



Teaching Module: From *Nosferatu* to “Not in My House”

Learning Goals

- Identify monster aesthetics and genre cues in a music video (gothic lighting, expressionist staging, vampiric iconography).
- Explain monsterization as boundary-policing discourse (faith, sexuality, family, respectability).
- Code vernacular evidence styles in online claims-making (symbol-hunting, scripture, vibe/affect, translation, contextual receipts).
- Compare competing interpretive frames without adjudicating belief claims as true/false.
- Practice ethical analysis of public discourse involving religion, sexual explicitness, and queer visibility.

Materials

- YouTube videos: One Hundred Years of Cinema’s *How Nosferatu Laid the Groundwork for Gothic Cinema* and Bad Bunny’s “Baticano.”
- De-identified excerpt packet of public posts/comments (TikTok/Facebook/YouTube discourse).
- Coding worksheet (Frame type, Monsterization mechanism, Evidence style, Object of protection, Call to action).
- Exit ticket prompt or short reflection: “What does the monster help people say?”
- Optional creative extension handout: “The Baticano” folklore field guide entry.
- Optional extension reading: McConnell’s (2024) short public-facing history of queer horror cinema.

Procedure (75-90 minutes)

1. Warm-up (5 min): Students quickwrite a definition of “monster” and name one boundary a monster crosses.
2. Mini-lecture (8-10 min): Introduce a minimal toolkit—monster as cultural body; category crisis; border police; fear/desire (Cohen 1996). Students watch the *Nosferatu* short video analysis to establish the visual grammar of the genre.
3. Guided screening (10-12 min): Students watch “Baticano” music video and respond to prompts focused on aesthetics, religion, domestic/public boundaries, and lyrical themes of hypocrisy/confession (Huft 2022).
4. Four-station close reading (20 min): Students rotate through stations (Aesthetic/Genre; Religion/Confession; Domestic/Family; Sexuality/Visibility) with a printed sheet of the song’s lyrics to facilitate “word-sound-image” analysis.
5. Digital folklore lab (20 min): In pairs, students code 8-10 de-identified excerpts using the codebook.
6. Synthesis discussion + exit ticket (10-15 min): Students map competing frames to evidence styles and propose what social work each monster story performs.

Reproducible Classroom Materials (Student-Facing)

The items below can be copied directly into a student handout or LMS page. The excerpt set is a sample; instructors can swap in additional de-identified comments from YouTube, TikTok, or other platform discourse that students are already encountering in their feeds.

Student Handout 1. Viewing Checks + Exit Ticket

Before viewing (2 minutes):

- What do you expect from a Halloween-released gothic music video? Name two conventions you anticipate seeing.
- When people call a video “dark” or “evil,” what kinds of evidence do they usually point to (images, lyrics, vibes, symbols, context)?

During viewing: Answer any two viewing checks.

- VC1: Identify two visual choices that cue “gothic/monster” (lighting, shadow, posture, setting, camera angle, movement).
- VC2: Where does religion appear (explicitly or implicitly)? What kind of moral authority is being staged?
- VC3: Identify one “category crisis” moment (sacred/profane, private/public, childhood/adulthood, queer/straight). What boundary is being policed or tested?
- After viewing (3 minutes):
 - What does the video make easy to interpret as “dangerous,” and why?
 - What does the video make available as “genre performance,” and why?

Exit ticket (two sentences):

In this discourse, the monster helps people say _____.

A counter-reading reframes the monster as _____.

Student Handout 2. Coding Lab: Codebook + Sample Excerpts

Codebook (choose at least one from each category):

- Frame: FP (faith-protection), MP (moral panic), CS (conspiracy-symbol hunting), AE (genre/context), ID (identity negotiation), HU (humor/irony).
- Evidence: SF (symbol reading), SR (scripture), VB (vibe/affect), TR (translation/lyrics), TX (context/receipts), TS (testimony/certainty).
- Protects: FM (family/home), CH (children), FA (faith), CU (culture/respectability), SE (self/identity).
- Action: PR (pray), AV (avoid/boycott), WR (warn/share), PU (punish), LT (learn more), NX (none).

Sample excerpts (de-identified): Code each excerpt, then name one pattern you see.

- 1) “Invite evil into your home—don’t be surprised when it shows up.”
- 2) “He’s just playing Dracula for a Halloween-themed music video—nothing more, nothing less.”
- 3) “I used to like him until I heard the lyrics about Baticano. He’s telling us exactly who he serves.”
- 4) “I’m Christian and his music slaps... not sure if I’m going to stop listening.”
- 5) “It is okay if everybody isn’t Christian or Muslim. There is nothing wrong with occult practice.”

Assessment

- Coding accuracy: Students justify their codes with a phrase from the excerpt.
 - “Monsterization Case File” (2-3 pages): Summarize the video’s monster logic + coded dataset + two patterns + reflection.
 - Optional creative extension: Write a folklore field guide entry (“Baticano”), plus a short reflection naming codes used.
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