
BOOK of ABSTRACTS



Catania 23 – 25 May 2022

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Resisting discrimination against sex workers: a Critical Discourse Analysis of comments on YouTube

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Introducing the Gender in Language Project

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GDLI and GRADIT «turning queer». Italian lexicography and LGBTQIA+ lexicon in the 2000s in the Supplementi of Salvatore Battaglia's 'Grande dizionario della lingua italiana' and Tullio De Mauro's 'Grande dizionario italiano dell'uso'

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Robert Phillips, Isaac Porter and Bec Staver

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Use of English in Korean Queer Identity Terms Formation

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Discursive expressions of prejudice and denial: A critical discourse analysis of 'anti-gender' videos on YouTube

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Marking maleness: Non-standard /s/ and sentence-final rise in pitch as indexes of gay masculinity in Finnish

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The Science of Desire: Rationalizing the fascist gaze on the hot, hard man

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Inclusion in drag language and performance: The changing landscape of language and representation on and off stage

Lotte Verheijen and Sebastian Cordoba

I'm such a Tomboy': a multimodal analysis of the commodification of perceived non-femininity in The Real Housewives of Beverly Hills

John Walsh

Gay, queer and Irish-speaking: how a queer arts collective navigates identity, migration and language

Evan Ward

Look at her: pronoun choice as a means of face negotiation in gay men's selfie captions

Ann Weatherall

Let go of all the rules': Managing normativities in empowerment self-defence classes

Chloe Willis

Sôshokukei kara asuparabêkon made! ('From herbivores to bacon-wrapped asparagus!'): Binary gender taxonomies and neoliberal self-making in modern Japan

Hongxu Zhou

A Corpus-based Critical Discourse Analysis of Lin-Language (淋语) – a Language Variety used on a Gay Chinese Online Forum

Veronika Zieglmeier

Indexical Functions of English in a Queer Community of Practice in Berlin, Germany

Angela Zottola and Rodrigo Borba

'Gender ideology' and the discursive infrastructure of a transnational conspiracy narrative

KEYNOTE SPEAKERS

Jeremy Calder – University of Colorado

Interrogating the role of the cisgender listening subject in the study of queer and trans voices

Adriana Di Stefano – Università di Catania

The Semiotics of Law and Gender: Unveiling Injustice in Human Rights Legal Discourses

Busi Makoni – Penn State University USA

Metalinguistic discourses of styling the other: The discursive construction of liminal masculinities

Pietro Maturi – Università di Napoli, Federico II

Gender and Language in Italian: an ongoing struggle toward inclusivity

Tommaso M. Milani – Goteborg University

Queer stasis

Eva Nossem – Saarland University

Queer Border Linguaging

Busi Makoni –
Penn State University USA

Queer Border Linguaging

In this presentation, I explore the relationship between space, place, gender, mobility, and the performance of male–male sex (MSM) worker identities by using style as a linguistic and cultural concept to depict how the concept of *in-crisis masculinity* does not capture the creative manner in which Zimbabwean men who self-identify as heterosexual engage in MSM commercial sex. When facing inequality, joblessness, and xenophobia, young Zimbabwean male migrants use language and embodiment to perform their purported sexuality for commercial purposes rather than engage in violent activities as the concept of in-crisis masculinity would lead us to believe. Interview data collected over 18 months of ethnographic fieldwork with Zimbabwean male migrants living and/or had lived at *Kwampedza Nhamo* in Zimbrow (Hillbrow in inner city Johannesburg) suggests that these men mapped urban space and used it as a means to facilitate creativity and imagination in which *enclaved masculinities* eventually become an epitome of respectability. Measured by one's ability to financially support one's family, respectability was attained by these men by engaging in MSM economies as transitional necessities for living up to self and societal expectations while adjusting to the socioeconomic precarity they face. Drawing on anthropological and organizational literature on liminality and on Deleuze and Guattari's (1983) ontology of change, I depart from the popular in-crisis masculinity narrative by foregrounding the role of space and place in shaping these men's identities. I argue that at *Kwampedza Nhamo* as an enclave, notions of being a man were redefined, giving rise to multiple unstable masculinities in a constant state of becoming. The use of non-normative transactional sex in the quest to realize dominant forms of gender identity speaks to the constitutive entanglements of mobility, economics, and local expectations of masculinity.

Eva Nossem–
Saarland University

Metalinguistic discourses of styling the other: The discursive construction of liminal masculinities

The processual shift, away from thinking language as a fact towards an understanding of “speech and writing [as] strategies for orienting and manipulating social domains of interaction” (Mignolo 2000: 226) finds its expression in the move from ‘language’ to ‘linguaging.’ Such “thinking and writing between languages” (Mignolo 2000: 226) is thus understood as a social meaning making process in constant (re-)construction in relation to its context of use, or “in sensitivity to environmental factors,” as Canagarajah puts it (2007: 94), or, as Garcia and Wei affirm, “The term *linguaging* is needed to refer to the simultaneous process of continuous becoming of ourselves and of our language practices, as we interact and make meaning in the world.” (Garcia & Wei 2014: 8).

In a similar vein as “treat[ing] language as dynamic and emergent rather than as a reified code” (Baynham & Lee 2020: 15), a shift has also occurred from a static understanding of the border to dynamic processes and complex interwoven practices (Wille, Fellner, and Nossem: forthcoming). Since the beginning of Border Studies, we have observed a continuously shifting take on the nature, creation, and work of borders: From a separating line of division to a connecting suture, from a rigid separator to a mobile and flexible ordering principle, from a static and factual object to a performed action, a practice becoming operative in continuous repetition – the border has proven itself as fluid as its understanding. Recent approaches have focused on the connecting – though nevertheless often violent – qualities of borders, and placed emphasis on border regions as places of encounter, as contact zones (Pratt 1991), as borderlands (Anzaldúa 1987), as (hybrid) spaces/places of in-between as well as and-both.

In my talk, I endeavor to carve out the creative and critical potential of language in use in the field of tension where ‘queer’ meets ‘the border,’ that is in the intersection between queer studies and linguistic border studies. The focus on language practices (on the border) as signaled by the term ‘(border) linguaging’ emphasizes the agency of the language user in meaning making processes (cf. Garcia & Wei 2014: 9), thus particularly inviting us to attend to queer voices speaking from the border. Beyond questions of identity construction in language, the spatiality of language, the mobility of linguistic/semiotic resources and their users etc., I will focus on the potential for alternative forms of producing or unfolding knowledge, and with it an amplification of means to grasp this specific queer border knowledge in language. I would like to subsume such linguistic practices ‘from below’ under the roof of queer border linguaging to focus on the disruptive yet productive force of queer linguistic practices *at*, *on*, *across*, and *through* the border.

Pietro Maturi–
Università di Napoli Federico II

Gender and Language in Italian: an ongoing struggle toward inclusivity

Italian is going through a period of changes in grammar uses as concerns gender in its many aspects. Since the 1980s, proposals have been advanced for the diffusion of feminine names when naming a woman's professions or functions such as 'avvocata' or 'assessora'. This usage is now gaining strength but is also opposed by people who still stick to the masculine for women, as in 'avvocato', 'assessore'. On the other hand, new forms have been suggested more recently for avoiding gender forms completely, through the introduction in writing of special signs, for example 'avvocat*', 'assessor*'. These two trends seem to go in opposite directions and are both challenged by strong oppositions in mediatic debates as well as in everyday uses. One very special vantage point for observing these dynamics are translations, in particular the subbing and dubbing of tv series, where Italian shows a large delay compared to the parallel evolutions in other European languages.

GRAD STUDENT SESSION

The graduate student work-in-progress session is an opportunity for students early in their research to present their plans. All delegates are warmly invited to attend the session, in order that our students can gain valuable feedback from established scholars on their plans.

André Bernard – Hong Kong Baptist University

Gay male theatre performers and the linguistic negotiation of masculine identity in Jamaica

Amelia Cant – University of Oxford

Do you listen to Girl in Red?

Musical Sapphism, Queer Signalling, and the Formation of Virtual Queer Spaces

Gabriel Jackson – University of Nottingham

Identity negotiation in the context of internet surveillance: A sociolinguistic investigation into transgender people's discourse online

Putsalun CHHIM – The University of Hong Kong, School of English

Language use and gender identity labels in LGBTQ+ community in Cambodia

Soraya Cipolla – University of Illinois at Urbana Champaign

Sapphic Monsters and Invisible Subjects in Italian Literature and Culture:

Exploring the Use of Gender-Neutral Language in Relation to Queer Identities

PANELS & ROUNDTABLES

Pride in Asia: Negotiating ideologies, localness, and alternative futures

Panel Organisers:

Christian Go, Benedict J.L. Rowlett & Li-Chi Chen

Pride events have become firmly established as public spectacles of LGBTQ+ visibility in cities across the globe. As such, Markwell and Waitt (2009, p.163) see an ideology of Pride informing and shaping LGBTQ+ festivals, explaining that these events are undergirded by a creative politics that opens “possibilities of novelty, new narratives and alternative futures”. This provides a productive starting point for exploring ideas that figure in the linguistic and discursive manifestations of the dynamic, but often ambivalent, relationship of sexual minorities to power. However, while these ideas have featured in a number of linguistically oriented studies of Pride in the West, there has been relatively little attention to LGBTQ+ public events held elsewhere. In response, the panel contributors use diverse methods to further explore the ideology of Pride, and the possibilities and tensions contained therein, by focusing on emergent LGBTQ+ public events in Asian contexts. This is directed towards critically examining the ways and means by which the (Western) ideology of Pride may be reproduced, but also reworked and reconstituted. Panel members examine the various linguistic/discursive/visual/spatial resources through which LGBTQ+ activists and communities in Asia offer their own versions of Pride to their fellow citizens; in contexts that are often characterised by authoritarian and illiberal governance, or rigid societal norms. The papers find synergy by exploring notions of localness, expressed through semiotic practices that index locality and, by extension, certain ‘Asian’ ways of doing/understanding things, and how such practices effect conformity and/or deviation from globalising LGBTQ+ discursive flows. The panel therefore provides empirical insight and detail to the new queer narratives and alternative futures that are being negotiated through diverse manifestations of Pride in Asian spaces.

