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**Gender-just languaging, gender-just language pedagogies:
Re-thinking language education through trans epistemologies**

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Abstract: Language education represents a site for identity (re)construction, mediated through experiences of doing language with others and of learning to do language differently. Through acts such as speaking, reading, and writing, learners must linguistically position themselves and be positioned by others. In this way, language education encourages learners' reflections on their own identities in relation to the broader social world. Although language learning allows students to (re)imagine, (re)invent, and explore new linguistic and cultural identities, there is often limited attention to trans knowledges and linguistic practices in the curriculum, textbooks, research, and pedagogy of language classrooms, leaving many educators to report feeling particularly un- or under-prepared to engage in gender-just language teaching. In following, this conversation will invite reflection on possibilities for remaking, reimagining, and reinventing our language classrooms, materials, and pedagogical approaches to resist normativities and recenter trans knowledges without a hyperfocus on narratives of oppression. Together, we will consider how this ongoing process of queer and trans remaking, reimagining, and reinventing can help us to better serve all students, particularly in terms of increasing classroom inclusiveness, fostering tolerance of ambiguity, and the development of linguistic, symbolic, and intercultural competencies.

Term Definitions

Cisnormativity: The erroneous assumption that (almost) all people are cisgender, presenting such identification with the sex one was forcibly assigned at birth as the only valued, valid, or possible gender modality

Cisgender: A descriptor for individuals who identify with the gender assigned to them at birth.

(Gender) Binary: A system that assumes two, distinct gender categories, which are assumed to align with binary categories of physical sex: male and female.

Gendered language attitudes: See language attitudes. Stereotypes and perceptions of language related to gender. The connections individuals make between the non-linguistic traits such as masculinity, femininity, and nonbinarity and individual linguistic features or entire language varieties (Knisely, 2016, 2017; Knisely & Wind, 2015)

Genderqueer: A term used by *some*, but not all individuals whose genders cannot be read within binary frameworks, which has queer politics and queer theory of the 1990s as its origin. May connote a central affiliation with the broader queer community and a politics of subversion (See Nonbinary). There are generational trends in its use or lack of use in the US. (Similar to *être queer dans son genre* in French.)

Grammatical Gender: The classification of objects into grammatical categories, often labeled as masculine or feminine in French, including the ways in which agreement is reflected in noun-dependent parts of speech. (See Knisely, 2020 and Knisely, 2020)

Heteronormativity: The presentation of cisgender, white, monogamous, reproductive, able-bodied, straightness as natural, normal, and desirable.

Inclusive language: Linguistic forms that are not gender-specific, but which do not necessarily refer specifically to nonbinary individuals. Note: This term is often critiqued for its non-specificity (See Knisely, 2023, MLJ)

Intercultural competence: The ability and desire to communicate (or negotiate symbolic meaning) effectively, appropriately, and ethically with diverse individuals and groups whose cultures are other than one's own. This deep engagement is based on one's critical knowledge, skills and attitudes (both of themselves and of others), wherein culture is dynamic, heterogeneous, and multi-layered. (Knisely & McGregor, ICCC, Intercultural Competence: An Educator's Verb, 2020)

Language attitudes: Culturally-bound and individualized stereotypes and perceptions of language, which may be applied to social groups, to individual linguistic features, or to entire language varieties. These positive or negative attitudes are typically drawn from stereotypes and perceptions of real or imagined language users and

the connections that all individuals readily make between linguistic traits and non-linguistic traits such as politeness and trustworthiness (see Tamasi & Antieau, 2014).

Non-binary/Nonbinary: A term used to describe individuals who are neither exclusively men nor exclusively women. The English term was introduced in the 21st century to call for the respect and for the dignity of trans people who are neither exclusively men nor exclusively women, as opposed to a politics of subversion (See Genderqueer) and may connote a primary affiliation with trans communities. May be considered an umbrella term under which genderqueer may be included, depending on the individual (*Non-binaire/Nonbinaire* is the French term for nonbinary and is the most frequently used identity term of its type.)

Non-binary language: Linguistic forms that are gender neutral and which are specifically used to refer to nonbinary individuals (related: *gender neutral linguistic forms*).

Symbolic competence: The ability to position oneself as a multilingual subject and to manipulate the three dimensions of language as a symbolic system: symbolic representation, symbolic action, symbolic power. This implies the ability to understand the cultural memories evoked by symbolic systems, to perform and create alternative realities, and to reframe and shape the multilingual game in which one invests (Kramsch, 2011; Kramsch & Whiteside, 2008).

TGNC: TGNC is used in the context of this talk to refer to the collectivity of individuals who are trans, nonbinary, and/or gender non-conforming. It is a broad, umbrella abbreviation used, here, in an effort to subvert any possibility of transnormative exclusion despite the limits that all such abbreviations entail (see Knisely, 2021).

Trans/Transgender: An umbrella term to identify individuals who do not take up the gender forcibly assigned to them/assumed at birth. [For a discussion of why this common definition is always incomplete and over-emphasizes acts of ascription, please see Knisely (2021) and, for an expanded discussion, Knisely (2023). Alternatively, a term to describe people who flout cisnormative ways of thinking and being.

Transnormativity: The presentation of only certain trans embodiments as valid (i.e. The assumption that trans people should fit a cissexist idea of what is "normal").

Trans-Affirming Queer Inquiry-Based Pedagogies (TAQIBPs, see Knisely & Paiz, 2021 here)

What we know[i]

- "Learning how to talk critically and fluently about sex and sexuality [sic and gender diversity] composes a significant part of becoming literate in our society. Being able to address sexuality issues intelligently, critically, and comfortably is vital if we are to participate in some of the most important debates of our time," (Alexander, 2008, p.2)
- LGBTQ+ issues make up a non-trivial part of our students' lives (Moore, 2016; Nelson, 2009; Nguyen & Yang, 2015).
- L2 Instructors feel under-prepared to handle LGBTQ+-themed discussion (MacDonald, El Metoui, Baynham, & Gray, 2014; Saunston, 2018)
- Teacher education programs largely ignore LGBTQ+ considerations (Paiz, 2018)
- Mainstream SLA materials are predominantly heteronormative (Grey, 2013; Paiz, 2015) and cis-normative (Knisely, forthcoming).

Guiding Principles

- Restive problematizing of all identities and discourses (Nelson, 2009; Pennycook, 2001)
- Exposing & interrogating normativity in all its forms (Nelson, 2006)
- Creating space for marginalized voices and Identities (Vandrick, 2001)
- Fostering respectful engagement with disparate worldviews [i.e. intercultural competence] (Merse, 2017; Paiz, 2020).

Pedagogical aims

- Raise awareness of LGBTQ+ lives and concerns (Krause, 2017; Paiz, 2019)
- Introduce the linguistically situated ways that we index and perform identities (Nguyen & Huang, 2015; Paiz, 2020; Knisely, 2021)
- Foster critical thinking (Merse, 2017; Nelson, 2009)
- Equip students with the linguistic and rhetorical skills needed to advocate for self and others [i.e. symbolic competence] (Kramsch; Moore, 2016; Nelson, 2009; Paiz, 2020)

Strategies for Queering L2 Teaching and Learning

- Exploring with your students
  - Individualize learning;

- o Decenter the classroom;
- o Queer students' perception of expertise;
- o Uncover locally relevant, real-world LGBTQ+ experiences and language.
- Find space throughout the curriculum
  - o Avoid "Gay Day" / "Trans Day" special topics
  - o Create value around LGBTQ+ discussions as a part of critical literacy and acculturation
  - o Underscore how LGBTQ+ issues are performed and parsed through different linguistic and rhetorical functions
- Critical close reading & discussion
  - o Is where the "rubber meets the road"
  - o Makes explicit how language and our assumptions work together to create our perception of reality
  - o Draws attention to how normative discourses silence certain lives
- Tie LGBTQ content to language learning goals
  - o Shows that sexuality & gender are important parts of acquiring an L2 and a sense of self in it
  - o Contributes to de-sensationalizing LGBTQ+ content and discussions
  - o Aids in gaining student & administrative buy in
- Focus on respectful engagement
  - o Shows that sexuality & gender are important parts of acquiring an L2 and a sense of self in it
  - o Contributes to desensationalizing LGBTQ+ content and discussions
  - o Aids in gaining student & administrative buy in
- Remember that queer pedagogy requires that _all_ engage in self-reflective practice
  - o Respect that we are all at different starting points in our engagement with LGBTQ+ issues
  - o Take time to critically reflect on your queer pedagogy
  - o It is not only up to community insiders to build LGBTQ+-inclusive classroom spaces in the SLA/L2 context

Guiding Questions for Self-Reflection:[ii]

1. What do I know about LGBTQ+/TGNC individuals and communities in the sociocultural environment in which I teach? In my L2 contexts?
2. How can I construct teaching and learning moments that build upon what I *do* know and that lean into meaningful joint inquiry with students for what I do *not* yet know?
3. What dominant discourses come up in or underlie my course material? How can we collaboratively work towards a core philosophy of problematizing dominant discourses?
4. (How) Do I represent gender and sexual diversity? Do my representations of TGNC-ness/queerness reproduce or challenge dominant discourses? Are they judgement-free representations that carefully distinguish between non-normative and abnormal?
5. (How) Do I model respectful engagement?
6. What course policies, procedures, and expectations do I have that could be modified to be more inclusive of LGBTQ+/TGNC people? And the materials I use?

Examples of inclusive, gender-avoidant, and nonbinary language in English, French, Spanish, and German
(adapted from Knisely, 2024, *Gender-just language pedagogies* in *Honing Our Craft, volume 2*):

	Example	Strategy used in example	As an alternative to*
Inclusive	*If a student has a question, they should raise their hand.*	A pronoun that can reference a person whose gender is unknown or unspecified (i.e., avoiding binary he/she)	*If a student has a question, he/she should raise his/her hand.*
	Les *élèves sont gentil·les.* [The students are nice. (Inclusive ending)]	Inclusive endings	*Les élèves sont gentils.* [The students are nice (*un*-class****).]
	Es una persona trabajadora. [(You/They) are a hardworking person.]	Restructuring (changing the object of the sentence)	*Él es trabajador.* [He is hardworking (*el*-class).] *Ella es trabajadora.* [She is hardowrking (*la*-class).]
	*Die Schüler*innen sind pünktlich.* [The students are on time.]	Inclusive endings	*Die Schülerinnen/Die Schüler sind pünktlich.* [The students (*die*-class/*der*-class) are on time.]
Genderless*	*Students can send questions via email.*	Using a plural to avoid gender.	*If a student has a question, he/she can send an email.*
	C'est quelqu'un de très sympa. [It's someone very nice.]	Restructuring (changing the subject of the sentence).	*Elle est très sympa.* [She is very nice.]
	¿Ya te has inscrito? [Have you registered yet?]	Restructuring (changing tense/mood)	*¿Ya estás inscrito?* [Are you registered yet? (*el*-class)]
	Die Lehrkräfte sind freundlich. [The teaching staff are friendly.]	Restructuring (changing the subject of the sentence).	*Die Lehrerinnen/Die Lehrer sind freundlich.* [The teachers (*die*-class/*das*-class) are friendly.]
Nonbinary*	*Xe is welcome during drop-in hours. They are welcome during drop-in hours.*	Nonbinary pronoun	*He/She is welcome during drop-in hours.*
	Iels/Øls sont toustes dans ma classe. [They/They are all in my class.]	Nonbinary pronouns	*Ils/Elles sont tous/toutes dans ma classe.* [They (*un*-class/*une*-class) are all (*un*-class/*une*-class) in my class.]
	Mi amigue es escritore. [My friend (-e ending) is a writer (-e ending).]	Nonbinary endings	*Mi amiga es escritora.* [My friend (*la*-class) is a writer (*la*-class).] *Mi amigo es escritor.* [My friend (*la*-class) is a writer (*el*-class).]
	Xier packt xiesen Koffer. [They pack/are packing their suitcase.]	Nonbinary pronouns	*Er packt seinen Koffer.* [He packs/is packing his suitcase.] *Sie packt ihren Koffer.* [She packs/is packing her suitcase.]

*We can use these forms when we know that a specific person uses one of these specific forms for themselves, but they are far less advisable for general audiences or when someone's language forms are unknown.

