

## Queering the Gap: Embracing a Queer-Inclusive Learning Process in Teaching Philosophy

**Graciell L. Apolo<sup>1</sup>**  
*Saint Louis University*  
[2245700@slu.edu.ph](mailto:2245700@slu.edu.ph)

**Samantha B. Cancino<sup>3</sup>**  
*Saint Louis University*  
[2231295@slu.edu.ph](mailto:2231295@slu.edu.ph)

**Nikky S. Garo<sup>5</sup>**  
*Saint Louis University*  
[nsgaro@slu.edu.ph](mailto:nsgaro@slu.edu.ph)

**Lambert Jason L. Reyna<sup>2</sup>**  
*Saint Louis University*  
[2203369@slu.edu.ph](mailto:2203369@slu.edu.ph)

**Marvin Paul G. Ludovico<sup>4</sup>**  
*Saint Louis University*  
[2245625@slu.edu.ph](mailto:2245625@slu.edu.ph)

### ***Abstract***

*Queer theory underscores the idea of challenging traditional philosophies by questioning fixed, rigid categories and hierarchical power structures, fostering a fluid approach that values diversity and equity. In philosophy - an academic discipline that has been historically dominated by heteronormative ideologies - such principles are crucial to understanding the exclusion of women, people of color (POC), and Queer voices. These marginalized groups of identities remain to this day underrepresented in philosophical discourses, limiting students' understanding of complex issues like gender, identity, and power. Queer theory offers a pathway in deconstructing heteronormative ideologies,*

---

<sup>1</sup> Ms. Graciell L. Apolo is currently pursuing their Master of Arts in Philosophy program at Saint Louis University, Baguio City, Philippines. They previously graduated with Latin honors with Bachelor of Science in Philosophy, majoring in Applied Ethics at Mindanao State University - Iligan Institute of Technology in 2023. Their research interests usually lie in the areas of Applied Ethics, Critical Theory, Metaphysics, Feminism, Gender Studies, and Popular Culture.

<sup>2</sup> Mr. Lambert Jason L. Reyna is currently pursuing his advanced studies in Philosophy (MAPhilo) at the Graduate School at Saint Louis University, Baguio City, Philippines. Prior to this, he finished his undergraduate degree at Saint Louis University. He is currently teaching at Mother Goose Special Science High School in Dagupan City, Pangasinan. His research interests include Critical Theory, Feminist Philosophy, Artificial Intelligence, Ethics, and Education. He is currently working on topics revolving around 'Trans Feminism in the Philippines' and anything related to the ethical implications of generative AI in daily life.

<sup>3</sup> Ms. Samantha B. Cancino is currently pursuing her undergraduate degree in Philosophy at the School of Teachers Education and Liberal Arts (STELA), Saint Louis University, Baguio City, Philippines. Her research alignment lies with several philosophical fields, such as Feminist Philosophy, Epistemology, Philosophy of Language, and Cosmology, with a developing interest in Metaphysics and Process Philosophy.

<sup>4</sup> Mr. Marvin Paul G. Ludovico is currently pursuing his undergraduate studies in Philosophy (BA Philosophy), School of Teacher Education and Liberal Arts at Saint Louis University, Baguio City, Philippines. He has a keen interest in research areas such as Philosophy of Language, Hermeneutics, Phenomenology, and building fascination in Feminism. His passion is to explore how Philosophical frameworks can be integrated into modern contexts and to address current issues in various fields.

<sup>5</sup> Associate Professor Nikky S. Garo teaches in the Department of Philosophy, School of Teacher Education and Liberal Arts at Saint Louis University Baguio City, Philippines. His research interests include various philosophical fields (Queer Feminism/Literature, Process Philosophy, Aesthetics, Eastern Philosophies, Phenomenology, Critical Theory, Philosophy of Education, Philosophy of Ecology, Comparative Philosophy, and Metaphysics), and he continuously helps the academic community understand challenging philosophical insights.



*encouraging students and educators alike to embrace the fluidity of gender and sexuality in teaching and learning philosophy. This paper explores how Queering the language used in philosophical discourses, writing, and academic curricula can shape how philosophy is practiced. For example, this paper advocates for inclusive pronouns and a shift from the individualistic 'I' to a collective 'we' in writing; and a curriculum that broadens perspectives by including feminist and Queer narratives. These methods cultivate a space for learning philosophy that is not only inclusive but potentially transformative to encourage students to think and engage critically. Situated within the framework of Queer theory, this paper argues for a Queer methodology in teaching philosophy that goes beyond tolerance and fosters a philosophy education that values fluidity, inclusivity, and multiplicity of identities.*

Keywords: Queer theory, inclusive language, heteronormativity, gender binary, transformative learning

## Introduction

**The Gap: Exclusionary Practices.** As the philosophical institution prides itself on being a bastion of knowledge, objectivity, and the never-ending pursuit of such, the very framework in which it has built itself upon does not find itself impervious to the biases cultivated congruent to its growth. Philosophy, in particular, is a well-established male-dominated field (Wylie, 2020)—a fact that is simultaneously accidental and purposeful. As a result, the absence of women and Queer folk in itself is entirely a product of the times' systematic and gendered prejudices (Anthony, 2012). In other words, the limited representation of women, Queer people, and other marginalized communities in the domain of philosophical discourse remains proof of the deep-rootedness of heteronormative principles within philosophy, adding further restrictive measures to the profession.

Central to the ongoing discourse remains the importance of representation and diverse perspectives, not only with consideration to the contents of the curriculum but being mindful as well of the development and methods which hinder the entrance of Queer values and individuals in the process of teaching philosophy. With that said, entry to philosophy has been easy for non-cisgender male people. Hodge (1988) describes how the intellectual field is constructed around masculinity, thus posing challenges for women to be perceived as rationally capable in the domain of politics and philosophy. Hodge further emphasizes that because women are being seen as more suited for roles related to domesticity and sensuality, society inevitably views men to be more fitting in roles within politics and philosophy. Hence, it is imperative that these traditional ideas, where people do not fit into the notion of heteronormative subjectivity, are critiqued and challenged so everyone can have better access to these intellectual fields relevant to the makings of society. Connell and Janssen-Lauret (2022) elucidate how the contribution of women philosophers from the past, when inscribing

the history of contemporary philosophy, is often overlooked by historians because male philosophers receive more attention as compared to their female counterparts. This is why there is an overwhelming disparity in male philosopher representation in both the academic and non-academic discourse.

