



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

Kris Aric Knisely
The University of Arizona
Twitter: @krisknisely



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

 **CERCLL**

 College of Humanities

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.

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/

*See D. Spade (2015); S. Ahmed; and/or Z. Nicolazzo for more on normativity & whiteness in how we think about equity & justice.
 *See Ashley (2021) Knisely (2021a; 2022b; forthcoming) and Knisely & Russell (forthcoming) on conceptualizations of gender modality:

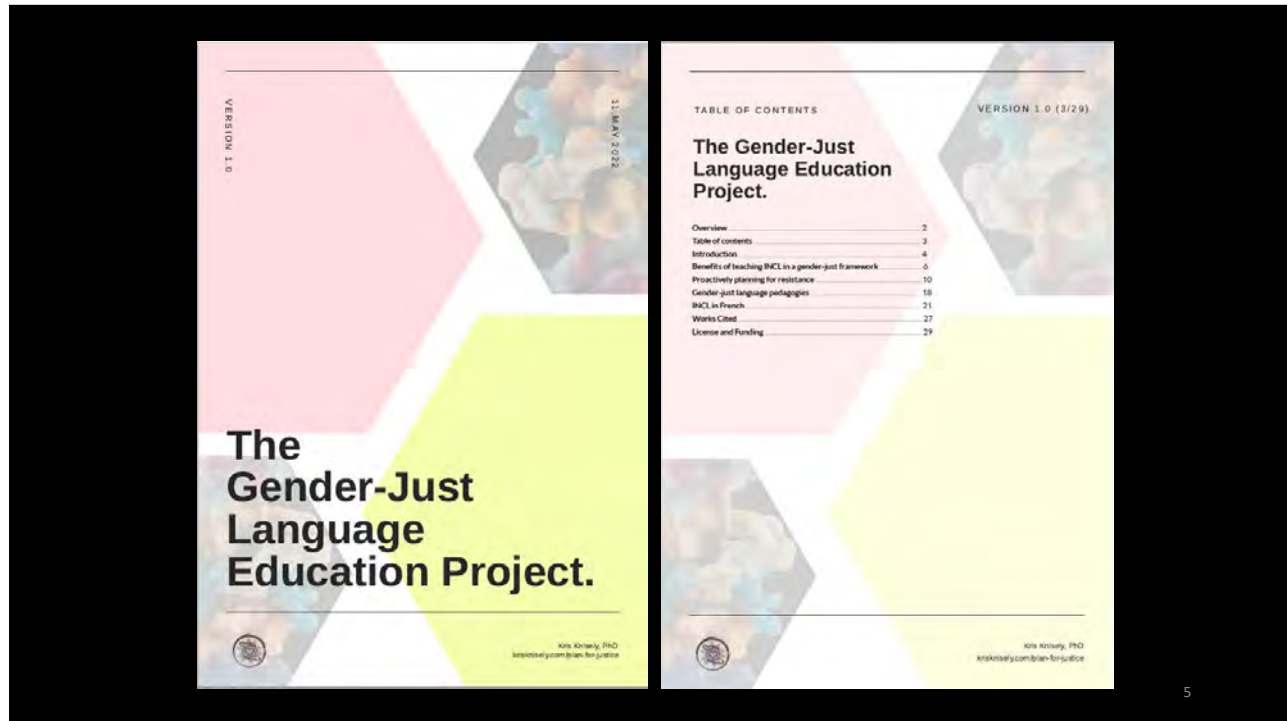
The Gender-Just Language Education Project

krisknisely.com/plan-for-justice

1. Professional context
2. What are gender-just pedagogies? (TAQIBPs)
3. Student linguistic development
4. Student development of contemporary literacy
 - Intersectional thinking
 - Intercultural competence
 - Symbolic competence
5. Available open educational resources (OERs)
6. Q&A

*See D. Spade (2015); S. Ahmed; and/or Z. Nicolazzo for more on normativity & whiteness in how we think about equity & justice.

*See Ashley (2021) Knisely (2021a; 2022b; forthcoming) and Knisely & Russell (forthcoming) on conceptualizations of gender modality.



5

The Gender-Just Language Education Project

krisknisely.com/plan-for-justice

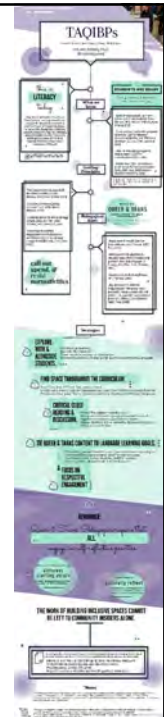
1. **Professional context**
2. What are gender-just pedagogies? (TAQIBPs)
3. Student linguistic development
4. Student development of contemporary literacy
 - Intersectional thinking
 - Intercultural competence
 - Symbolic competence
5. Available open educational resources (OERs)
6. Q&A

Professional Context:

- Identity-engaged, social and relational pedagogies of care (e.g., Darwin & Norton, 2015; Dörnyei, 2014; Knisely, 2021; Knisely & Paiz, 2021; Kramsch, 2009, 2015; Paiz, 2020; Warner, Gaspar, & Diao, 2021)
 - Consider what languaging entails → language education (e.g., Anya & Randolph, 2019; Atkinson, 2011; Dörnyei, 2014; Knisely, 2016, 2017, 2022c, forthcoming; Norton, 2013; Warner, Gaspar, & Diao, 2021)
- Our personhood includes, but is not limited to gender and sexuality
 - LGBTQ+ topics make up a non-trivial part of our students' lives (Knisely & Paiz, 2021; Knisely, forthcoming; Moore, 2016; Nelson, 2009; Nguyen & Yang, 2015).

Professional Context:

- Identity-engaged, social and relational pedagogies of care (e.g., Darwin & Norton, 2015; Dörnyei, 2014; Knisely, 2021; Knisely & Paiz, 2021; Kramsch, 2009, 2015; Paiz, 2020; Warner, Gaspar, & Diao, 2021)
 - Consider what languaging entails → language education (e.g., Anya & Randolph, 2019; Atkinson, 2011; Dörnyei, 2014; Knisely, 2016, 2017, 2022c, forthcoming; Norton, 2013; Warner, Gaspar, & Diao, 2021)
- Calls for engagement with gender (e.g., ACTFL, 2019, 2021; DDFC, 2021; LSA, 2021; McGregor & Trentman, 2021)
 - Social, relational construct
 - Meanings are always contextualized and intersectional (Knisely, 2021a; Knisely, forthcoming; Paiz & Coda, 2021)
 - “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).





