



TEACHING QUEERLY

a zine of
practice



intro

engaging in conscious identity work



Conscious identity work asks what something does for you and to you. It asks how we became who we are, and where we are going. Identity work happens unconsciously through stereotypes, imbued values, and labelling. Engaging in conscious identity work allows you to dismantle the systems you have learned to understand your identity through.

why?

I believe the process of conscious identity work is transformative. It can change the way you position yourself in the world – which is critical in the classroom. Understanding how your identities present themselves in the classroom impacts students. Identity is a process – you are a learner of yourself.



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queer

"Queer, as a term, signals not only the disruption of the binary of heterosexual normalcy on the one hand and homosexual defiance on the other, but desires "to bring the hetero/homo opposition to the point of collapse" (Luhman: 1998)

adj: "of, relating to, or being a person whose sexual orientation is not cisgender"

noun: "relates to someone who is not heterosexual or a person whose gender identity is not cis-gender"

verb: to question, challenge, or disrupt what counts as normal. to apply ideas from queer theory

(Leonardi: 2/01/2024)

a note on engagement

engage queerly

When working with this book, **engage in ways which make the most sense to you.** Add pages, write outside of the box, imagine outside of the margins, and represent ideas outside of the ways you can speak them.

Ask yourself how you can **engage queerly**, and what ways supporting your constructive identity work.

Ask yourself questions:

1. How does concept speak to you? Where does it land?
2. How do you insert yourself into the idea? What about your students?
3. What binaries does the concept work to challenge?
4. What does it look like for these concepts to challenge my held binaries and beliefs?



cultivating a queer mindset

Bethy Leonardi, Sara Staley (2021)

“a queer mindset questions and challenges ways that ‘things have always been done’”



practicing a queer mindset:

- surfacing assumptions
- engaging in disruptive thinking
- disrupting normativity
- challenging beliefs
- calling attention to processes



critical trans pedagogy

Keenan (2017)

Unscripting typical norms within one self allows for this learning to carry over into the classroom. Queer mindsets and conscious identity work culminate into a **critical trans pedagogy**. Both students and teachers bring their experiences into the classroom exist in the **heterosexual matrix** the “social regulation of ‘cultural intelligibility through which bodies, genders, and desires are naturalized”.

what is in a critical trans pedagogy? -

1. teaching with honesty and authenticity
2. resisting essentialism and embracing complex knowledge
3. unscripting gender
4. resisting definition

autobiography

Miller (1998), McCruer (2004)

Autobiography as a queer curriculum practices explores conceptions of the self, lived experiences, and theory in tandem with each other.

Our identity is ‘permanently unclear’. They are defined over and over informed by socialization and conscious identity work. Autobiography identifies the relationship between the self and society.

Before engaging in the following exercise reflect on:

- What does writing queer look like? How does it engage in decomposition?
- What ways are your identity queer?
- How do you understand yourself in the systems that we live in?

(Leonardi: 1/25/2024)



Mini Queer Autobiography:

keenan's imagining something different



Please reflect through these intellectual guides to establish your ways of knowing in response to the critical trans pedagogy.

What are the scripts I have internalized about bodies in the world, including my own and my students?

How can I support my students in analyzing their own scripts?

How can I support students in imagining something different?



poetry as research

Beltrán, Rose-Garriga Alvarez,
Fernandez (2023)

Poetry is a practice which evokes meaning between both the author and the reader. Using this method to better understand youth (and the self) allows for rich meanings in qualitative work. “Poetic analysis ‘breaks through the noise to present an essence’, and evokes a differential consciousness, referred to by Anzaldúa as ‘the workings of the soul’.”
(6)



Re-membering, a term coined by Beltrán, is used to describe processes of recalling cultural knowledge, and putting it in conversation with the bodies, minds, and spirits of their cultural relatives



poetry as research

The New Speakers by Gloria Anzaldúa

(For Frieda)

Words are our trade
we speak them soft
we speak them hard
we do not push the hand
that writes, the times do that.
We are our age's mouthpiece.

There is no need for words
to fester in our minds
they germinate in the open
mouth of the barefoot child,
in the midst of restive crowds.
They wither in ivory towers
and are dissected in college classes.

Words. Some come trippingly
on the palate. Some come laboriously.
Some are quickened by friends,
some prompted by passersby.

Critics label the speakers: male, female.
They assign genitals to our words
but we're not just penises or vaginas
nor are our words easy to classify

Some of us are still hung-up
on the art-for-art trip
and feel that the poet
is forever alone.
Separate.
More sensitive.
An outcast.

*circle words which resonate with you
underline phrases you feel resistance*
(Leonardi: 2024)

That suffering is a way of life,
that suffering is a virtue
that suffering is the price
we pay for seeing the future.

Some of us are still hung up
substituting words for relationships
substituting writing for living.

But what we want
—what we presume to want—
is to see our words engraved
on the people's faces,
feel our words catalyze
emotions in their lives.

What we want is to become
part of the common consumption
like coffee with morning paper.