Panel contributors:

1. Christian Go, National University of Singapore, Singapore
Intersectionality and Turbulence in the Semiotic Landscape of Metro Manila Pride
2. Benedict J. L. Rowlett, Hong Kong Baptist University, Hong Kong SAR
‘Asia’s world city’ as Homotopia? Surveying tensions in the linguistic landscape of the Hong Kong Gay Games
3. Li-Chi Chen, Kazimierz Wielki University, Poland
Challenging Heteronormativity and Reifying Tai-ness: A Linguistic Landscape Analysis of Taiwan’s Pride Parades (2010-2020)
4. Pavadee Saisuwan, Chulalongkorn University, Thailand
Male Femininity, Citizenship, and Democracy in Bangkok ‘Pride’ Protests
5. Vincent Pak, National University of Singapore, Singapore and King’s College London, England
Circulability and Counterpublicity: Fragmenting Queer Activism Discourse
6. Yookyong Im, Harvard University, U.S.A.
Understanding Cacophony in Queer Cultural Festivals and Anti-Pride Events in South Korea

References

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Queering language revitalisation: navigating identity and inclusion among queer speakers of minority languages

This panel aims to deepen our understanding of how the fields of multilingualism, second language acquisition and minority language revitalisation have largely overlooked the question of queer sexual identities among speakers of the languages under study. Based on case studies of three Celtic languages – Irish, Breton and Welsh – it investigates how queer people navigate belonging within the binary of speakers/non-speakers of minoritised languages while also maintaining their queer identities.

The marginalisation of queer subjects in these strands of linguistics can be traced to the historical dominance of the Fishmanian model of ‘Reversing Language Shift’ (RLS), which assumed the importance of the deeply heteronormative model of ‘intergenerational transmission’ of language as fundamental to language revitalisation contexts. Furthermore, the unfortunate historical coupling of Celtic languages with conservative and often homophobic discourses of national identity can be seen as impeding the involvement of queer people in revitalisation projects.

Participants in this panel will analyse how multilingual queer subjects position themselves in relation to the shifting terrains of their linguistic repertoires and how for them individual languages may be imbued with different connotations in relation to sexual identity. One speaker will discuss how a queer Irish language arts project combines sexual identity, migration and re-engagement with an ancestral language. Another will analyse how LGBTQ+ Welsh speakers orient towards and navigate these intersectional minoritised identities. A third will explore how Breton speakers are coining appropriate queer terminology to increase their sense of inclusion in the realm of the language. A respondent working on minoritised queer diasporic communities in the United States will situate the analysis of Celtic languages in a broader sociolinguistic context.

Panel contributors:

1. Dr John Walsh, National University of Ireland
Gay, queer and Irish-speaking: how a queer arts collective navigates identity, migration and language.
2. Prof Michael Hornsby, Adam Mickiewicz University, Poznan
Making Breton gender-fair: typographical expansion to reflect diversity in the Breton-speaking community.
3. Dr Jonathan Morris, Cardiff University, Sam Parker, Birmingham City University
Intersectional identities in minority-language contexts: LGBTQ+ speakers of Welsh.
4. Professor Holly Cashman, University of New Hampshire
Discussing “Queering language revitalisation: navigating identity and inclusion among queer speakers of minority languages”.

Title: Introducing the Gender in Language Project

Panel Organiser:

Ben Papadopoulos (University of California, Berkeley)

How social gender categories become grammaticalized in language is not well analyzed. The only literature in linguistics which directly addresses this phenomenon is the theory of morphological gender, which defines languages whose grammars are structured in a certain way as “having gender,” and all others as being “genderless” (Corbett, 1991). This theory only weakly describes the interconnection of biological sex, social gender, and morphological gender, and it ignores the many gendered features of language that transcend this definition. Queer, trans, nonbinary, and other gender-nonconforming speakers of typologically distinct languages, who are currently absent from this theory, instead help us analyze the grammar and lexicon from the perspective of social gender, identifying normatively male-specific and female-specific features of language and innovating solutions meant to provide neutral and/or specifically nonbinary forms of gender self-expression. In this panel, we publicly present the Gender in Language Project (genderinlanguage.com), an open-source website and community resource meant to describe the realization of (social) gender in different languages, including any neutral and/or gender-inclusive forms attested in those languages. In particular, we describe our findings from the eleven languages (including many considered “genderless”) the project launches with in order to analyze the ways that these languages both conform to and challenge the current definition of gender in language. The many features of gender that we’ve identified in these languages alone (e.g. lexicosemantic, morphophonological, etc.) are not unified by the current theory, and even languages currently defined as “having gender” contest this literature in crucial ways. We argue that a new definition of gender in language be constructed—one that separates the concept of “nominal classification” (which currently restricts definitions of gender in language as purely morphological), from the widespread features of gender in language that transcend this definition, allowing us to solidify the relationship between social and linguistic gender empirically and intervene in situations of social and structural discrimination against gender-nonconforming speakers.

Panel contributors:

1. Ben Papadopoulos & Jennifer Kaplan – University of California, Berkeley
Introducing the Gender in Language Project
2. Cooper Bedin, Carmela Blazado, Sol Cintrón, and Julie Ha – University of California, Berkeley
Gender in Genderless Languages
3. Sebastian Clendenning-Jimenez, Keira Colleluori, Jesus Duarte, and Zaphiel Kiriko Miller –
University of California, Berkeley
Gender in Morphological Gender Languages
4. Serah Sim – University of California, Berkeley, Chelsea Tang – University of California,
Berkeley, and Irene Yi – Yale University
Gender in Languages of East Asia

Sexual extremism: Race and revenge in anti-feminist and homophobic digital discourses

Panel Organisers:
Scott Burnett & Cat Tebaldi

Respondent
Tommaso M. Milani

Far-right, anti-feminist, and “gender critical” discourses have flourished at the intersection of unregulated platform capitalism and the affordances of digital communication. This historical conjuncture “in the ruins of neoliberalism” has given rise to what Wendy Brown characterizes as a “politics of revenge” aimed at the marginalised, who are perceived as having gained too much at the expense of the powerful (Brown, 2019, p. 177). While these discourses take on a populist and anti-elite tone, their victimhood narrative reproduces the race-biological and sex-essentialist thinking that forms the core theme of right-wing ideologies across geographical and temporal scales. Although the centrality of gender and sexuality to extremist discourses is gradually coming into sociolinguistic focus (Borba, 2020; Burnett, 2021; Heritage & Koller, 2020; Tebaldi, 2021; Wodak, 2021) more work is needed on the shifting narrative frames of these discourse as well as on their interaction with the political mainstream. The sexual and reproductive dynamics of racist, reactionary and other forms of anti-democratic politics demand closer analytical scrutiny, as novel and recombinant discourses emerge in networked and affective online publics.

This panel thus brings together scholars focused on reactionary discourses of sexuality online, using critical discourse analytical, corpus linguistic, and linguistic anthropological methods. The papers focus on sexuality in Polish populism, networked racialization in incel communities, global iterations of the masculinist ‘NoFap’ movement, and the construction of the desirable body of the ideal man in a far-right men’s magazine. Together, contributors unpick the intersections between masculinism and the far right. The panel respondent, a leading scholar in language and sexuality, will focus on how these papers contribute to on-going queer and feminist scholarship deconstructing the populist conjuncture.

Panel contributors:

1. Frazer Heritage
Currycels, ricecels, and roasties: Food metaphors and metonymies to sustain racist and sexist ideologies in the incel community
2. Dominika Baran
“Rainbow plague” or “rainbow allies”? TĘCZA “rainbow” as a floating signifier in the contestation of Poland’s national identity
3. Cat Tebaldi and Scott Burnett
The science of desire: Beautiful fascists in Man’s World magazine
4. Rodrigo Borba, Scott Burnett & Mie Hiramoto
Abstemious masculinities: Porn, masturbation, orgasm! and the politics of resentment
5. Tommaso M. Milani: Respondent

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Queering language, gender and sexuality in global circulations

Panel Organizers:

Eric Louis Russell & William L. Leap

Globalization can be understood from distinct, critical vantage points as both a positive force breaking down barriers and promoting inclusion, and as a force of rehybridized neocolonialism pushing a neoliberal agenda (e.g. Harvey 1995, Rao 2000, Majhanovich 2013). In few domains is this tension more greatly felt than in those involving discourses of gender and sexuality. Long standing non-normative gender identities (e.g. Hall 1995) have been rearticulated under the aegis of Western – and especially Anglophone – labels, with commensurate discursive reformations; situationally non-normative sexualities (e.g. Goretti & Giartosio 2006) have been absorbed into now-internationalized discourses of *gay* or *queer* (Leap 2010); and alternative sexuo-gender constructs of male-female binarism have been rearticulated to fit globalizing patterns, erasing prior categories while subsuming these into an ever hybridizing homonormative frame (Blackwood 2010, Provencher 2017).

The four papers in this session address how language use related to gender and sexuality can be shaped and reshaped under globalization, drawing on specific linguacultural contexts in Asia, the Caribbean, the Mediterranean, and South America. Rather than simply applying *en vogue* theories from language/globalization studies, the session's papers challenge assumptions and invert analytical postures cherished by current inquiry. These papers describe the queerness of settings outside the Anglophone context *before* impacts of globalization unfold, trace how those impacts promoted new understandings of gender and sexuality within local domains and invented new forms of *queerness*, and challenge the very notion of *queerness* as a unified frame. They demonstrate how globalized theoretical paradigms re-invisibilize *already* marginalized communities, identities, and expressions while ignoring the recent emergence of globally inspired gendered and sexual formations, further tracing how those targeted by globalization may realign local practices in order to deflect the realignments demanded by global pressures.

Audience members having additional perspectives on language, gender, sexuality, and globalization are welcome to take part in the panel Q&A, especially for discussion that decenters Anglo-American binaries that have long dominated language/globalization studies in lavender languages inquiry.

Panel contributors:

1. Jolly, Jallicia.

From 'Slackness Queen' to 'Goodas Gyal': The Oral & Erotic Politics of Dancehall among Black Jamaican Women.

2. Leap, William.

Under the Taliban, a great change has come: Language, queer, but not sexually transgressive masculinities in Pakhtun villages during Pakistan's 'War on Terror'.

3. Mitchell, Gregory.

Giving it to Elsa: Black and Trans Linguistic Intersections and the 'Borrowing' of West-African Language in Brazilian Queer Speech Communities.

4. Russell, Eric Louis.

Global flows in Sicilian waters: Queer hygiene and the arrusi of Catania

Where Lavender Languages and Critical Sexuality Studies Meet: Looking Back, Looking Forward

**Roundtable Organizer:
Michelle Marzullo**

Critical Sexuality Studies and Lavender Language & Linguistics are two modes of inquiry that explore language use related to sexuality, gender, authority, and power in daily life. Critical sexuality studies are generally concerned with interactions and interventions on power taking their focus via: 1. specific concepts or categories (such as homophobia, desire, love, consent), 2. heterosexual privilege and normativities, and 3. abject bodies “e.g. bodies that are often ignored because they are considered disgusting, repulsive, disposable, killable or simply break boundaries” (Marzullo, 2021, p. 86, citing Fahs & McClelland, 2016, pp. 393–94). Lavender Languages & Linguistics builds studies of language use, broadly defined, to trace how gendered and sexualized subjects agree – or refuse – to allow “... the constituent elements of [their] gender or ... sexuality ... to signify monolithically” (paraphrasing Sedgwick, 1993, p. 8).