Indeed, the circumstances surrounding the significant lack of female contributors within the realm of wider academia is the figurative elephant that haunts every study hall and conference room. This exclusion is not limited to those of the feminine persuasion but to equally disadvantaged demographics as well such as people of color (POC) and members of the Queer community (McWeeny, 2015). Pursuing any library section dedicated to an in-depth exploration of philosophical antiquity all the way to modern philosophy, it is with the recognition that the prominent lack of female, POC, and Queer voices stems from structural persecution rather than any valid intellectual deficiency of the aforementioned classes. Nevertheless, during the feminist liberation movement that swept through the United States from the 1960s to the 80s, not even after women were afforded the right to education, suffrage, and employment, there was no immediate surge in books or papers authored by women. Though women were no longer actively being discouraged from publishing nor were there any legal resistance, socio-cultural perceptions, established gender roles, and patriarchal ideology, have long since inherited themselves to the collective societal consciousness—the shackles that bind become a psychological prison for both the ‘oppressed’ and the ‘oppressor’, blurring the lines between the two roles. If not society directly, there is also a self-imposed dimension that causes women to rethink the veracity of their claims: a feeling of inferiority derived from historical precedent of neglect and being pushed to the side, emphasizing the ongoing struggle against deep-rooted stigma.

Society, in this manner, nurtured philosophy as it has nurtured an inclined structure that ails objectivity to this day—systematic oppression has since become a footnote for almost every philosophical text since the conception of the discipline. Aristotle, infamously critiqued for misogyny within his body of work, did not seek to write a treatise against women but also did not take any steps to divorce any predispositions from his writings. In his *Generation of Animals*, he defines women as “deformed males,” which sounds damning to the contemporary ear yet is a mere observation of what Aristotle deems to reflect reality (Connell, 2016). There is a case to be made on whether philosophers have an ethical responsibility to assume neutrality in writing. Nonetheless, it is indisputable that knowledge cannot be generated in a vacuum of social convention, particularly in a field where the scholar’s intention plays a vital role in properly interpreting their framework. It is no wonder then that philosophy, which was contextualized solely within the purview of masculine experiences and influence for the longest time, has produced and externalized male-dominated methodologies and knowledge traditions.

Exclusionary practices extend far into the recesses of academe, which are especially prevalent in university settings. Higher education institutions such as colleges, universities,



and private academies have, in a continuous effort to reach an equitable standard which provides opportunities for students from all walks of life, sought revisions and reevaluations of institutional policies, regulations, and code of conduct to accommodate socio-political evolution, culture, and even religious tradition. Nonetheless, this system is an imperfect one predisposed to a more heteronormative approach. In a recent study conducted by Poggio & Anzivino (2024) on the interplay between gender and power dynamics throughout the different stages of a student's academic career, male dominance is reinforced from the very beginning of the selection process with admission policies prioritizing men due to them being regarded as 'more capable' of benefiting from advanced study. In another study, funding disparities are found to tip in favor of male-dominated fields and projects, resulting in a disproportionate generation of interest in men and women in the pursuit of higher education—the persistent hurdles women seem to face as opposed to men beginning their academic career peters of into more women being discouraged from the academic path (Bhowmik, 2023). Consequently, this further solidifies the assumption of one gender's intellectual superiority over the other as men represent an overwhelming majority of graduates in undergraduate, graduate, and post-graduate programs.

Even 21st-century research literature has not yet fully emancipated women from the labels which constrain their being to reproductive machines and homemakers; beyond the biological set differences, traditional perception remains superimposed on progressive iterations of femininity, particularly in the realm of knowledge production. Longino (1997) puts forward the necessity of a feminist epistemology—a perspective that seems to fly in the face of an impartial standard for the evaluation of truth and knowledge. For a discipline that preaches doubt to the base level of existentialism, epistemological investigation rarely turns this doubt inward towards its own methodology. As Longino mentioned, in reconsidering the framework for objectivity, it is natural to question the necessity of involving political and critical theory when true objectivity should be absolute and impermeable to bias; this assertion, however, is impossible when considering how context is inseparable from embodied knowledge. Nevertheless, heteronormativity in both method and practice appears altogether inescapable as perspective remains grounded on the existing hegemony. One potential path to overcome such one-sidedness must come from a situated context that is able to disillusion oneself from the inevitability of returning to the dominant point-of-view (Haraway, 1988), or rather—the binary.

### **Understanding Queer Theory**

The expansion of feminist and gender theories is a necessary response to the challenges of sexual and gendered inequalities, giving rise to the advent of new and innovative feminist critical frameworks designed to address the dynamic and intricate nature of sexual and gender identities, overcoming the hegemonic masculine beliefs, especially in a society where individuality and social ethos are becoming increasingly diverse. Queer theory, developed in the 1990s, is one of the frameworks popularized by known feminist key figures such as Judith

Butler, Eve Kosofsky Sedgwick, and Michael Warner. It analyzes the institutional and social constructs associated with heteronormativity, which is defined as the assumption that heterosexuality serves as the standard for what is considered normal in terms of sexual, social, and gender identities within a binary framework (Rideout, 2023). Since Queer theory is a childbirth of feminism, it reinforces and also participates in the objective of the feminist movements, i.e. constructing and deconstructing the naturalized and binary categories, in dismissing what society deemed as natural, moral, and normal in sociosexual norms.

Alongside feminism, Queer theory challenges conventional concepts of gender and heterosexuality as the only natural and socially accepted expressions of sexual identity. Its development served as a critique of the identities that feminism often assumes—specifically, which are gendered and, more importantly, for Queer theory, also sexual (Liljeström, 2019). While traditional feminism primarily addresses the complexities of gender—such as the gender binary, heteronormativity, and gender performativity—it does not explicitly or thoroughly examine how these issues are interconnected with sexuality. Whereas Queer theory emphasizes the deep interconnectedness of the variability of gender and sexuality in shaping and influencing one’s identity and expression in the way society constructs and enforces gender roles (Piantato, 2016). The concept of Queer as continuously evolving, offers a critical framework for a revolutionary understanding of the fluidity and complexity of gender and sexuality, which for the Queer theorists are essential in permeating various aspects of society, reinforced by institutions that are inherently yielded by power and control. It is vital according to Queer theorists to recognize the interconnectedness between the categories of gender and sexuality in building a more fluid and diverse identity, thence a building block of a more fluid and dynamic society (Nation, 2021).

Having the understanding of the overlapping concepts between Queer theory and feminism, it is necessary to grasp the uniqueness of Queer theory as a method or an act rather than just a critical framework. Queer theorists view that “Queer” is not just about a mere critique of the concepts of our identities, which means a rejection of the traditional categories, it is rather an experience of creating and maintaining our identities, as it found its ground in its historical notation (Nation, 2021). The act of “Queering” relevantly found its view in Judith Butler’s most influential concept, Gender Performativity. Butler (1990, as cited in Szorenyi, 2022), proposes that gender is not biological or innate, but “performative”, she argues that it is important to participate in the process of creating and defining those categories, which means that one’s identity is shaped by a culmination of repeated actions and behavior that conform to one’s preferable societal expectations. This constitutes the same value of the theory’s paradox of resistance and fluidity in its model, i.e. resistance against the normality and fluidity in the face of the unordinary. This “performative” is congruent with the act of “Queering” as a participative, fluid, and dynamic process of building one’s identity aiming to transform how society understands and treats gender and sexuality.