** There are overlaps between inclusive ways of languaging and those that avoid gesturing toward gender.

***Know that not all nonbinary people use the forms listed in the nonbinary category and that not all people who use the forms listed in the nonbinary category would use the word *nonbinary* to describe themselves. Follow a person's lead in determining what words or forms to use in reference to them.

**** Traditionally this might be marked "masculine," however, a shift to discussing noun class rather than grammatical gender is recommended. These categories can be labeled based on indefinite articles (e.g., category *un* and *une* in French, consult Knisely, 2022b), definite articles (e.g., *die*-, *das*-, and *der*-class in German, consult Gallagher et al. in Knisely & Russell, 2023), or other forms.

Direct and Indirect Nonbinary French (See [Knisely, 2020](#) and infographics for more details)[iii]

Le Français Non-binaire
et inclusif

A STARTING LIST OF FORMS AND STRATEGIES.

krisknisely.com/plan-for-justice

THE GENDER-JUST LANGUAGE EDUCATION PROJECT

je, tu, il, elle, **iel, øl, ul, al,** nous, vous, ils, elles, **iels, øls, uls, als***

celui, celle, **cellui,** ceux, celles, **celleux**

moi, toi, lui, elle, **ellui** nous, vous, eux, elles, **elleux**

M, Mme, **Mx**

mon, ma, **maon,** mes, ton, ta, **taon,** tes, son, sa, **saon,** ses, notre, notre, nos votre, votre, vos leur, leur, leur, leurs

me, te, le, la, **læ,** nous, vous, les

un, une, **un.e,** des le, la, **læ,** l', les

*Parmi d'autres possibilités!
**Forms that use punctuated affixes are for written communication only.

STRATÉGIES DIRECTES ET INDIRECTES:

1 LES ACCORDS A L'ÉCRIT

Use punctuated affixes that combine traditional forms.**

EXEMPLES :

Iel est allé.e /allé-e/allé·e.
Øl est amoureux.se.
Ul est sportif.ve.

Mx Martin est rassurant.e.

Maon adelphe est petit.e.
Saon frœur est pétillant.e.
Taon ami.e est belleau.

2 NOMS & AJECTIFS NEUTRES À L'OREILLE

Use forms that are invariable or phonetically equivalent in their various gendered forms.

EXEMPLES :

Cet.te ami.e est aimé.e
Cette amie est aimée
Cet ami est aimé

Quel.le élève motivé.e
Quelle élève motivée
Quel élève motivé

3 PÉRIPHRASE

Paraphrase to avoid nouns and adjectives that mark gender differentially.

EXEMPLES :

Je suis étudiant. →
J'étudie à l'université.

Øl est gentil.le. →
Øl est sympa/aimable.

Mx Alami est amusant.e. →
Mx Alami est drôle/comique.

4 QUELQU'UN UNE PERSONNE

Restructure sentences so that forms do not vary based on the gender of the person being referenced.

EXEMPLES :

Iel est quelqu'un de très patient.

C'est une personne attachante.

Al est une connaissance.

Ce membre du club est exemplaire.

5 NÉOLOGISMES: When existing strategies meet their limits, languages evolve to meet the needs of their users. This infographic includes forms that are among those most widely used and understood in-community, but this document is not exhaustive and new words will continue to be created. Neologisms can be approached with equal parts creativity and caution; there is often little consensus as to what forms these new words should take.

For citations, handouts, and other resources related to gender-just language pedagogy visit: krisknisely.com/plan-for-justice. This project was made possible by a CERCLL Faculty Research Fellowship. The Center for Educational Resources in Culture, Language, and Literacy (CERCLL) is a Title VI Language Resource Center: cercll.arizona.edu. This infographic is licensed under the Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License. To view a copy of this license, visit creativecommons.org/licenses/by-nc-nd/4.0/

Subject Pronouns:

je	nous
tu	vous
[v]il/elle/iel	ils/elles/iels

Direct Object Pronouns:

me	nous
te	vous
le/la/læ	les

Disjunctive Pronouns[iv]:

moi	nous
toi	vous
lui/elle/soi/ellui	eux/elles/elleux

Demonstrative Pronouns[vi]:

celui/celle/ cellui	ceux/celles/ celleux

Possessive Determiners[vii]:

mon	ma	maon	mes
ton	ta	taon	tes
son	sa	saon	ses
notre	notre	notre	nos
votre	votre	votre	vos
leur	leur	leur	leurs

Articles:

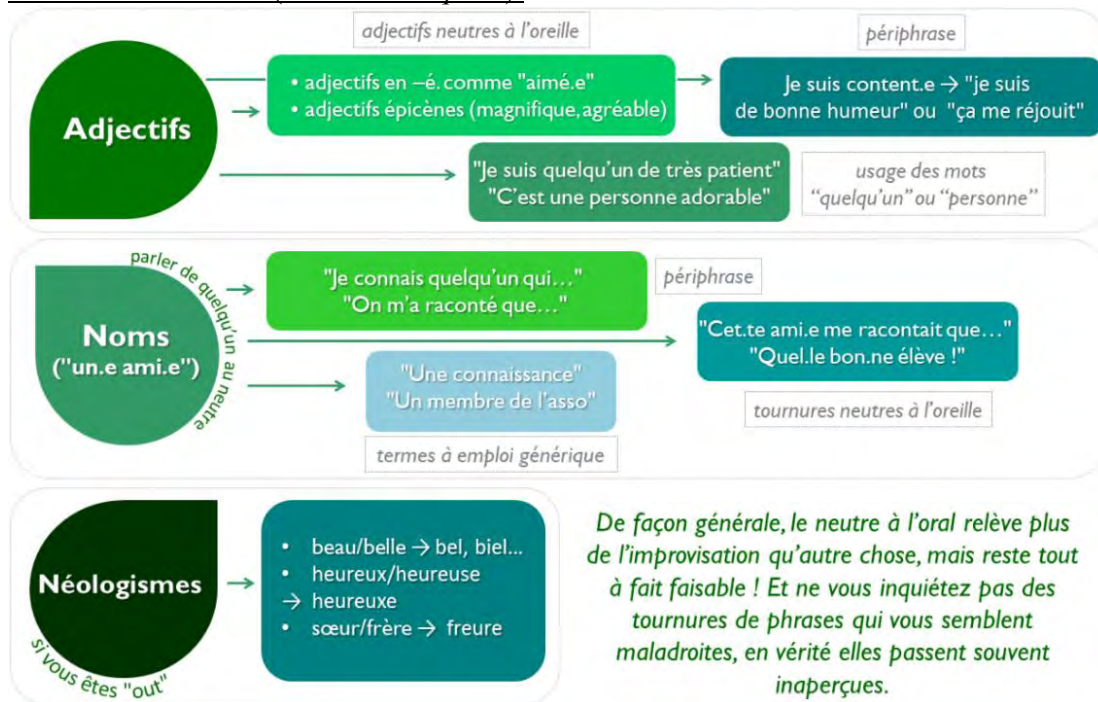| Definite[viii]	Indefinite[ix]
le/la/læ/l'	un/une/un.e
les	des

Gender Accord:

Written communication:

Use punctuated affixes that combine conventionally masculine and feminine forms.

Examples: Iel est allé.e. / Iel est allé-e. / Iel est allé·e.   (*They went.*)

                   Iel est amoreux.se. / Iel est amoreux-se. / Iel est amoreux·se.   (*They are in love.*)

Oral Communication: (From *lavieenqueer*)[x]

Sample Syllabus Language (see Knisely, 2022):

Classroom Behavior Policy: To foster a positive learning environment, students and instructors have a shared responsibility. We want a safe, welcoming, and inclusive environment where all of us feel comfortable with each other and where we can challenge ourselves to succeed. Remember to be considerate to your classmates and instructors: address them politely using their personal pronouns (mine are *il* or iel), […]. If you are unsure how to refer to someone, please ask them (e.g. *Quels pronoms et accords utilisez-vous?*). For those of us who use nonbinary pronouns (e.g. the singular *they*, *ze/zim/zir*, etc.) in English, there may be some linguistic hurdles to overcome in order to use affirming language. French has traditionally had binary noun classes (aka <u>grammatical</u> gender with so-called masculine and feminine forms) but there are options available to us that are being created by nonbinary Francophone communities for enlanguaing nonbinary <u>social</u> gender. Although these forms have not always yet made it into mainstream media, including our textbook, they are a part of a valuable linguistic co-culture and they will be used throughout the semester in supplementary materials and in class. We will work together on being able to both use these forms to show respect and on being able to explain where they are and are not traditionally used so as to be able to advocate for ourselves and others. If at any time you make a mistake, simply say *pardon* and correct yourself. With time and practice you will improve on using these forms in interculturally competent ways. If at any time you have questions or concerns, please reach out to your instructor.

Display name. Please include your first and last name in your display name. Use the name you'll go by in this class, whether or not it matches what I might have been given by the university or the name you use in other contexts. Feel free to add the pronouns you use in this class (e.g., il, elle, iel, øl), if you'd like/feel comfortable doing so. Please contact me with any concerns or if you'd like support in navigating how to best represent yourself in French.

Sample Questionnaire (see Knisely, 2022; to include alongside other questions):

The name I will use in this course is: _____

The pronouns I will use in this course are: _____ (English) _____ (French)

The agreement pattern(s) I will use in French in this course is(/are): _____

It is okay to use this name, these pronouns, and this agreement pattern in reference to you when communicating with (check all that apply):

       □ Educators, administrators, staff, or other people who work at this school
       □ Students in this class
       □ Other students at this school (who are not in the class)
       □ Other adults in your life (e.g., your family, guardians, or anyone else who may contact me about you)
       □ Anything I should know about who it is or is not okay to use these with? (Please specify:)
_____

When is it okay to correct people if I witness them using other names, pronouns, or agreement patterns in reference to you?

       □ Always
       □ Never
       □ It depends (please specify)
              □ When you are present.
              □ When you are *not* present.
              □ It depends on something else (please specify:) _____

□ Please check here if you'd like to have a private conversation about possibilities for pronouns and agreement, about if/when you'd like me to correct others when they make mistakes, or anything else.

Note: This is an <u>invitation</u> to share your pronouns and agreements with me. This is <u>not</u> an obligation: The question is optional, and I recognize that this information might change at any time or vary by context. You're welcome to contact me at any time with any questions or concerns.

Sample first-day discussion (see Knisely, 2022, DDFC volume):

Instructions: Ensemble, nous allons voir quelques questions qui vont guider notre réflexion pour mieux comprendre ce dont on parle dans ce cours. Vous n'avez pas besoin de déjà connaître les réponses à ces questions. Elles sont là simplement pour nous aider à commencer à réfléchir à certains concepts et à établir des définitions avec lesquelles on va travailler dans ce cours.

1. Avec un.e partenaire, essayez d'écrire une petite définition de la linguistique. (Orally: "Avec une autre personne")
2. Avec un.e nouveau.elle partenaire: Qu'est-ce que c'est que la langue? (Orally: "Avec quelqu'un de nouveau")
3. Avec quelqu'un d'autre : Existe-il un français standard ?

Sample Note to Students (see Knisely, 2022, DDFC volume):

Dear students,
Today we discussed how nouns in French are traditionally classified into two possible categories, which are referred to as noun classes (or can also be called grammatical gender). You may have thought to yourself "Why is a marker, a desk, or a notebook masculine while a pencil eraser, a window, or a table feminine?" Your intuition is spot on! These grammatical structures can align with social gender, such as when we talk about *un homme* or *une femme*, but social gender and grammatical gender are **<u>not</u>** always going to overlap. Most of the time, this classification will feel arbitrary.

You may have also noticed that there are only two categories for grammatical gender in French –which get labeled masculine and feminine or, more accurately, *un*-class and *une*-class– unlike some other languages like Ngan'gityemerri, which has 15+ genders or Zulu, which has 16 noun classes. You may also have thought about the fact that there are people who are neither exclusively men nor exclusively women, for whom we can use the umbrella term nonbinary. In French, we use the term *non-binaire*. French can sometimes be tricky for expressing nonbinary genders, but throughout the semester I will be presenting information about how nonbinary identities can be expressed in French that your textbook doesn't cover. Though the singular *they* is more and more commonly used in English, this is still an area that is developing in French. As a part of being an inclusive classroom community, remember to ask your classmates one-on-one what pronouns and agreement structures they use (Quel(s) pronom(s) et accords utilisez-vous?).

