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2 Textualizing Our Journeys

Dialogic Explorations of Trans-speakerism as Diversity, Equity, and Inclusion

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Introduction

In an increasingly globalized world characterized by fluidity in mobility, the very concept of identity is continuously subject to interrogation and reformulation. Rapid technological advancements, coupled with a resurgence in both international migration and virtual communication, have led to environments saturated with linguistic, cultural, and ideological diversity (Scholten, 2022; UNESCO, 2009). As individuals navigate these various kinds of borders—whether physical boundaries between countries or abstract barriers like language and culture—their selfhoods, and in particular, their linguistic characters, become complex tapestries woven from multiple threads of experience and affiliation (Ayres-Bennett & Fisher, 2022; Yazan et al., 2023). In this intricate landscape, there is an urgent need for perspectives that can provide a nuanced understanding of personal identity. This realization has prompted scholars to explore alternative frameworks and ideologies that challenge traditional dichotomies and encourage intersectional dialogues. One such emerging perspective is the ideological stance of trans-speakerism, which offers an inclusive, equitable lens through which to examine the myriad ways individuals relate to language, culture, and each other (Hiratsuka, 2024a, 2024b; Hiratsuka et al., 2023a, 2023b).

Grounded in the insights of Hiratsuka et al. (2023a), in this chapter, we define trans-speakerism as an empowering ideological stance shaped by personal and contextual factors that is committed to "advancing diversity, equity, and inclusion for all language speakers irrespective of their first languages/cultures or their speakerhood statuses" (p. 14). As Hiratsuka et al. (2023b) discuss, one of the goals of the philosophy of trans-speakerism is to subvert the prevailing authority of native-speakerism by moving away from its deficiency-based framework. Whereas the *native-speakerism framework* is constructed based on what one lacks (i.e., a native-speaker status), *trans-speakerism* introduces a more affirmative, surplus-oriented approach that focuses on one's existing attributes and potential for future development. Employing a trans-speakerism stance holds promise for confronting the challenges that emerge from traversing cultural, linguistic, and social borders—a phenomenon that

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is becoming increasingly more common in our present realities. Specifically, it offers a more inclusive lens that acknowledges the richness of diverse linguistic backgrounds, thereby fostering more significant equity in educational settings, improving cross-cultural communication, and promoting a sense of community. This chapter, therefore, aims to delve deeply into the intricacies of trans-speakerism as both an ideological and practical construct, specifically through the lens of dialogic writing (Helin, 2019).

Following this introduction and a brief look at dialogic writing, we explore our personal journeys of embracing trans-speakerism using dialogic writing to explore the contextual factors and experiences that have shaped our ideological stances. The final section offers a synthesis and discussion of the implications of adopting a trans-speakerism approach for confronting identity challenges emanating from border crossings. We conclude the chapter by engaging in a discussion on the potential of trans-speakerism as a lens through which we can integrate equity, inclusion, and diversity within our own roles as language learners, speakers, and educators. Throughout our writing, we hope to provide a detailed exploration of trans-speakerism, not just as a theoretical construct, but as a lived ideology shaped by personal and contextual factors.

Dialogic Writing as Methodology

The methodological approach guiding this chapter draws extensively from dialogic writing, a form of scholarly expression that transcends the monologic tradition often dominating academic discourse (Helin, 2019). Dialogic writing serves as a fertile ground for fostering the inclusion of multiple voices, perspectives, and arguments within a singular text. It intentionally breaks away from the hierarchical conventions of academic writing by creating a symmetrical space where various viewpoints can co-exist, interact, and even contest each other. This innovative approach has its roots in the dialogical theories proposed by scholars such as Gergen (2009), who advocates for collaborative dialogues as a means to foster intellectual diversity, and it has been used in the field both as a source of generating data in research studies and as an approach to guide instruction in the classroom (Glăveanu et al., 2022; Middendorf, 1992).

When utilizing dialogic writing, we are not merely employing a methodology but embodying the very ethos of trans-speakerism. We aim to create a dynamic interplay of linguistic and cultural identities, thereby enriching the tapestry of scholarly conversations. Dialogic writing serves as a potent vehicle for practicing the principles of trans-speakerism, which calls for embracing the diversity, equity, and inclusivity of all language speakers irrespective of their linguistic or cultural backgrounds (Hiratsuka et al., 2023a, 2023b). Further, dialogic writing aligns with recent academic conversations that are increasingly acknowledging the need for more pluralistic, inclusive, and dialogic practices in research and writing (e.g., Keles, 2022; Trinh & Pentón Herrera, 2021). By using dialogic writing as our methodological lens, we are making

a conscientious choice to champion a more democratic, inclusive, and fundamentally humanistic form of academic inquiry while engaging with the complexities of trans-speakerism and connecting our conversation with ongoing discussions at the intersection of applied linguistics and social justice studies.