**Queering as a Transformative Methodology.** The act of “Queering” is, therefore, transformative. As the term “Queer” continues to expand in ways that transcend traditional notions of gender and sexuality, Queer theory will also likely lean toward being more practical and political, rather than remaining solely epistemological. Consequently, as Marianne Liljeström (2019) asserts in her articles, Queer theory, which should be seen as a critical theory, must be treated as a collection of methodologies for unpacking binaries and rereading gaps, silences, and in-between spaces. It is creating new narratives that overcome the prevailing homogenization in various aspects of society, whether cultural, political, social, or academic. Furthermore, it promotes the idea that non-normative sexualities and genders can offer more unbarred alternative modes of relation and discourse that challenge the dominant views.

This temporal progress and development of the successive intertwining of feminism and Queer theory fostered the rise of this sub-theoretical feminist framework called Queer feminism where its theoretical and activist framework is a polymerization of elements of both feminist theory and Queer methodology. This sub-theoretical framework revisits the proper objects of feminist studies, being gender or sexuality while embracing Queer methodology (McBean, 2020). It found its relevance in the prevalent oppressions involving racial, sexual, and gender discrimination and calls for an invitation to challenge the current heteronormativity and promote inclusivity where it seeks to embrace the diversity of identities while at the same time transcend the narrow focus of traditional feminist movements.

A Queer inclusive methodology to philosophy challenges the historically entrenched heterosexual ideologies by reimagining and redefining what reason and knowledge mean. By rejecting the notion of reason as a static, fixed philosophical concept, a Queer-inclusive approach to it should view reason as a complex and evolving process that takes into account the perspectives of multiple identities. This requires not just adding Queer or feminist narratives but also retooling the fundamental concepts of how philosophy is practiced, moving toward more fluid and dynamic forms of inquiry. Adopting a Queer-inclusive approach to philosophy has the potential to be transformative because it ultimately recasts philosophy as a site not merely open to everyone but also shaped by Queer experiences.

### **The Dynamics of Gender, Sexuality, and Power**

Philosophy as an academic discipline traditionally centers its theories, concepts, and discussions on universal truths and objective reason. Still, despite that, it has been continuously shaped by gendered, sexual, and power-based exclusions. A recurring theme when talking about heteronormativity in teaching philosophy is the historical alignment of reason with masculinity which has led to philosophical discussions that privileges masculinity and reason and have made femininity a secondary site of discussion (Burman, 2002).



The gendered understanding of reason and foundational concepts of philosophy is not just a relic of the past. Even with the rise of feminist and gender narratives in teaching philosophy, the road toward applying a Queer methodology in philosophy and education still runs into a problem because the foundational concepts of philosophy are gendered and inherently understood through the lens of heteronormativity. On another note, the exclusion of feminist thinkers or the concept of women in the discourse of reason suggests women were too irrational, emotional, and uneducated to engage critically in philosophy (Kant, 1996). Reason, a foundational concept of philosophy, is also historically gendered. Throughout the history and development of philosophy as a school of thought, reason has often been framed as a trait associated with masculinity and men and by extension, also to notions of rationality and objectivity (Burman, 2002). Philosophical thinkers like Aristotle, Kant, and Descartes, despite their pioneering work as building blocks of philosophical thought, have contributed to the association of rationality and reason with masculinity. This can also be traced back as early as Kant's concept of enlightenment where the association of men with rationality and women with irrationality finds its roots because of the traditional division of labor that predates industrial society (Kant, 1784). What is more important to note is that this assumption has endured for so many centuries and has shaped philosophical thought thus limiting philosophical participation. Gender, as a system of power (Koester, 2015) has shaped relations of all levels in society, usually resulting in the perception that if a woman lacks powers, it is rightfully so and natural. This perception rooted in heterosexual norms which has been reinforced again and again, has significantly restricted women's access to spaces where they can be heard, including within the realm of philosophical discourse.

**Queering Heteronormativity.** Queer theory as a critique of traditionally fixed categories emphasizes fluidity to not conform to heterosexual norms. It questions the structures that define philosophical concepts and exposes the power dynamics that enforce philosophical discussions that are shaped and influenced by heteronormativity (Butler, 1990). Situating philosophy as an academic discipline within the framework of Queer theory reveals how intertwined gender, sexuality, and power are and how this relationship has influenced and shaped the development of philosophy as a discipline. More importantly, what should be noted is that philosophical inquiry and discussion are often restricted by heteronormative ideologies. Heteronormative ideologies and norms in the case of teaching philosophy have determined what kind of experiences and discussions are deemed rational or worthy of discussion and inquiry (Ashley, 2023). Expanding on this, there is a need to have a more holistic approach and understanding of power in teaching philosophy, moving beyond constricted definitions that usually overlook the social, economic, and political factors that contribute to understanding philosophical concepts. Restricted definitions of gender, sexuality, and power, especially in teaching philosophy not only restrict understanding of it but also hinder the development and progress of philosophy as a discipline and its role in achieving gender justice and gender equality.



These dynamics among gender, sexuality, and power are evidence of how philosophy as a school of thought and academic discipline has been used to uphold power structures. As Michel Foucault famously argued, power and knowledge are inherently connected (Terzoglou, 2021), with knowledge serving as a tool to control what can be deemed as socially normal or acceptable (Roach, 2015). The exclusionary practice of philosophy to exclude women and the Queer community from philosophical discourse has reinforced the existing power structures by restricting and limiting access to knowledge and validation to select a few, primarily those conforming to a narrow definition of masculinity. Echoing Queer theory is the need for a nuanced understanding of the concepts of gender, sexuality, and power because only by then it is possible to dismantle the structures that perpetuate the exclusion and inequality, especially those that are embedded and historically entrenched within philosophical discourse. However, it is to be noted that the progress toward Queer inclusivity in teaching philosophy is not linear. As discussed, even with the growing recognition of the multifaceted nature of gender and feminism in philosophical discourse, discussions around these concepts are often reframed and situated within existing philosophical concepts that are gendered. Situating within the framework of Queer theory provides a framework for reinterpreting the historical exclusion of marginalized identities from philosophical discourse. Queer theory helps in understanding that these exclusions are not simply oversights or a relic of the past but as active processes of Queering the gaps in philosophical discourse and teaching philosophy. By also exposing the power dynamics existing within philosophical discourse and the deployment of reason to maintain the power structures, Queer theory also provides a framework for dismantling these exclusionary practices.