As always, if you have any questions, please reach out to me. I'm always here and happy to help.

Sample Twitter Web-Quest Activity: [*English gloss*] (see also Knisely, 2021a, Starter Kit; a forthcoming 2023/2024 chapter in the open-access book Introduction to Applied Linguistics (Fernández & Warner, Eds.) will offer additional data-driven exercises to use with students.)

French, as a language, presents some linguistic challenges to nonbinary people due to traditionally binary grammatical structures (what some call noun class or grammatical gender). However, we know that social gender and grammatical gender are distinct constructs –since experiences of gender can fall far outside of a traditional binary paradigm. Because the French language forms used by nonbinary people are neologistic (new, rapidly evolving, and not always known outside of queer and trans communities), they haven't always yet found their way into traditional classroom materials. To attend to this missing information, you will, with a partner, complete a Twitter Web-Quest activity to observe the ways in which queer and trans languagers are manipulating and subverting the French language in order to create the necessary conditions for congruent self-expression. First, do a hashtag search for the following terms: #nonbinaire #transgenre. Next, identify a few users who clearly note being nonbinary or agender in their user profiles. Using this data, respond to the following questions:

1. What, if any, pronouns are being used by TGNC languagers? Are there patterns that you can observe (e.g. frequency, selection factors)? If so, what are these observable patterns?
2. How are trans and nonbinary languagers subverting traditional agreement structures (binary grammatical gender marking of verbs, adjectives, etc.)? Are there patterns that you can observe (e.g. frequency, selection factors)? If so, what are these observable patterns?
3. Can you notice other strategies to avoid misgendering? (Be mindful of individual words, sentence structure, and larger discourse-level patterns.)
4. Are connections between language and culture(s) apparent in any of the tweets you read? If so, how?

Please submit your answers to the above questions (in French) to our D2L Assignments folder before our next session. We will be using everyone's anonymized responses as we discuss how language norms benefit some languagers and marginalize others. In the class sessions that follow, we will apply this same type of thinking to numerous types of linguistic variation across multiple Francophone contexts, returning to the broader guiding questions we have been using this semester to think about and deconstruct myriad normativities: why is it so?; who benefits?; who is marginalized?; what alternatives exist?

Suggestions for overcoming highly restrictive environments: (Adapted from Knisely, 2024, Honing Our Craft volume 2):

Highly restrictive environments pose substantial challenges, however, possibilities for trans affirmation persist. In these situations, it is critical that we resist and work to change harmful policies. Thinking about what specific affirming acts are trying to work toward can also help us find ways to comply with the letter but not the spirit of these restrictions until they are lifted. Consider the following examples:

- *A ban on pronouns in email signatures*: Pronouns in email signatures are about modeling an understanding that pronouns cannot be assumed and creating ways of sharing that information, if desired. To circumvent this ban we could include a brief bio or a quote about us in the third person that use our pronouns.
- *A ban on inviting students to share their pronouns*: These invitations are about giving people space to assert the ways that we should refer to them if they so choose. To work around this ban, we can do an activity where students write and share short bios or statements about themselves in the third person. It is important to offer examples that use pronouns and others that use no pronouns and do not otherwise mark for gender so that students may use them as models if they do not wish to reference their gender. You should be explicit that students can copy any of your examples as closely as they like. Keep in mind that the shorter the bio (i.e., 1-2 sentences), the more easily unnoticed the use of no pronouns or noun class agreements tends to be; this is critical for the safety and respect of students who do not wish to share such information.
- *A ban on explicitly discussing gender*: Talking about gender is about recognizing and drawing students' attention its role in our lives, relationships, and systems. It is about using diverse representations of gender to develop their understanding of and ability to language about this major organizer of social life. Not being allowed to explicitly discuss gender is a substantial hinderance to these objectives, but it does not foreclose representation; we can include famous trans people in our examples, play music by trans artists, and otherwise assure trans presence in our classroom without specifically mentioning gender. When we do discuss gender, we can seek shelter in a focus on form: "I'm just teaching grammar" is

a grave oversimplification of the relationship between social gender and language forms, but it could cover teachers trying to find a path forward in highly restrictive environments.

- *A ban on using students' self-determined names and/or pronouns*: Using students' names and pronouns is about respecting their right to self-definition. Although it can never undo the harms of transphobic policies and erasure, the use of global simulation pedagogy (a type of enduring role-play, see Michelson & Dupuy, 2014) can return some agency back to students as they adopt characters through which they engage in learning and languaging. With the student's consent, nicknames, last names, and proper pronouns may also constitute a lesser evil when policies attempt to force the most egregious forms of misgendering and deadnaming.

Additional Resources:
(Note: Please contact me for a free copy of any of my publications if you do not have free access via your institution.)

Language-General:
- Knisely and Paiz (2021) and Knisely (2022, Teaching trans, *How We Take Action*) make excellent language-general points of departure.
- LSA Statement on Misgendering (Includes English-specific examples and resources. Conceptually-focused.).
- LSA Guidelines on Misgendering (Includes English-specific examples and resources. Praxis-focused.).
- The Gender-Just Language Education Project also offers a range of open educational resources related to planning for gender-justice (and for resistance thereto) in language education.
- *See krisknisely.com for additional available publications and infographics (both language-general and addressing an ever-increasing range of specific languages).*

French-Specific:
- Knisely (2022, Starter Kit) and Knisely (2020, *Le français non-binaire*) make excellent points of departure, focusing on French-language pedagogy and French-language forms/strategies respectively.
- Knisely (2022, Teaching trans knowledges) expands and concretizes these French-specific introductory pieces.
- *See krisknisely.com for available publications and infographics (Note: Discursive strategies are widely applicable to many other languages and thus are likely to be of broad interest).*
- The DDFC collective is also a good source for ongoing conversations: https://ddfccollective.weebly.com/

Other languages:
- Spanish, Italian, German, French: *Additional language-specific resources for Romance, Germanic, and Slavic are available in Redoing Linguistic Worlds* (Knisely & Russell, Eds., Multilingual Matters).
- Spanish, Portuguese, Catalan, Italian: https://lsa.umich.edu/rll/gender-diversity-committee.html
- Catalan, Danish, English, Irish, Mandarin Chinese, Portuguese, Spanish, Tagolog: https://www.genderinlanguage.com/
- Spanish: See work by Ártemis López on their website, on Twitter, and here in this video. Additional Spanish-specific resources can be found in this living folder: https://goo.gl/V6DRFz
- German: The DDGC collective: https://diversityingermancurriculum.weebly.com/

Select Publications Related to Today's Talk[xii]: (See here for more details)

Knisely, K. & Russell, E. (Eds.) (Forthcoming). *Redoing linguistic worlds: Unmaking gender binaries, remaking gender pluralities.* Multilingual Matters. See krisknisely.com/publications for more information and a discount code. See also bit.ly/RLWbook

Knisely, K. (2024). Gender-just language pedagogies. In F. Henshaw & K. Potowski (Eds.) *Honing our craft: World language teaching in the U.S.* Klett.

Knisely, K. (2023). Teaching trans: The Impetus for trans, non-binary, and gender non-conforming inclusivity in L2 classrooms. In K. Davidson, S. Johnson, & L. Randolph (Eds.) *How We Take Action: Social Justice in K-16 Language Classrooms*. Information Age.

Knisely, K. (2022). Gender-just language teaching and linguistic competence development. *Foreign Language Annals.* 55(3), 644-667. https://doi.org/10.1111/flan.12641

Knisely, K. (2022). More ethical, more accurate: Trans knowledges and student language learning. *OASIS Summary* of Knisely (2022). Gender-just language teaching and linguistic competence development. *Foreign Language Annals.* 55(3). 644-667. doi: https://doi.org/10.1111/flan.12641 https://oasis-database.org/concern/summaries/6682x464r?locale=en

Knisely, K. (2022). Gender-justice and the development of intersectional thinking: Evidence from an intermediate French course. *CFC Intersections*. 1(1), 147-160. https://doi.org/10.3828/cfci.2022.11

Knisely, K. (2022). Teaching trans knowledges: Situating expansive possibilities in an intermediate French course. In S. Bouamer & L. Bourdeau (Eds.) *Diversity and Decolonization in French Studies: New Approaches to Teaching.* Palgrave Macmillan. 165-180. https://doi.org/10.1007/978-3-030-95357-7_11 Available open access at: https://rdcu.be/cKP37

Knisely, K. (2022). A Starter Kit for Rethinking Trans Representation and Inclusion in French L2 Classrooms. In E.N. Meyer & E. Hoft-March (Eds.) *Teaching Diversity and Inclusion: Examples from a French-Speaking Classroom*. Routledge. 22-33. https://bit.ly/3oZRsbM

Knisely, K. (2021). L/G/B and T: Queer Excisions, Entailments, and Intersections. In J. M. Paiz & J. E. Coda (Eds.) *Intersectional Perspectives on LGBTQ+ Issues in Modern Language Teaching and Learning*. Palgrave Macmillan. 153-182. https://doi.org/10.1007/978-3-030-76779-2_6

Knisely, K. (2020). Le français non-binaire: linguistic forms used by non-binary speakers of French. *Foreign Language Annals. 53*(4), 850-876. https://doi.org/10.1111/flan.12500

Knisely, K. (2020). Subverting the culturally unreadable: Understanding the self-positioning of non-binary speakers of French. *The French Review. 94*(2), 149-168. https:///doi.org/10.1353/tfr.2020.0280

Knisely, K. (2020). Read this realness: How non-binary people are taking up and subverting cultural and linguistic spaces in French. *OASIS Summary* of Knisely (2020). Subverting the culturally unreadable: Understanding the self-positioning of non-binary speakers of French. *The French Review. 94*(2). 149-168. https://oasis-database.org https://oasis-database.org/concern/summaries/2227mp912?locale=en

Knisely, K. (2020). "How do you say the singular they in French?": How non-binary people are adapting the French language. *OASIS Summary* of Knisely (2020). Le français non-binaire: linguistic forms used by non-binary speakers of French. *Foreign Language Annals. 53*(4). 1-27. doi: https://doi.org/10.1111/flan.12500. https://oasis-database.org/concern/summaries/np1939428?locale=en

Knisely, K. and Paiz, J.M. (2021) Bringing Trans, Non-binary, and Queer Understandings to Bear in Language Education. *Critical Multilingualism Studies. 9*(1), 23-45. https://cms.arizona.edu/index.php/multilingual/article/view/237

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[i] Adapted/Expanded from Paiz, 2020 and Knisely & Paiz, 2021.

[ii] Adapted from Knisely, 2022, Teaching Trans.

[iii] Only the forms with the highest frequency of use and highest overall comprehension ratings are included in this handout.

[iv] Also known as stressed pronouns. Used to indicate emphasis. See https://www.krisknisely.com/resources-for-educators for a JPEG and PDF handout that you can use with students.

[v] All terms are listed in the following order: masculine/feminine/non-binary.

[vi] Correspond to the English forms this, that, these, and those.

[vii] The English glosses of these possessive determiners, from top to bottom, are my, your *informal*, his/her/their *singular*, our, your *plural or formal*, their. These agree in gender and number with what is possessed rather than the possessor.

[viii] The English definite article is the. *L'* is the contracted singular form before a vowel. *Les* is the plural French form.

[ix] The English indefinite article is a or an. *Des* is the plural indefinite article in French.

[x] See https://www.krisknisely.com/resources-for-educators for a JPEG and PDF handout that you can use with students.

[xi] Image from *Lavieenqueer.* A more detailed infographic is available in the pages that follow and/or at krisknisely.com

[xii] If you lack institutional access for any of my publications, please do feel free to request a copy my Research Gate profile, via my website, or via email. I will be happy to share whatever I am able. You are also more than welcome to follow me on Twitter for publication announcements and event invitations.

The Gender-Just Language Education Project.

Kris Knisely, PhD
krisknisely.com/plan-for-justice

The Gender-Just Language Education Project.

