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Pads::Who is in the Classroom.md



Image text: "You are not present here, you are a vampire, you are wrong"

"When those who have the power to name and to socially construct reality choose not to see you or hear you... when someone with the authority of a teacher, say, describes the world and you are not in it, there is a moment of psychic disequilibrium, as if you looked in the mirror and saw nothing. It takes some strength of soul – and not just individual strength, but collective understanding – to resist this void, this non-being, into which you are thrust, and to stand up, demanding to be seen and heard."

(Adrienne Rich, *Blood, Bread, and Poetry: Selected Prose, 1979-1985*)

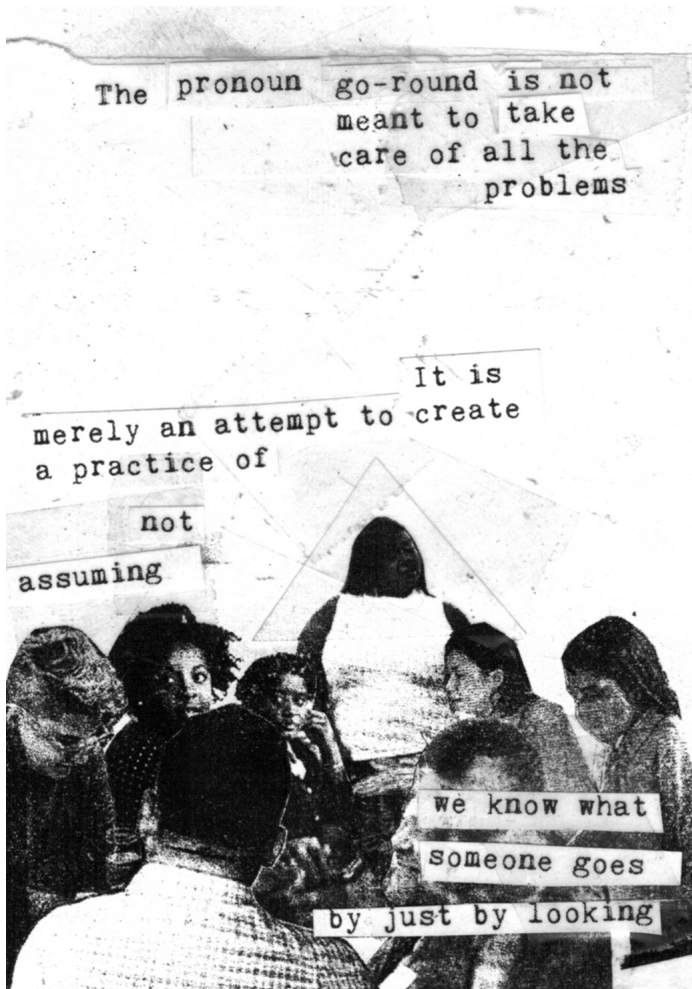
Intro

The following text maps the working process of the working group "Who is in the classroom?" under the umbrella of the collective research and study programme "Teaching To Transgress Toolbox".¹ This collaboration wants to create a better understanding for people who don't necessarily fit into the normalised world of a classroom and aims to generate literacy on the issues faced by transgender and gender-non conforming students and staff in educational settings. We see a lack of such knowledge in the European higher education institutions we are (or were) part of. We also identify a lack of staff that is gender diverse (or feel confident enough to be identified as gender diverse) in order to be able to reflect back and inspire students.

In the following, we will share context, experimentation, discussion as well as hands-on guidance material of how to introduce and instigate pronoun and access go-rounds in the classroom to make sure everybody present is seen and supported in their needs. In this research we focus particularly on the needs of people that are a-typical, of trans*persons² and of people with mental health problems or visible or invisible impairments. As a multilingual working group (Swedish, French, German, English) we wrote this reflective part in English with the more hands-on guidance material, the handout, translated into Swedish and French to be downloaded, printed and used in local contexts. Some of the experiences, proposals and recommendations are linked to specific contexts but are adaptable to your needs. We acknowledge that sometimes trans*rights or disabilities rights are often not seen as urgent as other issues and yet we try to provide guidance in such contexts.

Our methods

Our methods for this piece are varied: We are drawing on our own experiences in a range of places (supportive activist contexts). We experimented with go-rounds during our first TTTT workshop week “How to say it” in Brussels (Jan 2020). We followed the debate about the advantages and disadvantages of pronoun go-rounds [3](#) and consulted the vast materials available such as manuals and guides (see “resource library”). We connected to friends and people who do not identify with their pronoun assigned at birth. We reached out to networks with experience of trans* practices, of changing pronouns, as well as to people with access needs and/or mental health problems. With these people we recorded conversations that helped us immensely to understand the complexities and gain practical knowledge on what could work and what might be problematic when teachers plan to do go-rounds in their classrooms. [4](#) Snippets of some of the recorded conversations are inserted in the text (to give space to the original voices), and some interviews are at the bottom of this page to listen and watch in its (edited) entirety. [5](#)

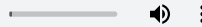


Important to keep in mind: Tools are situated

With the TTTT programme we are trying to create accessible knowledge, resources and tools to practice critical pedagogy in the arts, and deal with complex and conflicted situations faced by structural problems of the educational institutions we are part of, both as students or staff.

The tttoolbox.net homepage tells us: “Critical intersectional feminist pedagogies [...] provide valuable conceptual and practical tools with which to focus on inclusivity”. Nassira Hedjerassi from the bell hooks institute in Paris pointed toward the problematic term “toolbox” in the title of the project. Nassira said “I’m not comfortable with tools, even if it is the name of this project [...] it is not the tools [...] the key is the process of

questioning all the time, our practice [...] no tools, no recipe, just practice and reflect on your practice all the time.”⁶

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Nassira Hedjerassi "I'm not comfortable with "tools".

Nassira critiques the zeitgeist that is all about "tools" as something that can solve our problems, when it is actually us who have to do the work ("praxis" = practice and reflection). The process of using a tool must have a feedback loop of constant re-evaluation of what impact the tool has had on the environment where the tool is being used. That means that we cannot just implement the go-round in the classroom and then "everything is solved". Practice means to experiment with modes of doing things, to evaluate how it went, to adjust and try again. It can be the start to collectively and critically reflect on what's happening in learning situations.

Is it really enough to create tools? Isn't the basic human value-system shifting toward a rightwing, racist and patriarchal one. And how and for what might the tools we provide on this website be used in such a culture? How can we prevent our tools to be used for "pink-washing" of institutions, while processes of oppression can still continue under the surface?

Practice is also always contextual and contingent on the people involved. Therefore we want to introduce the authors of this piece, before we start using the "we".

I am a trans*dyke who grew up in France, with dyscalculia. I have light skin but also the experience of a non-white household. I never really understood school but also it was a way for me to escape from my household that was sometimes very toxic. I am now in a French art school and see the limits of the pedagogy there but also enjoying being in a much more "hands-on" approach to learning.

I am a multiple growing up in a middle-class household in a pretty monocultural, white catholic environment in post-war Germany. I strongly felt the oppressions and exclusions connected to the unified "we".

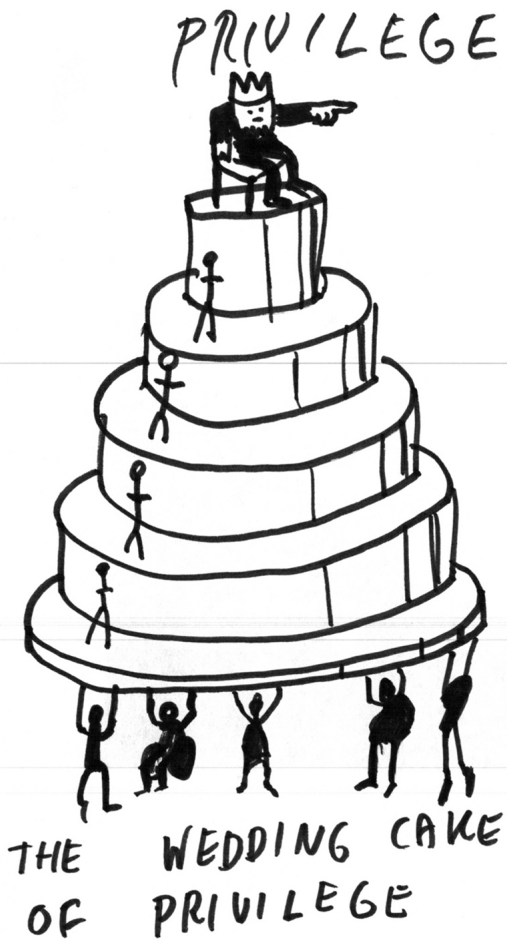
I am a gender queer, flexi presenting, all genital loving, pan romantic person. A white cis-heteronormative middle class environment made me and angered me in the process of its normative societal enforcements.

I am cis-male, artist and researcher growing up in a Swedish rural working class family in which neurodivergence and mental health problems were and are present resulting in a social and structural oppression of the non-normal body and personality.

