

A photograph of two people from behind, holding hands and standing in a field. They are both wearing a large rainbow flag draped over their shoulders, which serves as a cape. The person on the left has blonde hair and is wearing a dark top. The person on the right has red hair and is wearing light-colored pants. The background is a soft-focus landscape with a yellow marker in the distance.

On marginalized voices:

LGBTQ+ Perspectives & Literature

A couple of leftover items from yesterday:

My top advice for being a dynamic teacher

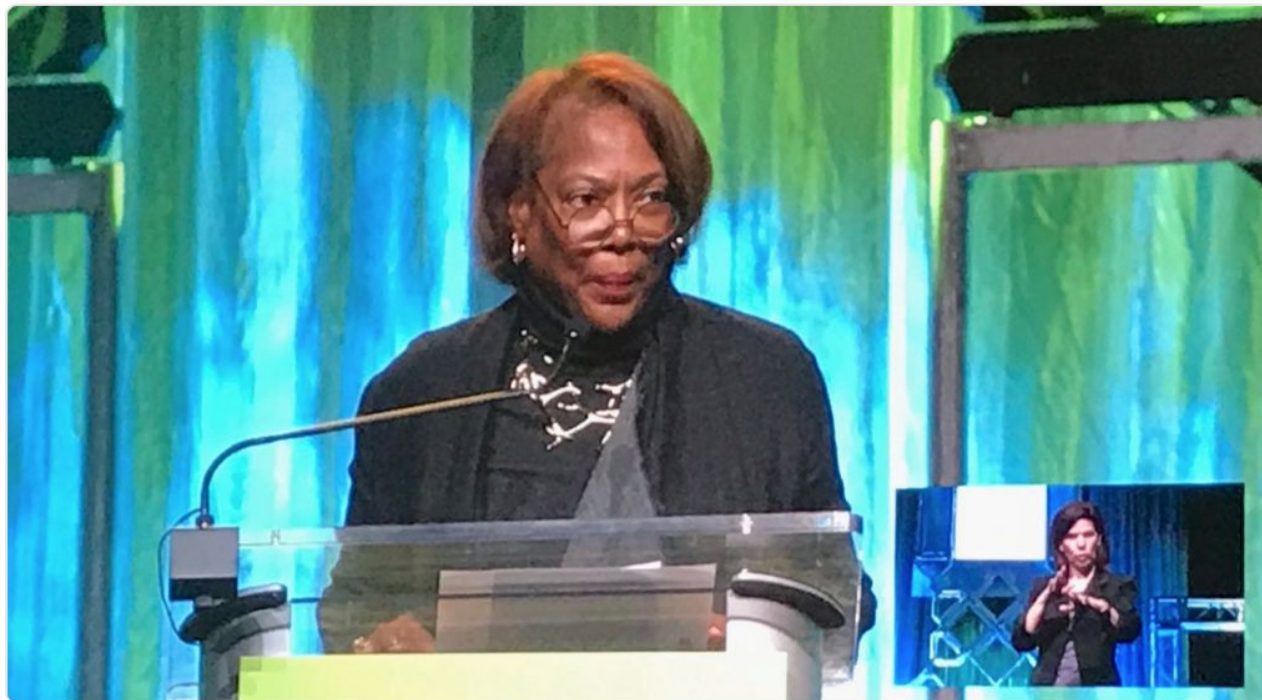
- ❖ Be **student-centered**. Get to know them. Take their suggestions seriously. Let them make decisions.
- ❖ Ask students about their days, remember what they say, and **follow up**. As literature educators, you will be the ones they come to when they need someone because they share so much of themselves with you. And, you'll never know who you're impacting - it might surprise you.
- ❖ **Establish strong connections with home** early on. Call and introduce yourself. Make 'sunshine' phone calls. Email photos of your students' work home. Brag about them relentlessly.
- ❖ Always exercise **criticality** with your syllabi and programming. Ask yourself: how many POC are on here? Women? Indigenous peoples? LGBTQ+? Are my students' identities reflected in what literature we study? If you don't, you'll likely be called on it.
- ❖ **Teach what you love**. Remember to keep reading (and writing) and talk about it with your students
- ❖ Teach literature alongside **creative writing**. Have them both consume and create.
- ❖ Always remember that ultimately, you're trying to foster **a love of story** with students.
- ❖ **Ignore the negativity** and practice **rigorous self-care**. Your kids will notice when you're 'off' and it is the sweetest thing imaginable. This is emotionally taxing work so forgive yourself when mistakes happen.