This structured discussion proposes the following questions to explore these modes of inquiry with roundtable participants:

1. Does critical sexuality studies (CSS) provide a useful, perhaps even unifying way to comprehend historic engagements with Lavender Languages & Linguistics (LLL)?
2. How might Lavender Languages & Linguistics be usefully applied through a CSS lens? In other words, what works come to mind that employ lens (past LLL conference works or sexuality/gender language books/articles that have done this well)?
3. How might CSS inspire future studies in language and discourse on power, sexuality and gender for those working in Lavender Languages & Linguistics?

This interactive discussion will begin with short presentations by Bill Leap on what Lavender Language inquiry means then a brief review and handout to identify the contours of critical sexuality studies by Michelle Marzullo. We will then engage in a structured conversation with the roundtable on the questions above. We then open discussion to Lavender Languages & Linguistics participants and practitioners to imagine the historic and possible future linkages between the two modes of inquiry

Moderators: Michelle Marzullo – California Institute of Integral Studies & **William Leap** American University/Florida Atlantic University

Roundtable participants:

Mie Hiramoto – National University of Singapore

Veronika Koller – Lancaster University

Alexandra Krendel – Lancaster University

Joey Andrew Lucido Santos – King Mongkut’s University of Technology Thonburi

Greg Mitchell – Williams College

Eric Russell – University of California at Davis

Leyla Savloff – Elon University

Helen Stauntson – York St. John University

Queer Linguistics: Yesterday, Today and Tomorrow

Roundtable Organizers:

Martin Stegu, David Peterson and William Leap

About 20 years ago – and seemingly in contrast to gay and lesbian language studies – the term “Queer Linguistics” began to gain more and more acceptance. Even though the notion “queer” defies classical definitory attempts, it seems appropriate to reflect from time to time on the status of one’s own (sub-)discipline or specific academic approach(es) in comparison to other related areas within and outside of linguistics.

In our round table discussion, we want thus to address the following topics:

- How has Queer Linguistics evolved over the past decades?
- Are there any markedly different tendencies in Queer Linguistics? What role do diversity and pluralism play within Queer Linguistics itself?
- What do you see as the most important challenges for QL?
- What do you see disciplinary desiderata for the future?

Roundtable participants:

Jeremy Calder – University of Colorado

Nicholas Lo Vecchio – Independent researcher

Busi Makoni – Penn State University USA

Tommaso Milani – University of Goteborg

Helen Sauntson – York St. John University

Jordan Tudesco – University of California Santa Barbara

Lotte Verheijen – University of Liverpool

Angela Zottola – University of Turin

ABSTRACTS

When Yoruba meets Portuguese, queer happens. A study on how the LGBTQIA+ dialect Pajubá fosters language variation in Brazil

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Although research on language and sexuality does not hold the minority status it once did (Jones, 2021), Queer Linguistics is a recent study area in Brazil (Borba, 2015). Despite lagging when compared to institutions worldwide, Brazilian academia has contributed to the studies of language, gender, and sexuality. For example, the first book dedicated to Queer Linguistics studies in the country was published two years ago (Borba, 2020) and translated to Portuguese canonical scholarship initially published in English (Barret, 2002; Hall, 2005) for readers and researchers who are not proficient in the latter. Furthermore, due to the recent development of the discipline in the country, new research written in and about the Portuguese language is encouraged (Borba, 2015). To contribute to the academic debate just described, in this presentation, I analyze the sociolinguistic factors that foster language variation in Brazilian Portuguese through a Queer Linguistics perspective.

Specifically, I look at the use of Pajubá, the Brazilian LGBTQIA+ dialect that emerged from the contact of Portuguese with Yoruba at the temples of candomblé, a marginalized Afro-Brazilian religion. Building on previous research (Lau, 2015; Barroso, 2017), I hypothesize that Pajubá is no longer exclusive to the LGBTQIA+ community and is now widely known in Brazil regardless of its speakers' gender identities and sexualities. Data comes from an online Qualtrics questionnaire designed to elicit linguistic attitudes of Brazilian Portuguese native speakers towards Pajubá. In total, 917 people were surveyed, but to corroborate the hypotheses proposed here, I analyze the responses of a sub-group of 387 participants who identify as cisgender, heterosexual women and do not belong to the LGBTQIA+ community. Results show that these participants use Pajubá slang and expressions and are open to language variation, as indicated by the Labovian gender paradox. Likewise, findings show that the dialect is no longer stigmatized as it once was. Finally, this study suggests that cisgender, heterosexual women are critical about (hetero)normative discourses, open-minded, accepting of dissident sexual orientations, and non-hegemonic gender identities.

Keywords: Pajubá, LGBTQIA+ dialect, Language variation, Brazilian Portuguese, Yoruba

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Pride or Prejudice? La Real Academia Española on Inclusive Language

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Gender in Spanish has traditionally been formulated around a binary morphological system, distinguishing between female and male referents with specific suffixes (e.g. -a to mark female; -o for male), while also applying masculine suffixes for plural referents of mixed genders, also known as the generic masculine. Owing to the limitations that this system presents for referencing individuals whose identities do not fall into this binary system, Spanish speakers have introduced alternative, inclusive forms (e.g. -@, -x, -e). While there has been increasing acceptance of these new forms in the Spanish-speaking world (Bonnin & Coronel, 2021; Slemp, 2021), this aspect of language change has been the site of contention for the Real Academia Española (RAE), the primary language regulating institution associated with Spanish. While it has been argued that RAE has limited power over its speakers (Banegas & López, 2021), it has nonetheless been vocal about linguistic modifications that reflect inclusivity, and has rejected morphological changes to Spanish, arguing that the generic masculine form fulfills inclusivity needs. Following these public affirmations, RAE published a 156 page report on this topic in 2020, in which they delineate their stance, as well as amendments to their dictionary, *Diccionario de la lengua española*.

Using this report as a data source, I examine RAE's attitudes towards inclusive language, and propose the following research questions: How does RAE respond to different iterations of inclusive language? Are there varying degrees of acceptance, depending on the type of linguistic modification? Using critical discourse analysis (see Fairclough, 2003), I conducted an initial reading to gain an idea of recurring key themes and concepts, and to come up with descriptive codes for categorizing different aspects of the texts. Subsequent readings were also completed in order to identify additional themes, and merge narrow or nuanced themes under broader ones. Preliminary findings show that RAE addresses and attempts to modify previously prescribed norms in Spanish, however, within a limited scope. For instance, RAE appears to be amenable to lexical modifications that address instances of sexism towards women, while contesting critiques against the generic masculine and rejecting gender neutral morphology), arguing that alternative morphological markers do not conform to Spanish morphology, and that the generic masculine is a necessary semantic concept. This topic is crucial to the study of gender and sexuality, as individuals deserve to name themselves and be named within their own languages. Furthermore, interrogating a major institution responsible for language planning has considerable implications, particularly in the educational sphere, where language curricula and textbook development are often informed by standard language models, such as those produced by RAE.

Keywords: Inclusive language, Spanish, Language and gender, Language attitudes, Critical Discourse Analysis

I am not like all the other girls'. Femcel, pinkpilled and women in the Incel communities. A qualitative analysis of the Italian 'Il Forum dei Brutti'.

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Incel is the acronym for “involuntary celibates”, a moniker to identify people – mainly heterosexual white men – who declare themselves unable to find a sexual partner, due to a non-canonical aesthetic or because judged unattractive (Maxwell et al., 2020; O'Malley et al., 2020). Unlike the so-called “redpilled”, Incels have a hard time establishing sexual relationships with the opposite sex. Born online and spread within platforms such as Reddit and 4Chan, Incels communities gradually become independent from the most popular social platforms. In fact, the need to explicitly express their frustration about women, through extremist language, clashes with the anti-hate-speech policies widely adopted in recent years by the principal Social Network Sites. Reddit itself, which was originally considered the Incels' favorite hangout, decided in 2017 to shut down the /r/incels subreddit for violating HS policies. The moderation measures, far from weakening the internal cohesion of the movement, have pushed the heterogeneous communities to found private online spaces to host their members. Indeed, the new spaces are considered “oasis of peace where one can peacefully discuss issues that are too often considered taboo” (Il Redpillatore, 2017). Famous example of these is the “incel.is” website and, in Italy, “Il Forum dei Brutti”. While in recent years the phenomenon has attracted the attention of the academics in many fields, from Sociology to NLP (Farrell T. et al., 2019; Tranchese and Sugiura 2021), mostly due to the misogynistic tendencies, to our knowledge, little attention has been addressed to their female supporters. Known as Femcel or “pinkpilled”, they distinguish from Incels by their lack of sympathy for those women of the same conditions. Indeed, they are hostile both to men and to other women. The qualitative study seeks to investigate the discursive strategies adopted by women who have acquired status within the Italian Incel communities. We claim that women are accepted when self-defined as virtuous exceptions – under the Incels' standards – to the rest of female gender. The language used is characterized by a high level of empathy expressed through advice “from the inside”, and by internalized male oppression, designed to limit the contrast with male members. The investigation is developed from some public accessible forum posts. Reported posts are protected from anonymity, in full compliance with ethical principles of research and privacy policies.

Keywords: Italian incelosphere, Online Misogyny, Gender in online space, Discourse Analysis

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Rainbow plague' or 'rainbow allies'? TĘCZA 'rainbow' as a floating signifier in current media discourses in Poland

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The anti-genderism register (Borba 2022), which depicts so-called “gender ideology” as threatening the “natural” order of the heteronormative family, binary gender identities, and the nation, originated in the Catholic Church but has been taken up globally (e.g. Kuhar & Paternotte 2018) by rightwing populists in what Graff and Korolczuk (2022) term “opportunistic synergy.” In Poland, anti-genderist discourse has especially focused on demonizing the LGBTQ+ community as an “invading” force promoting “gender ideology,” also frequently called “LGBT ideology,” in order to “sexualize” Polish children and destroy the “traditional” Polish family. The anti-genderism register has become an important resource in rightwing constructions of national identity, which appeal to a historicized account of Poland as the guardian of European Christianity. Crucially, however, there is also a counter-narrative that envisions Poland as a progressive member of the European Union, with secular politics and respect for diversity in all its forms.