Author. Kris Aric Knisely, PhD

Materials Website. krisknisely.com/plan-for-justice and https://cercll.arizona.edu/blog/2021fellows/

Overview. This collection of materials has been created in order to support language educators in teaching gender-inclusive and non-binary language in ways that engage with trans knowledges and are increasingly affirming to trans, nonbinary, and other non-cis people (INCL).[1] Specifically, strategies for proactively planning to teach INCL and for resistance thereto are presented via a number of open educational resources (OERs), which have been informed by recent research that outlines the numerous benefits of teaching INCL.

Languages: Specific examples are provided in French and English, although much of the information provided herein can be adapted to other languages (see Knisely & Russell, 2023 for additional information on Romance and Germanic). If you are interested in participating in future work that will extend these materials to additional languages, please contact the author of this project.

Materials: This project includes a suite of materials, developed based on multiple sets of both classroom and survey data and the publications that have resulted from the analysis thereof. Specifically, the following OERs are presented and contextualized in the sections below: (1) an infographic about the benefits of teaching INCL (non-language-specific), (2) a starting guide to proactively planning for resistance to teaching INCL (non-language-specific), and (3) infographics on INCL forms and communication strategies in French.

[1] INCL is used as an abbreviation to denote gender-inclusive and non-binary language, which must always necessarily entail trans, nonbinary, and other non-cis knowledges (See Knisely 2020a, 2020b and Knisely & Paiz, 2021 for more on the inextricability of trans knowledges from trans approaches to languaging). Terms to discuss gender and gender modality are always incomplete in their descriptions of ways of being in the world (see for example Ashley, 2021; Jourian & Nicolazzo, 2019; Kean 2020, 2021; Keenan, 2017, 2021; Knisely 2020b; 2021a). In the context of this project, "trans is used in its broadest possible sense to denote people who flout cisnormative ways of thinking and being in the world, including but not limited to people who use trans (either in connection with a grammar of transition or as in the Latin prefix meaning across, beyond, or on the other side of) or culturally-specific terms (e.g., two-spirit) as well as those who may or may not self-situate under trans as an umbrella term (e.g., nonbinary people) or in a trans/cis dichotomy," (Knisely, 2022b, p.166).

The Gender-Just Language Education Project.

Kris Knisely, PhD

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The Gender-Just Language Education Project.

Author. Kris Aric Knisely, PhD

Introduction. Research on language education is increasingly recognizing the importance of identity-engaged and socially-focused pedagogies (e.g., Dörnyei, 2014; Kramsch, 2009; Knisely & Paiz, 2021; Paiz, 2020; Paiz & Coda, 2021; Warner, Gaspar, & Diao, 2021); Who we are deeply influences how we approach the processes of language teaching, learning, and use. When pedagogies take into account the fullness of our identities, as more than *just* teachers and learners, we see that students tend to reach higher levels of proficiency (Dörnyei, 2014; Knisely, 2022d). Further, it is often the social nature of language that motivates students to engage in and continue with language learning (Anya & Randolph, 2019; Knisely, 2016, 2017, forthcoming [1]; Warner, Gaspar, & Diao, 2021).

Gender is one important part of any such identity-engaged and socially-focused pedagogy, particularly because gender is a social, relational construct whose meanings are always necessarily contextualized and intersectional (Knisely, 2021a, 2022c, forthcoming; Paiz & Coda, 2021) and because "knowing how to use language critically, thoughtfully, and fluently with regard to gender and sexuality is akin to contemporary literacy, given their omnipresence as organizers of social life," (Knisely, 2022a, p.23; See also Alexander, 2008). These theoretical assertions reverberate with often fraught but increasing public conversations about gender and a growing turn toward trans awareness in education, writ large.

Despite these theoretical connections, there has been scant attention to gender diversity in language curricula, textbooks and other materials, research, training, and pedagogies (see for example Knisely & Paiz, 2021; Knisely, forthcoming; Zimman, 2021). The nascent, yet burgeoning field of trans applied linguistics is beginning to put forth distinctly trans approaches to languaging and language learning (e.g., Knisely, 2020a, 2020b, 2021a, 2021b, 2022a, 2022b). In tandem, many language educators are also challenging a restrictive, cis-focused and trans-exclusionary status quo by recognizing the critical ethical impetus to engage with gender in expansive ways (Knisely & Paiz, 2021; Knisely, forthcoming). This desire and momentum is at least partially echoed by mounting

professional calls for diversity and inclusion (ACTFL, 2019; DDFC, 2021; McGregor & Trentman, 2021) and other organization-level efforts (LSA, 2021).

Yet, language educators often remain unsure how to approach gender-justice in the language classroom. Particular concern exists regarding how to proactively plan for and respond to resistance to trans-affirming language and pedagogies (Knisely, forthcoming). This project thus provides a collection of materials that leverage recent research outlining the numerous benefits of teaching INCL (including those related to intercultural, symbolic, and linguistic competence development). These findings extend and support the ethical impetus to teach INCL and thus, as outlined in the materials that follow, can be used to undergird proactive planning for teaching in gender-just ways and for resistance thereto.

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[1] A revised version of this white paper will be made available once the cited forthcoming publications have appeared in print.

THE
GENDER-JUST

LANGUAGE
EDUCATION
PROJECT

AN OPEN RESOURCE PROJECT TO
SUPPORT LANGUAGE EDUCATORS IN
ENGAGING WITH TRANS KNOWLEDGES
AND PROACTIVELY PLANNING FOR
GENDER JUSTICE.

krisknisely.com/plan-for-justice

How can language educators engage with **TRANS KNOWLEDGES** in meaningful ways?

What are the **BENEFITS** of gender-just language education?

How can educators plan for **RESISTANCE** to gender-justice?

What linguistic **FORMS & STRATEGIES** exist in French & English? Do they extend to other languages?

THE
GENDER-JUST LANGUAGE EDUCATION PROJECT

To learn more, visit: krisknisely.com/plan-for-justice. This project was made possible by a CERCLL Faculty Research Fellowship. The Center for Educational Resources in Culture, Language, and Literacy (CERCLL) is a Title VI Language Resource Center: cercll.arizona.edu. This infographic is licensed under the Creative Commons Attribution-Non Commercial-No Derivatives 4.0 International License. To view a copy of this license, visit creativecommons.org/licenses/by-nc-nd/4.0/

[Image description: Postcard front: "The gender-just language education project. An open resource project to support language educators in engaging with trans knowledges and proactively planning for gender justice. krisknisely.com/plan-for-justice. Postcard back: "The gender-just language education project. How can educators engage with trans knowledges in meaningful ways? What are the benefits of gender-just language education? How can educators plan for resistance to gender justice? What linguistic forms and strategies exist in French and English? Do they extend to other languages? To learn more visit: krisknisely.com/plan-for-justice. This project was made possible by a CERCLL Faculty Research Fellowship. The Center for Educational Resources in Culture, Language, and Literacy (CERCLL) is a Title VI Language Resource Center: cercll.arizona.edu. This infographic is licensed under the Creative Commons Attribution-Non Commercial-No Derivatives 4.0 International License. To view a copy of this license, visit: creativecommons.org/licenses/by-nc-nd/4.0/"]
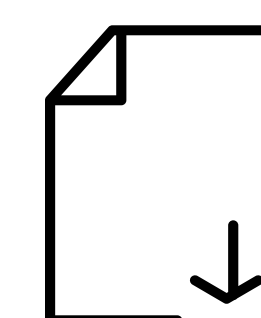
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Benefits of gender-just language education.

Teaching INCL in a gender-just framework.

The Gender-Just Language Education Project

Kris Knisely, PhD

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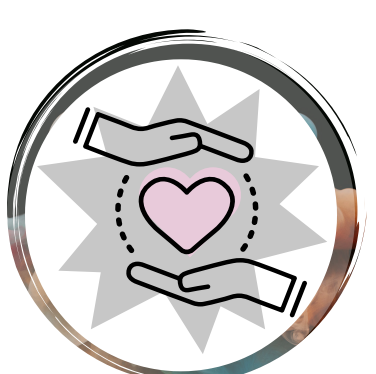
The benefits of teaching INCL in a gender-just framework.

Language education that engages with gender justice –including the knowledges and linguistic practices of trans, nonbinary, and other non-cis people– has many demonstrated benefits, including those outlined below.

It is the ethical choice. Attention to gender-justice is a critical part of a turn toward socially relevant education (Knisely & Paiz, 2021, p. 27). In keeping with this assertion, numerous studies have demonstrated that "pedagogies that engage with students as whole persons inherently encourage identity-focused reflection and may facilitate more ethical teaching," (Knisely & Paiz, 2021, p. 23, see also Moore, 2016; Norton, 2013). The ethical imperatives for gender-just language education entail: including learners and educators of all genders, providing a foundation for contemporary literacy, and fostering a more accurate and robust understanding of language.

- **It is inclusive of learners of all genders.** Gender-just language pedagogies respond to the ethical impetus to include learners and educators of all genders (see Knisely & Paiz, 2021). Gender-just language teaching entails a refusal to allow the marginalization of trans people to persist unchecked (see Knisely & Paiz, 2021; Knisely, 2020a, 2021a, 2022b) and requires equipping "students to understand how heteronormative [and cisnormative] discourses are enacted and maintained through prescriptivist linguistic practices, to respectfully engage with LGBTQ+ communities, and to perform a linguistically authentic LGBTQ+ identity in the language being learned if the student [is trans and/or queer] (Coda, 2017; Moore, 2016; Paiz, 2020)," (Knisely & Paiz, 2021, p. 24).

- **It provides a foundation for fostering contemporary literacy.** · This inclusion dovetails in important ways with over-arching goals of language education, including but not limited to developing critical literacy skills that prepare learners to participate across languages and cultures in some of the most important conversations of our time (see Knisely & Paiz, 2021; Knisely, 2021c, forthcoming). Gender-just language education provides a foundation for contemporary literacy, which entails an ability to critically, fluidly, flexibly, and intersectionally discuss gender and all other aspects of being and belonging in ways that demonstrate intercultural and symbolic competence (Alexander, 2008; Knisely & Paiz, 2021; Knisely, 2021c, 2022a, 2022c, 2022d, forthcoming).

- **It provides students with more accurate and robust understandings of language.** Gender-just language education can play an important role in fostering a more accurate and robust understanding of language as a complex adaptive system (see Ellis et al., 2016) and in contending with the ways that this inherent variation and change produces rich and complex relations among linguistic co-cultures (Knisely, 2020a, 2022b; LSA, 2021). "Engaging deeply with [trans] lives and concerns provides a […] lens through which to question norms and assumptions [as they are performed and parsed in and through language], which is the basis of any social justice or critical approach to language education," (Knisely & Paiz, 2021, p.27). As students are introduced to a plurality of ways of languaging, they are invited into considering the connections among language, identity, and power and to reflecting on the ways that standard forms of language are prescriptive ideologies (Knisely, 2022b, p.167). Otherwise stated, a gender-just approach to language teaching and learning entails recognizing that there are always multiple ways of doing language, that ways of languaging are contextually-specific, and that all ways of languaging change over time to meet the needs of those who are using (and thereby always reshaping) language (Knisely, 2020a, 2022c). This more accurate and robust understanding highlights, for students, that there is no one right way to language and there is no singular definition of success as a language learner or language user (Knisely, 2022d).

THE GENDER-JUST LANGUAGE EDUCATION PROJECT

The benefits of teaching INCL in a gender-just framework.

It supports the development of students' linguistic competence. "Students who learn about trans knowledges and linguistic practices make significantly fewer grammatical and lexical errors as compared to those who do not," without any differences in the complexity of the language they produce and moreover, "gain in accuracy in the use of forms and structures that are notoriously challenging for language users, even at the highest levels of proficiency," (Knisely, 2022d). In one study, students who learned about trans knowledges and linguistic practices "made an average of 7.5 fewer mistakes per 500 words" than students who did not (Knisely 2022d).