Gender-Just Language Education:

- Limited but growing research...
- Ethically necessary (Knisely & Paiz, 2021; Knisely & Russell, 2023; Knisely, 2021c, forthcoming; LSA, 2021; Zimman, 2021)
- Supports linguistic competence development (Knisely, 2022d)
- Supports intersectional thinking (Knisely, 2022c)
- Supports critical, contemporary literacy (Knisely, 2021c)
- Supports intercultural competence development (Knisely, 2022, forthcoming)
- Supports symbolic competence development (Knisely, forthcoming)

Note: Most of the forthcoming publications cited are expected 2022. A revised version of the white paper will be published at krisknisely.com/plan-for-justice as forthcoming publications appear in print.



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.

For citations and to learn more about gender-just language pedagogy visit: krisknively.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/





The Studies:

- 112 US Undergraduates
- 6 matched, moderately scripted assignments
- 3 iterations of the same French course
 - Iteration 1: Control group
 - Iteration 2: Gender-just approach mid-semester forward (TAQIBPs)
 - Iteration 3: Gender-just approach from first day forward (TAQIBPs)
- Coding
 - Errors by type
 - Codes iteratively modified

For detailed explanations of the pedagogical approach taken in this project (Trans-affirming Queer Inquiry-Based Pedagogies), see Knisely & Paiz, 2021; Knisely, 2022a; Knisely, 2022b. For additional methodological information see Knisely, 2022c, 2022d. Detailed information about these publications can be found at: krisknisely.com/publications. Corresponding open educational resources can be found at: krisknisely.com/resources-for-educators

The Gender-Just Language Education Project

krisknisely.com/plan-for-justice

1. Professional context
2. **What are gender-just pedagogies? (TAQIBPs)**
3. Student linguistic development
4. Student development of contemporary literacy
 - Intersectional thinking
 - Intercultural competence
 - Symbolic competence
5. Available open educational resources (OERs)
6. Q&A



*TAQIBPs introduced in Knisely & Paiz, *Critical Multilingualism Studies*, 2021 (Open Access); see also Knisely, 2021b, 2022a, 2022b

TAQIBPs: Guiding Principles

- Restive problematizing of all identities and discourses
- Exposing & interrogating normativity in all its forms
- Creating space for marginalized perspectives and identities
- Fostering respectful engagement with disparate worldviews [i.e. intercultural competence]



16

TAQIBPs: Guiding Principles

- Restive problematizing of all identities and discourses
- Exposing & interrogating normativity in all its forms
- Creating space for marginalized perspectives and identities
- Fostering respectful engagement with disparate worldviews [i.e. intercultural competence]

Pedagogical aims (adapted from Knisely & Paiz, 2021):

- Raise awareness of LGBTQ+ lives and concerns
- Introduce the linguistically situated ways that we index and perform identities
- Foster critical thinking
- Equip students with the linguistic and rhetorical skills needed to advocate for self and others [i.e. symbolic competence]

Guiding questions:

Why is it so?
Who benefits?
Who is marginalized?
What alternatives exist?
How is language involved?

17

TAQIBPs: Strategies:

1. **Exploring with your students**
2. Find space throughout the curriculum
3. Critical close reading & discussion
4. Tie LGBTQ+ content to language learning goals
5. Focus on respectful engagement

Exploring with your students can help to (Knisely & Paiz, 2021):

- Individualize learning;
- Decenter the classroom;
- Queer students' perception of expertise;
- Uncover locally relevant, real-world LGBTQ+ experiences and language.

See Knisely (2021a, 2022b) for guiding questions for self-reflective practice.

18

TAQIBPs: Strategies:

1. Exploring with your students
2. **Find space throughout the curriculum**
3. Critical close reading & discussion
4. Tie LGBTQ+ content to language learning goals
5. Focus on respectful engagement

Find space throughout the curriculum (adapted from Knisely & Paiz, 2021):

- Avoid “Gay Day” / “Trans Day” special topics
- Create value around LGBTQ+ discussions as a part of critical literacy and acculturation
- Underscore how LGBTQ+ issues are performed and parsed through different linguistic and rhetorical functions

19

TAQIBPs: Strategies:

1. Exploring with your students
2. Find space throughout the curriculum
3. **Critical close reading & discussion**
4. Tie LGBTQ+ content to language learning goals
5. Focus on respectful engagement

Find space throughout the curriculum (adapted from Knisely & Paiz, 2021):

- Avoid “Gay Day” / “Trans Day” special topics
- Create value around LGBTQ+ discussions as a part of critical literacy and acculturation
- Underscore how LGBTQ+ issues are performed and parsed through different linguistic and rhetorical functions
- Draws attention to how normative discourses obfuscate certain lives

20

TAQIBPs: Strategies:

1. Exploring with your students
2. Find space throughout the curriculum
3. Critical close reading & discussion
4. **Tie LGBTQ+ content to language-learning goals**
5. Focus on respectful engagement



Tie LGBTQ+ content to language-learning goals (Knisely & Paiz, 2021):

- Shows that sexuality & gender are important parts of acquiring an L2 and a sense of self in it
- Contributes to de-sensationalizing LGBTQ+ content and discussions
- Aids in gaining student & administrative buy-in

21

TAQIBPs: Strategies:

1. Exploring with your students
2. Find space throughout the curriculum
3. Critical close reading & discussion
4. Tie LGBTQ+ content to language-learning goals
5. **Focus on respectful engagement**

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

Remember:

- to cultivate a desire and an ability to effectively and appropriately engage with individuals whose realities may differ from our own (intercultural competence)...
- to respect that we are all at different starting points in our engagement with LGBTQ+ issues...
- to take time to critically reflect on and adapt queer and trans-affirming pedagogies to be locally relevant...
- that it is not only up to community insiders to build LGBTQ+-inclusive classroom spaces in the SLA/L2 context.

