Introducing Multi-Gender Hebrew

Michal Shomer

Abstract. Multi-Gender Hebrew is a new set of Hebrew letters facilitating multi-gender reading and writing, to promote gender equality, created by designer Michal Shomer. These letters were first introduced to the public in 2019. In 2021, the creator released a full free version for download of the new letters including a digital keyboard allowing users to type them. The letters are added to the existing modern Hebrew alphabet to expand the gender categories of the Hebrew language, which, by default, has two grammatical genders: feminine or masculine. With the new letters, Hebrew speakers can express a gender-neutral and a multi-gender intention in the written language, and they are doing so: individuals as well as organizations are using the new letters in various ways, such as in signage, marketing and writing. Multi-Gender Hebrew receives a lot of reaction and recognition locally and globally, and has driven the debate about gender equality in the Israeli public.

1. Background

1.1. Sex & Gender

An *assigned sex*, or simply *sex*, is assigned to us at birth by the health care provider that treats us, who determines our sex based on biological or physiological factors, such as our genitals and body parts, our chromosomes, and our hormones. Most people would be assigned *female* or *male*, with a small percentage of the population being *intersex*. *Gender* is the range of characteristics, behavior, and social expectations that our society uses to distinguish women and men. Gender is a social concept and is pretty much what society attributes to our biology. It's important to note that our gender identity may not always be what is socially expected from us based on our assigned sex: a person's assigned sex may be female, but their gender identity might be man (i.e., *Transgender*). While sex is typically binarily divided to female and male, gender is binarily

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categorized into *woman* or *man*. *Non-binary gender identities* refer to gender identities that are outside of gender binaries, such as *Gender Fluid*, *Agender*, *Genderqueer*, and so on. The non-binary community usually considers itself a part of the LGBTQ+ community, when the *T* stands for *Transgender*, and the *Q* stands for *Queer*: these may represent non-binary and gender non-conforming people. (Webb et al. n.d.; Abrams and Ferguson 2024; Planned Parenthood Federation of America[1]; Wikipedia[2])

1.2.   Gender in the Hebrew Language

Many languages have grammatical gender, for example, German, French, Spanish, and Arabic. One of these gendered languages is Hebrew; Hebrew is a highly grammatically gendered language (Almog 2002; Bershtling 2012; Muchnik 2012) with two grammatical genders: feminine and masculine. The following quote, by the famous Hebrew poet Yona Wallach, demonstrates this beautifully: in her poem titled "Hebrew", Wallach writes: "Hebrew is a sex maniac" (1985: 17). Hebrew speakers have to address the issue of gender when using the language; not only that almost all words in Hebrew are grammatically gendered— including most parts of speech like nouns, adjectives, verbs, pronouns, numerals, etc. (The Academy of the Hebrew Language 2021; Muchnik 2012)—but according to the "official" rules of the language as outlined by The Academy of the Hebrew Language (2010), as well as to what's being used by most speakers, the masculine form is considered the generic form, used to refer to an unknown individual or to include men, women, and (hopefully) non-binary people in the plural. This sets the focus on the masculine only, or the man; a challenge for Hebrew speakers, shared with speakers of other grammatically gendered languages, especially those who want to promote equality for women and non-binaries.

There is fascinating research about the relations between language and gender, looking into the impact of language on our perception and our minds, and dealing with the question of how language speakers perceive the feminine and the masculine. Among them are Guiora et al. 1982; Prewitt-Freilino et al. 2012; Konishi 1993; Boroditsky et al. 2003; Boroditsky 2009; and Wasserman and Weseley 2009. Two interesting studies specific to Hebrew are those of Vainapel et al. 2015 and Kricheli-Katz and Regev 2021.

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1. "Sex and Gender Identity" https://www.plannedparenthood.org/learn/gender-identity/sex-gender-identity, "What's Intersex?" https://www.plannedparenthood.org/learn/gender-identity/sex-gender-identity/whats-intersex.

2. 'Gender" https://en.wikipedia.org/wiki/Gender, "Non-Binary Gender." https://en.wikipedia.org/wiki/Non-binary_gender, "Sex Assignment" https://en.wikipedia.org/wiki/Sex_assignment, "Intersex" https://en.wikipedia.org/wiki/Intersex, "Transgender" https://en.wikipedia.org/wiki/Transgender.

