *“previous response highlights that these should not be viewed as limitations, but as one particular set of beliefs practised by a set of individuals. It can also not be expected that all individuals should want to learn about and celebrate such topics. Thus, it makes sense for such a module to be an elective instead of forced”*.

Tatum suggests that queer-themed topics are better suited for an elective. They seem to lean towards rejection instead of the celebration of queer individuals. However, acknowledging queer individuals does not necessarily have to result in celebrating them but rather in accepting them. The inclusion of queer topics in curricula is intended to cause a move away from rejection and tolerance towards acceptance or celebration. This move – through an eclectic range of reading abilities and standards (such as inferences and formulations) – appreciates diversity and prevents bullying (Hermann-Wilmarth & Ryan, 2015:437–438). With this in mind, a queer framework can develop an oppression-free space in which diversity is accepted and/ or celebrated (see Kearns *et al.*, 2014:6).

If room is available for queer-themed literature in generic or mandatory modules, it should be considered for inclusion there and not only within an elective module or programme. O’Neal (2018:71) explains that limitations can cause breakdowns and demoralisations, which are normal in transformative teaching and learning. Therefore, one needs to become better prepared and gain experience to address any challenges.

6.4.3 Knowledge and skills that may be used to equip one for teaching queer-themed texts

The participants were also asked about the kind of knowledge they thought service teachers and language lecturers should have at their disposal to teach queer-themed texts:

Charlie explains that *“a teacher should know how to approach the topic and text as well as basic concepts like how queer people are seen in a large portion of our society. As stated in other comments, it can be a great tool to address these social issues, but it needs to be handled with care as you do not know how all the learners may react; in that*

sense, knowledge is power. The more you know as a teacher, the better you will be able to handle situations and questions in the classroom. I really do think that this has become part of our societies' soul and, therefore, has become more accepted".

Though the provided lessons are only examples and can contribute to a framework that can be used as a tool to teach queer-themed text, Charlie identifies that extensive knowledge (CK, PK, PCK, and TPCK) is needed to successfully address queer-themed topics in the language classroom. The service teacher or the language lecturer needs to be all the more knowledgeable about this, that is, queer literate. Charlie also advises service teachers and language lecturers to address queer-themed topics with caution, since the reactions of learners or students (or even parents, religious institutions, and societies) can be unpredictable. Charlie emphasises service teacher's or language lecturer's CK and PK, which eventually lead to effective PCK and TPCK. Through knowledge, change can occur. Charlie is also positive that queer individuals have become more acceptable in society, especially when compared to past situations.

River states that "the example [lessons] helped me better understand the approach one should have".

River, in resonance with Charlie, agrees that the sample lessons can be used to design a framework for the inclusion of queer literature at a school for language education at a university.

Tatum mentions that "the lessons act as examples. Still, more extensive knowledge is required to provide learners with the necessary contexts and to answer questions that may arise during the lesson. Teachers need to know what all the different gender terminology means. I think it is also important for such a teacher to have done some research on the topic as an academic field".

Besides sample lessons or a framework to be provided to service teachers and language lecturers to teach queer literature, Tatum suggests that educators conduct their own research on the topic. This does not mean that the said educators must conduct extensive research and change their previous specialisation fields to queer studies. Still, if they experience a lack of clarity or insecurity, additional research can be conducted that will aid them towards successfully teaching the queer-themed topic. Tatum also emphasises that

service teachers or language lecturers require the necessary CK to teach queer-themed literature.

Servage (2008:66–67) explains that for learners and students to be transformed effectively, the service teacher or language lecturer, being the more knowledgeable other, cannot be ineffective in their transformative teaching and learning. Sustainable transformation becomes possible when there is effective transformation from the service teacher and language lecturer's side. Zook (2017:1773) also mentions that, in this scenario, transformative leaders understand the loss society experiences when the potential of one or more individuals is diminished. Yet, service teachers and language lecturers who are willing to transform curricula and address gender-identity issues will greatly enhance the learning experiences for their learners and students, since they will reflect that they truly respect and care for queer individuals.

Additionally, the participants were asked whether they had the necessary knowledge and skills to teach a queer-themed text:

Charlie says: *"Yes, as I know family and friends that are part of the queer community and have read up on it. I think that I am".*

Charlie's substantiation is convincing, as the participant knows queer individuals and has done research on the topic. This does not mean that their knowledge of teaching queer-themed texts is adequate, but they seem to feel comfortable with such individuals and this provides a good start for the endeavour.

Tatum says: *"No, I do not know what even a quarter of the terms related to gender and queer studies mean. It is also not a topic that I am interested in exploring, which makes it difficult to imagine me researching the required knowledge to teach these lessons effectively".*

Tatum repeats that they get confused with the terminology and makes it clear that they are not interested in the topic. This is the second time they comment on the terms. One might ask: "Why? Why is it necessary to be able to categorise queer individuals?" Tatum has also said, as indicated: "I [Tatum] think it is also important for such a teacher to have done some research on the topic as an academic field". However, this language lecturer is not them. Thus, it might be challenging to convince the participant to teach queer-themed literature. Yet, a clearer understanding of queer terminology can lay the foundation for queer curricula

and be the beginning of a possible mind change for the participant. Neal (2018:12, 18–19) indicates that transformative teaching and learning involves growing beyond one's current style of thinking, frame of reference, or point of view.

Dakota and River say “no” whereas René says “yes”.

Dakota and River only state “no” with no substantiation. The one-word answers suggest disinterest in becoming more knowledgeable about queer-themed literature.

René’s answer is questionable since they seem queerphobic and want to exclude queer-themed curricula, but indicated that they know how to teach a queer-themed text. Their line of thinking seems to be in contrast to knowing how to teach a queer-themed text. Considering that they are queerphobic, one would not consider them to know how to teach a queer-themed text.

Hunter says neither “yes” nor “no”, stating only that “normal or straight learners are different too”.

Though Hunter does not really answer the question, it is noticeable from it that straight learners or students seem to be regarded as “normal”, which implies that queerness is abnormal. The answer in itself, indicates a form of rejection from Hunter’s side, even though the participant’s previous answers indicate that they accept queer individuals.

Of the five participants who answered this question, two indicated that they were knowledgeable regarding queer-themed texts, whereas two indicated that they were not. The overall perception engendered by the feedback and answers to the questions was that there was considerable resistance, reluctance, ignorance concerning the matter, and a definite feeling that preservice teachers and language lecturers were not ready for the challenge of including and teaching queer literature. Many participants indicated their negative response to the idea, while only three of these took the trouble to provide a substantiation for their stance.

6.4.4 Queer-inclusive curricula as a current societal need

The participants were asked if they thought that a queer-inclusive curriculum was a current societal need:

Charlie mentions that they *“find this difficult as, from my experience, I do not see queer as a problem and, therefore, does not need to be addressed on its own. All social issues should be addressed. I understand that it may not be the case that there is no problem in other parts of society and, therefore, such a text could be of value”*.

Charlie is the only participant in the study – regarding Questionnaire 2 – who seems to have embraced queer individuals as part of society, since they do not see them in terms of an issue that needs to be addressed. As other issues (such as racism, sexism, ageism, and so forth) are addressed, the same should apply for gender identities according to them.

Tatum states: *“No, I am not sure about this. I can speak for myself and the people I know, but I am not aware of what queer individuals' needs are and whether introducing such a curriculum would make a difference to such individuals. I honestly do not know”*.

Though Tatum wavers in terms of this, they do not reject it immediately, as they know their knowledge of queer topics is limited. Thus, with additional exposure and awareness, Tatum may change their answer from “unsure” to “yes”. However, the aim of the study was not to recruit advocates who would approve of queer identities, but rather to create an awareness of such individuals and their societal needs. Queer curricula will make a difference to queer individuals' lives and needs.

River says “yes”, whereas Dakota and Hunter say “no” – again, no explanations are provided for these answers.

Enough information is again provided in the one-worded answers to underscore the assumption that they are either against the idea of introducing queer topics or are unwilling to pursue it any further.

René says “no” in terms of a reason: *“I feel that in the attempt to create a Utopia, many queer individuals and those supporting this view and lifestyle are creating a Dystopia, because they are forcing their ideas and opinions onto those who do not support it. They are actually doing to others what was/ is being done to them”*.

From the beginning, René displays a strong aversion to queer curricula. It may be assumed that the participant is queerphobic. Though Deloitte (2016:2) finds that transformation is diverse for different individuals, those opposed to queer individuals should be reminded

that, according to the Constitution of South Africa (1996:7–8, 95), queer individuals are seen as equal to heterosexual ones. These individuals are protected against violence and discrimination in a heteronormative society. Recall here that which Glazzard and Stones (2021:4) state: gender identities are respected and validated by a queer curriculum that differs from the heterosexual norm and, if this is rejected, the risk will be that non-normative learners and students are exposed to prejudice, violence, stigmatisation, victimisation, and discrimination.

Hate advocacy of gender, which can cause harm to queer South Africans, is not allowed. Equality needs to be promoted, and individuals may not be discriminated against or placed at a disadvantage due to their gender identities. Regarding René's response, there seems to be much dislike towards alternative gender identities, but an irony is also evident. It seems the participant regard heterosexual societies as utopian and queersexual societies as dystopian, and feels that by including queer individuals in a utopian society causes it to become dystopian. Furthermore, the participant believes that queer individuals are forcing their ideas and opinions onto heterosexual individuals. In the same vein, they ironically make it clear that heterosexual individuals are forcing their opinions and ideas onto queer individuals. Here, in a way, René is admitting that there is or was hegemony within a heteronormative society. They assume that queer individuals advocate for a utopia – a society where everything is perfect. However, there is no indication that queer individuals have this as a goal in mind. It is also an unrealistic goal in any society: societies are never just utopian or dystopian but have elements of both.

René also uses binary terms when they say that queer individuals may create a dystopia when their societal needs are addressed. This is a strong word to use, as it means an imagined state or society in which there is great suffering or injustice, typically one that is totalitarian or post-apocalyptic. Do they mean that there will be great injustice and suffering for heteronormative individuals when the societal needs of queer individuals are addressed? It seems as if they see things as either black or white: for René, there is no in-between. Here, a connection can be made to Apple (2002:43), who argues that education is viewed by some groups as a tool for social control or the personification of cultural dangers, while others view it as a powerful democratic engine that ensures mobility and expands perspectives. Based on René's responses, they lean towards social control instead of democracy. Nonetheless, one needs to move away from a subjective point of view of that which classifies a society as utopian or dystopian.

All in all, then, the participants provided intriguing comments in response to this question. Of the six who answered it, two indicated that a queer-inclusive curriculum is a current societal need, three indicated that it is not, and one is unsure. Queer individuals may be offended when they are regarded to be a problem in society, as René seems to be suggesting. Still, one can acknowledge and accept queer individuals, as might be the case for Tatum. One cannot however eliminate the possibility that, as is the case for Charlie, Dakota, and Hunter, queer individuals are not considered to be a problem and that these individuals can be accepted by society.

Dakota seems to feel that queer individuals pose a problem for society, since they do not think that a queer-inclusive curriculum is a current societal need. However, the focus, as is the case for this study, should be placed on the development of queer literacy for the purposes of awareness and inclusion. This can prevent any gender identity from being placed in danger or discriminated against, which can also lead to one aspect of a society that may be considered utopian. In other words, though there are similarities and differences among all individuals and their diverse gender identities, a majority group should not marginalise a minority group. Instead, mutual ground should be found in which all can contribute to a better and more tolerant or accepting society and prevent exclusion from occurring, even if it seems impossible in a broken world.

Neal (2018:12) explains that barriers to both organisational and individual change emanate when mindsets are founded on fear, mistrust, and the need for control. To alleviate this, mindfulness and present-moment awareness can be achieved through techniques that result in a better receptivity to change. One should rather focus on the positive factors that can contribute to the greater good of a society than the negatives that limit change.

6.4.5 Inclusion of queer texts in the NWU's SLE

The participants were asked where and how a queer text can be incorporated into the NWU's SLE (subject-group specific) curricula:

Charlie says: *"Yes, as part of my normal teaching. As stated, I do not think that a theme should influence our text, but the text as a whole".*

Tatum responds as follows: *“Yes, I believe such a module should be an elective, but that is just my opinion. At the moment, the only place where there is space for an elective is with the honours modules – this could work well as an honours elective”*.

Dakota says “yes” but does not unpack their answer.

As indicated in Chapter 2, literary texts are analysed in the NWU’s SLE in the following modules: AFRE 112, AFRE 223, AFRE 312, AFRE 412, and AFRE 423 (Afrikaans for Education); ENGV 111, ENGV 121, ENGV 211, ENGV 221, ENGV 311, ENGV 321, ENGV 411, and ENGV 421 (English for Education); SEFV 311, SEFV 321, and SEFV 421 (Setswana for Education); and SOFV 121, SOFV 211, SOFV 221, SOFV 321, SOFV 411, and SOFV 421 (Sesotho for Education). A language lecturer who wants to include queer-themed texts in their relevant subject group can consider one or more of these modules. As Tatum suggests, an elective that includes or focuses solely on queer literature can also be added. There appears to be no room for a queer text in current undergraduate programmes: only certain texts are read. Therefore, a text might need to be replaced should the subject group want to include a queer-themed text, or an assignment can be designed that involves additional/ or holiday reading.

René says “no” and adds: *“Nowhere. I do not think it should be incorporated”*.

René’s rejection has been discussed in this chapter. There is nothing to be added.

Of the four participants who answered this question, the majority believed that queer-themed literature could be incorporated into the NWU’s SLE (subject-group specific) curricula.

6.5 Conclusion

This chapter examined the findings made on the basis of participants’ responses to questionnaires. The examination focused on their recall, discussion, and basis for reflection concerning lesson planning and the teaching of queer-themed texts in terms of Questionnaire 2, and these were related to that which is found in extant literature on this topic.

Firstly, the purpose of Questionnaire 2 and a table that identified the pseudonymous preservice teachers and language lecturers who completed it was provided.

Secondly, each segment of the provided sample lessons was briefly explained, and the participants' responses to the sample lessons' (that is, the findings emanating from Questionnaire 2) contexts, summaries, SMART tasks, assessment, learning activities, teaching strategies, resources, introductions, pertinent questions, and overall perceptions were provided and discussed.

Thirdly, the participants' contributions to queer-social issues in adult or young adult education, limitations to a transformative teaching and learning framework, knowledge and skills for teaching queer-themed texts, queer-inclusive curricula as a current societal need, and the inclusion of queer texts in the NWU's SLE were discussed as additional factors contributing to a transformative teaching and learning framework.

Overall, the majority of the participants' responses contributed to developing a transformative teaching and learning framework that may be used by the NWU's SLE to include queer curricula. Though many of the participants were found to be insecure about the matter and hesitant regarding the teaching of queer-themed literature, they were also open to the inclusion of these texts. They believed that the sample lessons could be used to develop the necessary PCK to aid service teachers and language lecturers in this endeavour. Conversely, few participants were positioned against the framework and the teaching of queer topics; this confirms that current service teachers and language lecturers exist who are queerphobic and endorse the limitations of transformative teaching and learning.

The subsequent chapter will conclude the present study.

CHAPTER 7: CONCLUSIONS AND A QUEER-INCLUSIVE TRANSFORMATIVE TEACHING AND LEARNING FRAMEWORK

7.1 Introduction

This final chapter offers conclusions and a queer-inclusive transformative teaching and learning framework, and discusses the study's contribution, limitations, recommendations, and a final reflection.

Firstly, conclusions are drawn by reflecting on the findings of this study and answering the first three research questions. Secondly, the fourth research question is answered by offering a queer-inclusive transformative teaching and learning framework that can be used as a tool for the inclusion of queer literature in an SLE at a university. Thirdly, the study's contribution, limitations, and recommendations are discussed. Lastly, a final reflection is provided in which I briefly explore my thoughts, perspectives and experiences upon having completed the study.

7.2 Reflections on the findings regarding the research questions

This study had four research questions: What policies does the NWU have that “speak to” queer individuals? What are preservice teachers' and language lecturers' perceptions of including and teaching queer texts? How prepared do preservice teachers and language lecturers feel about teaching queer texts? What would a transformative teaching and learning framework, contemplated at the university, entail when considering the inclusion of queer curricula? Each of these is briefly unpacked below in terms of the study's findings.

7.2.1 What policies does the NWU have that “speak to” queer individuals?

As established here, the NWU has several guiding documents regarding its governance and management. Among these, thirteen were selected for analysis: *Annual report* (2020a), *Annual performance plan* (2022a), *Declaration on the decolonisation of university education* (2018a), *Code of ethics* (2018b), *Statute of the NWU* (2020b), *Teaching and learning strategy: 2021–2025* (2021c), *Strategy 2015–2025* (2018c), *Transformation charter* (2012), *Human rights policy* (2016), *Gender-based violence policy* (2021a), *Sexual harassment policy* (2019b), *Staff learning and developmental policy* (2021e), and the *Employee wellness policy* (2019a). I believe that these documents speak (either explicitly or implicitly) to queer

individuals and will provide the necessary context regarding the possible inclusion of queer-themed topics at the university.

Of the thirteen documents, only three explicitly mention queer individuals: the *Gender-based violence policy* (2021:1–2) (which states that the university “recognise[s] that [gender-based violence] affects not only women, but all gender identities and sexual orientations, including the LGBTQIA+ individuals and marginalised minorities”), the *Annual report* (2020a:38) and the *Annual performance plan* (2022:41, 143, 145) (which state the importance of “awareness and training on LGBTQ+”). The remaining ten documents do not explicitly mention LGBTQ+ or queer individuals. Still, key words such as “gender”, “transformation”, “social justice”, “minority”, “marginalised”, and “diversity”, as found in these, are relevant to queer individuals. In other words, these ten documents do speak to queer individuals implicitly in one way or another.

The first three documents that speak to queer individuals are the *NWU's statute* (2020b), *Annual report* (2020a), and *Annual performance plan* (2022a). The inclusion of these three documents demonstrates that the university has established written policies and procedures that uphold human rights such as freedom, equality, and dignity, as well as to foster a community of caring and engaged students and employees. A sustainable environment that respects, tolerates, and embraces society through research, teaching, and volunteer work must consider important factors that include academic freedom, fairness, and the embracement and promotion of diversity. Once more, one of the objectives is to advance knowledge for the good of society: in the case of this study, the inclusion of queer literature in the NWU's SLE is the knowledge that will contribute to benefitting society and promote social justice.

The fourth and fifth documents that speak to queer individuals are the NWU's *Teaching and learning strategy: 2021–2025* (NWU, 2021c:17) and *Strategy 2015–2025* (2018). A curriculum framework that maintains plans for faculty-integrated teaching and learning for significant and challenging issues that engage with transformation, embrace diversity, and raise awareness for a better, more inclusive future for the common good of a community is carried by these documents. To set the groundwork for a teaching and learning experience that is attentive, inclusive, and inventive in response to the requirements of fully engaged, open-minded, and lifelong-learning students and staff, support plans are to be incorporated in the curriculum framework in current, developing, and new terms. To ensure coherence across horizontal and vertical pathways of advancement or articulation, the curricular architecture and its guiding principles govern undergraduate and postgraduate programme designs. Due to this

consistency, the NWU can evaluate the effectiveness of instruction and learning in the context of staff and student experiences as well as professional requirements and norms. To raise awareness in the community for inclusive goals, the university's teaching and learning tactics consider, motivate, nurture, engage, embrace, develop, direct, support, and promote transformation regarding queer-themed literature in an SLE at the NWU.

The *Transformation charter* (2012), *Human rights policy* (2016), *Gender-based violence policy* (2021a), and *Sexual harassment policy* are the sixth to ninth documents that speak to queer individuals. Developing research and a development system that is well-organised and vibrant, integrating higher education's research and training capacity with the needs of social reconstruction and the needs of national development efforts are one or two of the challenges that council, management, staff, and students of the NWU are urged to recognise in the *Transformation charter* (2012). The council, management, staff, and students of the NWU envision a diversifying and transforming entity that enables, empowers, and actively nurtures all-inclusive attitudes, behaviours, and practices, despite challenges related to the weaknesses and threats identified in the NWU's SWOT analysis. As a result, the NWU's council, administration, staff, and students pledge to create a future that will make the university proud by utilising all individuals' talents, abilities, and capabilities as well as institutional capital to develop excellence in transformation as intrinsic to its core business (NWU, 2012:1).

Additionally, to ensure that the NWU remains committed to its transformation promises, which entails that it will remain self-reflexive, as stated in its *Transformation charter*, a close examination of the NWU's *Human rights policy* (2016), *Gender-based violence policy* (2021a), and *Sexual harassment policy* serve to confirm one or two important recognitions. These include that the council, management, staff, and students of the NWU pledge to recognise the Constitution and the promotion, development, assessment, and monitoring functions of the *Transformation charter*. By including queer literature in the university's SLE, one can contribute to a framework that is designed to be driven by the pursuit of innovation and knowledge. One can further ensure a safe and empowering environment for students, staff, and other university personnel who reject gender-based violence regarding gender identities, to establish workplace free of sexual harassment and ensure the maintenance, support, and protection of such an environment.

The *Declaration on the decolonisation of university education* (2018a) and the *Code of ethics* (2018b) were included as the tenth and eleventh documents that speak to queer individuals, because they refer to individuals who use their inspiration to engage in and think critically

about the 21st-century challenge of – as is the case for this study – queer literacy. It prompts the consideration of its relevance to the values and problems that centre on ethical behaviour, marginality, inclusion, discrimination, alienation, and inequality. A caring relationship among students, employees, and management must be developed to ensure that no oppression, denigration, or prejudice occurs or is maintained. Hakim *et al.* (2020:11) mention that for a long time, individuals have “simply been failing to care for each other, especially the vulnerable, the poor and the weak”. Therefore, Hakim *et al.* (2020:13) explain that “care” is a social capacity and action that involves fostering everything required for the welfare and flourishing of life. The researchers do not only refer to care as “hands-on” care (i.e., physical and emotional needs), but also accepting and acknowledging individuals’ interdependencies. Thus, “care” is a broad term that includes family care, the daily services rendered by other crucial workers, as well as the hands-on care that employees provide in hospitals, care facilities, and teachers in classrooms. Care is the ability to provide the emotional, material, social, and political conditions necessary for the majority of people and other living things to exist on the planet. With the explanation of “care” in mind, a “caring relationship” entails defending and upholding equality, human rights, freedom from oppression and discrimination, and justice. To protect and recognise equality, human rights, freedom from discrimination and oppression, and fairness, the framework to be developed for the inclusion of queer literature in the SLE at the university will acknowledge and attempt specific guidelines, examples, strategies, and rules for a transformative teaching and learning approach in the context of the Faculty of Education. The university is obligated under the *Code of ethics* (2018) to provide an academic programme (in this instance, the framework) that is respectable, accurate, faithful, trustworthy, righteous, fair, appreciated, open, valued, freed, peaceful, professional, productive, positive, critical, and sustainable.

Lastly, the twelfth and thirteenth documents that speak to the matter of queer literature at the NWU are the *Employee wellness policy* (2019a) and the *Staff learning and development policy* (2020). One needs to be aware of these two policies when one designs a framework for the SLE’s integration of queer literature. These policies encourage the learning, growth, and well-being of all employees and offer information on grants, expenses, studies, opportunities, career development, and assistance for the university personnel to foster leadership, enhance capability, and increase flexibility. In light of this, the SLE staff can expand critical thought, openness of thought, respect, and commitment to students’ diversity, citizenship, and gender identities regarding queer curricula.