### **Queering Gender Binary and Philosophical Inquiry**

Another factor that has contributed to and reinforced heterosexual norms in philosophy is the concept of gender binary. The gender binary refers to the categorization of individuals strictly as male and female. This binary framework, rooted in fixed categories of masculinity and femininity (Liu, 2017) has historically dominated the philosophical school of thought and philosophical discourses. In *Gender Trouble*, Judith Butler (1990) argues that within the Western culture, sex, gender, and sexual orientation are viewed as closely linked, essential qualities. The common view is that biological sex is binary (male/female), essential, and natural and that it forms the basis of binary gender. If an individual is born with biological male parts, they are expected to identify and act as a man and as part of that gender role, be attracted to women. Similarly, if an individual is born with biological female parts, they will grow up and identify and act as a woman and be attracted to men. Nonetheless, this societal view of gender fails to account for the complexity of human identity and the diverse ways individuals can identify and express gender (Kaufman and Pulerwitz, 2019).

The gender binary overlooks the diverse spectrum of gender identities that exist beyond the male and female categories. By restricting individuals into these categories, it not only oversimplifies the complexity of the human identity but reinforces the power structures





that were previously discussed. By also associating masculinity with dominance and femininity with submission, the gender binary implicitly reinforces patriarchal norms and power structures. This creates a space where men are granted more power and authority. The gender roles that are reinforced by the gender binary are in themselves power relations (Koester, 2015) where it is understood that to be a woman is to be powerless, feminine, quiet, and accommodating while to be a man is to be dominant and exercise power over others. The gender binary thus creates a false sense of naturalness that gender roles are biologically determined and are fixed and not changeable. However, recent developments in feminism and Queer philosophy provide a framework to challenge the notion that gender is rooted in biology. Queer theory, in particular, defines gender as a dynamic process embedded in societal frameworks (Liu, 2017). The concept of gender as a performance popularized by Judith Butler is particularly central to understanding gender. According to Butler, individuals whether they are aware or not engage in acts that conform to societal norms associated with the gender they've been assigned with. Butler also calls this as 'doing gender' which involves the constant negotiation with cultural scripts. These scripts which are culturally entrenched in societal norms and expectations are what determine how individuals should act, behave, dress, express themselves, and interact with others. Butler argues that individuals are simply not passive actors but they actively participate in these performative acts. To adopt a Queer-inclusive approach in teaching philosophy ultimately means the rejection of the restrictive norms imposed by the gender binary. Queering the gender binary means the recognition of the multiplicity of gender identities and allowing individuals the freedom to express their identities regardless of societal norms and expectations (Gardiner, 2012).

### **Embracing a Queer-Inclusive Learning Process in Teaching Philosophy**

To understand the goals of this chapter, it is crucial to recognize that this study is about applying the principles of Queer theory in teaching philosophy to achieve an inclusive setting for all students, fostering a safer and academically fair environment free from domination and hierarchical archetypes. A Queer-inclusive setting, therefore, empowers students to think and act authentically. When students are able to express themselves in a manner free from judgment and belittling, it results in better educational outcomes (Truong et al., 2020), as they are emancipated from the toxic demands of heteronormativity. In framing the proper methodologies for a Queer-inclusive learning process in teaching philosophy, the authors suggest that the following must be substantially answered: (1) Why need a Queer-inclusive learning process? and (2) Why should it be in the context of teaching philosophy?

**From Tolerance to Advocacy.** This paper characterized Queer theory as the primer for educators to perform a more inclusive methodology in the learning process within the classroom setting. Zacko-Smith and Smith (2010) highlighted how implementing a Queer-inclusive methodology creates a fair environment for learning, where educators will inevitably take a more active role in teaching each student while encouraging other educators and students alike to go beyond mere acceptance and tolerance. By performing Queer-



relevant methodologies, therefore, starting from making sure that language is devoid of heteronormative rooting, it can potentially transform schools into equitable and, most importantly, safer for all (Zacko-Smith & Smith, 2010). Realizing inclusivity requires educators to take a more active stance against the strict binary system pushed by the education system. Queer studies, therefore, expose the “rigid normalizing categories” and expand the notion of gender into something beyond the traditional binary gender and sex classification (Meyer, 2007).

Moreover, fields like philosophy can be regarded as a harmful space because of its potential to serve as grounds to enforce heteronormative practices to women and minorities alike (Cardinal, 2021). A heteronormative classroom (especially in fields like philosophy) creates a Queer closet, which restricts and limits gender non-conforming individuals, keeping them hidden from the public realm (Garcia, 2010). When students in philosophy are hidden from the public realm, their knowledge becomes pointless, further undermining the goal of philosophy to question the status quo. It is, therefore, impractical, especially today, to impose the exclusivity of binary gender roles in the classroom setting, specifically in teaching philosophy.

**From Domination to Inclusivity.** Educators hold the capacity to enforce discrimination through language; hence, language is power. McLaren (1998) describes how discursive practices shape the meaning of concepts introduced through the mechanism of language, thereby reinforcing dominant ideologies. If teaching strategies were governed by the use of norms rooted in traditional patriarchal thinking, such as “he or she,” it creates a toxic environment that breeds domination and further amplifies the privileges of male-dominated fields like philosophy. Most philosophers taught in philosophy are males, which cannot be helped since women back then were refrained from academic pursuits; however, that is no longer the case today. Again, Zacko-Smith and Smith (2010) emphasized how “educators help create genuine changes not only in our schools but in the larger world” by undermining the rigidity of binary understanding of gender, sexuality, and sexual characteristics. Thus, teaching philosophy in a way that does not romanticize the historical superiority of men encourages women and Queer individuals in the field of philosophy to overcome the long-standing tradition of philosophy, transforming it into a Queer-inclusive environment.