The first examined the effect of the use of the masculine-generic vs. a gender-neutral inflection on survey responses and found that women reported lower task value when academic motivation questionnaires were written in the masculine-generic in comparison to a gender-neutral inflection, and women reported lower self-efficacy than men when the questionnaire was written in the masculine-generic. The researchers explain that their findings suggest that surveys written in gendered languages (or translated into gendered languages) "may contain construct-irrelevant variance that may undermine the validity of their scores' interpretations" (Vainapel et al. 2015), risking getting to false conclusions. The second study (Kricheli-Katz and Regev 2021) examined the effect of the masculine-generic on exam results and found that addressing women examinees in the masculine-generic had a negative impact on their achievements, compared with a feminine form: grades that women received were lower when the test was written in the masculine-generic than when the test was written in the feminine form. The researchers show that addressing women in the feminine, compared to addressing them in the masculine, reduces the gender gap in mathematics achievements by a third.

While the above research illustrates some of the challenges in the Hebrew language relating to gender, there are some ways and methods that Hebrew speakers are using to have a more fair and equal language (Eisenreich 2020; Yifrah n.d.; The Academy of the Hebrew Language 2021). Even though there's no single "perfect" approach that is acceptable by all speakers, some of these methods include using infinitive and plural imperative forms, using past or future tenses that are gender-neutral, using slang language combining the feminine and masculine endings in the same word, using both feminine and masculine forms one after the other or mixing up both forms randomly in the same sentence or paragraph/story; or using the feminine form only, as a way to challenge the patriarchal elements of the Hebrew language.

Written communication offers even more options for inclusivity, such as creating two variations of the text (or more), one in the feminine and one in the masculine; using words that end with the letter He (ה') or words of the second person which are written in the same way both for the feminine and masculine forms, while pronounced differently; using both forms in the same word with a slash ("/"), dot ("."), or a dash (hyphen "-" or Hebrew *maqaf* "־" or em-dash "—") between the feminine and the masculine letters (or vice versa) to combine them. The slash usually represents two binary options, women or men, while the dot is considered more gender-diverse. Using the dot and mixing up both forms when speaking is very common among non-binary Hebrew speakers when there's a need to avoid referring to oneself in a binary way. Using both forms intertwined or alternately is called among speakers "לשון מעורבת," meaning "mixed- tongue" or "mixed-language".

2.   Multi-Gender Hebrew

2.1.   Intro

I'm excited to introduce another solution, or suggestion, which I de-veloped to address the gender challenge in Hebrew: Multi-Gender He-brew is a new set of innovative all-inclusive Hebrew letters facilitat-ing multi-gender reading and writing (in Hebrew: עברית רב־מגדרית). The new Multi-Gender Hebrew letters offer a third option, adding a gender-neutral and a multi-gender expression to the written language. Through typographic hands-on exploration, done as part of my gradu-ation project for a B.Design degree in Visual Communication Design at Holon Institute of Technology (HIT), advisor: Judith Asher (to whom I would like to extend my thanks), I created and designed these ad-ditional new letters to the Hebrew alphabet. While the Hebrew that most speakers are used to forces a binary choice between the feminine and masculine, focusing on the masculine and not leaving much room for non-binary identities, these letters are shifting the focus to women and non-binary genders, expanding the modern Hebrew writing sys-tem. The new letters do not remove or override existing words or forms in Hebrew; they simply offer a wider variety of choices.

A first example with the phrase "All People are Equal" (i.e., should have equal rights and opportunity) written in Multi-Gender Hebrew can be seen in Figure 1.

Multi-Gender Hebrew has two main goals:

− Make women seen in the Hebrew language; acknowledge and solidify women's presence and include women in the language, in conversa-tion, and in society.
− Form a new all-inclusive seen and fair linguistic space for non-binary people and identities within the Hebrew language, using visibility as a tool towards acknowledgment, presence, and opportunity.

