



Teaching sex, queering 'youth'? Thinking about education through 'sexularism' and 'homonationalism'

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Joan W. Scott (2009). *Sexularims*.

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Puar, J. K. (2007). *Terrorist Assemblages. Homonationalism in queer times*.

Durham/London: Duke Univeristy Press.

Queer/ed kids and teachers

ir/relevance of identity

There has been a tendency amongst those who research marginalized youth to view social groups or identities as fixed units of analysis. Although speaking of gay, lesbian, bisexual, and transgendered youth, or *queer*, as a monolithic group may offer the most clearly rendered representations; it is deeply problematic. (Loutzenheiser, 2007, 1)

**... all children are not the privileged
white babies to whom
contemporary society caters
(Muñoz: 2007, p. 363)**

Secularism/ Sexularism

**call “into question the simple
oppositions- modern/traditional;
secular/religious; sexually
liberated/sexually oppressed;
gender equality/patriarchal
hierarchization; West/East...”
(Scott, 2009)**

Secularism/ Sexularism

... it is not at all clear that secularism is a sufficient historic explanation for the admittedly more open, flexible kinds of sexual relations that have gained acceptance in some countries of the West in recent years. When we begin to untangle the strands that are these days taken to be the whole package, we find a much more complex story than the one that ties secularization inevitably to sexual emancipation.

(Scott, 2009)

Secularism/ Sexularism

from a psychoanalytic perspective, secularism has not resolved the difficulties that sexual difference poses for social and political organizations; it is, rather, one of the frames within which those difficulties are addressed and managed.

(Scott, 2009)

Secularism/ Sexularism

Twins of modernity, “the child” and “the secular” underwrite moral claims about progress, the universal human, and the ordering of time itself.

**If the child is the fulcrum for the reproduction of relations of inequality, school is the lever.
(Pellegrini, 2008, p. 98)**

Homonationalism

... the new homonormativity ... is a politics that does not contest dominant heteronormative assumptions and institutions, but upholds and sustains them, while promising the possibility of a demobilized gay constituency and a privatized, depoliticized gay culture anchored in domesticity and consumption.

(Duggan, 2003, p. 50)

Homonationalism

**The politics of recognition and incorporation entail that certain – but certainly not most – homosexual, gay, and queer bodies may be the temporary recipients of the ‘measures of benevolence’ that are afforded by liberal discourses of multicultural tolerance and diversity.
(Puar, 2007, p. xii)**

Homonationalism

The ascendancy of queer is not just coincidentally occurring in relation to certain racial politics but is contingent upon them. We also know that any single-axis identity politics is invariably going to coagulate around the most conservative, normative construction of that identity, foreclosing the complexities of class, citizenship status, gender, nation, and perhaps most importantly in the context of very recent events, religion. (Puar 2008)

Homonationalism

Through the transnational production of terrorist corporealities, homosexual subjects who have limited legal rights within the U.S. civil context gain significant representational currency when situated within the global scene of the war on terror.

(Puar, 2007, p. 4)

... and education

Specifically, secularism is central to the Enlightenment narrative in which reason progressively frees itself from the bonds of religion and in so doing liberates humanity. This narrative poses religion as a regressive force in the world, one that in its dogmatism is not amenable to change, dialogue, or nonviolent conflict resolution. This Enlightenment narrative separates secularism from religion and through this separation claims that secularism, like reason, is universal (in contrast to the particularism of religion).

(Jakobson and Pellegrini, 2008, p. 2)

... and education

**If secularism is a “world” discourse, what kind of world does it imagine, and what kind of universalism does it put in place? Does secularism protect against conflict? Or, if secularism is not, in fact, universal, is it one of the terms through which the conflicts of today’s world are enacted?
(Jakobson and Pellegrini, 2008, p. 3).**

... and education

no homonationalism

<http://nohomonationalism.blogspot.com/>

Butler's speech (in German with subtitles)

<http://nohomonationalism.blogspot.com/2010/06/judith-butler-refuses-berlin-pride.html>

and further discussion

<http://nohomonationalism.blogspot.com/2010/06/where-now-from-pride-scandal-to.html>

... and education

These moves away from religion and toward the secular reached full flower in the European Enlightenment and in the formation of modern nation-states.

Implicit within the narrative is the idea that each step forward in time also marks a moral advance: a move away from religious authority and toward greater intellectual freedom and more knowledge, leading eventually to governance by reasoned debate and ultimately to democracy and peace.

(Jakobson and Pellegrini, 2008, p. 4)

Puar's analysis also supports an expanded investigation into the interpellating call of "the child." How is the "reproduction of relations of living and dying" (Puar's words) secured through the fiction of the universal child?

**Once more, with feeling: "What do children learn at school?"
(Pellegrini, 2008, p. 101)**

... and education

**The political spectrum that positions “religion” as always already at odds with queer subjects not only construes the idea of religious homosexuals (for example) as either oxymoronic or just moronic but also erases significant structures of belief that, at least in moments, sustain progressive politics.
(McGarry, 2008, p. 258)**

... and education

For some LGBT youth, bullying may not be about sexual orientation or gender or race/ethnicity or newcomer/citizenship status; rather, it may be about how sexual orientation *and* gender *and* race/ethnicity *and* newcomer/citizenship status intersect to define their experiences.

(Daley, Solomon, Newman, Mishna, 2007, p. 24)

A large, purple, multi-pointed starburst shape is centered on a white background. The starburst has a thick black outline and is filled with a solid purple color. In the center of the starburst, the words "Thank you" are written in a bold, blue, sans-serif font.

Thank you

Literature

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