(See this project's white paper, Paiz, 2020, and Knisely & Paiz, 2021 on planning for resistance; Nicolazzo 2019 on (in)visibility.)

22

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

The Gender-Just Language Education Project

krisknisely.com/plan-for-justice

Focused on French

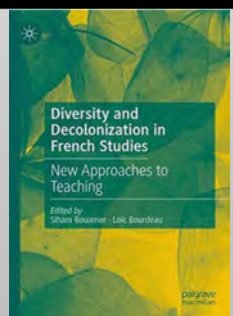
Focused on French

Not language specific

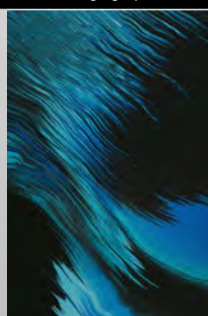
Not language specific



Knisely, K (2022). A Starter Kit for Rethinking TGNC Representation and Inclusion in French L2 Classrooms. In E. N. Meyer & E. Hoff-March (Eds.) *Teaching Diversity and Inclusion: Examples from a French-Speaking Classroom*. Routledge. 22-33.



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.



Knisely, K (2022). 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., and Paiz, J.M. (2021) Bringing Trans, Non-binary, and Queer Understandings to Bear in Language Education. *Critical Multilingualism Studies*. 9(1), 23-45.

Note: Open Access.

The Gender-Just Language Education Project

krisknisely.com/plan-for-justice

1. Professional context
2. What are gender-just pedagogies? (TAQIBPs)
- 3. Student linguistic development**
4. Student development of contemporary literacy
 - Intersectional thinking
 - Intercultural competence
 - Symbolic competence
5. Available open educational resources (OERs)
6. Q&A



*See Knisely (2022d)



The Studies:

- 112 US Undergraduates
- 6 matched, moderately scripted assignments
- 3 iterations of the same 5th semester French course
 - Iteration 1: Control group
 - Iteration 2: Gender-just approach mid-semester forward (TAQIBPs)
 - Iteration 3: Gender-just approach from first day forward (TAQIBPs)
- Coding
 - All errors coded by type
 - Mean error rate
 - Mean length of utterance
- ANOVA

For detailed explanations of the pedagogical approach taken in this project (Trans-affirming Queer Inquiry-Based Pedagogies), see Knisely & Paiz, 2021; Knisely, 2022a; Knisely, 2022b. For additional methodological information see Knisely, 2022c, 2022d. Detailed information about these publications can be found at: krisknisely.com/publications. Corresponding open educational resources can be found at: krisknisely.com/resources-for-educators

27

Results (Knisely, 2022d)

- Mean error rate:
 - Time
 - TimexGroup:
 - Highest error rates in Iteration 1: Control group
 - Lower error rates in Iteration 2: TAQIBPs mid-semester forward
 - Lowest error rates Iteration 3: TAQIBPs from first day forward
 - Focus on iteration:
 - Bonferroni-adjusted paired *t*-tests indicated that overall mean differences between iteration 1 and iteration 3 of the course were significant ($p < .001$), wherein iteration 3 had a mean error rate that was .015 lower than iteration 1.

28

Results (Knisely, 2022d)

- Mean error rate: Students who learn about trans knowledges and linguistic practices **make significantly fewer grammatical and lexical errors** as compared to those who do not.

29

Results (Knisely, 2022d)

- Mean error rate: Students who learn about trans knowledges and linguistic practices **make significantly fewer grammatical and lexical errors** as compared to those who do not.
- Mean length of utterance:
 - Time
 - TimexGroup

30

Results (Knisely, 2022d)

- Mean error rate: Students who learn about trans knowledges and linguistic practices **make significantly fewer grammatical and lexical errors** as compared to those who do not.
- Mean length of utterance:

31

Results (Knisely, 2022d)

- Mean error rate: Students who learn about trans knowledges and linguistic practices **make significantly fewer grammatical and lexical errors** as compared to those who do not,
- Mean length of utterance: **without any differences in the complexity** of the language they produce.

32

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.

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-NonCommercial-NoDerivatives 4.0 International License. To view a copy of this license, visit creativecommons.org/licenses/by-nc-nd/4.0/

17 | knisely

© 2022 knisely

Responding to resistance.

Responding to resistance: navigating and learning from challenging moments in language learning

The Center for Educational Resources in Culture, Language, and Literacy

"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!

34



"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, [2022h](#) 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 language, 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).





The Gender-Just Language Education Project

krisknisely.com/plan-for-justice

1. Professional context
2. What are gender-just pedagogies? (TAQIBPs)
3. Student linguistic development
4. **Student development of contemporary literacy**
 - **Intersectional thinking**
 - Intercultural competence
 - Symbolic competence
5. Available open educational resources (OERs)
6. Q&A



*See Knisely (2022c)

TAQIBPs and Intersectionality (Knisely, 2022c)

- Informed by: culturally-relevant pedagogy (Ladson-Billings); Intersectionality (Crenshaw); other ways of knowing (hooks, 2014, p.12)
- Pushing back hard delimitations → remain responsive to ever-shifting and emerging needs (Carbado, Crenshaw, Mays, & Tomlinson, 2013; Crenshaw, 2017; Knisely & Paiz, 2021; Paiz, 2021, p. 10)
- **Intersectionality as buzzword** (Carastathis, 2016; Collins, 2015; Davis, 2008; May, 2015; Nash, 2011)
 - neoliberalization, gentrification, whitewashing, and misappropriation of critical, revolutionary constructs (Compton-Lilly, Lewis, Perry, & Smagorinsky, 2021; Crenshaw, 2011)
- Intersections: *intersections of identity*
- Intersectionality:
 - *intersecting structures of domination* (Cho, Crenshaw, & McCall, 2013; Duran & Jones, 2020)
 - overlaps and connections among axes of oppression (Crenshaw, 2015)
 - centering of people who have and continue to be marginalized (Crenshaw, 2015)
 - commitment to social justice and taking action/activism (Crenshaw, 2015; Duran & Jones, 2020)

39

RQ1: Frequency of intersectional awareness (Knisely, 2022c)

- **Iteration 1 (control)**: 1 of 36 (i.e., 2.78% of enrolled students); 1 code application across 1 student
- **Iteration 2 (mid semester)**: 12 of 24 (i.e., 50% of enrolled students); 12 code applications across 12 students
- **Iteration 3 (first day forward)**: 26 of 52 (i.e., 50% of enrolled students); 36 code applications across 26 students.