It can support the development of intercultural competence. Gender-just pedagogies can foster "an ability and desire to communicate (or negotiate symbolic meaning) effectively, appropriately, and ethically with diverse individuals and groups whose cultural practices are other than one's own. This deep, ongoing engagement is based on one's critical knowledge, skills and attitudinal stances (both towards themselves and of others), wherein culture is dynamic, heterogeneous, multi-layered, and iteratively performed. Intercultural competence is a never-achieved process, due to the ways in which culture is inherently socially co-constructed and negotiated in an ongoing way. Intercultural competence requires an understanding of culture as not existing before interactions occur (culture does not exist a-priori), but rather is constantly (re)created through interaction and engagement among individuals," (Knisely & McGregor, 2020). In one study, students who learned about trans knowledges and linguistic practices via a gender-just approach reliably demonstrated knowledges, skills, and attitudinal stances that indicate intercultural competence development at rates as much as two to three times that of their peers who were not taught using a gender-just approach (Knisely, 2022d).

It can support the development of symbolic competence. Gender-just pedagogies can prepare students to position themselves and others as multilingual subjects, to advocate for themselves and others, and to otherwise understand, reframe, and manipulate relations of power (i.e., symbolic competence) [1]. In one study, students who learned about trans knowledges and linguistic practices via a gender-just approach demonstrated knowledges, skills, and attitudinal stances that positively correlate with symbolic competence development twice as frequently, on average, as compared to their peers who were not taught using a gender-just approach (Knisely, forthcoming).

It supports students' abilities to think intersectionally. Research has demonstrated that gender-just pedagogies are a viable tool for increasing students' exposure to, awareness of, and ability to engage in intersectional thinking. In one study, students who learned about gender justice were more than seventeen times more likely to demonstrate intersectional awareness than those who did not (Knisely, 2022c).

[1] Symbolic competence can be understood as the ability to position oneself as a multilingual subject and to manipulate the three dimensions of language as a symbolic system: symbolic representation, symbolic action, symbolic power. This implies the ability to understand the cultural memories evoked by symbolic systems, to perform and create alternative realities, and to reframe and shape the multilingual game in which one invests. It entails understanding the power game and involves having the knowledge, skills, and attitudinal stances necessary to be able to choose whether or not to act on or challenge power structures (especially as reflected in and re-inscribed by language). For more on symbolic competence, see Kramsch, 2011; Kramsch & Whiteside, 2008.

THE GENDER-JUST LANGUAGE EDUCATION PROJECT

BENEFITS OF
GENDER-JUST LANGUAGE EDUCATION

1 ETHICAL
2 INCLUSIVE
3 CONTEMPORARY LITERACY
4 UNDERSTANDING LANGUAGE
5 LINGUISTIC COMPETENCE
6 INTERCULTURAL COMPETENCE
7 SYMBOLIC COMPETENCE
8 INTERSECTIONAL THINKING

INCLUDING TRANS KNOWLEDGES AND LINGUISTIC PRACTICES VIA GENDER-JUST LANGUAGE PEDAGOGIES

1 2 3 4 5 6 7 8

Responds to ethical imperatives to:
- include learners and educators of all genders,
- provide a foundation for contemporary literacy, which entails an ability to critically, fluidly, flexibly, and intersectionally discuss gender and all other aspects of being and belonging,
- foster a more accurate and robust understanding of language as a complex adaptive system and contend with the ways that this inherent variation and change produces rich and complex relations among linguistic co-cultures.

Supports holistic linguistic competence development.
Students who learn about trans knowledges and linguistic practices make significantly fewer grammatical and lexical errors as compared to those who do not, without any differences in the complexity of the language they produce.

Supports intercultural and symbolic competence development.
Gender-just pedagogies can foster an ability and desire to communicate effectively, appropriately, and ethically with people whose cultures are other than one's own. Such pedagogies can also prepare students to position themselves and others as multilingual subjects, to advocate for themselves and others, and to otherwise understand, reframe, and manipulate relations of power.

Supports the development of intersectional thinking.
Research has demonstrated that gender-just pedagogies are a viable tool for increasing students' exposure to, awareness of, and ability to engage in intersectional thinking. In one study, students who learned about gender justice were more than seventeen times more likely to demonstrate intersectional awareness than those who did not.

[Image description: Front of a postcard that reads "The benefits of gender-just language education. 1. Ethical 2. Inclusive 3. Contemporary literacy 4. Understanding language 5. Linguistic competence 6. Intercultural competence 7. Symbolic competence 8. Intersectional thinking." Back of a post card that reads "Including trans knowledges and linguistic practices via gender-just language pedagogies responds to ethical imperatives to: include learners and educators of all gender, provide a foundation for contemporary literacy, which entails an ability to critically, fluidly, and intersectionally discuss gender and all other aspects of being and belonging, foster a more accurate and robust understanding of language as a complex adaptive system and contend with the ways that this inherent variation and change produces rich and complex relations among linguistic co-cultures. Supports holistic linguistic competence development. Students who learn about trans knowledges and linguistic practices make significantly fewer grammatical and lexical errors as compared to those who do not, without any difference in the complexity of the language they produce. Supports intercultural and symbolic competence development. Gender-just pedagogies can foster an ability and desire to communicate effectively, appropriately, and ethically with people whose cultures are other than one's own. Such pedagogies can also prepare students to position themselves and others as multilingual subjects, to advocate for themselves and others, and to otherwise understand, reframe and manipulate relations of power. Supports the development of intersectional thinking. Research has deomonstrated that gender-just pedagogies are a viable tool for increasing students' exposure to, awareness of, and ability to engage in intersectional thinking. In one study, students who learned about gender justice were more than seventeen times more likely to demonstrate intersectional awareness than those who did not. For citations and to learn more about gender-just language pedagogy visit: krisknisely.com/plan-for-justice. This project was made possible by a CERCLL Faculty Research Fellowship. The Center for Educational Resources in Culture, Language, and Literacy (CERCLL) is a Title VI Language Resource Center: cercll.arizona.edu. This infographic Is licensed under the Creative Commons Attribution-Non Commercial-No Derivatives 4.0 International License. To view acopy of this license, visit: creativecommons.org/licenses/by-nc-nd/4.0/]
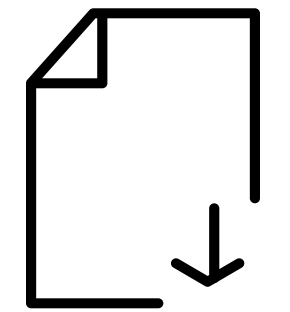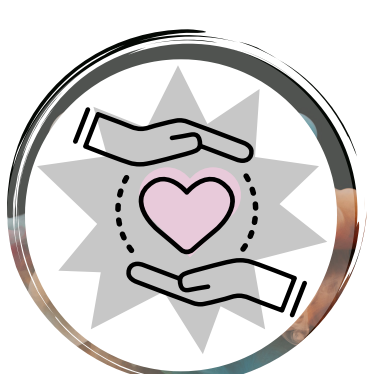
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Responding to resistance.

Proactively planning for gender-justice in sites of language teaching and learning

Starting ideas.

The Gender-Just Language Education Project

Kris Knisely, PhD
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Proactively planning for resistance.

Proactively planning for gender-justice in sites of language teaching and learning entails proactively planning for resistance thereto. As trans knowledges and linguistic practices "are made increasingly visible, it is likely that individuals will present variable degrees of resistance, including normative or transphobic responses. Some of these responses will reflect linguistic conservatism, while others will reflect broader cissexist, transphobic discourses (Knisely, 2020a, 2020b)," (Knisely & Paiz, 2021, p. 37). The importance of proactively planning for resistance is only underscored by rising levels of transphobia in the US and internationally as well as resistance to INCL by numerous institutions (e.g., Académie Française, 2017 as discussed in Knisely, 2022d and Tudisco, 2021; Real Academia Española in López, Rodríguez Barcia, & del Carmen, 2020; Verein Deutsche Sprache in Deutsche Welle, 2019).

Trans-affirming queer inquiry based pedagogies (TAQIBPs, a set of gender-just approaches introduced in Knisely & Paiz, 2021) can provide a framework for this proactive planning, particularly because of the ways that it asks us to thoughtfully plan and articulate how and why trans knowledges and ways of languaging are necessarily integral to the processes, objectives, and outcomes of language teaching and learning and because it articulates these responses within a broader resistance to normativity in all of its forms. That is to say, TAQIBP's "focus on bringing queer [and trans] lives and concerns into clearly articulated learning objectives provides [a] means of proactive planning," (Knisely & Paiz, 2021, p.38). Consider, for example, how articulating the importance of linguistic, intercultural, intersectional, symbolic, and other competencies as they interface "with LGBTQ+ topics can help to guard against stakeholders who may question the importance of queer [and trans] inclusivity, as it is harder to resist educational topics and methods that have been clearly argued for than those whose importance remains fuzzy or entirely unarticulated," (Knisely & Paiz, 2021, p.38). In keeping, Knisely and Paiz note the importance of remaining "reflexive in how we carry out this work, connecting it to learning goals and institutional objectives to create value around the approach and to decrease resistance from certain stakeholders," while also making sure that all such work be "informed by local needs and constraints," (2021, p. 33). As a part of articulating this value, the aforementioned studies can provide added evidentiary weight to these relationships between INCL and the processes, objectives, and outcomes of language education.

The work of proactively planning for resistance necessarily requires familiarity with one's own contextual affordances and constraints. In keeping, this work must begin with and regularly return to critical self-reflection about our knowledges, practices, and attitudinal stances as well as those of our colleagues, administrators, students, and communities, including as they are reflected in institutional discourses and policies (see Knisely & Paiz, 2021, p. 32). This also means that feedback structures are necessary so as to "allow instructors to take the pulse of their classrooms and to explicitly address resistance and phobia as they arise," (Knisely & Paiz, 2021, p.38). This self- and contextual- understanding is critical for being able to build internal and external coalitions and for being able to anticipate possible forms and sources of resistance and build structures that guard against them; Much resistance is mitigated by proactive efforts framed by gender-just pedagogies. In fact, although likely to vary by context, it has been the author's personal experience that student pushback is fairly rare when TAQIBPs are followed. This statement is made not to minimize the very real forms of pushback that do occur, but rather in an effort not to overemphasize or stoke common fears of disruptive resistance when discussing proactive planning.

However true, we must also be prepared for when students', colleagues', and administrators' resistance to gender-justice persists in spite of the proactive planning that we have undertaken in line with TAQIBPs. Here, our contextual understandings allow us to individually and collaboratively craft responses to resistance that are locally fitting and aligned with the broader goal of gender-just pedagogies, which "does not entail a mission of changing hearts and minds, but rather seeks to move "the needle of understanding and acceptance"," (Paiz, 2019a, p. 7 as cited in Knisely & Paiz, 2021, p. 35), from "disengagement/discomfort to fuller, respectful engagement," (Paiz, 2020). As with all aspects of TAQIBPs, what works in one context won't necessarily work in another. In keeping, the below is a list of starting ideas for potential responses to forms of resistance that figure in the discursive landscape of INCL, which can be adapted to your particular contexts.

"It is made up."

Such is the nature of all language! It is part of what makes language the complex, adaptive system that it is. We're constantly adapting language to meet our needs as we engage in languaging and this is part of ways that some [in the language communities we are studying] have adapted [the language] to be able to express these ever-shifting realities.

[You may wish to draw on other examples of language change or language variation and resistance thereto as you dialogue with this person about the mutual, social, co-constructive endeavor that is languaging.].

"I don't believe in it."
"I disagree with it."

This is about mutual respect. This is not about your personal endorsement of who anyone is; this isn't a question of agreeing or disagreeing/this isn't a question of belief. People's existence isn't open to our opinions in that kind of way: When someone states who they are, it is not a question. It is a statement and, often, it is an indication of a boundary.* This is about learning to engage ethically and appropriately with people whose realities may differ from your own and about cultivating the kind of contemporary literacy that this requires. You don't have to want this for yourself or to like how everyone lives their life, but we have to remain respectful and we have to continue to learn about all of the ways that people language about themselves and others.

"While disagreement, misunderstanding, and uncertainty are parts of the learning process, willfully ignorant and harmful behaviors have no place in inclusive institutional spaces," (Knisely & Paiz, 2021, p. 35) and so we have to all learn how to co-exist and make space for people to be as they are in this classroom, in our communities, and in our world.