Charles Youngs @Charles__Youngs · 18 Nov 2017



#NCTE17 president reminds: "We are English teachers. We walk toward the fire."



Goals for today:

- ❖ Consider critical approaches to teaching literature
- ❖ Strategize how literature can be used to effect change in the classroom as well as how we might prepare for this kind of teaching and learning
- ❖ Explore any concerns regarding pushback when centering marginalized voices



A bit more community building...

I had a request for us all to spend a bit more time getting to know one another, so I thought we'd try a quick 'meet & greet' activity!



Gallery walk & reflection

- › These are some of the questions that our LGBTQ+ students may either be faced with, or are fearful of being faced with.
- › **Our Task:**
- › Please take a few moments and walk around the room to look at the photos.









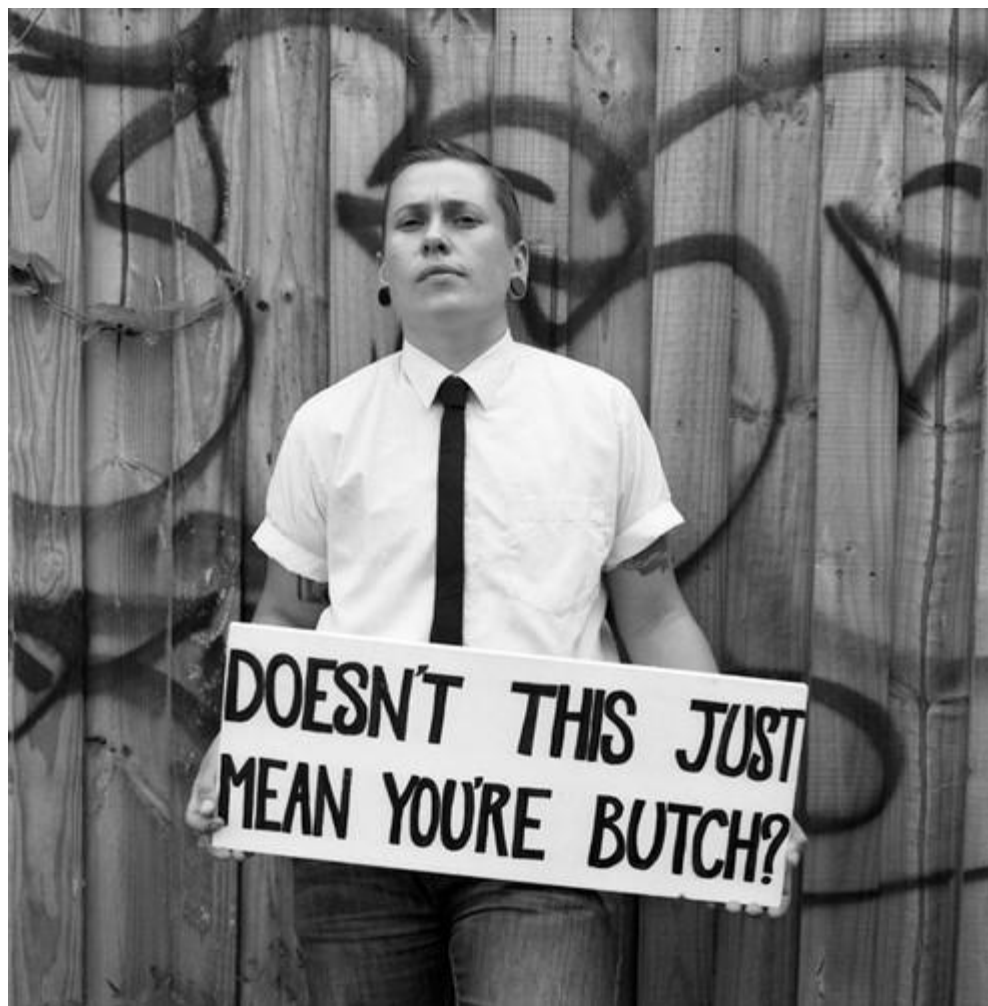


















L. Weingarten's "A Series of Questions"

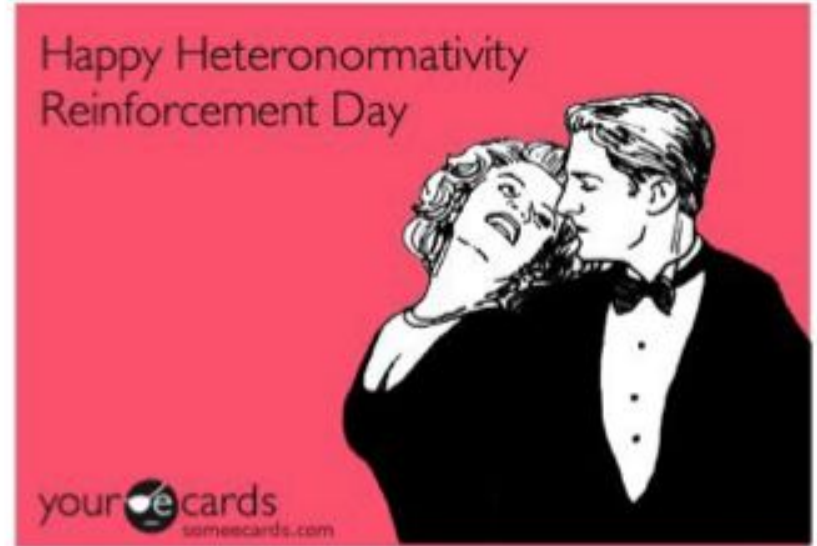
› "This ongoing body of work explores the power dynamics inherent in the questions asked of transgender, transsexual, genderqueer, gender non-conforming, and gender-variant people.... The subjects hold signs depicting questions that each has had posed to them personally—some by strangers, others by loved ones, friends, or colleagues. Presented on white wooden boards, the questions are turned on the viewer, shifting the dynamics under which they were originally asked, and prompting the viewer to cast a reflective, self-critical eye upon themselves, revealing how invasive this frame of reference can be."

› Source: <http://lweingarten.com/>



What is heteronormativity?

