TEACHING PRIDE FORWARD

Building LGBTQ+ Allyship in English Language Teaching

EDITED BY

Ethan Trinh, Kate Mastruserio Reynolds, and James Coda

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Preface

Ethan Trinh, Kate Mastruserio Reynolds, and James Coda

The opening chapters are emotionally challenging to write. We all believe that we, as human beings, are born free and equal and deserve respect, dignity, and rights. Before we begin, we feel it is important to note that this book is not an effort to indoctrinate anyone or push Western values on other cultures; rather, this book is a scholarly exploration of how allies of LGBTQ+ (lesbian, gay, bisexual, transgender, and queer, among others) community members advocate for equal rights of humans, no matter what their sexual orientation or their gender identity is. Reading the chapters of this book and working with different authors around the world reaffirm to us, the editors, that building allyship in and beyond the teaching, research, and activism spaces is undeniably complex, never-ending, always changing, always partial, and always emotional, and thus requires a lot of patience, mutual understanding, respect, communication, and—the most important factor—love for each and every individual who engages in this heavy work.

Let us play with the word *allyship* a bit. Let us break down the words *ally* and *ship* metaphorically. The word *ship* standing separately describes a large watercraft that contains cargo and passengers to travel the ocean and carries us to shore no matter what problems will be in the way. Let us use a metaphor here. Imagine allies are the passengers on this ship and our ideologies, cultural backgrounds, upbringing, and so on are the suitcases we bring with us. The diversity of different suitcases is one of the factors to make the ship unique, fabulous, and multidimensional. On this ship, we as allies are traveling together to overcome the issues of homophobia, transphobia, racism, colorism, and linguistic oppression, among others. We do not travel alone. We travel together. As we travel together on this ship, we need to come to learn with each other, set our community's ground rules of communication, and share our knowledge and understanding in order to overcome the barriers and arrive safely. Therefore, before launching and "sailing this ship," we the editors want to invite all of you the passengers to open your hearts and minds, read the book, and engage with us compassionately. Be ready for some uncomfortable moments; it is **okay** to have these moments because they are the moments of unlearning to relearn. We hope that you will read and listen to the voices of this book with compassion so that you can start the queering/querying process with the editors and the authors sailing forward.

Teaching Pride Forward in Building Global LGBTQ+ Allyship in English Language Teaching: A Queer Introduction

Ethan Trinh, Kate Mastruserio Reynolds, and James Coda

Allyship

The essence of what an ally is and does is multifaceted. An ally in the world of English language teaching (ELT) may support and advocate for multilingual learners of English or peers from the LGBTQ+ community. Those peers may be other educators working in the same school/university or in the profession. As Brown and Ostrove (2013) stated, "Allies can be distinguished from individuals who are motivated simply to express minimal or no prejudice toward nondominant people. Allies are people willing to take action, either interpersonally or in larger social settings, and move beyond self-regulation of prejudice" (p. 2212). Allies are different from friends in that allies act effectively and productively on behalf of LGBTQ+ friends, colleagues, or peers (Becker et al., 2013), and it depends on what the ally says and does.

> " **"All human beings are born free and equal in dignity and rights."**
>
> *United Nations*, Universal Declaration of Human Rights, *1948, 2019*

Confronting inequalities and communicating messaging with others are obviously important advocacy strategies (Selvanathan et al., 2020) when handled deftly. One can imagine two contrasting examples. In the first instance, an ally may observe a supervisor speaking derogatorily behind the back of an LGBTQ+ colleague and pull the supervisor aside to privately and gently share that this practice is inequitable and humiliating for the peer. In this case, the ally is productive and supportive, using their words to address inequity. Imagine another situation in which the ally is aggressive, angry, or divisive in their handling of the situation. If the ally does not treat the situation with finesse and respect for the supervisor, the LGBTQ+ peer may experience more, not less, prejudice and discrimination. We can connect these examples to the notion of *performative allyship*,[1] which is a concept that suggests the actions and language used by the ally in demonstrating their physical or symbolic solidarity with their student, peer, or friend can be positive or negative. Preparing allies, then, becomes vitally important!

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1. The term *perfomative allyship* does not critique the level of commitment on the part of the ally or imply that allyship is only a surface-level performance.

Much of the literature on allyship, or *prosocial behavior*, focuses on the motivation of the ally. Allyship has a range of motivations. If these motivations are placed on a continuum, one end would have altruist motivations and the other end would have unconscious bias or prejudice. Unconscious bias or prejudice is included because the ally may be motivated to help because the recipient is perceived as not being able to act on their own (van Leeuwen & Zagefka, 2017). We thus must be careful in our support of the LGBTQ+ community so that we will act for altruistic reasons and constantly interrogate ourselves about motivations and thinking toward individuals in the community.

As an ally, we might feel motivated for the right reasons, but we need to be careful, too, that the community member wants the support of an ally. According to Selvanathan et al. (2020), individuals who are marginalized prefer their advantaged group allies to empower them and let them lead social change movements. Allies may take the reins and inadvertently tread on the feet of the individual for whom they are advocating. As such, individuals from marginalized groups would prefer allies to participate in efforts that explicitly challenge inequality and express anger through direct action (e.g., confronting discrimination, showing up to protests organized by the marginalized group) because it promotes feelings of empowerment (Selvanathan et al., 2020, p. 1350). Additionally, these strategies communicate support to the individual. Finally, individuals from marginalized groups hope allies will provide autonomy-oriented (and avoid dependency-oriented) help (e.g., desiring allies to show up to protests organized by marginalized groups, but remain in the background), again because it promotes feelings of empowerment (Selvanathan et al., 2020, p. 1351). Droogendyk et al. (2016) suggested allies take on the role of an accomplice or sidekick rather than seeing themselves as a hero or champion of a movement. In sum, allies occupy an important role in promoting the perception that participation in the social movement is socially and morally acceptable, which in turn creates more allies (Selvanathan et al., 2020, p. 1354).

Queer Allyship in English Language Teaching

In ELT, the insights of queer theory and pedagogies have been taken up in research, curriculum, materials, and pedagogy and have been referred to as queer inquiry and thinking (Nelson, 1999, 2020). Scholastic and pedagogical employment of queer theory and pedagogies in classrooms has not only centered on practicality (Paiz, 2020), inclusivity (Reynolds, 2015), and textbook materials (Pakuła et al., 2015; Trinh & Tinker Sachs, 2023), but also taken into consideration love (Moore, 2020; Trinh, 2020), emotions and feelings (Trinh, 2021, 2022a, 2022b), and the notion of deconstruction (Rhodes & Coda, 2017) to embrace, de-re-construct, and negotiate identities in the teaching and learning process (Pakuła, 2021). As ELT is an international undertaking, the differing cultures and belief systems influencing communities throughout the world must be considered when engaging in discussions of critical queer theory and pedagogy. Moreover, Vasey (2022) encouraged Western LGBTQ+ communities' acknowledgment of non-Western conceptions of gender, identities, and traditions. As such, intersectionality, or the understanding of the mutually inflecting axes of oppression (Crenshaw, 1989), is paramount when considering the entanglement of queerness, pedagogy, ELT, and allyship.