Our Dialogic Writing

Luis: The Diversity of Names in Trans-speakerism

As a scholar and educator, my work lies at the intersection of affective concerns and issues. My immediate work is guided by social-emotional learning paradigms and practices (e.g., Pentón Herrera, 2020; Pentón Herrera & Darragh, 2024; Pentón Herrera & Martínez-Alba, 2021), which has allowed me to travel and engage in conversations with educators around the world about what it means to teach language for the 21st century, as well as the role languages and our society have in both our teaching and students' learning. Early in 2023, I was invited to Canada to deliver a keynote speech about identity, emotions, and lifelong language learning (Pentón Herrera, 2023), which had to support the conference's theme of culture, language, identity, and communication. "What can I say that has not been said already?" I wondered as I began to work on my presentation. After much thought, I decided to explore my own life journey as an individual who has continuously traversed borders either by need or choice.

One particular element that I wanted to focus on during my presentation was the meaning and stories behind my names. In the current literature, primarily in publications where refugees and migrants arrive in English-speaking countries, the conversation often focuses on people's names as a source of tension, whether due to others' inability to pronounce 'foreign names,' or because migrants are prompted to anglicize their names to have more occupational and social opportunities. However, throughout my life, I have seen names—my multiple names—as a source of empowerment and an indicator of my multicultural, multilingual, and highly diverse identities. One element that perhaps separates me from other stories is that I have chosen and embraced every one of my names; they are mine by choice and chosen with pride. My names contain pieces of wisdom and history that have made me into this present version of myself. As such, my names reflect who I am and what I stand for, and I do not need external validation from others or feel the urge to correct individuals when they mispronounce my names. Every single pronunciation, in my eyes, is valid, as long as they come accompanied by respect.

My full name is Luis Javier Pentón Herrera. Luis was given to me in honor of my maternal grandfather; Javier, in honor of the doctor who resuscitated me when I came into this world as a stillborn baby. Pentón represents my father's first last name and his family's ancestors and legacy, and Herrera acknowledges my mother's first last name and her family's ancestral legacy. My identity is always shaped by these names and by the interactions I have

with those around me. Growing up in Cuba, everyone knew me as Javier (or sometimes Luis Javier). As a Spanish speaker Javier is a bit more extroverted and loud when speaking Spanish, always finding something to laugh about or dance to, even when talking. When I arrived in the United States, many people—including my father—strongly encouraged me to change my name to Luis Penton, taking away Javier, Herrera, and the accent in Pentón to make it seem more 'American.' I recall someone even suggesting that I change my name to either Lewis Penton or Louis Penton. Thankfully, those new names did not appeal to me, and I kept my full name. However, I realized that my environment did not always appreciate Javier, the individual. So, I began to cultivate Luis, a name that seemed to be easier for others to pronounce in this new space.

Luis became an English-speaking individual who is more analytical and carries himself in a more professional manner than Javier. As Luis, I understand that the English language and my proficiency in English are my primary sources of income, and thus this English-focused identity greatly affects my livelihood, as well as the livelihood of my family in Cuba and Costa Rica, who depend on me. At the same time, Luis is respectful of Javier, and both survive harmoniously within me, aware of each other's boundaries while acknowledging each other's importance in my life.

In 2006, while serving in the United States Marine Corps, I was assigned to Okinawa, Japan, and this new journey prompted me to welcome a new identity, ルイス (Ruisu). While living in Japan, I began to immerse myself in the language and culture. I learned that the Japanese language does not have a phonetically equivalent sound to the English "L" sound, and the "s" sound was often pronounced as "su"—and, thus, ルイス was born. ルイス is perhaps the calmest of all my names and identities. When speaking Japanese, ルイス would never use hand gestures (something that Luis and Javier often do) and converses in a deeper tone of voice. When speaking, ルイス is highly aware of social hierarchies and manners, maintains full awareness of his body posture, and avoids direct eye contact with supervisors as a sign of respect. These days, I do not interact much with ルイス, as I have been away from Japan for over 15 years now; however, every now and then, ルイス makes an appearance. In 2022, I saw a Japanese couple struggling to scan their passports at a check-in machine at the airport. Without hesitating, どうなさいました? (May I help you?) came out as I extended both of my hands, one on top of the other, to politely ask for their passports to help them with the scanner. I surprised myself, to be honest, because I do not really remember much Japanese, but my body remembered—ルイス is still here.