› Heteronormative thinking assumes that **heterosexual experience is synonymous with human experience**; that heterosexuality is the natural sexuality, and portrays the world as only heterosexual. In turn, this asserts anything outside of heterosexuality as unnatural, wrong, deviant, etc. It is important to remember that heteronormativity can, and often does, exist in silences. For instance, avoiding LGBTQ themes or subtexts in the literature of our classes.



A few ideas to get us started on today's focus...

› Davis and Sumera (1999)
reinforce Foucault's idea that
knowledge (and thus,
curriculum) is sexualized, and
argue that it is largely
heterosexualized.



A few ideas to get us started on today's focus...

› Davis and Sumera (1999)
advocate that, as educators, we
need to interrupt and
interrogate heteronormativity
by constantly questioning
constructed narratives that
validate the “unruly category
of the heterosexual” (315).



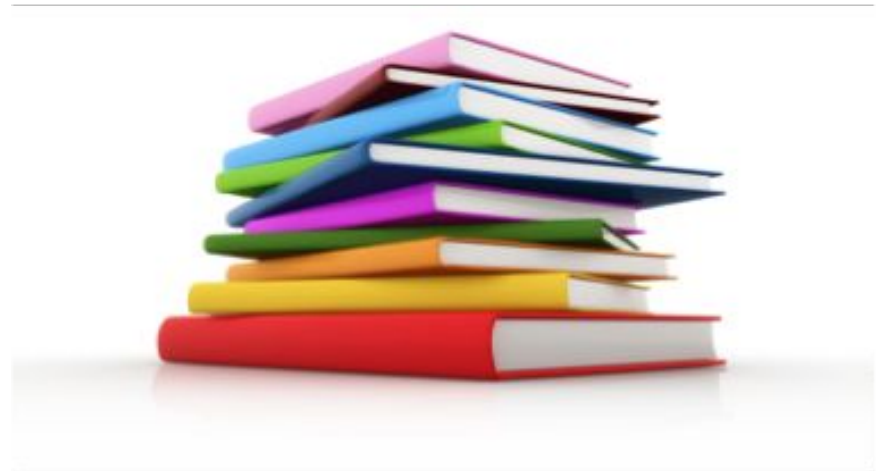
A few ideas to get us started on today's focus...

› Sumara and Davis (1999) believe that curriculum should “insert itself into the tangled web of ignorance that currently exists in and around discourses about sexuality” (322).



A few ideas to get us started on today's focus...

›Curriculum must meaningfully include studies of sexualities, and they must be consistently intertwined, which is why we are considering LGBTQ+ perspectives today.



A few ideas to get us started on today's focus...

Curriculum has an obligation, and thus, we as educators have an obligation to interrupt heteronormative thinking in our curriculum delivery, with our students, colleagues, and culture, not only to be inclusive but to also enrich our learning community by supporting different experiences.



“What I Would Have Liked My Teachers to Know”

An essay by Madelaine Imber

Instruction: You will be split into four groups. Each group will be given two excerpts from Imber’s essay. Please read the excerpts as a group and discuss your responses.