The first research aim was to determine the policies the NWU have that “speak to” queer individuals. It was demonstrated that these include the *Annual report* (2020a), *Annual*

performance plan (2022a), *Statute of the NWU* (2020b), *Teaching and learning strategy: 2021–2025* (2021c), *Strategy 2015–2025* (2018c), *Transformation charter* (2012), *Human rights policy* (2016), *Gender-based violence policy* (2021a), *Sexual harassment policy* (2019b), *Declaration on the decolonisation of university education* (2018), *Code of ethics* (2018b), *Staff learning and developmental policy* (2021e), and the *Employee wellness policy* (2019a).

However, it is also clear at a national level that universities, especially faculties of education, pay lip service to policies and continue to do their own thing: it amounts to “business as usual”. No accountability and monitoring in terms of the actual implementation of these policies are ensured. Thus, transformative leaders should take it upon themselves to ensure that the policies are implemented successfully in order to avoid lip service from continuing (Taylor & Mawoyo, 2022). The subsequent section focuses on the second research question of this study.

7.2.2 What are preservice teachers’ and language lecturers’ perceptions of including and teaching queer texts?

The participants were asked several questions (see Questionnaires 1 and 2 – Appendixes F–J) as centred on the following research question: What are preservice teachers’ and language lecturers’ perceptions of including and teaching queer texts? The following questions were offered in order to answer the second research question: What is your personal opinion of queer individuals (LGBTQ+)? In other words, how do you feel where they are concerned (in terms of families, friends, religions, schools, the community, and so on)? “Do you think it is necessary, beneficial, or detrimental to implement queer-inclusive curricula at university and school level to expose lecturers, students, and learners to queer characters in texts and possible issues they may face in heteronormative environments?” Do you think literature could be used as a tool to address queer-social issues? Would you be willing to implement and teach queer curricula? In other words, would you be willing to teach a queer-themed text?” Do you think a “transformative teaching and learning framework” may be used as a structure that includes the necessary guidelines for implementing critical thinking on queer-social issues? And a final question in this regard: Do you think a queer-inclusive curriculum is a current societal need?

Fifteen participants completed either Questionnaire 1 and/ or Questionnaire 2. Most participants enjoyed a positive feeling about queer individuals. They were accepting of or celebrated them, engaged with them, and acknowledged them as equal human beings with

human rights, rejecting queerphobia, and so forth. This is illustrated by the following responses: Charlie (*"they are no different"; "I have no problem with any queer individuals"*), Hunter (*"people are the same; I see no difference"*), Jordan (*"They are honest and fun to be around"*), Quinn (*"my stereotypical views are gradually changing"; "that they are human beings"*), Jackey (*"I believe that they are normal people and should be treated as such"*), Spencer (*"no issues"; "we are the rainbow nation after all"*), Kai (*"I am grateful to have friends who support the LGBTQIA+ community"*), Bellamy (*"we are all equal humans"*), Jessie (*"I [...] feel that all love should be accepted regardless of gender and race"*), and Blake, whose narrative only indicated that they support queer individuals. These participants' ages ranged from the 20s to the 60s, and Christianity was found to be the dominant religion among them (while Hunter belonged to an African Traditional Religion). Charlie, Jordan, Quinn, and Jackey indicated that they were heterosexual and Kai, Bellamy, Jessie, and Blake that they were queer. Hunter and Spencer did not indicate their gender identities. Spencer also did not provide their age or religion.

At the other end of this spectrum, some participants had an impartial opinion about queer individuals (that is, between positive or negative) or a negative one (that is, for example, they rejected queer individuals, promoted or tolerated queerphobia, regarded them only as sinners whose lifestyles were wrong or vile, and/ or felt that they had a negative influence on society, and so on). This is illustrated by the following responses: Dakota (*"it is their choice, but not something that I personally agree with"*), Tatum (*"I am not bothered by queerism if I am not directly confronted with it"; "I do feel uncomfortable"; "should not disagree with queerism, whereas I actually do"*), River (*"I accept everyone because even though my religion has standards of what is right and wrong, I cannot go around executing judgement on others"*), Evan (*"I don't think it is right, but I won't judge"*), and René (*"I do not agree with this lifestyle choice; "queer individuals' lifestyle is correct. To me, it is not"*). Some participants (including Dakota, Tatum, Evan, and René) identified themselves as heterosexual individuals, and their ages ranged between the 20s and the 40s – only River, who was in their 20s, identified themselves as a straight acting individual. In other words, River is pretending to be straight, when they are actually queer. To some extent, River rejects their own gender identity.

Considering the information provided by participants about themselves, no particular age group or religious affiliation stood out regarding positive or negative views of queer individuals. For example, some participants had a positive, impartial, or negative opinion of queer individuals, but all (except Hunter – African Traditional Religion) and Spencer (who did not identify their religion) were Christians. Regarding the participants' ages, the positive, impartial, and negative personal opinions ranged from participants between the 20s to the 40s, while

the 60s (a single participant – Hunter) maintained a positive point of view. Though no age group stood out as only viewing queer individuals positively, impartially, or negatively, then, it did stand out that most participants personally viewed queer individuals in a positive light.

As regard their opinions about whether they were in favour of or against the inclusion of queer-inclusive curricula, most participants – Charlie, Jordan, River, Jackey, Spencer, Kai, Bellamy, Evan, and Jessie – indeed were in favour of it. Since Charlie, Jordan, Jackey, Spencer, Kai, Bellamy, and Jessie positively viewed queer individuals, this outcome was to be expected. It remains intriguing, though, that some participants who viewed queer individuals either in an impartial or negative light, also favoured queer-inclusive curricula (namely River, Evan, and René). The converse situation was also true. Some participants who viewed queer individuals positively were against queer-inclusive curricula (namely Hunter, Quinn, and Blake). Dakota and Tatum personally viewed queer individuals impartially, and Tatum maintained an in-between position about queer-inclusive curricula whereas Dakota was against the idea of these. René viewed queer individuals negatively and were against the inclusion of queer curricula. Furthermore, Charlie and River believed a queer-inclusive curriculum was a current societal need. In contrast, Dakota and Hunter indicated that it was emphatically not and Tatum was unsure about it. Among the participants who answered the question, some believed that queer curricula are not a current societal need, which is alarming since many participants indicated in Questionnaire 1 that they had been exposed to queer discrimination, allowing one to wonder if queerphobia was disregarded and not seen as a serious issue at all, given that it might have been viewed as relevant only for a marginalised group.

Now, River and Evan were in favour of queer-inclusive curricula due to the queerphobia being relevant in terms of society. Even if these two participants did not view queer individuals positively, they were in favour of the inclusion of queer curricula.

Hunter, Quinn, and Blake viewed queer individuals positively, but were against queer-inclusive curricula. This may indicate that they tolerated queer individuals, but did not necessarily want to learn more or read about them, which would have been the case if such a curriculum was to be introduced. Quinn explained that individuals can educate themselves on queer-themed topics, and Blake focused on personal acceptance; Hunter did not provide a reason for their stance. Furthermore, even though Dakota viewed queer individuals negatively and was against queer-inclusive curricula, they stated that they would respect the framework should it become relevant to their teaching and learning career. Tatum, who viewed queer individuals impartially and adopted an in-between position about the need for queer-inclusive curricula,

felt that such inclusion would be better suited for an elective and not a compulsory subject. Nevertheless, the overall result was that most participants were in favour of inclusion.

Further inferences were made regarding participants' personal opinions of queer individuals and the inclusion of queer-inclusive curricula. Most participants³⁹ – Charlie, Dakota, Tatum, René, River, Quinn, Jackey, Spencer, Kai, and Bellamy – believed that literature could be used as a tool to address queer-social issues. Most, excepting only René, believed that a transformative teaching and learning framework might be used as a structure that would include the necessary guidelines for the implementation of critically thinking about queer-social issues. And most – Charlie, River, Jackey, Spencer, Kai, and Bellamy – were willing to teach queer curricula. Dakota, Tatum, René, and Quinn were however unwilling to teach it.

Again, it was expected that Charlie, Jackey, Spencer, Kai, and Bellamy would be willing to teach queer curricula, since they viewed queer individuals positively and were in favour of queer-inclusive curricula. Additionally, River became a promising participant, since they were willing to teach queer curricula, even though they viewed queer individuals impartially. Moreover, it was also expected that Dakota, Tatum, and René would not teach queer curricula as they did not view queer individuals positively and maintained either an in-between position about queer curricula or were outright against these. Quinn, though, turned out to be an interesting participant in this context: they viewed queer individuals positively but were simultaneously against the inclusion of queer curricula, and were in fact unwilling to teach these due to internal conflicts and fear. A possible reason for this might have been that Quinn was still searching for their own identity, since they had not indicated it; they also indicated that their stereotypical views were changing as they found queer individuals perplexing.

The second research aim was to determine preservice teachers' and language lecturers' perceptions about including and teaching queer texts. It is safe to say that many participants viewed queer individuals positively and were positive regarding the implementation of queer-inclusive curricula at university and school level. They thought literature could be used as a tool to address queer-social issues and were willing to implement and teach queer curricula. They maintained that a transformative teaching and learning framework might be used as a structure that included the necessary guidelines for the implementation of critical thinking on

³⁹ Fewer participants completed Part 2 of Questionnaire 1. No pertinent reason could be inferred as to why some of the participants – Hunter, Jordan, Evan, Jessie, and Blake – did not complete the remaining part(s) of Questionnaire 1, but the following suggestions may be considered: they lost interest in the study; they forgot to complete the remaining parts; they misunderstood the instructions; they did not have the time to complete the remaining parts of the study; they withdrew from it since it started to affect them personally.

queer-social issues. One should however consider that many participants who were supportive of the inclusion of queer literature at the NWU, nonetheless came across as hesitant and not ready to teach queer content. This hesitancy could be ascribed to a lack of knowledge and engagement regarding queer individuals and the fear of a possible backlash from learners, students, colleagues, parents, and society. Furthermore, some participants did not find queer curricula to be a current societal need. This is alarming, since queerphobia is relevant. Still, some preservice teachers and language lecturers were willing to become transformative leaders for the sake of social justice for queer individuals. This brings the third research question into focus.

7.2.3 How prepared do preservice teachers and language lecturers feel about teaching queer texts?

The third research question of this study reads: How prepared do preservice teachers and language lecturers feel about teaching queer texts? The questionnaires included the following questions as centred on this research question: Do you get confused with the terms and definitions that are associated with gender identities? What prior knowledge do you have of queer individuals? In other words, what do you know of queer individuals with regard to their lifestyles, health and religion? How can teachers, lecturers, learners, and students contribute to queer-inclusive curricula? What possible internal conflicts and fears do you think you could experience by including queer curricula? What negotiations (where applicable in terms of beliefs, values, and religion) do you think you would need to consider when teaching queer curricula? What influences, challenges, and limitations may be affected by religious groups, family, friends, schools, and society at large in terms of queer curricula? Are there at times discussions in your classes regarding issues related to queer individuals or characters in texts you are studying? Do you ever engage your students (be it preservice teachers during work-integrated learning – WIL – or language lecturers) in discussions on issues related to queer individuals or queer characters in texts? Finally: Do you have the necessary knowledge and skills to teach a queer-themed text?

Most participants – Dakota, Tatum, René, Hunter, Jordan, Jackey, Spencer, and Evan – indicated that they were confused about queer-identity terminologies, and one – Kai – indicated that this was “sometimes” the case. Charlie, River, Quinn, Bellamy, Jessie, and Blake indicated that they were not as confused. Clearly, a tool, such as a word bank, is necessary that will provide the needed explanations and clear up the confusion. It may include a dictionary definition, learner-friendly definition, example sentence, pictures, and so on.

As was to be expected, some participants who did not get confused with the terminology formed part of the queer community. However, the assumption cannot be made that all heterosexual individuals were confused and queer individuals not, since Charlie, who was straight, indicated that they did not get confused. In contrast, Kai, who was queer, sometimes did get confused. Still, most participants who got confused were heterosexual individuals, since queer individuals did not necessarily play a major role – or any role at all – in their lives.

Furthermore, only two of the participants – Kai and Bellamy – seemed to have knowledge of queer individuals in the sense of their lifestyles, health, and religion. Charlie's knowledge at first seemed "limited", but their queer prior knowledge can also be considered to be good in terms of their responses to the questionnaires. As for Jessie and Blake, their queer prior knowledge seems less than that of Kai, Bellamy, and Charlie, whereas the queer prior knowledge of Tatum, René, Hunter, Jordan, River, Quinn, Jackey, Spencer, and Evan was limited. This means that many participants did not know much or enough about queer individuals. Dakota indicated that they were "well-informed" about queer individuals, but this can be regarded with some scepticism, since they indicated that they got confused with queer terminology. Still, the existence of queer prior knowledge amounted to speculation, since the participants did not necessarily substantiate their responses, causing the researcher of this study to make inferences based on the information available. What is noticeable, though, is that many participants who had (some form of) queer prior knowledge formed part of the queer community. In contrast, many participants whose queer prior knowledge was limited were heterosexual individuals.

Most participants positively indicated that they believed that service teachers, language lecturers, learners, and students could co-construct a queer-inclusive curriculum and contribute to a transformative teaching and learning framework. Only Evan – a preservice teacher – was unsure about this. Since Evan was a preservice teacher, they most probably enjoyed only limited teaching and learning experience, possibly resulting in their uncertainty.

Additionally, most participants – Dakota, Tatum, René, River, Quinn, Jackey, Kai, and Bellamy – indicated that they could or would experience internal conflict regarding including queer curricula: these would centre on religion, fear, conflict teaching, personal beliefs, conservative parties, hostile environments, and student resistance. It is noticeable that many participants indicated religion to be an important cause of internal conflict. It was striking in this respect that they were Christians, since many Christians believe that queer individuals will end up in eternal hell, instead of heaven (Barton, 2010:471; Griffin and Ouellett, 2003).

Accordingly, many participants indicated possible negotiations that they would have needed to consider when teaching queer curricula. These would centre on belief systems and values, religion, dogma and indoctrination, discomfort, comprehension, teaching angles, collaborative teaching and learning, conservative parties, disrespect and discrimination, and cultural ideologies. Here, beliefs and values featured among the responses of many participants. Furthermore, many participants suggested influences, challenges, and limitations concerning the inclusion of queer curricula, such as diversity, parents, religion, discrimination, personal beliefs, social groups, schools, political associations, ignorance, and incompetence. Parents and religion featured among the responses of many participants in this respect. Only some participants – Charlie, Quinn, and Bellamy – definitely engaged with queer topics in their teaching and learning, while Tatum and Kai engaged somewhat with the said topics. Most participants – Dakota, René, River, Jackey, and Spencer – did not engage with queer-themed topics in their teaching and learning. Only some indicated whether they believed that they had the necessary knowledge to teach queer-inclusive curricula. Some – Tatum, Dakota, and River – indicated emphatically that they did not, whereas Charlie and René indicated clearly that they did. As mentioned, René’s answer here was questionable, since they seemed to be queerphobic. As for Charlie and their responses, it seemed that teaching and learning about queer topics would not be as challenging as it would be for the other participants.

The final question posed in Questionnaire 2 reads: Lastly, how do you feel about having completed the questionnaires anonymously?” Only some participants answered the question:

Charlie says: “I have no issue with giving my name or not, but I can see how others in my subject group will not even fill in the form”.

Due to anonymity, Charlie’s subject group is not listed here. Still, it is alarming that Charlie can already identify service teachers and language lecturers who reject or tolerate queer individuals and will most probably reject queer-inclusive curricula. Nevertheless, Charlie would not have had a problem if the questionnaire questions were asked face-to-face.

River answers: “It feels good because I’m quite ignorant about how to teach a topic about a factor that isn’t part of my identity”.

River explains that completing the questionnaire anonymously via Google Forms places them in a safe space. One can assume that they answered openly and honestly, because there were no additional stress factors such as focus groups with other participants or semi-formal interviews with the researcher of this study. Moreover, River admits that they are ignorant

about gender identities. Still, due to the limited nature of the answer, some uncertainty should be maintained about this.

Tatum states: "I feel 'safer' having completed it anonymously. I feel like my views are controversial, as to me, it feels as if one is almost victimised in today's society if one does not believe that queerism should be celebrated. Nonetheless, I will defend my views openly if need be, as one's beliefs are the driving force to one's entire existence (for me, at least)".

Like River, Tatum feels that completing the questionnaire anonymously and online is safer. Furthermore, Tatum's explanation of their controversial point of view is well within their right. There most probably are individuals who will judge them for only tolerating queer individuals. However, the celebration of queer individuals is not the purpose of this study; its purpose is instead to create awareness of and understanding for queer individuals, which can lead to an accepting or celebrating viewpoint, and which can help mitigate queerphobia. Preventing and eliminating queerphobia is an absolutely desirable goal, but it is one that will require massive, far-reaching social changes. Awareness and understanding are integral to those changes – but are not in and of themselves the changes. Thus, Tatum, who currently tolerates and sometimes seems to reject queer individuals, should know that they do not have to celebrate queerism. Still, acceptance can be attained, as it is seen in a more positive light for the good of the community when compared to tolerance.

Hunter replies: "Great!!! I enjoyed filling in the questionnaire, but I would give the same answers in public".

Hunter's enthusiasm is evident in their use of exclamation marks. Clearly, they are comfortable with this study's topic and would not have minded having participated face-to-face.

René responds: "I don't really mind if it is anonymous or not. I am proud to put my name next to my viewpoints".

René states that, they would in fact say in public that they are negative about or do not approve of queer individuals. They display the courage of their conviction. I also believe it best that René completed the questionnaire anonymously and online, as a face-to-face conversation could have placed both the participant and the researcher in awkward positions.

Though Dakota completed Questionnaire 2, they did not answer the final question. Therefore, the open answer may indicate that they are not yet ready to tolerate, accept, or celebrate queer individuals.

The third research aim was to determine how prepared preservice teachers and language lecturers felt about teaching queer texts. Based on the information provided, some felt comfortable enough and had the necessary queer knowledge to teach and learn about queer topics. However, many participants who were willing to teach queer-themed literature – of whom many are heterosexual individuals – required training. This was true even if some of them did not get confused with queer terminology or had no or minimum internal conflicts, negotiations, influences, challenges, and limitations to deal with in their teaching and learning. The internal conflicts, negotiations, influences, challenges, and limitations of the participants were definitely preventing them from the teaching and learning of gender identities. The final question, which was completed in anonymity, provided further insight into the participants' preparedness to teach queer-themed texts. The teaching and learning of queer-themed literature might not be as challenging as had initially been inferred by the participants if these barriers (i.e., belief systems and values, religion, dogma and indoctrination, discomfort, comprehension, teaching angles, collaborative teaching and learning, conservative parties, disrespect and discrimination, and cultural ideologies) could be overcome while not changing their core beliefs and values. The focus of this study remains on creating awareness and understanding of queer individuals and not promoting, for example, queerness among straight individuals. This brings into view the project's final research question.

7.2.4 What would a transformative teaching and learning framework, as contemplated at the university, entail considering the inclusion of queer curricula?

The fourth and final research question for this study reads: What would a transformative teaching and learning framework, contemplated at the university, entail when considering the inclusion of queer curricula? Taking into account the information provided, analysed, and discussed in the preceding chapters, I propose four cogs in a cogwheel for a queer-inclusive transformative teaching and learning framework. The *Oxford English dictionary* defines a cogwheel as “a wheel with cogs, used to transmit motion; more generally, a toothed wheel which engages with another similar wheel, or with a toothed bar or rack”. In other words, a cogwheel is literally made up of different toothed wheels that interlock when turning; if one of the cogs does not work or interlock correctly, the cogwheel becomes faulty. Figuratively, for this study, the framework I designed for the inclusion of queer-themed literature in an SLE at

a university entails four cogs that need to interlock correctly to ensure that the transformative teaching and learning framework runs smoothly:

1. Institutional policies;
2. Mezirow's "perspective transformation";
3. Queer curricula; and
4. Backward design to lesson planning.

Figure 7A displays the cogwheel for the queer-inclusive transformative teaching and learning framework.

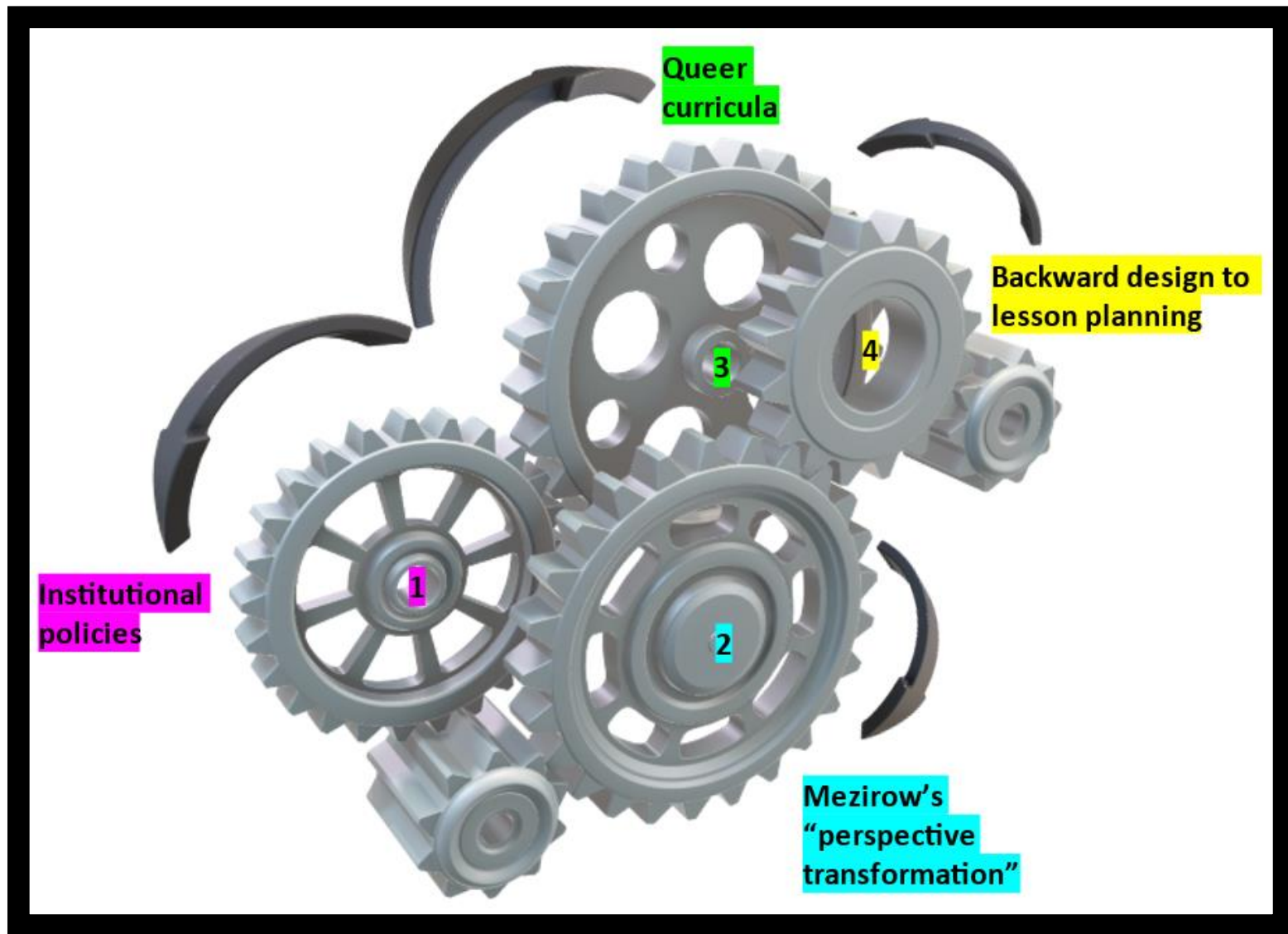


Figure 7A: Cogwheel for a queer-inclusive transformative teaching and learning framework

The unlabelled smaller cog at the bottom-left corner represents the role of service teachers or language lecturers, learners or students, secondary schools or tertiary institutions, and the current language curricula and modules. In other words, the queer-inclusive transformative teaching and learning framework is constructed on information and role players that are already available. The first bigger cog, labelled number 1 in purple, refers to the possible institutional policies that need to be considered that speak to queer individuals before a queer-inclusive transformative teaching and learning framework can be considered for implementation. The second bigger cog, labelled number 2 in blue, refers to Mezirow's "perspective transformation" as an opportunity to change individuals' minds from excluding queer curricula to including it. The mind change can also contribute to changing rejective or tolerable points-of-view to that of acceptance or celebration. The third bigger cog (which is also the biggest one), labelled number 3 in green, refers to the queer curricula that need to be identified, developed, and taught in the language classroom. The fourth bigger cog, labelled number 4 in yellow, refers to the backward design to lesson planning that a service teacher or language lecturers can use to design effective queer-themed lessons. The smaller cog at the top-right corner of the cogwheel is also not labelled and denotes the presentation of the designed queer-themed lessons as well as reflection, improvements, criticism, and so forth, that are to be implemented afterwards.