40

Foundational Learning

Facts-about-diversity

- “Dans chaque région où française est parlé, il y a beaucoup de variété [...] Beaucoup de mots dans chaque région [...] Les voyelles sont prononcé différent [...] en France, au Québec, en Afrique. [...] Beaucoup de différences existent.” (Carrie, *Iteration 1*)

Toward intersectional thinking

- “Je pense aux subjectivités [...] les déterminations des **voyelles dépendent sur les régions et des classes sociales**, avec beaucoup de possibilités pour la prononciation.” (Fae, *Iteration 2*)
- “Je pense que la communauté aussi détermine [une partie de] l’identité d’une personne, mais **je suis une personne et avec beaucoup de communautés** [...] **L’identité est complexe difficile parce que ce n’est pas singulier, mais je suis une personne.** Ce n’est pas une équation facile.” (Stephen, *Iteration 3*)

Knisely (2022c) 41

Facts-about-diversity → *Toward intersectional thinking* → *Normativities*

- “It’s always been very either structured towards typical grammatical you know curriculums, or when we learned about the culture it’s [...] **just a very white cis het view of the French culture, which is I feel like what is presented frequently in these courses, it just happens.** [...] I just [...] feel like I was missing out on so much before.” (Izzie, *Iteration 3*)
- “This class has exposed me to Francophone experiences outside of **the typical classroom-taught Parisian lived experience** [...] **it's really opened my eyes to how narrowly-focused all of my prior French language education has been.**” (Kirby, *Iteration 3*)

Knisely (2022c) 42

Facts-about-diversity → *Toward intersectional thinking* →
Normativities. Multiplicity.

- “This class really helped me to realize the complexity of socio-linguistic interplay not only within our Anglophone culture but especially within the Francophone culture. I sort of had one of those "aha" moments when I **realized that I've been assuming for a long time that issues of identity and gender are faced in a similar way around the world, despite cultural differences and each of our many identities.** In other words, I think that through the mini culture-shock that this class delivered to me I have a new lens of looking at the world that is (hopefully) more culturally-adjusted or at least aware than before.” (Sky, *Iteration 3*)
- “I wrote like pages [of words to describe me] and they don't even make sense together [...] and I could write more but, [...] **nobody is just one thing or always the same** [...] how do you like even explain that?” (Stephen, *Iteration 3*)

Knisely (2022c) 43

RQ2: Intersectional thinking & analysis

Iteration 1: Intersecting Identities ~~Intersecting Oppressions~~

Iterations 2 & 3: Intersecting Identities (→ Intersecting Oppressions)

Budding awareness of:

- context (in)dependence
- individual agency and its limits/constraints
- celebratory tokenization → valuing diversity *while* engaging with oppressive forces
- contending with complexity: non-additive approaches to multiple positionalities (→ intersectionality)

Knisely (2022c) 44

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

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.

For citations and to learn more about gender-just language pedagogy visit: krisknisey.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/



5



"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 Knisey, 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." (Knisey, 2021a, pp. 153-154).

10

The Gender-Just Language Education Project

krisknisely.com/plan-for-justice

1. Professional context
2. What are gender-just pedagogies? (TAQIBPs)
3. Student linguistic development
4. **Student development of contemporary literacy**
 - Intersectional thinking
 - **Intercultural competence**
 - **Symbolic competence**
5. Available open educational resources (OERs)
6. Q&A



The Studies:

- 112 US Undergraduates
- 6 matched, moderately scripted assignments
- 3 iterations of the same 5th semester French course
 - Iteration 1: Control group
 - Iteration 2: Gender-just approach mid-semester forward (TAQIBPs)
 - Iteration 3: Gender-just approach from first day forward (TAQIBPs)
- Coding
 - Iterative

For detailed explanations of the pedagogical approach taken in this project (Trans-affirming Queer Inquiry-Based Pedagogies), see Knisely & Paiz, 2021; Knisely, 2022a; Knisely, 2022b. For additional methodological information see Knisely, 2022c, 2022d. Detailed information about these publications can be found at: krisknisely.com/publications. Corresponding open educational resources can be found at: krisknisely.com/resources-for-educators

The Study: Operational Definitions

Intercultural Competence is

“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).

Symbolic Competence is

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).

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).

Intercultural Competence

- Frequency of code applications increases across course iterations (1<2<3)
 - Knowledges
 - Skills and Processes
 - Attitudinal Stances



Intercultural Competence

- Frequency of code applications increases across course iterations (1<2<3)
 - Knowledges
 - Skills and Processes
 - Attitudinal Stances

Intercultural Competence

Iteration 1

- In each region where French is spoken there are [...] different words[...]. In France, in Quebec, in Africa, **lots of differences exist.**

Iteration 3

- As I get more and more advanced in a language, I think it's a **responsibility** to be fully aware of how our predisposed stereotypes might be affecting how we learn and consider whatever language we're learning or possibly how the language we're learning can shape the way we see various cultures.
- I'm starting to **question** the media I consume and how it might be restricting my worldview. Consuming media that involves cultures and circumstances foreign to your own life makes you a better **global citizen**. I'm trying to be more connected to the world, to be a better member of **worldwide communities**.
- I've been really reflecting on the **social aspect** of it [language learning/linguaging] and how much language goes into knowing or meeting people.
- You carry all of this baggage with you –**things you think you know**– into conversations

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

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.

For citations and to learn more about gender-just language pedagogy visit: krisknisey.com/plan-for-justice
 This project was made possible by a CERLL Faculty Research Fellowship. The Center for Educational Resources in Culture, Language, and Literacy (CERLL) is a Title VI Language Resource Center: cerll.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/





Symbolic Competence

- Frequency of code applications increases across course iterations (1<3)
 - Normativities
 - Positioning relative to power structures
 - Challenging being positioned in a particular way or the positioning of others

Symbolic Competence

Iteration 1

- If you don't use the right language you can offend someone.
- My perspectives haven't changed because I've always been an informed and empathetic person.