In this article, drawing on Laclau (1990, 2005), I argue that in Poland, the lexeme TĘCZA “rainbow” is a floating signifier whose meaning is being contested by opposing discourses about the LGBTQ+ community. This contestation, in turn, is an expression of the broader argument over the meaning of Polishness and over Poland’s role within the global community. In anti-genderist discourse, the lexeme has become a disparaging descriptor of the LGBTQ+ community and anything related to it. Most infamously, in August 2019, the archbishop of Kraków described “LGBT ideology” as tęczowa zaraza or “the rainbow plague,” drawing both praise from the Catholic right and sharp criticism from the left. Other disparaging uses include tęczowa dyktatura (“rainbow dictatorship”) or tęczowa cenzura (“rainbow censorship,” referring to the alleged LGBTQ+ friendly “political correctness”). However, TĘCZA is also used positively in LGBTQ+ supportive discourses: the online publication Queer.pl has a section titled Tęczowe Rodziny “Rainbow Families,” while the left-leaning newspaper Gazeta Wyborcza features articles about tęczowi sprzymierzeńcy “rainbow allies” or tęczowy protest “rainbow protest” that are supportive of LGBTQ+ causes. Following Laclau, I argue that the opposing discourses of Polishness struggle to invest TĘCZA with antagonistically differing meanings (Laclau 1990, Jørgensen and Phillips 2002). Drawing on an analysis of 264 rightwing and 257 leftwing media texts, I show that the lexeme TĘCZA has become a site for the contestation of Poland’s national identity as either ultra-conservative, inward-looking, and inherently Catholic, or progressive, globally-oriented, and secular.

Keywords: floating signifier, anti-genderism, Poland, discourse theory, rightwing populism

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Non-Binary People and Their Representation in the UK Press: A Corpus-Based Discourse Analysis

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Building up on the ideas that the linguistic repertoire of any speaker includes items from multiple sources, including the media (Bakhtin 1981; Fairclough 1992), which can select what is newsworthy and how to talk about it (Lakoff 2014), and that the recognition of all individuals in the media could lead to future developments also in the sociocultural and political fields (Litosseliti 2002), this talk explores how non-binary people are represented in the UK Press.

Four newspapers in their digital formats were selected as representative for the type of information they prioritise and the linguistic means used to convey it (quality press and popular press) (Zottola 2018), and for their political orientation (left and right): The Guardian, The Telegraph, The Daily Mirror, The Daily Mail. Relying on Corpus-Based Discourse Analysis (Baker et al., 2008), a number of articles containing the word 'non-binary' at least once either in the headlines or in the body of the text and published between January 1st, 2021 and February 5th, 2022 were extracted, to explore contemporary discourse about non-binary gender identity, which has been recently gaining particular strength and visibility; frequency lists, concordances and collocations were analysed using SketchEngine. The data collected were compared with two reference corpora: enTenTen20, containing texts from the web, to compare the data with the language generally used on the Internet, and SiBol, comprising articles from various news publications, including the four newspapers here analysed, spanning 1993 to 2013, to compare the data with older articles from the same sources. Moreover, a sample of articles with the highest frequency of 'non-binary' were selected from each newspaper and analysed in terms of identity issues and representation of social actors (Bou-Franch & Garcés-Conejos 2019; van Leeuwen 2008).

The analysis revealed that the word 'non-binary' only emerged in the newspapers investigated in 2014, and that it is the type of newspaper that impacts treatment of non-binary people and their representation rather than its political orientation.

Keywords: non-binary identity, UK press, corpus-based discourse analysis, media discourse

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Gender in ‘Genderless’ Languages

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The realization of social gender distinctions in the grammar and lexicon of different languages is described in the theory of morphological gender (Kramer, 2015), which defines languages whose grammars are structured in a particular way as “having gender,” and all others as being “genderless.” Because they do not fulfil each of the three criteria outlined in this theory, many languages like English, Vietnamese, and Tagalog are considered genderless linguistically even though they mark masculine and feminine gender in different ways, including morphologically. This paper presents a typological analysis of the aforementioned languages and details the multivariate features of gender they exhibit in order to problematize the notion that they are “genderless.”

While English is a famously “genderless” language, it features pronominal, lexical, and even traces of morphological gender. Queer speakers have innovated neutral and/or specifically nonbinary personal pronouns; the extant gender-neutral pronoun they has gained widespread popularity and numerous series of neopronouns (third-person singular pronouns other than he, she, or they), including ze/hir and xe/xem (Bertulfo, 2021) have been attested to provide more expansive ways to self-identify. Many English words exist as gender-paired lexical items by way of semantics, and many of these pairs lack neutral alternatives (e.g. nephew, niece). Lastly, English features feminizing suffixes (-ette, -ess, -ix) that gender-mark words in a manifestly morphological way (e.g. bachelorette, actress) (Baron, 1986).

Vietnamese is similarly considered a genderless language, yet it forms gendered distinctions in novel ways, including via processes of compounding involving normatively gendered adjectives (e.g. trai ‘boy’, gái ‘girl’) and otherwise gender-neutral nouns (e.g. con ‘child/dear one’), which compound in ways that disallow neutral alternatives prescriptively (e.g. con trai ‘son’, con gái ‘daughter’; Ngo, 2020). These adjectives double gender-mark certain gender marked roots (e.g. ông nội ‘paternal grandfather’, bà nội ‘paternal grandmother’).

Finally, Tagalog presents the most egregious example. As a result of Spanish colonialism, hundreds of loanwords (nouns and adjectives) bear masculine-feminine morphological gender that parallels Spanish; the loanword’s gender aligns with the referent’s gender and is inflected using canonical Spanish gender morphology (e.g. abenturero/abenturera ‘adventurer’, santo/santa ‘holy’), even when paired with native nouns (OEI, 1972). Queer speakers have improved on some of these items using gender-inclusive Spanish strategies (e.g. pilipinx), further proving their similarities (FIERCE, 2018). The discovery of a morphological gender system in a subset of the grammar and lexicon challenges the ability of the prevailing theory of morphological gender to identify all gender morphology cross-linguistically.

The information we lose in enforcing the label “genderless” is many-fold: it trivializes the diverse features of gender-marking present in English, Vietnamese, Tagalog, and other languages, and disregards important historical changes to gender systems brought about by language contact as well as contemporaneous innovations in language occurring in queer communities. We argue the necessity of a more expansive definition of gender in language which unifies features that are disjointed in the current theory, in turn positioning the focus of the study of gender in language on social gender.

Keywords: grammatical gender, gender-inclusive language, morphological gender, English, Vietnamese, Tagalog

/s/tylizin' the /s/elf: A First Look into the Concurrent Fluidity of Gender and Language

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Identity, especially gender, is understood to be constructed through a variety of semiotic processes (Gratton, 2016). Extensive research has been done on how women and men construct their genders through their language, both trans (e.g. Zimman, 2017) and cis (e.g. Podesva & van Hofwegen, 2016), while research is generally lacking on people of other gender identities (see Gratton, 2016; Rechsteiner & Sneller, 2021). Further, research on style-shifting has departed from the assumption that identity is static (e.g. Podesva, 2007). This research fills these gaps in the literature, investigating style-shifting in genderfluid speakers. I focus on two phonetic features associated with binary gender identities in American English: /s/-articulation and g-dropping.

Six genderfluid speakers were asked to record themselves speaking extemporaneously and reading a passage at various points while they are differently gendered. After each recording, they filled out a survey that captured information on how they were feeling in that moment, both in regard to gender and other aspects of their identity and overall emotional state (Gratton, 2016). The speakers were recruited from a college in the Pacific Northwest.

Each recording was transcribed and forced-aligned. The variables of interest are the center of gravity (COG) of /s/ (see Calder, 2019, Campbell-Kibler, 2011, Podesva & van Hofwegen, 2016) and g-dropping in (ING) (see Gratton, 2016, Rechsteiner & Sneller, 2021). Because the label “genderfluid” can mean different things to different people, who may not have other aspects of their identity in common, both within- and across-speaker analyses will be used to see what ways, if any, a speakers’ language changes as they experience, construct, and express their different genders.

Gender was quantified on a variety of scales, most of which were devised by the participants themselves through an initial interview. There will be Likert scales (0-6) for several different properties: masculine, feminine, and others, with each participant contributing two scales that accurately and affirmingly reflect the range of their gender.

Using the frameworks of indexicality (Ochs, 1992; Silverstein, 1985; Calder, 2019), semiotic processes (Irvine & Gal, 2000), and bricolage (Zimman, 2017), I investigate if and how genderfluid speakers use these variables in the indexing and construction of their own gender(s). Due to the limited amount of relevant research to this question, I have two hypotheses. In the first, I propose that genderfluid people use variables in ways that align with cis people and the hegemonic norms of gender, in that if they are feeling more masculine or feminine, they will use the variables associated with masculinity (increased g-dropping) or femininity (raised /s/ COG), respectively, making use of the semiotic process of highlighting (Bucholtz & Hall, 2004). My second hypothesis is that they will do the inverse to index their stance on and rejection of cisgender norms (Zimman, 2013). I will also look for patterns between the participant-derived gender scales and the variables.

This research is my senior thesis and has not yet been completed. The data collection and analysis will be completed by the conference in May, in line with the thesis schedule.

Keywords: sociophonetics, queer, genderfluid, indexicality, /s/

Thriving through surviving

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The authors are transmasculine Black & non-Black Latinx individuals who present as femme, rooted on the southside of Chicago among Black and Brown queer and trans community. We propose ALL gender is fluid, and as Baldwin (1998) says, a little bit androgynous, even trans identities. Through our co-constructed transmasculine experiences, and fluid and feminine practices (Butler 2009), we follow Cohen (2001), Johnson (2003), and Miles-Hercules (2020) in theorizing against gender “identity”, and instead for “euphoric expression”. Expression highlights being and becoming, echoing Muñoz (2019) that queerness is the state of perpetually “losing”, or moving towards, yourself.

We share our experiences as individuals who have transitioned to transmasculines yet also have reclaimed our feminine expressions. This narrative differs from “detransitioners” as well as “gender fluid”. Our experience is generalizable across many transitioners. We embrace our liberation and joy in wearing wigs and nails, while simultaneously deconstructing and questioning the inherent femininity of these signs. Since identity is fluid and collaborative (Bucholtz and Hall 2004) and dialogic (Zimman 2017), our small community comes from shared experiences between the three of us, even if our masculine selves aren’t validated by outsiders, or even to transmasculines in QTPOC Southside Chicago. Our community of practice challenges the binary dichotomy that is often created between “Anglo-centered research” vs. research from “the global south”; our unique marginalized position within the United States and in Chicago in comparison to white dominant culture complicates the former binary dichotomy.

Three examples of interactional data from our everyday experiences show how we transmute transphobic language from strangers to challenge the binary and the interlocutor to see us as we see ourselves and our euphoric expressions-- outside of the binary. Through discourse analysis of speech play and verbal art (Sherzer 1987) we take up Zimman’s (2017) call to move beyond self-determination and towards what we call “agentive inter-determination” through joking engagement. In this first example, Tulio is outside picking up dry clothes and sees a neighbor picking up trash from the side of the road

Vecina: (picking up trash from the fence side) “hola papi!”

Tulio: (freezes shyly)

Tulio walks back inside the house, grinning widely.

Tulio, still smiling, approaches friends inside.