I have now been living in Poland for two years and have gladly allowed myself to add another name and personality to my identity. My name in Poland, to those who know me, is Ludwik. As Ludwik, I am somewhat jovial, but I am learning to develop the pragmatic skills required to master Polish. I enjoy its phrases and idioms, as they often contain historical elements of Poland and the Polish language. Interestingly, I have also begun to see some

Figure 2.1 Embracing my names.

connection with Ludwik and my other names and identities, especially with Javier, as both of these identities come from languages and places where communism has left a footprint filled with palpable trauma and pain in the language, social interactions, and culture of both countries. Although Ludwik is still developing, I feel empowered by his presence and the comfort he provides me in this new context.

In each name and corresponding identity—whether Javier, Luis, ルイス, or Ludwik—I find pieces of the greater mosaic that is my life's journey, which is stitched together by language, culture, and history. These diversely-sourced identities resonate with the ethos of trans-speakerism, which advocates for the recognition and celebration of such multi-layered existences. A native-speakerist viewpoint might only highlight the deficiencies and troubles brought about by non-native status in the various countries I have lived in, but my life journey stands as a testament to the enriching potential of embracing diversity and our disparate selves, underscoring the need for a trans-speakerism framework that accommodates and honors the complexity and fluidity of the human experience. I end this narrative with a visual (Figure 2.1) of my last slide at the presentation in Canada (Pentón Herrera, 2023), which displays elements of my identities, languages, and cultures.

Saurabh: The Equity of Languages in Trans-speakerism

I am a multilingual TESOL teacher, a writing center studies scholar, and a researcher of writing program administration on transnational writing and tutoring. Most of my work argues that English language teaching (ELT)

contexts are valid pedagogical sites capable of changing academic structures and practices too for the Inner Circle Countries (more on this read, read Kachru, 1990); as such, I work towards decentering linguistic imperialism in English language teaching/tutoring. My language equity epistemologies are strongly foregrounded by Indian writer and poet Kamala Das's *My Story* (1976) and Phillipson's (2000) book, *Right to Language,* which helped me reflect on seeing all my languages, acquired from various sources and times, as equal partners while I navigated my professional and personal worlds (though these could dissent at times). This understanding of linguistic equity forms the bedrock of my professional ethos. In my teaching, tutoring, and administrative work, I see equity as being intentional in providing and promoting language education practices with the resources, support, and opportunities my students need to succeed academically and personally by learning, recognizing, and addressing disparities survived by others while factoring in students' backgrounds or circumstances.

I grew up multilingual in India, speaking Hindi and Punjabi as my family languages. I attended an English medium school and an undergraduate college. In my adolescence, I learned two European languages, German and Hungarian, and earned a Diploma in Teaching German as a foreign language. My multilingual educational experiences exposed me to various cultures and their literature. Although I was already used to code meshing in my family languages, my exposure to other languages while tutoring German and English in India drew out the interplay of languages I had learned and their entanglement with my learner and my professional identities. Such experiences helped me recognize the meshing of languages' meta and pragmatic uses in daily life. Indian English (see Pingali, 2009), Hinglish (see Chand, 2016; Dent, 2007), and noticing Englishized Modern German form (see Busse & Görlach, 2004) are a few examples I relate with. My multilingual experience, regardless of the languages I speak as my first/home languages, helped me unbind communication on various occasions.

As an Assistant Director in my writing center in the US R-1 institution, I have adapted similar experiences and research epistemologies centering on multilingual navigation to explore and implement multilingual-oriented tutoring approaches. Examples of such tutoring include motivating multilingual tutees to explore translanguaging, practicing code mesh, and learning about World Englishes. Making intentional spaces for these culturally responsive teaching strategies in my pedagogy and administrative responsibilities is my way of recognizing the linguistic diversity among the tutors of my writing center, who then further work with writers of similar identities. Finding intentional venues for discussions on the importance of various cultural backgrounds and writers' experiences within them in pre-service tutor courses I have co-taught is my equitable way to understand respect and transfer the knowledge of various linguistic backgrounds and diverse experiences of writers and their language use to my students. Doing so encourages writers and reaffirms tutors to embrace the value of each language, contributing to writers' specific content and

objectives behind writing production. Such tutor pedagogical practices can foster multilingual writing literacy and enable me to bridge multilingualism among the monolingual tutors (during staff meetings, for example) and/or tutees as a personal growth skill.