Iteration 3

- **I thought I understood** identity and those who have different identities **but I didn't** understand the impact and... I guess gravity of it. [Another student's] podcast really **opened my eyes** to how it's honestly kinda f*** how they can't choose to be gender-neutral [...] we take for granted the fact that we can even have the opportunity to [be gendered correctly] I have started reading more about it and because of it (again a stupid little thing) **I put my pronouns in my insta bio** because although I'm a cis male it de-stigmatizes it and I really like the fact that it shouldn't be a big deal, it's just my pronouns, so what? Then it's the same for them. We gotta stand up for each other.
- I've noticed an eagerness to **reflect on my relationship with French** [...] the world, my place in the world, and language's place in the world. [...] I guess the real question this poses is **who has control** [...] does anyone [...] **what does that mean for the way I "do" French** [...] for how I move through the world.... [through] interactions

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

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.

For citations and to learn more about gender-just language pedagogy visit: krisknisey.com/plan-for-justice
 This project was made possible by a CERLL Faculty Research Fellowship. The Center for Educational Resources in Culture, Language, and Literacy (CERLL) is a Title VI Language Resource Center: cerll.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/





"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, [2022h](#) 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 language, 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).



The Gender-Just Language Education Project

krisknisely.com/plan-for-justice
krisknisely.com/resources-for-educators

1. Professional context
2. What are gender-just pedagogies? (TAQIBPs)
3. Student linguistic development
4. Student development of contemporary literacy
 - Intersectional thinking
 - Intercultural competence
 - Symbolic competence
5. Available open educational resources (OERs)
6. Q&A



OVERVIEW

VERSION 1.0 (2/29)

The Gender-Just Language Education Project.

Author: Kris Ann Knisely, PhD

Materials Website: <https://krisknisely.com/plan-for-justice> and <https://oer.krisknisely.com/plan-for-justice/>

License: The gender-just language education project website, white paper, and infographics are licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License. To view a copy of this license, visit: <https://creativecommons.org/licenses/by-nc-nd/4.0/>

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-us people (INCL) [1]. Specifically, strategies for proactively planning to teach INCL and for resistance moments 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 & Ruvet, 2021 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 point to proactive planning for resistance to teaching INCL (non-language-specific); and (3) infographics on INCL terms and communication strategies in French.

Author Acknowledgements: I would like to thank the Center for Educational Resources in Culture, Language, and Literacy at the University of Arizona for their support of this project via their Faculty Research Fellow program and the College of Humanities at the University of Arizona for their support of the CERCCL fellowship program. I must also extend my sincerest gratitude to Natalie Angott for her invaluable contributions as a graduate researcher, to Stefanie Wood for our methodological discussions, to Jessica Miller for our conversations about linguistics and pedagogy, and to the many dear colleagues who have supported me and this work in myriad ways. I would also like to thank the growing community of scholars whose work brings together language, linguistics, and/or education with trans studies. Thinking with and alongside you is a gift. Finally, thank you to the hundreds of study participants without whom this project would have been impossible. I hope this work honors the trust and generosity with which you have shared your time and knowledges with me. Any shortcomings are mine alone.

[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-us knowledges (see Knisely, 2020a, 2020b and Knisely & Park, 2021 for more on the inseparability of trans knowledges from trans approaches to language). Terms to discuss gender and gender identity are always incomplete in their descriptions of ways of being in the world (see for example Ashley 2021, Jourdan & Nicolazzo 2019, Khan 2020, 2021, Kawan 2017, 2021, Knisely 2020b, 2021) in the context of this project, "trans" is used in its broadest possible sense to denote people who "float" conventional ways of thinking and being in the world, including but not limited to people who use trans letters 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-identify under trans as an umbrella term (e.g., nonbinary people) or in a trans/queer dichotomy" (Knisely, 2020a, p. 150).





INTRODUCTION VERSION 1.0 (4/29)

The Gender-Just Language Education Project.

Author Kris Kinsely PhD

Introduction. Research on language education is increasingly recognizing the importance of identity-engaged and socially-focused pedagogies (e.g. Dornyei, 2014; Kratoch, 2009; Kinsely & Paz, 2021; Paz, 2020; Paz & Costa, 2021; Warner Gaspar & Diaz, 2019). Who we are deeply influences how we approach the processes of language teaching, learning, and use. When pedagogues 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 (Dornyei, 2014; Kinsely, 2020b). Further, it is often the social nature of language that motivates students to engage in and continue with language learning (Oros & Zandvoort, 2019; Krinsely, 2016, 2017, forthcoming[1]; Warner Gaspar, 5, Diaz, 2019).

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 (Kinsely, 2021, 2022; forthcoming; Paz & Costa, 2021) and because "knowing how to use language critically, thoughtfully, and flexibly with regard to gender and sexuality is also to contemporary literacy given their convergence as organizers of social life" (Kinsely, 2022a p.23. See also Alexander, 2008). These theoretical assertions reverberate with often fraught but increasing public conversations about gender and a growing turnaround in awareness in education, work, and life.

Despite these theoretical connections, there has been scant attention to gender diversity in language curricula, textbooks and other materials, research, training, and pedagogical use (for example Kinsely & Paz, 2021; Kinsely, forthcoming; Zeman, 2021). The nascent, yet burgeoning field of trans applied linguistics is beginning to put forth distinctly trans approaches to language and language learning (e.g. Kinsely, 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 (Kinsely & Paz, 2021; Kinsely, forthcoming). This document and resources it at least partially address by focusing on:

- professional calls for diversity and inclusion (ACTFL, 2021; CDFC, 2021; McHugh & Turner, 2021) and newer organization-level efforts (USA, 2021)
- yet, language educators often remain unsure how to approach gender justice in the language classroom. Particular concerns exist regarding how to proactively plan for and respond to resistance in trans-affirming language and pedagogies (Kinsely, 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 materials.