We don't want to be
Stars but parts
of constellations.



poetry as research

engage in a writing process with the above text that centers concepts from the queer autobiography, and poetry as research. through the text, explore in a process of remembering, and consider your own identities.



QUEER JOY

“And all of your work often is rejecting narratives of suffering and this emphasis on victimhood. Instead, you emphasize the joy, the humor, the survival tactics, the wisdom, and the pleasures of queer of color and trans* lives”

Joy co-exists with trauma, community, love, and passion. Community allows individuals to see themselves reflected in others, and co-learning.

queeruptions

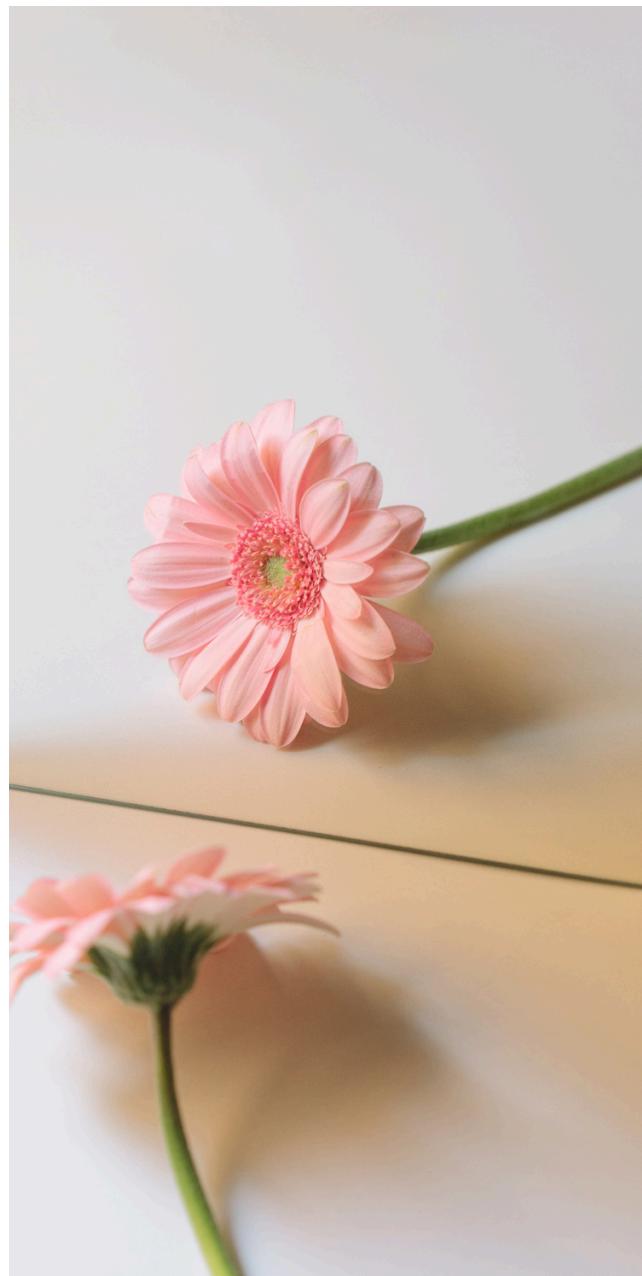
Kia Darling-Hammond (2019)

What is a queeruption?

Queeruptions are interventions which queer the binary systems education exists within. These practices promote thriving for the queer community by generating critical consciousness, community, identity, relief, and pleasure.

Queeruptions create the possibility of simply being. They intend to create spaces that are anti-oppressive, and humanizing. This allows spaces of community, where youth can find chosen family, places of true acceptance.

Queeruptions require a deep and respectful understanding of students, families, communities, and practitioners. It must be a collaborative approach, but the possibilities are vast. Seek to amplify QTPOC stories, with respect and care, use them to reshape binaries.



darling - hammonds challenges to change

*Please reflect through these prompts
guides to establish a structural critique
of systems your are in.*



In a context where student bodies, especially those who have been raced or don't conform to cis-heterosexual norms, are heavily surveiled and controlled, what is autonomy?

What is agency under such conditions?

How is resistance to normative forces met by institutional agents in change of discipline and control?

anti-oppressive education

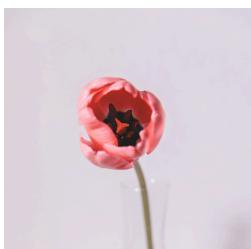
Kumashiro (2000), A Queer Endeavor (2021)



Education for the other:
educators must recognize ways to teach to all students and create affirming spaces. Intersectionality, and othering should be considered when using this framework.



Education about the other:
educators work to unpack binary identities by developing empathy for all students. Othering students is not the goal of this framework, and it should be assumed knowledge is always partial.



Education that is critical of privileging and othering:
educators advocate for a transformation of hegemonic ideologies. All ways of knowing should be centered, and should be mindful intersectional identities.



Education that changes students and society:
educators must understand oppressions are intertwined within each other. This involves unknowability, students should consciously engage in 'constantly becoming'

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