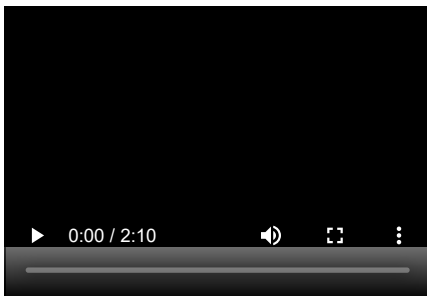
Applying a contingent and situated tool universally in different contexts might be problematic. The go-round as a tool to create a safe(r) space is mostly used in activist environments where people share a common goal and sensibility. What happens if this tool is separated from this specific context and is, instead, used in a classroom?

A classroom accommodates many different people with different interests, backgrounds, opinions – the only commonality is the fact that they have been assigned to the same year, class or course. There is also a difference between a university course, where people meet around a certain field or discipline and a classroom at a primary or secondary school, where mandatory schooling brings a range of pupils together to form a group.

Seen as a mere tool, the go-round, just like a chainsaw or a scalpel can be really effective but it can also be dangerous. It depends on who uses it, how it is being used, where, when and why. Therefore we suggest that you view this material as a tool that comes with a driver's license. And with the following material we hope to give you knowledge and guidance about some of the important things to know and where to find more information.



DON'T ASSUME. Things are not always as they seem.



[MC-Nika:Things are not always as they seem]

We need to begin with privilege. Sja'esta Badloe in the Dazed film WYPIPO with Mykki Blanco explained "from the top where you are, it is really difficult to see the rows behind you".⁷ Imagine we are all sitting in the cinema watching a movie. The ones sitting in the front rows seldom explore what the view from the rear rows would be, because the view at the front is so good. It is interesting that when we assume, we tend to only assume things we know of or have experienced before. For example, if in our upbringing we have never been introduced to the fact that there exist experiences and identities that differ from our own in terms of ethnicity, cultural background, disability, sexuality, gender identity, economic situation etc., then it tends to be hard to imagine the challenges that might come with said experiences and identities.

We are doing go-rounds because we want to understand who is in the room with us without assuming. We learned that we cannot assume what someone's needs are just by looking at them – especially if these assumptions come from a cis-hetero, patriarchal, white, ableist, classist perspective. The go-round is a tool for trying to reduce some of the impact of projections and assumptions. It is not perfect, but as Dean Spade says referring to the pronoun go-round:

"The thing about the pronoun go-round is that it is not meant to and cannot take care of all the many complex problems of judgment, identity, and anxiety that exist around our complex lives and our political movements. It is merely an attempt to create a practice of not assuming we know what someone goes by just by looking at them."⁸

The problem, I think, is the fact that people, and we as people, assume. I mean we as people because I am sure that all of us play a part in this violent narrative, in whichever manner the assumption takes place. So in order to tackle the assumption and bring practices of care, into the classroom – one way is practicing a go-round.



ACCESS, ACCESSIBILITY and CARE

Care, could be said, is about trying to meet the needs of somebody else to prevent harm and suffering and make people flourish.⁹ In a classroom, the topic of caring for each other is not something which always had priority in the curriculum. Melanie Joy¹⁰ says that we are taught a bunch of things in school but we rarely learn to care for each other. If we don't see or experience care from teachers how can we implement such practices in our own lives? But from the perspective of a teacher, caring for the students' wellbeing is often an emotional labour that is undervalued and overlooked and therefore often leads to exhaustion.¹¹

As an atypical person I often experience the University as a stressful and emotionally cold place, but it takes so little, only a few words of recognition from a teacher letting me know that they see me and my struggles to make it all shift.

Care, could also be said, understood though the feminist project of the ethics of care goes beyond the "who most needs it, what is most needed" but recognises the complex interpersonal and collective nature of the relational. Care, here, becomes an exchange of acts that are not necessarily based on need but rather on an awareness, desire

and collective understanding of what it means to meet each other. Through intersectional ethics of care we conceive bodies in their different abilities and disabilities, that means in their ability of giving and receiving care. In other words, caring should not be understood through an ableist hierarchy of who can give care (physically or mentally), but rather how care is or can be exchanged, supported and encouraged beyond the realm of need. Through my work as a care worker, where I assist a person living with disabilities, I get cared for in such a way that I have never experienced before in a working context. My boss and her husband, who both rely on personal assistance, have such a valuable and deep understanding of the complex and multifaceted ethics of care. In fact their extensive dealings with receiving and providing care makes their ethics and applications of care revolutionary.

So care is not a one way avenue. It is complex and comprises of needs-based care and interpersonal and interdependent relations.¹² When we talk about care in the context of this piece, in education, the arts, the classroom, pedagogy, what are we actually talking about?

Are we talking about listening and mindfulness as acts of caring? Are we talking about accessibility as an act of care? Are we talking about caring for one another? Are we talking about what politics are at play and who is talking about care labour? Are we talking about how female socialisation sets the premise for expected emotional labour? Are we talking about making sure that emotional labour of minorities is not exploited? Are we talking about the distribution of labour and tasks in working groups?

These are some of the questions that can be asked by you or the environment you are in. A good way to begin understanding the ethics of care in the classroom is to evaluate how a group works, who tends to organise, who tends to volunteer, who always talks, who remains quiet? Introducing the concept of care to the classroom can help everyone understand their role and could benefit the general atmosphere through taking time for everyone to share their experience, as an example.

With this chapter about care we want to highlight how much work caring can be and how it is, more often than not, expected of a certain class/group of people to take care of others. We are working towards an equal distribution of care within groups and not to rely on certain people to guarantee the care. It's a bigger responsibility that needs to be constantly re/evaluated. It can be a good thing in such a context as a classroom to actively decide what type of care we want to practice and build with the group and how to distribute it. Keeping also in mind that some people might be very vocal about their needs whereas others might not be used to sharing their needs or are uncomfortable with it.



ACCESS ROUND: What do people need to access the space, and each other?

When we think about access needs we need to approach it from a non able bodied perspective, in other words, we need to decentralize internalized ableism checking ourselves on our differently abled and disabled bodied privileges in a world that is built first and foremost for able bodies and minds. To talk about access in this context is a complex exercise, and we will address a range of different approaches in the following.

An access need, for example, could be that somebody has problems with hearing. This is important to know, so the others in the room can speak louder. It might be that somebody has difficulties sitting still for a long time during the class. Once everybody knows about this need, more breaks can be implemented for people to get up and stretch their legs, or some physical exercises can be included.

During our one-week TTTT workshop in Brussels, it turned out that some of the French speakers had access needs in terms of understanding the English language. Once the group understood this, we could set up a corner in the room where the discussions were temporarily live translated into French.

If we consider access needs as a technicality to be met for a better collective experience rather than a way to point out differences in our persons, we can begin to access needs from an equitable standpoint. This means everyone departs from their needs either being met or their needs not being met. It is important to stay away from saying 'I don't have any needs' because everyone has needs, and claiming no needs would simply be untrue. You might be normative in what needs you might have, from toilet breaks, internet access to a good night sleep or you might be on an atypical spectrum with needs connected to dyslexia, to hard of hearing, to being a wheelchair user, having ADHD or food allergies. Your access needs might be due to a language barrier, it might change in relation to the psycho-social environment or the physical environment within which you find yourself or the group you are surrounded by each time.

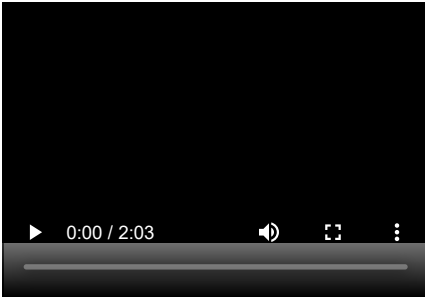
Even if we try hard, access is not always possible, since we live in an ableist world with predominantly ableist infrastructures. Here, a genuine intent, understanding of access needs and empathy help a lot. Sometimes it means asking what actual needs someone has before, during or after the event – so that next time you can be more prepared and aware. Sometimes it means just being there when there isn't access and understanding and acknowledging the lack of access. Mia Mingus, a writer, educator and trainer for transformative justice and disability justice, calls this empathy "access intimacy". It "is that elusive, hard to describe feeling when someone else "gets" your access needs. [...] Sometimes access intimacy doesn't even mean that everything is 100% accessible." ¹³

It might be helpful to follow a checklist of access points: ¹⁴ Is there an elevator? Is there toilet access? Is the space easy to access, easy to get to? How to set up the seating area? Håkan and Tori explained in the interview that the idea of the designated wheelchair spot can be quite alienating. A more equal access for wheelchair users could mean; having an opportunity to choose their own seating arrangements. However, for some entering a space without predetermined seating arrangements can be a stressful experience, and so it becomes important to allow the space to be negotiated between the different accesses people might have to the space.





PRONOUN GO-ROUND: What is it and why is it important?



Caption here (four spaces) I need people to recognize me

A pronoun go-round is the act of taking time and asking participants of the group (any group) to state which pronoun they want other people to use to refer to them, and also which name they want. For example, I am Flo*Souad and I go by “they”. It’s as simple as that.