JUST
2022

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

63



INTRODUCTION VERSION 1.0 (5/29)

THE GENDER-JUST LANGUAGE EDUCATION PROJECT

AN OPEN-PROFICIENCY PROJECT TO SUPPORT LANGUAGE EDUCATORS IN RESPONDING WITH TRANS AFFIRMING AND PROACTIVELY PLANNING FOR RESISTANCE

Author Kris Kinsely, PhD

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?

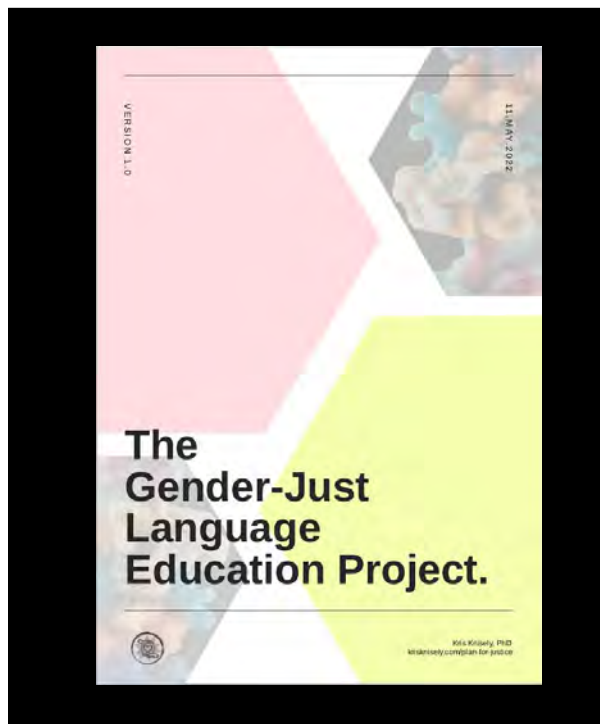
THE GENDER-JUST LANGUAGE EDUCATION PROJECT

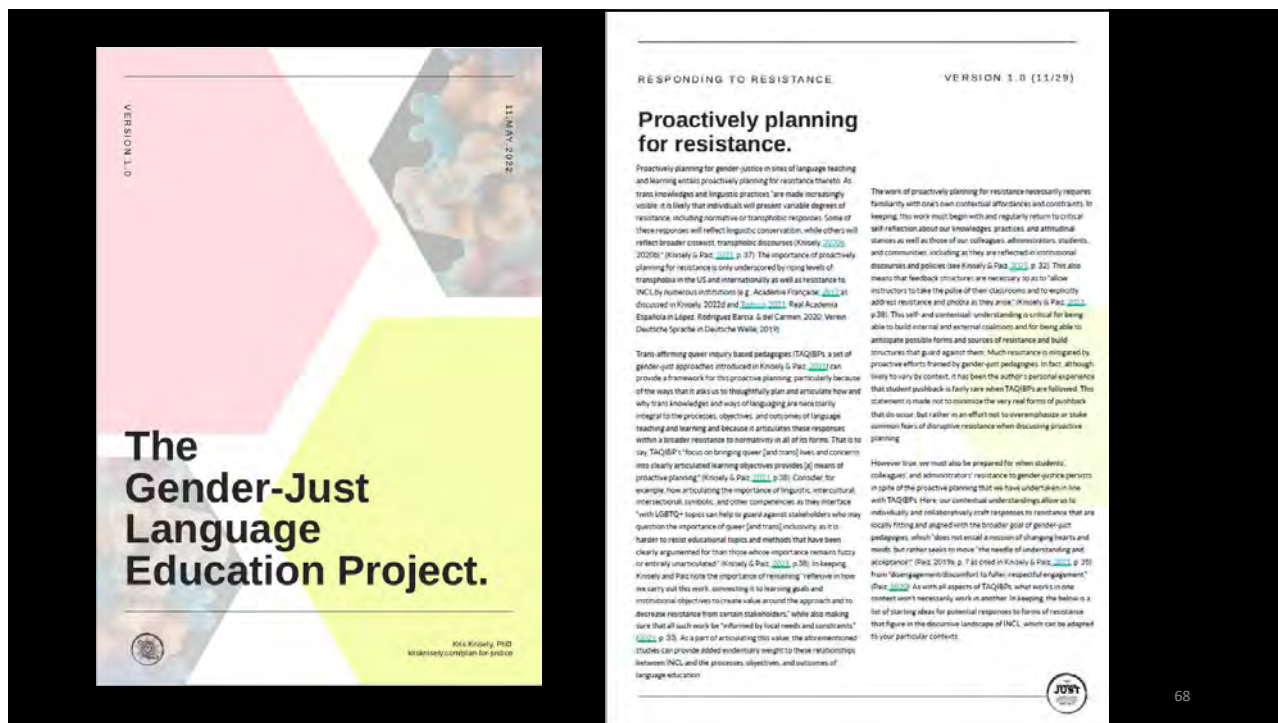
To learn more, visit krisinsely.com/plan-for-justice. This project was made possible by a grant from the Center for Language and Literacy Studies, The Center for Educational Research in Learning, and Research, and the Center for Language and Literacy Studies at the University of North Carolina at Chapel Hill. Content and materials are provided as-is. All rights reserved. For more information, contact kris@krisinsely.com.

To view a copy of this document, visit krisinsely.com/plan-for-justice.

DOWNLOAD INFOGRAPHIC

64





VERSION 1.0
11 MAY 2022

The Gender-Just Language Education Project.

Kris Kinsley, PhD
kris@genderjust.org

RESPONDING TO RESISTANCE: STARTING IDEAS

VERSION 1.0 (12/20)

"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 language 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-changing 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 language.]

"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 ignorance 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 agree this is your partner or like how someone 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 instructional spaces" (Kinsley & Peir, 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 the 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" (Kinsley, 2022, p. 17).

JUST

69

VERSION 1.0
11 MAY 2022

The Gender-Just Language Education Project.