Thus far, we have briefly described terms such as queer inquiry and thinking as well as intersectionality, but what is queer allyship in ELT? To begin, Trinh (in press) provides an account of queer allyship in ELT, which they call ACTS, and "describes allies who work together to challenge common heteronormative and cisgender assumptions of oneself to think queer and provoke actions in relational systems of support." Similar to Moser and Coda's (in press) discussion of allies in world language education, Trinh's notion of allyship in ELT integrates queer theory's notion of deconstruction to encourage allies to trouble the normative regimes of which we all are a part. Connecting this to second language education, whether an educator teaches social language or academic language (Cummins, 1979, 1981, 2008), students interact on topics that are explored from various perspectives and can be productive sites for ensuring that allyship is cultivated. For example, language educators may choose reading or listening passages on a current event, such as the passage of LGBTQ+ rights laws in a country, as the topic for discussion to bring LGBTQ topics to the forefront. In tandem with the insights of queer pedagogy, such a discussion can provide a venue for language learning while teaching pride forward, advocating for and supporting LGBTQ+ students in the classroom and in the communities (e.g., professional organizations; community services; diversity, equity, inclusion, and access training). As such, it is essential that language educators have access to and incorporate instructional practices aligned with queer pedagogy in their own educational contexts.

As we take seriously the understanding that educators must develop culturally congruent and responsive practices to engage with LGBTQ+ individuals in their classrooms, we are aware of the norms that may affect such efforts, such as those related to religion. Samuels (2018), for example, illuminated participants' reluctance to embrace LGBTQ+ individuals due to religious beliefs. In cisheteronormative and conservative contexts as well as those in which parental rights bills have surfaced, educators may experience constraints in their practice related to inclusion or discussion of LGBTQ+ issues (Coda, 2023). Nevertheless, as ELT educators, we are called on to cultivate a critical language education (Kubota, 2023; Kubota & Miller, 2017) that questions our normative assumptions and ensures that all students' linguistic, cultural, sexual, gender, racial, ethnic, and other identities are represented in the classroom and that cisheteronormativity is problematized through our allyship efforts.

In K–20 school systems, many influences from outside of the classroom affect the experiences of individuals from the LGBTQ+ community. Similar to the experience of the child excluded from the game on the playground, educators may also exclude individuals or simply misunderstand pro-LGBTQ+ perspectives and ways of engagement. This is particularly true if the educator in question was born and raised in a culture that did not have open and constructive discussions of inclusivity and support for LGBTQ+ community members. In a global context, ELT educators travel and work with peers from different educational and cultural systems of belief. Some ELT educators may not have learned about culturally congruent or responsive instruction (Au & Kawakami, 1994; Gay, 2002, 2018), for example. Thus, it is imperative that we as educators recognize our role in creating an environment of respectful and critical engagement to support colleagues and students while being mindful that some ELT peers may be learning as we interact.

A corollary of respective engagement and support for colleagues in schools occurs in professional organizations; however, professional organizations, such as TESOL International

Association and its affiliates, differ from the school environment in key ways: time spent together, focus on professional development/learning/goals, and expectations for professionalism. As a significant example, consider this question: How do our personal beliefs about LGBTQ+ individuals influence our willingness to engage with individuals on professional projects? Many individuals in TESOL enter the organization after conducting missionary work. If those individuals' religious beliefs do not accept or validate LGBTQ+ individuals, how likely are they to network, collaborate on a project, or write a letter of recommendation for the Nominating Committee or Board of Directors? Consider which colleagues would stand with you, especially if it might mean they would experience backlash. As members of the ELT community of practice, we need to be thoughtful and reflective about our commitment to inclusivity, equity, diversity, and access. We need to enact allyship.

In this edited volume, we expand on Trinh's (2022b) suggestion that practitioners, theorists, and researchers "first become the thinkers of how to 'mess' and play with fixed knowledge, turn them upside down, and ask, What else can I do differently to benefit the students?" (p. 221). In their work, Trinh offered the three queer considerations and invited us to explore different ways of queering educational spaces in and outside of classrooms: acknowledging students' identities, adding the discourse of difference, and dropping knowledge through communities-based projects. Throughout the volume, the contributors have taken up these three considerations as well as others related to queer allyship to connect with building queer allyship in different educational systems, spaces, times, societies, cultures, and belief systems and to welcome global queer perspectives on how to suggest different queer considerations in ELT.

Introducing the Chapters

In this section, inspired by queer conversations (Gómez Portillo et al., 2022; McKenzie et al., this volume; Trinh & Behizadeh, 2023), we the editors share what each chapter is about, what each of us loved most about the chapter, and our favorite quote. We want to show a connection between the chapters and the editors; we are becoming one together rather than the editors-authors. We want to feel with each chapter, which reflects the purpose of writing it: weaving rationale and emotion to think queer (Trinh & Tinker Sachs, 2023). Further, since the chapters are contributed by authors around the world, we organized the chapters by region so that we can follow how queer allyship has been conducted across cultures, schooling, societies, and politics.

The Pacific Islands

In Chapter 1, "Problematising Intersectionality, Allyship, and Queer Pedagogy in TESOL Down Under: A Trio-ethnographic Approach," McKenzie, Chen, and Veliz demonstrate reflections, thinking, inquiry, and brutal honesty to support each other's understanding, which makes this chapter so emotional and exciting to read. Ethan particularly loved this sentence: "We recognized that only through disrupting and complicating our non/misunderstandings of and approaches to LGBTQIA+-inclusive TESOL education could we reach the core of the problem and serve as an ally." Reading this chapter has given Ethan love, hope,

and reaffirmation and the authenticity of feeling in the conversation, especially in tackling sensitive topics. A question arose after reading the chapter: How could we use this approach in teaching, research, and activism with students, teachers, and administrators to promote brutal honesty and critical reflections to build allyship in and beyond school?

In Chapter 2, "Raising Awareness of Filipino English as a Second Language Preservice Teachers to Queer Literature: Toward Inclusivity and Allyship," Mendoza, Cabingan, and Cunanan show the objectives, learning targets, and can-do's were an excellent way to frame the chapter. James loved how, as a teacher educator, he was able to read about other teacher educators' experiences in relation to cultivating allyship with their students. This chapter encouraged James to continually be reflective in his practice in relation to cultivating queer allyship and provided considerations for deepening his practice in queer allyship.

In Chapter 3, "LGB English as a Foreign Language Teachers in Taiwan: LGBTQ+ Sensemaking in the Workplace," Ku recognizes the paradox of pro-LGBTQ+ legislation and conservative workplace settings and the challenges of working therein. Kate loved the statement, "LGBTQ-friendly teachers are often put in difficult positions, facing pressure from parents, colleagues, school authorities, and conservative organizations to not only avoid addressing LGBTQ+ topics, which are often deemed as 'controversial' and 'unsafe,' but also give access to educational materials and guest speakers sourced by conservative groups," because it illustrates the complexity of serving as an ally in any context that has a strong conservative influence, even the United States. Kate also loved that in two participants' bilingual schools, where they hired a lot of internationals, they felt comfortable being themselves because differences were accepted. It made her rethink her practices about taking a stronger, more vocal pro-LGBTQ+ stance on her syllabi in order to counter the cultural situation in the context that she resides in.

