

## Resources/Tips on Inclusive Pedagogical Practices

**Google: “inclusive pedagogy”** = I’ve included a couple useful links I’ve found below, but they are only as good as they are actually USED, i.e. DISCUSSED and IMPLEMENTED in the classroom.

### **Emory University**

<http://www.cfde.emory.edu/programs/teaching/inclusive-pedagogy.html>

### **Georgetown University**

<https://cndls.georgetown.edu/inclusive-teaching-resources/>

**\*\*Yale reading list for faculty:** <http://fas.yale.edu/reading-list>

- Idea TIP: make it a dept. task perhaps to locate some of the best and bring in ideas to discuss with faculty in your department
- Idea/tip: check out the feminist organizations in your own field. They are leaders in tackling issues of inclusivity, intersectionality, and diversity in teaching and in academia broadly
- Idea/TIP: faculty should create a resource page/faculty reading list (like Yale’s) for Wooster on Inclusive Pedagogy for our Faculty Resources → [Teaching and Learning](#) page on Website

## More tips for inclusive practices from the Foreign Languages/Cultural Studies

- syllabus statement about language and inclusivity (see example below)
- on first day have students fill out cards w/info of self and preferred pronouns
- make a special effort to reach out esp. to those students who’ve identified themselves in some way, esp. if you notice distance, disconnect, or struggle
- create environment of de-centered teaching in the classroom
- be sure that any visual or textual examples distributed/projected include DIVERSE images, i.e. gay/queer and straight, non-binary identities, people of color, non-stereotypical representation of all types of social roles/positions/jobs
- choose readings that deliberately reflect the diversity of contributors to the field and diversity of your classrooms

Example: include non-canonical texts (incl. visual, written, digital) in *every class you teach*. This clearly means more work. Many canonical texts are fully didacticized, glossed, translated, or newly published, and non-canonical texts simply are not. There is more work required to bring them to students: fastidious research, more preparation, but can be most successful if you share widely with your scholarly/teaching community, create a databank to easily access.

- go out of your way to include diverse scholars (women/people of color/queer/minority voices) in your discipline to diversify students’ understanding of the history/practice of your field; or have students research this and bring to share & discuss
- inform yourself through professional networks about diversity in your own field
- share scholarship on diversity in your own field with others in your dept.

- make diversity and inclusion a subject of departmental meetings
- read, share, and discuss articles/chapters/books on diversity in teaching broadly and in your own field (see Yale List above)

Some favorites old and new:

bell hooks's *Teaching to Transgress*  
 Sara Ahmed's *Living a Feminist Life*  
 Jack Halberstam's *The Queer Art of Failure*  
 Paulo Friere's *Pedagogy of the Oppressed*  
 Roxanne Gay, *Bad Feminist*

- don't rely on your colleagues of color/queer colleagues, etc. to "diversify"
- Explore your own privilege and think about how it informs your work/work environment. Talk about it with colleagues.
- don't be afraid to make mistakes, "to fail," or feel awkward: think about those who have to navigate unfamiliar terrain on a daily basis based on their identity. Talk about it with students/faculty/staff
- think about and discuss the role that marginalization plays in the history of your own field (ex. Evelyn Fox Keller's book *A Feeling for the Organism* that "reclaims" Nobel prize winning pioneering geneticist Barbara McClintock, once ostracized by scientific community)

Syllabus Example on language inclusivity (adapted from Lisa Hock, Wayne State University)

**Note about pronoun use in German**

*Nouns in German have a gender (masculine, feminine, or neuter) that often doesn't obey any apparent logic: why is a chair "he," a lamp "she," or a window "it"? Whereas linguists may offer different explanations for that, one thing is clear: we must learn the gender of nouns in order to speak German properly. The correct use of pronouns, possessive adjectives, adjective endings, or declensions depends on knowing the correct gender of a noun. The German language also assigns humans a gender and German is not special for having a rigid binary gender system. As a matter of fact, you will hear binary forms in most public discourse. Patriarchy, heterosexism, and gender normativity are reflected in our use of language and language instruction is one of the spaces in which such power structures are reinforced. This does not mean that such practices cannot be contested. Feminist, queer, intersex, and trans activists in Germany have been advocating for many years the use of gender-inclusive and non-binary language when addressing other people. Many German speakers are fighting for their right not to be erased by implicit sexist language (are all Studenten male?) or to be addressed by their preferred gender pronoun.*

*The use of gender inclusive language is becoming more common in German, for instance through the use of the Binnen-I form (as in StudentInnen). In addition, activists are advocating forms that challenge the gender binary even further, for instance with the Gender-Gap (Student\_innen), the Gender-Sternchen (Student\*innen), and the alternative ending x (Studentxs). At Wooster we strive to be respectful and inclusive. Whereas we still need to learn language in its normative form, I encourage you to be aware of the implications of such norms and to be attentive to your classmates' and instructors' desires. There is no reason why we cannot join these activists' efforts in making language less oppressive for all.*