In group settings, for example, in a classroom, a pronoun go-round can be held by asking participants to introduce themselves one by one. Doing a pronoun go-round can help to create some sort of “access” to each other. Therefore, the pronoun-go round helps to facilitate relations and sometimes helps to be able to communicate at all.

“One way to understand the importance of pronoun go-rounds”, says Nika “has to do with the emotional experience when you are misgendered. (Nika 28) For example, Nika explains being misgendered can actually make a conversation or collaboration impossible, because her mind keeps circling around the question of how to deal with this situation and when this happens she’s not capable of actually participating in the content of this meeting. Nika also stresses (MC-Nika 55-56 min) that being trans or having mental health problems is like “having two jobs at once”. You have to do your actual work in the meeting, but at the same time educate other people and find alternative ways of working that make it possible for you to function.

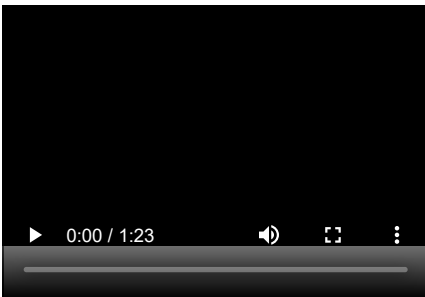


Caption here (four spaces) so basic so important

It is important to understand that the “freedom” to choose the pronoun implies different things for different people depending on their needs. We are not referring here to freedom as understood within the logic of social equality – meaning that everybody has equal rights from the start. We relate these questions to the concept of social equity that puts emphasis on whether something results in a fair outcome.¹⁵ For example, if someone has a real need to be addressed with their correct pronoun to be able to participate (and not being forced to leave the space) – then we care for those needs. In the same logic, when a cis-person decides that they want to be called “the master” or “the cow”, highlighting their privilege by mocking the importance of pronouns to some, we must recognise that these are not needs to be cared for. We must be able to address this kind of oppression that might be taking place – in a similar way we would address sexist, ableist or racist oppression.



Caption here



[How should I deal with it]



Caption here

Introducing a pronoun go-round

“Pronoun go-rounds can be useful when people know why they are doing them and what they are doing.”¹⁶ Dean Spade describes how important it is to inform people about why we are doing the pronoun go-round and what pronouns mean and their importance in trans*inclusion. In situations where the pronoun go-round is not properly introduced, it can cause confusion and unease in the group that might lead people to start joking and thereby unintentionally reproducing oppression and unequal access to the room: “Confusion sometimes creates moments where transphobia and gender privilege are reproduced”.¹⁷

So in short, just describe that pronouns are words used to replace names when referring to someone in the third person. They are used to not having to repeat the name over and over again. In most languages pronouns are gendered (English: he/she). When referring to other people in the third person, one often unconsciously assumes a pronoun based on this person’s gender expression. But for some people, their gender identity does not go hand in hand with their gender expression. Or, they are not comfortable with being referred to by any of the standard gendered pronouns (he/she) and prefer to go by “neo-pronouns”. These include, for example in English, “they” (used in single person), or “ze”, “xe”. In Swedish the gender-neutral pronouns are “hen”, “den”. In French there is “iel”/“iels” or “ielle”. Remember to respect these choices. Even if you cannot understand why this is important it is critical that you respect that it is important to others.

Dean Spade brings an example of an introduction to a pronoun go-round:

“So when we go around, each person is invited to share their name and information about what pronoun they go by. Some people may use “he/him/his,” “she/her/hers,” some may prefer to be referred to just by their names and

not have a pronoun used, some people use “they/them/theirs” as a gender-neutral pronoun, and some people use gender-neutral pronouns that may be new to some people in this room, such as “ze/hir/hirs” or others, and some people are open to being called by more than one set of pronouns. Please listen closely to each other and remember that if you forget what someone said later, you can ask them to remind you before you refer to them. It’s better to ask than to refer to someone by something they don’t like to go by. This exercise is important to helping everyone in this room participate and avoiding unintentionally disrespecting each other, so please take it serious and listen carefully”.¹⁸

Facilitating a pronoun go-round is not just “ticking a box”, important is what follows after the go-round. Jean-Paul, for example, reports an experience, where she as a trans*womyn self-identified in the pronoun go-round as she, but then was misgendered in the following performance workshop and separated from the women performer’s group. In the same way, Reb (43:20) states that if one presents in a go-round that one goes by a non-gendered pronoun, and then this pronoun is not used in what follows, it feels twice as bad. In this case, you can’t excuse them because of their ignorance, you know they know, or at least that you informed them. Another point raised by Reb in the interview was that there’s a risk that it turns unsafe. If cis people try to show that they are supportive and arrange a pronoun go-round, but they don’t have enough knowledge to arrange it in a good way, and then it can turn into a bad experience for non-cis people. Reb suggests that the pronoun and access needs go-round should be part of a larger inclusive engagement. The organizers could circulate a statement before an event, such as a workshop or a university course, “these are the things we find important”, “and we do pronoun go-rounds as part of this...” (Reb 45:25)

Another way of viewing it is based on a belief that all people want to do good, and that they want the best for their fellow humans, and all the people they meet. But in the way of their ability to do good are other mechanisms, based on avoiding feelings like shame. When a person does not understand they might feel ashamed. And then, instead of trying to understand the other person, they might attack the source of their shame. Based on this logic it might be more effective to help people understand, before we demand that they take part in things (such as the pronoun round), or to use word that are new to them (such as neo-pronouns, ze, xe or swedish hen) that are outside of their comfort zone. Dean Spade also writes: “there is often confusion about the purpose of this activity [the pronoun go-round]. This confusion sometimes creates moments where transphobia and gender privilege are reproduced.”¹⁹ If we are able to decrease the confusion we might be able to allow for people to be their best self.

Of course as MC said 0:53 « it can be confusing » It can be really dismissed (talking about the pronoun rounds) and “It’s nothing I grew up doing with”. Maybe this is all new to you and that’s ok. However we think it’s so important to take the time and not rush things over.

Also never feel bad for asking to do a pronoun round : 0:47 MC « I can take it also as a dismiss maybe it’s a little silly » and that can me feel « am I asking too much »

I feel like we should always be asking too much. I also realized that nothing will change if someone is not asking too much. Being a demanding person is how you can change an institution. They also see you as a possible threat so they take you more seriously (think like the history of union workers !). I feel like if you act as if what you are asking is a basic need they can’t really say much. I feel like if you show up with a big folder and a lot of stuff to say they can only say « ok ». Don’t be afraid to be annoying and to complain. (Sara Ahmed’s blog²⁰ is very resourceful and her upcoming book “Complaint”²¹ will also challenge those issues)

Of course, pronoun go-rounds take some practice. They could be seen as something light-hearted even though the topic is deeply complex. MC (00:57) “I started doing it in class and I am surprised I didn’t do it sooner. I had no experience of people facilitating it.”

Outing yourself as a teacher, as a person in a position of some power, can help other people feel less alone and a bit safer.

I am thinking of my friend who is a teacher and who comes out at the beginning of every school year: “I am the teacher and my pronouns are they/them, you can tell me what your pronoun is”. Being visible and outspoken can sometimes dramatically change the settings.

During our first TTTT workshop in Brussels, one participant told me that as a cis-person she felt it was very important to name herself as “she”. With this, she hoped to counter the widespread assumption that there is no need to state a cis person’s pronoun because it is seen as the norm. I see this as an example of active allyship.

Sam said in their interview, that sometimes they feel that the pronoun go-round is being done just because of them, among predominantly cis people that are okay with their gender/pronoun assigned at birth (or have never been introduced to the possibility to explore their identity beyond the socio-cultural constructed cis-

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heteronormative gender binary.)

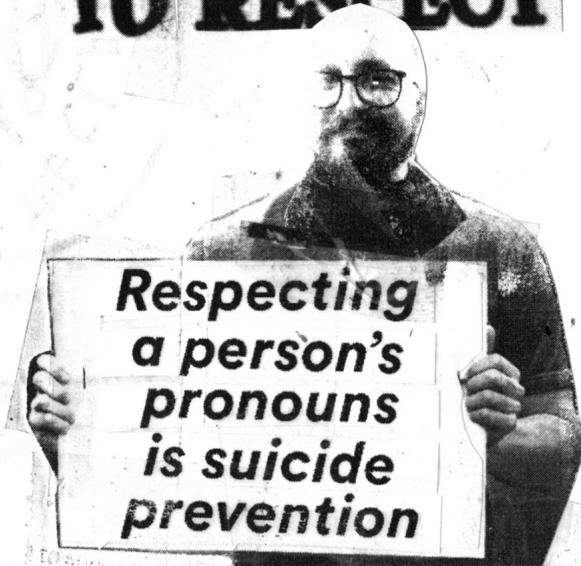
The pronoun go-round could be seen as validation and recognition of Sam’s identity, but for Sam, the pronoun go-round in mostly hetero-normative circles often comes across as **alienating**.