Multi-Gender Hebrew consists of 12 new characters: 11 new letters and one *nikud* sign (diacritic). Each new letter is composed of visual elements from one or two Hebrew letters in parallel, along with some additional typographic or stylistic alterations. In addition, a new dig-ital keyboard was developed, which allows everyone to type the new signs. A free version of Multi-Gender Hebrew was released in Febru-ary 2021, accessible to Hebrew speakers who wish to install and use the new type and who might want to promote gender equality by doing so. Many institutions and organizations in Israel have already adopted the new letters in signage, documents, educational materials, marketing and graphics, websites, media, and more. Many individuals are using the new letters in writing, in essays, poetry, prose, academia, personal use, and so on. Here's a link to Multi-Gender Hebrew's website (Hebrew),

כָּל הָאֲנָֽשִׁים
שָׁוֺֽת   מִי הוּא שֶׁתַּחְלִיט
בִּשְׁבִילִי מִי אֲנִי.

All people are equal. No one gets to decide who I am.

FIGURE 1. An example of the new Multi-Gender Hebrew letters in the Frank-Rühl font

where users can explore the new letters and download the type & digital keyboard for free: `multigenderhebrew.com`.

Multi-Gender Hebrew serves as a tool to bring together all genders, visually and conceptually. Other visual solutions, such as using a slash or a dot between grammatical feminine and masculine endings or forms, are at times separating or dividing between the grammatical genders, or they include a hierarchy of genders. Multi-Gender Hebrew tries to hold an approach in which all genders are equally represented, all genders are part of one united form of the word, all genders are coming together.

Multi-Gender Hebrew is a solution or proposal for the written language only, and as such, it does not deal with a new pronunciation for these new letters. The new letters allow the writer to write and the reader to read the text in a multi-gender way: both in the feminine and masculine forms together, at the same time, which, of course, gives the text a new multi-gendered meaning. When readers read out loud texts using the new letters, they usually choose to use feminine forms, masculine forms, or a mix. They may often choose a gender based on the context of the text, based on their own gender, or based on other individual and social factors.

The Multi-Gender Hebrew letters are not unique to a specific font or typeface; they are new letters that can be designed for any Hebrew font (when the appropriate copyrights are granted). To date, I have introduced the new letters to the public with three main Hebrew

fonts: Frank-Rühl (Hagilda[3]), Narkiss Block (Fontef[4]) and Alef (Hagilda[5], Google Fonts[6]). A Multi-Gender Hebrew version of the latter, "Alef Multi-Gender" (technical name: `Alef MultiGndr`), was the one published in 2021 for free, together with a suitable digital keyboard, allowing the new letters to be typed with keyboard shortcuts. The entire Hebrew alphabet, including the new letters, with the serif font Frank-Rühl on the right and the sans-serif font Alef on the left, can be seen in the snapshot below (Figure 2). As can be gathered, I did not design a whole new font, but rather additional new letters that are added to the Hebrew alphabet.

In addition, as part of the release of the new type, a new website was launched that allows users to experiment with the new letters directly in the browser (link mentioned earlier). While I was in charge of all design aspects and the overall project management, this release owes tremendous gratitude to partners in the work: the digital keyboard was developed by Didi Kohen (software developer and activist), and the website's developer is Muli Dayan (developer and technology enthusiast). Both generously invested their time and effort to achieve a quality tool for users.

2.2.   The Letters

Let's get to know all new letters with two example sentences.

The first sentence translates to "Everyone knows at least two people who love to read a good book.". In Hebrew, the following words in this sentence are grammatically gendered: *(every)one*, *knows*, *two*, *people*, *love*. In Figure 3, the differences between the feminine and the masculine forms in these gendered words are visualized in grey, and below them, the example sentence is shown written in Multi-Gender Hebrew. This sentence includes six new Multi-Gender Hebrew letters: תֵּד (Tad), הָה (Ha), נָת (Nat), אֶן (Ann), יוּן (Yuv), and תֵּם סופית (Final Tem). When the Multi-Gender Hebrew letters are in use in this sentence, all genders are explicitly represented in said words.

The second example sentence translates to "The instructor of their acting class is also a performer valued and loved by everyone.". In Hebrew, the following words in the sentence are grammatically gendered: *instructor*, *their*, *is* (*she/he* in this example), *performer*, *valued*, *loved*, *everyone*. The differences between the feminine and the masculine forms in these

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3. פרנק־רריהל הגילדה [Frank-Rühl Hagilda] https://hagilda.com/frankg/