The Mediterranean

In Chapter 4, "Creating Queer Allyship in the English Language Teaching Classroom Through Critical Pedagogies With Young Migrants and Refugees in Greece," Fakalou utilizes the theoretical work of Butler (1990) and queer linguistics to make a connection to migration and displacement because this could encourage reflection toward queer allyship in various contexts. James loved that the chapter brings together the insights of queer linguistics, queer pedagogies, and critical pedagogies in relation to queer allyship. As such, this chapter encouraged James to consider how allyship can be cultivated globally and spurred his thinking in regard to contexts in which he has resided.

In Chapter 5, "Queer Inclusion and Allyship in the Turkish English Language Teaching Sphere," Coleman introduces us to the notion of allyship as a process, which is powerful as it underscores that allyship is not something that one does once or performs only in a specific context, but rather is something that is always becoming as it is never finished. James loved how Coleman incorporates intersectionality and allyship as both concepts are even more productive when utilized together to examine training related to diversity, equity, and inclusion as well as heteronormativity in Coleman's context. Moreover, the understanding that allyship is not fixed and is a process reminded James that as a gay man and an ally of the LGBTQIA+ community, the work that he does is always a process.

In Chapter 6, "Lived Experiences of English as a Foreign Language Teachers and Their (LGBTQ+) Students in Türkiye: Building Queer Allyship Even When You Do Not Have the Means," Güney shows the comparison between EFL and German classes in terms of how accepting they were of the LGBTQ+ community and how German texts represented different families, discussed love and parenthood, and the comparison to the idealized nature of EFL textbooks, which contribute to the queering of the classroom. Kate loved how the teachers created safe spaces and stepped in to protect students in their classrooms using inclusive language in a spontaneous manner. While reading this, she was in awe of the bravery of these students and teachers. It made her think about her own discourse of difference. It is about not only saying, "I'm pro-LGBTQ+," but also protecting students, giving them options, and adding material into the book when texts treat marriage or family in a heteronormative way.

The Americas

In Chapter 7, "It Is Not Weird Pedagogy, It Is Queer! Unpacking Assumptions, Beliefs, and Attitudes Toward LGBTQ+ in an English Language Classroom in Chile," Veliz shares an honest description of the discourse of difference and shows a complicatedness of discussing LGBTQ+ topics in the classroom that provoked the notion of allyship in students in a Chilean English language classroom. Ethan loved how "the complex, dynamic, and multifaceted ways in which students navigated their positionality and allyship moved in their conversations." This chapter can help teacher educators consider including queer topics in discussions to help students think queer with the materials and to teach to the tension (Trinh & Tinker Sachs, 2023) while ensuring that students' emotions and feelings are taken care of, as they were in a tense conversation.

In Chapter 8, "Translation Outside Binaries: Queer Pedagogy, English Language Teaching, and First Language>Second Language Translation," Velázquez-Lora employs critical queer theory in her approach to translation, questioning binaries and normative translation protocols of who is allowed to translate which texts. Kate particularly loved to see the role of allies as Velazquez-Lora discussed their translator preparation classes: "Working with texts that talk about identities different from cis hetero identities might provide opportunities for students to question such prejudices and stereotypes, leading them to become allies. This allyship might spread not only to their task as translators but also in their day-to-day lives as students and in their roles in society." This chapter provides a new lens for viewing ELT work, critical queer theory, and allyship.

In Chapter 9, "Educating English Language Teachers on LGBTQIA+S Language Variation and Play for Allyship in Language Courses," Schaefer and Warhol structure the chapter as a lesson plan and connect it with applied linguistics and other activities to make the theories applicable to language learners and teachers. James is positive that this chapter will be very well received by readers for its practicability. This chapter gave him the connection of both theories and practices and how we can build this bridge to advocate allyship in teaching. Also, it is a reminder for us that we need to understand the theories behind every activity in designing lesson plans, which need to be grounded in theory and research.

In Chapter 10, "Fostering Gender and Sexual Diversity in TESOL Educator Classrooms: A Teacher Educator's Allyship Through Classroom Interaction," Ethan loved how Seibert

demonstrates queer inquiry and allyship through the teacher educator's discourse with students. In the context of anti-LGBTQ+ activity in and beyond the U.S. context, it is vitally important to promote this conversation between preservice teachers and teacher educators, especially in ELT, to unmask queer identities in professional spaces (Trinh & Behizadeh, 2023). Not only does this chapter provide readers with how-to, but the author as a researcher shows perseverance in his work to build allyship with the participants of his study.

In Chapter 11, "Cultivating Critical Love in Professional Organizations: A Queering Approach for English Language Teaching Leaders," Trinh, de Oliveira, and Andrade propose a critical love approach for ELT leaders in professional organizations. What Kate loved about this chapter is that the authors changed her perception by illustrating the fact that terms such as LGBTQ+ are in fact abusive and ostracizing. In and of themselves, these terms reinforce ideas that somehow various sexual identities fall outside of the norm and thus fall into counterproductive and inequitable binary ways of thinking. All humans are socialized through language (Schieffelin & Ochs, 1986; Ward, 2022). When we recognize that language plays an essential role in our thinking about the world around us, we can take steps to rewrite our discursive practices.

In essence, we the editors want to emphasize that the love and bravery exhibited by authors and participants in these chapters are inspirational. We hope that you, our readers, will use these ideas to further diversity, equity, inclusion, and accessibility for and with LGBTQ+ community members in our field and in the world.

Authors

Ethan Trinh, PhD, is an associate director of the Atlanta Global Studies Center. As a Vietnamese queer immigrant, Ethan enjoys thinking with emotions, gender, and language and explores how to embrace queerness as healing and meditative teaching and research practices.

Kate Mastruserio Reynolds, EdD, is a professor of TESOL/literacy at Central Washington University and a licensed K–12 educator who has taught teachers in several countries and multilingual learners of English in public school districts at elementary schools, middle schools, and universities in various contexts. In 2022, she was inducted onto TESOL International Association's Board of Directors (2022–2025).

James Coda, PhD, is assistant professor of ESL and world language education at the University of Tennessee Knoxville. His research interests include LGBTQIA+ issues in language teaching and learning, queer theories and pedagogies, and identity.

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PART 1

THE
PACIFIC ISLANDS

Problematising Intersectionality, Allyship, and Queer Pedagogy in TESOL Down Under: A Trio-ethnographic Approach

Bri McKenzie, Julian Chen, and Leonardo Veliz

Background

A note to our readers: What you are about to read is the result of three-way, organic conversations on queering Australian English for speakers of other languages (ESOL) classrooms undertaken by three practitioner researchers working in Australian higher education. Bri, Julian, and Leonardo embody various gender identities (cisgender, nonbinary), have different ethnicities (White, Asian, Latino), use a variety of pronouns (she/her, they/them, he/him), and come from diverse disciplinary backgrounds (history, social science, applied linguistics, TESOL). Together, we explore and unpack how our teaching is shaping, and shaped by, our intersectional identities and lived experiences with an awareness of the great need for LGBTQIA+-inclusive education in Australia.