Each of the bigger cogs – 1) institutional policies, 2) Mezirow's "perspective transformation", 3) queer curricula, and 4) backward design to lesson planning – and their importance to the queer-inclusive transformative teaching and learning framework are explained next. Figure 7B depicts the first bigger cog, the one that represents institutional policies.

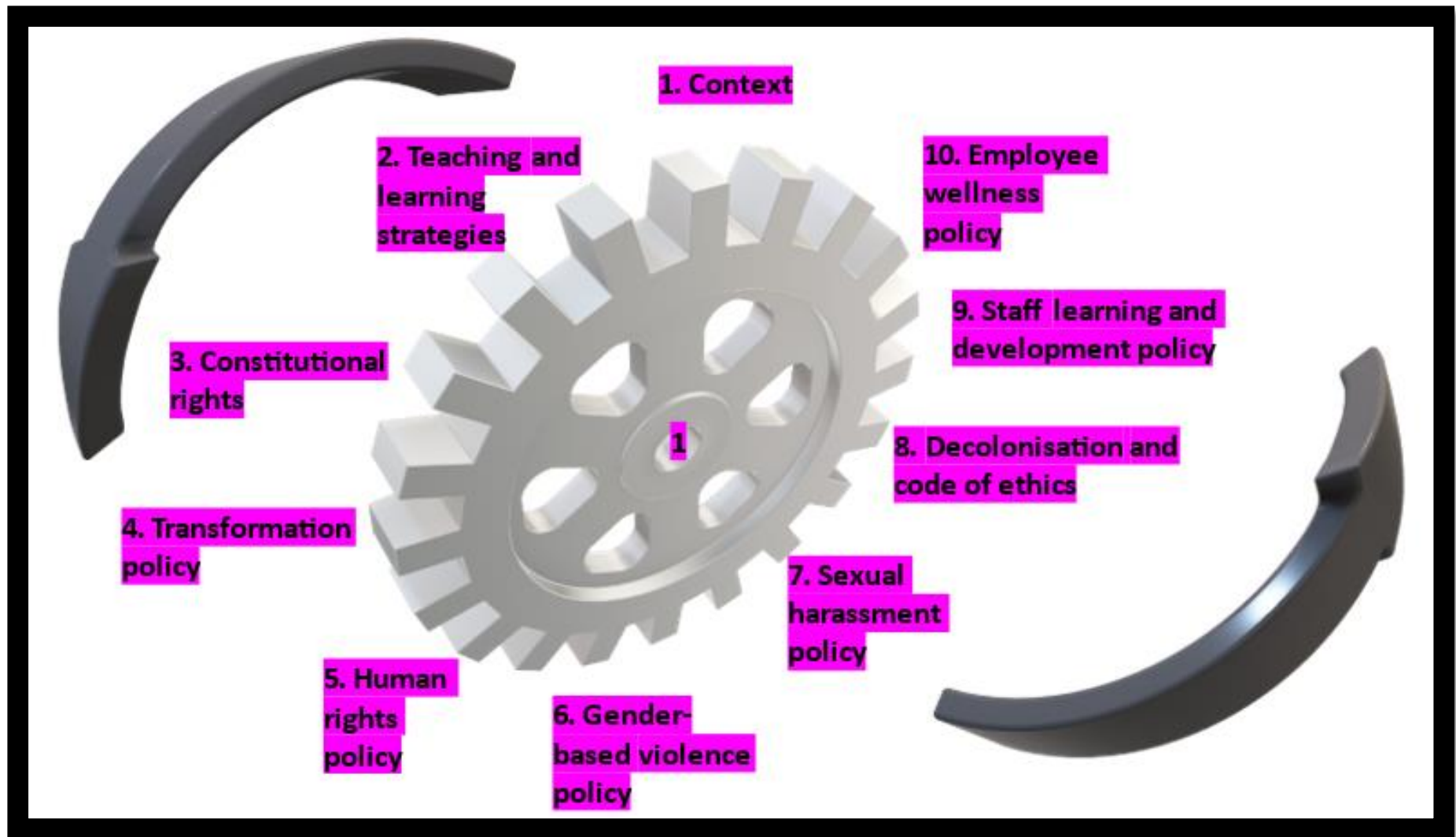


Figure 7B: Bigger cog 1: Institutional policies

As indicated, it was established that thirteen documents possibly speak to queer individuals at the NWU: the *Annual report* (2020a), *Annual performance plan* (2022a), *Statute of the NWU* (2020b), *Teaching and learning strategy: 2021–2025* (2021c), *Strategy 2015–2025* (2018c), *Transformation charter* (2012), *Human rights policy* (2016), *Gender-based violence policy* (2021a), *Sexual harassment policy* (2019b), *Declaration on the decolonisation of university education* (2018a), *Code of ethics* (2018b), *Staff learning and developmental policy* (2021e), and the *Employee wellness policy* (2019a).

Examining these led to a determination as to whether the inclusion of queer-themed literature was possible and applicable to the NWU. Policies regarding transformation and those that would protect language lecturers (that is, transformative leaders) who were to teach their students (that is, preservice teachers) about queer curricula could also be determined.

Accordingly, I advise any transformative leader (whether they be a service teacher or language lecturer) who would wish to implement queer-inclusive curricula to analyse their context first and determine whether the implementation is allowed. In the scenario where the secondary school or tertiary institution advocates for social justice, the transformative leader should consider the teaching and learning strategies of the said educational institution and identify how these strategies can aid them. The transformative leader also needs to consider the available policies that will protect all individuals who form part of the inclusion process. Since service teachers or language lecturers will be the individuals to teach the queer curricula, as transformative leaders they should also identify the relevant opportunities for staff to develop their teaching and learning, and the programmes and assistance that may be available to ensure the staff's well-being.

In a scenario where gender identities are not catered for, the transformative leader can determine if lip service is being paid regarding the inclusion of gender identities, and/ or take the first step towards this initiation and enquire why the marginalised group is excluded. Where certain policies might also need to be updated or be non-existent, the transformative leader should try to influence policy by placing the issue on the agenda of various policy-making or policy-informing committees.

It is worth reiterating that it is important for a transformative leader to determine their context first. If, for example, different gender identities to heteronormative ones are illegal in a country, a transformative leader will not be able to include queer curricula. Suppose various gender identities are legal in a country. In that case, the transformative leader should still know their context to determine possible conflicts and limitations that can prevent the inclusion of queer

curricula from being implemented – the transformative leader will have to choose a strategy (that is, find mutual ground for all role players) that will democratically and critically address the barriers. The leader must also make it known that the purpose of the inclusion of queer curricula is to create awareness and understanding of queer individuals and prevent the continuation of unfair discrimination and queerphobia.

Mezirow's "perspective transformation" is represented by the second biggest cog of the queer-inclusive transformative teaching and learning framework. Though this perspective was discussed in detail in Chapter 3, it is briefly recalled here. Figure 7C displays Mezirow's ten steps for "perspective transformation".

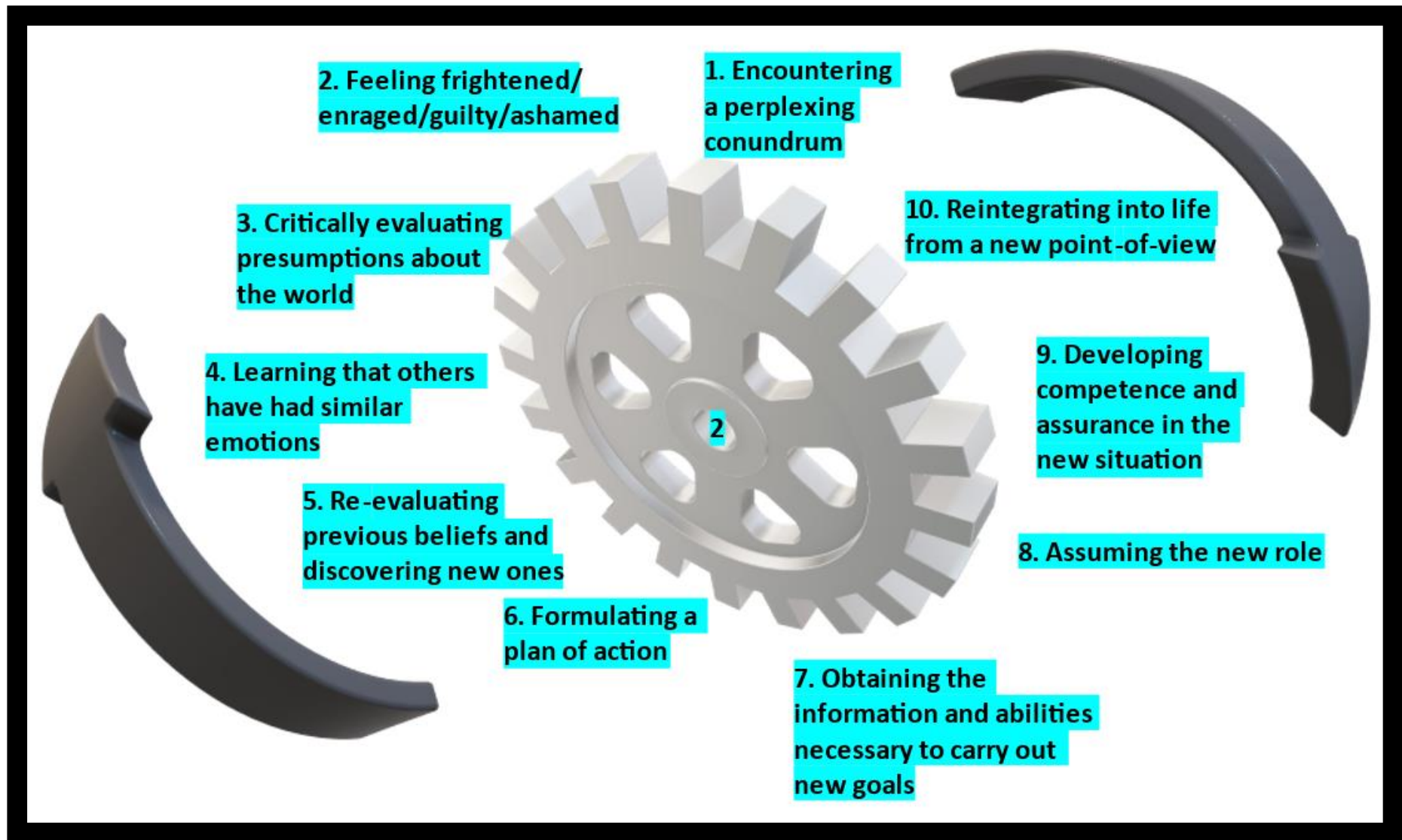


Figure 7C: Bigger cog 2: Mezirow's ten steps for "perspective transformation"

Mezirow's "perspective transformation" shows promise for training and guiding service teachers or language lecturers to become advocates for diversity and social justice (Vescio *et al.*, 2009:21). In other words, "perspective transformation" transforms educators into transformative leaders. Through "perspective transformation", transformative leaders become critically aware of their worlds and focus on becoming more inclusive of their new understandings (Mezirow, 1990:14). Accordingly, Mezirow (2000b:22) suggests ten steps for transforming an individual's perspective: 1) encountering a perplexing conundrum; 2) feeling frightened, enraged, guilty, or ashamed; 3) evaluating presumptions about the world critically; 4) learning that others have had similar emotions; 5) re-evaluating one's previous beliefs and discovering new ones; 6) formulating a plan of action to address the perplexing conundrum; 7) obtaining the information and abilities necessary to carry out new goals; 8) assuming the new role; 9) developing competence and assurance in the new situation; and 10) reintegrating oneself into one's life from the standpoint of a new point of view. Harris *et al.* (2008:322) take Mezirow's (2000b:22) suggestive steps and provide an example. Subsequently, I take Mezirow's (2000b:22) suggestive steps and Harris *et al.*'s (2008:322) example – as well as the acceptance of the framework to teach queer literature in the SLE of the NWU – and relate them to service teachers and language lecturers who want to become transformative leaders where queer-inclusive curricula are concerned. By implementing these steps, communities of practice or professional learning groups can be established. This can also facilitate greater cohesiveness around collaboration on queer-inclusive issues:

1. Service teachers or language lecturers bring real classroom experiences [e.g., as experienced by (queer) service teachers, language lecturers, learners, or students in the language classrooms or from the outside world to be brought into the classroom] of queer learners or students, queerphobia, heteronormative societies, the influence of religion, beliefs, values, and social structures to share with other colleagues and transformative leaders. A possible conundrum that service teachers or language lecturers can experience is the exclusion of queer curricula in their teaching and learning. Accordingly, they can share this perplexing conundrum (i.e., Zoom/MS Teams discussions, face-to-face focus groups, etc.) with other colleagues who have or who also have not included queer curricula.
2. It must be made clear from the beginning that novice service teachers or language lecturers are provided with a secure, judgment-free setting to converse about the difficulties they encounter in their classrooms when attempting to teach and learn queer curricula. Service teachers and language lecturers who have not yet included queer curricula should be provided with a safe space to share thoughts about their

reluctance to do so in terms of, for example, feeling frightened about a backlash from parents and society, enraged in terms of religious beliefs and values that are against queerism, guilty in terms of the exclusion of queer individuals, or ashamed in terms of the rejection of queer individuals.

3. After conversing, the novice service teachers or language lecturers self-reflect on their most challenging classroom experiences to date or the internal conflicts they experience that cause them to exclude queer curricula. Therefore, they must consider how their own activities, internal conflicts, fears, and limitations may result in experiencing a queer-inclusive curriculum as a personal challenge. Presumptions that they may have about queer individuals and the inclusion of queer-themed topics can be brought into focus. A service teacher or language lecturer should not make a final decision about, for example, excluding queer-themed literature when they do not have sufficient information about the topic.
4. After the individual self-reflections, the experienced transformative leaders ask each novice service teacher or language lecturer to share their personal challenges about including queer curricula when the entire group is together again. Again, a safe space should be ensured within which these individuals can share their self-reflections without experiencing additional constraints or stress. Through sharing ideas, service teachers and language lecturers learn from one another and identify others who encounter the same or similar experiences.
5. To choose potential courses of action after the service teachers or language lecturers have re-evaluated their previous or current beliefs, the group analyses each difficulty and suggests possible problem-solving techniques to discover new beliefs. Accordingly, the novice service teacher or language lecturer is tasked to provide a way beyond their personal limitations. In other words, they are re-evaluating their extant beliefs and values and discovering new insights – queer-themed curricula can still be taught by service teachers and language lecturers while keeping their beliefs and values intact.
6. After the novice service teacher or language lecturer has provided a way beyond their limitations, they formulate a strategy for putting the suggestions into practice so that queer curricula can be included instead of excluded. This can be done once they are together again in the bigger group.

7. When the bigger group discusses the provided suggestions for practice, the novice service teachers or language lecturer is informed that they can rely on their transformative leader for assistance. Accordingly, they will also be assured of practising the provided suggestions to deal with classroom limitations when attempting to include queer curricula.
8. After the group discussion, the novice service teacher or language lecturer assumes the new role and returns to their language classroom to practise problem-solving techniques. Throughout this process, the transformative leader continuously meets with the novice service teachers or language lecturers to provide constructive criticism and support.
9. After some practice, the service teachers or language lecturers return and share their new experiences. Additional and new knowledge, ideas, and resources gathered in terms of reflection on the inclusion of queer curricula are provided and exchanged to improve the overall understanding of grey areas such as what to teach, how to teach, the success and further improvement of the teaching and learning, the challenges around and implications of the teaching and learning, and so on.
10. When new experiences, knowledge, ideas, and resources are shared, they are analysed and discussed to be included in the service teacher's or language lecturer's queer-curricula teaching toolkit.

Throughout this ten-step process, the novice service teacher or language lecturer develops a new point of view regarding queer-inclusive curricula and, with experience, becomes an experienced transformative leader. In the scenario where the point of view of the service teacher or language lecturer does not change, they should consider working through the entire process again or avoid teaching queer-inclusive curricula. In their place, a substitute service teacher or language lecturer, who is willing to do so, should be appointed for the task.

The third bigger cog represents a suggested queer curriculum that includes context, plan, assessment, study material, time management, and study units. Figure 7D depicts the nature of this cog.

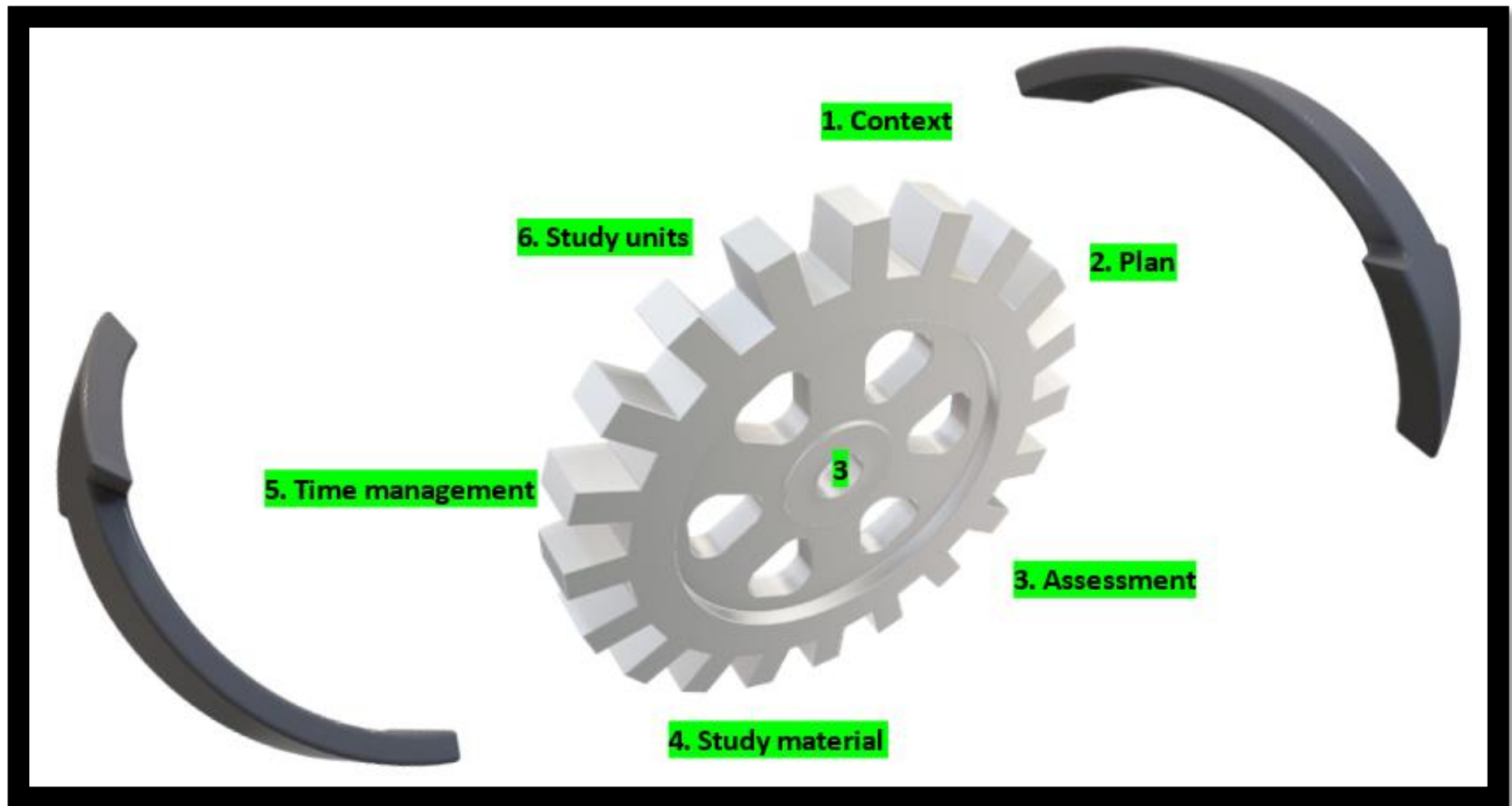


Figure 7D: Bigger cog 3: A queer curriculum

A transformative leader needs to determine a place and time for a queer curriculum. Examples include an elective, an independent module, the merging of a module in an undergraduate or postgraduate programme, or an independent short course. The following queer curriculum is designed for an English for Education⁴⁰ module in the B.Ed. undergraduate programme at the NWU (Senior and FET Phases):

- Programme:
 - B.Ed. (English for Education: Senior and FET Phase)
- Module code:
 - ENGV 321⁴¹ (English for Education: Understanding Text and Context of Queer Literature in a Post-Modern Era)
- Module context:
 - This module allows B.Ed. of the Senior and FET Phases in English for Education students of the NWU to become more knowledgeable about text and context of queer literature in a post-modern era. It focuses on what queer curricula are, how queer curricula can be included and taught, and the resources available to teach queer curricula.
- Module rationale:
 - Given widespread concern about queerphobia in a heteronormative South Africa, all English for Education preservice teachers need to be trained about the text and context of queer literature to meet the language and safety needs of their learners in a post-modern era. In this module, preservice teachers will appreciate the importance of and become more knowledgeable about queer curricula to instil a mind-change in individuals towards addressing social justice and preventing queerphobia. Preservice teachers will be empowered with essential knowledge, skills, and strategies to teach and learn about queer literature.

⁴⁰ This curriculum was for this audience as the present researcher is a Senior and FET Phase English for Education language lecturer at the NWU. Thus, language lecturers of Afrikaans, Setswana, and Sesotho for Education may need to adapt the queer curriculum to their own languages.

⁴¹ This queer curriculum is designed for third-year students in their second semester.

- Module purpose:
 - The purpose of this module is to train preservice English for Education teachers in the academic discourse and English language teaching methodology required for teaching and learning queer curricula. By way of a demonstration to preservice teachers of the way in which to implement a queer curriculum and teach queer literature, they will be enabled to instil a mind-change in individuals to address social justice and prevent queerphobia in a heteronormative South Africa.

