

Implementing LGBTQ+ inclusivity into Michigan's K-12 curriculum will create a more supportive and accepting educational environment for queer students. Without representation in education, young LGBTQ-identifying people do not have information to connect with. Queer students are made out to be invisible, which can negatively affect their self-esteem and mental health. Consequently, straight-identifying students do not learn enough about their classmates and the impact their words can have. Therefore, Michigan should be requiring LGBTQ-inclusive history, science, literature, counseling, and sex education in the k-12 school curriculum. With this implementation, students may become more comfortable with discussing queer issues and learn how to be better allies. LGBTQ+ teens will feel accepted and supported by their teachers and staff, and they can learn in a more positive environment. Hopefully, in the future, every state in America will require this curriculum. Young queer people in school need to be seen and understood, and their non-LGBTQ+ peers need to be informed. With an education that achieves these goals, society can grow to be more socially aware. Everyone, gay or straight, cisgender or transgender, binary or non-binary, will hold equal responsibility to deconstruct the heteronormative ideals that fill society and build a more inclusive future.

Therefore, I plan to address how society has erased the queer narrative from history and look further into the issues that stem from a lack of representation in education. I will talk about both the individual and social impact of these problems, connecting them to the ethnographic writings of Eve Tuck and Linda Smith. I will explain the methods of my writing and research, using the works of scholars Catherine A. Lugg and Diana Taylor. I will discuss the homophobia and heteronormativity that queer teenagers deal with in High School. As a lesbian teenager myself, I will relate my personal experiences to this topic. I will suggest possible solutions, including examples of these ideas from the education models in California, and explain the

benefits of an inclusive curriculum. I will then describe the process and results of my research, supporting my claims with the experiences of queer students who went through Michigan's education system.

First, acknowledging the framework of writing I will be using throughout this piece is important, since it impacts the quality and validity of my research. As author Norman K. Denzin defines it, autoethnography is a method that connects “the autobiographical and personal to the cultural and social” (Denzin 2006, 419). Autoethnography looks at an issue through multiple perspectives, both big (history, structures of power, education) and small (self-reflection, friends, stories). Autoethnography encourages authors to include personal and creative narratives in their writing such as art, poetry, and storytelling. Essentially, autoethnography is writing from the heart. Although this can be a vulnerable approach, autoethnography is used to support and emphasize the author's assertions. In her book *The Vulnerable Observer*, Ruth Behar explains that “vulnerability doesn't mean anything personal goes. The exposure of the self who is also a spectator has to take us somewhere we couldn't otherwise get to. It has to be essential to the argument, not a decorative flourish, not exposure for its own sake” (1996, 14). She is saying that an author's perspective needs to connect to their writing in a valuable way. With this in mind, I will include stories from my experience as a queer student because they are essential to my claims and will make my writing more thoughtful, honest, and captivating.

Secondly, I need to explain the methods of research I will be using further on in the paper. Through a collection of creative work (art, music, poetry, dance, etc.) submitted by queer students from Michigan, I will be supporting my claim for LGBTQ+ inclusive education. I believe that art is a valid source of knowledge and a powerful tool for social justice. In their article connecting creativity to activism, Authors Lee Anne Bell and Dipti Desai argue the arts

can help shine a light on the experiences of people who are often overlooked by society. They say that artwork can broaden our perspectives on different issues and help us better understand ourselves and others (Bell and Desai 2011, 288). In *The Archive and the Repertoire*, Diana Taylor explains the role of performances in research. She writes, “Performances function as vital acts of transfer, transmitting knowledge, memory, and a sense of identity” (Taylor 2003, 2). For the LGBTQ+ community, knowledge and memory are incredibly important because we rely on each other to find a sense of identity. Through queer artwork and performance, this knowledge can continue to be transferred. As an artist and musician, I also resonate with my chosen research method. I have always used creativity to navigate the world and express my ideas. I know that each type of creative work I include will bring a unique perspective and emotion into my research. For my goal, I hope this collection of art will create knowledge of its own and bring the thoughts and stories of queer students in Michigan to life.