Autoethnography embodies the nature of storytelling in that it "use[s] personal experience ('auto') to describe and interpret ('graphy') cultural texts, experiences, beliefs, and practices ('ethno')" (Adams et al., 2017, p. 1). Through critical dialoguing with one's inner self, social-emotional intricacies of identity, struggle, and vulnerability—shaped by wider sociocultural and political factors on personal and professional levels—can be revealed layer by layer (Adams et al., 2022; Wheeler et al., 2023). Autoethnography as a research method enables researchers to dive deep into their own experiences using critical and reiterative reflections to (re) investigate sociopolitical, cultural, epistemological,

> " I don't know how it's gonna play out until I try it.
>
> *Julian, trio-ethnographic chat, 11/11/2022* "

or pedagogical issues (Chen & Sato, 2023; Ellis et al., 2011). Seeing ourselves as not only research "tools," but also "sites for investigation" (Rogers-Shaw et al., 2021, p. 397), we amplify autoethnography in tripartite collaboration to further interrogate and relearn queering TESOL pedagogies "in a move toward envisioning a better tomorrow" (Adams et al., 2022, p. 1).

Through critical trio-ethnographic dialoguing, we endeavor to be brutally honest about our understandings, experiences, and concerns with queer pedagogical practices in language education in Australia and beyond. Despite some hard conversations that reveal the "dark sides" of our own teaching practices, the process of exploring our teaching behaviors is integral to helping us better understand who we really are as (queer) educators and allies. Utilizing our shared understandings of critical and queer pedagogies (Mayo & Rodriguez, 2019; Pinar, 1998; Seal, 2019), we problematize the paucity of LGBTQIA+-inclusive education currently available in Australia and seek new strategies to build empathy, respect, and inclusion for LGBTQIA+ people in ESOL classrooms whilst raising awareness of intersectionality and allyship.

We invite you to enter our world with an open mind and encourage you to share our curiosity, criticality, and creativity as we reflect on our own positioning and evaluate our own (in)experience with LGBTQIA+-inclusive education in TESOL. In sharing our stories, reflections, and proposed lesson episodes, we hope to inspire colleagues in the Australian context to trial queer TESOL learning activities and to deepen their understanding of LGBTQIA+ inclusivity.

Our Positionality and Trajectory

Before demonstrating how we joined forces in three-way dialoguing remotely but collectively (see Trio-ethnography section later in the chapter), we feel it is vital to first share with readers our own positionality that intersects gender identities, ethnicities, pronouns, and experiences with queering TESOL pedagogies. We utilized OneDrive to co-share and document our own story and agreed to be totally honest with our reflections, regardless of what dark and shameful feelings it might unearth, before sharing it with each other and inviting feedback using the commenting feature. Only through this unpretentious, critical reflection were we able to look deeper into ourselves and our trajectory of enacting inclusive education in TESOL with a queer lens.

Julian's Story: A Queer Academic of Color in TESOL/Applied Linguistics

It's scary to be vulnerable in a public space like this. Queer identity is something that I have never dodged, but I never wear my rainbow flag deliberately. Not that I try to hide it or water it down, but I was ignorant of the legitimacy of pronouns and championing them to express who I really was as a queer academic. My identity as a queer academic started to emerge from hibernation during the pandemic year of 2020. I embraced this unprecedented crisis that had pushed me to corner my "identity limbo" and Westernized teaching pedagogy.

This deep soul searching, mirrored in my autoethnography, enabled me to reveal my true queer self unapologetically.

I harnessed this (un)relearned knowledge of my queer identity by starting to use they/them as my pronouns as a queer academic. Truthfully, I am a bit ashamed of myself for not being conscious (or even capable) enough to celebrate and incorporate inclusive pedagogy and queering curriculum in my teaching throughout my academic training. Admittedly, I was taught and programmed into the Eurocentric school of thought and standardized approach to lesson planning. Back then, the TESOL focus was (and still is) centered around the four language skills, second language acquisition, and language teaching methods. Despite some key concepts introduced, such as understanding learners' culturally and linguistically diverse backgrounds, the field did not focus on LGBTQIA+-inclusive issues, much less intersectionality and allyship.

Let's face it—queer pedagogy is not a conventional subject that sits comfortably with all teachers and students. Even when some more progressive teachers are queer identified or allies, they are also seeking resources or best practices to be better equipped in educating their students about this topic. I am in the latter camp, frankly, and this trio-ethnographic dialoguing with Bri and Leo propels me to interrogate my current teaching status quo in queer pedagogy while deepening my understandings and integrating concepts from queering pedagogy, allyship, and intersectionality into my curriculum and teaching. My goal is to incorporate queering pedagogies in my teaching and research and share our co-designed queering lessons with impacted stakeholders in TESOL and beyond. This excites me!

Bri's Story: A Straight, White, Cisgender Ally of LGBTQIA+ People Working in Social Sciences

In my higher education history classrooms, my approach to learning and teaching was always intuitive and very rarely directly informed by evidence-based pedagogy. It is only in retrospect that I have applied a theoretical and evidence-based lens to what I do. Critical pedagogical approaches to learning and teaching that problematize power structures, require teacher and student self-reflexivity, and insist on constant questioning of curricula development and delivery do not feel at odds with how I would intuitively teach. But as I came to explore my learning and teaching approaches more, I recognized that in my intuition, I drew on the philosophy and wisdom of Freire, Giroux, Mezirow, and hooks. Education for social justice, increasing awareness of my own positioning and privilege, respect for the lived experiences of my students, and the opportunity to be part of transformative change as a facilitator were what drove me to begin queering my history teaching in 2017.

I come from a family tradition of living outside the mainstream. With grandparents who were active in the Australian Communist Party and a draft dodger for a dad, I couldn't help but be a bit different. I grew up with very left-wing opinions and was a vocal feminist in high school who never shaved my legs, defended the queer kids, and spoke up about the rights of Aboriginal and Torres Strait Islander people. Despite being straight, cisgender, and White, I still feel that I understand outsider status, yet I recognize that my privilege gives me "the luxury to 'opt-in' to struggles for liberation" (Potvin, 2016, p.10).

I also recognize that my queering efforts have very rarely been intersectional enough. My students have usually been White. I think I have many assumptions about students who are learning English as a second language. I wonder if there are too many cultural barriers and think, how could I ever really approach LGBTQIA+ topics safely without causing offence or stepping on a cultural or religious land mine?

Leo's Story: TESOL/Applied Linguist of Color, Dissident of Normativity/ies and Strong Ally of LGBTQIA+ Communities

I grew up with a narrow view of our diverse world and with a limited understanding of what it means to tolerate, accept, and integrate the other into my world and my worldview. The specific sociocultural values were grounded in binaries: heaven and hell, believers and unbelievers, sinners and saints, rich and poor, male and female, homosexual and heterosexual, good and evil, and so on. I was stuck in a dualistic world that was constantly affirmed by strict rules imposed by parents who nurtured a male-dominated environment. My home environment would constantly validate heteronormative beliefs through discursive practices that reinforced such binaries that, at the same time, eliminated the slightest possibility of sympathy, acceptance, or respect for difference. No one (in my family) was really sympathetic with anything that would differ from our narrow life perspective. What some people would call "being different" was a real issue to me (us). Having been psychologically and physically bullied during my primary school years, I became increasingly intolerant of difference because I kept thinking that I was bullied because I was perceived as different purely on religious grounds. I was not tolerant of anything or anyone that would not conform to my narrow parameters of reality.