4. נרקיס בלוק [Narkiss Block] https://fontef.com/narkiss-block

5. http://alef.hagilda.com/

6. https://fonts.google.com/specimen/Alef?subset=hebrew

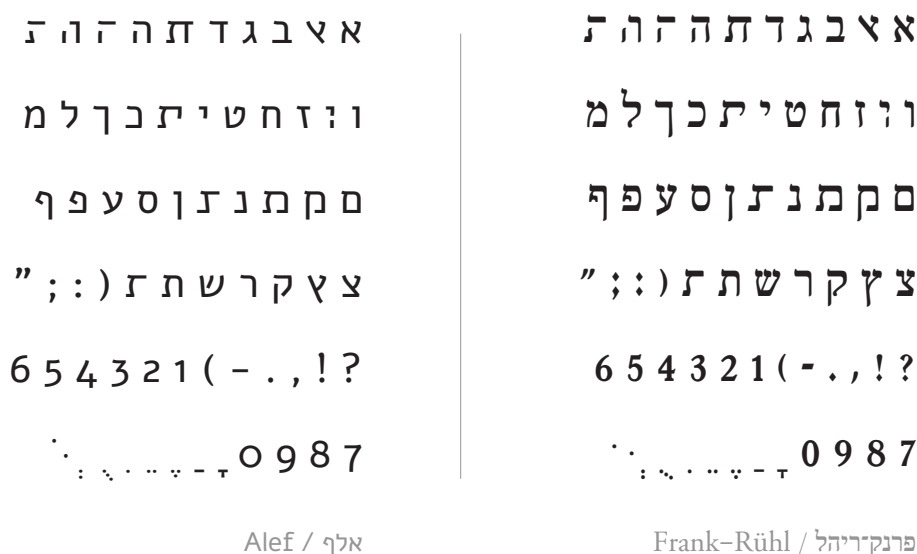|	
א צ ב ג ד ת ה ה ז ה ת	א צ ב ג ד ת ה ה ז ה ת
ו ו ז ח ט י ת כ ך ל מ	ו ו ז ח ט י ת כ ך ל מ
ס ם ק מ נ ת ן ס ע פ ף	ס ם ק מ נ ת ן ס ע פ ף
צ ץ ק ר ש ת ת (; :) "	צ ץ ק ר ש ת ת (; :) "
6 5 4 3 2 1 (– . , ! ?	6 5 4 3 2 1 (- . , ! ?
7 8 9 0 ◌ ◌ ◌ ◌ ◌ ◌ ◌	7 8 9 0 ◌ ◌ ◌ ◌ ◌ ◌ ◌
אלף / Alef	פרנק־ריהל / Frank–Rühl

FIGURE 2. The Hebrew alphabet including the new characters of Multi-Gender Hebrew

כל אחת מכירה לפחות שתי נשים שאוהבות לקרוא ספר טוב.

Feminine

כל אחד מכיר לפחות שני אנשים שאוהבים לקרוא ספר טוב.

Masculine

כל אחת מכירה לפחות שתי צנשים שאוהבזת לקרוא ספר טוב.

Multi–Gender Hebrew

FIGURE 3. An example sentence written in Multi-Gender Hebrew

words are again visualized in grey in Figure 4. Right below, the sentence is written in Multi-Gender Hebrew, this time including seven new Multi-Gender Hebrew letters (two of which already seen in the previous example): הָת (Hatt), וָה (Va), יוּן (Yuv), יָת (Yat), תֶּה (Ta), הֶה (Ha), and נֶם סופית (Final Nem). This example also shows the Multi-Gender Hebrew nikud sign, רֶב (Rev), a diacritic mark I designed along with the letters, used to express or stress a multi-gender intention. When the Multi-Gender Hebrew letters are being used in this sentence, it tells the

reader that the instructor and the person taking the acting class are non-binary (or are using non-gendered language to refer to themselves).

מרצת קורס המשחק שלה היא גם שחקנית מוערבת ואהובה על כולן.

Feminine

מרצה קורס המשחק שלו הוא גם שחקן מוערך ואהוב על כולם.

Masculine

מרצꞆ קורס המשחק שלהꞆ הꞆא גם שחקנꞆת מוערבꞆת ואהובꞆ על כולןꞆ.

Multi–Gender Hebrew

FIGURE 4. Another example sentence written in Multi-Gender Hebrew

Figure 5 displays all 12 new Multi-Gender Hebrew characters, along with their names and at least one word demonstrating each being used.