Kris Kinsley, PhD
kris@genderjust.org

RESPONDING TO RESISTANCE: STARTING IDEAS

VERSION 1.0 (12/20)

"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 prescriptive 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/cultures. This means that we have to gain an robust of an understanding of the range of possibilities for language that exist under this broad banner of [language of study], and become as flexible, creative, and adaptive in our ways of language 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 Ackemaun, Riches, & Waring, 2018; Kinsley & Cooper, 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! (USA, 2022)

JUST

70

VERSION 1.0
11 MAY 2022

The Gender-Just Language Education Project.

Kris Krupar, PhD
krupar@uconn.edu

RESPONDING TO RESISTANCE: STARTING IDEAS
VERSION 1.0 (14/28)

**"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 language, but don't worry: evidence has shown that people are able to acquire various features of the grammar over time (see Ackema, Riches, & Whiting, 2018; Krupar & Cooper, 2020). Everyone makes mistakes when learning new ways of using language (even their own). An willingness to learn and accept correction gracefully will go a long way. (USA, 2022) 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 fluency 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 language 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 language overall (Drozd, 2022), so do 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!

JOBY

71

VERSION 1.0
11 MAY 2022

The Gender-Just Language Education Project.

Kris Krupar, PhD
krupar@uconn.edu

RESPONDING TO RESISTANCE: STARTING IDEAS
VERSION 1.0 (15/29)

"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 language 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 language.

[You may wish to give language-specific examples. I often discuss the promotion of *français* by the *Assemblée Française* to the exclusion of the much more commonly used *français*, 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, unmarked way).]

This is the first reason that focusing only on the ways of language endorsed by [the organization in question] would make us very poorly prepared to engage in language 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 language do they consider and value and whose ways of language 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 *Assemblée Française* focuses exclusively on a hegemonic, Franco-French version of what *français* is and what it can be and consider their membership in terms of class, race, gender, and other social positions. I ask, who owns French? Are hegemonic, Franco-French people the only people who have any ownership over French as a language (what about Canadians? *Bunkhabal*! etc. (Dale Krupar, 2020; Tuttle, 2022; 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 so many different linguistic communities as we are able to do so 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, epistemological, and systemic competencies.

JOBY

72

RESPONDING TO RESISTANCE: STARTING IDEAS


VERSION 1.0 (16/28)

"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 invites critical questioning, but rather to be aware of positions for doing language that you can draw upon as needed in your interactions and in your broader relationships. So many linguistic cultures exist beyond these idealized, ahistorical models that hold up certain ways of language and certain language users as perpetually more correct or valuable.

We explore all sorts of ways of language 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 constructing the ways of language that you are exposed to based on the ideologies of one particular group of individuals in one given time. Language is in 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 well a linguistic community wherein necessary and inclusive ways of language are valued.]



73

RESPONDING TO RESISTANCE: STARTING IDEAS

VERSION 1.0 (17/28)

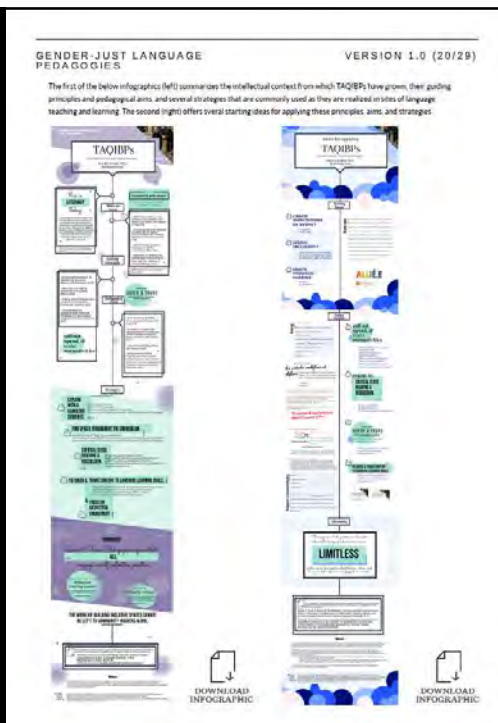
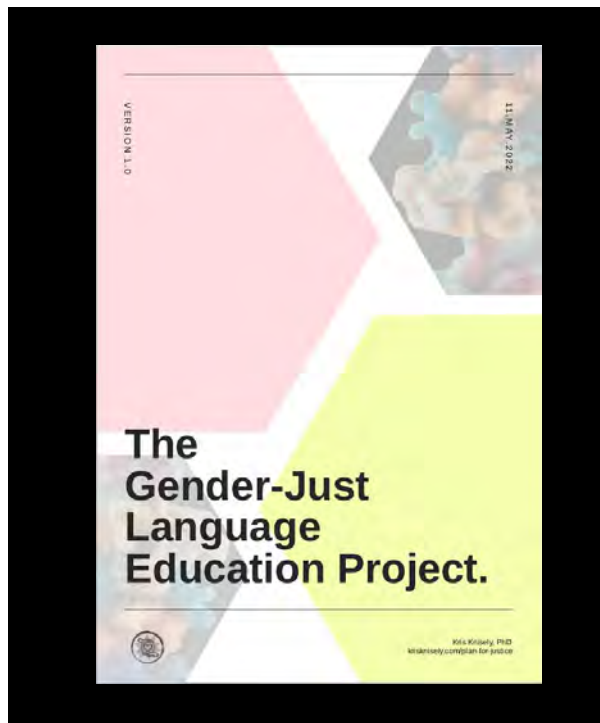
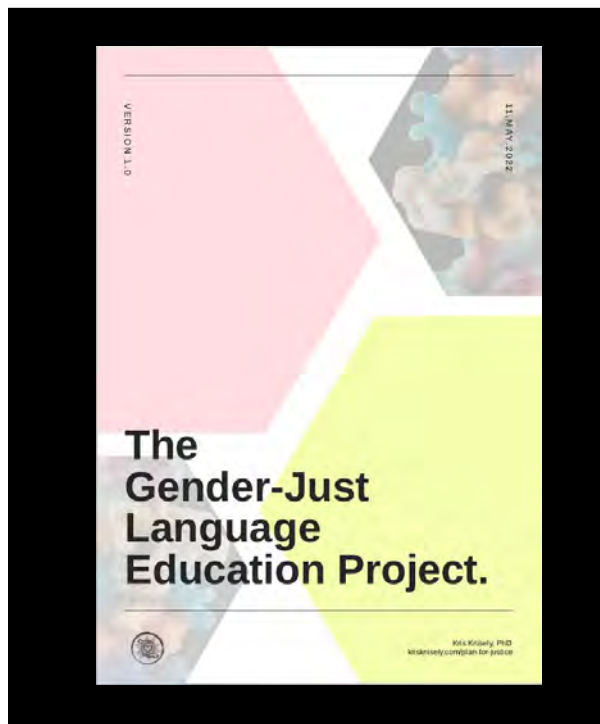
"This doesn't have anything to do with [language of study]!"