What also troubled me when I was young was a selfish sense of religiosity that made me shortsighted of the real world. Rather than having a tolerant heart for diversity, my narrow understanding of the religious values and beliefs that I upheld often positioned me as a judge, one who was constantly making uninformed judgmental remarks about anyone that didn't fit within the hierarchies of gender and sexuality of my heteronormative framework. I am glad nothing lasts forever and that I have experienced massive transformation that afforded me with a wider life perspective and inclusive lenses through which I see the world, and that empower me to consider myself a dissident of normativity/ies and a strong ally of LGBTQIA+ communities. As such, my endeavors as a teacher and academic revolve around creating more liberating and inclusive learning classrooms where students of different genders, races, languages, and sociocultural backgrounds feel safe, respected, included, and cared for.

LGBTQIA+ Allyship, Inclusion, and Inquiry in TESOL Education

In initiating our trio-ethnographic inquiry into queering English language teaching (ELT), we understood that there was a long history of exploration of the issues in the European and U.S. contexts (Pennycook, 1999, 2001, 2007), with scholarship dating from the 1980s. In contrast, we discovered very little from Australian practitioners, leaving aside notable exceptions such as the work of Cynthia Nelson (1999, 2002, 2006) and Anthony Liddicoat (2009). Australia is one of the most multicultural societies in the world; we regularly welcome students from overseas to study in our universities, and ever-growing numbers of our primary and secondary students are multilingual and come from diverse cultural backgrounds. Yet, traditionally, Australian education systems at all levels have struggled to adapt to non-Western approaches to learning and teaching, and efforts to queer learning and teaching have at times met with stern resistance from politicians and social commentators (Cumming-Potvin, 2022, p. 18).

Given our context and the ongoing dispossession and marginalization of Aboriginal and Torres Strait Islander people in our own country of Australia, we recognized the importance of "decoloniality" as it applied to our educational practice. Much of the intellectual work under the broad term of decoloniality, as used in and applied to education, lies at the intersection of LGBTQIA+ and allyship. For us, we adopt decoloniality that refers to "long-standing patterns of power that emerged as a result of colonialism, but that define culture, labour, intersubjective relations and knowledge production" (Maldonado-Torres, 2007, p. 243). Decoloniality is not a means to reject all the well-established forms of modernity, but a method to unveil ways in which dominant matrices of power disadvantage and silence certain groups in society who constantly suffer the consequences of marginalization, segregation, and inequality. In addition to unveiling forms of oppression against marginalized and minoritized peoples, such as LGBTQIA+ communities, a decolonial stance in education embraces a level of restoration, reinvigoration, and reparation of the positionality, voices, and lived experiences of queer students and teachers alike. For us, queer pedagogy, with its primary focus on and strong impetus for disrupting constructed binaries (Morris, 1998; Pointek, 2006), makes a significant contribution to amplifying the voices and lived experiences of our LGBTQIA+ students.

The disruption of mainstream binaries (e.g., male/female, White/Color), and the questioning of one single privileged reality, lies at the heart of poststructuralism and postmodernism (Fox, 2014). Poststructuralists/-modernists aim to decenter and destabilize existing assumptions or stereotypes that have been perpetuated by the imbalanced, dominant power (Çalkıvik, 2020). Sharing the same values and core ethos of poststructuralism/-modernism, queer theory unapologetically calls out heteronormativity and cisnormativity; it confronts traditional understandings of gender and sexuality that present limited understandings of what it means to be "normal" (Nelson, 2002; Reynolds, 2010). Queer theorists and activists actively challenge the dominant ideology that not only marginalizes and suppresses gender expressions outside of the binary (male/female), but demonizes the LGBTQIA+ community broadly while perpetuating gender inequity (Cumming-Potvin, 2022). Through a decolonial lens and a posture of resistance, we believe queer theory helps us critically frame our stance on queer pedagogical approaches with a rainbow spirit of allyship and inclusion in TESOL education.

LGBTQIA+ Allyship in the Classroom

Research has consistently demonstrated the importance of teacher allyship with LGBTQIA+ students, with scholarship establishing links between the allyship of facilitators and better outcomes for queer learners (Potvin, 2016; Shelton, 2019). Though notions of what constitutes allyship (and indeed the term itself) are contested (Cummings-Potvin, 2022), we take our lead from Reynolds (2010), who argued that the role of allies is to disrupt privilege, power, and normativity. In this context, and using queer theory, Reynolds highlighted the way allyship is performative and the identity of ally is not static but fluid and, by nature, intersectional (p. 13). Relevant to our trio-ethnographic approach, Reynolds also argued that allyship is a collective action and not dependent on the behavior of individuals. We are also led by Potvin's (2016) ideas on teacher allyship, which highlight the importance of LGBTQIA+ allies sharing their failures, mistakes, and challenges and recognizing that the ally identity is never static. Trinh (in press) has noted that "queer allyship" works to co-construct and cocreate "a space of togetherness" where we learn about ourselves and others with the intent to challenge normativity and the status quo. This is the essence of the work we have undertaken in our trio-dialoguing. Each of us enacts our ally identities differently, and we recognized early in our conversations that our allyship evolved within the context of our own positionality and the intersections of privilege and disadvantage that we each embody and enact.

Shifting From LGBTQIA+ Inclusion to Inquiry

Many recent studies have explored the ways TESOL practitioners enact queer pedagogical approaches in various contexts (Banegas, 2021; Bollas, 2021; Buyserie & Ramírez, 2021; Gray, 2021). In our view(s), such approaches are needed in language classrooms because, as Ó'Móchain (2006) highlighted, "dominant heteronormative discourses work as and through language to confer heterosexuality with normal, natural, taken-for-granted status" (p. 55). We suggest that the same is true for the ways in which language reinforces notions of binary gender. In reflecting on our own experiences, the resources and materials used in TESOL classrooms have traditionally been heavily influenced by normative representations of gender and sexuality and, as such, promote heteronormative and cisnormative ways of being and knowing to ESL students (Trinh & Tinker Sachs, 2003; Widodo & Elyas, 2020). This is problematic on multiple levels. As Bollas (2021) suggests, if gender and sexually diverse students of ESL cannot see themselves represented in materials and resources, this can negatively impact their ability to use English in ways that are relevant to them, while at the same time establishing the "ideal" English speaker as cisgender and heterosexual (p. 133). If exclusionary resource materials, coupled with classroom discourses, reinforce gender binaries and tacitly support classroom hierarchies between the students and teacher, ESOL classrooms become sites for replicating heteronormative and cisnormative approaches to language and culture (Bollas, 2021). There is a great need for queer allyship to challenge heteronormative and cisnormative teaching and learning approaches, both within and beyond English language classrooms (Trinh, in press). As allies of our LGBTQIA+ students, we seek ways to work against these normative approaches to learning and teaching, to develop our own queer practices, and to share and learn from each other through trio-ethnographic dialoguing.