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Reb and **Jean Paul**, each in different ways, explain in the interviews that their visibility often depends on how safe they feel in a pronoun go-round and how much they trust the people participating in it.

▶ 0:00 / 0:41 ———▶ 🔊 ⋮

**YOU DON'T
NEED TO
UNDERSTAND
TO RESPECT**



Caption here
SAFE SPACE

"How can we be sure that we are actually creating a safe space if we are asking people to be vulnerable or to come out in some shape or form? (Jean Paul min 34)

Pronoun and access go-rounds do not in and of themselves create safe spaces. Although they provide basic elements that can help to make a space safer for some or ideally everyone involved. It is important to recognize the nuances of the concept of safe spaces before we really dig into what that could mean for the classroom. Safe spaces take on many forms contingent on contingent on the groups they host. They depend on an agreement of what is needed for the participants for the participants to feel safe. Their function is to create a respectful space where everyone feels comfortable being in, sharing in and learning in.

Safe spaces are sometimes referred to as emotional or academic. We will not delve into the concept of academic safe space, however, the basic premise is, that it is a space that allows for academic dialogue to be potentially uncomfortable and confronting. [22](#)

In the following, we want to focus on the concept of emotional safe spaces which are derived from activist environments. It was then brought into other settings such as festivals, student organisations and then into more institutionalized spaces. But how does a space become emotionally safer? What tools do we have?

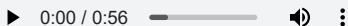
When we talk about pronoun and access go-rounds as having the potential to create a safe(r) emotional space we refer to the act of listening, respecting and enacting. So when someone shares with us their pronoun that might contradict our own understanding of the pronoun used, it is not up to us to question or comment on that choice. In this example the space becomes safer by listening to the person sharing their pronoun, respecting their choice of pronoun and enacting that pronoun when we refer to them – both when they are present and when they are not present. This goes for access rounds as well. When someone shares that their access needs are not being met, it is important to listen carefully, respect their needs and do what you can to meet their needs in this situation without spotlighting them.

However, the claim that a space is safe can be tricky. Because although some might feel emotionally safer from socio-cultural microaggressions it does not mean that others feel the same. We might unintentionally be contributing to feelings of discomfort within this space. Pronoun go-rounds – intended as a tool to make a space safer, through acceptance and openness, by sharing, listening – can nonetheless foster deep discomfort and unsafe emotional space.

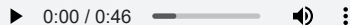
So the question seems not how can we make this space safe, but rather, how can we make this a safer space?

How can we listen to the people in the room, really listen, and then apply the information shared to best be together in the space, in the safest, most respectful way? (see ethics of care) There is no universal one-size-fits-all approach to this.

Sam described the pronoun go-round as the curating of human experience and social interaction and emphasised the host's role to decide what the event is and what we might need to know about each other to make this space the best possible for this specific situation.

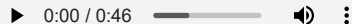


Kasra, for example, criticizes in the interview an instance of an introduction round where participants were asked to introduce themselves by telling which country they are from. Kasra makes clear how alienating it is to



differentiate participants by their nationality or background.

A good experience that Kasra describes, is doing a pronoun go-round at the end of a workshop when participants



already got to know each other a bit and developed some trust.

Building trust in group situations and in classrooms in particular can be difficult when participants are not able to tolerate differences. Conflicts are important, but of course difficult and demanding when scapegoating replaces personal and collective self-criticism. [23](#)

When you witness a student or a group of students being disrespectful to another sometimes it's helpful to bring an external facilitator who is not familiar with the classroom. One question you can ask yourself and your students at the beginning of the year is what does safety mean to you, and then build from there. You have to take into consideration sometimes the classroom is the safest place students have in their life (or the most unsafe place) because sometimes some are only "out" in their school but not at home.



If you need to know a person's pronouns, offer yours first, then politely ask.

Caption here
FLUIDITY

Repeating Pronoun Rounds: Unlearning the binaries: testing things out

There is a challenging complexity to repeated pronoun go-rounds. We expect others to memorise, to practice what our pronoun is in order to avoid the pain that results from the act of misgendering someone. So here a certain obligation, weight and heaviness comes in. People who want to respect each others' pronouns don't want to say the wrong thing, but repeated pronoun go-rounds can also be seen as moments of experimentation.

GENDER
ROLES
FUCK

THEY
THEM

Respecting
a person's
pronouns
is suicide
prevention

SHE/
HER

HELLO!
MY PRONOUNS ARE
ZE
ZIR, ZIRS

HE
HIM

Gender Identity ≠ Expression ≠ Anatomical Sex

Undoing the gender binary

Many of our interviewees described an enlightening experience, when they first understood that pronouns can shift, and pointed to the benefits of having repeated pronoun go-rounds in the same group. MC: I could be “they” today or “he” tomorrow. This way the pronoun go-round is a matter of trying things out as a way to resist the framework of a static binary. Repeating the pronoun go-round regularly with the same people could provide a space for testing out and disrupting the gender binary and for the possibility to present oneself as a multiplicity of genders. Regular pronoun rounds can be important as they put emphasis on the process. Imagine doing a pronoun round at the beginning of every class. Maybe students who first were scared or unsure how to talk about their gender identity can see the pronoun round as a way to experiment and figure out what feels best for them. This is my experience of the pronoun round. During the first TTTT workshop, I felt like I was “forced” to come out only to realise I just needed that moment to accept that I wanted to be referred to as they/they, and then a few weeks later as he.

“It really struck me, when I understood that the regular pronoun go-round allowed me to test things out: (something like): “I could be “they” one week and “he” next week.” [MC double check quote].

Resisting categorisation

The process-oriented aspect of pronoun go-rounds can go one step further. By constantly shifting a pronoun and its implicit identity category, the go-round could help to dismantle a logic of fixed identity categories. Kate Drabinski, a scholar in transgender studies in the US observes: “Is our subject matter women and men, gays and lesbians, transgender people? Or is it rather the production of those categories and how they come to matter?” Identity categories have been constructed, and as Drabinski says “identities are historical artifacts rather than static realities”.²⁴ She underlines the importance to understand how these categories operate and to acknowledge the struggles they invoke for those who live on their margins. But many transgender studies scholar keep stressing that transgender is not signifying a static identity category but a multiple set of practices. Susan Stryker proposes, for example, to think of transgender phenomena as practices and acts rather than identities.²⁵ Transgender phenomena, for her are any practice or act that step outside the boundaries of gender normativity.²⁶ Stryker and Drabinski’s suggestion that transgender phenomena extend far beyond questions of identity stresses that the pronoun go-round does exactly that: rather than cementing identity categories, it opens them up – creating new constellations and configurations.

Insisting on absence: I am not something

“It’s taken a lot of resistance that I want to leave my gender and my sex life un-inscribed—that it took me years to consider the fact that I did not have to name my gender or sexuality at all, so that now I must always tell people that I am not something. I insist on this absence more, even, than I used to insist on my identities.” (T Fleischmann, 2019, 64)

The naming of identity categories has its complexities, problems, but also benefits. On the one hand, we critically challenge socio-cultural normative categorisation. On the other, we recognize the importance that comes with self-categorisation, exactly because it claims recognition of marginalised identities that do not always want to be understood as external or in relation to the cis-hetero norm.

Through affiliating ourselves with an identity category we can develop a sense of belonging and become part of communities and better escape the loneliness of non-normative being and living. It can help to develop an understanding of our identities in a much more nuanced and complex way than the cis-normative patriarchal society gives space to.

I feel that for me gender binarism can help us being visible for example in butch/fem or butch/butch relationships. Those types of relationships play with aspects of the gender binary. However, it’s not replaying the heteronormative cis binary system as some might think. As Leslie Feinberg shows in *Stone Butch Blues*²⁷ sometimes being a lesbian butch was the only category available to people who were trans* but did not have the access to/or knew about what transgender was. Also experimenting with sexuality in a rigid binary system such as described above can allow people to experience different gender expressions and/or identities and sometimes helps them to come out as trans*. At least that was my personal experience and C.J. Hale also talks about it in “Leatherdyke Boys and Their Daddies: How to Have Sex without Women or Men”.²⁸ It’s also important to remember that sometimes identifying with a category is all you have to survive in a violent world. Indeed, in medical settings in France you sometimes have to play a role to get what you need, for example, if you want surgery and/or hormones.

And so the point is not to fully oppose normative gender and sexuality categories, but rather reflect on them critically, re-evaluate their strict codes of conduct that are enforced on our lived experiences. It is about opening them up to criticisms, to expand and broaden the ways in which we access our identity development and to reimagine the status quo not as binary but as a spectrum or constellation. This includes multiple identities, identities that are not fixed but rather in an ongoing process, identities that are not framed by a simple and restrictive gendered coding.

The prefix trans (“across”, “beyond”, “through”), indicates a movement, an in-between-ness that does not belong to one category nor another. Trans* as an umbrella term makes room for countless identities that find themselves identifying with the binary or on the spectrum of gender. These identities are often informed by years of self-reflection and introspection. They break free from the rigid and internalized cis-normative categorisation – and exist as fluid and adjustable. They are in constant processes of inventing or experimenting with new descriptors that rethink, reimagine and rename gender non-conforming experiences.