(יתלמד, אזרחית)	יָת	Ꞇ	Yat	(ינשים)	אָן	Ꞇ	Ann
(אתם)	נֶם סופית	Ꞇ	Final Nem	(אחד)	תָּד	Ꞇ	Tad
(תלמידַ꞉ת)	תֶּם סופית	Ꞇ	Final Tem	(אתꞆ)	הָꞆ	Ꞇ	Ha
(שתַיים, בתꞆאדם)	נָת	Ꞇ	Nat	(שלה)	וָꞆ	Ꞇ	Va
(לומדꞆ, תלמידוꞆת הביתה)	תָּꞆ	Ꞇ	Ta	(מורꞆ הביתה)	הָת	Ꞇ	Hatt
(אתןꞆ) (Nikud)	רֶב		Rev	(הꞆא, רבꞆ꞉ת)	יוꞆ	Ꞇ	Yuv

FIGURE 5. All new Multi-Gender Hebrew signs

Figure 6 shows a few more examples of the new letters in short text. For more information on each new letter, an example of almost all its possible uses with different grammatical forms, and the relevant keyboard shortcut to type each new letter, you may download a publicly

עברית רב־מגדרית
Multi-Gender Hebrew

מערכת של אותיות עבריות חדשות,
המאפשרות קריאה וכתיבה רב־מגדריות.
העברית הרב־מגדרית מניחה את הנשים
בשפה העברית ויוצרת מרחב למי
שזהותן המגדרית אינה בינארית.

אֲנִי נוכחֿﬨ.

"...לבקש מאנשים לא־בינאריﬦ
לבחור לעצמן כינוי גוף שלא
מגדיר אותן כראוי — זה לא
משהו שאני ממליצה עליו".

האם אנחנו נמצאוֿﬦ במקום שבו אנחנו צריכוֿﬦ להיות?

משני צדי המתרס עומדוﬨﬦ מי שסבורוﬦ
ששפה יוצרת מציאות ושהאופי המגדרי של
העברית מסמן את האישה כאחרת ויוצר
היררכיה, ומולﬦ — שומרוﬨﬦ הסף, בהﬦ
שמרנוﬦ למיניהﬧ, וכﬠ מי שמלגלגﬦ על
הסרבול שיוצרים ניסיונות השינוי.

מָה אַתֿﬦ חושבﬨﬦ?

Figure 6

available resource including a detailed table with all new signs from the website of Multi-Gender Hebrew[7].

2.3.   Adoption and Outstanding Reaction

Multi-Gender Hebrew was first publicly published in July 2019, and since then started to get recognized and reach a large audience. . It quickly spread through social media pages and groups engaged in feminism or gender issues, one of them and the first to publish Multi-Gender Hebrew is "Dabru Eleynu" ("דברו אלינו," translates to "talk to us", by the inspiring feminist activist Dafna Eisenreich, Dabru Eleynu 2019). Multi-Gender Hebrew instantly received praises and positive feedback, filled with excitement on the groundbreaking innovation. In July 2020, after a few individual requests, I decided to prepare and publish on the Facebook page of Multi-Gender Hebrew free files for download with the phrase "Welcome" written in Multi-Gender Hebrew in the Alef font— while the work on its final version and implementation was still in

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7. עברית רב־מגדרית [Multi-Gender Hebrew] https://multigenderhebrew.com/assets/ Multi-Gender_Hebrew_Installation_Guide.pdf#page=4.

progress (Multi-Gender Hebrew 2020). Happily, not only those who initially requested, but many people and institutions downloaded the files and began to use Multi-Gender Hebrew in the public space.

Hundreds of signs in Multi-Gender Hebrew are placed all over Israel, and a few around the world, put up since the free "Welcome" files were published—a practice that went on also after the full version was out and carries on to this date. These include many local government and city entrances or city halls all over the country, universities, schools, kindergartens, youth movements, educational buildings, libraries, public gardens or parks, social organizations and non-profits, health care spaces, offices of private and public companies, shops and stores, conferences and events, sports venues, state offices, and of course, people's private spaces, like personal offices, private events, home or room entrances, and more (Multi-Gender Hebrew 2022a). There are also websites welcoming users in Multi-Gender Hebrew. The act of putting up a "Welcome" sign in Multi-Gender Hebrew spread quickly. These signs are typically proudly presented by the entity that is displaying them, to which testify the social media posts that usually publicly announce every new sign (for example: Ofira Yochanan Wolk 2020; 2021; Givatayim Youth 2021; Givatayim mayor Kunik 2021; Ramat-Gan mayor Carmel Shama-Hacohen 2021; Hefer Valley regional council 2021). A few of these signs are proudly shown in Figure 7.