Tulio: la vecina me dijo paaapi

Tulio: ella disque “hola papi”, y yo y que

Tulio makes a femmeboy hand gesture and playfully happy astonished face

Tulio: (eyeing the two gayboy friends) y con las tetas pa’ afuera y todo (lifts braless breasts with gay femmeboy hand gesture)

Friends laugh

Tulio’s language and gestures shows two things: 1) he experiences gender euphoria from being perceived by a stranger as a masculine person, and 2) he shows alignment with his gay cis male semi-femme friends (as opposed to with his very close lesbian cis woman friend) in having gay femmeboy presentation and also in not desiring non-queer people. The sociopolitical implications are, that while in the comfort of his chosen family’s home, through a fence seeps in unwanted compulsory heterosexuality, which they performatively (Butler 2009) transmute into a joke

Keywords: trans, discourse, humor, non-binary, embodiment, expression

Gay male theatre performers and the linguistic negotiation of masculine identity in Jamaica

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My research investigates the connections between language and masculine identity in Jamaica, specifically from the perspective of gay male theatre performers. Male theatre performers (dancers, singers, and actors) are generally stereotyped as effeminate, homosexual, and unmasculine in Jamaica. In a country which is violently homophobic, how do gay male performers, who face this stereotype and are furthermore marginalized on account of their sexuality, use language to negotiate masculine identity in that context? This is the main question that my research seeks to answer.

The project is a linguistic ethnography focusing on three major Jamaican performing arts companies, one of which I was a member of for over 10 years. My methods will include observation (participant and non-participant) and in-depth interviews, from which I expect narratives to emerge.

I plan to visit Jamaica this summer for preliminary fieldwork and data collection. In May, I expect to be finalizing those plans.

Abstemious masculinities: Porn, masturbation, orgasm! and the politics of resentment

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Social media platforms are sites of intense right-wing, anti-feminist, and ‘anti-gender’ ideological entrepreneurship. On YouTube and other video-sharing platforms, “manfluencers” (Burnett, forthcoming) compete for views and likes in online attention economies, mobilizing a politics of “resentment” (Brown, 2019) among men who feel they have lost their place at the apex of the social hierarchy in the context of perceived advances of feminist, queer, and anti-racist social movements. Attempting to expand the social domain of their reactionary discourse, these men offer advice and motivation to their peers about health, fitness, and sexual success. A key type of behaviour which is enregistered as belonging to the “figure of personhood” (Agha, 2003) of the ideal man is abstention from PMO: porn-masturbation-orgasm. In this paper, we examine how abstention from PMO becomes a shibboleth of an idealised masculinity, one that mixes classical notions of abstention with neoliberal mandates of self-improvement. We argue that the figure of this old/new man emerges through a process of “antonymic iconization” (Padgett, 2020) where the ideologized figure of the degenerate, unsuccessful, and unattractive masturbator is central to the production of the attractive masculine subject position which negates him. Because the masturbator is constructed as permanently emasculated, virility becomes attainable only through abstention, or the achievement of “real” heterosex.

In sociolinguistic discourse analysis of a corpus of anti-masturbation videos originating in Sweden, Brazil, and Japan, we uncover the ways in which NoFap (in English/Portuguese) and *nō fappu* or *onakin* (in Japanese) as a practice becomes associated with a virile figure of personhood composed of an array of indexical relationships to characteristics, enregistering lexical, phonological, visual, and embodied semiotic resources ideologically constructed as quintessentially masculine. While the global reach of NoFap/onakin attests to its cogency in the face of contemporary challenges to masculine identity in the context of neoliberal deterritorialization and atomization, where men understand themselves as sovereign individuals in competition with each other, we argue that unpacking the distinctions between these contexts (the English-, Portuguese, and Japanese-speaking worlds) reveals how local political and sociohistorical contexts inflect how the category of ‘man’ is articulated as a victimized, atavistic, and conservative identity. As such, NoFappers enregister figures of personhood that are both globally relevant as avatars of neoliberal masculinity, and also locally revealing of the specific politics and sociocultural dynamics in which they arise.

Keywords: masculinities, enregisterment, PMO, Youtube

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Do you listen to Girl in Red? Musical Sapphism, Queer Signalling, and the Formation of Virtual Queer Spaces

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This project explores contemporary sapphic signalling through music and coded language. I explore how these signals can form sub/countercultural semantic patterns and are used in the formation of virtual heterotopic spaces. Using virtual space as a site of investigation allows for a new insight into music's role in the queer lives of teenage sapphics. I consider the platform TikTok as a unique space for the construction of queer community through music and language as queer signalling. Drawing upon autoethnographic approaches, community music theory, queer linguistic theory, and queer geography as well as Foucauldian analysis of space allows for tracing the (re)mediation of sapphic music on TikTok. I place heavy emphasis on criticising some structures that prevail on 'Lesbian TikTok' as falling into microcosmic replication of heteronormative society, which is inherently racist, classist, and ableist. By the time of the conference, I will be at the analysis//write up stage of my research.

elle, ell, and ell@: Spanish gender inclusive neopronouns and suffixes of the future

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How do we work with a grammatically gendered language, such as Spanish, and remain inclusive of everyone's gender identity? Nonbinary speakers often struggle to describe themselves within the binary gender system of Spanish. This is even more of a challenge for learners of Spanish who are used to describing themselves in English without having to identify their gender. In spite of the Royal Spanish Academy rejecting this type of inclusive language (Bosque, 2018; RAE, 2020), gender-neutral variants are still being used around the world (e.g. Berger, 2019; Diaz, 2021; Diaz & Heap, 2020). This has included suffixes such as 'x', '@' and 'e' (e.g. *chicx*, *chic@*, *chique*) and the neopronoun *elle*.

Our study utilizes multiple data collection methods in order to investigate current gender neutral and inclusive language use in Spanish: digital Qualtrics surveys, virtual interviews, social media video mining, and a Twitter corpus of 30 000 public tweets. In our presentation we will give an overview of these methods but focus on preliminary results from the social media data. The Twitter corpus is a judgment sample consisting of Spanish tweets with verified marks of gender inclusive language. All tweets were retrieved through Netlytic.org software and followed the same search parameters: (1) language, (2) date of publication, and (3) a selected group of 9 descriptors, all of which are alternative pronouns (*nosotrxs*, *nosotr@s*, *nosotres*, *vosotrxs*, *vosotr@s*, *vosotres*, *ellxs*, *ell@s*, *elles*). Each tweet contains at least one of these descriptors and has been coded for multiple factors: the type of inclusive language (eg. -x, -@), word class (eg. noun, pronoun), agreement markers (eg. uniform "L@s amig@s son secretari@s", the friends are secretaries; or mixed "Ellxs son amigos", they are friends), among others. The data was coded through a combination of two methods: automatically with a Python script, and manually for agreement. We will present several examples of tweets and videos and discuss trends in our data in order to shed light on the future direction of gender inclusive language in Spanish.

Keywords: gender inclusive, nonbinary, neopronouns, Spanish, digital corpus

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Discussing ‘Queering language revitalisation: navigating identity and inclusion among queer speakers of minority languages’

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As discussant for the panel “Queering language revitalisation: navigating identity and inclusion among queer speakers of minority languages”, I will reflect on the three papers, draw together common themes, and ask relevant questions related to multilingualism, minoritized languages, language revitalization, and sexuality in the Celtic context. My remarks will focus on

- what is being brought along by speakers into interactions and texts and what is brought about by speakers’ interactions, innovations, and interventions, as this relates to identities (ethnicity, nationality, gender, sexuality), minoritized language varieties, and language revitalization efforts,
- what is the role of activism, language change, social change, and personal coming out trajectories (including narratives told and re-told) in the use and perception of minoritized languages, their speakers, and their inclusivity,
- what methods are used by the papers and what methods might be useful for future research in this area, and
- how is the queering of traditional concepts related to bi- and multilingualism, language maintenance and shift, minoritized languages, and language revitalization furthered by the research presented in this panel.

An effort will be made to connect the findings of the papers presented on the panel to research from other contexts and to suggest areas for future research in the Celtic context based on the ongoing developments in the area of queer(ing) multilingualism.

Keywords: multilingualism, language maintenance, minoritized languages, identity, activism, queering, methods

Challenging Heteronormativity and Reifying Tai-ness: A Linguistic Landscape Analysis of Taiwan's Pride Parades (2010–2020)

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Pride parades are the collective coming out performances of LGBTQ communities, as marchers 'transgressively challenge the dominant sexual and gender norms in society' (Peterson, Wahlström and Wennerhag 2018: 170). This study conducts a linguistic landscape analysis of Taiwan's Pride parades (2010–2020). The database for this study consists of 803 photos, which are publicly available from the Flickr images of Taiwan Rainbow Civil Action Association. The analytic focus is on how heteronormativity is challenged and how Taiwanese localness (i.e. tai-ness) is reified in Pride slogans and fashion. Findings suggest that Taiwanese Pride marchers challenged heteronormativity through homonormative practices, the discursive construction of sexual desires, the fight against traditional Confucianism, and the marginalisation of heterosexuality. On the other hand, they were found to reify tai-ness via the construction of dual identities, application of local semiotics, participation in social justice issues, and employment of mockery as shared humour. These strategies were used by LGBTQ Taiwanese to negotiate their local identity as multiethnic and humorous queer Taiwanese and global identity as knowledgeable and antitraditional 'sexual moderns' (see Hall 2019). The diachronic data have further revealed the social problems facing Taiwan during the past decade.

Keywords: linguistic landscape, nonheteronormativity, Pride parades, tai-ness, Taiwan

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Language use and gender identity labels in LGBTQ+ community in Cambodia

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This study is concerned with the language use in the NGO setting, dealing with the context of LGBTQ+ community in Cambodia. It aims to: 1) explore how the NGO institutions are organised and its strategies to address and reach out to their target group, which is LGBTQ+ community; 2) investigate the underlying language ideology related to gender and sexuality; how the locals understand and use those identity label terms. To achieve that, ethnography is chosen as methodology due to the exploratory nature of this study. Moreover, the approach, which includes field notes, participants observations and interviews of various formats, will allow for an in-depth look into the lived experiences of LGBTQ+ folks in Cambodia. It also shed lights on what type of dialogue and narrative are being discussed including the NGOs' narrative. By the time of the conference, the progress of this study will be at data collection stage.

Defying heteronormativity by expressing female desire in song lyrics: Madonna, pleasure and LGBTQ+ audience.

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As a cultural phenomenon, Madonna has been the object of studies and research in the field of Cultural Studies as well as Gender Studies. Through her long career, Madonna has used her performances and video clips as texts that deconstruct gender norms, being able to ‘alter gender relations and to destabilize gender altogether’ (Kaplan 1992: 273). She has also been taken as a point of reference for the postfeminist interest in so-called ‘raunch culture’ (Levy 2005), which advocates sexual provocativeness and promiscuousness by women as women. Moreover, her visual performances, integrated by symbolic aspects, which refer to subcultural groups, address African Americans, Hispanics, LGBTQ+ communities, feminists and others who represent minority or subordinate positions in relation to the dominant cultural and political power (Schwichtenberg 1993). Madonna’s music videos always contain different layers of ideas and structures and various discourses (Herr 2004): Madonna shows a world of which she is not necessarily a part, but to which she nevertheless seems to be attracted and it is rendered possible through the disappearance, and simultaneous multiplication, of the female body through masquerade and androgyny, which are both important features in Madonna’s and (post-) modern cultural transformations.