- Module outcomes and assessment criteria:

Module Outcomes	Assessment Criteria ⁴²
○ At the end of this module, students will: ▪ appreciate the importance of text and context of queer literature; and ▪ be knowledgeable about queer curricula.	○ The outcomes have been mastered when the student can: ▪ define the terminology associated with gender identities; ▪ engage with queer history in terms of academic sources; ▪ define queer curricula and queer literature; ▪ select age-appropriate queer literature and provide a substantiation for the selection; ▪ analyse queer literature and apply queer literary elements to queer-themed texts; ▪ select, analyse, and evaluate a variety of frameworks, strategies, resources, and technology that aid the teaching and learning of queer curricula;

⁴² In a scenario where queer literature is included as a component in an existing module, the language lecturer needs to identify which criteria need to be excluded in view of the limited time that will be available as a result.

	▪ design a lesson on teaching a queer-themed text by using the backward, or any other suitable design to lesson planning; and ▪ identify and find solutions to obstacles regarding the teaching and learning of queer literature.

➤ Requirements:

- English for Education: ENGV 111, ENGV 121, ENGV 211, ENGV 221, and ENGV 311.

➤ Module plan⁴³:

- Study Unit 1: Queer Terminology and Queer History
- Study Unit 2: Importance of Queer Curricula
- Study Unit 3: Queer Curricula

➤ Assessment:

- Formative assessment (25%): 1–2 portfolio or portfolios of evidence activities per week per study unit
- Summative assessment (75%): 1 academic essay, PowerPoint presentation, or test per study unit
- Module mark: formative assessment (65%) (i.e., the formative and summative assessments of each study unit completed throughout the second semester) + summative assessment (35%) (i.e., the examination paper based on each study unit written at the end of the second semester) = 100%
- 0%–49% = failing mark; 50%–74% = passing mark; +75% = distinction

➤ Study material:

- Hartinger, B. 2004. *Geography Club*. New York: HarperCollins⁴⁴.

⁴³ In a scenario where queer literature forms a component of an existing module, the three study units can be combined into a single one; the language lecturer then determines which content can be addressed in the available time.

⁴⁴ In a scenario where queer literature is included as a component in an existing module, the language lecturer will most probably only have time to analyse and discuss one novel with their students. For

- Konigsberg, B. 2013. *Openly Straight*. New York: Arthur A. Levine Books.
 - Uys, M.J. 2020. *A literary analysis of queer texts: guidelines for senior and further education and training English language teachers*. South Africa: North-West University. (Dissertation – MEd).
 - Winterson, J. 1985. *Oranges are not the only fruit*. New York: Vintage.
 - Additional resources: the module's portfolio of evidence and provided articles.
- Time management⁴⁵:
- Credits: 12 (120 hours)
 - Available time: 12 weeks
 - Number of sessions: 2 per week
 - Duration of sessions: 1 hour and 45 minutes each
 - Study Unit 1 (Week 1)
 - Study Unit 2 (Week 2)
 - Study Unit 3 (Week 3–Week 12)
- Study units:
- Study Unit 1: Queer Terminology and Queer History (10 hours)
 - What terminology is associated with gender identities and sexual orientation?
 - Queer
 - Heterosexism
 - Heteronormativity
 - Queerphobia
 - Gender identity
 - Gender expression
 - Sexuality
 - Sexual orientation
 - Physical attraction
 - Emotional attraction
 - Lesbian
 - Gay

now, three possibilities are provided. Thus, many other novels can also be considered for analysis and discussion. Again, it is important for a language lecturer to be well-read regarding queer literature.

⁴⁵ In a scenario where queer literature forms part of an existing module, the number of components will determine the time available for the teaching and learning of queer literature. If there are, for example, two components, six weeks can be allocated to queer literature; if there are three components, four weeks can be allocated, and so forth.

- Bisexual
- Transexual and transgender
- Intersex
- Additional (including pansexual, asexual, allies, gender non-conforming, and so on)
- Male, female, and non-binary
- What history, background, and context are related to queer individuals?
 - LGBTQ history
 - The AIDS pandemic
 - The emergence of queer theory
 - Queer individuals in the 21st century
- Study Unit 2: Importance of Queer Curricula (10 hours)
 - Why teach queer curricula?
 - Human rights
 - Ethics of care
 - Social justice
 - Sexual harassment
 - Gender-based violence
 - Curriculum transformation
 - Curriculum decolonisation
 - Suicide prevention
 - Personal healthcare
 - Drug-and-alcohol-abuse prevention
- Study Unit 3: Queer Curricula (100 hours)
 - What are queer curricula?
 - Definition
 - What is queer literature?
 - Definition
 - List of queer-themed novels
 - List of other queer-themed literature
 - What are queer literary elements?
 - Diction
 - Symbolism
 - Rhetorical devices
 - Imagery
 - Plot

- Character
- Theme
- Setting
- Tone
- Narration
- What are queer resources?
 - Technological resources
 - Non-technological resources
 - Additional reading materials
- What criteria need to be considered to select a queer-themed text?⁴⁶
 - Senior Phase
 - Further Education and Training Phase
- How is queer literature analysed?
 - *Openly Straight* by Bill Konigsberg (2013)
 - Synopsis
 - Analysis of queer literary elements
 - *Oranges are not the Only Fruit* by Jeanette Winterson (1985)
 - Synopsis
 - Analysis of queer literary elements
 - *Geography Club* by Brent Hartinger (2004)
 - Synopsis
 - Analysis of queer literary elements
- What frameworks can be used to teach queer literature?
 - Critical theory
 - Critical pedagogy
 - Queer theory
 - Queer pedagogy
 - Transformative teaching and learning (such as Mezirow's "perspective transformation")
 - Anti-oppressive education
 - Social justice education
 - The hidden curriculum
- What obstacles are there to teaching queer literature?
 - Subjective points-of-view

⁴⁶ Criteria for the selection of queer literature for the Foundation Phase or Intermediate Phase can be discussed in the B.Ed. (Foundation Phase) and B.Ed. (Intermediate Phase) programmes respectively.

- Lack of prior knowledge
- Uncertainty and confusion
- Unwillingness to change personal perceptions
- Inability to negotiate changing personal perceptions
- Avoidance
- Ignorance concerning queerphobia and discriminatory practices
- What strategies can be used to teach queer literature?
 - Addressing heteronormativity
 - “Leaning in” to discomfort
 - Including intersectionality
 - Including literature with queer characters
 - Reading “straight” literature through a “queer lens”
 - Queering queer-inclusive literature
 - Queer literary elements (such as theme, character, and social messaging)
 - Supplementary text reading
 - Multiple text reading
 - Resistant perspective reading
 - Creating safe zones
- How can technology be included to teach and learn about queer-inclusive curricula?

Concerning the idea that a queer curriculum is provided as an independent module for the NWU’s English for Education (Senior and FET Phases) undergraduate programme, a language lecturer can adjust it in terms of time available, context, and resources. Here, the purpose of the queer curriculum is to show the topics and subtopics that can be included.

The final bigger cog of the cogwheel represents the backward design to lesson planning. Figure 7E depicts this as based on EE SLE NWU’s Lesson Wheel:

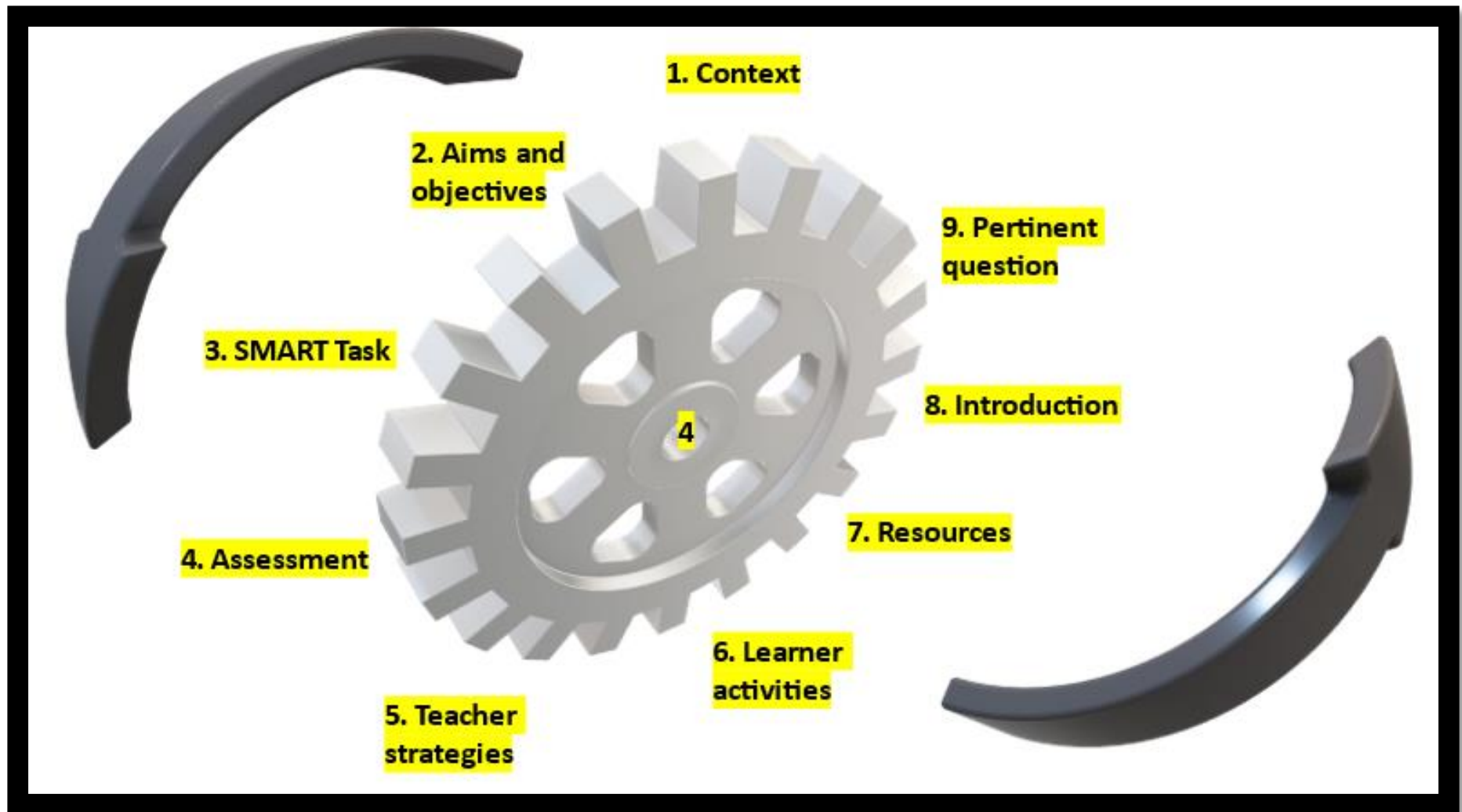


Figure 7E: Bigger cog 4: Backward design to lesson planning

Briefly again, in this design the service teacher or language lecturer will identify the secondary school's or tertiary institution's context (represented by the outer disc on the wheel) to determine the types and attitudes of learners or students and how much time is available to address queer-themed literature.

The transformative leader then identifies the lesson's aims and objectives (represented by the white segment on the wheel). For South African service teachers who teach and learn at public schools, EHL and EFAL CAPS documents need to be consulted. Though there are some private or home schools that do make use of CAPS, those that do not should consult documents relevant to their curricula (such as the A.C.E. programme, Love2Learn curriculum, Cambridge curriculum, and so forth). Language lecturers, on the other hand, need to consult their university's yearbooks to determine the aims and objectives of the language education in question.

Once the aims and objectives have been identified, the transformative leader converts them into a SMART task (related to the blue segment on the wheel) to ensure that higher cognitive thinking and sustainable teaching and learning occur. The SMART task is the most challenging one to be completed by learners or students. Concomitantly, the tool of assessment (as related to a rubric, checklist, memorandum, and so on) that will be used to assess the task should be designed. Assessment (represented by the orange segment on the wheel) also forms part of the scaffolding activities where the transformative leader can indicate the type, form, method, and tool of assessment relevant to each of these.

Moreover, the transformative leader determines at least three or more activities that will facilitate successful completion of the SMART task. The transformative leader firstly determines the learning activities (represented by the red segment on the wheel) that learners or students may complete as scaffolding activities. Secondly, they determine the teaching strategies to be employed (i.e., the turquoise segment), ensuring the success of learning activities. Thirdly, they determine resources (yellow segment) that may enhance the lesson. If the required resources are unavailable, they must adapt their scaffolding activities in terms of those that are available.

The transformative leader now knows what will happen in the lesson and what its end goal is. Accordingly, they can design a creative introduction (purple segment) to arouse learners' curiosity about the topic to be discussed. Lastly, the transformative leader prepares one or more pertinent or essential question or questions (pink segment) to activate their learners' or students' prior knowledge and critical thinking about the topic.

Once the lesson has been designed and the transformative leader is ready to present it, they either start with the pertinent question or the introduction. Whichever one was not started with, follows next. Since the learners or students are now aware of what the lesson entails, they – together with the service teacher or language lecturer – complete the scaffolding activities, which prepare students to complete the SMART task. As a result, the backward design to lesson planning comes full circle, and the entire process is repeated when a new lesson is designed.

As mentioned, the above remains a suggestion for lesson design. Each teacher or lecturer may have their own way of designing lessons, and lessons may be highly unpredictable at times. One may plan a lesson in a certain way and it may turn out completely differently as discussions may ensue and on-the-spot changes may be implemented.

Moreover, when designing queer-themed lessons, transformative leaders can consult the sample lessons of this study. Should a transformative leader want to avoid using the backward design to lesson planning as a model to design lessons, they can replace this cog with their own arsenal of lesson planning designs.

The four bigger cogs of the queer-inclusive transformative teaching and learning framework have been identified and explained. The fourth research aim was to determine that which a transformative teaching and learning framework would include when it comes to the adoption of queer curricula at the university. In response to this, I envision a cogwheel that has four distinct cogs. The framework involves cogs to show that each process is cyclical – there is a beginning and an end. Once the end is reached, the process begins again as reflection takes place, improvements are made, evolution occurs, policies are revised, additional research is conducted, queer curricula are rewritten, and new lessons are designed. Moreover, the cogs illustrate the interdependence of the various processes and phenomena within the framework. For example, the remaining cogs come to a standstill if the context does not allow queer-themed literature to be taught and learned. If there are no queer curricula, the backward design to lesson planning becomes moot, since there will be no content to design lessons with. If Mezirow's "perspective transformation" is not considered to advocate for queer-inclusive curricula and recruit transformative leaders, queer curricula will be neglected. In short, the four cogs must work together to ensure that the cogwheel works effectively. The focus subsequently shifts to the contribution of this study to the educational field.

7.3 Contribution of the study

The contribution of this study to the educational field and the context of the NWU is its queer-inclusive transformative teaching and learning framework design for the implementation of queer literature in the university's SLE. The framework may also be considered and adapted by other educational institutions. The framework offers an introduction to the inclusion of queer-inclusive curricula. An additional module, elective, or short course may be designed and implemented to advocate for social justice regarding the inclusion and awareness of gender identities to prevent queerphobia from continuing and for individuals to move away from rejecting or tolerating queer individuals to accept or celebrate them instead. The framework will also be suitable to other SLEs of universities – or other schools of education (such as the School for Law Education, School of Languages, and so forth) as well as different fields of research (such as the Humanities).

The framework identifies and provides guidelines for analysing policy documents. In doing so, it determines the extent to which queer individuals are included in the language classroom. It provides Mezirow's "perspective transformation" to recruit and train future transformative leaders. It provides an example of a queer curriculum, explains the application of the backward design to lesson planning, and addresses the matter of the perceptions and preparedness of preservice teachers and language lecturers in terms of teaching and learning about queer-themed texts. This is done in terms of three language subject groups: Afrikaans for Education, English for Education, and Setswana and African Languages for Education.

By including queer texts in the curricula, valuable CK, PK, PCK, and TPCK of such texts are developed for preservice teachers and language lecturers. This study also contributes to the existing body of knowledge on how to resist and combat queerphobia and, in the process, contributes to a more inclusive environment for queer individuals.

Apart from contributing to the existing body of knowledge on the teaching of queer literature, this study also addresses larger social issues such as social justice, discrimination, and gender identities. Teaching and learning are never endeavours that occur in theoretical terms on paper. They effect change in people's perceptions, beliefs, and behaviour for the greater good of society. The subsequent two sections focus on the limitations of this study and recommendations for future research.

7.4 Limitations of the study

This study has the following six limitations:

- The lack of participation of preservice teachers and language lecturers from the NWU's three language subject groups.
- The withdrawal of some of the participants who initially participated in this study.
- The anonymity of the participants.
- The strict criteria that were upheld for an individual to participate in this study.
- The study only catered for the B.Ed. Senior and FET Phases and excluded the B.Ed. Foundation and Intermediate Phases as well as other education programmes (such as ACT, NPDE, and PGCE).
- The participants only evaluated sample lessons and were not provided the opportunity to practice teaching queer texts in their different contexts.

The first limitation was the lack of participation of preservice teachers and language lecturers from the NWU's three language subject groups. Given that there are three language subject groups in the university, as indicated, three physical campuses (Potchefstroom, Vanderbijlpark, and Mahikeng), an online campus (distance campus), over 50 language lecturers, and a few hundred preservice students, fifteen participants embody a relatively small sample. Whether the language lecturers distributed the advertisement to partake in this study to their students using eFundi or not, one will never know. Therefore, my independent person retrieved all the preservice teachers' emails to ensure that the advertisement reached everyone – two-weekly reminders were also sent out for about three months. Still, the participant sample remained small.

The following are possible reasons that service teachers and language lecturers refrained from partaking in this study: they had no interest in it, they forgot to participate in it, and/ or they did not have the time to complete it. One will never really know why there was a lack of participation: one can only speculate about it. I do not believe that all the individuals who did not partake in the study are queerphobic and were rejecting or only tolerating queer individuals, but they may have experienced some form of fear of being identified as queer.

Another possibility is that, sadly, the topic has been saturated, especially by the media, without sufficient change having taken place. Perhaps, though, people's feelings about such potential saturation should be tested and alternatives sought for the continuation of the discussion.

The second limitation was the withdrawal of some of the participants who had in fact initially participated in this study. Questionnaire 1, Part 1 set out with fifteen participants but the number decreased. Questionnaire 1, Part 2 enjoyed ten participants, Questionnaire 2, Part 1, nine, and both Questionnaire 2, Parts 2 and 3, six.

Valuable information was gathered from those who partook in all the parts of the two questionnaires. Still, more valuable information would have been obtained if all fifteen participants had participated in this study from start to finish. The following are possible reasons that service teachers or language lecturers withdrew from the study: they lost interest in it; they forgot to complete the remaining parts; they misunderstood the instructions; they did not have the time to complete the remaining parts of the study; or the study started to affect them personally. Again, one will never know why some participants withdrew from the study; it can only be speculated upon. The limitation in effect boils down to the fact that one cannot generalise the findings to a larger population.

The third limitation is the anonymity of the participants. Given that participants had to remain anonymous at all costs in this medium-risk study (including preservice teachers of the NWU who were considered to be vulnerable participants and the sensitive contents of the project that could have evoked adverse emotional reactions), Google Forms was opted for as a data generation method. This was an institutional requirement from the ethics committee that approved the application for the research. Concomitantly, I had to ensure that no identifying factors (such as age, race, sex, language subject group, and so forth) were revealed in the participants' narratives that could possibly have led to their being identified by the readers of this study. Gender-neutral first names were adopted to ensure that no reader could identify the racial, ethnic, or age groups of participants. I believe if the anonymity did not play such a major role in this study, better and more results would have been retrieved since, for example, follow-up questions could have been posed or explanations provided. If conversations had taken place beforehand, relationships could have been built with the participants of this study, and they would not have been scared to share their views face-to-face in an honest manner, as a few of them stated in their answers.

The fourth limitation involved the strict criteria that were maintained for an individual to become a participant. Though there was a purpose behind these (namely, to design a queer-inclusive

transformative teaching and learning framework for the Senior and FET Phases of the NWU's SLE), other students and lecturers could have contributed in one way or another: for instance, general views of queer individuals and the inclusion of queer curricula at educational institutions.

The fifth limitation, as indicated, was that the study only catered for the B.Ed. Senior and FET Phases and excluded the B.Ed. Foundation and Intermediate Phases, as well as other education programmes. Again, there was a reason for excluding the other two phases as well as other education programmes (see the explanation above), but other service teachers or language lecturers could have contributed to this study's findings, since they either had teaching and learning experience or knowledge of teaching and learning in the education context. I believe service teachers and language lecturers from other programmes would have been able to contribute to this study by answering the questionnaires. This brings the recommendations for future studies into focus.

The sixth limitation, as indicated, was that preservice teachers and language lecturers were not seen in practice teaching queer texts in their different contexts (e.g., preservice teachers in simulated micro-lessons and language lecturers in their classrooms). In this study, the participants evaluated sample lessons, in terms of content and pedagogy, but seeing them actually teaching queer content could have added a different perspective to the study.

7.5 Recommendations for future studies

The following recommendations for future studies stem from the limitations identified and discussed in the preceding section:

- Instead of sending out an eFundi advertisement that needs to be read, send out an eFundi advertisement that includes a video with an explanation of what is expected from participants. Instead of reading, prospective participants might be intrigued to play the video and listen to what the study is about. Additionally, from the get-go, instruct the independent person to get the necessary permission from the school or university to gain access to the email addresses of service teachers, language lecturers, learners, or students – if and where allowed, of course – for communication purposes, instead of relying on service teachers or language lecturers to distribute the advertisement on online platforms.

- Apply for the necessary ethical clearance that allows the researcher of a study to work with prospective participants face-to-face. Face-to-face interaction can prevent the withdrawal of participants from the study and ensure that clarity on answers can be elicited immediately, since guiding instructions can be given and additional substantiations asked for. The researcher of the study should be aware that ensuring anonymity will be more challenging in this case, while resubmitting a few drafts of the ethical clearance application may be necessary, which can be time-consuming.
- Conduct research studies that retrieve general views that individuals entertain about queer individuals and the inclusion of queer curricula. General views, and not only the views of preservice teachers or language lecturers, can also elucidate individuals' rejection, tolerance, acceptance, and/ or celebration of queer individuals.
- Conduct research studies that cater for the B.Ed. Foundation and Intermediate Phases as well as other education programmes. Though Foundation and Intermediate Phase service teachers and language lecturers can adopt and adapt the queer-inclusive transformative teaching and learning framework provided in this study for the Senior and FET Phases, there are significant differences to be taken into account in the CK, PK, PCK, and TPCK for Foundation, Intermediate, Senior, and FET Phases. Should service teachers and language lecturers in the Foundation and Intermediate Phases conduct their own studies, their CK, PK, PCK, and TPCK will be relevant to their fields of expertise. Additionally, service teachers and language lecturers might be against the inclusion of queer-themed literature to be taught to and learned by primary school (Grades 1–6) learners to a greater extent than young adults and adults.

As the recommendations for future studies come to a close, final reflections on the study will be given next.