I was drawn to incorporate multilingual-oriented tutoring strategies and administrative opportunities in the writing center from my tutoring experiences in India. I often return to one tutoring moment in India when I helped one of my tutees, Virat (a pseudonym), learn German as a target language, using multiple languages. Virat had hired me to teach him German on weekends because of the strong potential of being promoted at work if he became fluent in German. During my first session, when I started giving German lessons to Virat, I realized that though he had an undergraduate degree in Commerce (a stream exposing students to business administration, finance, and trade), his English skills were still developing. In India, for the most part, the medium of instruction at the higher education level is English, which may not always be true for K-12 education (Anderson & Lightfoot, 2019). Then, as an early career language tutor, it was a very complex tutoring situation for me because most of the instructional materials I was using to give German lessons were either in English or German. Such tutoring moments taught me to promote languaging (the process of learning language and meaning making) in the targeted language using all the languages of my tutee as a way to broaden my tutoring efficacies and provide purposeful opportunities for my tutee to learn a new language to operate in the world utilizing the languages he knew already. As a result, I often switched between the languages I shared with Virat (Hindi and English) to tutor him where he needed German language support. As a tutor, I learned to use all the linguistic repertoires of my tutees as their asset.

Inspired by my experiences tutoring Virat and others, I often suggest to the multilingual writers I oversee to incorporate all their languages, not just English. Some examples of such tutoring strategies are helping them brainstorm writing ideas in their first and/or preferred language(s) and providing a space and environment to self-evaluate their writing drafts independently. In Fall 2023, part of my assistant directorship (AD) at my writing center included co-teaching an introductory course to the Writing Center Theory and Practice course with the Writing Center Director and other assistant directors. The student population of this course is college students learning to be writing content tutors while being trained in tutoring on the job. Part of the course is to conduct weekly cohort meetings with tutors, wherein each AD is assigned a small group of tutors. Each group interacts with their assigned AD, where the AD checks in with the tutors, shares resources, and guides them with tutoring strategies. Quite often, across cohort groups and as a class, I have been approached to lead class discussions on multilingual writers and reflect on my experiences as a multilingual writer and tutor. During such discussions, I motivate early career tutors to recognize that their potential stemming from a global and diverse linguistic repertoire at an R-1 (research intensive) university

is an asset. One way to form multilingual-oriented tutoring repertoires is to develop knowledge of various educational systems, learn about English language policies within ELT educational models, and develop knowledge of the intuitive nature of multilingual people to navigate across a network of languages.

I often highlight to my tutor colleagues that sometimes it is not possible to have a common language with the multilingual tutees we support. However, sensitivity and tutor encouragement can go a long way in guiding writers to recognize all languages as equal partners in order to fulfill their linguistic and intellectual goals. In such moments where a mutual language is not a feasible medium of instruction, I recommend that my colleagues tailor their tutoring by acknowledging students' distinctive needs and recognizing that each student may require different levels of support and challenge to excel depending on their literacies, rhetorical and linguistic fluency levels, and the goals writers might have set for themselves with tutoring. Developing this sensibility ensures an equitable approach, allowing us to recognize the unique needs of each writer, provide them with the necessary resources, and ensure they never feel less valued than their peers.

Lakmini: Inclusion Transformations for Multilingual Learners

From 2014 to 2017, I worked as an English instructor at a Sri Lankan university, where instructors usually designed handouts and materials for English academic courses. When I created handouts, I did not include content reflective of Sri Lankan society or culture(s). In other words, I did not nativize the materials. Instead, I would adopt a reading paragraph taken from the international English language testing system (IELTS) exams or an English textbook published in the US or UK to create my lessons. However, one day, my supervisor asked my colleagues and me to design materials that students could relate to. Initially, I was quite skeptical about the request. When I was learning English as a kid, the textbooks I used in private English classes were from English-speaking countries. Therefore, the practice of incorporating content related to English-speaking countries was normal for me. Moreover, I was assertive that by doing so, I could expose my students to new contexts, and they would learn something new rather than being like frogs inside a well.