When I am asked in a pronoun go-round to name my identity, for example, formed by gender, race, nationality, etc. it is often assumed that these

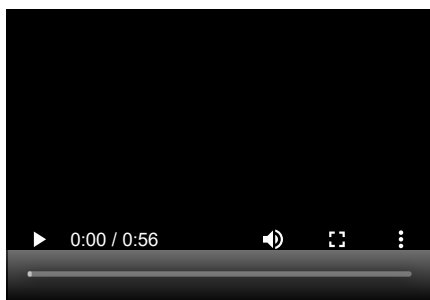
are stable, or at least temporarily stabilised identity categories... but to me there is a huge problem with being categorised from the very start. As Marquis Bey says: "In being uninscribed, one gives oneself over to movement. It is a refusal to name oneself because one knows that the name will ultimately be inadequate, it coming from the language available, a language from without and dictatorial of how we can exist. This language, we know, cannot be escaped entirely, but we refuse it anyway..." (Marquis Bey, 2020, chapter Uninscription).

Still, the pronoun go-round does not necessarily break with the classificatory logic itself. Even if we are able to move back and forth between the different available gender signifiers it is still an exercise buying into the logic of categorisation and naming. Thus naming can be limiting and liberating at the same time. Liberating, because one can experiment (when the pronoun go-rounds are done repeatedly over a period of time) with different pronouns and therefore make space for fluidity; make space for practice in the sense of experimenting, trying, testing, reflecting, adjusting and by that pushing the archaic logic of assumed fixed identities and of course the binary logic of female and male. Dean Spade summarises the complexities and anxieties related to naming and categorisation in the following paragraph:

"I know many people can relate to fearing the moment when the pronoun go-round gets to you, and feeling like a set of assumptions are made based on the answer to that simple question. To me, the problem is not the pronoun go-round, it's the gender system, and binaristic thinking of all kinds. In an ideal world, after having heard you state your name and pronoun in the go-round, people would assume nothing other than that is what you want to go by. It would not mean they know what kind of identity, body, behaviour, or politics you have. [...] People may assume someone is or is not trans because of the pronoun they use, or that they are or are not queer, radical, feminist, relevant, interesting, etc. I think this judgment flows in many directions. I have feared others would think I was too "square" for using he/him pronouns. Other people I know have feared others would erase their transness because they used the same pronoun that was assigned to them at birth. Some friends who are trans and using a pronoun different than what they were assigned, but who are perceived as non-trans, also feel unseen in these moments. The thing about the pronoun go-round is that it is not meant to and cannot take care of all the many complex problems of judgment, identity, and anxiety that exist around our complex lives and our political movements. It is merely an attempt to create a practice of not assuming we know what someone goes by just by looking at them." [29](#)

"PASS" option

Celebrating the choice to say "pass" is an act of inclusivity and empathy. Being able to choose what one wants to share and what one doesn't is important because not everyone is comfortable with sharing their pronoun. The option to "pass" is a mechanism enabling someone who might feel distressed by sharing their pronoun to still take part in the go-round. You can pass your turn by saying the word "pass" or by making a gesture of crossing your arms over your chest, or using other signs or words you agree upon.



"Pass"

The pass should be used freely but also mindfully. Pass is tricky because one also has to be aware of the politics of the pass when it comes to micro-aggressions or violence. For example, if a cis person who has never had any problems or thoughts about their pronoun assigned at birth passes on saying their pronoun during the go-round, that can become problematic. It can potentially invalidate the importance of the correct pronoun of somebody else in the room. It also puts other participants in a situation of having to assume, or asking later. If you don't want to be assumed – having to assume upon someone else is often an activity you don't want to participate in. Words – and how you use them – matters

Descriptors are not neutral

Not having a pronoun preference is absolutely fine, but when cisgender people say, "I don't care what pronouns you use for me," this statement can invalidate a trans* person's need for particular pronouns. [30](#) MC describes how this – often not intentional, but nonetheless ignorant – way of wording makes them feel like their pronouns needs are silly or won't be taken seriously.



"It makes me doubt"

West Anderson suggests to say "all pronouns are fine, rather than I don't care what pronouns you use because it allows cisgender and questioning people to experiment with pronouns without unintentionally communicating that pronoun choice is not important." [31](#)

Similar unintentional bias can be heard in access go-rounds. In these go-rounds, common in activist spaces, people can share what their access needs are (see "Access go-round" above). Dean Spade brings the example that people who have not been exposed to a disability justice framework sometimes say I do not have access needs when it is their turn, rather than my access needs are being met." This small difference in wording has major implications. The first (I do not have access needs) confirms an ableist idea that some people's needs are "neutral" or "normal" or that there are no access needs at all. This wording forgets, as Spade points out, that "the way spaces and activities are constructed has some people's needs in mind while others' are erased and excluded". [32](#) Instead when you say my access needs are being met you acknowledge that everybody has access needs, but some needs are met and others are not.

Beyond the straightforward suggestions we have mentioned above lies the use of language, terminology and descriptors. Words and the ways they are used and by whom they are used are often based on habits affirming binary language structures. And so, as we move towards more inclusive and intersectional environments, the way we use language must follow and we have to be careful that we are not indirectly misgendering someone by referring to them through a gendered lens. As an example; if a non binary person or a trans man becomes pregnant we can refer to them as a pregnant person who is becoming a parent, rather than as the binary equivalent.

This is an ongoing practice of unlearning that needs constant revisiting, rethinking of how we use language, where and why violence in language occurs and at whose cost it operates. We can start by detaching our learned gendered linguistic behaviour from biological understanding, clothing, behaviour, expression, professions. But most importantly we must actively reset our way of thinking through language, of reading coded elements in

our lives through a gendered lens.



ALLYSHIP.

How to become an ally?

Did you know that people who are transgender or gender nonconforming can be fired from their jobs under state law in more than half of the states in the U.S. simply for being transgender—and that it is perfectly legal because there's no federal law that explicitly bans this kind of discrimination?³³

One role that you can take on is to become an ally. Outspoken allyship is crucial to help vulnerable trans* persons to prevent self-harm and support them in their struggles.³⁴ Particularly in educational settings a broad spectrum of diverse allies are needed – and that also includes people who are not members of the LGBTQ+ community.

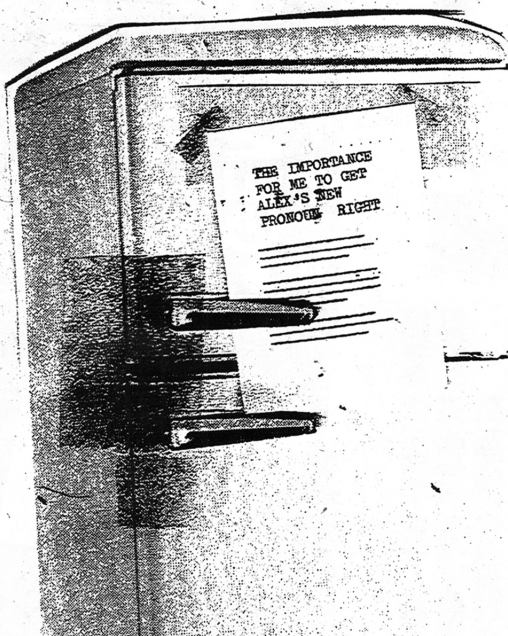
The [Straight for Equality Workbook](#) has come up with great tips what allyship implies:

Allies want to learn. Allies are people who don't necessarily know all that can be known on LGBTQ+ issues or about people who are LGBTQ+, but want to learn more.

Allies address their barriers. Allies are people who might have to grapple with some barriers to being openly and actively supportive of people who are LGBTQ+, and they're willing to take on the challenge.

Allies are people who know that "support" comes in many forms. It can mean something super-public [...]. It can also mean expressing support in more personal ways through the language we use, conversations we choose to have, and signals that we send. And true allies know that all aspects of ally expression are important, effective, and should be valued equally.

Allies are diverse. Allies are people who know that there's no one way to be an ally, and that everyone gets to adopt the term in a different way...and that's ok. Although we stress cis-hetero allyship to the lgbtq+ community, it is important also to advocate for intersectional allyship within and between lgbtq+ communities, where we see discrimination as well. See also David Shlasko's [Trans*Ally workbook](#) as a further resource for your learning.



After-Care

Sharing your pronoun during a go-round or in another situation sadly doesn't guarantee that people will gender you the way you asked them to. Indeed a pronoun go-round is only the beginning of a more respectful classroom. It's a lot of effort in order to create a trans* and a disability friendly environment. It might take time and won't happen overnight but we are all learning.