**The Role of Educators as Agents of Inclusivity.** In a study incorporating Queer theory in teaching ‘when educators have a working understanding of Queer theory and incorporate it into their instruction, they can address and change heteronormative educational practices’ (Rideout, 2023). Aside from the aforementioned variables, educators are essential components in Queering the classroom setting, especially in fields dominated by men, such as Philosophy. In order to revolutionize the strategies critical for philosophy and the ways it is taught, it is imperative to recognize a “radical teacher” — one who is a feminist and unafraid of resisting the rigid patriarchal archetype philosophy in itself is founded on (Cardwell et al., 2019). With that said educators are also factors that establish the scaffolding necessary to compose an all-



inclusive learning process with the emancipatory potential against oppressive heteronormative principles rooted in patriarchy. According to Baxter (2006), students become active learning agents when genuinely engaged with the educational process. Educators must, therefore, take careful consideration of their role as benefactors of knowledge in order to inspire students of diverse backgrounds to feel accepted, welcomed, and free from hierarchical constraints. Similarly, Bovill et al. (2014) emphasized that in order to prevent the unintentional manifestation of hierarchical systems between parties (educator and student), it is essential to be aware of the language used to describe the partnership sensitively. If there is an imbalance, as maintained by Bovill et al. (2014), the student may feel manipulated and controlled; hence, it is essential to be transparent and mention any disruption within the equilibrium of teacher-student relationships. Both educators and students have a give-and-take relationship, wherein both should equally be recipients and givers of wisdom. After all, Philosophy is the pursuit of wisdom.

### **Queering the Language of Philosophy**

The act of naming refers to the idea of assigning words to concepts, identities, and behaviors which is a fundamental aspect of language that plays in the role of how social realities are constructed and perceived (Kaufman and Pulerwitz, 2019). However, in the context of gender and sexuality, the act of naming can be a double-edged sword, especially in philosophical spaces where it can be used as a tool to reinforce heterosexual ideologies. Language is not just a neutral tool for describing philosophical concepts; it actively shapes and creates the reality it describes (Butler, 1993). The act of assigning gendered labels sets this chain of consequences that shape individual experiences and broader philosophical discussions and narratives. Philosophy, as a scholarly discipline, is heavily reliant on language, thus it is particularly susceptible to the influence of the gender binary. This is particularly evident in the presumption of a self-identical, unified subject who persists through time which is a core concept in Western philosophy (Butler, 1990). Queerness, in its various and diverse forms, can be seen as a challenge to this linguistic framework. Queer linguistics is a subfield of linguistics that stems from the wider field of Queer theory. The objective of Queer linguistics is to expose heteronormative norms and ideologies (Milani, 2017). Queer linguistics examines various aspects of how language is used, such as the usage of pronouns and Queer slang among others. For example, the analysis of coming-out narratives has been a central focus in Queer linguistics, exploring how Queer individuals navigate their coming-out journey and experiences through language. Butler's theory of performativity has also had an influence on research regarding language, gender, and sexuality in that providing an alternative understanding of language as the site where gender and sexuality are produced, instead of just using language as a tool to reflect social realities. Butler's theory is built upon the idea of performative utterances, where the act of saying something indicates something, and the more an individual repeats certain linguistic patterns and expressions, the more they become naturalized and accept it as truth. This is to say that language now is used to indexing gender identities that are significant in a particular social



context, and that identity has significance within language (Jones, 2018). When individuals use specific terms or labels related to gender identity, it is not only a simple act of labeling and naming but also indexing a broader web of meanings associated with those labels and terms. Within linguistics, indexing refers to the idea of projecting ideologies through language which in turn links with social context (Jones, 2012). In other words, it means to suggest or 'to point' that linguistic choices indicate a wider network of meaning than just the words that are merely spoken. People make assumptions all the time about an individual's intentions and social positioning based on their choice of words. For example, using gender-neutral pronouns such as 'they/them' can indicate that an individual is committed to inclusivity and does not conform to the gender binary.

Queer linguistics also examines how Queer communities have reclaimed and reappropriated language as a form of resistance to heteronormativity. Historically, labels like 'Queer' and 'dyke' have been used as derogatory terms that did not conform to heterosexual norms and expectations (Bergroth, 2020). The act of reclaiming these terms represents a powerful shift in the power dynamics imposed by heteronormativity and the gender binary. It not only neutralizes the harmful implications of these terms but gives a whole new meaning and significance to these labels. Emphasizing the act of reclaiming language is also significant in philosophy because philosophy as a discipline is deeply concerned with critically examining power structures. Not only will it encourage students to critically examine the language they use but it can also demonstrate how language is used as a tool for both oppression and liberation.

In addition, beyond the content of the academic curriculum, the language used in classroom discussions plays a significant role in creating an inclusive learning environment (Terzoglou, 2021). The way educators can address students and facilitate a discussion can impact how comfortable students can be in expressing themselves, particularly when discussing sensitive topics such as gender and sexuality. For example, using the generic pronoun of 'he' when referring to philosophers in general reinforces the idea that philosophy is a male-dominated field. This makes it difficult for women and non-binary individuals to feel a sense of belonging in the discipline. In contrast, using inclusive language such as the use of pronouns like 'they' can help disrupt this and create a more welcoming environment. However, it should be noted that developing a Queer-inclusive approach to language and teaching goes beyond simply recognizing and using pronouns. It requires a conscious effort to create a space where every student can feel seen, valued, and empowered. Language used inside the classroom is not just about simply transmitting knowledge, it plays a crucial role in how students can understand philosophical concepts. While recognizing the importance of using pronouns is necessary, it's only the first step.

On another note, in the context of performativity, respectful language and dialogue play a crucial role in creating a safe space for students (Burman, 2002). This is especially true in the case of discussing sensitive topics within philosophy because it should require



educators to be at least aware to an extent of the diverse experiences and perspectives that students can bring to the classroom. This means that educators also must be conscious of the fact that students can have negative experiences related to gender and sexuality and that discussions around these topics can be triggering. While educators should be prepared to challenge bias and discrimination inside the classroom, they should also be mindful of the impact of the words and language they use on the students. This suggests that teaching and learning philosophy should not only be based on intellectual engagement but also on relational engagement, where caring language and showing concern for students can be key to creating a safe space for students (Population Council, 2001). By creating a space that values empathy, educators can help students understand their own experiences that are intertwined with philosophical thought. Fostering a relational relationship between educators and students also recognizes the interconnectedness of educators and students and helps in creating a space where students can see themselves not just as simply receivers of knowledge and as learners, but as members of a community, fostering this shared sense of purpose and belonging. Ultimately, this can lead to deeper engagements with the reading materials within the academic curriculum and a greater appreciation for the relevance of philosophy in their lives.