I did not take time to contemplate why students would show an aversion to materials that discuss New York City instead of the cities/villages they lived in on our little island. Later, I realized that students were struggling because most of them had to immediately switch to doing their academic work in English after 13 years of education in their native languages (L1s). English is such a hegemonic language in British-colonized Sri Lanka, but only some students receive adequate resources to learn English during school from grades 1 to 13. Most of these resources are centered around urban schools. Students' apprehension toward out-of-context learning materials is understandable to me now, but my so-called privilege of receiving plenty of resources and motivation

to learn English since kindergarten must have blocked my understanding at that time. Looking back, I think I was the frog inside a well.

By the time the discussion around the nativization of materials was taking place at our university, I had earned my bachelor's degree and was pursuing a master's in linguistics. However, the problem was that these discussions were limited to short workshops and did not dig deep into why teaching had to be connected to students' lives and identities. Even in the master's degree I was pursuing, we discussed theories and history related to sociolinguistics but not the application of those theories in the classroom. As a teacher without significant exposure to nativization theories, I insisted that my students speak the target language, knowing that *my* English teachers had also told me in the past that the only way to improve English is to communicate in English. With my monolingual approach, I assumed I was motivating my students, whereas I could have crippled their confidence and increased their apprehension toward English. I often asked students to "think in English" to avoid direct translations from Sinhala or Tamil (their L1s) to English.

Now, as a college instructor for multilingual students in the United States, my teaching practices have transformed. I encourage my students to bring their identities to the classroom. I consciously put an effort into learning about their passions and skills. In the composition course I teach, my instructions for assignments have changed over time to create a more inclusive space for students. This semester (Fall 2023), for the rhetorical application assignment, I stated in the guidelines:

> I encourage you to create a multimodal project that resonates with you, your identity, cultures(s), and preferences. For example, you can portray your journey of learning English by creating a multimodal project, using authentic images, your story, and your own words.

I have witnessed how freely, yet powerfully, students express themselves when they write something they like in whichever language(s) or mode they like. I also encouraged my students to code-switch and code-mix, or/and use their L1 if needed. My challenge has often been the difficulty of convincing my students of the value of their diverse and multilingual identities in the writing class. Sometimes, I am surprised by their hesitancy to discuss their identities/cultures, even though the words "diversity" and "inclusion" are repeated like a mantra in universities today. The question is whether students—especially multilingual learners—are given opportunities to understand the importance of an inclusive classroom or if teachers are given enough education to actually practice inclusive-based approaches in their classrooms other than including a linguistically complex 'diversity and inclusion statement' in their syllabus.

For the composition course's assignment, I discussed a few visual narratives to show them it is okay to express their emotions, feelings, voices, and experiences. I showed them a narrative written by Saurabh Anand (2020) about the passing of his grandmother in India while he was studying in the

United States, enriched by visuals and code-meshing with Hindi. Some of my students were surprised and asked if they could create their multimodal project around such personal experiences. One such student compiled a visual narrative about her bond with her brother back in India, including photos from the day she was carrying her newborn brother in her arms to now. She told me that the submission day fell on her brother's birthday, so she sent her project as a virtual gift to her brother. She said it made her brother burst into tears of happiness.

When teaching writing that is more academic in nature, I still try to maintain an inclusive approach in the sense that I explain to students my awareness of how cultures affect writing styles, drawing from Kaplan's (1966) demonstration of writing styles based on different cultures. My students are relieved when I tell them, "I understand that not all of you write topic sentences and adopt a linear style of writing like they do here in the USA." I then provide students opportunities to discuss their writing experiences back in their home countries, and we share stories before learning and practicing the expectations of academic writing in a US college.

So, how did my identity transform from being a teacher with a lack of inclusive-based perspectives to an advocate for trans-speakerism perspectives? Moving to the United States to pursue a master's in TESOL was the initial influence on me to develop my knowledge of multilingual learners' English learning experiences and the importance of not isolating my students' experiences, talents, and identities from teaching. In my TESOL Theory and Culture course, I read a book by Brown and Eisterhold (2004) discussing this importance. A story my professor told in this course stuck with me: it was about a Chinese student who avoided direct eye contact with her American teacher, who took it as a sign of disrespect. However, the student actually was showing respect towards the teacher according to her own cultural practices. These readings and discussions in the master's degree and my current doctoral program, accompanied by my experience of teaching and listening to stories of multilingual students in the United States since 2019, have taught me the value of inclusive-based perspectives and practices in teaching.