After getting non-stop requests asking when it would be possible to use all the new letters and when a full version is expected to come out, and a few months after the free "Welcome" files were published, I completed a full version for download of Multi-Gender Hebrew. This version includes a technical implementation in which the new letters are implemented in a font file and in a digital keyboard, which everyone can download to their computer free of charge. February 28, 2021, marked the day on which a long-anticipated tool to use Multi-Gender Hebrew was released (a link to the exciting announcement can be found in the references list under Multi-Gender Hebrew 2021b). Once published, many people went ahead and started to use all new letters.

A few examples of interesting, exceptional, or typical uses of Multi-Gender Hebrew are as follows: learning materials; events and wedding invitations; official documents; a statement of principles by Kiryat Tivon regional council on gender equality; Ketubot, plural of Ketubah (in Hebrew: כתובה), a religious document that is considered a marriage "contract" in traditional Jewish weddings; "Privacy Policy" legal documents (Klinger n.d.); some unofficial use of Multi-Gender Hebrew within the Israeli army by individuals (Schneider 2021); academic texts: including works written by students in Amirim program, an interdisciplinary Honors program in the Humanities of The Hebrew University of Jerusalem (The Hebrew University of Jerusalem 2020; Zamir 2020),
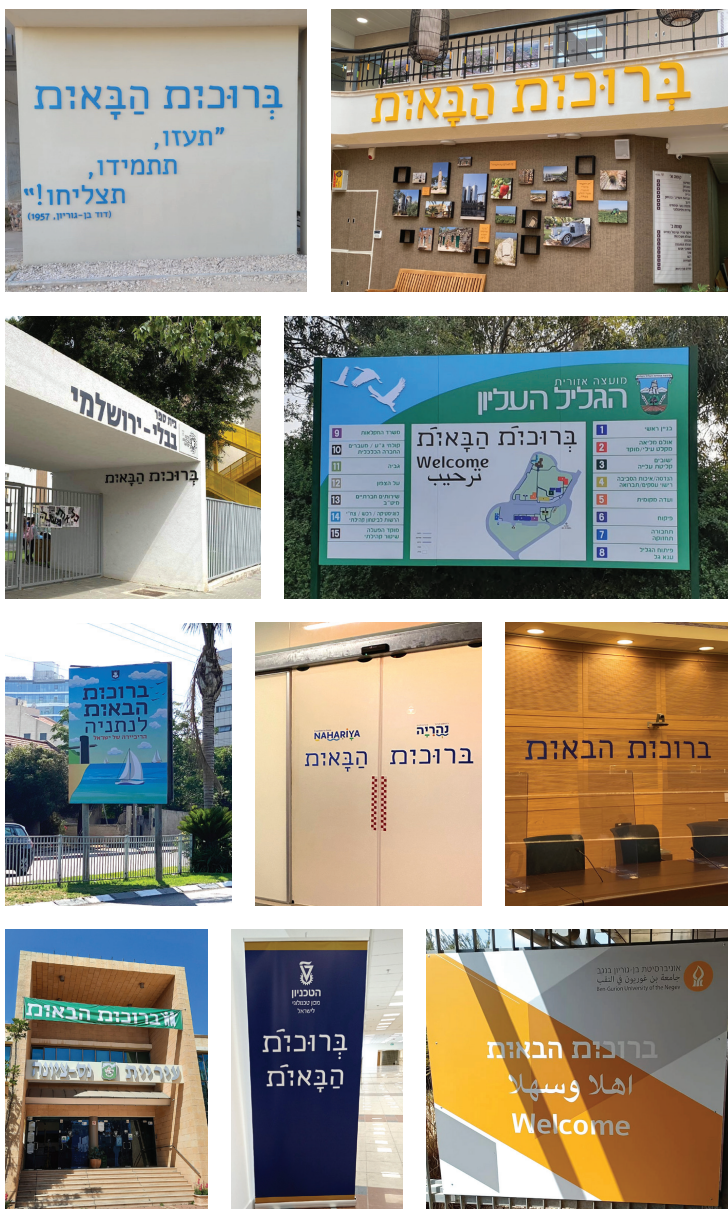
Figure 7. Photos of "Welcome" signage in Multi-Gender Hebrew. From left to right, top to bottom: Ben-Gurion Heritage Institute in the Negev; Gezer regional council, city hall (one of the first to proudly place a sign); Bavli-Yerushalmi school in Tel Aviv (in Tel Aviv-Jaffa, Ramat-Gan, Givatayim, Hod HaSharon and Hefer Valley regional council, all school entrances have been decorated with a Multi-Gender Hebrew "Welcome" sign, a step initiated by each of the local governments [Multi-Gender Hebrew 2021a; 2021d; 2021e; 2021g; 2022b; Ynet 2021]); Upper Galilee regional council; city of Natanya; city of Nahariya, city hall; Knesset, the Israeli parliament, the room of the Committee on the Status of Women and Gender Equality; city of Ness Ziona, city hall; Technion—Israel Institute of Technology in Haifa; Ben-Gurion University of the Negev, Be'er Sheva