Learning about people whose realities may differ from our own is always a part of any meaningful language learning; "language does not exist without the people who use and thereby (re)shape language," (Knisely, 2022b, p. 171).

"I want to learn the *correct* way to speak/ write/ language."

There is no singular correct way to language! The idea that there is stems from a very particular and prescriptive view of language, but when we start to observe how language actually functions we come to find that these so-called standard languages are ideologies more than they are anything else. In this class, we're not trying to hold up this very restrictive view of what language is and how it can be. Instead, we're trying to work towards being able to communicate with one another and with those beyond our classroom community who will necessarily come from various linguistic co-cultures. This means that we have to gain as robust of an understanding of the range of possibilities for languaging that exist under this broad banner of [language of study] and become as flexible, creative, and adaptive in our ways of languaging as we can so that we'll be able to participate in co-constructing meaning, in building relationships, in communicating with anyone who languages in [language of study].

"It is not grammatical for me."
"It is not correct for me."

"One's own grammatical restrictions do not excuse misgendering," but if "someone's gendered language is not currently grammatical for you, don't worry: evidence has shown that people are able to acquire various features of the grammar over time (see Ackerman, Riches, & Wahlberg, 2018; Konnelly & Cowper, 2020). Everyone makes mistakes when learning new ways of using language (even their own). A willingness to learn and accept correction gracefully will go a long way," (LSA, 2021).

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"It doesn't make sense."
"I'm too afraid I will make a mistake."

I understand that it can be challenging to adapt to new ways of languaging, but "don't worry: evidence has shown that people are able to acquire various features of the grammar over time (see Ackerman, Riches, & Wahlberg, 2018; Konnelly & Cowper, 2020). Everyone makes mistakes when learning new ways of using language (even their own). A willingness to learn and accept correction gracefully will go a long way," (LSA, 2021). This is what we do in class: We struggle through new forms and structures and we work together to be able to use them with more comfort and fluidity in time. When we make mistakes, we try to correct ourselves, we remain open to correction from others, we apologize and express gratitude for the corrections we receive, and we set our intentions on doing better next time. This is a part of that learning process, too.

"It's too hard!"

Everything about languaging poses challenges, but we don't get to avoid linguistic realities that are too difficult for us on those grounds alone. We also have research that shows that this is going to help you in your languaging overall (Knisely, 2022d), so as you struggle through the parts that are challenging remember to value these mistakes and challenges as they are an integral part of learning about language as a system. I'll be happy to give you additional resources and to talk with you about your questions. Like with all things in language, this will take active practice! (I encourage you to practice using these forms and strategies in exercises, talking to yourself, etc.) I'm here to support you in your learning and I'm confident you'll be able to get this!

THE GENDER-
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PROJECT

"But [so-called language authority] doesn't approve."

There are so many ways that people language that do not fit with standard ideologies of language. Often, the ways of languaging that are endorsed by [the organization in question] represent a very small subset of the ways that people actually use language. Sometimes the recommendations of [the organization in question] even fly in the face of the most common, least marked ways of languaging.

[You may wish to give language-specific examples. I often discuss the promotion of *ordiphone* by the *Académie Française* to the exclusion of the much more commonly used *smartphone*, among other examples where individuals would find themselves using marked language by conforming to a given language organization's decrees (often running contrary to their assumptions about markedness and language organizations in a singular imagined market).]

This is the first reason that focusing only on the ways of languaging endored by [the organization in question] would make us very poorly prepared to engage in languaging with a wide variety of groups and individuals.

We also have to ask who these organizations represent: Who is represented in their ranks and who is not? Whose ways of languaging to they consider and value and whose ways of languaging do not enter into their considerations and are not valued? From where do they draw their power and what is the reach of that power?

[You may wish to talk through language-specific examples. I often point out that the *Académie Française* focuses exclusively on a hexagonal, Franco-French vision of what French is and what it can be and consider their membership in terms of class, race, gender, and other social positionings. I ask, who owns French? Are hexagonal, Franco-French people the only people who have any ownership over French as a language (what about Canadians? Burkinabe? etc.)] (See Knisely, 2022d; Tudisco, 2021 for additional discussion.)]

Rather than focusing on a single ideology of language that is promoted by [the organization in question], we focus on language as it is actually used by as many different linguistic communities as we are able so as to build our abilities to language with a wide range of people who language in [language of study]. This gives us a more robust understanding of language and the strongest foundation for our own linguistic, intercultural, and symbolic competencies.

"Why are we learning this if not all [linguistic group members] use or even know it?"

Language learning is not about becoming an imagined, idealized native speaker –something that is not possible and whose desirability merits critical questioning– but rather to be aware of possibilities for doing language that you can draw upon as needed in your interactions and in your broader relationships. So many linguistic co-cultures exist beyond these idealized, monolithic models that hold up certain ways of languaging and certain language users as purportedly more correct or valuable.

We explore all sorts of ways of languaging in this class because this gives you a broad repertoire so you can make choices in the future about how you language and so that you have the tools to engage with many individuals and groups, rather than constricting the ways of languaging that you are exposed to (based on the ideologies of one particular group of individuals, in one given context, at one given time); language is so much more creative, complex, flexible, and dynamic than to be limited to one particular idea of what it can be!

[You may also wish to discuss the classroom as itself a linguistic community wherein nonbinary and inclusive ways of languaging are valued.]

"This doesn't have anything to do with [language of study]!"

[In keeping with TAQIBPs, your course goals should have addressed this. In response we must lay bare the connections between your goals and gender-just pedagogies and the relationships between who we are and how we language; your response will necessarily need to be closely tied to your own goals, practices, and context. Possible responses may include the following. See Knisely, 2022b for additional suggestions.]

This has everything to do with language learning, communicating, and the goals of this course. If you look at the learning objectives and goals for this course, you'll regularly see that we're working to build our abilities in terms of languaging, intercultural competence, symbolic competence, and forms of critical thinking, including intersectional thinking. [Define and explain concepts as needed, if the interlocutor could benefit from such an expansion.] We have research that demonstrates that gender-just language teaching –like what we're doing in this class– can help support all of these forms of linguistic and intellectual development. We also know that the broader our linguistic repertoires are, the more we have to draw upon in our interactions with others. That's a big part of what languaging and language learning are about. Language is inextricable from social identities and relationships: "our identities […] are inseparable from the language we use and from the affordances and constraints we experience in our interactions with others. Moreover, our success as language users is measured in and by our success in such interactions. Thus, if we are engaged in understanding how languages are taught and learned, we are engaged in teaching about who we are as individuals and groups," (Knisely, 2021a, pp. 153-154).
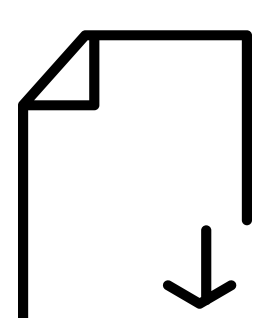
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THIS SECTION

Gender-just language pedagogies.

Language-general resources

Kris Knisely, PhD
krisknisely.com/plan-for-justice

Trans-affirming queer inquiry-based pedagogies.

Although gender-just approaches to language education are necessarily multiple and contextually-specific, trans-affirming queer inquiry-based pedagogies (TAQIBPs) are the guiding theoretical framework of the gender-just language education project. This framework has been articulated in the following open-access publication, which readers are encouraged to consult as an introduction to this collection of approaches.

Knisely, K. and Paiz, J.M. (2021) Bringing Trans, Non-binary, and Queer Understandings to Bear in Language Education. *Critical Multilingualism Studies*. *9*(1), 23-45. https://cms.arizona.edu/index.php/multilingual/article/view/237

This introduction is further illustrated in several publications, including Knisely 2021b, 2022a, and 2022b, as well as in the infographics that follow.

Additional resources can also be found on the "resources for educators," "presentations," and "publications" pages of : krisknisely.com

The first of the below infographics (left) summarizes the intellectual context from which TAQIBPs have grown, their guiding principles and pedagogical aims, and several strategies that are commonly used as they are realized in sites of language teaching and learning. The second (right) offers sveral starting ideas for applying these principles, aims, and strategies.

Left Infographic

TAQIBPs
Trans-Affirming Queer Inquiry-Based Pedagogies

Kris Aric Knisely, Ph.D.
[krisknisely.com]

this is LITERACY today

"Learning how to talk critically and fluently about sex and sexuality [sic and gender diversity] composes a significant part of becoming literate in our society. Being able to address sexuality issues intelligently, critically, and comfortably is vital if we are to participate in some of the most important debates of our time,"
(Alexander, 2008, p.2)

Alexander, J. (2008). Literacy, sexuality, pedagogy: Theory and practice for composition studies. Utah State UP.

What we know

OUR **STUDENTS ARE READY**

Even if training & materials are slow to catch up.

- LGBTQ+ topics make up a non-trivial part of our students' lives (Moore, 2016; Nelson, 2009; Nguyen & Yang, 2015).
- L2 instructors feel under-prepared to handle LGBTQ+–themed discussion (MacDonald, El Metoui, Baynham, & Gray, 2014; Saunston, 2018)
- Teacher education programs largely ignore LGBTQ+ considerations (Paiz, 2019).
- Mainstream SLA materials are predominantly heteronormative (Grey, 2013; Paiz, 2015) and cis-normative (Knisely, 2021).

Adapted&Expanded from: Paiz, J. M. (2020). Queering the English Language Classroom: A Practical Guide for Teachers. Equinox.

Guiding* Principles

- Restive problematizing of all identities and discourses (Nelson, 2009; Pennycook, 2001)
- Exposing & interrogating normativity in all its forms (Nelson, 2006)
- Creating space for marginalized perspectives and identities (Knisely, 2021; Vandrick, 2001)
- Fostering respectful engagement with disparate worldviews [i.e. intercultural competence] (Knisely, 2020; Paiz, 2020).

call out upend, & resist normativities

Pedagogical Aims

BRINGING **QUEER & TRANS KNOWLEDGES TO BEAR**

This is about so much more than pronouns and pronouns

- Raise awareness of LGBTQ+ lives and concerns (Krause, 2017; Paiz, 2019)
- Introduce the linguistically situated ways that we index and perform identities (Nguyen & Huang, 2015; Paiz, 2020; Knisely, 2021)
- Foster critical thinking (Merse, 2017; Nelson, 2009)
- Equip students with the linguistic and rhetorical skills needed to advocate for self and others [i.e. symbolic competence] (Kramsch; Moore, 2016; Nelson, 2009; Paiz, 2020)

Strategies

1. EXPLORE WITH & ALONGSIDE STUDENTS.
Individualize learning.
Decenter the classroom.
Queer students' perception of expertise.
Uncover locally relevant, real-world LGBTQ+ experiences & language.

2. FIND SPACE THROUGHOUT THE CURRICULUM.
Avoid 'Gay' Day & 'Trans' Day special topics.
Create value around LGBTQ+ discussions as a part of critical literacy & acculturation.
Underscore how queer & trans topics are performed & parsed in & through language.

3. CRITICAL CLOSE READING & DISCUSSION.
Where 'the rubber meets the road.'
Makes explicit how language & assumptions work together to create our perception of reality.
Draws attention to how normative discourses silence or obfuscate certain lives.

4. TIE QUEER & TRANS CONTENT TO LANGUAGE LEARNING GOALS.
Shows that gender & sexuality are important parts of acquiring an additional language & a sense of self in that language.
Contributes to de-sensationalizing LGBTQ+ content.
Aids in gaining student & administrative buy-in.

5. & FOCUS ON RESPECTFUL ENGAGEMENT

REMEMBER:

Queer & Trans Pedagogies require that **ALL** engage in self-reflective practice.

Respect that we are all at different **starting points** in our engagement with queer & trans topics

Take time to **critically reflect** on how you bring queer and trans knowledges to bear in your pedagogy

THE WORK OF BUILDING INCLUSIVE SPACES CANNOT BE LEFT TO COMMUNITY INSIDERS ALONE.