We learned that TESOL practitioners elsewhere have worked hard to develop curricula that are more representative of gender and sexually diverse identities (see, e.g., Liddicoat, 2009; Nelson, 1999; Seburn, 2019). In some cases, this has been done by increasing the representation of homosexuality and gender diversity in hitherto unrepresentative materials (Bollas, 2021). But as Bollas pointed out, such approaches can be understood as homonormative, because the underlying structures of hetero- and cisnormative societies remain in place. The alternative is what Bollas called a "diversity approach" where notions of normalcy are rejected in favor of critical pedagogical approaches designed to deconstruct and problematize "normalcy." We take the lead of Nelson (1999), who has argued for the use of queer theoretical frameworks in ELT because they "shift the focus from inclusion to inquiry" (p. 371). Such an approach has unique value to ELT educators because it is necessarily focused on language and can assist learners to see others through the lens of diversity, not difference (Bollas, 2021, 138). At the same time, queer pedagogies recognize the ways binaries help to develop both dominant and subordinate identities within specific social and cultural contexts, thus shaping ways of living, being, and knowing for individual subjects (Nelson, 1999). In classroom contexts in which culture is central to curricula and language itself, queering approaches can enable TESOL educators to resist and interrogate normative practices (Buyserie & Ramírez, 2021).

Trio-ethnography: Our Tripartite Dialoguing and Critical Inquiry

We came to our trio-ethnographic approach through our preexisting professional and friendship connections. Julian served as the liaison to bring Leonardo and Bri together to form a trio of passionate allies and practitioners. Each of us engaged in our own personal reflective processes while seeking an outlet for further queer exploration and scholarship of learning and teaching. Our rationale for using trio-ethnography as a research inquiry approach is simple but also profound. Queering English language education in Australia and creating LGBTQIA+-inclusive content and materials were initially beyond our own teaching repertoires and practices. Truthfully, queering approaches in the TESOL context disrupted our teaching comfort zones. Yet, throughout our inquiry, we came to terms with our internal fear that at times overshadowed our strong and persistent LGBTQIA+ allyship. We sought to be authentic, vulnerable, and willing to re(un)learn our approaches to queering to transform our teaching practices. We recognized that only through disrupting and complicating our non/misunderstandings of and approaches to LGBTQIA+-inclusive TESOL education could we reach the core of the problem and serve as allies.

To achieve this goal, we engaged in a series of critical conversations synchronously (via Microsoft Teams) and asynchronously (reflective narratives via OneDrive) over a 4-week period in late 2022. These conversations allowed us to jointly interrogate our intersectional identities and experiences with queering pedagogies in TESOL (see Figure 1). Through this process, we sought to push each other to dive deeper into the possibilities of challenging the status quo of "inclusive education" and reflect on how queering language education can liberate or challenge our existing practices, ourselves as teachers, and our English language learners. We found that our (hard) conversations often highlighted the way fear played a part in our former teaching practices, which were often shaped by Eurocentric binaries (nonnative vs. native English speaking, White vs. Color) that dictated (language) curriculum design and

pedagogy. In keeping our conversations queer, we were aware we needed to move beyond these binaries and welcome the messiness of non-normative learning and teaching practices (Trinh, in press).

An example occurred in our first trio-ethnographic conversation, when Bri shared her own fears of "going too far or not going far enough" in the context of LGBTQIA+ allyship in social science classrooms. As shown in Table 1, both Leo and Julian responded around the theme of fear while highlighting ways to uplift understanding by drawing upon their life experiences and previous teaching practices. Reflecting on this conversation later, Bri was able to explore her own Eurocentric assumptions while reexamining the different reasons that caused us all to experience fear in queering our teaching.

Figure 1. Screenshots of a regular trio-ethnographic chat via Microsoft Teams (top) and three-way reflective dialoguing via OneDrive (bottom).
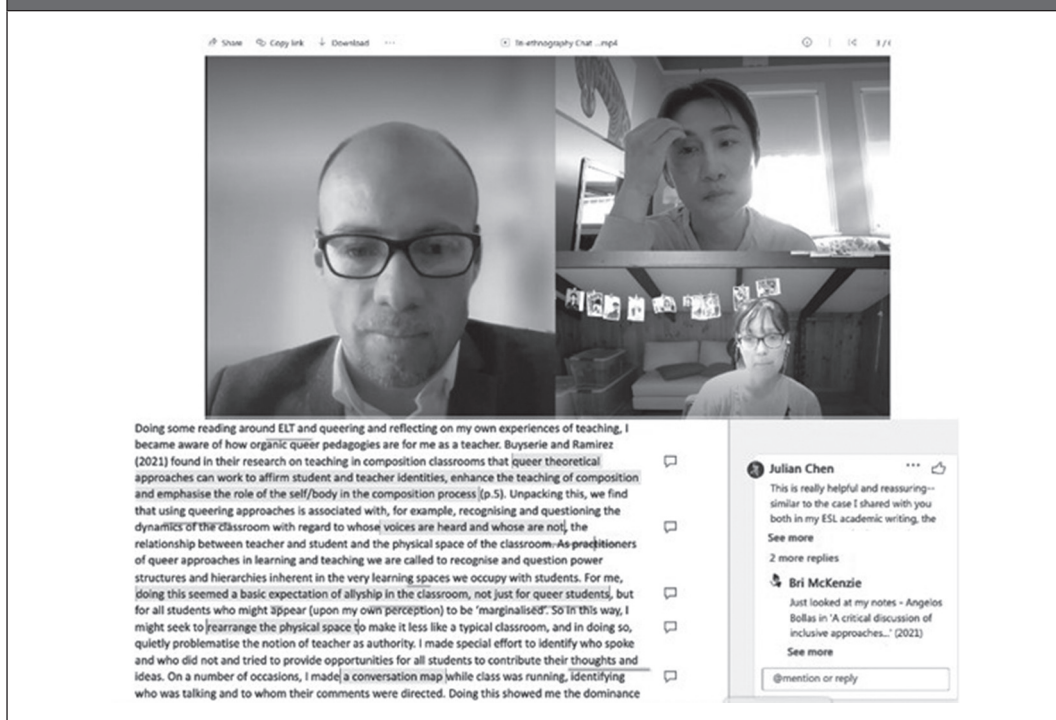
Table 1. Trio-ethnographic Dialogue Around the Theme of Fear, Followed by Bri's Subsequent Reflective Annotation	
Trio-ethnographic chatlog in real time	**Bri's reflection ad hoc**
Bri: I probably avoided things. I'm thinking about a potential conflict where I might bring up [LGBTQIA+-affirmative] content in a way that I usually would, but I'm a bit worried about offending the religious sensibilities potentially, and then that bringing up conflict, like, for example, a student saying, "Well, actually, you know, I don't think this conversation is appropriate. And I actually feel really uncomfortable having this conversation." I'm unsure about my own ability to appropriately facilitate that dynamic because I don't think I have enough knowledge or background in the lived experiences of people who have English as a second language, people who are non-White.... So, I think for me that this kind of intersection of queer pedagogy and TESOL...brings up a lot of fear.	This is about me as a person. I don't like conflict with students because, at core, I think they need to like me to learn from me. If they don't like me, they will shut down or not attend class, so there is no point, in my mind, bringing up certain things with certain students if it will cause offence.
Julian: But do you think it also happens in your mainstream classroom where some of your students might come from different multicultural backgrounds? Although they were born here, it doesn't mean they don't have a cultural heritage. Australia is such a multicultural country where a lot of students were born here but their parents might be migrants… So, our students could be domestic students, international students, or second language learners, and we all have to deal with different sociocultural and religious aspects carefully and with respect. So, holding the space for anyone in need, particularly those who come from culturally and linguistically diverse backgrounds, is vital. That's just my interpretation of how you were describing your fears.	Here Julian highlights an inconsistency with my view above about international students by showing that all students bring cultural baggage. This highlights the way my approach as expressed above was quite Western and failed to recognize that all students have culture (not just the non-White students).