I must also highlight the intersectionality within the LGBTQ+ community. Since being queer is a minority identity on its own, queer people of color hold multiple identities. Due to the systems of oppression and racism in our society, white queer people have more privilege. Although this negatively affects queer people of color, their multiple identities also give them unique and important perspectives that can help bring different communities together. In Michigan, there are 373,000 LGBTQ+ people (Williams 2020). The total population is about seventy-four percent white, fourteen percent Black, five percent Hispanic/Latino, and three percent Asian (U.S. Census Bureau Michigan 2019). My research accurately reflects this percentage, and I am aware of the limitations and drawbacks. With a majority of my submissions coming from white queer people, my research is lacking in the narratives of queer people of color. Because of this, I emphasize the fact that this paper and collection of research is not the

only way to look at the queer experience. The LGBTQ+ community contains many different variations of race, gender, and class, thus creating different amounts of privilege and opportunity for every queer person. As I navigate the history of this country and the implications of this history on our education system, I will prioritize calling attention to this intersectionality and including queer people of color. Now that I have fully addressed the important themes present in this paper, I will begin discussing the background behind my research.

The power dynamic in history, with white upper-class people vs. the “other”, can help explain how oppressed communities, indigenous peoples, and minorities do not have enough representation in historical records. In education, history often erases the queer community, especially queer people of color. While we learn about Martin Luther King Jr. and the Civil Rights Movement in our classes, his associate Bayard Rustin, a black social activist who advocated for gay rights, is taken out of our lessons. We never study the impact of the Stonewall Uprising or memorize Martha P. Johnson’s name. Queer literature written by James Baldwin and Audre Lorde is not included in our class readings. We avoid analyzing the Greek poetry of Sappho or discussing the Two-Spirit definition used in Native American culture (LGBTQIA Resource Center 2020). The community is left to find these stories by themselves, trying to fill in the educational gaps and make sense of who they are. Queer students sit in their classrooms and wonder if their identity will ever be recognized by the textbook in front of them. Why has their history been so buried? In *Decolonizing Methodologies*, Linda Smith answers this question. “History is about power”, she says, “It is the story of the powerful and how they became powerful, and then how they use their power to keep them in positions in which they can continue to dominate others” (Smith 2013, 35). So, history is often focused on white, straight, cisgender males. Smith argues in her book that revisiting and reclaiming the past is a powerful

act of resistance. By implementing the queer perspective into the curriculum and challenging our country's historical constraints of power, we will be creating this resistance.

In *US Public Schools and the Politics of Queer Erasure*, Catherine A. Lugg further describes the history of queer resistance in America, specifically with the impact on sexual education and the social environment. From the 1920s to the 1970s, homosexuality and bisexuality were considered psychological disorders and punishable by law. Hostility towards homosexuals extended to education, where “queers in public schools – both as educators and students – were seen as an existential threat to ‘our community’” (Lugg 2015, 18). Fear of “spreading homosexuality” created a complete avoidance of queer people and queer information in the school curriculum. However, in June 1969, the Stonewall Rebellion created a spark for the next generation of queer liberation. With the development of organizations such as Mattachine and Daughters of Bilitis, along with inspiration from the Civil Rights movement, the fight for “gay rights” was becoming stronger. However, the important contributions of queer people of color in the Stonewall and Civil Gay Rights movements were often overlooked and ignored by white queer people. Finally, in 1973, the American Psychiatric Association removed ‘homosexuality’ and ‘bi-sexuality’ from the DSM’s list of mental disorders, allowing the queer community to become visible and vocal in society (Lugg 2015, 27). Sadly, queer liberation faced a huge step backward in the 1980s, when the HIV/AIDS pandemic threatened American citizens, and the conservative Reagan Revolution took over office. Again, fear of homosexuality influenced the public-school atmosphere. Students infected with AIDS, regardless of how they were exposed, were banned from attending public schooling. Although organizations such as the Black AIDS Institute, founded by Phill Wilson, were starting to raise awareness and educate others, the negative implications of this pandemic were devastating (Black AIDS Institute,

2020). HIV/AIDS created serious social stigma, causing most queer people to stay in the closet in order to avoid losing their jobs, friends, and overall safety. With the rise of deaths from HIV/AIDS continuing in the 1990s, American public schools struggled to provide education about safe sex. Most states used the strategy of “abstinence until marriage” (note that gay marriage was not legal yet, meaning queer people were taught to stay abstinent their entire lives) and “no promo homosexuality”. Throughout American history, a cycle of queer resistance vs. government and social force has continued. Although our country has progressed since the 1990s due to queer resistance and activism, the history of social stigma and sexual/identity repression still lingers in education today.

