

Q queer

C critical

e literacies

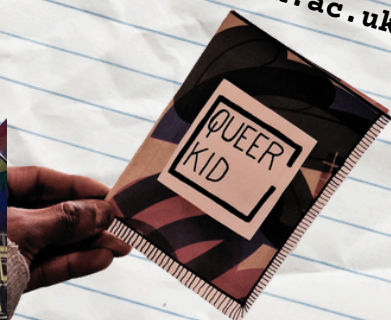


EDUCATION
LEADS TO
UNDERSTANDING
LEADS TO
ACCEPTANCE



A ZINE

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Today I put my hands in my pockets

Not for warmth
Nor to reach for something
Nor for swagger

Today I put my hands in my pockets

For fear and shame
To hide and pretend
To make them somewhere else

Today my hands betray me
Painted nails are too showy
And I am scared

Of the looks they will bring
Of the questions they will raise

I thought I was brave

But men's eyes
Above all else
Still frighten me
Still remind me
Of rough boys
On the playground
In the classroom
At home
Everywhere
Watching with
Disappointed
Disgusted
Repulsed eyes
Directed
At me
I know
When I cannot
Do 'boy'
Just right



By Navan Govender, 2023

Navan Govender (he/they) (SFHEA) is a lecturer in Applied Language and Literacy Studies at the Strathclyde Institute of Education. Their teaching and research primarily relate to critical literacies which seeks to understand the relationship between language (and other sign systems), meaning-making, power, and identity - across critical, queer, and decolonial theories.



A MULTIMODAL PORTRAIT

柯聖凡, a multimodal self-portrait (2021)

This zine is a
queer(ing) object



→ AHMED (2006)

This zine is an adaptation
of the book chapter by
Navan Govender and Grant
Andrews, entitled **Queer
Critical Literacies**, in
The Handbook of Critical
Literacies.



... AND A QUEER CURATION OF
THE TEXTS, OBJECTS,
EXPERIENCES, AND PLACES THAT
INFORM MY OWN CRITICALLY
LITERATE PRACTICES

THE HANDBOOK OF CRITICAL LITERACIES

Edited by
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NOAH ASHER GOLDEN, and
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critical

LITERACY

From its Freirean roots, critical literacy as an orientation understands that power, access, diversity, and (re)design (Janks, 2010) are intrinsic to discursive (de)construction and a social justice agenda. Critical literacy draws on poststructuralist theories of power and sociocultural theories of meaning-making and applies these to the ever-changing communications landscape. Critical literacy teachers and learners thus take seriously how both meaning (texts) and ways of engaging with meaning (literacies) are imbued with issues of power.

(Govender & Andrews, 2021: 84)

ENGLISH IS A LANGUAGE OF
POWER; STANDARDISED
ENGLISH IS A LANGUAGE
VARIETY OF POWER

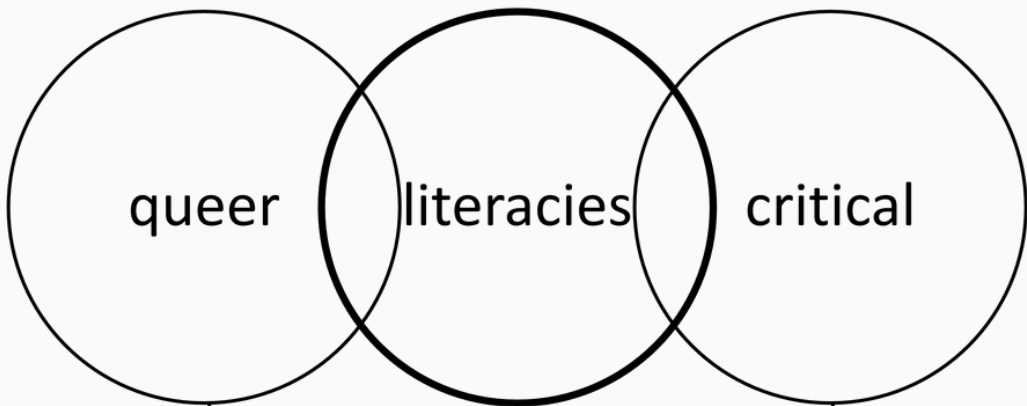


QUEER

In its noun form, queer refers to an analytical framework and theoretical position that interrogates how heterosexuality, heterosexism, (hetero)patriarchy, and cisgender norms have become naturalised, and legitimised, in a range of ways across contexts (Britzman, 1995; Butler, 2004). As such, queer perspectives recognise how norms are (re)produced through discursive social and cultural practice. Language and literacy education is therefore well suited for teachers and learners to engage in the identification, (de)construction, disruption, and transformation of social norms (Miller, 2015).