**Queering the Writing and Learning Process.** Aside from the extensive reading required to graduate in philosophy, writing is also one of its main allures that perfectly encapsulates what it means to study philosophy. In order for "Queering" to apply the learning process in philosophy, the adjustment must first take place within the language of writing itself, changing the "I" into a "We" or "Us," signifying a shift in subjectivity in the way students understand being and becoming. In their book *Queer Methods and Methodologies*, Browne and Nash (2010) describe how Queering the writing process allows for a more profound self-understanding, unrestricted by heteronormative categories, thereby creating transformative ways to embrace the notion of fluidity. Many accounts of prominent philosophical figures in philosophy favor the idea of "man." It is no coincidence, as the majority of them come from a very patriarchal history. The use of men, man, and "I's" certifies the idea that men dominate philosophy. Furthermore, many famous works of literature are written by men, satisfying the notion of what a man is and what man will and has become. Works like *Thus Spoke Zarathustra* by Friedrich Nietzsche recognize the need for men to create their own values and principles. Additionally, because philosophy overlaps with theology, much of Western philosophy has its roots in Christian doctrine, which is patriarchal in nature, especially works from saints and other Christian apologetics. While these philosophical contributions do not belittle women specifically, they are nonetheless gendered in approach, which is why contemporary writers feel the need to reappropriate them in an inclusive setting. According to Holman (2005), Queer-inclusive writing or Queer auto-ethnography offers diverse means of being in the world, enriching self-discovery often lacking from other forms of writing methodology.

It is imperative that while many philosophy professors already possess Masters or even PhDs, especially for big universities, they must still undergo training to develop their



skills in order to adapt to the demands of modernity. In this context, developing a Queer-inclusive teaching style. According to Boudera (2016), professional teachers must be provided with adequate training to ensure their knowledge and teaching skills are continuously amplified. Indeed, to ensure the teacher-to-student transfer of knowledge is competently manifested, educators must dedicate themselves to training, especially for philosophy professors whose heteronormative foundation is in constant friction with the dynamism of inclusive education. With that said, training philosophy professors to apply Queer-inclusive methodologies creates a more profound and educative experience for students, enriching the discursive power around sociology while providing a safe space necessary for dialogues critical of the lived experiences of individuals (Mizzie & Star, 2019).

Queering seeks to revolutionize the learning process while also capturing the essence of fluidity, as it stands out as one the most fundamental because “it proposes to analyze heterosexual society and how its practices can generate symbolic instances of violence for bodies that do not fit into the established norms” (Nemi, 2018). Incorporating Queer-themed topics/strategies is one of the best solutions and an advantage to narrow the existing gaps between the preservation of heteronormative practice in teaching philosophy and revolutionizing teaching philosophy through Queering. Because heteronormative instructions are well-maintained in teaching philosophy, appropriating this strategy in the way philosophy professors approach philosophical discourse will significantly shift the trajectory of the learning process to be more inclusive in nature. Again, Nemi (2018) describes how Queer-inclusive methodologies help question fixed and exclusionary contents of school structures while also incorporating inclusive and sensitive school materials into the teaching process, such as learning materials accessible and inclusive of all individuals of different needs. Using the Queer lens encourages students to question facets that reinforce strict heteronormative objectives of what is being learned within the classroom (Britzman, 1998). For instance, using stories that reflect the actual lived experiences of the Queer community will provide space for educators and students to express their views, creating and promoting a learning environment that teaches and accepts individuality and inclusivity. This method, therefore, encourages learners to think more diversely as well, guiding their perceptions of the world more open-mindedly.

**Teaching Beyond Borders.** Philosophy is broad and cannot be deduced into a single subject; doing so would undermine other fundamental tenets that should be talked about, necessary for self-realization and a profound understanding of reality. Rideout (2023) illustrates The Boards of Education continue to endorse heteronormative narratives within the curriculum. Many of the texts used across various subjects emphasize heteronormative representations of families, relationships, careers, extracurricular activities, and discussion topics in the classroom. Despite philosophy being a 4-year course in itself, it is nonetheless also saturated by male-dominated curricula, expounding more on concepts usually dominated by cisgender male philosophers. Accordingly, Rich et al. (2002) argue that male domination is maintained through schooling, where the imposition of gender roles is easily



executed. Additionally, philosophy is taught based on the limitations of the educators themselves. When teaching existentialism, for instance, more often than not, the educator only makes aware of a few male philosophers, such as Nietzsche, Camus, and Schopenhauer, and nothing more. It should be noted that there are also women philosophers in that area, such as Simone De Beauvoir and Hannah Arendt. Incorporating feminist philosophers from non-western and marginalized backgrounds diversifies teachings and the medium of language used, which helps dismantle the "traditional-ness" in teaching philosophy, ultimately Queering the learning process while offering new ways of seeing the world (Meyer, 2007).

Again, philosophy is male-dominated. Women rarely enroll in philosophy, at least as a major course. In the Philippines, philosophy courses are stigmatized as a go-to undergraduate degree to be a priest; hence, fewer women are inclined to take it, for now. In order to change this notion, there should be a paradigm shift in the system itself, introducing not only gender studies but also teaching methodologies rooted in the principles of Queer inclusivity. This long-standing culture is exclusionary in nature and must, therefore, be abolished by introducing diverse ways of thinking that also cater to marginalized communities. According to Mizzie and Star (2019), a lack of teachings revolving around sexual and gender inclusion contributes to the deficiency of gender diversity in organizational cultures. Indeed, philosophy has the transformative power necessary to architecture a society free from systemic oppression. Therefore, learners and educators alike must do their utmost best to preserve what is left while overcoming what is to come and cultivating an academic field that is safe for self-expression.

In the context of philosophical thought and inquiry, integrating gender fluidity and non-conformity creates a more inclusive site for philosophical discourses. This means not just adding more categories to the gender binary but fundamentally challenging the constant practice of education and philosophy to categorize knowledge as male and female. For example, Judith Halberstam's (2011) concept of the 'Queer art of failure' talks about how the failure to conform to heterosexual norms and expectations can be a form of resistance. This suggests the idea that while the framework of the gender binary is culturally and historically entrenched in everyday life and decision-making, transforming beyond the binary is possible. Ultimately, Queering the gender binary in philosophical thought and education will foster an inclusive environment that will not only broaden the perspectives of students and educators alike but also illustrate that philosophy is not restricted or limited to rigid categories or 'universal' truths. Moreover, acknowledging the societal norms imposed by the gender binary is crucial to truly cultivating collaborative discussions and dialogues. This, in turn, can be extended within the classroom which suggests the idea that Queering the gender binary in the context of philosophical thought and education involves creating an environment where students can have the freedom to explore these dynamics. Just as Queering the gender binary underscores the idea of embracing gender fluidity, it also can suggest a fluid approach to learning itself. By embracing philosophical inquiries that may not be necessarily wrong or



right, it retools philosophy as a site for self-discovery and progress and empowers students to engage critically and embrace complexity.

### Conclusion

To sum up, "Queering the Gap" means embracing the fluidity of philosophizing that promotes a safe space for everyone and provides a gender-sensitive avenue for dynamic philosophical discourse. Queering is like "EnQueering" (Enquiring, Questioning, Rectifying, and Purgation) the gap, leading to a fluidity of understanding that is inclusive and goes beyond labels, while transcending borders and any narratives. In other words, this paper also talks about the applying tenets of Queer theory in the context of teaching philosophy in order to knock down the heteronormative archetype deeply embedded in the learning process of the philosophy curriculum. While it is not too late for Philosophy, it must make haste to incorporate the values of Queering into its multifaceted structure.