After the legalization of gay marriage, some states have since changed their requirements for education to be more inclusive of queer students, but many still keep their exclusionary and discriminatory policies. According to the 2020 Sex Ed State Law and Policy Chart, only eleven states include policies that support LGBTQ+ sexual orientation and sexual health instruction, and eight states still require teachers to negatively portray LGBTQ+ people or avoid the subject entirely (SIECUS State Profiles, 2020). Michigan schools only require HIV/STI education, leaving out the LGBTQ+ sex education and healthy relationship education that is taught in other states. Michigan HIV/STI instruction also has no requirements to be evidence-based or medically accurate. In addition, only five states in the U.S require schools to teach LGBTQ+ history, and Michigan is not one of them (Walker 2019). With such little access to information, queer students are at a large disadvantage in their self-confidence, relationships, and sexual health.

My own public-school education was highly influenced by Michigan’s lack of LGBTQ+ curriculum requirements. Along with the absence of information on LGBTQ+ issues in my history classes, queer narratives were also extremely left out of my sexual education. In my

sophomore year of high school, I took my required health class, and my experience in the course shaped my views on the importance of inclusive education. In health, we spent one month on physical wellness, one on safety, one on the danger of drugs, and one on sex ed. We learned how to exercise different muscles of the body, perform CPR, avoid gateway medication, and put a condom on a cucumber. But what we did not learn could have negatively affected many of us in the future, if not for the advice of older queer people and somewhat useful articles on the internet that taught us how to be sexually safe. Unfortunately, our teacher only spent one day on LGBTQ+ issues. During that class, we looked at posters he had hung around the room. The posters were filled with percentages of students who had been discriminated against, heard slurs from their peers, dealt with mental illness, and committed suicide. I remember looking at this information and feeling a sense of loss. I worried if I accepted the part of myself I had been avoiding, I might just be another statistic.

I am not alone in those feelings. My peers in high school, as well as students all around Michigan, know the emotional impact of having only a short time spent on such an important aspect of their lives. I also doubt I was the only one in that health class who knew the approach our teacher took was wrong. Instead of including LGBTQ+ sex ed and lessons on the gender/sexuality spectrum, the focus was on the effects of oppression. In “Suspending Damage: A Letter to Communities”, writer Eve Tuck discusses the issue with this approach. She explains that damage-centered research, research that prioritizes pain and suffering, can further strengthen the one-sided narrative that “oppression singularly defines a community” (Tuck 2009, 413). When young and impressionable people look at information that is telling them they are broken, they are going to internalize the narrative and start seeing themselves in a negative light. Low self-esteem can then cause worsening mental health for queer students, which in turn reinforces

the damage-centered research. So instead, Tuck argues the need for desire-based research. She explains it as a framework that includes multiple perspectives, makes room for contradictions, and focuses on hope for the future. These values can help form research that will lift up queer communities. So, if the Michigan Board of Education encourages high self-esteem and mental well-being for their students, they need to create a curriculum that is not only inclusive but desire-based as well.

During a conversation with a male friend of mine, we stumbled into an important moment that made me realize how much LGBTQ+ education is needed. He said that when I came out, everyone was surprised. So, I asked him why. He replied, “Well, I guess you don’t present the way people expect you to. You don’t look very gay”. In response, I spent the rest of our walk downtown talking about the stereotypical ideas of a gay woman: short hair, flannel shirt, loves sports, hates dresses, etc. I explained that because of these ideas, I did not see myself as a lesbian. I did not fully accept my sexuality as a real part of me until I learned about the possibility of different identities: femme (traditionally feminine identifying lesbian), butch (traditionally masculine identifying lesbian), non-binary (gender identity outside of the traditional binary), etc. (LGBTQIA Resource Center 2020). I told him I still struggle with those stereotypes every day. When I decide to wear a button-up or put on a skirt, I think about how the world is going to see me. “Wow, I never thought about it like that”, he said. I smiled. Our small interaction shows the importance of actively deconstructing heteronormative beliefs in everyday life. Though I was secure in my identity during our conversation, I was aware that my friend’s words could have bothered me in the past. Telling someone they do not “look gay” is offensive and under-the-table homophobic. However, by taking it as a teachable moment, he was able to learn more about my experience and understand why his statement could be hurtful. I have had



many conversations like this before: explaining to my friend why she should not tell her conservative parents about me without my consent, telling a student about the history behind homophobic slurs when he said the word “faggot,” asking my classmate to stop greeting me with “hey homo” every day because the phrase made me (and others around us) uncomfortable. In all of these instances, the people I talked to always learned something new and immediately changed their behavior. So, what if the learning did not stop there? What if instead of a five-minute conversation, lessons on deconstructing heteronormativity and homophobia were taught in an hour-long class? If teachings about supporting and accepting LGBTQ+ people were incorporated into our education, students would have the opportunity to better understand each other and broaden their perspectives. Queer students like me would not have to step into the role of a teacher to create a safe environment for themselves. Therefore, inclusive education is essential to the development of healthy and respectful relationships between queer students and their peers.