as well as by students in other institutions and at least one doctoral dissertation (Nuphar 2024).

In addition, plenty of brands and companies, big or small, choose to use Multi-Gender Hebrew in marketing. Two examples of major advertisers who used Multi-Gender Hebrew are Colmobil (in Hebrew: כלמוביל) and Strauss (in Hebrew: שטראוס). The first is a company selling vehicles all over Israel that launched a re-brand with a tagline in Multi-Gender Hebrew (Ice team 2024), in a campaign that spun over various mediums like TV, social media, and huge billboard signs on major roads in Israel. The second is an international food & beverage enterprise, huge in Israel and known for its snacks and dairy products, with tens of thousands of employees in Israel and around the world (Strauss Group[8]), which released a campaign changing the logo of one of its famous products ("Gamadim," a children's fruit-flavored yogurt), to a new Multi-Gender Hebrew logo version, instead of just using the masculine form, trying to shift the focus to young girls to promote gender equality among parents and kids (Strauss Group[9]). The product packaging was updated to include the new Multi-Gender Hebrew logo, with the company estimated to distribute millions of units of the product all over the country, a massive exposure to Multi-Gender Hebrew. There are also a lot of ads calling for employees or open calls for contributors written in Multi-Gender Hebrew in an attempt to bring people of all genders on board, like "7-Eleven" in Israel calling for new employees or an open call for plays by the Cameri Theatre ("התאטרון הקאמרי," considered one of the leading and most important theatres in the country) for a festival dedicated to the trans and non-binary community (The Cameri Theatre 2021). Some politicians used Multi-Gender Hebrew in their campaigns, like Knesset member Merav Michaeli, leader of the Labor Party in 2021-2024 and previously Minister of Transport. Michaeli is a veteran, well-known feminist activist, most familiar in leading the public debate and advocating for the use of equal-language (and personally, a great inspiration to me and to Multi-Gender Hebrew, Michaeli 2021; 2013).

Multi-Gender Hebrew is also used in creative and academic writing. In the summer of 2021, there was a Multi-Gender Hebrew writing contest: Tali Bleicher, manager of an Israeli Facebook page called "Open Calls for Writing" came to know the new type and launched a prize-winning contest where writers were invited to submit poems or short stories written in Multi-Gender Hebrew (Kolot Korim Lichtiva 2021a; Multi-Gender Hebrew 2021c). More than 130 works were submitted for the contest—all written in Multi-Gender Hebrew—an amaz-

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8. על החברה [About the Company] https://www.strauss-group.co.il/company/strauss_israel/

9. גם בנים וגם בנות יכולים ויכולות לעשות הכל! [Boys and Girls Alike Can Do Anything!] https://gamadim-gamadot.strauss-group.co.il/.

ing turnout (Kolot Korim Lichtiva 2021b; Multi-Gender Hebrew 2021f). Multi-Gender Hebrew can also be found in published books, like the children's book "הסיפור שלנו" ("Our Story") by Shani Friedman (Friedman 2021), the guidebook for parents on education and gender, "הורות מודעת מגדר" ("Gender Aware Parenting") by Tal Breier Ben Moha (Breier Ben Moha 2023), and "שסע" ("Between Our Tongues"), a poetry book by Yael Pilowsky Bankirer (Pilowsky Bankirer 2023) with four poems written with the new letters. Multi-Gender Hebrew is used in journals, magazines, and zines (like Amram et al. 2023 and Bush Collective[10]).