7.6 Final reflections

This study was a roller-coaster ride from start to finish. As explained in Chapter 1, my interest in queer-themed literature started with my honours degree, which became my masters degree that eventually led to this PhD project. The time it has taken to complete these three projects has been different in each case. The honours was completed pre-Covid, the masters pre-Covid and in-Covid, and the PhD in-Covid and post-Covid. Additionally, the former two projects focused solely on literature as my primary texts for data generation, whereas the PhD heavily relied on human participants, as indicated here. My interpretation of queer literature was the

key element in the former two degrees, whereas the PhD was dependent on human participants' views, among whom some rejected and some tolerated queer individuals and queer-themed topics. During the honours, I was also only a full-time student and part-time assistant; during the masters, I became a temporary facilitator while writing the dissertation as a full-time student; during the PhD, I became a permanent lecturer and completed the thesis parttime.

Nevertheless, this study has been an eye-opener regarding other individuals' input. The level of complexity was also much more intense than in the case of the former two degrees. However, I learned to focus on simplifying information as opposed to providing descriptive explanations; I learned how to analyse participants' responses as opposed to only analysing primary texts; I also learned how to design a queer-inclusive transformative teaching and learning framework for the SLE of the NWU to possibly prevent queerphobia from continuing by creating awareness and understanding of queer individuals; I furthermore learned that many factors needed to be considered to design a framework; and I also confirmed my belief that there were definitely individuals in this world who did not share my personal views on queer individuals but maintained their own views as based on their beliefs and values.

Gender identities are significant for the 21st century, since greater acceptance and even celebration of queer individuals are on the increase. However, gender-based violence remains a harrowing reality. Many individuals reject or merely tolerate queer individuals due to a lack of queer knowledge. Fortunately, based on personal experience, I know that mind-changes are possible. I believe this study can contribute to future individuals' minds being changed or transformed regarding queer individuals. They do not have to celebrate and promote queerism. Still, acceptance – compared to tolerance and rejection – is a much better viewpoint in all respects.

7.7 Conclusion

Chapter 7 concluded this study by answering the research questions, designing a queer-inclusive transformative teaching and learning framework, commenting on its contribution to the education field and the context of the NWU, discussing its limitations and recommendations, and providing a final reflection.

The four research questions were answered to the best of the researcher's ability. The researcher of this study determined that the NWU did have policies that "speak to" queer individuals, while these may not necessarily be implemented or are merely being paid lip

service to. Many preservice teachers and language lecturers' perceptions on including and teaching queer texts were found to be positive, but they also experienced hesitancy about this, since they felt unprepared about teaching queer texts. Accordingly, a queer-inclusive transformative teaching and learning framework was designed that included educational policies, Mezirow's "perspective transformation", queer curricula, and the backward design to lesson planning to aid them regarding teaching and learning queer-themed curricula.

Moreover, this study's possible contribution was identified, its limitations discussed, and possible recommendations for future studies provided. Lastly, the researcher has provided a final reflection about the completion of this study.

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APPENDIX A: LESSON PLANNING TEMPLATE [School for Language Education, English for Education (NWU), 2020]

1. Context:

1.1 Subject & Grade: _____

1.2 Time: What is the duration of one lesson? How many lessons do you have in which to complete the topic?: _____

1.3 Context: Who are your learners? Do they have English as a Home Language or First Additional Language? How proficient are they in English? What are their particular strengths and weaknesses? What prior knowledge do they bring to the classroom? What resources are available at the school? _____

2. Topic (as set out in the CAPS):

2.1 What is your lesson's topic, subtopic (if relevant), and theme?: _____

2.2 What do your learners know about the topic, subtopic (if relevant), and theme?: _____

2.3 What is the purpose of your lesson and the rationale for inclusion?: _____

2.4 Write a short summary of what you are going to teach in this lesson: _____

3. SMART Task:

You need to design a Task that is Specific, Measurable, Attainable, Relevant and Traceable (SMART) that will challenge your learners and aid them to successfully achieve the lesson's goal:

What are the Specifics of the Task? In other words, they need to submit some sort of product at the end of the lesson for assessment (such as a collage, a presentation, a poster, a personal journal, a book review, an advertisement, etc.) So, what are the Specifics of the product?:

At the end of the lesson my learners should be able to_____

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

4. Teaching Strategies, Learner Activities, Assessment, and Resources:

You can implement three teaching and learning activities that will scaffold your learners towards the SMART Task. In other words, your learners need to do three individual and/or pair and/or group work activities that will eventually aid them to successfully complete the SMART Task. (There must be alignment amongst the four columns):

Teaching Activity	Learning Activity	Assessment	Resources
4.1 What will the teacher do? _____ _____ _____ _____ _____	4.1 What will the learners do? _____ _____ _____ _____ _____	4.1.1 What is the form of assessment?: _____ 4.1.2 What is the method of assessment?: _____ 4.1.3 What is the tool of assessment? _____	4.1 What resources will the teacher and learners use? _____ _____ _____ _____ _____
4.2 What will the teacher do? _____ _____ _____ _____ _____	4.2 What will the learners do? _____ _____ _____ _____ _____	4.2.1 What is the form of assessment?: _____ 4.2.2 What is the method of assessment?: _____ 4.2.3 What is the tool of assessment? _____	4.2 What resources will the teacher and learners use? _____ _____ _____ _____ _____
4.3 What will the teacher do? _____ _____ _____ _____ _____	4.3 What will the learners do? _____ _____ _____ _____ _____	4.3.1 What is the form of assessment?: _____ 4.3.2 What is the method of assessment?: _____ 4.3.3 What is the tool of assessment? _____	4.3 What resources will the teacher and learners use? _____ _____ _____ _____ _____

5. Introduction:

Explain how you will creatively introduce your lesson's topic to your learners: _____

[illegible]

6. Pertinent Question:

What pertinent question can you ask your learners that will arouse interest in what is to come, elicit individual responses, transport them out of the classroom and into the world, have multiple answers, arouse their curiosity about the topic, and lead to more questions?: _____

?

APPENDIX B: EXAMPLE OF A LESSON PLAN FOR SENIOR PHASE

1. Context:

1.1 Subject & Grade:

English First Additional Language (Senior phase): Grade 9.

1.2 Time:

I have 45 minutes for one lesson. On a Thursday, I have the learners for a double period. Therefore, I will have 90 minutes. I will need a double period to successfully complete this topic, the teaching moment, and the assignments.

1.3 Context:

My learners are boys and girls that attend *Academic Central*, a public school. They are in Grade 9, between the ages of 14 and 15 years. There are white, black, and learners of mixed race, numbering 32 in the language classroom. They speak both Afrikaans and English. The majority of the learners speak Afrikaans as a home language and English as a first additional language. Their proficiency in English is as follows: Basic Interpersonal Communication Skills (BICS) are good, but there are grammar, pronunciation, and fluency errors. Cognitive Academic Language Proficiency (CALP) is acceptable, but their speaking and writing in English need a great deal of improvement. Their strengths are: they can understand, speak, write, read, and communicate in English – they want to improve their English where necessary. They also enjoy reading English books, and/or watching English films, and/or writing creatively. They are technologically literate, and some learners may also be eager to participate in sports and/or cultural activities. Their weaknesses are:

accuracy when speaking and writing in English. The message in their speaking and writing activities is delivered (BICS), but accuracy, fluency, and (academic) vocabulary need improvement. The learners' prior knowledge entails the work completed in Grade 8 and other previous grades – key features of texts and parts of a book, including literary genres (DBE, 2011d:43). For this lesson, they already have knowledge of the queer text, *Openly Straight* (Konigsberg, 2013), and they previously partook in speaking activities (such as prepared and impromptu speeches). The following resources are available at the school: laptop (with PowerPoint presentation), a data projector, black and white boards, prescribed texts, workbooks, a printer, and internet.

2. Topic (as set out in the CAPS):

2.1 What is your lesson's topic, subtopic (if relevant), and theme?:

Topic: Read a literature text (Novel) – Grade 9, Term 2, Weeks 5 & 6 (DBE, 2011a:105).
Subtopic: Text features (plot, characters, setting, and theme).
Theme: Queer-sexuality and the search for identity (Bill Konigsberg's 2013 queer text, *Openly Straight*).

2.2 What do your learners know about the topic, subtopic (if relevant), and theme?:

Topic: My learners have read shorter novels in previous grades and are familiar with the structure of novels and the elements of literature.
Subtopic: My learners know that a novel contains a plot structure, characters, settings and themes. (Prior knowledge from previous grades.)
Theme: My learners may know that there are various sexualities in the world and that heterosexuality is not the only one. However, I cannot be sure about their knowledge. Some may have prior knowledge which they received from their homes and parents, media, or friends, and schools, while others may have a very basic understanding.

2.3 What is the purpose of your lesson and the rationale for inclusion?:

The purpose of my lesson is to introduce my learners to the stages the main queer character in the novel, Rafe, undergoes as he searches for his identity. For some queer individuals it may be easier to find their sexual identity, but other individuals may struggle or this process may be prolonged at first as they endure some challenges, advantages, and few opportunities to find their identity. I am including a queer text in my language classroom in order to introduce queer-themed topics to all my learners.

2.4 Write a short summary of what you are going to teach in this lesson:

I am going to teach my learners that the homosexual character, Rafe Goldberg, in the queer text, *Openly Straight* (Konigsberg, 2013), moves through four stages as he searches for his sexual identity: acceptance, rejection, tolerance, and celebration. I will achieve this by activating my learners' prior knowledge through an informal baseline test, a formative mind-map activity, and a formative PowerPoint presentation on role-play and oral presentational skills.

3 SMART Task (Specific, Measurable, Attainable, Relevant, and Traceable):

It is important to inform the learners that no learner will be forced to participate in the activities if they feel uncomfortable about the context. At the end of the lesson my learners should be able to design (Measurable – high cognitive thinking) a role play wherein they portray the stages Rafe undergoes when he searches for his identity. The learners will be divided into four groups (8 learners per group) and be assigned one of Rafe's stages each: Group 1 = Acceptance; Group 2 = Rejection; Group 3 = Tolerance; Group 4 = Celebration. The learners should take on the roles of the characters that are relevant in each stage. Since the learners and I (theoretically) read the queer text in Weeks 1 to 4 of Term 2 (DBE, 2011:103-104) (Attainable), this dramatisation will act as a summary of the stages Rafe undergoes when he searches for his identity. The dramatisation will also introduce the learners to the process a queer individual may follow when they search for

their identity and that it may contain challenges, advantages, opportunities, and realisations. The dramatisation will also allow the learners to develop their speaking skills, to perform in front of an audience, to cooperatively work in a group, and to teach their fellow peers their understanding of their assigned stage (Relevance).

The following should be taken into consideration when the learners plan and rehearse their role play (Specifics): Each group will receive 7 minutes to deliver their dramatisation. Each learner should receive a chance to portray a character – a group mark as well as an individual mark for speaking will be awarded. The learners may use any props that are available in the classroom, or act as props themselves when they are not speaking. Should there be limited characters in one or all of the stages together with one or more dominant characters, the learners will be allowed to take turns being a dominant character.

Finally, the dramatisation will be assessed by the teacher using a rubric (Annexure A). This task will act as a summative assessment activity that will provide the learners with an overall understanding and summary of the stages Rafe undergoes as he searches for his identity. This activity may also be used as Task 1 (Oral) for Term 2 Weeks 9–10 (DBE, 2011a:106) (Traceable).

Time: 28 minutes.

4 Teaching Strategies, Learner Activities, Assessment, and Resources:

Teaching Activity	Learning Activity ⁴⁷	Assessment	Resources
4.1 The teacher activates the learners' prior knowledge of the queer text by asking them 10 questions (Annexure B). The teacher displays	4.1 The learners individually write the informal class test that activates their prior knowledge of the queer text. Afterwards, the learners switch	4.1.1 Baseline assessment. 4.1.2 Peer assessment.	4.1 The teacher needs a laptop, PowerPoint, a data projector, and a white board.

⁴⁷ The possible language skills the learners may use when completing a learning activity are: Speaking, Writing, Reading, and Listening (SWRL). However, I want to mention that should the learners write something (like a test, completing a mind map, or making notes), it does not necessarily mean their writing skills are improving. Writing skills usually improve when the learners have an actual writing activity (such as transactional writing or grammar activities) to complete.

the informal class test on the white board using a PowerPoint presentation. The rationale for this activity is to activate the learners' prior knowledge concerning the text. The test also focuses on key aspects that may assist the learners when they complete their SMART Task. <u>Time: 10 minutes.</u>	their tests with one another and peer-assess them⁴⁸. <u>Skill(s): Reading.</u>	4.1.3 Memorandum.	The learners need their workbooks.
4.2 The teacher divides the learners into four groups and provides them with a mind-map template (Annexure C). As the learners complete the mind-map template, the teacher observes and acts as a facilitator. The rationale for this activity is to guide the learners to make a summary of the assigned stage of Rafe searching for his identity. When the learners plan their dramatisation, the information in the summary will assist them. <u>Time: 18 minutes.</u>	4.2 The learners, in their groups, complete the mind-map template. Group 1 receives Template 1: Acceptance; Group 2: Template 2: Rejection; Group 3: Template 3: Tolerance: and Group 4: Template 4: Celebration. Afterwards, each group gives feedback to receive comments from the other groups to improve the content of their mind-map where necessary. <u>Skill(s): Speaking and Listening.</u>	4.2.1 Formative assessment. 4.2.2 Group assessment. 4.2.3 Verbal feedback.	4.2 The teacher needs a printer to print the assigned templates for each group. The learners need stationary to write and their queer text as a resource.
4.3 The teacher shows a PowerPoint presentation (Annexure D) on role play and oral presentational skill. Afterwards, the teacher	4.3 The learners, still in their groups, listen to the PowerPoint presentation and make notes in their workbooks. Afterwards, the learners plan	4.3.1 Formative assessment. 4.3.2 Teacher assessment.	4.3 The teacher needs a laptop, PowerPoint, a data projector, and a white board. The learners

⁴⁸ The app, *Kahoot*, may also be functional for learners to write a class test: it is time efficient, provides immediate feedback, and records the final results. However, the school should either have Wifi that makes the use of the app possible, or the teacher should have enough data to create a hotspot.

provides the learners with the opportunity to plan and rehearse their dramatisation by using the information on their mind-maps and the feedback they received from the other groups. The rationale for this activity is to provide the learners with the necessary information and time to plan their dramatisation. The learners will be aware what a dramatisation entails. <u>Time: 26 minutes.</u>	and rehearse their dramatisation using the information on their mind-maps and the feedback they received from other groups. <u>Skill(s): Reading and Listening.</u>	4.3.3 PowerPoint Presentation.	need their workbooks, their mind-maps, and the queer text as a resource.

5. Introduction:

I will play a YouTube video to my learners: <https://www.youtube.com/watch?v=rLI9XBg7wSs>. The video is about the 1985 *Super Mario Bros.* Gameplay. The video is approximately 39 minutes long, but I will only play the first 3 minutes and 10 seconds.

During the YouTube video's 3 minutes and 10 seconds, Mario goes through three stages that all have challenges, advantages, and opportunities. There are, for example, mushroom men, eating plants, and tortoise-like ducks that pose threats to Mario as he tries to successfully complete a stage. There are also coins or money that Mario may collect and a vegetable he may eat that allows him to become bigger, stronger, and to have the ability to shoot fire balls.

After I have played the YouTube video, I will ask my learners the following questions: What possible threats do Mario face? What advantages may Mario get? What opportunities do Mario receive? What does Mario have to accomplish in the game? What happens when Mario successfully completes a stage? The learners will give verbal feedback and I will act as a facilitator and observe.

The purpose of this introduction is to introduce learners to the challenges, advantages, and opportunities Mario may face in order to rescue a princess from a dragon. In order to reach the princess, Mario has to go through various stages that pose more challenges, advantages, and opportunities. I will then make the link to *Openly Straight* (Konigsberg, 2004) in that Rafe, just like Mario, goes through various stages as he searches for his identity. Each phase has challenges (lying to his fellow peers at Natick), advantages (being included in a pre-dominantly heterosexual environment), and opportunities (a bromance relationship with Ben).

Time: 6 minutes.

6. Pertinent Question:

Why is it important to know who we are in life? Why do certain individuals find the search for identity more challenging than others?

Time: 2 minutes.

Senior Phase Lesson Plan Annexure A:

Dramatisation: Role Play					
Criteria	5	4	3	2	0-1
Content	The dramatisation excellently portrays the assigned stage of Rafe searching for his identity. The content corresponds to the facts in the novel.	The dramatisation adequately portrays the assigned stage of Rafe searching for his identity. The content mostly corresponds to the facts in the novel.	The dramatisation portrays the assigned stage of Rafe searching for his identity to some extent. The content is mostly correct. However, there are 1 or 2 discrepancies.	The dramatisation portrays the assigned stage of Rafe searching for his identity poorly. The content does not correspond to the facts of the novel in more than 3 instances.	The dramatisation does not portray the assigned stage of Rafe searching for his identity. The content does not correspond to the facts in more than 4 instances.
Dramatisation (Group)	It is apparent that the members of the group can work cooperatively. Each member receives a chance to speak and act. The dramatisation is presented without hesitations and pauses.	It is apparent that the members of the group can work cooperatively – minor improvements are needed. Each member receives a chance to speak and act. The dramatisation is presented with only 1 or 2 hesitations or pauses.	It is apparent that the members of the group need to improve working cooperatively. Each member receives a chance to speak and act. The dramatisation's presentation needs improvement – three or four hesitations or pauses.	It is apparent that the members of the group can barely work cooperatively. Some members barely receive a chance to speak and act. The dramatisation has hesitations and awkward pauses.	It is apparent that the members of the group cannot work cooperatively. Some members do not receive a chance to speak and act. The dramatisation is presented poorly – many hesitations and awkward pauses.
Speaking (Individual)	The learner delivers their performance with fluency and accuracy – no grammar or pronunciation errors.	The learner delivers their performance with fluency and accuracy – one to three grammar and/or pronunciation errors.	The learner delivers their performance with some fluency and accuracy – four to five grammar and/or pronunciation errors.	The learner delivers their performance with some fluency and accuracy, but improvement is needed – six to seven grammar and/or pronunciation errors.	The learner struggles to deliver their performance with fluency and accuracy – more than seven grammar and/or pronunciation errors. Errors impair comprehensibility.
Total: 15					

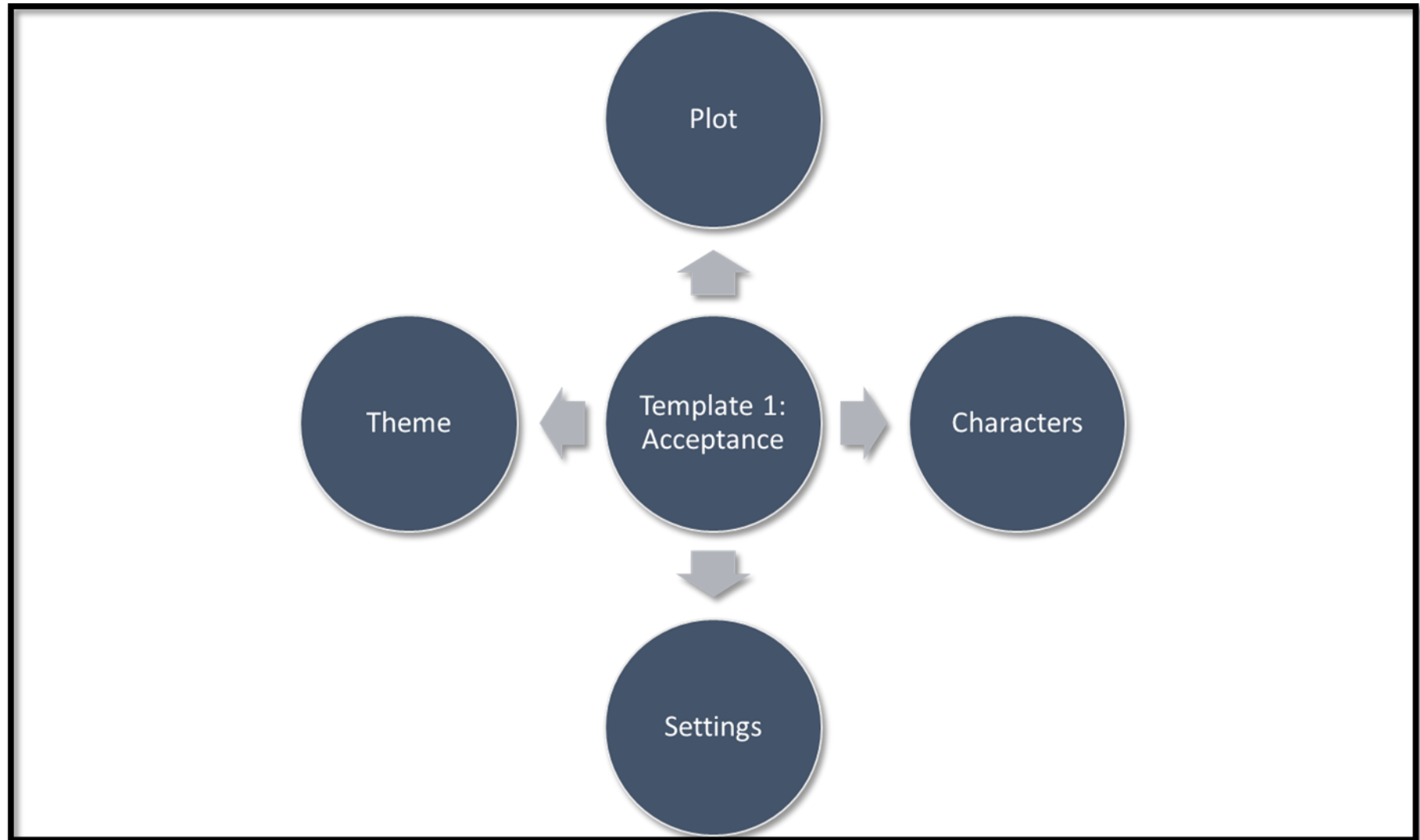
Senior Phase Lesson Plan Annexure B:

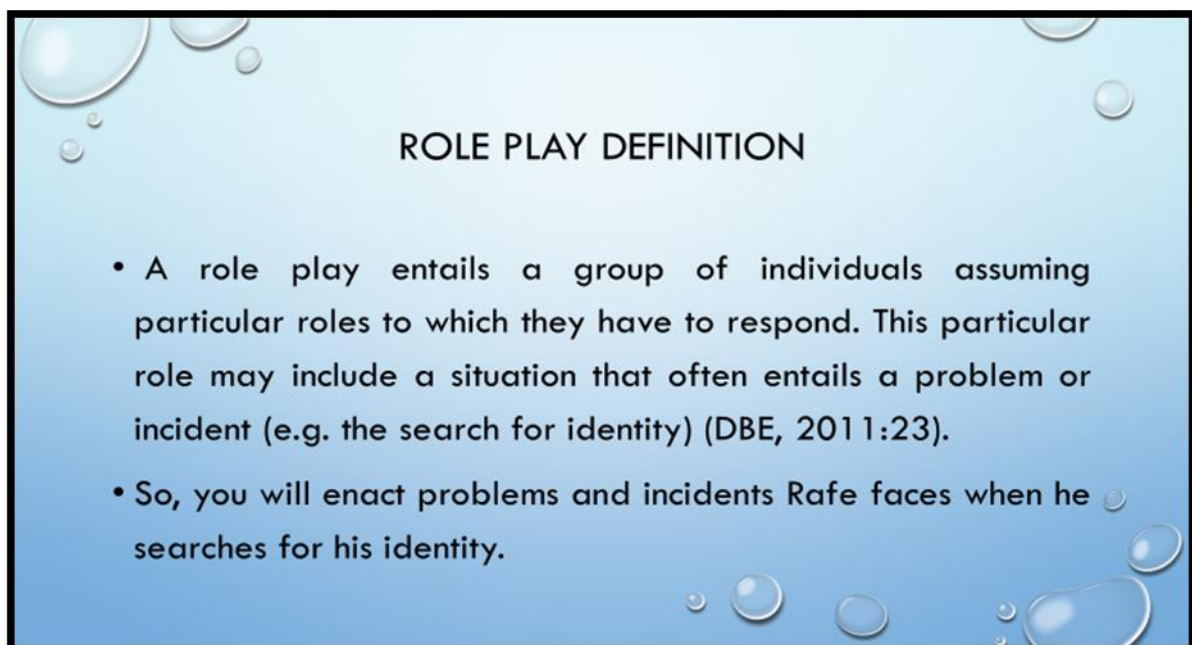
Baseline Class Test

1	What is the main protagonist's name and his sexual orientation?	(2)	Rafe Goldberg and homosexuality.
2	What school does the protagonist attend to assume a different sexual orientation?	(1)	Natick.
3	What false sexual orientation does the protagonist display at this school?	(1)	Heterosexuality.
4	Provide the main reason for the protagonist to reject his original sexual orientation.	(1)	His homosexual label.
5	Who is Albie, Toby, and Ben?	(3)	Roommate, openly gay peer, and fellow Jock – all of them are friends of Rafe.
6	What are the protagonist's parents' and best friend's names?	(3)	Gavin, Opal, and Claire Olivia.
7	Why does the protagonist start to tolerate his original sexual orientation that the two.	(1)	Rafe develops a bromance with Ben leads to a relationship between
8	True/False: the protagonist starts to celebrate his original sexual orientation as he wants to form part of the school's GSA.	(1)	False.
9	What happens between Ben and the protagonist when the latter learns of the prior's true sexual orientation?	(1)	Ben wants time away from Rafe.
10	What is the main theme of Bill Konigsberg's (2013) <i>Openly Straight</i> queer text?	(1)	The search for identity.