*Notes

*TAQIBPs, by definition, entail a broad swath of approaches that are diverse in their principles, aims, and strategies. Those presented herein represent a starting list of possibilities. This variation is discussed at length in Knisely & Paiz (2021).
**For more on my approach to language education as well as additional recommended readings, please see my publications, presentations, and other resources at krisknisely.com

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Right Infographic

ideas for applying
TAQIBPs
Trans-Affirming Queer Inquiry-Based Pedagogies

Kris Aric Knisely, Ph.D.
[krisknisely.com]

Starting Points

1. CREATE EXPECTATIONS OF RESPECT
SYLLABUS
FIRST DAY

2. SIGNAL INCLUSIVITY
SAFE ZONE CERTIFICATION
OFFICE/CLASSROOM SIGNS
SIGNATURE LINE OF EMAILS

3. INVITE PRONOUN* SHARING
PRIVATE
VOLUNTARY

Display name. Please make sure your first and last name are listed in your display name. Use the name you go by (i.e. How you would like us in this class to refer to you), whether or not it matches the legal name I might have been given by the University. Feel free to add your pronouns as well (i.e. il, elle, iel, al, etc.), if you'd like to/feel comfortable doing so. Feel free to reach out to me over email if you have any concerns or if you'd like assistance in navigating how to best represent yourself in French.

ALLIÉ.E

Going Further

4. call out upend, & resist normativities

What is the status quo?
Why is it so?
What maintains it?
Who benefits?
Who is disadvantaged?
Who is marginalized?
What alternatives exist?
How is language involved?

Greetings. In a text you see:
Bonjour, monsieur. Bonjour, madame.
Bonjour M. --. Bonjour, Mme --.

Invite reflection:
Bonjour, (monsieur Bonjour, (madame.)
Bonjour, (M. --.) Bonjour (Mme --.)

Add the missing information:
Bonjour, madame.
Bonjour, Ms. --.

In a text you see:
les articles indéfinis et définis
Un and une are indefinite articles, like a/an in English. Un is used with masculine singular nouns, and une with feminine singular nouns.
un homme
une femme

Invite reflection: Why is a window or a table "feminine" and a marker or a notebook "masculine"?

A man and a keyboard are both members of a so-called "masculine" class. Yet, one of these memberships is considered arbitrary and the other is made to seem as though it is not.

Work with students to bare normativities and make clear that:
Grammatical & social gender are related but separate systems.

Carry that knowledge forward:
"UN" ou "UNE"?
Regardez les suffixes!
(avec quelques exceptions)

Avoid color coding & labels that risk reifying the conflation of grammatical & social gender. Category "un" and category "une" focus on use.

Carry that knowledge forward:
Language only ever gestures toward gender, including pronouns. Anyone can use any pronouns regardless of their gender and those pronouns can change across time and/or across social context (see Knisely, "L/G/B/ and T" 2021)

Assignment & Assessment Headers.
Name:_____
Course/Section:_____
Pronouns:*_____
Agreements:*_____

*This is an invitation to *temporarily* pin down the grammatical structures you are using in this specific assignment/assessment so that I may provide relevant, assumption-free linguistic feedback.

5. engage in CRITICAL CLOSE READING & DISCUSSION.
Of the textbook...
Of multimedia...
Of all language encountered.

6. BRINGING QUEER & TRANS KNOWLEDGES TO BEAR
This is about so much more than pronouns and pronouns
Open up ways of knowing ways of languaging ways of being

7. TIE QUEER & TRANS CONTENT TO LANGUAGE LEARNING GOALS.
Start with language data.
Teach toward a plurality of possibilities.

Ultimately

The ways in which gender can be made relevant to language classrooms are as

LIMITLESS

as the ways in which gender inflects the lives, cultures, and languages of those to whom and about whom we teach.

Knisely, 2021, "Starter Kit"

*Notes

*The transphobic qualifier preferred should not be used. The pronouns and name an individual uses are the only acceptable way to refer to them and not a matter of preference. Please also note the use of invite here: Private invitations, rather than public demands should be used. See the above publications as well as krisknisely.com/resources-for-educators for more details.

**TAQIBPs, by definition, entail a broad swath of approaches that are diverse in their principles, aims, strategies, and applications. They must necessarily be adapted to be locally relevant. Those presented herein represent a starting list of possibilities. This variation is discussed at length in Knisely & Paiz (2021). The following may also support the elaboration and adaptation to specific contexts:
Knisely, K. (2020). Le français non-binaire: linguistic forms used by non-binary speakers of French. Foreign Language Annals, 53(4), 850-876. doi: 10.1111/flan.12500
Knisely, K. and Paiz, J.M. (2021) Bringing Trans, Non-binary, and Queer Understandings to Bear in Language Education. Critical Multilingualism Studies. 9(1). https://cms.arizona.edu/index.php/multilingual/article/view/237
***For more on my approach to language education as well as additional recommended readings, please see my publications, presentations, and other resources at krisknisely.com

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INCL in French.

Teaching toward gender-justice
in French-language contexts.

The Gender-Just Language
Education Project

Kris Knisely, PhD
krisknisely.com/plan-for-justice

Language forms and strategies: French.

Gender-just language education extends far beyond the inclusion of gender-neutral and inclusive language forms alone. However, the pairing of trans knowledges with trans linguistic practices opens up possibilities for gender justice that their absence may partially or entirely foreclose.

Included in this project is an infographic that summarizes a number of forms and linguistic strategies that have been demonstrated to be widely used among trans and nonbinary French language users (Knisely, 2020a). This infographic includes both direct and indirect nonbinary language (see work by Ártemis López on this distinction) and although some direct strategies (e.g., inclusive punctuated suffixation such as in sportif.ve) can only be used in written communication, indirect strategies offer possibilities for all language modalities.

Although no resource can ever be exhaustive –given the intentionally fluid, flexible, and plural nature of trans linguistic practices– this 6 x 9 infographic offers a coherent introduction to gender-just language in French.

To offer additional supports, two alternative infographics are also provided. The first offers a reduced set of starting forms, while the latter addresses indirect strategies with some additional guidance and alternative examples.

These resource can be used alongside the other infographics in this collection and the study on which they are based (Knisely, 2020a, *Le français non-binaire*) to scaffold students' and educators' understanding of the wealth of linguistic forms and strategies that trans and nonbinary French language users draw upon.

For an introduction to including trans knowleges and linguistic practices in sites of French language teaching and learning, please consult Knisely, 2022a, *Starter Kit*.

For a chapter that builds upon this starter-kit approach and outlines one possible, concrete way of applying gender-just pedagogies to a French-language course including syllabus language and policies, first-day practices, sample exercises, assignments, and assessments, and other such items, please consult Knisely, 2022b, *Teaching Trans Knowledges*.

For resources that include examples in French but are not specific to French alone, please see above.

je, tu, il, elle, **iel, øl, ul, al,** nous, vous, ils, elles, **iels, øls, uls, als***

celui, celle, **cellui,** ceux, celles, **celleux**

moi, toi, lui, elle, **ellui** nous, vous, eux, elles, **elleux**

M, Mme, **Mx**

mon, ma, **maon,** mes, ton, ta, **taon,** tes, son, sa, **saon,** ses, notre, notre, nos votre, votre, vos leur, leur, leur, leurs

me, te, le, la, **læ,** nous, vous, les

un, une, **un.e,** des le, la, **læ,** l', les

Le **Français Non-binaire** et inclusif

A STARTING LIST OF FORMS AND STRATEGIES.

krisknisely.com/ plan-for-justice

THE **GENDER- JUST** LANGUAGE EDUCATION PROJECT

*Parmi d'autres possibilités!
**Forms that use punctuated affixes are for written communication only.

STRATÉGIES DIRECTES ET INDIRECTES:

1 LES ACCORDS A L'ÉCRIT

Use punctuated affixes that combine traditional forms.**

EXEMPLES :

Iel est allé.e /allé-e/allé·e.
Øl est amoureux.se.
Ul est sportif.ve.

Mx Martin est rassurant.e.

Maon adelphe est petit.e.
Saon frœur est pétillant.e.
Taon ami.e est belleau.

2 NOMS & AJECTIFS NEUTRES À L'OREILLE

Use forms that are invariable or phonetically equivalent in their various gendered forms.

EXEMPLES :

Cet.te ami.e est aimé.e
Cette amie est aimée
Cet ami est aimé

Quel.le élève motivé.e
Quelle élève motivée
Quel élève motivé

3 PÉRIPHRASE

Paraphrase to avoid nouns and adjectives that mark gender differentially.

EXEMPLES :

Je suis étudiant. →
J'étudie à l'université.

Øl est gentil.le. →
Øl est sympa/aimable.

Mx Alami est amusant.e. →
Mx Alami est drôle/comique.

4 QUELQU'UN UNE PERSONNE

Restructure sentences so that forms do not vary based on the gender of the person being referenced.

EXEMPLES :

Iel est quelqu'un de très patient.

C'est une personne attachante.

Al est une connaissance.

Ce membre du club est exemplaire.

5 NÉOLOGISMES: When existing strategies meet their limits, languages evolve to meet the needs of their users. This infographic includes forms that are among those most widely used and understood in-community, but this document is not exhaustive and new words will continue to be created. Neologisms can be approached with equal parts creativity and caution; there is often little consensus as to what forms these new words should take.

[Image description: Front of postcard that reads: Le français non-binaire et inclusive. A starting list of forms and strategies. krisknisely.com/plan-for-justice. je, tu, il, elle, iel, øl, ul, al, nous, vous, ils, elles, iels, øls, uls, als.* moi toi, lui, elle, ellui, nous, vous, eux, elles, elleux. celui, celle, cellui, ceux, celles, celleux. M., Mme., Mx. mon, ma, maon, mes, ton, ta, taon, tes, son, sa, saon, ses, notre, notre, nos, votre, votre, vos, leur, leur, leur, leurs. Me, te, le, la, læ, nous, vous, les. un, une, un.e, le, la, læ, l', les. The gender-just language education project. *Parmi d'autres possibilités! **Forms that use punctuated affixes are for written communication only. Back of postcard that reads: Stratégies directes et indirectes: 1. Les accords à l'écrit. Use punctuated affixes that combine traditional forms.** Exemples : Iel est allé.e /allé-e/allé·e. Øl est amoureux.se. Ul est sportif.ve. Mx Martin est rassurant.e. Maon adelphe est petit.e. Saon frœur est pétillant.e. Taon ami.e est belleau. 2. Noms & adjectifs neutres à l'oreille : Use forms that are invariable or phonetically equivalent in their various gendered forms. Exemples : Cet.te ami.e est aimé.e. Cette amie est aimée. Cet ami est aimé. Quel.le élève motivé.e. Quelle élève motivée. Quel élève motivé. 3. Périphrase : Paraphrase to avoid nouns and adjectives that mark gender differentially. Exemples : Je suis étudiant. → J'étudie à l'université. Øl est gentil.le. → Øl est sympa/aimable. Mx Alami est amusant.e. → Mx Alami est drôle/comique. 4. Quelqu'un une personne : Restructure sentences so that forms do not vary based on the gender of the person being referenced. Exemples : Iel est quelqu'un de très patient. C'est une personne attachante. Al est une connaissance. Ce membre du club est exemplaire. 5. Néologismes : When existing strategies meet their limits, languages evolve to meet the needs of their users. This infographic includes forms that are among those most widely used and understood in-community, but this document is not exhaustive and new words will continue to be created. Neologisms can be approached with equal parts creativity and caution; there is often little consensus as to what forms these new words should take. For citations, handouts, and other resources related to gender-just language pedagogy visit: krisknisely.com/plan-for-justice. This project was made possible by a CERCLL Faculty Research Fellowship. The Center for Educational Resources in Culture, Language, and Literacy (CERCLL) is a Title VI Language Resource Center: cercll.arizona.edu. This infographic is licensed under the Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License. To view a copy of this license, visit creativecommons.org/licenses/by-nc-nd/4.0/]

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The below is a more restricted starting list of forms that may also prove useful.