Even if the rest of the world is not ready for a Queer-inclusive education in Philosophy, change must take place to create a safe haven for philosophy students and educators alike. Education is already unavailable to many, so why limit it further by restricting it to certain communities and groups of people? This paper argued that philosophy education must lead the rest of the academe in applying the principles of Queer theory. As the mother of all science, it is responsible for innovating ways of thinking. While philosophy is known for its rigidity in the field of academia (the rigidity that applies to the objectivity of interpretations), it must transcend beyond genders, creating an all-encompassing sphere for discourse. As Angela Davis puts it: "I am no longer accepting the things I cannot change. I am changing the things I cannot accept." By embracing the "other" as a subject, through Queering, it signifies an active participation in advocating for inclusivity within all realms of life.

### References

- Antony, L. M. (2012). Different voices or perfect storm: Why are there so few women in philosophy? *Journal of Social Philosophy*, 43(3), 227-255. <https://doi.org/10.1111/j.1467-9833.2012.01578.x>
- Ashley, F. (2023). What Is It Like To Have a Gender Identity? *Mind*, 132(528), 1053-1073. <https://doi.org/10.1093/mind/fzac071>
- Bergroth, O. (2020). 'Delicate connotations' How women-loving women construct their identity through community-specific labels and terminology. *Master's Thesis, University of Helsinki*. <http://urn.fi/URN:NBN:fi:hulib-202012155141>
- Bhowmik, D. (2023). Gender inequality in higher education and research. *Business Ethics and Leadership*, 7(3), 108-119. [http://doi.org/10.61093/bel.7\(3\).108-119.2023](http://doi.org/10.61093/bel.7(3).108-119.2023)
- Boudersa, N. (2016). The importance of teachers' training programs and professional development in the Algerian educational context: Toward informed and effective teaching practices. *Expériences Pédagogiques*, 1(1), 1-14.

- <https://www.researchgate.net/publication/309430087> The Importance of Teachers' Training Programs and Professional Development in the Algerian Educational Context Toward Informed and Effective Teaching Practices
- Bovill, C. (2014). An investigation of co-created curricula within higher education in the UK, Ireland and the USA. *Innovations in Education and Teaching International*, 15(2), 143–154. <https://doi.org/10.1080/14703297.2013.770264>.
- <https://www.researchgate.net/publication/271200592> Engaging Students as Partners in Learning and Teaching 2 Practical guidance for academic staff and academic developers
- Britzman, D. P. (1998). *Lost subjects, contested objects: Toward a psychoanalytic inquiry of learning*. Albany: State University of New York Press. <https://archive.org/details/lostsubjectscont0000brit/page/n9/mode/2up>
- Browne, K., & Nash, C. J. (2016). *Queer methods and methodologies: Intersecting Queer Theories and Social Science Research*. Routledge. <https://doi.org/10.4324/9781315603223> <https://www.taylorfrancis.com/books/oa-edit/10.4324/9781315603223/Queer-methods-methodologies-catherine-nash-kath-browne>
- Burman, E. (2002). Gender, Sexuality, and Power in Groups. *Group Analysis*. <https://doi.org/10.1177/0533316402354008>.
- Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. New York: Routledge.
- Butler, J. (1993). *Gender is burning: Questions for appropriations and subversion*. Bodies that Matter. Routledge. <https://doi.org/10.1515/9781474473224-035>
- Cardinal, H. (2021). Creating Safe and Inclusive Schools for LGBTQ Students. *BU Journal of Graduate Studies in Education*, Volume 13, Issue 2, 2021. <https://files.eric.ed.gov/fulltext/EJ1304398.pdf>
- Cardwell, E., Havard, J., Rao, A., Diaz, R., & Kunkel, J. (2019). Introduction: Anti-Oppressive Composition Pedagogies. *Radical Teacher*, 115, 1–4. <https://doi.org/10.5195/rt.2019.729>. <https://research.ebsco.com/c/5d7obz/viewer/pdf/ixqsw7yqtz>
- Connell, S. M. (2016). Feminism, sexism and Aristotle. In *Aristotle on Female Animals: A Study of the Generation of Animals* (pp. 17–52). Cambridge: Cambridge University Press. <https://doi.org/10.1017/CBO9781316479766>
- Connell, S. M., & Janssen-Lauret, F. (2022). Lost voices: on counteracting exclusion of women from histories of contemporary philosophy. *British Journal for the History of Philosophy*, 30(2), 199–210. <https://doi.org/10.1080/09608788.2021.1984201>
- García, A. M., & Slesaransky-Poe, G. (2010). The Heteronormative Classroom: Questioning and Liberating Practices. *The Teacher Educator*, 45(4), 244–256. doi:10.1080/08878730.2010.508271. <https://www.researchgate.net/publication/238595709> The heteronormative classroom Questioning and liberating practices
- Gardiner, J. (2012). *Female Masculinity and Phallic Women - Unruly Concepts*. *Feminist Studies*, 3. 597-624. 10.1353/fem.2012.0059.