If we take time to listen and make space to acknowledge potential problems that might come up, then there is plenty of room for improvement. In the following chapter we will dig into the special "after-care" that can take place after sharing your pronoun:

If you have misgendered someone

MC: "If you are the one who is misgendering first it's not about you. Accept and move on. It happens, it's a process we are all learning. Listen to how the person who has been misgendered is feeling." 0:21 « practising , taking responsibility for it » MC. (see "safe spaces" part for more...)

If you are being misgendered or you witness misgendering

You could do different things, if you do not feel comfortable to address it right away.

Write an email, when you don't have the strength to publicly address it. However if you feel like you have enough energy to send an email to who misgendered you or someone else it can actually have a lot of impact. Most of the time people who receive a letter/email telling them precisely what they have done wrong tend to remember and be a lot more careful in the future.

Of course you don't have to do any of this if you feel like you can't or don't want to. Sometimes we have enough things on our plate. However if you are in a situation of privilege (even in the slightest) and feel like you are confident in addressing misgendering (either because you are a trans*person or you act as an ally) please do so. Indeed the more people address this issue the more it will benefit the trans*community, especially those who are not in a situation where they can address it.

If you're misgendered in a video-conference

Nowadays most classes are online and here it can be more tricky to correct people. You could start an online meeting by doing a pronoun round or invite people to put the pronoun they go by next to their username.

Not doing a pronoun round and simply putting your pronoun during an online meeting can be more comfortable, especially if it is with people you have never met and/or online meetings make you anxious. Sometimes even if people know your pronoun it might still happen that people misgender you during the online meeting. It can be hard to interrupt people in real life, let alone in the online world.

You can try using the chat box as "a reminder". Not necessarily pointing out who misgendered and who was misgendered but simply reminding: "Our pronouns are written next to the username. Let's use them!"

At the beginning of the online meeting you can agree on a letter or symbol that can be put in the chat when misgendering happens – so people can see it quickly without interrupting the conversation. If it is a meeting with the camera on – you can wear a handmade name/pronoun tag (as you would during a regular meeting) and if misgendering is happening you can always just point with your fingers on it.

Start a conversation with the person who has been misgendered.

The trans*community is as diverse as any other community and not everyone might agree on the ways they want to be treated. That's why it is so important to also talk to the misgendered person directly. Do not blindly follow guidelines that make mostly you feel comfortable and not necessarily the person affected.

If someone is outing themselves as a binary and or non binary trans*person, it is the group's responsibility to make the place accessible. Find a moment to talk to them directly. Understand what their needs might be.

Acknowledge that they might not know what they need or that they don't feel comfortable talking about it yet – or don't want to. Do your research and let them know that once they feel comfortable you are here to listen.

Sometimes outing oneself can be exhausting as it is an ongoing practice when living a non cis-heteronormative identity. If someone has misgendered you, you do not have to be nice about it. As much as diplomacy can help in certain situations it is important to give space to anger. Bursting out in anger can be a powerful tool in certain situations and it is not your duty to protect cis-hetero-fragility.

But anger is an emotion that is often being weaponized against those who speak up about mistreatment and discrimination – often from marginalised and minority groups.

ALTERNATIVE TO THE SPOKEN PRONOUN GO-ROUND

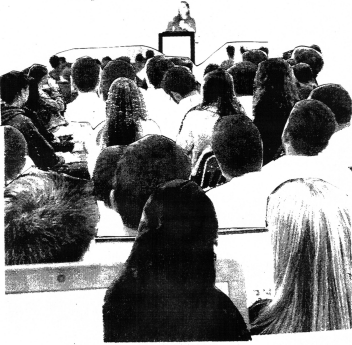
Making signs or tags

During the workshop in Brussels, we also did some paper tags that we could customise by writing our name and pronoun down and sticking them on to us. Wearing these showed how participants wanted to be referred to. This was also good for the ones who were unable or shy to share this information orally. The tags also kept reminding people who had difficulties to hear or to remember everyone's name and pronoun after the go-round. This was very very fun because we took some time doing it, around a table on the side. It did also help people who are more crafty than talkative to get into their zone. People started chatting and it broke the ice because it was less formal than a pronoun round.

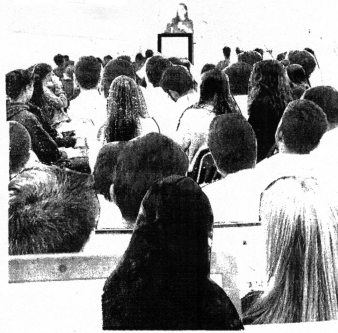


WELCOME BACK TO SCHOOL
EVERYONE, HOPE YOU HAD A
GREAT SUMMER.

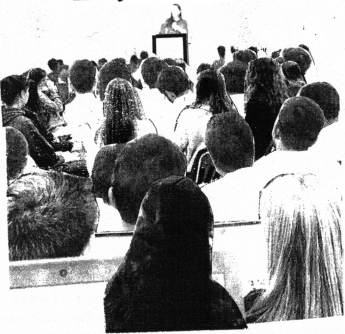
I WILL PASS
AROUND A SEATING CHART
WHERE YOU CAN WRITE YOUR
NAME AND WHAT PRONOUNNS
YOU GO BY.



AND IF YOU
LATER CHANGE ANYTHING
YOU CAN JUST CONTACT ME
AND I WILL UPDATE YOUR
INFORMATION.



AND WE KNOW THAT BEING
MISGENDERED IS SOME-
THING THAT MIGHT FORCE
A STUDENT TO LEAVE AND
THEREFOR NOT HAVE THE
SAME POSSIBLILITY TO
LEARN.



I WILL HAND OUT OUR
POLICY IN PRINTED FORM,
WHERE YOU CAN ALSO FIND
INFORMATION ON WHO TO
CONTACT IF YOU ARE
MISGENDERED OR OTHERWISE
TREATED DISRESPECTFULLY.



In your school

As a trans*person it's sometimes hard to be on your own and reaching out to other trans*people can help a lot. If you know other "out" trans*persons in your school you can also create a group with them about the issues you are facing. Sometimes creating an entity helps being stronger against a transphobic institution – much like a workers' union. You can make flyers/posters creating awareness around trans*issues. You can also create a program for your school to improve the curriculum/classroom for trans*students. Gathering in a group can also make you less vulnerable and more visible.

You can also ask your tutors, managers for a staff training by trans*feminist associations so the teachers are more aware and don't feel confused or helpless.

That's something that we tried at my art school in France. We contacted a French association called Outrans to see how they could give a training-workshop for everyone that would want it at the school. There are also ways to get funding for this kind of work, for example, from the student union or from the university which gives funding to "students action".

If the administration is not making it easy for you you can also print the booklets *Mon proche est trans*³⁶ (in French) to hand out to possible allies if you feel comfortable enough. Also remember that now in France it's

legal to request that your university use your chosen name and if it's not the case and no one is listening to you you can also print "Recommandations de favoriser l'inclusion des personnes transgenre dans la vie étudiante et dans les établissements d'enseignement supérieurs et de recherche", an official state declaration by the French Ministry of Education and give it directly to the one who are making it hard for you to change your name.³⁷ Furthermore there is also this great booklet in French³⁸ made by the student union Solidaires Étudiant*e*s on how to change your name in your school. Why not use the printers at your school to print and circulate them? Also in case you feel lost there is this great map that lists all of the French trans*associations in case you might need extra help.³⁹ For Belgium there is a small passage on this booklet by Genre Pluriels that talks about the laws for school and the respect of trans*students.⁴⁰

Swedish resources include a manual written by RFSL (Riksförbundet för homosexuella, bisexuella, transpersoner och queeras rättigheter) for working with equality and trans issues.⁴¹ And the Swedish National Agency for Education made a book called Tyst i klassen⁴² with tools to deal with heteronormativity and homophobia when working with school children. Swedish trans*association Transformering has several informative articles about trans* issues , pronouns⁴³ and trans* in relation to school context.⁴⁴ Transammans åsiktsprogram is also a good source of Swedish information.⁴⁵ On Swedish teachers associations web platform Sara Lövestam published Tips från transpersoner⁴⁶ (English: "some hints from trans*persons").

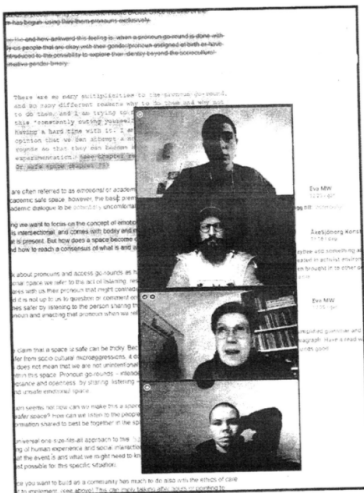
Glossary
We wanted to share this great glossary (English) that the folks at Straight for Equality have put together explaining the relevant vocabulary related to trans* and non-binary topics. Although, as pointed out earlier, trans* vocabulary and descriptors tend to be in flux and not stable, this glossary is very helpful to create a deeper insight and understanding. It's from the Guide to be a trans ally, that the folks at Straight for Equality have put together. You can download the PDF: [Guide to be a trans ally](#). (or see library)

Here you can find a Swedish glossary concerning gender and trans by swedish trans organisation

Transformering.⁴⁷ And a glossary covering the broader field of LGBTQ+ by Swedish RFSL. ⁴⁸

For a French version, the french feminist trans association "Outrans" created a glossary on their website to give some understanding of transidentities.