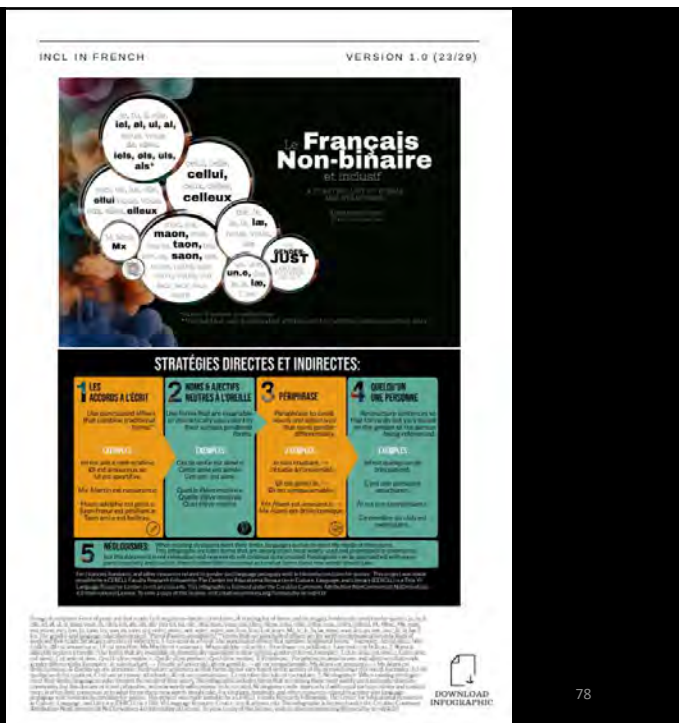
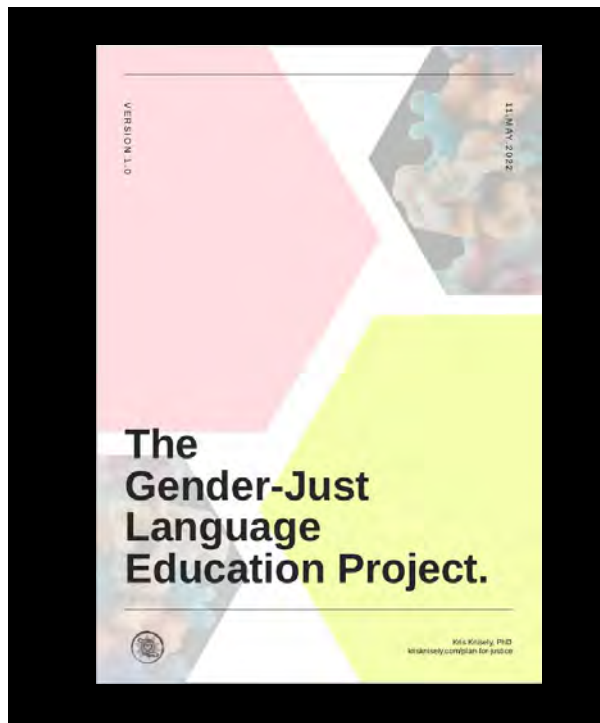
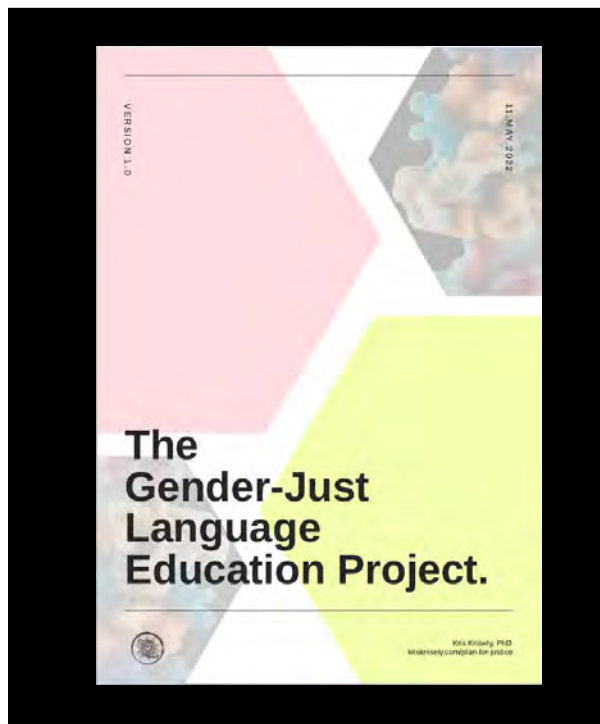
[In keeping with TAQBP, your course goals should have addressed this. In response we must lay bare the connections between your goals and gender just pedagogies and the relationships between who we are and how we language. Your response will necessarily need to be closely tied to your own goals, practices, and context. Possible responses may include the following. See Kinsey (2021) 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 linguistic, intercultural competence, symbolic competence, and forms of critical thinking, including intersectional thinking. Define and explain concepts as needed of 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 language and language learning are about. Language is inseparable from social identities and relationships, our identities, just inseparable from the language we use and from the attitudes 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" (Kinsey, 2021, pp. 153-154)

 DOWNLOAD THIS SECTION

74







The Gender-Just Language Education Project

krisknisely.com/plan-for-justice

Kris Knisely, PhD
@krisknisely

1. Professional context
2. What are gender-just pedagogies? (TAQIBPs)
3. Student linguistic development
4. Student development of contemporary literacy
 - Intersectional thinking
 - Intercultural competence
 - Symbolic competence
5. Available open educational resources (OERs)
6. Q&A