How can we begin to create an inclusive education in Michigan’s schools? The first step is through state government. Michigan needs to pass legislation that requires accurate LGBTQ+ health education. This legislation should clearly state that Michigan’s curriculum must cover: 1) sexual education, 2) the gender and sexuality spectrum, and 3) healthy queer relationships. Also, Michigan must require the implementation of LGBTQ+ narratives into our history. This means schools will need to add new LGBTQ+ texts to the curriculum or replace history textbooks with new additions that include LGBTQ+ history. The second step is through socialization. As Catherine A. Lugg argues, the school environment, inside and outside of the classroom, should be thoroughly and absolutely “queered” (Lugg 2015, 108). Teachers and staff should be trained by qualified leaders on how to support LGBTQ+ peers, address bullying, and normalize the use

of pronouns in their classrooms. Students should also go through mandatory programs that discuss the issues of homophobia, micro-aggressions, and toxic heteronormativity. GSA clubs should be formed in every school to provide a safe space for queer students. Finally, there needs to be strict guidelines for how Michigan schools can handle bullying based on sexual or gender orientation. Each of these requirements creates stepping-stones that will lead to greater change as informed and supported students step into adult society.

California's FAIR Act and SOTA's LGBTQ+ Studies course are two examples of how inclusive education can be applied in real life. The FAIR (Fair, Accurate, Inclusive, and Respectful Education) Act, passed in 2011, required that the history and social studies curriculum included the contributions of LGBTQ+ people and individuals with disabilities (Moorhead 2018, 2). A selection of ten textbooks that followed this requirement were approved and introduced to California schools. At SOTA (Ruth Asawa San Francisco School of the Arts), an LGBTQ+ studies course was developed by Lyndsey Schlax (Moorhead 2018, 2). This course covered the history of LGBTQ+ activism, highlighted the contributions of LGBTQ+ historical figures, and explored how gay rights and identity connected to other historical events. California's district officials view the LGBTQ+ studies course as a possible prototype for other schools in the state, which will hopefully spread queer knowledge further. The FAIR Act and the LGBTQ+ Studies course provide a history of the LGBTQ+ community in two different ways. One method alters the structure of the school curriculum, and one adds to it. Regardless, both of these instructional frameworks achieve their goal of providing inclusive education to LGBTQ+ youth. By California's example, Michigan should adopt similar policies and do the same for its queer students.

To support my claims for inclusive k-12 education, I reached out to Michigan's LGBTQ+ community and collected research from current/past students. My goal was to use creative work as a tool for knowledge and social change. Through a social media app called Tik Tok, I made a video directed towards queer people in Michigan by using specific hashtags (#lgbtq, #michigan, #research). In the video, I asked for submissions of poetry, artwork, music, dance, and writing that related to LGBTQ+ experiences and inclusive education. I was relying solely on volunteers, so I did not anticipate much support. However, after just a few weeks, my video reached forty-six thousand views. I received hundreds of comments and messages from people who were excited and willing to help. I was in awe of the generosity and kindness of my community. To respond quickly and keep my research consistent, I sent the same information to everyone that reached out to me:

Here is some more info about my hope for this project: I am looking for any work that relates to lgbtq+ inclusive education, whether it's in school- history, health, English, or with people - teachers/staff, interactions with peers, etc. It can be positive or negative, about the past or the future. Really anything! The work can also be about personal struggles or triumphs with queer identity and acceptance. My goal is to show how important inclusive education can be for queer youth in Michigan, and hopefully bring about some change! You can send old work or create something new! I am taking submissions for the next two weeks (Oeschger 2020).