In particular, as an artist, Madonna has become an icon for the LGBTQ+ community more for her performances than for her lyrics. Across her career, and even within a single album, there is an incredible range of styles and lyrical content: Madonna has consistently refused to be placed into a single, stable category, creating a complex paradox. It is precisely her fluidity and flexibility that allows the ‘Madonna Queen’ to reserve a special place for her in gay imagination (Clifton 2004).

In her lyrics, self-determination and quest for personal identity, as well as love and mutual understanding, are the major topics and her feminist and raunchy role stems from her video and live performances. Moreover, only three or four songs are centred on sexual practices and they have a peculiar female perspective by expressing explicitly desire and pleasure. Through the framework provided by Feminist Critical Discourse Analysis, it is possible to identify the way in which Madonna defied Heteronormativity (Motschenbacher 2010) while expressing female sexual desire. Thus, the paper aims to focus on two of her song lyrics, similar in their topic but published in different years, where sexual desire and practices are examples of resistance to the heteronormativity. In stating her female point of view, as a young woman in 1992 and as a mature woman in 2015, seeking for pleasure and desire, Madonna reinforces her status of post-modern subcultural icon, maintaining a strong appeal to the LGBTQ+ audience.

Keywords: Madonna, Feminist Critical Discourse Analysis, Song Lyrics, Language of pleasure and desire

Sapphic Monsters and Invisible Subjects in Italian Literature and Culture: Exploring the Use of Gender-Neutral Language in Relation to Queer Identities

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My dissertation analyzes 20th and 21st century lesbian and queer cultural productions such as literature, cinema, and art, with a queer and feminist perspective, using close reading and qualitative interviews. Here “queer” is an umbrella term, and also conveys the fight of the heteropatriarchal and capitalistic system. At this conference, I plan to present my preliminary findings on the use of gender-neutral language in Italian literature and social media, from a sociolinguistic perspective. Italian gender-neutral language is becoming more prominent in the public debate with both strong opposition and support within feminist spaces, mainstream media, and academia. My research aims to investigate lesbian/queer invisibility with an intersectional perspective and a multidisciplinary method; finding a modality to incorporate a reflection on gender neutral markers in Italian, with a sociolinguistic approach, will enrich my literary and cinematic focused work.

Gender in Morphological Gender Languages

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When most people think of the term “grammatical gender,” they probably think about masculine-feminine gender languages, wherein the genders of most words referring to people align with the gender of the person being referenced, yet this is actually a narrow understanding in linguistic theory. Masculine-feminine (including masculine-feminine-neuter) morphological gender is one of the systems of nominal classification described by Corbett (1991). While biological sex and social gender are fundamental organizing principles of these languages, how these features interact with the grammar is not well-described. The fact that these systems often include no other animate genders besides masculine and feminine leads to nonbinary, trans, and other gender-nonconforming people engineering their own solutions for linguistic self-representation. In doing so, they identify many features (e.g. pronominal, lexicosemantic, morphophonological) that transcend definitions of linguistic gender as purely morphological and are found in languages considered genderless by the same theory.

In order to critically analyze the ways that even languages considered to “have gender” challenge the current theory of morphological gender, we present a typological analysis of four masculine-feminine gender languages: Spanish, Catalan, Portuguese, and Modern Irish. We assembled a corpus comprised of data in prescriptive grammars and in proposals from queer communities that document where social gender is distinguished in these languages, including all known data on the realization of gender-inclusive forms in each.

Though all four languages have morphological gender, they also form gendered distinctions in ways that move beyond inflectional (including affixal) gender morphology—for instance, there exist pairs of lexical items that are gender-marked by what seems to be semantics only (e.g. *hombre* ‘man’ and *mujer* ‘woman’ in Spanish). In Modern Irish, gender is more tenuously related to semantics (e.g. *cailín* ‘girl’ is masculine due to its form) and morphology (e.g. the *-(e)ach* ending is feminine for mass nouns, but masculine for countable nouns), and the gender of the referent is implicated in case-specific, word-initial morphophonological mutations following certain articles (e.g. *a madra* [ə madra] ‘her dog’, *a mhadra* [ə wadra] ‘his dog’; Stenson, 2020). Finally, all four languages have attested gender-inclusive innovations in their personal pronominal systems (e.g. *elle* in Spanish, *elu* in Portuguese, *elli* in Catalan, and *siad* in Modern Irish; Acosta Matos, 2016; Lobo & Gaigaia, 2014; Fajardo Martín, 2021; Ní Choistealbha, 2018). In the case of Spanish, Portuguese, and Catalan, these pronouns are tied to inclusive gender morphemes (e.g. *-e/-x*, *-e/-i*, and *-i/-x*, respectively) which together are the canonical elements of additional morphological genders designating neutrality and/or specifically nonbinary gender identities.

While these features (pronominal, lexicosemantic, morphophonological) are unified in languages considered to “have gender,” all of them are also found in languages considered “genderless,” signaling that the extant theory of morphological gender fails to explain the realization of all gender in “gendered” languages. Analyzing language from the perspective of social gender allows us to construct a new definition of gender in language in which nonbinary, trans, and gender-nonconforming speakers are at the center of this understanding, not morphology alone.

Keywords: grammatical gender, morphological gender, gender-inclusive language, queer linguistics, Spanish, Catalan, Portuguese, Irish

Identifying Inclusive Genders in Global Portuguese

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Within linguistic theory, Global Portuguese is identified as a “masculine-feminine gender language”, a subtype of morphological gender in which all parts of speech must be masculine or feminine linguistically, except in the verbal system. In Portuguese, these genders are explicitly based on “biological sex” and/or “social gender” in words referring to people (Hutchinson & Lloyd, 2003), challenging the notion that gender is an inherent property of nouns. That the property of gender instead comes from the person referenced is made apparent by the insertion of a person into a Portuguese sentence lacking any other noun (e.g. *Fernando é simpático* ‘Fernando is kind’). Further proving the interconnection of social gender and morphological gender, many names in Portuguese pattern with its morphological gender system (e.g. *Antônio*, *Antônia*). As queer, trans, and nonbinary people have pointed out, the biggest limitation of the language is that gender is maximally binary, begging the question of how Portuguese can become inclusive.

This paper presents a novel corpus compiling where gender is marked in Portuguese along with inclusive forms proposed by queer, trans, and nonbinary Portuguese speakers. We surveyed prescriptive language documents, identifying all sites where gender is encoded in the language. This analysis revealed that gender is realized in Portuguese in ways that are not purely morphological. For instance, certain nouns have inherent lexical gender (e.g. *pai* ‘father’, *mãe* ‘mother’); gender is also realized in pronouns (e.g. *ele* ‘he’, *ela* ‘she’). Queer, trans, and nonbinary speakers of Portuguese have established not only gender-inclusive personal pronouns (e.g. *elu*, *ilu*, *ile*, *ili*) but also inflections which can be applied to the entire grammatical system of gender in the language. In combination, these innovations can be assigned to what we’ve identified as two new linguistic genders: the *e* gender (Lobo & Gaigaia, 2018; Ribeiro de Moura, 2021) and the *i* gender (Gaigaia, 2014). The *e* gender presents two allomorphs, *-e* and *-u*. If the masculine form ends in *-o*, *-e* surfaces as *-e* (*menino* ‘boy’ → *menine* ‘child’); if it ends in *-e*, *-u* surfaces instead (*dele* ‘of/by him’ → *delu* ‘of/by them [SG.]’). The *i* gender presents only one allomorph, *-i* (*lindo* ‘handsome’ → *lindi* ‘good-looking’).

Similarly to Spanish (Papadopoulos, 2022), our research shows that queer, trans, and nonbinary speakers of Portuguese have innovated two new linguistic genders which can be applied extensively to the whole grammatical structure of their language (e.g. *Elu é ume alune aplicade* ‘They are a hard-working student’). These innovations modify the existing function of gender in Portuguese, increasing its capacity to represent nonbinary and gender non-conforming speakers in the language. Additionally, these developments corroborate an important pathway to language change in modern Romance languages, exacerbating the understanding that in words for people, gender is a property of the person before it is a property of the noun. These robust findings necessitate a re-analysis of the concept of linguistic gender that is not based solely on morphology and that constructs a new typology of gender in which nonbinary people are centered.

Keywords: gender-inclusive language, morphological gender, grammatical gender, queer linguistics, Portuguese

The Realization of (Social) Gender in Irish

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Modern Irish is considered a masculine-feminine, morphologically gendered language, like many Romance languages (Corbett, 1991). Gender assignments in these languages must be assigned based on formal and/or semantic criteria; in the case of Romance, “biological sex” and social gender play a fundamental role in the gender assignments of words for humans. While Irish is identified as “having gender” as Romance languages are, morphological gender in Irish is more weakly tied to both form and semantics, with its own distinct gender features: it largely lacks inflectional gender morphology, instead displaying features besides the morphological (lexicosemantic, morphophonological, pronominal). In fact, Irish is much more similar to English (a “genderless” language), especially due to the fact that most Irish speakers are also English speakers. The influence of English has caused an erosion of the formal gender system in Irish, and gender inclusive innovations in Irish more closely parallel those in English than those in other gendered languages. Queer and nonbinary speakers of Irish have targeted semantics to the exclusion of the morphological gender system, which prompts us to investigate how social gender is meaningfully realized in Irish.

Nouns in Irish are either masculine or feminine, but this gender is more often not marked morphologically. Many Irish language learning texts note that a word’s gender isn’t made obvious by its form, with the only sure way to find out a word’s gender being a dictionary (Stenson, 2020). The gender assignments of Irish nouns are also more weakly tied to semantics, as in the word *cailín* ‘girl’ which is masculine because of the suffix -in, though this same suffix can also be a diminutive ending that retains the gender of the original word. Instead of being expressed morphologically, most masculine-feminine gender distinctions in Irish are expressed in terms of lexical semantics (e.g. *fear* ‘man’ and *bean* ‘woman’). On the other hand, social gender plays a much stronger role in the morphophonology of certain grammatical categories: some possessive noun phrases trigger a case-specific, word-initial mutation that lenites the noun; in this case, the mutation is defined by the (social) gender of the referent (e.g. *máthair* ‘mother’, *a mháthair* ‘his mother’, cf. *a máthair* ‘her mother’). Finally, social gender is marked in masculine (*sé/é*) and feminine (*sí/í*) third-person singular pronouns, which queer speakers have improved upon by borrowing from the plural paradigm (*siad/iad*).