Total: 15

Senior Phase Lesson Plan Annexure C (Example):





ORAL PRESENTATION SKILLS (PART 1)

- Address the audience directly – do not turn your back on the audience.
- Refer to relevant sources (such as *Openly Straight*) that have been consulted. (Use the information of your mind-map and your text.)
- Include a range of facts and examples (e.g. plot, character, setting, and theme) according to your task's requirements. (Use the information of your mind-map – where is Rafe currently in the story? Which characters are with him? Where is he when he searches for his identity?) (DBE, 2011:18).

ORAL PRESENTATION SKILLS (PART 2)

- Provide an effective introduction and conclusion for the audience. (E.g state who you are and which role you are portraying, and after the role play state the relevance of your stage to Rafe's search for his identity.)
- Use appropriate everyday language (day-to-day oral communication) .
- Use repetition, rhetorical questions (asking a question without expecting an answer), and pauses where appropriate.
- Use verbal and non-verbal techniques for presentations [tone (such as a friendly, sad, and/or angry tone), modulation/voice projection and volume (speaking loudly, softly, or mediocrely), tempo/pace (speaking fast, slowly, or mediocrely), facial expressions (such as smiling and/or frowning) and eye contact, body language and gestures] (DBE, 2011:19).

APPENDIX C: EXAMPLE OF A LESSON PLAN FOR FET PHASE

1. Context:

1.1 Subject & Grade:

English Home Language (FET phase): Grade 11.

1.2 Time:

I have 45 minutes for one lesson. On a Wednesday, I have the learners for a double period. Therefore, I will have 90 minutes. I will need a double period to successfully complete this topic, the teaching moment, and the assignments.

1.3 Context:

My learners are boys and girls that attend *Academic Central*, a public school. They are in Grade 11, between the ages of 16 and 17 years. They are from different racial groups and there are 18 in the language classroom. They speak both English and Afrikaans. The majority of the learners speak English as a home language and Afrikaans as a first additional language. Their proficiency in English is as follows: Basic Interpersonal Communication Skills (BICS) are good; minor grammar and pronunciation errors. Cognitive Academic Language Proficiency (CALP) is good; their speaking and writing in English may improve. Their strengths are: they can understand, speak, write, read, and communicate in English – they want to improve their English where necessary. They also enjoy reading English books, and/or watching English films, and/or writing creatively. They are technologically literate, and some learners may also be eager to participate in sports and/or cultural activities. Their weaknesses are: higher cognitive thinking. The learners' prior knowledge

(concerning novels) entails the work completed in Grade 10 and other previous grades on the key features of literature text, such as characterisation, character, background, setting, plot, conflict, narrator, and theme (DBE, 2011d:78, 84). For this lesson, they do not have any knowledge of Jeanette Winterson's 1985 queer text, *Oranges are not the Only Fruit*, as it is introduced for the first time in this lesson. Furthermore, they previously partook in writing activities (such as transactional writing) and should be able to write an argumentative essay (see SMART Task). The following resources are available at the school: laptop (with PowerPoint Presentation), a data projector, black and white board, prescribed texts, workbooks, a printer, and internet.

2. Topic (as set out in the CAPS):

2.1 What is your lesson's topic, subtopic (if applicable), and theme?:

Topic: Key features of texts and parts of a book, including literary genres; Literature study (Novel) – Grade 11, Term 1, Weeks 1 & 2 (DBE, 2011d:53).

Subtopic: Essay: Argumentative.

Theme: Queer sexuality and religious zealotry (Jeanette Winterson's 1985 queer text, *Oranges are not the Only Fruit*).

2.2 What do your learners know about the topic, subtopic (if relevant), and theme?:

Topic: My learners have read novels in previous grades and are familiar with the key features of texts and parts of a book (such as the novel's title, front cover, and themes), including the literary genre, "novels".

Subtopic: My learners know what an argumentative essay is since they have written argumentative essays in previous grades.

Theme: It is difficult to assume what my learners may know of queer sexuality and religious zealotry. I am making the assumption that my learners are aware that there may be various sexualities in their societies – they may have prior knowledge that they received from their homes, parents, friends, the media, church, schools, etc. The theme, "religious zealotry", though,

may be uncommon to them, but they may be aware that religion can have an influence on individuals being open or accepting of their sexual orientation.

2.3 What is the purpose of your lesson and the rationale for inclusion?:

The purpose of the lesson is to introduce the learners to Jeanette Winterson's 1985 queer text, *Oranges are not the Only Fruit*. Furthermore, I will explain that the main theme I will focus on during this cycle is religious zealotry and the influence it may have on queer individuals. I am therefore including a queer text in my language classroom in order to introduce queer-themed topics to all my learners.

2.4 Write a short summary of what you are going to teach in this lesson:

I am going to remind the learners that they can write argumentative essays in which they argue their point of view on something or someone. In this lesson, the learners will provide their opinions on whether texts with alternative queer characters should be read at school level or not. I will achieve this by providing the learners with various opportunities to develop their higher cognitive thinking through analysis and inferences. This lesson only entails an introduction to the queer text in question, since we have not read the novel yet. Therefore, my focus will be on the novel's title and front cover, the meaning of "religious zealotry", a brief description of the novel, formative assessment activities, and a formative PowerPoint presentation (which recaps the format and purpose of an argumentative essay). I will tell the learners that no learner will be forced to participate in the activities if they feel uncomfortable about the context.

3 SMART Task (Specific, Measurable, Attainable, Relevant, and Traceable):

At the end of the lesson the learners should be able to provide their opinions on whether texts with alternative queer characters should be read at school level or not (Measurable – high cognitive thinking). The learners should be able to write an argumentative essay as they have done so before, but I will still recap the format and purpose with them. The word count of the argumentative essay adheres to the

requirements of the EHL CAPS (2011d:40) and they will also be given enough time to complete this task (Attainable). The argumentative essay will act as an introduction to the queer text, *Oranges are not the Only Fruit* by Jeanette Winterson (1985). A foundation for critical thinking with regard to queer literature is developed. The argumentative essay will also allow the learners to develop their higher cognitive thinking skills, their writing skills, to argue a given topic, and to cooperatively work in a group (where relevant in the teaching–learning activities) (Relevance).

The following should be taken into consideration when the learners write their argumentative essays: the format should reflect an argumentative essay. The argumentative essay should contain 350–400 words (DBE, 2011d:40). The content of the argumentative essay should entail an argument on whether texts with alternative queer characters should be read at school level or not. Historic present tense, spelling, and grammar will be taken into consideration as this is a writing activity. The argumentative essay is also an individual assignment.

Finally, the argumentative essay will be assessed by the teacher using a rubric (Annexure A). This task will act as a formative assessment activity that introduces the learners to Jeanette Winterson’s 1985 queer text, *Oranges are not the Only Fruit*. This task may also be used as Task 2 (Writing) for Term 1 Weeks 1–2 (DBE, 2011d:55) (Traceable).

Time: 25 minutes⁴⁹.

4 Teaching Strategies, Learner Activities, Assessment, and Resources:

Teaching Activity	Learning Activity	Assessment	Resources
4.1 The teacher displays the front cover of <i>Oranges are not the Only Fruit</i> (Winterson, 1985) on the white board using PowerPoint.	4.1 The learners, in their groups, analyse the title and the front cover of the novel and predict what it may be about. The learners then	4.1.1 Formative assessment. 4.1.2 Group assessment.	4.1 The teacher needs a laptop, PowerPoint, a data projector, and a white board. The learners

⁴⁹ Only thirty minutes are needed for the learners to plan and draft their argumentative essays. Editing, proofreading, and presenting occur at a later stage in the term.

The teacher firstly asks the learners, in their groups (see Introduction), to consider the text's title and front cover and to predict what the novel may be about. Secondly, the teacher mentions to the learners that the text is actually queer, entails lesbian characters, and "oranges" refer to "heterosexuality", and asks the learners to consider the text again and predict what the novel may be about. Thirdly, the teacher allows the learners to use their phones or dictionaries (that are available in the classroom) to provide a definition for "religious zealotry". The teacher asks the learners one last time to predict what the novel may be about by considering the title, the front cover, religious zealotry, and additional information given. The rationale behind this activity is to include queer literature and allow the learners to predict what the queer text, <i>Oranges are not the Only Fruit</i> (Winterson, 1985), may be about – through self-discovery – by considering its title, front cover, theme, and additional information given. (Topic: Key features of texts and parts of a book.) <u>Time: 18 minutes.</u>	become aware that the text is queer, has lesbian characters, and that "oranges" refer to "heterosexuality". They have to predict what the novel may be about as they have been given more information and they may link this knowledge to their introduction. The learners, lastly, use their phones or dictionaries to provide a definition for "religious zealotry" and to predict what the novel may be about with this last piece of information. Throughout this activity the learners provide feedback in their groups and may make notes in their workbooks. <u>Skill(s): Speaking, Reading, and Listening.</u>	4.1.3 Verbal feedback.	need their workbooks, phones (if available) or dictionaries (that are available in the classroom).

4.2 The teacher reads a brief synopsis of the queer text to the learners. The teacher instructs the learners to listen for specific information: what are the positive and/or negative influences religious zealotry may have on queer individuals in a heteronormative environment? The learners can then have a group discussion to get ideas for and against the inclusion of texts with alternative queer characters. The rationale behind this activity is to provide the learners with a brief description of the text. The learners also receive the opportunity to determine to what extent their prediction of the novel was correct. If there were errors, these will be cleared up. Following, the learners will have been introduced to the queer text, <i>Oranges are not the Only Fruit</i> (Winterson, 1985), and will be able to brainstorm ideas for the inclusion of texts with alternative queer characters in the classroom environment or not. <u>Time: 15 minutes.</u>	4.2 The learners, still in their groups, listen for specific information when the teacher provides a brief description of the queer text. In doing so, they are allowed to make notes in their workbooks. The learners also determine to what extent their prediction of the novel was correct. Furthermore, the learners have a group discussion to get ideas for and against the inclusion of texts with alternative queer characters. <u>Skill(s): Listening.</u>	4.2.1 Formative assessment. 4.2.2 Group assessment. 4.2.3 Verbal feedback.	4.2 The teacher needs a brief synopsis of the queer text, <i>Oranges are not the Only Fruit</i> (Winterson, 1985), that is available on the internet.
4.3 The teacher recaps the structure and purpose of an argumentative essay by giving a PowerPoint presentation (Annexure B) – an example and a template of an argumentative	4.3 The learners listen to the PowerPoint presentation and make notes in their workbooks. Afterwards, the learners plan and	4.3.1 Formative assessment. 4.3.2 Teacher assessment.	4.3 The teacher needs a laptop, PowerPoint presentation, a data projector, and a white

essay are included. Afterwards, the teacher provides the learners with the opportunity to plan, draft, and revise their argumentative essays. The rationale for this activity is to provide the learners with the necessary information and time to plan and draft their argumentative essays. The learners will be reminded what argumentative essays entail. <u>Time: 15 minutes.</u>	draft their argumentative essays using the notes they made throughout the entire lesson⁵⁰. <u>Skill(s): Reading and Listening.</u>	4.3.3 PowerPoint presentation.	board. The learners need their workbooks.

5 Introduction:

The teacher divides the learners into five groups of 3 or 4 learners. Each group receives one type of fruit: Group 1 = 1 x orange; Group 2 = 1 x banana; Group 3 = 5 x cherries; Group 4 = 1 x bunch of grapes (there are 17 grapes); Group 5 = 1 x apple. The teacher asks the learners to consider the form, quantity and colour of the given type of fruit, and to make notes in their workbooks. After approximately one minute and thirty seconds, the learners rotate their fruit with another group and consider the form, quantity, and colour again, and compare it with the previous type of fruit they had. The rotation occurs three more times. In the remaining ten minutes of the introduction, the learners provide feedback on the form, quantity, and colour of the types of fruit they analysed (see Table 1), provide feedback on the comparison (similarities and differences) of the types of fruit (see Table 2), and ultimately make inferences about the five types of fruit as a whole:

⁵⁰ Since the Grade 11 learners have 10 weeks to complete multiple activities in Term 1, the argumentative essay does not have to be presented as a final draft in this lesson yet.

Table 1:

Types of Fruit	Form	Quantity	Colour
Orange	Round	1 (Singular)	Orange
Banana	Curved	1 (Singular)	Yellow
Cherries	Heart-shaped	5 (Multiple)	Red
Grapes	Ellipsoid; oval	17 (Multiple)	Purple
Apple	Mostly round	1 (Singular)	Green, red, or yellow

Table 2:

Similarities	Differences
Oranges and apples have similar forms.	Bananas, cherries, grapes, and oranges or apples all differ in form.
Oranges, bananas, and apples are singular in quantity.	Cherries and grapes differ in multiple quantities.
Cherries and grapes are multiple in quantity.	Oranges, cherries, grapes, bananas, and green apples all differ in colour.
Bananas and yellow apples are similar in colour.	
Cherries and red apples are similar in colour.	

Inference: There are similarities among the five types of fruit, but they all differ from one another in some way, whether it is form, quantity, or colour. As a result, each type of fruit is unique.

The purpose of the introduction is to provide learners with the opportunity to analyse the various forms, quantities, and colours of five types of fruit, and to make the inference that each fruit is unique in its own way, even if there are some similarities. This purpose will become clearer when the learners have enough information to link “oranges” to “heterosexuality” and “bananas”, “cherries”, “grapes”, and “apples” to various sexual orientations (such as homosexuality, bisexuality, transgenderism, and intersexuality) in the queer text, *Oranges are not the Only Fruit* (Winterson, 1985).

Time: 15 minutes.

6 Pertinent Question:

In which way are individuals similar but also different? What makes individuals unique? Is it important to tolerate differences? If so, why? Why should one be aware of various sexual orientations? How can religion influence one's sexual orientation?

Time: 2 minutes.

FET Phase Lesson Plan Annexure A:

Argumentative Essay					
	24-30	18-23	12-17	7-11	0-6
Content of Argumentative Essay	The argumentative essay argues whether texts with alternative queer characters should be read at school level or not exceptionally well.	The argumentative essay adequately argues whether texts with alternative queer characters should be read at school level or not.	The argumentative essay to some extent argues whether texts with alternative queer characters should be read at school level or not.	The argumentative essay argues whether texts with alternative queer characters should be read at school level or not poorly.	The argumentative essay does not argue whether texts with alternative queer characters should be read at school level or not.
	8-10	6-7	4-5	2-3	0-1
Format and Language of Argumentative Essay	The format corresponds to that of an argumentative essay: thesis statement, outline, body (three arguments), and a conclusion. Formal, academic language is used throughout.	The format mostly corresponds to that of an argumentative essay.		The format corresponds to that of an argumentative essay poorly.	The format does not correspond to that of an argumentative essay.
Historic present tense, Spelling and Grammar	The argumentative essay is written in the historic present tense throughout. The essay is free of spelling and grammatical errors.	The argumentative essay is written in the historic present tense with one to three tense errors. The essay contains one to three spelling and/or grammar errors.	The argumentative essay is written in the historic present tense with four to six tense errors. The essay contains four to six spelling and/or grammar errors.	The argumentative essay is written in the historic present tense with seven to nine tense errors. The essay contains seven to nine spelling and/or grammar errors.	The argumentative essay is written in the historic present tense, but there are more than nine tense errors. The essay contains more than nine spelling and/or grammar errors.
Total: 50					

FORMAT AND PURPOSE OF AN ARGUMENTATIVE ESSAY

PRESENTATION BY MR M.J. UYS

PURPOSE OF AN ARGUMENTATIVE ESSAY

- Why does one write an argumentative essay?

Lutrin and Pincus (2013:76) explain that an individual may have a belief, a point of view, or an opinion about something or someone, and it is the individual's objective to take a stand and support his/her/their view. For example, you will write an argumentative essay about whether texts with alternative queer characters should be read at school level or not.

FORMAT OF AN ARGUMENTATIVE ESSAY

Lutrin and Pincus (2013:76) provide the following characteristics that entail the format of an argumentative essay:

- An argumentative essay entails an introduction, body, and conclusion.
- The introduction entails a thesis statement and an outline. A thesis statement highlights (in one or two sentences) the main idea that the essay is based on. The outline highlights the manner in which you formulate your argument. Consequently, the introduction should capture the attention of the reader and clearly state the your opinion.

FORMAT OF AN ARGUMENTATIVE ESSAY

Lutrin and Pincus (2013:76) provide the following characteristics that entail the format of an argumentative essay:

- The body requires the essential support of the author's viewpoint. The viewpoint may be supported with facts and examples. Furthermore, the related facts and examples should be grouped into paragraphs – generally an argumentative essay's body contains three arguments. Conjunctions (also known as linking/connecting words) – such as “additionally”, “furthermore”, “accordingly”, “consequently” – back up the author's arguments and make it more convincing.
- The conclusion demands a short, strong, and memorable summary of the author's arguments.
- The argumentative essay should be written in the Historic Present Tense. For example, “This essay discusses ...” and not “This essay discussed...”. Do not write in the past tense unless you are referring to a historical event.

[illegible]

William Shakespeare wrote many plays that address universal themes. Albeit many viewers find Shakespearean English challenging, the themes provide images and messages that are relevant to today's societies. In the following essay I will argue that the plays of Shakespeare should remain part of the English curriculum of South Africa. Firstly, I provide a... Secondly, I explain that... Thirdly, I elaborate that... Lastly, I make a conclusion that...

In conclusion, Shakespeare should remain part of the ...

TEMPLATE OF AN ARGUMENTATIVE ESSAY

(Title of Argumentative Essay)

Thesis Statement and Outline:

Argument 1:

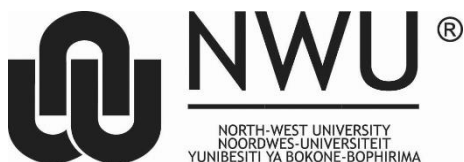
Argument 2:

Argument 3:

Conclusion:

Conclusion: _____

APPENDIX D: INFORMED CONSENT (PRESERVICE TEACHERS)



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The Faculty of Health Sciences Ethics Office of the North-West University is acknowledged for the use of their document with minor adjustments made by the North-West University Education, Management and Economic Sciences, Law, Theology, Engineering and Natural Sciences Research Ethics Committee (NWU-EMELTEN-REC).

Please prepare separate informed consent documents for students and lecturers

NWU-EMELTEN-REC Stamp

INFORMED CONSENT DOCUMENTATION REGARDING PRESERVICE TEACHERS OF THE SCHOOL FOR LANGUAGE EDUCATION OF THE NORTH-WEST UNIVERSITY

TITLE OF THE RESEARCH STUDY: Inclusion of queer literature in a school for language education at a university: A framework

ETHICS REFERENCE NUMBER: NWU-01053-21-S2

PRINCIPAL INVESTIGATOR: Dr S. Romylos

POST GRADUATE STUDENT: Mr M.J. Uys

ADDRESS: 9 Grieg Avenue, Van der Hoff Park, Potchefstroom, 2520

CONTACT NUMBER: +27 83 232 3057

You are being invited to take part in a **research study** that forms part of a Doctoral Study. Please take some time to read the information presented here, which will explain the details of this study. Please contact the principal investigator, Dr S. Romylos, if you have any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **North-West University Education, Management and Economic Sciences, Law, Theology, Engineering and Natural Sciences Research Ethics Committee (NWU-01053-21-S2)** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

- **What is this research study all about?**

- We plan to determine:

- what policies the NWU has that “speak to” queer individuals;
- what preservice teachers’ and language lecturers’ perceptions are on including and teaching queer texts in their modules;
- why queer literature should be included in a language curriculum for preservice teachers;

- how prepared preservice teachers and language lecturers feel about teaching queer texts; and
 - what a transformative and decolonised teaching and learning framework would entail when considering the inclusion of queer curricula contemplated at the university.
- This study will be conducted online in 2022 through means of Google Forms, and will be done by experienced researchers trained in analysing questionnaires. Forty-four (44) participants will be included in this study. South Africa is still in lockdown due to the Covid-19 pandemic and it is advised that “recruitment” takes place via an online platform. Furthermore, open and fair recruitment should occur: instead of contacting participants individually or personally, a public platform (eFundi) will be used.
 - Accordingly, an invitation to participate will be placed on eFundi, and should prospective participants be interested to participate, they can follow the link to gain access to the document containing the informed consent document and the questionnaire on Google Forms. It is then not necessary for prospective participants to contact an independent person by e-mail to indicate their willingness to participate. Participation by means of eFundi and Google Forms will be anonymous, and it will not be possible to trace the identities of the participants.
 - Hence, for this study, all language lecturers of the NWU’s SLE, who teach one of the language groups (Afrikaans for Education, English for Education, Setswana and African Languages for Education), will be asked to post the advertisement on the eFundi sites of preservice B.Ed. teachers (in their fourth year) of the NWU’s SLE who specialise in the Senior and FET phase. Data saturation will be employed, as it is not possible to say how many students may opt to participate.
- **Why have you been invited to participate?**
 - You have been invited to be part of this research because you are a preservice teacher (in your fourth year) of the NWU’s SLE who specialises in the Senior and FET phase.
 - You will unfortunately not be able to take part in this research if you are not a fourth year preservice teacher of the NWU’s SLE who specialises in the Senior and FET phase.