Collective writing process: How we wrote this text



We owe this text to many people. It began with the preparations for a pronoun go-round during the first TTTT workshop in Brussels, when Eva asked MC Coble (US, SE) and Nika Helia Persson (SE), both living in Gothenburg, for guidance and a conversation. Short video clips from this recording were used to introduce the pronoun go-round to the participants meeting in Brussels (from art schools in Belgium, France, Sweden). A big thank you goes also to MC Coble for their generosity of sharing their research and resources that were helpful to kick off the working group, Åke Sjöberg, Eva Weinmayr, Flo-Souad Benaddi, Kolbrún Inga Söring, who wrote this piece together.

Back from Brussels, Inga recorded interviews with Tori and Håkan (SE), Sam (UK, SE), Kasra (SE), Jean Paul (US) and Åke recorded a conversation with Reb (SE). These conversations along with many other informal chats and exchanges helped to get a grasp of the complexities connected to pronoun and access go-rounds in educational settings. We are in this text heavily drawing on the amazing work of activists and organisations that shared practical experiences in the form of guides, workbooks and manuals that made us think and educated us. These resources are listed in the library, and under organisations.

This text has been written collectively via a shared online writing pad. In weekly meetings we read aloud together and discussed each other's ideas, thoughts and additions to the text. It has become a piece with multiple voices – and that's good because it shows the diversity of the working group, in terms of gender, age,

and cultural background. To share our different experiences was very valuable and certainly added to the complexity of this multivocal piece. We learned a lot from each other and that's a way to approach learning by thinking with each other.

LIBRARY: RESOURCES, READINGS

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[Anderson, West. "Pronoun Round Etiquette: How to Create Spaces That are More Inclusive", October 22, 2016.](#)

Feinberg, Leslie. *Stone Butch Blues*, Ann Harbour Michigan: Firebrand Books, 1993

[Fogarty, Mignon. "Themself or Themselves". In "Quick and Dirty Tips", June 8, 2017.](#)

Hale, C. "Leatherdyke Boys and Their Daddies: How to Have Sex without Women or Men." *Social Text* (1997): 223.

[Hedva Johanna. "Hedva's Disability Access Rider", August 22, 2019.](#)

[Held, Virginia. *The Ethics of Care: Personal, Political, and Global*. Oxford and New York: Oxford University Press, 2006. 21.](#)

[Manion, Jen. "The Performance of Transgender Inclusion: The pronoun go-round and the new gender binary". *The Public Seminar*, November 27, 2018.](#)

Rich Adrienne, Blood, Bread, and Poetry: Selected Prose, 1979-1985. New York and London: Norton, 1986.

[Schlauderaff, Sav and Zia Puig. "15 Tips to create a radically accessible space", *The Queer Future Collective*.](#)

[Schulman, Sarah. *Conflict is Not Abuse Overstating Harm, Community Responsibility and the Duty of Repair*. Vancouver: Arsenal Pulp Press, 2017.](#)

[Shlasko, Davey. *Trans*Ally Workbook, Getting Pronouns Right & What It Teaches Us About Gender*](#)

[Spade, Dean. "We still need pronoun go-rounds". *Dean Spade.net*, December 1, 2018.](#)

[Spade, Dean. "Some Very Basic Tips for Making Higher Education More Accessible to Trans Students and Rethinking How We Talk about Gendered Bodies", in *The Radical Teacher*, No 92, 57–62](#)

[Spence Messih and Archie Barry. *Clear Expectations, Guidelines for institutions, diverse artists, galleries and curators working with trans, non-binary and gender diverse artists*](#)

[Straight for Equality. "The guide to being a trans ally", 2020](#)

[The American Red Cross Greater Chicago Region. "Functional and Access Needs Support"](#)

[Tronto, Joan C., *Who Cares? How to Reshape a Democratic Politics* \(Ithaca: Cornell Selects, an imprint of Cornell University Press, 2015\), 15.](#)

Notes

Teaching to Transgress Toolbox (TTTT) is a collaboration between HDK-Valand Academy of Art and Design in Gothenburg, École de Recherche Graphique (erg) in Brussels, and Institut Supérieure des Beaux-Arts (ISBA) in Besancon to collectively address questions of inclusive learning and teaching in an environment in which tendencies towards polarisation and discrimination in wider society have a perceptible influence on attitudes and behaviors within education more broadly, and in our classrooms in particular. In an attempt to meet these contemporary threats to diversity, questions about pedagogical inclusivity rose to the forefront. Intersectionality asserts that oppressions (based on racism, sexism, homophobia, classism, etc.) are interconnected and cannot be examined separately from one another. Critical intersectional feminist pedagogies have, by now, been proven to provide valuable conceptual and practical tools with which to focus on inclusivity. This is particularly true in the field of art, where teaching is known to be open to devising and applying new critical frameworks, tools of analysis, and creative practices. The program seeks to foster inclusive pedagogies, and questions the so-called neutrality and equality in systems of schooling, production and consumption in the arts. How can people from various backgrounds, fields, abilities, gender identification, sexual orientation, ethnicity, and religion collectively explore intersectional and decolonial approaches that can activate and spread embodied and theoretical knowledges? [↪](#)

We made a choice about spelling conventions when writing the text. We use trans instead of trans. As many other people we are using the star as a symbol for the unknown/the future/the ongoing change because being trans is not a fixed identity. [↪](#)

See Dean Spade's article "We still need pronoun go rounds" in which he responds to Jen Manion's text "The Performance of Transgender Inclusion: The pronoun go-round and the new gender binary" in which Manion claims that pronoun go-rounds might produce more harm than good. Spade argues that despite their complexities, pronoun and access go-rounds are a helpful tool to "create a practice of not assuming". [↪](#)

The support of some people who weren't interviewed but who provided on-going advice was extremely valuable during this process. We tried our best to credit everyone who in some way or another supported this project. [↪](#)

Some of the interviewees preferred the recordings not be published. [↪](#)

Collective Interview with Nassira Hedjerassi, erg Brussels, January 27, 2020 during "How to say it", TTTT workshop week hosted by erg Brussels, January 27 – 31, 2020. [↪](#)

Mykki Blanco, "Mykki Blanco speaks about race in whiteface", <https://www.youtube.com/watch?v=ozMZ1TXGM40>, Dazed, August 23, 2018. [↪](#)

Dean Spade. "We Still Need Pronoun Go-Rounds". December 1, 2018,

6. <http://www.deanspade.net/2018/12/01/we-still-need-pronoun-go-rounds/2018>. [↪](#)

The act of preparing a meal can be considered caregiving if the receiver needs help (such a small child), but not considered care if the receiver could have done it themselves (such as an adult male). [↪](#)

Melanie Joy, *Powerarchy: Understanding the Psychology of Oppression for Social Transformation*, Berrett-Koehler Publishers, 2013 [↪](#)

Emotional labour's low ranking in most institutional value systems today might be explained by its historical link to reproductive labour in the domestic sphere – mostly carried out by women. Productive labour, often seen as “real” labour, had historically been carried out by men in the public realm. This dominating preference in value of productive labour compared to emotional labour seems still very much to dictate our workplaces today, including the university. [↪](#)

Often, as Sandra Laugier claims, care work is an “ordinary reality: the fact that people look after others, care about them and thus keep the world running”. In France professional needs-based care-giving (such as personal aid, nurse, nanny, etc.) is an underpaid job often carried out by immigrated cis women, often people of colour, Magrebbi. These inequalities perpetuate a colonial and patriarchal ideology. (“une réalité ordinaire : le fait que des gens s'occupent des autres, s'en soucient et ainsi veillent au fonctionnement courant du monde” by Sandra Laugier, “L'éthique comme politique de l'ordinaire”, *Multitudes* no 37-38, *Politique du care*. Translation by Deep) [↪](#)

Mia Mingus, “Access Intimacy: The Missing Link”, *Leaving Evidence*, May 5 2011, <https://leavingevidence.wordpress.com/2011/05/05/access-intimacy-the-missing-link/> [↪](#)

We are suggesting to look into more resources about access points: “15 Tips to create a radically accessible space” by Sav Schlauderaff & Zia Puig from *The Queer Future Collective*. This handout gives examples or guidelines on how to plan an event that is accessible for as much people as possible..