Leo: I think one of the key elements, common to all three [of us], is that element of fear. So, when you started talking about that, yeah, I could relate to that very, very well. Because for me queering the curriculum has also been very problematic in terms of that perceived fear of opposing the dominant ideas and the dominant ideologies and the dominant beliefs, not only in the classroom but in the wider community where I might be teaching, whether it is in Australia, overseas, or in a different context. It's probably that fear of not wanting to be what others expect you to be, that fear of feeling like a fish out of water in a particular context. But at the same time, I'm always very mindful of making sure that everyone in my class is included and I tried to do my best pedagogically, methodologically, personally, individually with each of the students in the class, but also with great care and being very cautious about not going too far and trying to make sure that everyone feels safe and respected.	This is a very interesting part of the conversation from my view because Leo experiences fear too, but for different reasons to me. I was not concerned about opposing dominant ideologies because my upbringing was all about opposing dominant ideologies. But I don't like conflict, I want to avoid it at all costs, so I just didn't engage in certain conversations with certain students out of fear.

Another example of the impact of our dialoguing became evident when Julian started to explore how queering pedagogy was enacted in one of their academic writing classes, even though they were not aware of the concept of queering pedagogy at that time. Julian was able to replay the learning episode to both Bri and Leo, paving the way for a codesigned LGBTQIA+-inclusive lesson later in their trio-ethnographic journey:

> **Julian:** Teaching back in the old days, you know, when I was teaching academic writing in Taiwan, for one of the assignments I would ask them to compose a standard academic essay. I didn't want to just ask them to write about the same old essay topic because it's as boring to the students as it is to me. So, I used authentic material, which was a newsflash at that time, where two male penguins in a New York Zoo fell in love and cast no eye on other female penguins but only each other. I used this real-life news as the essay topic, prompting them to use critical thinking to address questions like: 'So what are your views about the two gay penguins? Do you think gay people should be accepted and respected in society? Shall we legalize same-sex marriage in Taiwan?" So that was my initial incorporation of a queer topic in teaching. So yeah, I think my fear would be not knowing much about how to design queering curriculum particularly touching upon intersectionality…but I think it's a good start because we try to be honest about our conflicts.

Through this trio-ethnographic conversation, we have questioned, challenged, and confronted our own positionality based upon our life stories and lived experiences, and on the complexities driven by the underlying dominant Eurocentric ideologies and diverse genders and cisnormative discourses that need to be disrupted to create meaningful pathways for the inclusion of diverse sexuality and gender identities in classrooms. The next section unfolds our critical conversations on the codesign of a lesson episode that could be enacted by English language teachers with the purpose of both queering the ELT curriculum and creating inclusive learning environments.

A Codesigned Lesson Episode Through Trio-ethnographic Inquiry

Bri's Suggested Experiment With Miriam Margolyes

Bri: Despite our diverse contexts and experiences as teacher educators, we all use autoethnographic and reflective writing exercises with our students to connect with them personally, enhance a sense of belonging, and facilitate reflection on learning. I also suggest that such exercises are inherently queer in the way they can lead to uncertainty, require vulnerability, and necessitate self-reflexive understandings about "knowing" (Buyserie & Ramirez, 2021). To situate this lesson episode in the Aussie context and with an eye to the importance of intersectionality, I propose an autoethnographic and reflective activity for Australian TESOL students, using a video excerpt from the program *Almost Australian* (season 1, episode 2), hosted by Miriam Margolyes (ABC TV & iview, 2020; www.youtube.com/watch?v=Fc-WPnNH55c). The video acts as an accessible way for students to learn about Aboriginal and Torres Strait Islander people who live at the intersection of queer identity in Australia. The responses of Margolyes—an English actor and presenter—as she meets the Sistergirls of the Tiwi Islands, reflect common assumptions about trans* identities, thus providing a point of connection for students who are less comfortable with LGBTQIA+ topics. But as the video progresses, we see Margolyes learning about Australian identity, queerness, and Aboriginality in a way that might offer a path forward for students to not only develop their understanding of Australian culture and society, but enhance their empathy with and understanding of transgender people.

We could begin such an exercise by asking students to respond to a set of questions after viewing the short video. Accessible modes of sharing could include students blogging, vlogging, or drawing their reflections on the questions.

Julian: I really like this lesson episode as I also finished watching *Almost Australian* and found Miriam's candor and no holding back to push boundaries a breeze of fresh air! Whilst Bri's suggested material is relevant and suitable for developing into a queering TESOL lesson Down Under, I also wonder how we can scaffold student language development and foster content knowledge at the same time. As a TESOL educator, I think it's crucial to also address the language skill aspect. In the back of my mind, I can come up with a few activities but would like to hear what Bri and Leo think first, especially for mainstream teachers without a TESOL background but keen to introduce this content to both locals and English language learners.

Leo: I love Miriam's sociopolitical work as an activist, and I have watched her episodes on *Almost Australian* numerous times. I agree with Bri that students could be asked to respond to or reflect on a set of questions aimed at unpacking their own views and understandings of gender diversity in various social and cultural environments. This reminds me of a strong homophobic remark I once heard from someone who belonged to a closed-knit religious community that went something like (translated from Spanish into English), "Homosexuality in animals is an anomaly. Homosexuality in Indigenous communities is uncivilized ignorance." Every time I watch the episode on the Sistergirls, I am prompted to think of any activity, in

either TESOL contexts or mainstream classrooms, which explores our multiple identities. This is something I do all the time. I would normally start by discussing "what's in a name?" I would ask students to think and discuss how different they feel if they are called by their first or middle names. This would be more particularly relevant to those students who come from non-English backgrounds that choose to replace, for instance, their Asian names with an Anglo name to avoid potential episodes of linguistic or racial discrimination. Very much linked to this idea of identity, we could also try what I call "the 10 I am(s)." This would start off as a short individual writing task whereby students would write 10 statements that would speak to the various roles/identities they have in society, such as "I am a father," "I am a friend," "I am a heterosexual," "I am an international student," and so on. While it may be unlikely to see bold statements that reveal openly students' sexual identities, it is an opportunity to delve into those racialized identities that are less salient in students' stories or discourse.

Bri: I am thinking in a very linear and structured way here, but would students watch the video after "the 10 I am(s)"? I think that would make most sense, as it occurs to me that the activity you describe, Leo, is excellent for starting off those conversations about what identity is, and we could look to (potentially) exploring ways that identity is performative too, if we wanted to queer it up.