The disconnect between social gender and morphological gender, on top of a dense gender morphophonology, makes it incredibly difficult for speakers of Irish to upkeep the formal gender system. Language contact between English and Irish has influenced a weakening of the formal gender system, such that speakers are starting to generalize the masculine gender (Frenda, 2011). Irish also shares certain commonalities with English: *siad* is now used as a gender-inclusive singular personal pronoun, much in the same way that the English pronoun *they* functions. Thus, gender-inclusive innovations in Irish focus primarily on semantics—a common trait of these innovations crosslinguistically—prompting a reanalysis of how we define gender in language.

Keywords: grammatical gender, morphological gender, gender in language, Irish

The Liminal (Vowel) Space: Fundamental Frequency and Vowel Formants in Intersex Brazilian Women

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Differences in pitch and gendered patterns of speech have been analyzed for a wide variety of languages. Less is known, however, about the interplay between social and biological factors that shape the gendered voice. Recent work on gender non-normativity in the voice, particularly through the lens of trans, non-binary, and LTBTQI+ communities, has challenged some of these assumptions about the source of such differences (Calder, 2020; Zimman, 2021). Intersex communities, however, have been largely left out of studies within the larger field of queer linguistics. The present study examines fundamental frequency (F0) and vowel formant (F1-F3) production by participants in Rio de Janeiro, Brazil, with Turner Syndrome (TS), an intersex chromosomal condition. To examine this, I ask: (1) What is the acoustic behavior of fundamental frequency (F0) and formants (F1-F3) for TS and non-TS participants in Brazil?, and (2) For TS populations, what is the relationship between biomedical factors such as height and growth hormone treatment? I examine interactions between acoustic properties and biomedical factors such as karyotype, height, and growth hormone.

This work employs acoustic analysis of recordings by 40 individuals from Rio de Janeiro. Significant differences in mean F0 were observed between groups. TS individuals (X0) exhibited the highest F0, with an average of 255.7 Hz, while participants with an XX karyotype had an average of 201.6 Hz, and those with XY karyotypes averaged 128.7 Hz. Differences in height among women with TS were also found, with taller individuals exhibiting a lower mean F0, and shorter individuals a higher mean F0. While F0 ranges for non-TS participants are in line with previous work on F0 in Brazilian Portuguese, TS participants exhibited higher F0 values than non-TS participants. In examining vowel formants, no significant effects in vowel formants (F1-F2) were found, with little difference between different subgroups. In terms of F3, a significant difference was found based on karyotype, with TS participants having a higher F3, followed by non-TS male participants, and then non-TS female participants. Such results call into question previous which describe little variation in fundamental frequency between speakers of the same gender regardless of height. Given the embodied reality of TS women, therefore, delayed puberty and short stature may additionally contribute to the infantilization that they receive, compounded by linguistic practices such as fundamental frequency as well. The data from this study reveal that not only were there differences in participants based on karyotype (TS vs. non-TS participants), but also differences between TS women in fundamental frequency based on height. As there is an indexical relationship between height, age, and pitch, the results of the analysis of fundamental frequency in TS populations is also significant thinking about how medical practices shape social realities vis-a-vis pitch and fundamental frequency. A contextualization of the role of height in constructing womanhood for both women with TS and in a broader social context allowed us to re-analyze the role of the body in the linguistic and social construction of the “female” body or of “womanhood” for intersex populations.

Keywords: intersex, fundamental frequency, vowel formants, turner syndrome, medical authority

They keep adding letters': Intergenerational Evaluations of Language Practices within Transgender Communities in South Carolina

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Terminology used to talk about transgender communities in English has undergone significant change over the past five decades. The term “transgender” first gained popularity in 1971, replacing the medicalized term “transsexual” and the derogatory term “transvestite” to refer to people whose genders do not align with the gender they were assigned at birth. In the decades following the move to “transgender” as the most widely used community label, terminology used to refer to gender diverse communities has continued to expand, especially given the rapid pace of language shift in online trans communities (Zimman and Hayworth 2020, 2021). Mainstream discussions about language change regarding gender commonly focus on educating cisgender individuals about new terminology, often while assuming a monolithic transgender community that has one agreed upon “standard.” However, trans communities are heterogenous, and there is often a lack of consensus on language use. One axis of tension frequently concerns generational norms in linguistic practice. As is the case with the influence of youth culture on language change more broadly (Bucholtz 2000, Eckert 2003), linguistic innovation within transgender communities is typically associated with young trans communities (Sinclair-Palm and Gilbert 2018, Erlick 2018).

Based on two years of ethnographic participant observation in two trans community groups in South Carolina and 17 ethnographic group interviews with 38 trans community members ranging from 19 to 69 years old, this paper examines local in-group debates about language, specifically evaluations of language that emerge across generational divides. In this analysis, I focus on moments of metalinguistic commentary (e.g., ‘calling out’ others’ use of “problematic” terms, commenting on generational differences in terminology) to explore ideologies about language change over time.

My analysis of interview excerpts illustrates how evaluations of younger generations’ language practices by both older and younger community members fall into two main categories. On one hand, positive assessments of trans youth language valorize young community members for being “pioneers” who are “changing the world and changing terminology.” On the other hand, negative assessments critique them, primarily through the reproduction the characterological figure of the “woke” young trans activist who is overly militant about terminology. Evaluations of older generations, however, diverge along generational lines. Older community members predominantly reflect on their experience with coming out in a time when there were fewer terminological options available, and they express both positive and negative experiences with trying to learn changing labels. Younger community members report valuing the experiences and knowledge that trans elders bring, yet overwhelmingly critique their linguistic practices as “cringy,” “outdated,” and even “offensive.” While community members of all ages point to the reality of changing language and the benefits of intergenerational connections, the participants nevertheless reproduce ideologies of generational difference within the community.

Keywords: transgender, language change, generational differences, metalinguistic evaluations

Feminize, feminize, feminize’: a case study of multilingualism as queer expression

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The majority of the world is multilingual, and yet language and sexuality research has tended to focus primarily on monolingual environments. In addition, the relationship between code-switching (CS) and sexuality remains understudied. The present study aims to address this gap through the analysis of an English-Portuguese bilingual speaker’s use of CS to construct and perform sexualities across diverse contexts and with varying interlocutors. Relying on over 7.5 hours of self-recorded audio data and one hour-long sociolinguistic-style interview, this study analyzes the participant’s CS styles across physical contexts, such as in public and in private, and with two different interlocutors: his romantic partner and his roommate. Results show that CS serves vastly different functions depending on these factors. With his partner, the participant uses CS as a pragmatic method to facilitate communication. With his roommate, however, CS acts as a tool by which the participant can express intimacy and belonging, but also to display a more genuine queer self; in this way, CS acts as a language of authenticity for the participant.

Keywords: code-switching, language and sexuality, lavender linguistics, language and identity, Portuguese, queer language

Transgender terminology under study: A corpus-based historical perspective on the representation of the community.

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The aim of this study is to provide an in-depth diachronic analysis of the representation of the transgender community in the United States from the mid-twentieth century until the present times. This objective is achieved by analysing the three most common and “neutral” terms which have been used to refer to the trans community in the timespan previously mentioned: transvestite, transsexual, and transgender. The main objectives of the investigation are (1) to examine the evolution of the use of the terms transvestite, transsexual, and transgender across the variables of time, genre, and semantic prosody; (2) to analyse the conceptualization of the terms in contexts and (3) to analyse the representation of the transgender community across the three terms.

The theoretical background of the study is composed by, on the one hand, Queer linguistics, which aims to analyse, challenge, and deconstruct traditional language-related perspectives of gender (Zimman, 2020). Moreover, since the aim of the study is to examine the evolution of a concept through different terms, the field of semantic variation is considered to investigate and explain the patterns of use and the changes of meaning that the different terms undergo (Bauer, 2002).

Regarding the methodology, the investigation follows a corpus-based approach that combines quantitative and qualitative methods. The corpora used to cover the selected timespan are COHA and COCA. The data-processing tools (Excel, WordSmith..) allow to analyse the frequency of use of the words, the collocations and the patterns that the terms follow, their use in context, and the semantic prosody associated to them (Hunston, 2007).

The analysis of the data shows relatively similar results between the terms transvestite and transsexual both regarding their frequency distribution and their usage. These terms emerged in the medical field during the 70s and the 80s respectively, and progressively became popular among the informal common vocabulary. Hence, a significant semantic change is appreciated through the timeline towards a more colloquial and negative meaning. Therefore, the representation of the transgender community through terms transvestite and transsexual is sometimes conflictive, they are used to highlight the sexual and physical attributes of the people they describe in a degrading manner. Finally, there is a tendency for transgender women to be represented in derogatory and violent terms through the word transvestite. The results regarding the term transgender are significantly different, it popularized from 2010 onward representing the transgender community as a whole rather than specific individuals. As a consequence, it is more prevalent in political, legal, mediatic and educational contexts, showing positive connotations related to the trans rights movement.

Keywords: Transgender community, transsexual, transvestite, diachronic variation, corpus linguistics

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Encouraging public participation in sociolinguistic inquiry and exploration of the term ‘chhakka’

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‘Chhakka’ is a collective byname, i.e. an “unofficial secondary name [...] not [...] bestowed on the name bearers by themselves.” (Langendonck 2007: 195). It is used as a derogatory (“abusive”, Rajan 2007: 47; Bagchi, Das 2012: 245; Gupta, Khobragade 2018: 224; “pejorative”, Varughese 2013: 85) synonym for hijras (Sukthankar 1999: 345), “an enduring presence in the South Asian imagination” (Saria 2021: 1), “phenotypic men who wear female clothing and, ideally, renounce sexual desire and practice by undergoing a sacrificial emasculation [and are hereby] endowed with the power to confer fertility on newlyweds or newborn children [...]: the quintessential ‘third sex’ of India” (Reddy 2005: 2; Also see Nanda 1999[1990]). Criminalised by both colonial officials and middle class Indians from the 1850s, “as cross-dressers, ‘beggars’ and ‘unnatural prostitutes’” (Hinchy 2019: 1), and as such a threat to colonial rule, perceptions of this community of individuals are still very diverse, as they “both arouse pity and incite laughter and mirth,” all the while being the object of fear due to their challenging mainstream notions of respectability “by engaging in activities ranging from sexually charged public cursing to exposing their putatively missing or defective genitals.” (Hossain 2021: 1) The byname ‘Chhakka’ to refer to them can evidently be counted among those “unscientific words” which “humiliate mankind tarnishing some people to be belonging to sub-human standard as they are a few in number.” (Majumder, Tarafder 2019; also see Surendran 2000: 352; Bhaskaran 2004: 100; Babu, Prakash, Bharadwaj 2021: 59). Although use of the word is attested over the subcontinent (as its presence in a vast number of literary texts shows, cfr. below), the study predominantly focuses on recourse to it by speakers located in the area of Mumbai, where a large number of individuals who identify as being a part of the hijra community live.