After I was sent ten submissions, I realized my research was going to be much bigger than I expected. Because so many people were now involved in this project, I also wanted to make sure my research could give back in some way. So, I decided to create a website where I could share the results of my project with the LGBTQ+ community. I organized the submissions into four categories: 1) Poetry, 2) Artwork, 3) Conversations & writing, and 4) Performances. I cited every person's work with their name (I did not include their school or town for privacy reasons) and a

description of each piece was given. In the following section, I will summarize and explain how each collection of creative work provided knowledge and support for my research.

Through social media messaging, I was able to have conversations with LGBTQ+ people from Michigan and get their thoughts and writing on inclusive education. My questions were mainly desire-based, focusing on possibilities for the future and positive experiences. During these conversations, I noticed a reoccurring theme: the importance of representation and normalization. Most of the LGBTQ+ students I talked to emphasized that inclusive education could help prevent queer students from feeling abnormal and left out from their environments. They expressed their concerns about the lack of queer information in school, especially in sexual education. Similar to my experience, a majority of these students had to learn about LGBTQ+ sexuality and identity on their own. I also observed that positive experiences with education went a long way for these students. Each person I asked was able to recall a memory of when their school made them feel included and represented. I spoke with one young woman, named Alethea, about this topic. Alethea fondly wrote about her ELA teacher who had recommended LGBTQ+ books to her students and acknowledged in her classes how difficult coming out as a gay teenager can be (Oeschger 2020). Although including queer issues in this way may seem insignificant, Alethea, and the many other students I talked to were positively impacted and grateful for this representation. From these conversations, I can see that even a small effort to create a more inclusive education in Michigan will go a long way for LGBTQ+ youth.

In the collection of poetry I received from Michigan's LGBTQ+ community, queer students describe their experiences with identity and sexuality as they navigate school. Many of the poems speak to the social pressure that exists in education, where students are told how to present and whom to love through the words of their teachers and peers. Two of the poems were

written in school, with both authors describing the body dysmorphia they experience in the restroom mirrors (Oeschger 2020). Another poem challenges the definition of homophobia, using the five senses to describe the effects of micro-aggressions. Although these poems touch on painful stories, a common theme is still shared: queer resistance. Each author ends their writing with a prospect of hope for the future and words of resilience against what they have been through. I believe this collection of poetry shows the emotional impacts of non-inclusive education and supports my claim that improving Michigan's curriculum will improve the well-being of queer students.

Although I only received a few submissions of performances, I felt creating a separate category was important since performance art is so different from the other artwork I collected. In "Surrounding your Senses", Emily Treger reads her poem aloud (Oeschger 2020). I had already included her work in the poetry collection, but the performance version brings her writing to life. The listener can hear the emotion in her voice, understand the words of emphasis, and live in her experience. Emily touches on the different ways homophobia and heteronormativity can impact queer students, especially in regards to mental health. I also decided to include my own artwork in this category as well. My song "Raise Up My Flag" is about the social pressures and difficulties that young queer people face as they navigate their identities (Oeschger 2020). However, instead of raising a white flag (symbol of defeat) during this battle, we raise up our pride flags. So, while the tone of this music is somewhat sad, the song is still an ode to positive queer resistance. Overall, the collection of performances gives a unique insight into the voices and feelings of queer students on the topic of inclusive education.

I received submissions of artwork from queer students all around Michigan, ranging from colored pencil drawings to digital compositions. Each piece brings a unique perspective and

emotion, with contrasts of bright colors and heavy topics that display the struggles and resistance of the queer community. Artists Claudia Savanna and Julian C. portrayed queer couples in their compositions, commenting on the need for queer normalization in storytelling. In contrast, Dominic Chaves Flores and Bella D. focused on themselves instead, portraying their struggles with identity and unsupportive school environments (Oeschger 2020). A majority of the artwork also includes themes of the rainbow, which is most likely an allusion to the pride flag. In the drawing “Loud Confusion” by Hudson Brandt, rainbows are used to reflect self-expression and queer culture (Oeschger 2020). Although the pieces in this gallery are very different from one another, the experiences illustrated by each artist can connect back to the larger issue of inclusivity. This inspiring gallery displays the hardships queer students endure and shares the hope for a more LGBTQ+ inclusive education in the future.

The research I gathered from Michigan’s queer artists created knowledge that supports the need for inclusive education. Not only is this creative anthology powerful in its information, but the process of building this collection was healing as well. In the video I had made to ask for submissions, the comment section became a safe space for people to talk about their identities. The artists who submitted pieces were incredibly kind and excited for my project, trusting me right away with their artwork. I had never felt so connected to my community before. Through this energy of power, healing, trust, and connection, I believe my research can be used to make a change. I plan to send my website to Michigan’s government officials and reach out to LGBTQ+ organizations to raise awareness about this issue. People need to see the artwork of queer students and learn from their experiences. Most importantly, I hope that my research shows how important inclusive education is for Michigan’s LGBTQ+ community.