- **What will be expected of you?**

- Participants will be expected to fill in two questionnaires (which will be divided into five to six smaller sections of 30 minutes each to prevent “questionnaire fatigue”).
- For Questionnaire 1, focus will be on the backgrounds of the participants in terms of identities, faiths and history, cultural and social expectations and experiences, everyday discourse, the availability of various resources, purpose, perceptions and awareness, in order to formulate the backgrounds of the participants. The independent variables are necessary to include in the questionnaires, as these will indicate differences in terms of responses coming from diverse backgrounds. This is also a sub-objective in the proposal. No personal identifiers, such as names, student numbers or email addresses will be shared. All questions will be optional, and should a participant choose not to provide information for personal reasons, they will be allowed to do so.
- For Questionnaire 2, the participants will be provided with probing questions to guide their recall, discussion, and basis for reflection with regard to two electronic copies of worked-out lesson plans on queer-themed texts that address queer-social issues for the Senior and FET phase. In other words, the participants will analyse two lessons and provide feedback with reference to the given probing questions.

- **Will you gain anything from taking part in this research?**

- The gains for you if you take part in this study will be the exposure to two queer-themed texts that address queer social issues in predominantly heteronormative (the assumption that all individuals are attracted to the opposite sex) societies, and the opportunity for contributing to a framework for the inclusion of queer literature in a school for language education at a university in order to create awareness and understanding of the positive and negative experiences of queer individuals, to possibly change ingrained perceptions of these individuals, and allow for transformation and inclusion in said societies.
- The other gains of the study is for the framework to be implemented as a framework for other universities, colleges, and schools in South Africa (or other parts of the world) for the inclusion of queer literature in language education.

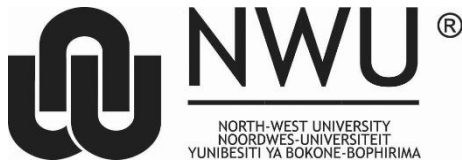
- **Are there risks involved in your taking part in this research and what will be done to prevent them?**
 - The risks to participants in this study is the possibility to feeling uncomfortable with the content and questions, which may be seen in certain cases as sensitive, or participants do not feel confident enough to individually provide the needed knowledge in the questionnaire, wherein they ultimately decide not to participate in the study. The participants will be made aware that they will not share any information with other participants, but complete the questionnaires individually. Their answers will only be shared with the PhD student who is conducting the study, and full anonymity will be ensured as no contact information or credentials will be asked from the students that might identify them.
 - There will also not be any physical/bodily harm to them as the method of data gathering is online, thus preventing the spread of the Covid-19 virus.
 - Should some of the sensitive questions evoke adverse emotional reactions, the participants may contact the NWU Helpline for emotional/psychological support. The participants will be made aware that this information (the helpline number) will be included on the informed consent documents and at the bottom of each page of the questionnaire.
 - Participants will be informed that they may withdraw at any time without it being held against them (prior to the commencement of the study). All questionnaire questions will be optional, and should a participant choose not to provide information for personal reasons, they will be allowed to do so.
- **How will we protect your confidentiality and who will see your data?**
 - The study will be limited to the Faculty of Education and specifically the SLE of the NWU. The online platforms that will be used include Google Forms and eFundi.
 - The researcher of this study is going to use Google Forms to collect data. As long as he does not ask the participants to provide their credentials or contact information, he will not know who they are – full anonymity is thus ensured. Google Forms are also saved to his NWU drive, and only if he gives access to, for example, his promoters, access to the completed questionnaires will be granted. ProQuest was not opted for as it is possible to trace an IP address with this platform.

- An invitation to participate will be placed on eFundi, and should prospective participants be interested to participate, they can follow the link to gain access to the document containing the informed consent document and the questionnaire on Google Forms. It is then not necessary for prospective participants to contact an independent person by e-mail to indicate their willingness to participate. Participation by means of eFundi and Google Forms will be anonymous, and it will not be possible to trace the identities of the participants. The participants of this project will remain anonymous.
- The electronic data to be stored, by the primary researcher, are the completed questionnaires. The results will be kept confidential by the team of this study through the means of Google Forms on the primary researcher's personal NWU Google Drive. Access will be provided to the researcher and the co-promotor. Google Forms allows for the separate and anonymous completion of questionnaires. The privacy of the participants will be respected by the team of this study [my two promoters, and I as the researcher] as we will be the only individuals who have access to the data gathered. The data will only be used for this study.
- There are no hard copy versions of data.
- The fact that the researcher of this study and one of his promoters are lecturers in the SLE can be a conflict of interest. However, neither the researcher nor his promoters will be responsible for any recruiting of participants personally. There will be an advertisement on eFundi, and the identities of respondents will not be known to the researcher.
- All data will be stored for a period of 5 years on the Principal Investigator's and researcher's personal NWU Google Drives. The principal investigator will destruct all the data gathered, after a period of 5 years, by deleting the files from both his NWU Drive and then the recycling bin, in terms of the regulations as stated in the outlay of the NWU Procedure for disposal. This procedure requires that "all record of ephemeral nature must be destroyed according to the NWU File plan and disposal schedule with the authorisation of RAM upon completion of a destruction request on http://www.nwu.ac.za/destroy_records1".

- **What will happen with the data or samples?**
 - The data will be analysed by the researcher and will be used only for research purposes of this study.
- **How will you know about the results of this research?**
 - The findings will be shared with all the final year SLE students and their lecturers in the form of a logographic in 2023 after the completion of the examination of the thesis and the results are available.
 - There will be a voluntary online dissemination session (Zoom, MSTEams, Google Meet) that will be communicated via eFundi.
 - The results will be published in the form of a thesis and articles may ensue from the study published in accredited journals. No personal information of participants will be shared in any publication.
- **Will you be paid to take part in this study and are there any costs for you?**
 - You will not be paid to take part in the study.
 - You will have no travel expenses and will not have to be refunded for traveling.
 - You need access to data and an internet connection.
 - After the submission of the last question of the questionnaire, you will receive a thank-you note on Google Forms. Only if the participants complete both questionnaires, will the thank-you note appear at the end. Should the participant decide not to complete the questionnaires, the thank-you note will not appear.
- **Is there anything else that you should know or do?**
 - You can contact Dr Salomé Romylos at +27 83 232 3057 if you need any further clarification.

- You can also contact the North-West University Education, Management and Economic Sciences, Law, Theology, Engineering and Natural Sciences Research Ethics Committee via Mrs Villera le Roux at 018 299 4707 or villera.leroux@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.

APPENDIX E: INFORMED CONSENT (LANGUAGE LECTURERS)



Private Bag X1290, Potchefstroom

South Africa 2520

Tel: +2718 299-1111/2222

Fax: +2718 299-4910

Web: <http://www.nwu.ac.za>

The Faculty of Health Sciences Ethics Office of the North-West University is acknowledged for the use of their document with minor adjustments made by the North-West University Education, Management and Economic Sciences, Law, Theology, Engineering and Natural Sciences Research Ethics Committee (NWU-EMELTEN-REC).

Please prepare separate informed consent documents for students and lecturers



INFORMED CONSENT DOCUMENTATION REGARDING LANGUAGE LECTURERS OF THE SCHOOL FOR LANGUAGE EDUCATION OF THE NORTH-WEST UNIVERSITY

TITLE OF THE RESEARCH STUDY: Inclusion of queer literature in a school
for language education at a university: A
framework

ETHICS REFERENCE NUMBER: NWU-01053-21-S2

PRINCIPAL INVESTIGATOR: Dr S. Romylos

POST GRADUATE STUDENT: Mr M.J. Uys

ADDRESS: 9 Grieg Avenue, Van der Hoff Park, Potchefstroom, 2520

CONTACT NUMBER: +27 83 232 3057

You are being invited to take part in a **research study** that forms part of a Doctoral Study. Please take some time to read the information presented here, which will explain the details of this study. Please contact the principal investigator, Dr S. Romylos, if you have any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **North-West University Education, Management and Economic Sciences, Law, Theology, Engineering and Natural Sciences Research Ethics Committee (NWU-01053-21-S2)** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

- **What is this research study all about?**

- We plan to determine:

- what policies the NWU has that “speak to” queer individuals;
- what preservice teachers’ and language lecturers’ perceptions are on including and teaching queer texts in their modules;
- why queer literature should be included in a language curriculum for preservice teachers;

- how prepared preservice teachers and language lecturers feel about teaching queer texts; and
 - what a transformative and decolonised teaching and learning framework would entail when considering the inclusion of queer curricula contemplated at the university.
- This study will be conducted online in 2022 through means of Google Forms, and will be done by experienced researchers trained in analysing questionnaires. Forty-four (44) participants will be included in this study. South Africa is still in lockdown due to the Covid-19 pandemic and it is advised that “recruitment” takes place via an online platform. Furthermore, open and fair recruitment should occur: instead of contacting participants individually or personally, a public platform (eFundi) will be used.
 - Accordingly, an invitation to participate will be placed on eFundi, and should prospective participants be interested to participate, they can follow the link to gain access to the document containing the informed consent document and the questionnaire on Google Forms. It is then not necessary for prospective participants to contact an independent person by e-mail to indicate their willingness to participate. Participation by means of eFundi and Google Forms will be anonymous, and it will not be possible to trace the identities of the participants.
 - Hence, for this study, all language lecturers of the NWU’s SLE, who teach one of the language groups (Afrikaans for Education, English for Education, Setswana and African Languages for Education), will be asked to post the advertisement on the eFundi sites of preservice B.Ed. teachers (in their fourth year) of the NWU’s SLE who specialise in the Senior and FET phase. Accordingly, language lecturers will also have access to the advertisement. Data saturation will be employed, as it is not possible to say how many lecturers may opt to participate.
- **Why have you been invited to participate?**
 - You have been invited to be part of this research because you are a language lecturer of the NWU’s SLE who specialises in the Senior and FET phase (Afrikaans for Education, English for Education, Setswana and African Languages for Education).

- You will unfortunately not be able to take part in this research if you are not a language lecturer of the NWU's SLE who specialises in the Senior and FET phase (Afrikaans for Education, English for Education, Setswana and African Languages for Education).
- **What will be expected of you?**
 - Participants will be expected to fill in two questionnaires (which will be divided into five to six smaller sections of 30 minutes each to prevent “questionnaire fatigue”).
 - For Questionnaire 1, focus will be on the backgrounds of the participants in terms of identities, faiths and history, cultural and social expectations and experiences, everyday discourse, the availability of various resources, purpose, perceptions and awareness, in order to formulate the backgrounds of the participants. The independent variables are necessary to include in the questionnaires, as these will indicate differences in terms of responses coming from diverse backgrounds. This is also a sub-objective in the proposal. No personal identifiers, such as names, staff numbers or email addresses will be shared. All questions will be optional, and should a participant choose not to provide information for personal reasons, they will be allowed to do so.
 - For Questionnaire 2, the participants will be provided with probing questions to guide their recall, discussion, and basis for reflection with regard to two electronic copies of worked-out lesson plans on queer-themed texts that address queer-social issues for the Senior and FET phase. In other words, the participants will analyse two lessons and provide feedback with reference to the given probing questions.
- **Will you gain anything from taking part in this research?**
 - The gains for you if you take part in this study will be the exposure to two queer-themed texts that address queer social issues in predominantly heteronormative (the assumption that all individuals are attracted to the opposite sex) societies, and the opportunity for contributing to a framework for the inclusion of queer literature in a school for language education at a university in order to create awareness and understanding of the positive and negative experiences of queer individuals, to possibly change ingrained perceptions of these individuals, and allow for transformation and inclusion in said societies.

- The other gains of the study is for the framework to be implemented as a framework for other universities, colleges, and schools in South Africa (or other parts of the world) for the inclusion of queer literature in language education.
- **Are there risks involved in your taking part in this research and what will be done to prevent them?**
 - The risks to participants in this study is the possibility to feeling uncomfortable with the content and questions, which may be seen in certain cases as sensitive, or participants do not feel confident enough to individually provide the needed knowledge in the questionnaire, wherein they ultimately decide not to participate in the study. The participants will be made aware that they will not share any information with other participants, but complete the questionnaires individually. Their answers will only be shared with the PhD student who is conducting the study, and full anonymity will be ensured as no contact information or credentials will be asked from the language lecturers that might identify them.
 - There will also not be any physical/bodily harm to them as the method of data gathering is online, thus preventing the spread of the Covid-19 virus.
 - Should some of the sensitive questions evoke adverse emotional reactions, the participants may contact the NWU Helpline for emotional/psychological support. The participants will be made aware that this information (the helpline number) will be included on the informed consent documents and at the bottom of each page of the questionnaire.
 - Participants will be informed that they may withdraw at any time without it being held against them (prior to the commencement of the study). All questionnaire questions will be optional, and should a participant choose not to provide information for personal reasons, they will be allowed to do so.
- **How will we protect your confidentiality and who will see your data?**
 - The study will be limited to the Faculty of Education and specifically the SLE of the NWU. The online platforms that will be used include Google Forms and eFundi.
 - The researcher of this study is going to use Google Forms to collect data. As long as he does not ask the participants to provide their credentials or contact information, he

will not know who they are – full anonymity is thus ensured. Google Forms are also saved to his NWU drive, and only if he gives access to, for example, his promoters, access to the completed questionnaires will be granted. ProQuest was not opted for as it is possible to trace an IP address with this platform.

- An invitation to participate will be placed on eFundi, and should prospective participants be interested to participate, they can follow the link to gain access to the document containing the informed consent document and the questionnaire on Google Forms. It is then not necessary for prospective participants to contact an independent person by e-mail to indicate their willingness to participate. Participation by means of eFundi and Google Forms will be anonymous, and it will not be possible to trace the identities of the participants. The participants of this project will remain anonymous.
- The electronic data to be stored, by the primary researcher, are the completed questionnaires. The results will be kept confidential by the team of this study through the means of Google Forms on the primary researcher's personal NWU Google Drive. Access will be provided to the researcher and the co-promotor. Google Forms allows for the separate and anonymous completion of questionnaires. The privacy of the participants will be respected by the team of this study [my two promoters, and I as the researcher] as we will be the only individuals who have access to the data gathered. The data will only be used for this study.
- There are no hard copy versions of data.
- The fact that the researcher of this study and one of his promoters are lecturers in the SLE can be a conflict of interest. However, neither the researcher nor his promoters will be responsible for any recruiting of participants personally. There will be an advertisement on eFundi, and the identities of respondents will not be known to the researcher.
- All data will be stored for a period of 5 years on the Principal Investigator's and researcher's personal NWU Google Drives. The principal investigator will destruct all the data gathered, after a period of 5 years, by deleting the files from both his NWU Drive and then the recycling bin, in terms of the regulations as stated in the outlay of the NWU Procedure for disposal. This procedure requires that "all record of ephemeral nature must be destroyed according to the NWU File plan and disposal schedule with

the authorisation of RAM upon completion of a destruction request on http://www.nwu.ac.za/destroy_records1".

- **What will happen with the data or samples?**
 - The data will be analysed by the researcher and will be used only for research purposes of this study.
- **How will you know about the results of this research?**
 - The findings will be shared with all the final year SLE students and their lecturers in the form of a logographic in 2023 after the completion of the examination of the thesis and the results are available.
 - There will be a voluntary online dissemination session (Zoom, MSTeams, Google Meet) that will be communicated via eFundi.
 - The results will be published in the form of a thesis and articles may ensue from the study published in accredited journals. No personal information of participants will be shared in any publication.
- **Will you be paid to take part in this study and are there any costs for you?**
 - You will not be paid to take part in the study.
 - You will have no travel expenses and will not have to be refunded for traveling.
 - You need access to data and an internet connection.
 - After the submission of the last question of the questionnaire, you will receive a thank-you note on Google Forms. Only if the participants complete both questionnaires, will the thank-you note appear at the end. Should the participant decide not to complete the questionnaires, the thank-you note will not appear.
- **Is there anything else that you should know or do?**

- You can contact Dr Salomé Romylos at +27 83 232 3057 if you need any further clarification.

- You can also contact the North-West University Education, Management and Economic Sciences, Law, Theology, Engineering and Natural Sciences Research Ethics Committee via Mrs Villera le Roux at 018 299 4707 or villera.leroux@nwu.ac.za if you have any concerns that were not answered about the research or if you have complaints about the research.

APPENDIX F: QUESTIONNAIRE 1 (PART 1)

Inclusion of queer literature in a school for language education at a university: A framework

PhD Student: Mr M.J. Uys

Promoter: Dr S. Romylos

Co-Promoter: Prof C. Nel

Questionnaire 1 (Part 1)

Questionnaire 1 will be used to formulate the backgrounds of the participants in terms of identities, faiths and history, cultural and social expectations and experiences, everyday discourse, the availability of various resources, research and knowledge, purpose, perceptions and awareness.

Please take note that all questions will be optional, and should you choose not to provide information for personal reasons, you will be allowed to do so.

Should some of the sensitive questions evoke adverse emotional reactions, you may contact the NWU Emergency Helpline for emotional/psychological support:

- Potchefstroom Campus: 018 299 2893 / 018 299 1777 / SCDpotch@nwu.ac.za
- Mahikeng Campus: 018 389 2592 / 072 629 2407 / MC-SCD@nwu.ac.za
- Vanderbijlpark Campus: 016 910 3195

Pseudonymous/Anonymous Identity (e.g. Yellow@14567). Please make sure that your identity entails a colour (Yellow, Brown, Green, Purple, etc.), a symbol (!, @, #, \$, %, ^, &, etc.) and five scrambled numbers (16723, 45328, 09673, etc.). The same Pseudonymous/Anonymous Identity should be used throughout all five parts of the questionnaires.

Your answer

In which subject group of the SLE are you?

- ☐ Afrikaans for Education
- ☐ English for Education
- ☐ Setswana and African Language for Education



Are you a pre-service teacher or a language lecturer?

- ☐ Pre-service teacher
- ☐ Language lecturer

How old are you?

Your answer

With which gender identity do you identify? Should your gender identity not be listed in the given options, please select "other" and name the gender identity.

- ☐ Heterosexual
- ☐ Cisgender
- ☐ Homosexual
- ☐ Straight acting
- ☐ Bisexual
- ☐ Transsexual
- ☐ Transgender
- ☐ Drag queen
- ☐ Intersex
- ☐ Pansexual
- ☐ Metrosexual
- ☐ I am unsure about my gender identity.
- ☐ Other:



With which religion do you identify? Should your religion not be listed in the given options, please select "other" and name the religion. Should "Atheism" be applicable, please indicate so in "other".

- ☐ Christianity
- ☐ Islam
- ☐ Hinduism
- ☐ Buddhism
- ☐ Judaism
- ☐ African Traditional Religion
- ☐ Other:

What is your personal opinion of queer individuals (lesbian, gay, bisexual, transgender, intersex, and additional)? In other words, how do you feel where they are concerned (e.g. families, friends, religions, schools, the community, etc.). Please elaborate your answer.

Your answer

How have you been exposed in some way or another to queer individuals? Please take note that you may select more than one of the given options. Should an option not be listed below, please select "other" and state how you were exposed to the queer individual or character in question. Should you have had no exposure to queer individuals, please select "other" and state, "No".

- ☐ Family member
- ☐ Teacher/Lecturer
- ☐ Colleague
- ☐ Partner
- ☐ Novel
- ☐ Movie
- ☐ Other:

Do you get confused with the terms and definitions that are associated with gender identities? Please defend your answer in "other".

- ☐ Yes
- ☐ No
- ☐ Other:

What prior knowledge do you have of queer individuals? In other words, what do you know of queer individuals with regard to their lifestyles, health and religion.

Your answer

Have you seen cases where queer individuals were discriminated against or treated differently from any other non-queer individuals? Please defend your answer in "other".

- ☐ Yes
- ☐ No
- ☐ Other:

Do you think it is necessary, beneficial, or detrimental to implement queer-inclusive curricula at university and school level to expose lecturers, students, and learners to queer characters in texts and possible issues they may face in heteronormative environments? Please elaborate on your answer in "other".

- ☐ Yes
- ☐ No
- ☐ Other:

How can teachers, lecturers, learners, and students contribute to queer-inclusive curricula?

Your answer

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APPENDIX G: QUESTIONNAIRE 1 (PART 2)

Inclusion of queer literature in a school for language education at a university: A framework

PhD Student: Mr M.J. Uys

Promoter: Dr S. Romylos

Co-Promoter: Prof C. Nel

Questionnaire 1 (Part 2)

Questionnaire 1 will be used to formulate the backgrounds of the participants in terms of identities, faiths and history, cultural and social expectations and experiences, everyday discourse, the availability of various resources, research and knowledge, purpose, perceptions and awareness.

Please take note that all questions will be optional, and should you choose not to provide information for personal reasons, you will be allowed to do so.

Should some of the sensitive questions evoke adverse emotional reactions, you may contact the NWU Emergency Helpline for emotional/psychological support:

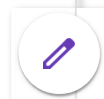
- Potchefstroom Campus: 018 299 2893 / 018 299 1777 / SCDpotch@nwu.ac.za
- Mahikeng Campus: 018 389 2592 / 072 629 2407 / MC-SCD@nwu.ac.za
- Vanderbijlpark Campus: 016 910 3195

Pseudonymous/Anonymous Identity (e.g. Yellow@14567). Please make sure that your identity entails a colour (Yellow, Brown, Green, Purple, etc.), a symbol (!, @, #, \$, %, ^, &, etc.) and five scrambled numbers (16723, 45328, 09673, etc.). The same Pseudonymous/Anonymous Identity should be used throughout all five parts of the questionnaires.

Your answer

Would you be willing to implement and teach queer curricula? In other words, would you be willing to teach a queer-themed text? Support your answer in "other".

- ☐ Yes
- ☐ No
- ☐ Other:



What possible internal conflicts and fears do you think you could experience by including queer curricula?

Your answer

What negotiations (where applicable in terms of beliefs, values, and religion) do you think you would need to consider when teaching queer curricula?

Your answer

What influences, challenges, and limitations may be affected by religious groups, family, friends, schools, and society at large in terms of queer curricula?

Your answer

How can one learn from past events of discrimination against gender identities?

Your answer

Have you studied any queer texts in your subject language? Please defend your answer in "other".

☐ Yes

☐ No

☐ Other:

Are there at times discussions in your classes around issues related to queer individuals or characters in texts that you are studying? Please elaborate in "other".

- ☐ Yes
- ☐ No
- ☐ Other:

Do you think literature could be used as a tool to address queer-social issues? Please elaborate in "other".

- ☐ Yes
- ☐ No
- ☐ Other:

Do you ever engage your students (be it pre-service teachers during Work-Integrated Learning – WIL – or language lectures) in discussions on issues related to queer individuals or queer characters in texts? Please elaborate in "other" if students are willing to engage in such discussions.

- ☐ Yes
- ☐ No
- ☐ Other:

Do you think a “transformative teaching and learning framework” may be used as a structure that entails the necessary guidelines for the implementation of critically thinking on queer-social issues? Please elaborate in "other".

- ☐ Yes
- ☐ No
- ☐ Other:

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APPENDIX H: QUESTIONNAIRE 2 (PART 1)

Inclusion of queer literature in a school for language education at a university: A framework

PhD Student: Mr M.J. Uys

Promoter: Dr S. Romylos

Co-Promoter: Prof C. Nel

Questionnaire 2 (Part 1)

Questionnaire 2 will be used to collect participants' accounts of an event to learn more about the meaning of structures and practices of site knowledge as well as to gain insights with regard to their points-of-view. Two electronic copies of worked-out lesson plans on queer-themed texts that address queer-social issues [Lesson A (Senior phase): the search for identity in Bill Konigsberg's 2013 novel, "Openly Straight", and Lesson B (FET phase): religious zealotry in Jeanette Winterson's 1985 novel, "Oranges are not the Only Fruit") (Uys, 2020) are made available by the researcher to introduce queer-social issues to the participants and provide them the opportunity to comment on specific aspects. The participants, in return, are provided with questions to guide their recall, discussion, and basis for reflection.