- Halberstam, J. (2011). *The Queer Art of Failure*. (pp. 87-89). Durham: Duke University Press. <https://doi.org/10.1215/9780822394358>
- Haraway, D. (1988). Situated knowledges: The science question in feminism and the privilege of partial perspective. *Feminist Studies*, 14(3), 575–599. <https://doi.org/10.2307/3178066>
- Hodge, J. (1988). Subject, body and the exclusion of women from philosophy. *Feminist Perspectives in Philosophy*, 152–168. doi:10.1007/978-1-349-19079-9\_9
- Holman Jones, S. (2005). Autoethnography: Making the personal political. In N. K. Denzin, & Y. S. Lincoln (Eds.), *The Sage Handbook of Qualitative Research* (3 ed., pp. 763-792). SAGE Publications Ltd. <https://www.scirp.org/reference/referencespapers?referenceid=1814093>
- Jocson, J. V. (2020). A Feminist Reading of Filipino Women Poets. *Rupkatha Journal on Interdisciplinary Studies in Humanities*, 12(6). <https://doi.org/10.21659/rupkatha.v12n6.23>
- Jones, L. (2012). *Dyke/Girl: Language and Identities in a Lesbian Group*. Basingstoke: Palgrave Macmillan. <https://doi.org/10.1057/9781137271341>
- Jones, L. (2018). 'I'm not proud, I'm just gay': Lesbian and gay youths' discursive negotiation of otherness. *Journal of Sociolinguistics*, 22/1, pp. 55-76. <https://doi.org/10.1111/josl.12271>
- Kant, I. (1784). An Answer to Question: What is Enlightenment?, *Kant's Practical Philosophy*, tr. Mary J. Gregor, Cambridge University Press, Cambridge.
- Kant, I. (1996). Groundwork of The Metaphysics of Morals, *Kant's Practical Philosophy*, tr. Mary J. Gregor, Cambridge University Press, Cambridge
- Kaufman, M. R., & Pulerwitz, J. (2019). *When sex is power: Power in Close Relationships*, 173–191. Cambridge University Press. doi:10.1017/9781108131490.009
- Koester, D. (2015). Gender and Power. *Development Leadership Program*. <https://dlprog.org/publications/research-papers/gender-and-power/>
- Liljeström, M. (2019). FEMINISM AND Queer Temporal Complexities. *QueerScope Articles*, 24. <https://doi.org/10.23980/sqs.89127>
- Longino, H. E. (1997). Feminist epistemology as a local epistemology. *Aristotelian Society Supplementary Volume*, 71(1), 19–36. <https://doi.org/10.1111/1467-8349.00017>
- Lui, J. (2017). *Gender, sexuality, and power in Chinese companies: beauties at work*. London: Palgrave. <https://doi.org/10.1057/978-1-137-50575-0>
- Magolda, M. B. B. (2006). *Intellectual Development in the College Years*. *Change: The Magazine of Higher Learning*, 38(3), 50–54. <https://doi.org/10.3200/CHNG.38.3.50-54>
- McBean, S. (2020). Queer Feminism. (J. Cooke, Ed.) *The New Feminist Literary Studies*. <https://doi.org/10.1017/9781108599504.010>
- McLaren, P. (1998). *Life in schools: An introduction to critical pedagogy in the foundations of education*. New York: Longman. [https://digitalcommons.chapman.edu/education\\_books/46/](https://digitalcommons.chapman.edu/education_books/46/)
- McWeeny, J. (2015). Strategic interventions: Black feminism and the canon of philosophy. *APA Newsletter on Feminism and Philosophy*, 14(2), 8-13.





- Meyer, E. (2007). But I'm not gay: What straight teachers need to know about Queer theory. In N. Rodriguez & W. Pinar (Eds.), *Queering straight teachers: Discourse and identity in education*. New York: Peter Lang. [https://www.researchgate.net/publication/304160266\\_But\\_I%27m\\_Not\\_Gay\\_What\\_Straight\\_Teachers\\_Need\\_to\\_Know\\_about\\_Queer\\_Theory](https://www.researchgate.net/publication/304160266_But_I%27m_Not_Gay_What_Straight_Teachers_Need_to_Know_about_Queer_Theory)
- Milani, T. (2017). Language and Sexuality. Hall K. and Barrett R. (eds), *The Oxford Handbook of Language and Society*. Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780190212926.001.0001>
- Mizzi, R. C., & Star, J. (2019). Queer Eye on Inclusion: Understanding Lesbian and Gay Student and Instructor Experiences of Continuing Education. *The Journal of Continuing Higher Education*, 67(2-3), 72–82. doi:10.1080/07377363.2019.1660844.
- Nation, L. (2021). *What is Queer theory & why is it important?*. www.lgbtqnation.com: <https://www.lgbtqnation.com/2021/10/Queer-theory-101-matters/>
- Nemi Neto, J. (2018). Queer pedagogy: Approaches to inclusive teaching. *Policy Futures in Education*, 16(5), 589–604. <https://doi.org/10.1177/1478210317751273>. <https://journals.sagepub.com/doi/full/10.1177/1478210317751273>
- Piantato, G. (2016). How has queer theory influenced the ways we think about gender? *Working Paper of Public Health*, 5(1). doi:10.4081/wpph.2016.6948
- Poggio, B., & Anzivino, M. (2024). Gender, power, and politics in the academy. *Oxford University Press*. <https://doi.org/10.1093/OBO/9780199756810-0317>
- Population Council (2001). *Power in sexual relationships: An opening dialogue among reproductive health professionals*. New York: Population Council. <https://doi.org/10.31899/rh5.1031>
- Rich, E., Evans, J. Lynch, K. & Green, A. (2002). "Reproducing Gender: Selected Critical Essays on Educational Theory and Feminist Politics (Madeleine Arnot)." *British Journal of Sociology of Education*, 23 (2): 309–20. doi:10.1080/01425690220137783. <https://www.tandfonline.com/doi/abs/10.1080/01425690220137783>
- Rideout, A. M. (2023). Equity in music education: Incorporating Queer theory into culturally responsive teaching. *Music Educators Journal*, 110(2), 59–63. doi:10.1177/00274321231218585. <https://research.ebsco.com/c/5d7obz/viewer/html/nrag2ahwgn?modal=cite>
- Roach, T. (2015). Gender and Power in Relationships: Understanding Power, Gender, and Sexuality in Non-Traditional Sexual Relationships. *Doctoral dissertation, Florida State University*. <https://repository.lib.fsu.edu/islandora/object/fsu:253025>
- Szorenyi, A. (2022). Judith Butler: their philosophy of gender explained. *The Conversation*. <https://theconversation.com/judith-butler-their-philosophy-of-gender-explained-192166>
- Terzoglou, E. (2021). *Constructing Gender, Sexuality and the Body in the Revised Swedish High School Curriculum*. Master's thesis, Linköping University. <https://urn.kb.se/resolve?urn=urn%3Anbn%3Ase%3Aliu%3Adiva-177282>

- Truong, N., Zongrone, A., & Kosciw, J. (2020). Erasure and Resilience: The Experiences of LGBTQ Students of Color. *GLSEN: National Black Justice Coalition*. <https://nbjc.org/wp-content/uploads/2020/11/Erasure-and-Resilience-Black-2020.pdf>
- Wylie, A. (2011). Women in Philosophy: The Costs of Exclusion—Editor's Introduction. *Hypatia*, 26(2), 374–382. doi:10.1111/j.1527-2001.2011.01180.x
- Yarcia, L., de Vela, T. and Tan, M. (2019). Queer Identity and Gender-Related Rights in Post-Colonial Philippines. *Australian Journal of Asian Law*, 20(1), 265-275. <https://ssrn.com/abstract=3488543>
- Zacko-Smith, J. D., & Smith, G. P. (2010). Recognizing and Utilizing Queer Pedagogy: A Call for Teacher Education to Reconsider the Knowledge Base on Sexual Orientation for Teacher Education Programs. *Multicultural Education*, 18(1), 2-9. <https://eric.ed.gov/?id=EJ916840>