Julian: "Queer it up," eh, nice one! I am more of a visual person and have evidenced the effect of using graphic organizers or visuals to support language learning, particularly for low-proficiency learners. Whilst it is useful to tap into learner identity as a discussion topic and lesson activity, I also think it's pivotal to guide them through navigating the third space in queer identity and gender diversity, whilst holding the space for them. For me, I'd use one or two key segments of that episode as a springboard for them to watch again and jot down their thoughts in a worksheet (or graphic organizer if you like) that circles "identity" in the center with related underlying themes around it (e.g., gender diversity, sexual orientation, pronouns). They can work either individually or in pairs/groups to write down their understandings or even questions in relation to those themes after watching the segments. After that, they can share and compare/contrast their sample work with their partners. It's a simple activity but can encourage production of the four skills (listening to discussion, speaking about one's own views, reading peers' samples, and writing down their initial interpretations), critical thinking, and new knowledge (co)construction. The teacher can bring each group back to the class and use the whiteboard to generate ideas and views among the groups, opening another round of conversation on this topic. The teacher can also address students' questions about unknown vocabulary (e.g., queer, trans, binary) or key phrases (e.g., gender diversity) or push them to come up with their own definitions.

Leo: If this activity was to be enacted in a TESOL context, and depending on students' command of English, it could be an opportunity to extend their explorations of identity across time through the use of grammatical tenses (past and present), future time, and progressive aspect. Students would be encouraged to reflect on what they were, what they are, what they have been, and what they will be. One would expect things like: "I was engaged in a heterosexual relationship for many

years. I am an LGBTQIA+ supporter now." "I have been an ally of gender diversity for some time now. I will be a strong advocate for minority groups in the future."

Concurring with Paiz (2019) on the "need of continued engagement and active expansion" (p. 272) of LGBTQIA+-inclusive approaches in the ELT classroom, as teacher educators, whose souls intersect in an allyship site for our students, we also feel that intentional changes can be made, and conditions created, to queer our ELT practice. This, however, takes courage, openness, and vulnerability to mitigate our own privileged positions in the classroom and embrace the multiple identities of our students.

Our Final Trio-dialoguing

Having codeveloped a (queer) classroom episode through our ongoing trio-dialogues, we share our final reflections on the experience of our queer inquiry and the future of our queer allyship:

> **Leo:** It's not been easy to open our souls and queer our own identities. Although it's been an elusive process of repositioning ourselves as both queer educators and enthusiastic advocates of inclusive ELT education, it's been reassuring to validate our strong allyship of LGBTQIA+ peoples through our critical dialoguing. Through our own self-discovery process, as we unpacked our (often) silenced positionalities, we agreed on the need for creating safe and welcoming classroom spaces (Trinh, 2022) where all English language learners feel respected, integrated, and included. As we dialogued about our pursuits for creating inclusive ELT classrooms, we became critically aware not only of our positionings as academics and TESOL practitioners but also of our pedagogical practices and the modifications and adjustments needed to exercise more socially just pedagogies. What's more, as an ally teacher and teacher educator, I've developed a heightened awareness of how compelled I feel to be not only more respectful, self-reflective, and willing to live in humility (Potvin, 2016), but also a catalyst for the creation of safe spaces for queering the ELT classroom.

> **Bri:** At first with this process, I felt like a fish out of water. I feel confident with queering curricula, but what does that mean in the context of culturally diverse ESL classrooms? To learn from Leo and Julian that they also suffered insecurities and doubts, particularly when they were so experienced as TESOL practitioners, made my journey easier. To base our practice in the spirit of queer inquiry (Nelson, 1999) brings great freedom from the original doubts and fears I had about how my LGBTQIA+-inclusive approach would land with culturally diverse students. As we seek to interrogate, challenge, and problematise binaries and normalcy, we can develop an appreciation for human diversity (Bollas, 2021) and this can only ever be a positive thing for learners in the ELT classroom.

> **Julian:** It's never too late, is it? Advocating for gender diversity and inclusive education and fighting against bullying and discrimination against LGBTQIA+ students should be everyone's duty, not just queer-identified students and teachers. Cisgender and straight students and teachers can also join forces and become

allies for our rainbow community, as demonstrated in Bri's and Leo's allyship. Queering curricula such as introducing the concept of pronouns and incorporating authentic materials such as gay penguins or reported homo-/transphobic bullying in local schools can stimulate discussion around the heated issues. These meaningful and difficult conversations, though too "out there" for some, can foster the development of oral communication skills, critical thinking, rich vocabulary, and knowledge about social justice, inclusion, and empathy. Only when topics and materials like these are woven into language education can LGBTQIA+-responsive allyship be established and promoted. Our three-way dialoguing and critical reflection have pushed me out of my teaching comfort zone as much as empowered me to queer TESOL education unapologetically from now on. I feel liberated.

Food for Thought

Through our "critical talks and actions" (Trinh, in press) in our trio-dialoguing, we have sought to challenge ourselves, to learn about our practice and develop queer allyship between us and beyond. In doing so, and in better recognizing our own positionality, we encountered our own fears and internal resistance to queering curricula and were forced to confront the limitations of our past practices.

The implications of our work together include the potential for further development of trio-ethnography as a method for fostering LGBTQIA+ allyship within student cohorts. By creating safe environments where small groups of students can explore their own fears and challenges together, with appropriate support and scaffolding from facilitators, there is scope for this technique to enhance both individual and collective allyship (Cumming-Potvin, 2022). Specifically, promoting and celebrating queer thinking in class not only validates students' gender and sexuality diversities, but further stimulates their criticality in approaching content materials beyond face value, thus unlocking creativity in language use and class discussion. This liberates them from being receptive in traditional language instruction that focuses mainly on the language aspects (Nelson, 2002, 2006, 2007).

As we trio-dialogued the possible avenues for queering our TESOL pedagogies, we not only concurred that "educational institutions have too often been sites of exclusions and indeed discrimination for same-sex attracted youth" (Rhodes, 2009, p. 44), but also dissented from heteronormative discourses in education while searching for meaningful opportunities for "gay-friendly" (Nelson, 1999, 2007) pedagogies in our TESOL contexts. This led us to deep moments of reflection about how we confronted oppression and marginalization in our own lives and the ways in which we can develop more social justice–oriented practices as allies. Trinh (in press) explored the ways queer allyship "is always in the making, in contestation, and in inquiry," and it is in this spirit that we codeveloped a teaching episode uniquely designed for queering the Australian TESOL classroom. The lesson episode is a clear reflection of our openness and vulnerability but, most importantly, of our earnest pursuits for "the practice of allyship" (Sharma, 2019).

Authors

Dr. Bri McKenzie (she/her) is a professional learning designer, historian and LGBTQIA+ inclusive education consultant at Curtin University, Australia.

Dr. Julian Chen (they/them) is an associate professor of applied linguistics/TESOL and course coordinator of Asian languages at Curtin University, Australia.

Dr. Leonardo Veliz (he/him) is an associate professor in language and literacy in the School of Education at the University of New England, Australia.

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