Questionnaire 2 Resource 1 (Lesson A):

https://drive.google.com/file/d/17nQjaEuLmv8UeC4y9OOxt_si1UCnOB38/view?usp=sharing

Questionnaire 2 Resource 2 (Lesson B):

<https://drive.google.com/file/d/1kVui5RhFY4WR2EIERppsw09F4XLfsUcb/view?usp=sharing>

Please take note that all questions will be optional, and should you choose not to provide information for personal reasons, you will be allowed to do so.

Should some of the sensitive questions evoke adverse emotional reactions, you may contact the NWU Emergency Helpline for emotional/psychological support:

• Potchefstroom Campus: 018 299 2893 / 018 299 1777 / SCDpotch@nwu.ac.za

• Mahikeng Campus: 018 389 2592 / 072 629 2407 / MC-SCD@nwu.ac.za

• Vanderbijlpark Campus: 016 910 3195

Pseudonymous/Anonymous Identity (e.g. Yellow@14567). Please make sure that your identity entails a colour (Yellow, Brown, Green, Purple, etc.), a symbol (!, @, #, \$, %, ^, &, etc.) and five scrambled numbers (16723, 45328, 09673, etc.). The same Pseudonymous/Anonymous Identity should be used throughout all five parts of the questionnaires.

Your answer



Why should a language teacher be aware of their context (e.g. time, context, language skills and abilities, resources; prior knowledge of topic, subtopic, and theme, where relevant)?

Your answer

Should your learners not have enough knowledge of gender identities, how do you think they may be introduced to the topic in a suitable and respectable manner?

Your answer

Should a teacher not be able to introduce queer-themed texts in the classroom, how can queer topics still be included?

Your answer

Comment on one or both of the short summaries provided for Lessons A and B. For example, should additional information be given or should the given information be reduced?

Your answer

Should the case arise that there are learners who do not want to participate in Lessons A and/or B, how would you handle the situation or how would you propose to address the issue?

Your answer

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APPENDIX I: QUESTIONNAIRE 2 (PART 2)

Inclusion of queer literature in a school for language education at a university: A framework

PhD Student: Mr M.J. Uys

Promoter: Dr S. Romylos

Co-Promoter: Prof C. Nel

Questionnaire 2 (Part 2)

Questionnaire 2 will be used to collect participants' accounts of an event to learn more about the meaning of structures and practices of site knowledge as well as to gain insights with regard to their points-of-view. Two electronic copies of worked-out lesson plans on queer-themed texts that address queer-social issues [Lesson A (Senior phase): the search for identity in Bill Konigsberg's 2013 novel, "Openly Straight", and Lesson B (FET phase): religious zealotry in Jeanette Winterson's 1985 novel, "Oranges are not the Only Fruit"] (Uys, 2020) are made available by the researcher to introduce queer-social issues to the participants and provide them the opportunity to comment on specific aspects. The participants, in return, are provided with questions to guide their recall, discussion, and basis for reflection.

Questionnaire 2 Resource 1 (Lesson A):

https://drive.google.com/file/d/17nQjaEuLmv8UeC4y9OOxt_si1UCnOB38/view?usp=sharing

Questionnaire 2 Resource 2 (Lesson B):

<https://drive.google.com/file/d/1kVui5RhFY4WR2EIERppsw09F4XLfsUcb/view?usp=sharing>

Please take note that all questions will be optional, and should you choose not to provide information for personal reasons, you will be allowed to do so.

Should some of the sensitive questions evoke adverse emotional reactions, you may contact the NWU Emergency Helpline for emotional/psychological support:

- Potchefstroom Campus: 018 299 2893 / 018 299 1777 / SCDpotch@nwu.ac.za
- Mahikeng Campus: 018 389 2592 / 072 629 2407 / MC-SCD@nwu.ac.za
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Pseudonymous/Anonymous Identity (e.g. Yellow@14567). Please make sure that your identity entails a colour (Yellow, Brown, Green, Purple, etc.), a symbol (!, @, #, \$, %, ^, &, etc.) and five scrambled numbers (16723, 45328, 09673, etc.). The same Pseudonymous/Anonymous Identity should be used throughout all five parts of the questionnaires.

Your answer



Comment on the SMART Tasks of Lesson A and/or Lesson B. For example, could the task(s) meet their outcome(s), are they too difficult or too easy, what would you add, what would you change, what else needs to be taken into consideration?

Your answer

Comment on the Teaching Strategies and Learning Activities of Lesson A and/or Lesson B. For example, is there alignment between the strategies and activities; are there enough scaffolding activities that lead to the SMART Task(s); do the lessons provide enough information [annexure(s)] in order for a teacher or lecturer to present the lesson(s); what should be added to or changed in the activities?

Your answer

Comment on the Assessment of Lesson A and/or Lesson B. For example, are the assessments functional and sensible; do the rubrics have detailed criteria; what can be added to or removed from the rubrics?

Your answer

Comment on the Resources of Lesson A and/or Lesson B. For example, are there enough resources; what can be added or changed; in the scenario that a language teacher does not have the necessary resources to present the lessons, what solutions could be provided to the teacher to still meet the outcomes of the lessons, etc.?

Your answer

Comment on the introduction of Lesson A and/or Lesson B. For example, are they suitable; do they arouse interest in what is to come; do they hold the learners' or students' attention; what should be added or changed, etc.?

Your answer

Comment on the pertinent question of Lesson A and/or B. For example, do they meet the seven criteria of a pertinent question (arouse interest in what is to come, elicit individual responses, transport them out of the classroom and into the world, have multiple answers, arouse their curiosity about the topic, and lead to more questions); do they address the social issue to be discussed in the sessions; what other possible pertinent questions can be designed for the lesson(s), etc.?

Your answer

Comment on Lesson A and/or Lesson B as a whole: what is your opinion of reading a queer text first and then discussing the content (Lesson A) or introducing a queer text first before it is read, and then discussing the content (Lesson B), etc.?

Your answer

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APPENDIX J: QUESTIONNAIRE 2 (PART 3)

Inclusion of queer literature in a school for language education at a university: A framework

PhD Student: Mr M.J. Uys

Promoter: Dr S. Romylos

Co-Promoter: Prof C. Nel

Questionnaire 2 (Part 3)

Questionnaire 2 will be used to collect participants' accounts of an event to learn more about the meaning of structures and practices of site knowledge as well as to gain insights with regard to their points-of-view. Two electronic copies of worked-out lesson plans on queer-themed texts that address queer-social issues [Lesson A (Senior phase): the search for identity in Bill Konigsberg's 2013 novel, "Openly Straight", and Lesson B (FET phase): religious zealotry in Jeanette Winterson's 1985 novel, "Oranges are not the Only Fruit"] (Uys, 2020) are made available by the researcher to introduce queer-social issues to the participants and provide them the opportunity to comment on specific aspects. The participants, in return, are provided with questions to guide their recall, discussion, and basis for reflection.

Questionnaire 2 Resource 1 (Lesson A):

https://drive.google.com/file/d/17nQjaEuLmv8UeC4y9OOxt_si1UCnOB38/view?usp=sharing

Questionnaire 2 Resource 2 (Lesson B):

<https://drive.google.com/file/d/1kVui5RhFY4WR2EIERppsw09F4XLfsUcb/view?usp=sharing>

Please take note that all questions will be optional, and should you choose not to provide information for personal reasons, you will be allowed to do so.

Should some of the sensitive questions evoke adverse emotional reactions, you may contact the NWU Emergency Helpline for emotional/psychological support:

- Potchefstroom Campus: 018 299 2893 / 018 299 1777 / SCDpotch@nwu.ac.za
- Mahikeng Campus: 018 389 2592 / 072 629 2407 / MC-SCD@nwu.ac.za
- Vanderbijlpark Campus: 016 910 3195

Pseudonymous/Anonymous Identity (e.g. Yellow@14567). Please make sure that your identity entails a colour (Yellow, Brown, Green, Purple, etc.), a symbol (!, @, #, \$, %, ^, &, etc.) and five scrambled numbers (16723, 45328, 09673, etc.). The same Pseudonymous/Anonymous Identity should be used throughout all five parts of the questionnaires.

Your answer



What other queer-social issues (other than the search for identity or religious zealotry) of gender identities, human rights, race, gender, etc., do you think can be addressed in (young-)adult education?

Your answer

How could limitations (such as hegemonic masculinity, religious fanaticism, anti-work, additive curriculum) be addressed?

Your answer

What knowledge do you think language teachers should have to teach queer-themed texts? For example, do Lesson A and/or Lesson B act as an example with guidelines to teaching queer-themed texts?

Your answer

Do you have the necessary knowledge and skills to teach a queer-themed text? Please defend your answer in "other".

- ☐ Yes
- ☐ No
- ☐ Other:

Do you think a queer-inclusive curriculum is a current societal need? Please support your answer in "other".

- ☐ Yes
- ☐ No
- ☐ Other:

Is there time and space for a queer text in the NWU's SLE (subject group specific) curricula? For example, where do you think these texts could be incorporated? Please support your answer in "other".

- ☐ Yes
- ☐ No
- ☐ Other:

Lastly, how do you feel about having completed the questionnaires anonymously? Please support your answer.

Your answer

Page 1 of 1

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Google Forms

APPENDIX K: EFUNDI ADVERTISEMENT

Pre-service teachers and language lecturers of the North-West University's School for Language Education in the Faculty of Education are invited to take part in the following research study that forms part of a Doctoral Study:

Inclusion of queer literature in a school for language education at a university: A framework

How, When & What: This study will be conducted online in 2022 through means of "Google Forms". Participants will be expected to fill in two questionnaires. All questions will be optional, and should a participant choose not to provide information for personal reasons, they will be allowed to do so.

The following **LINK** should be selected to participate in this study.

WHY:

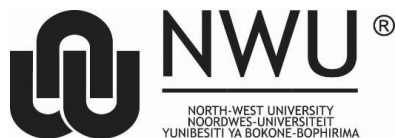
The gains for participants will be the:

- *exposure to two queer-themed texts;*
- *exposure to queer-social issues in predominantly heteronormative societies;*
- *contribution to a framework to create awareness and understanding; and*
- *support for transformation and inclusion in said societies.*

Participation is entirely voluntary. You are also free to withdraw from the study at any point, even if you do agree to take part now.

Thank you in advance for considering to participate in this study.

APPENDIX L: APPROVAL OF STUDY LETTER



Private Bag X6001, Potchefstroom
South Africa 2520

Tel: +2718 299-1111/2222
Web: <http://www.nwu.ac.za>

**North-West University Education, Management
and Economic Sciences, Law, Theology,
Engineering and Natural Sciences Research
Ethics Office (NWU-EMELTEN-REC)**
Tel: +2718 299 4707
Email: lukas.meyer@nwu.ac.za

16 September 2021

Dear Dr Romylos

APPROVAL OF YOUR RESEARCH ETHICS APPLICATION BY THE NWU-EMELTEN-REC

Ethics number: NWU-01053-21-S2

Kindly use the ethics reference number provided above in all correspondence or documents submitted to the NWU-EMELTEN-REC secretariat.

Study title: Inclusion of queer literature in a school for language education: A framework

Primary Investigator: Dr Salomé Romylos

Student: Mr Matthys Uys

Application type: Single study

Risk level for participants: Medium

You are kindly informed that your application was re-reviewed and approved and will be formally ratified at the NWU-EMELTEN-REC meeting to be held on 18 October 2021.

The commencement date for this study is 16/09/2021 and is dependent on fulfilling the conditions stipulated below. Continuation of the study is dependent on the receipt of a six-monthly monitoring report and the concomitant issuing of a letter of continuation up to a maximum period of one year when extension will be facilitated during the monitoring process.

Conditions:

1. The revised research proposal must be submitted to the Scientific Committee of ROE for approval. and proof of approval of the revised research proposal must be submitted to NWU-EMELTEN-REC.
2. Please submit the finalized documents (informed consent documents and questionnaires) as they will physically appear on the Google Form platform to NWU-EMELTEN-REC.

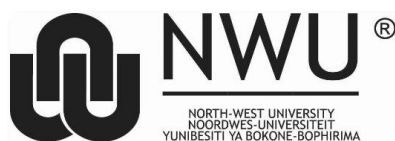
After formal ethical approval:

Translation of the informed consent document into the languages of the study participants should be submitted to the NWU-EMELTEN-REC (if applicable).

The NWU-EMELTEN-REC requires immediate reporting of any aspects that warrants a change of ethical approval. Any amendments, extensions or other modifications to the proposal or other associated documentation must be submitted to the NWU-EMELTEN-REC prior to implementing these changes. Any adverse/unexpected/unforeseen events or incidents must be reported on either an adverse event report form or incident report form.

A monitoring report must be submitted within six months of approval of this study and before the year has expired, to ensure timely renewal of the study. A final report must be provided at the completion of the study or the NWU-EMELTEN-REC must be notified if the study is temporarily suspended or terminated. The monitoring report template is obtainable from the NWU-EMELTEN-REC Office at Ethics-EMELTEN-mon@nwu.ac.za. Annually a number of studies may be randomly selected for an external audit.

APPENDIX M: ETHICS APPROVAL LETTER



Private Bag X1290, Potchefstroom
South Africa 2520

Tel: 086 016 9698
Web: <http://www.nwu.ac.za/>

**North-West University Education, Management
and Economic Sciences, Law, Theology,
Engineering and Natural Sciences Research
Ethics Office (NWU-EMELTEN-REC)**

Tel: +2718 299 4707
Email: lukas.meyer@nwu.ac.za

19 October 2021

Dear Dr Romylos

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the North-West University Education, Management and Economic Sciences, Law, Theology, Engineering and Natural Sciences Research Ethics Committee (NWU-NWU-EMELTEN-REC) on 18 October 2021, the NWU-EMELTEN-REC hereby approves your study as indicated below. This implies that the NWU-EMELTEN-REC grants its permission that, provided the general and specific conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Inclusion of queer literature in a school for language education: A framework

Principal Investigator/Study Supervisor/Researcher: Dr Salomé Romylos

Student: Mr Matthys Uys

Ethics number:

N	W	U	-	0	1	0	5	3	-	2	1	-	A	2

Institution Study Number Year Status

Status: S = Submission; R = Re-Submission; P = Provisional Authorisation;
A = Authorisation

Application Type: Single study

Commencement date: 16/09/2021

Expiry date: 15/09/2022

Risk:

Medium Risk

Approval of the study is provided for a year, after which continuation of the study is dependent on receipt and review of a six-monthly monitoring report and the concomitant issuing of a letter of continuation.

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:

- The principal investigator/study supervisor/researcher must report in the prescribed format to the NWU-EMELTEN-REC:
 - six-monthly on the monitoring of the study, whereby a letter of continuation will be provided annually, and upon completion of the study; and
 - without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.
- The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the principal investigator/study supervisor/researcher must apply for approval of these amendments at the NWU-EMELTEN-REC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.

APPENDIX N: REGISTERED TITLE OF STUDY



Geagte MNR UYS
Universiteitsnommer: 24962376

Privaatsak X6001, Potchefstroom
Suid-Afrika, 2520

Tel: (018) 299-1111/2222
Web: <http://www.nwu.ac.za>

Hoërgrade Administrasie

Tel: 0182992294
E-pos: 31990002@nwu.ac.za
Navrae: MNR L RAPHEO

19 September 2021

GEREGISTREERDE TITEL

Tydens die onlangse tersaaklike komiteevergadering van die NWU Fakulteit Opvoedingswetenskappe is u titel soos volg goedgekeur:

Inclusion of queer literature in a School for Language Education at a university: A framework

Bogenoemde titel mag onder **geen omstandighede** verander word sonder oorlegpleging met u studieleier en goedkeuring van die betrokke komitee in die genoemde fakulteit nie – in welke geval hierdie kantoor van die nuutste goedgekeurde titel voorsien moet word.

Indien u wil indien met die oog op eksaminering, stel asseblief u studieleier/promotor daarvan in kennis. *Maak ook seker dat u hou by die voorskrifte van A-reël 4.10 in die geval van 'n meestersgraadstudie en A-reël 5.10 in die geval van 'n doktorsale proefskrif.*

Ná goedkeuring van u studieleier/promotor, maak asseblief seker dat die Kennisgewing van Indiening- DRIE maande voor die tyd by hierdie kantoor ingedien word.

Neem kennis dat die Kennisgewing van Indiening beskikbaar is op die [NWU DIY portaal](#)

Vir maklike verwysing, hiermee 'n verwysing na die volgende nuttige hulpbronne:

- [Algemene Akademiese Reëls \(A-reëls\)](#);
- [Handleiding vir Hoërgrade Studies](#);
- [Beleid oor akademiese integriteit](#);

Ons wens u alles van die beste toe vir u studies.

Vriendelike groete

Registrateur

Verwysingsnommer: 7.1.11.1.2



APPENDIX O: PROOF OF GATEKEEPER PERMISSION



Private Bag X6001, Potchefstroom
South Africa 2520

Tel: +2718 299-1111/2222

Web: <http://www.nwu.ac.za>

Research Data Gatekeeper Committee

NWU RDGC PERMISSION GRANTED / DENIED LETTER

Based on the documentation provided by the researcher specified below, on 22/11/2021 the North-West University (NWU) Research Data Gatekeeper Committee (NWU-RDGC) hereby grants permission for the specific project (as indicated below) to be conducted at the NWU:

Project title: Inclusion of queer literature in a school for language education:
A framework.

Project leader: Dr Salomé Romylos

Researcher/Project Team: M Uys

Ethics reference no: NWU-01053-21-S2

NWU RDGC reference no: NWU-GK-21-081

Specific Conditions:

Approval date: 22/11/2021

Expiry date: 22/11/2022

General Conditions of Approval:

- The NWU-RDGC will not take the responsibility to recruit research participants or to gather data on behalf of the researcher. This committee can therefore not guarantee the participation of our relevant stakeholders.
- Any changes to the research protocol within the permission period (for a maximum of 1 year) must be communicated to the NWU-RDGC. Failure to do so will lead to withdrawal of the permission.
- The NWU-RDGC should be provided with a report or document in which the results of said project are disseminated.
- Due to the COVID-19 pandemics the Committee would like to advice the researcher to practice the necessary caution and adhere to the National Covid-19 Guidelines when conducting research with participants.

Please note that under no circumstances will any personal information of possible research subjects be provided to the researcher by the NWU RDGC. The NWU complies with the Promotion of Access to Information Act 2 of 2000 (PAIA) as well as the Protection of Personal Information Act 4 of 2013 (POPI). For an application to access such information please contact Ms Annamarie De Kock (018 285 2771) for the relevant enquiry form or more information on how the NWU complies with PAIA and POPI.

The NWU RDGC would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the NWU RDGC for any further enquiries or requests for assistance.

Yours sincerely

Prof Jeffrey Mphahlele
Chairperson NWU Research Data Gatekeeper Committee

APPENDIX P: LANGUAGE EDITING CERTIFICATE



Director: CME Terblanche - BA (Pol Sc), BA Hons (Eng), MA (Eng), TEFL
22 Strydom Street
Baillie Park, 2531
Tel 082 821 3083
cumlaudelanguage@gmail.com

DECLARATION OF LANGUAGE EDITING

I, Juan Etienne Terblanche, hereby declare that I edited the thesis entitled

Inclusion of queer literature in a school for
language education at a university: A framework.

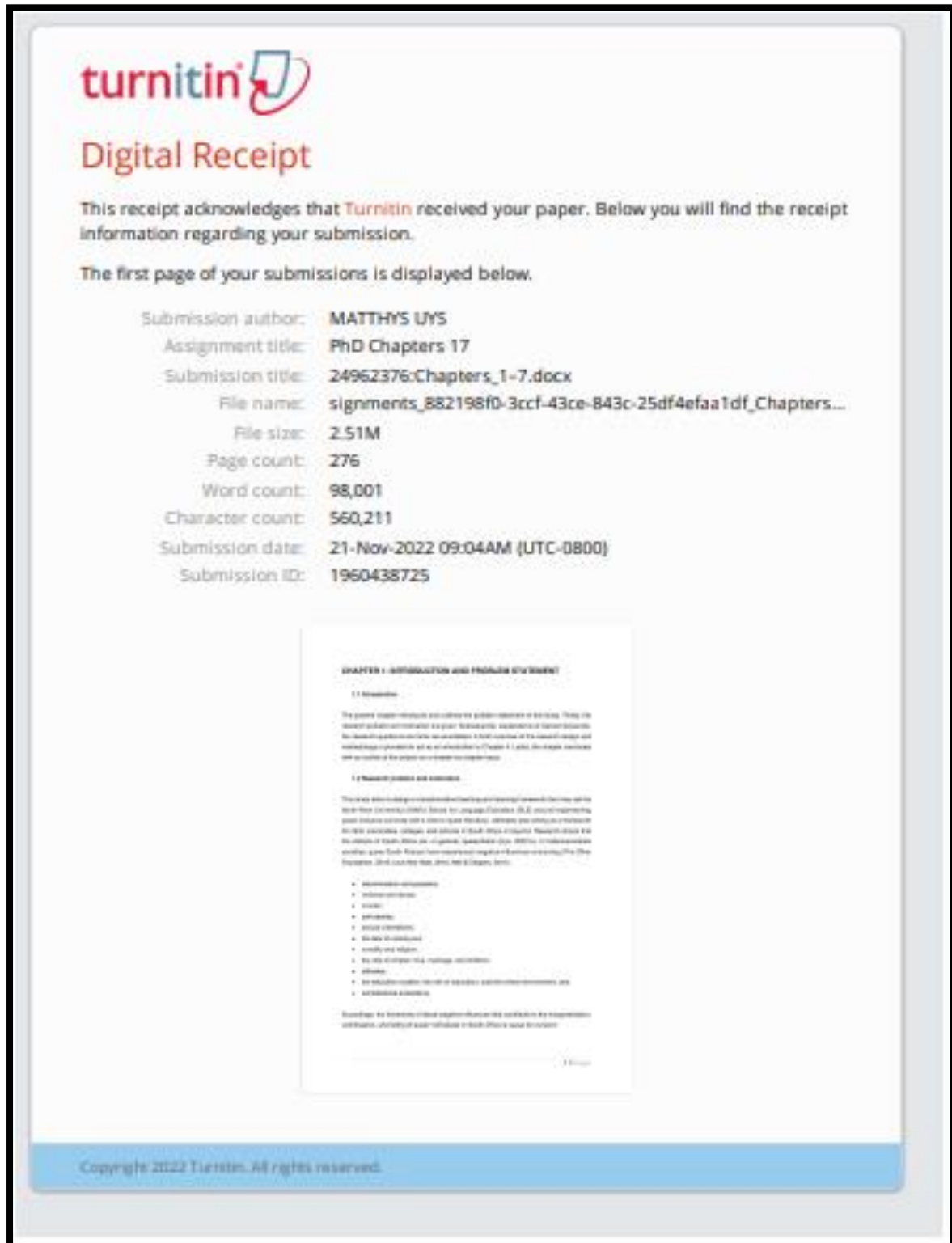
for M. Uys for the purpose of submission as a postgraduate research
degree. Changes were indicated in track changes and implementation was
left to the author.

Regards,



Etienne Terblanche
Cum Laude Language Practitioners (CC)

APPENDIX Q: TURNITIN REPORT (PLAGIARISM)



24962376:Chapters_1-7.docx

ORIGINALITY REPORT

3%

SIMILARITY INDEX

2%

INTERNET SOURCES

1%

PUBLICATIONS

1%

STUDENT PAPERS