<https://static1.squarespace.com/static/5b511315da02bc2d2edfec36/t/5e1e7fa416e8b2481599b886/157905706255>
. Secondly there is *The Queer Future Collective* website : <https://www.queerfutures.com/> Then, the booklet “Functional and Access Needs Support” by The American Red Cross Greater Chicago Region focuses on an important range of inclusive actions to welcome and care for people with different access needs. <http://www.nationalmasscarestrategy.org/wp-content/uploads/2014/11/Functional-Access-Needs-Toolkit-Chicago-Red-Cross-2014.pdf> [↪](#)

NEW: Equality (fr. égalité) or social equality, refers to the idea that all people in society have equal rights. The concept of “equality” differs from the concept of “equity” (fr. équité) that places more focus on whether something is fair, a process, for example, that leads to an equal or fair outcome. Equity refers to the just and fair provision of resources to all the individuals, which does not necessarily mean these provisions are equal, because there might be different needs to arrive at this fair, or “equal” outcome. [↪](#)

Dean Spade. “We Still Need Pronoun Go-Rounds”. December 1, 2018, <http://www.deanspade.net/2018/12/01/we-still-need-pronoun-go-rounds/2018>. [↪](#)

Ibid., 5. [↪](#)
Ibid., p.7. [↪](#)

Dean spade, why we still need pronoun go-rounds, p. 5 <https://feministkilljoys.com/2020/03/23/complaint-and-survival/> [↪](#)

Sarah Ahmed, *Complaints !*, Durham and London: Duke University Press, 2021 “In June 2017 I began working on a project on complaint, which was inspired by my own experience of supporting students through multiple enquiries into sexual harassment and sexual misconduct. Another way of saying this: my project was inspired by students. The project involves gathering written and oral testimonies from those who have made complaints about experiences of abuse, harassment and bullying within universities as well as those who decided not to make complaints despite their experiences of abuse, harassment and bullying. The university here provides a research field; one with which I am familiar. I am concerned with what it means to identify and challenge abuses of power. I have a simple premise: the experience of identifying and challenging abuses of power teaches us about power. The project is thus concerned with the experiences that lead to a decision about complaint as well as the experiences of complaint. By complaint I am not just referring to formal complaints but to a range of informal as well as formal means by which challenges are expressed.” from : <https://www.sarahahmed.com/complaint> [↪](#)

The idea of an academic safe space stresses the importance to take intellectual risks and explore lines of thoughts that might make others uncomfortable. Here, “safety” protects the freedom of speech. This type of safe space is commonly practiced in “classrooms and discussion groups, where open dialogue is particularly valuable”.

See Katherine Ho. “Tackling the term: What is a safe space”. *Harvard Political Review*, January 30, 2017. <https://harvardpolitics.com/what-is-a-safe-space/> [↪](#)

Sarah Schulman. *Conflict is Not Abuse Overstating Harm, Community Responsibility and the Duty of Repair*. Vancouver: Arsenal Pulp Press, 2017 “From intimate relationships to global politics, Sarah Schulman observes a continuum: that inflated accusations of harm are used to avoid accountability. Illuminating the difference between Conflict and Abuse, Schulman directly addresses our contemporary culture of scapegoating. This deep, brave, and bold work reveals how punishment replaces personal and collective self-criticism, and shows why difference is so often used to justify cruelty and shunning. Rooting the problem of escalation in negative group relationships, Schulman illuminates the ways in which cliques, communities, families, and religious, racial, and national groups bond through the refusal to change their self-concept. She illustrates how Supremacy behaviour and Traumatized behaviour resemble each other, through a shared inability to tolerate difference.” from <https://arsenalpulp.com/Books/C/Conflict-Is-Not-Abuse> [↪](#)

Kate Drabinski, *The Radical Teacher*..., page 140 [↪](#)

Susan Stryker and Aren Z. Aizura (eds.), *Transgender Studies Reader 2*, New York and London: Routledge, 2013, 7 [↪](#)

Susan Stryker, quoted in Kate Drabinski, “Identity Matters: Teaching Transgender in the Women’s Studies Classroom”, *The Radical Teacher*, No. 100 (Fall 2014): 143. DOI 10.5195/rt.2014.170. [↪](#)

Leslie Feinberg, *Stone Butch Blues*, Firebrand Books, 1993 [↪](#)

Hale, C. "Leatherdyke Boys and Their Daddies: How to Have Sex without Women or Men." *Social Text* (1997): 223. [↵](#)

Dean Spade. "We still need pronoun go-rounds". Dean Spade.net, December 1, 2018, 2-3. [↵](#)

See West Anderson. "Pronoun Round Etiquette: How to Create Spaces That are More Inclusive", in "The Body is Not an Apology". October 22, 2016. [↵](#)

Ibid. (West Anderson) [↵](#)

Dean Spade, We Still Need Pronoun Go-Rounds, 2018, 3. [↵](#)

Straight for Equality Guide, 2020, 49. [↵](#)

A study "Health, disability and quality of life among trans people in Sweden—a web-based survey" (2014) found that out of 756 trans people (the categories available in the survey were : trans masculine, trans feminine, gender non-binary, transvestites) 80% of the non-binary participants experience poor health. Overall out of all the participant 53% reported having some kind of disability. "Moreover, our results demonstrate that lack of legal gender recognition and history of negative health care experiences due to trans-incompetence or transphobia in the health care system, are important predictors of worse self-rated health, increased self-reported disability and lower quality of life among study participants." (see US National Library of Medicine, National Institutes of Health. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5006581/>) In France official statistics concerning the health of the transcommunity are sparse. However we found the 2011 report "Inspection générale des affaires sociales- RM2011-197P" with the title "Evaluation des Conditions de prise en charge médicale et sociale des personnes trans e de transsexualisme", commissioned by the French Government and evaluating the medical care the trans*community in France receives. (<https://www.vie-publique.fr/sites/default/files/rapport/pdf/124000209.pdf>) According to the Straight for Equality Guide (2020), in the US, roughly 50% of people who are LGBTQ+ are not out in their workplaces and there is still no federal law explicitly banning discrimination against LGBTQ+ people in the workplace. In a national U.S. survey released in 2015, it was revealed that 40% of trans-identified respondents had attempted suicide at some point in their life, compared to 4.6% in the U.S. population. The 2015 U.S. Transgender Survey (USTS) is the largest survey examining the experiences of transgender people in the United States, with more than 27,000 respondents. It provides a detailed look at the experiences of transgender people across a wide range of categories, revealing disturbing patterns of mistreatment and discrimination. The survey also found startling disparities between transgender people in the survey and the U.S. population when it comes to the most basic elements of life, such as finding a job, having a place to live, accessing medical care, and enjoying the support of family and community. Survey respondents also experienced harassment and violence at alarmingly high rates. (Straight for Equality Guide 2020, 25 and 48. [↵](#)

<https://outtrans.org/> [↵](#)

"Mon proche est trans, Comment l'aider au mieux ?" by WikiTrans <https://wikitrans.co/wp-content/uploads/2019/10/brochure-wikitrans-monprocheestrans-011.pdf> [↵](#)

French Ministry of Education, "Recommandations de favoriser l'inclusion des personnes transgenre dans la vie étudiante et dans les établissements d'enseignement supérieurs et de recherche"

[https://cache.media.enseignementsup-](https://cache.media.enseignementsup-recherche.gouv.fr/file/Lutte_contre_les_discriminations/84/4/lettre_ministre_1117844.pdf)

[recherche.gouv.fr/file/Lutte contre les discriminations/84/4/lettre_ministre_1117844.pdf](https://cache.media.enseignementsup-recherche.gouv.fr/file/Lutte_contre_les_discriminations/84/4/lettre_ministre_1117844.pdf) [↵](#)

"Prénoms d'usage à l'université" by Solidaires Etudiante-e-s [https://www.t-ùme.net/wp-](https://www.t-ùme.net/wp-content/uploads/2017/09/prenoms_usage_v4-2.pdf)

[content/uploads/2017/09/prenoms_usage_v4-2.pdf](https://www.t-ùme.net/wp-content/uploads/2017/09/prenoms_usage_v4-2.pdf) [↵](#)

<https://wikitrans.co/carte/> [↵](#)

"Tous.tes bien informé.es" by Genre Pluriels

http://www.genrespluriels.be/IMG/pdf/brochure_4emeed_web.pdf [↵](#)

RFSL. Oavsett kön. <https://www.rfsl.se/wp-content/uploads/2020/04/OavsettK%C3%B6n.pdf> [↵](#)

Skolverket. Tyst i klassen.

<https://www.skolverket.se/download/18.6bfaca41169863e6a655786/1553958791126/pdf1967.pdf> [↵](#)

Transformering. Pronomen. <https://transformering.se/vad-ar-trans/pronomen> Accessed at 2021-04-06 [↵](#)

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Transammans. Åsiktsprogram. https://drive.google.com/file/d/17ZnaaAnQrBxtvjav2Zz_UC_JDL4VdIisi/view Accessed at 2021-04-06 [↵](#)

Sara Lövestam. Tips från transpersoner. <https://www.lr.se/inspiration/lasa/bloggar/sara-lovestam/2013-11-17-tips-fran-transpersoner> Accessed at 2021-04-06 [↵](#)

Transformering. Ordlista <https://transformering.se/vad-ar-trans/ordlista> Accessed at 2021-04-06 [↵](#)

RFSL. Begrepsordlista <https://www.rfsl.se/hbtqi-fakta/begrepsordlista/> Accessed at 2021-04-06 [↵](#)

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