(Govender & Andrews, 2021: 83)

Recognising, undoing, and reconfiguring cis(hetero)normativity



Foregrounding (a)gender and (a)sexual identities, cultures, perspectives, and representations	Literacies as socio-cultural practices of meaning making across modes and genres	Discursive meaning making as intrinsically related to issues of power, access, diversity, and (re)design
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Queer Critical Literacies as an approach to language and literacy education that troubles the discursive representation of (a)gender and (a)sexual diversity across modes and genres



making (a)gender and (a)sexual diversity intelligible through language



Back pocket questions for the everyday activist:

Who is included?
Who is excluded?
Who gets to speak?
Who gets spoken for?
Who interrupts?
Who is taken as the baseline?

What assumptions are being made?

Who matters?
Who decides?
Who reads and who gets read?
Who gets to feel?
Who listens?
Who knows how and when to listen?

What are the conditions for love and hate?

Who gets to belong?
Who is cast out?
Who is said to exist?
Who gatekeeps existence?
Who survives nevertheless?
Who creates love in defiance?

What are the consequences of your answers
to these questions?

Amandla!



By Navan Govender, 2023



Questioning cis (hetero) normativity

1. Questioning the representation of queer people and experiences
2. Questioning reading practices
3. Questioning the policing of (a) gender and (a) sexuality knowledge,
4. Questioning assumptions, and assumption-making
5. Questioning self meaning

ACTIVIST
LITERACIES
FOR
EVERYDAY
ACTIVISM

TOWARD CRITICAL CONSCIOUSNESS OF
LANGUAGE, MEANING-MAKING,
POWER, AND SOCIETY
TOWARD SOCIALLY TRANSFORMATIVE
LANGUAGE USE AND REPRESENTATION

What (a)gender and (a)sexual identities never feature in discussions or resources?

Does anyone notice or point this out?

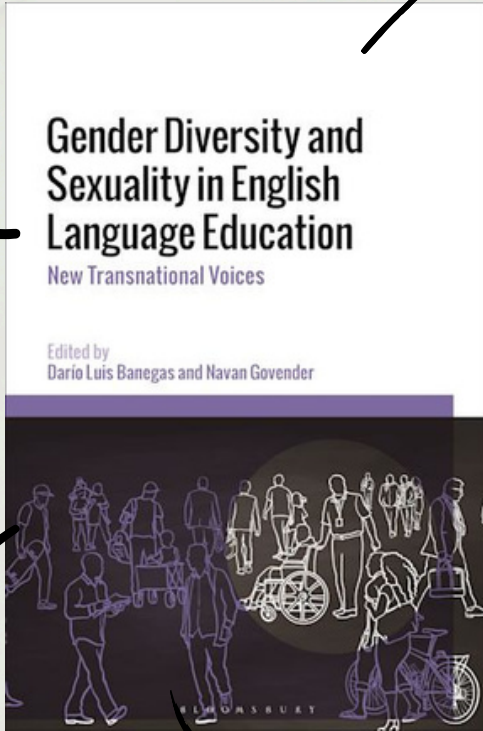
How does gender feature in texts and resources?

What about in the academy and broader context?

Does this lead to academic writing or does this count as academic writing?

What relationships are portrayed through stories, images, and other resources?

What genres and modes intermingle with language and the academic register?



Provocations for English in the academy



When and how are students able to speak from/for their intersectional (a)gender and/or or (a)sexually diverse positions? If at all?

Who are the queer, trans, feminist researchers that they cite? What are the "politics of citation" (Mott & Cockayne, 2017)?

What are the academic genres and registers of rebellion (Trinh & Herrera, 2020)?

How does standardised, academic English serve to assimilate students and researchers into dominant discourses (Nicholas, 2014)?



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