Multi-Gender Hebrew is also seen in the art world. In January 2024, Design Museum Holon in Israel opened a new international exhibition about gender in design in which Multi-Gender Hebrew took part and was presented for about six months (Design Museum Holon n.d.), with thousands of visitors attending the exposition. Multi-Gender Hebrew was also used in another exhibit in the museum and in other art shows and events.

Some of the previous examples are seen in Figures 8 and 9.

Other than being used by speakers, Multi-Gender Hebrew is receiving, gratefully, a lot of enthusiastic recognition and traction by the public and in media coverage, both locally and globally. Multi-Gender Hebrew attracts a lot of reaction, especially on social media. It has a Facebook page[11] with more than 12.5K followers to date, as well as Instagram and X (formerly Twitter) accounts (@multigenderhebrew and @MultiGenderHeb, respectively), all three receiving a lot of love from the public and engaged users. Media appearances of Multi-Gender Hebrew draw a lot of response and talk, and typically raise a lot of comments, discussions, and buzz online, and often a news story. In August 2022, The New York Times published an article about Hebrew and gender and included Multi-Gender Hebrew and an interview with me, the creator (Kershner 2022). Over and over again, Multi-Gender Hebrew is discussed in the Israeli press, with numerous items covering or simply mentioning Multi-Gender Hebrew, such as in major Israeli newspapers or media outlets, like Haaretz, YNET, Kan—Israeli Public Broadcast Corporation, Reshet 13, Keshet 12, The Times of Israel and others.

3.   Conclusion

It is encouraging and beautiful to see the implementations of Multi-Gender Hebrew by speakers and the very positive response my creation receives. Further research will allow more insight into the wide variety of uses of the new type and the reaction to it by Hebrew speakers.

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10. https://www.bushfanzine.com/

11. https://www.facebook.com/MultiGenderHebrew

FIGURE 8. Images of uses and implementations of Multi-Gender Hebrew. From left to right, top to bottom: a few of the Colmobil campaign's billboard signs in Ayalon Highway in Israel; the open call for submissions to the Multi-Gender Hebrew writing contest; an ad in Multi-Gender Hebrew of the former parliament member Gaby Lasky; one of the many ads calling for employees in Mutli-Gender Hebrew by "7-Eleven"

Like other gender-related issues, Multi-Gender Hebrew is debated, typically among those who reject the idea inequality in the Hebrew language exists, and that it needs to be addressed. The overall response that Multi-Gender Hebrew receives may be interesting to analyze in other opportunities. And, other than that, there is much more to discuss about Multi-Gender Hebrew, which will hopefully be covered in future papers.

Personally, I would like to continue the work and development of Multi-Gender Hebrew, as well as to further explore how users interact with the new letters and how they may affect their perspective on gender equality and on reality. Some of the future developments I'm planning

FIGURE 9. More images of uses and implementations of Multi-Gender Hebrew. From left to right, top to bottom: an ad calling for music teachers by Arad's Conservatory of Music; a tattoo of the word "equal" inked in Multi-Gender Hebrew; the open call for plays by the Cameri Theatre; a wedding invitation in Multi-Gender Hebrew

or working on for Multi-Gender Hebrew are technical solutions and applications to address accessibility needs, releasing the technical implementation for mobile devices, making it easier for users to use the new letters with tools that offer semi and full automation to convert text into Multi-Gender Hebrew or that allow control over the new letters through the browser or app, expanding Multi-Gender Hebrew by making the design available with more fonts, including hand-written Hebrew type (cursive or "Ktav"), and inventing more creative gender-equal solutions for the written as well as spoken Hebrew (including situations that are not fully covered with the 12 new characters). I can't wait to find out what the future holds for Multi-Gender Hebrew and how it will evolve and grow.

The wide adoption and reaction to Multi-Gender Hebrew suggest that people are eager for solutions or new alternatives and practical tools for gender equality in the language. I see language as a powerful tool to promote gender equality, and I believe that creative thinking is the X factor we ought to use to seek equality and justice.

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["Welcome" signs in a non-gendered language are being placed, to-
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יפו!-אביב בתל הלימודים שנת [So, is it true that dozens of schools of the
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