A Starting list of forms for teaching

Non-Binary and Inclusive French

Kris Aric Knisely, Ph.D.
(krisknisely.com)

Subject Pronouns
- je
- tu
- il/elle/iel
- nous
- vous
- ils/elles/iels

Demonstrative Pronouns
- celui/celle/ cellui
- ceux/celles/ celleux

Direct Object Pronouns
- me
- te
- le/la/læ
- nous
- vous
- les

Disjunctive Pronouns
- moi
- toi
- lui/elle/ soi*/ellui
- nous
- vous
- eux/elles/ elleux

Possessive Determiners
- mon/ma/maon/mes
- ton/ta/taon/tes
- son/sa/saon/ses
- notre/notre/notre/nos
- votre/votre/votre/vos
- leur/leur/leur/leurs

Articles:
- le/la/læ/l'/les
- un/une/un.e/des

Agreement: Written Communication**
Use punctuated affixes that combine traditional forms.
Examples:
- lel est allé.e.
- lel est allé-e.
- lel est allé·e.

- lel est amoureux.se.
- lel est amoureux-se.
- lel est amoureux·se.

This infographic was adapted from the following publication and does not include all possible language forms. For more details, please see:

Knisely, Kris. (2020). Le français non-binaire: linguistic forms used by non-binary speakers of French. *Foreign Language Annals. 53*(4). 850-876. doi: 10.1111/flan.12500

* Note: *Soi* is only used in formulaic expressions like *soi-même*. Please see Knisely (2021) for a more complete discussion.
** Note: These forms are for written communication only and cannot be pronounced. Please see Knisely (2021) for more details.
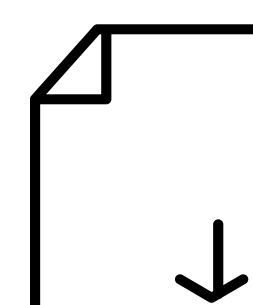
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The below is an alternative presentation of indirect strategies that may also prove useful.
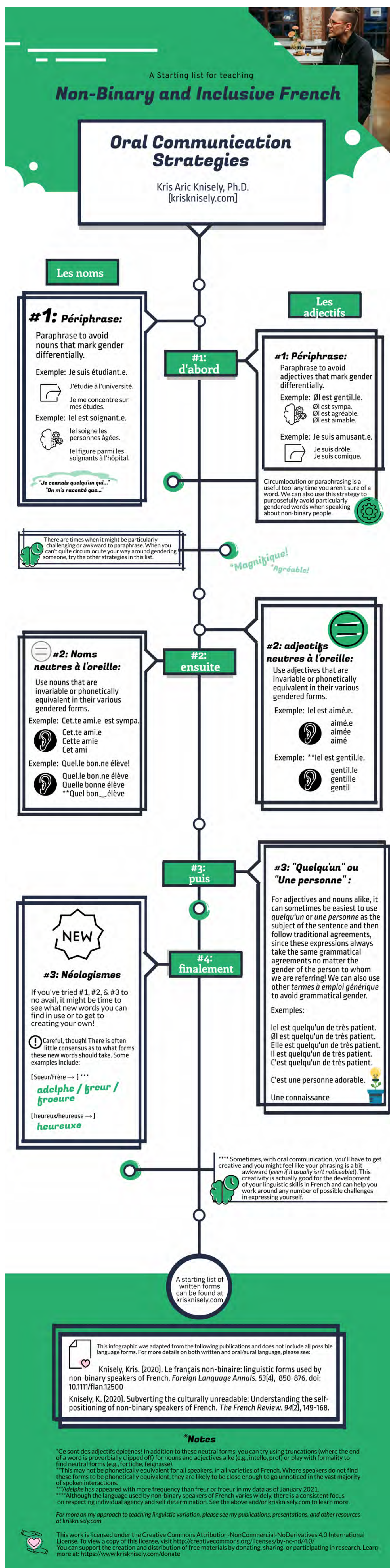
Ongoing.
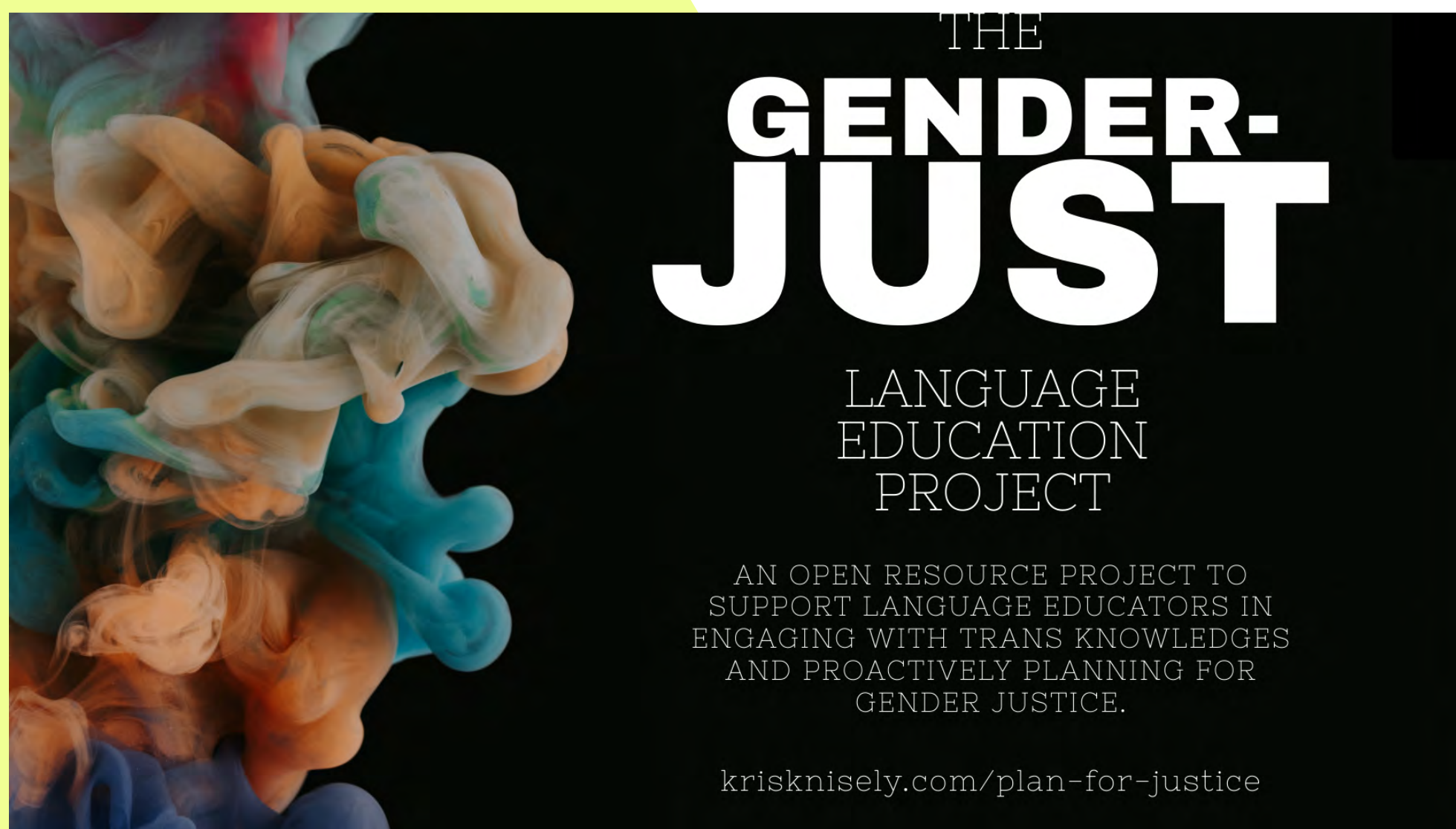
The goal of these open educational resources (OERs) are to provide initial ideas and supports that you can adapt to suit the affordances and constraints of your educational and linguistic context(s). These are neither exhaustive nor prescriptive resources, but rather one piece of a larger, ongoing effort.

Research-based.

These OERs are supported by research. This may help you to advocate for gender-just language and gender-just language pedagogies in your sites of teaching and learning.
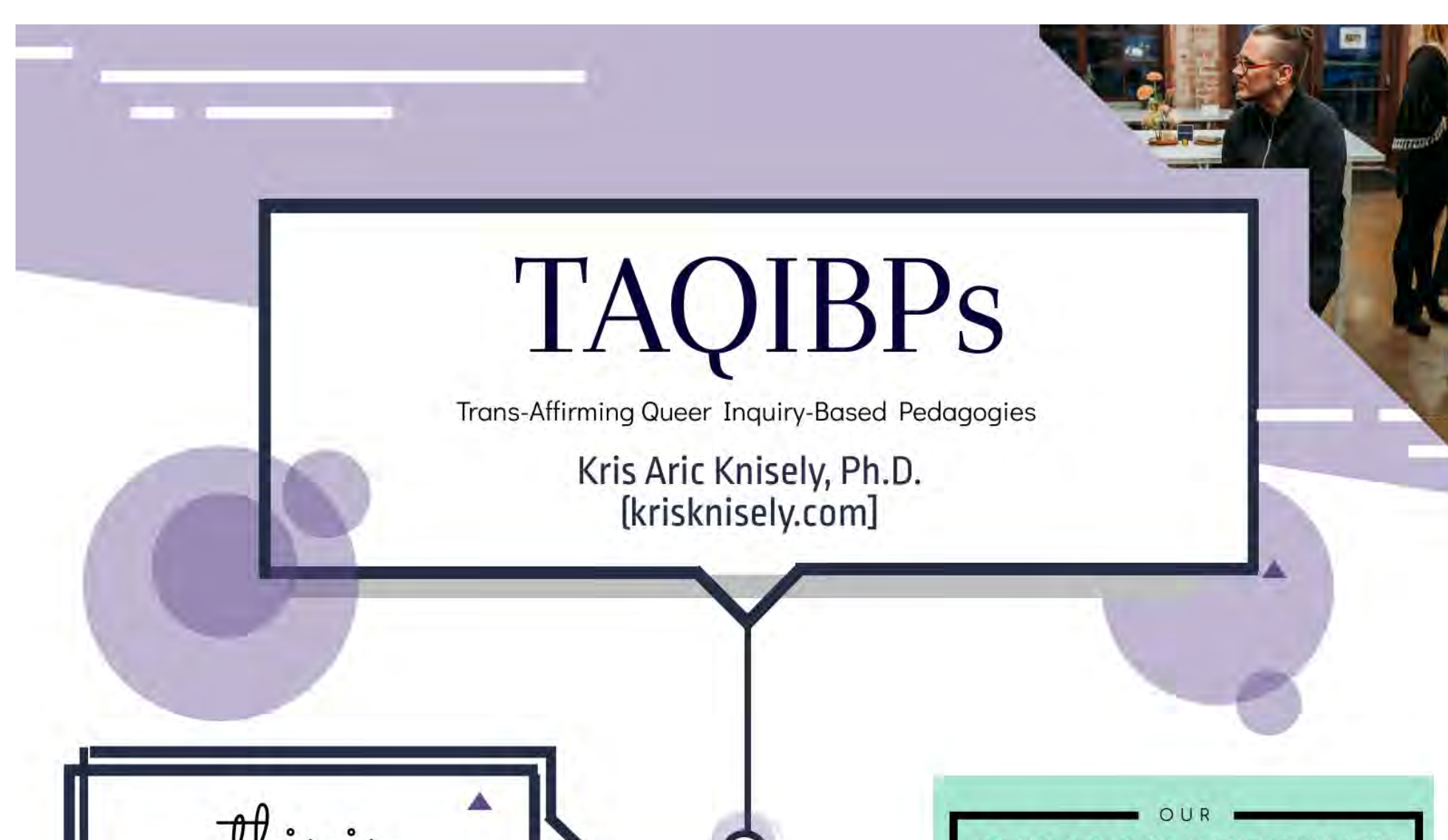
Pedagogy.

The collection of OERs available include many resources that offer an introduction to gender-just pedagogies and illustrate possible ways they might be applied in the day-to-day of language education. These resources can be used by educators of all languages

Language.

The collection of OERs available also includes language-specific resources. The most robust collection is for French, although materials are also available for English language education. In addition to the existing suggestions that point outwards to colleagues' work, resources specific to other languages are expected to be added in the future.

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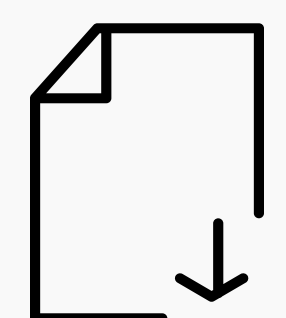
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