In this paper, I wrote about the problems that come up when education lacks inclusivity. I looked at these issues further with the help of ethnographic researchers and sociologists and explained the educational gaps that need to be filled. I then connected my own stories to the experiences of queer high school students living all around Michigan to support my arguments for an inclusive curriculum. Overall, my message is this: knowledge is powerful. Creating knowledge about the LGBTQ+ community can raise awareness for issues that have often been forgotten and bring about change through reflection and discussion. Without this understanding, students will continue to make insensitive comments that make school an unsafe environment for their peers. Young queer people will struggle with their identities and feel alone without a support system. So, in conclusion, Implementing LGBTQ+ inclusivity into Michigan's K-12 curriculum will create a more supportive and accepting educational environment for queer youth, ensuring a future that represents all of its students.

## Works Cited

- admin, Site Factory. 2020. "LGBTQIA Resource Center Glossary." LGBTQIA Resource Center. Last modified January 14, 2020. <https://lgbtqia.ucdavis.edu/educated/glossary>.
- Black AIDS Institute. 2020. "Who We Are". Accessed October 30, 2020. <https://blackaids.org/who-we-are/>.
- Bell, Lee Anne, and Dipti Desai. 2011. "Imagining Otherwise: Connecting the Arts and Social Justice to Envision and Act for Change: A Special Issue Introduction." *Equity & Excellence in Education* (August): 287–95. <https://doi.org/10.1080/10665684.2011.591672>.
- Behar, Ruth. 1996. *The Vulnerable Observer: Anthropology That Breaks Your Heart*. Boston: Beacon Press.
- Census Bureau QuickFacts, 2019. "U.S. Census Bureau QuickFacts: Michigan." <https://www.census.gov/quickfacts/MI>.
- Denzin, Norman K. 2006. "Analytic Autoethnography, or Déjà Vu All Over Again." *Journal of Contemporary Ethnography* 35, no. 4 (August): 419–28.
- Lugg, Catherine A. 2015. *US Public Schools and the Politics of Queer Erasure*. 9. Vol. 9. 14 vols. The Cultural and Social Foundations of Education. New York: Palgrave Pivot.
- Moorhead, Laura. 2018. "LGBTQ+ Visibility in the K–12 Curriculum." *Phi Delta Kappan* 100, no. 2 (September): 22–26.
- Oeschger, Ileana. 2020. "LGBTQ+ Students for Inclusive Education in Michigan: A Creative Research Anthology". Published October 26, 2020. <https://lgbtqstudentsforinclusivecurriculuminmichigan.weebly.com/>.
- Smith, Linda Tuhiwai. 2013. *Decolonizing Methodologies: Research and Indigenous Peoples* by Linda Tuhiwai Smith, 1st Edition. Moorpark, CA: Cram101 Inc.
- SIECUS: Sex Ed For Social Change. 2020. "SIECUS State Profiles: Updated May 2020 Sex Ed State Law ..." Accessed October 19, 2020. [https://siecus.org/wp-content/uploads/2020/05/SIECUS-2020-Sex-Ed-State-Law-and-Policy-Chart\\_May-2020-3.pdf](https://siecus.org/wp-content/uploads/2020/05/SIECUS-2020-Sex-Ed-State-Law-and-Policy-Chart_May-2020-3.pdf).
- Taylor, Diana. 2003. *The Archive and the Repertoire: Performing Cultural Memory in the Americas*. Durham, North Carolina: Duke University Press.



- Tuck, Eve. 2009. "Suspending Damage: A Letter to Communities". *Harvard Educational Review* 79 (October): 409-428.
- Walker, Harron. 2019. "Here's Every State That Requires Schools to Teach LGBTQ+ History." OUT. Out Magazine, August 16, 2019. <https://www.out.com/news/2019/8/16/heres-every-state-requires-schools-teach-lgbtq-history>.
- Williams. 2020. "Movement Advancement Project: State Profiles." Movement Advancement Project | State Profiles. [https://www.lgbtmap.org/equality-maps/profile\\_state/MI](https://www.lgbtmap.org/equality-maps/profile_state/MI).