In addition, my own personal experience has also transformed my identity. After arriving in the United States, I was labeled as an English as a second language (ESL) or English language learner (ELL). These labels created tensions with the pride I once felt in Sri Lanka regarding my English language skills. I do not want my students to feel what I once felt—shame and embarrassment due to the stereotypes attributed to me and my non-native English status. Instead, as a teacher of multilingual students, and being a multilingual learner myself, I want my students to recognize that their experience traversing cultural, linguistic, and social borders has contributed to the development of rich strengths and attributes that will benefit their present and future, as well as their education, career, and life. I want them to realize that the skills and experiences that they developed back home have new value when added to those gathered in the United States.

Discussion and Final Thoughts

The journey through trans-speakerism, as delineated in our narratives, unveils its transformative potential as a lens for integrating equity, inclusion, and diversity in the realm of language education. The rich tapestry of our stories provides a nuanced understanding of identity construction and reifies the notion that linguistic identities are not static but dynamic constructs, continuously reshaped by border crossings, both literal and metaphorical (Yazan et al., 2023). The ideological stance of trans-speakerism, championed by Hiratsuka (2024a, 2024b) and Hiratsuka et al. (2023a, 2023b), emerges as a beacon for celebrating linguistic diversity and fostering inclusive environments—an affirmation that every language encapsulates a unique worldview and a repository of cultural knowledge.

Our collective stories as language teachers, learners, and users—Luis's multifaceted names, Saurabh's equitable language pedagogies, and Lakmini's inclusive transformation—underscore the necessity of adopting pedagogical strategies that acknowledge and integrate the full spectrum of students' linguistic repertoires into classroom dialogue. These narratives exemplify the power of trans-speakerism to transcend the traditional native-speaker paradigm that has long marginalized certain linguistic backgrounds, often to the detriment of learners' self-esteem and educational experiences. In addition, by embracing trans-speakerism, marginalization and native-speakerism ideologies can be actively challenged. For example, Luis's embrace of his multifaceted identity through various cultural names is not merely a personal triumph; it is a strategy that language learners and users can use to acknowledge our complex and rich languages and identities. Similarly, Saurabh's multilingual tutoring approach in the writing center and Lakmini's shift towards creating relatable and inclusive content in teaching materials are concrete and actionable examples of trans-speakerism-as-pedagogy. The personal and educational practices shared in our stories are not isolated techniques but integral components of a larger philosophy that values diversity, encourages empathy, and fosters a sense of belonging among all language teachers, students, and users.

Moving away from native-speaker ideologies and into the realm of trans-speakerism requires emotional intelligence and growth in language teaching and learning. By fostering empathy, self-regulation, and social skills, educators can create a supportive learning environment where students feel valued and understood (Pentón Herrera & Martínez-Alba, 2021). This is especially crucial for multilingual learners who often navigate the emotional complexities of learning in a language that may not be their L1. In this sense, trans-speakerism holds implications for teacher education, where future educators must be prepared to engage with students from diverse linguistic backgrounds. We posit that teacher education programs must thus incorporate components that raise awareness about linguistic diversity and prepare educators to implement inclusive teaching methods. Unfortunately, the field of language education has traditionally ignored such affective concerns

and forms of intelligence (Pentón Herrera & Martínez-Alba, 2022). Nevertheless, in our narratives, we find hope. Saurabh's and Lakmini's stories in particular highlight the importance of challenging colonial and monolingual ideologies in our educational systems. By integrating the principles of trans-speakerism into our teaching, we advocate for a pedagogical paradigm shift that places equal importance on linguistic diversity, emotional intelligence, and social engagement.

As we reflect upon our roles as language learners, speakers, and educators, it becomes evident that trans-speakerism is more than a theoretical construct—it is a call to action. Trans-speakerism beckons us to embrace our linguistic multiplicities, advocate for policies supporting linguistic diversity, and practice pedagogies that uplift every learner's language as an asset. It is a commitment to fostering classrooms where every voice, irrespective of its linguistic origin, is given the space to flourish. We would like to end by stating that the adoption of trans-speakerism as a guiding principle in our lives and in language education has the potential to create a more equitable, inclusive, and diverse educational landscape for all. Trans-speakerism challenges educators to reflect critically on their practices, to embrace linguistic diversity not as a barrier but as a bridge to understanding, and to cultivate a classroom atmosphere that recognizes and celebrates the linguistic wealth of all students. As we venture forward, let us carry the mantle of trans-speakerism in our scholarly pursuits and our daily interactions, ensuring that our linguistic identities—be they multiple, evolving, or transitory—are acknowledged as integral components of our shared human experience.

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