While there is considerable evidence of the use of ‘chhakka’ as a disparaging label in literary sources, particularly over the last few years (Upadhyay 2006, Rao 2010a, Rao 2010b, Nair 2014, Irani 2016, Pooja Pande 2016, Nath 2020, Kalra, Verma 2021, Mandal 2021, Singh 2021), there is a need to trace the ways the ‘aam aadmi’, a word which acknowledges the enormous diversity and breadth of the multifaceted nuances behind the ‘ordinary man’ in India, understand the word ‘chhakka’ as a shaper of their immediate personal worlds. Hence the decision to gather data from a varied demographic that attempts to reflect the vast differences in socio-economic, religious and cultural disparities in Mumbai through the combined recourse to quantitative (questionnaires) and qualitative research methods (focus groups). These data will be presented “to document, learn from, and advocate for the importance of [...] public participation in sociolinguistic inquiry and exploration and its potential to illuminate our contemporary communicative environment.” (Rymes, Leone 2014: 25)

Keywords: ‘chhakka’, hijra, bynames, citizen sociolinguistics

Challenging gender stereotypes in rap music: Madame and Felukah

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Since its origins in the 1970s, rap “has been a heavily male-dominated genre”(Asare, 2021 see also Tyree and Jones, 2015; Sachdeva, 2020). In the rap scene, the presence of women has been scarce (Asare, 2021) and mostly devoted to the role of ‘poster girls’ who exhibit their femininity exclusively by showing off their bodies and (over)using their sexuality (Asare, 2021): they appear provocative, dressed in very sexy clothes, smoking cigarettes, dancing sensually and offensively referred as ‘bitches’ (Sachdeva, 2020). This view of women nourishes a misogynistic and sexist sentiment and the idea that “a woman’s value within the genre is limited to her being a sexual object” (Asare, 2021). However, in more recent years, the presence of women in the rap scene has increased. This change does not necessarily mean that gender stereotypes have disappeared since female rappers can empower themselves and other women through their lyrics but, at the same time, they can also reiterate sexism (Oware, 2009).

This case-study focuses on the Italian rapper Madame and the Egyptian rapper Felukah. The main aim of the research is to investigate whether these rappers embrace the typical woman stereotype in rap, or conversely, whether they get away from this imagery using rap as a vehicle to empower themselves and fight against the oversexualisation and objectification (Asare, 2021) of women. In order to answer these questions, Madame’s and Felukah’s photos – retrieved on their Instagram pages – as well as some parts of their songs’ lyrics, will be analysed through a Multimodal Critical Discourse Analysis approach (Machin and Mayr, 2012) paying particular attention to visual and textual semiotic choices.

Keywords: CDA, Felukah, gender stereotypes, Instagram, Madame, MCDA, rap

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Sociophonetics of Queer Spanish Speakers

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It is well-studied that listeners can distinguish between normative male and female voices with almost perfect accuracy due to changes caused by physiological differences between speakers (e.g. vocal fold length) based on “biological sex” (Jacobs et al., 2000). A unique phenomenon takes place, however, when trying to distinguish between the voices of queer and non-queer speakers perceived to be of the same gender; listeners can accurately distinguish between these voices (Mack, 2010), leading to the theory that acoustic differences influence queer speech perception, even when physiological differences are not presumed to be the determining factor. Most stereotypes often cite pitch as the main factor in queer speech perception (Kachel et al., 2018), though the production of sibilants (Zimman, 2017), vowels (Smyth & Rogers, 2008), VOT (Pahis, 2017), and length of word segments (Esposito, 2020) have also been correlated with this phenomenon. However, while the production and perception of queer speech has been studied at length, most extant data comes from English, limiting our knowledge of queer speech production and perception in other languages.

The present study aims to investigate if the acoustic patterns described above play a role in identifying the speech of queer Spanish speakers. To do so, recordings were collected from four groups of interest: self-identified queer men, queer women, heterosexual men, and heterosexual women. The recordings were then analyzed in PRAAT to extrapolate patterns linking acoustic correlates of their speech to their self-reported gender and sexual self-identifications. A main focus was placed on the production of vowels (F1-F4), the production and articulation of sibilants (through analysis of COG), as well as any changes in pitch (F0) or word duration that occurred. A second experiment was conducted in which these recordings were modified and presented to new participants in a matched-guise task. The aural stimuli presented were divided into two different groups: one accompanied by visual stimuli introducing a bias in participants’ responses, while the others contained only the audio. A total of four voices were chosen and presented three times, resulting in twelve critical stimuli meant to determine whether implicit and explicit stereotypes influence queer speech perception.

Participants exhibited sociolinguistic variation in their results yielding two conclusions. In the cases that participants’ accuracy at matching the voice to the correct sexuality was highly dependant on the visual stimuli being presented (i.e. matching queer voices to “stereotypical queer-looking people”), it is presumed that visual cues played a larger role in perception. However, when the opposite effect was observed, we can conclude that there were acoustic cues (e.g. sibilant production, vowel formants, pitch, and segment duration) that allowed for the perception of sexuality through speech, further corroborating the results of prior research. While queer speaking practices are often studied in terms of morphology and semantics, this sociophonetic analysis bridges the many gendered features found in language with audiovisual identity, and queers acoustic theory in a way that makes it more representative of non-English-speaking populations, and queer voices around the world as a whole.

Keywords: Queer Linguistics, Queer Sociophonetics, Sex Differentiation, Gay Speech, Spanish

A comparative corpus-informed feminist critical discourse analysis: Female singers' vs male singers' gender and sexuality representations

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In the last decade the number of reggaeton listeners has increased, and with it, the criticism of the content on reggaeton songs because of its sexist stereotyped gender roles, which contribute to gender inequalities that lead to gender and sexual violence (Noa-Calla, 2018; Urdaneta-Garcia, 2010) or hatred towards women (Pontrandolfo, 2020; Hellín-García, 2021). For years, reggaeton has allowed male discourses to define the gender roles in reggaeton, which include heteronormative relationships where men are sexually superior to women. However, recently, a new wave of feminist reggaeton led by an increasing number of female singers has been proclaimed as a reaction to the normative reggaeton discourse (Hagner, 2019). As reggaeton can reach many people and influences gender norms and roles, sexuality and sexual relationships by 'mirroring the society in which it is produced and being a component [...] influencing the society in question' (Boman, 2012:5), it is important to unveil these discourses so that inequality and discrimination in reggaeton songs can be contested and reduced. I analyse a corpus of female singer songs comparing them to a corpus of male singer songs, to test whether female singers adhere to the normative stereotypes in reggaeton, or they introduce new topics to challenge these discourses.

This paper implements a corpus-informed critical discourse analysis of the 200 most listened reggaeton songs in 2021. After identifying key features in the two different corpora, Fairclough's (1995) three-dimensional approach is used to uncover ideological constructions of the gender roles and stereotypes in songs written by male and female singers. Findings indicate that male singers' discourse defines women as an object of pleasure, whilst male actors are described as the subject who provides pleasure (Hellín-García, 2021). Conversely, female singers concentrate on themselves, deviate from normative gender roles and the traditional reggaeton discourse, and reclaim their own space and story. This comparison illustrates the social biases shown when portraying sexuality and gender roles in these songs and aims to unveil these ideologies to impact our social practices.

Keywords: Reggaeton, FCDA, Corpus, Gender, Sexuality

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The love that dare(d) not speak its name': The lexical evolution and emancipation of English male homosexual discourse in the XXI century

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For centuries and until recently, discourses revolving around male homosexuality in various languages and societies shared a common characteristic: their being unspeakable and innominable (Stewart 1961; Mieli 1977; Torchiani 2021). Male homosexuality was essentially a taboo; moreover, words referring to it typically carried a negative connotation and were used mainly to offend and discriminate. In some cases, such words did not even have a dictionary entry, a clear attempt at censoring, delegitimising and denying the very existence of this form of love. At the dawn of the XXI century, the situation appears radically changed at both the lexical and the discursive level. This is particularly the case for Anglo societies, as a result of significant sociocultural changes which have had considerable implications for discourse. Some English keywords used in male homosexual discourses have lost their original negative connotation, while others have fallen out of use. Concurrently, both the frequency and the salience of certain words, phrases and constructions used in discourse have changed considerably (most notably, there has been a sharp increase in first-person statements of the kind 'I'm gay').

This paper analyses the lexical evolution of English male homosexual discourse over the last seventy years with the aim of answering three research questions: (i) how is male homosexuality framed lexically in XXI century English discourse in comparison with XX century English? In particular, which words are now used for both representation and self-identification of male homosexuals?; (ii) do all the different forms of male homosexuality enjoy the same degree of emancipation in discourse?; (iii) which sociocultural changes are reflected in the observable changes in discourse?

The lexical and discourse analysis presented here combines the analytical principles and methods of frame semantics (Fillmore 1982) with those of ethnography of speaking (Hymes 1971; Gumperz and Hymes 1972; Duranti 1997) and critical discourse analysis (Fairclough 1995). It is based on a large body of data which includes extracts from novels in extended context, interviews, newspaper articles and a series of legal-political documents, above all the Wolfenden Report. The examples represent three varieties of English and their respective societies: British, Australian and American.

Keywords: gay discourse, lexical framing, critical discourse analysis, ethnography of speaking

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Textbook representations of family in the quest for diversity and inclusion: the Uruguayan series that can potentially challenge heteronormativity

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Despite the growing role played by digital technologies in the development of educational media, textbooks continue to be a fundamental artifact in most formal education classrooms (Canale, 2021). Within foreign language education, the textbook industry is typically characterized by a series of commercial practices that respond to a globalized market (Bori 2018). Regarding gender and sexuality identities, global textbooks have been found to (re)produce the hegemonic order of (cis)heteronormativity (Moore, 2020). Thus, Goldstein (2021) and Canale (2021), respectively, have argued that both local textbooks (which can omit requirements imposed by the global market) and users' agency (teachers and students in classroom interaction) can potentially evidence and expand the given fissures of hegemonic formations (Macgilchrist & van Hout, 2011). This presentation addresses the discursive and ideological implications of the concept(s) of family employed in the local ELT series #livingUruguay. By studying authors' discourses about family -during and after the production processes-, and the actual textbook series, I explore how its representations of famil(ies) allow for open interpretations that do not necessarily lead to traditional views. To do this, I articulate tools of Critical Discourse Analysis (Wodak & Meyer 2012) with Sunderland's degrees of heteronormativity (2015) as a means to explore how said representations potentially open up the space for interaction in the classroom. I argue that the readings the textbook enables and the ideological positionings to which readers are lead result in a more equitable textbook that might, eventually, welcome diverse families. Findings hereby presented contribute to the increasing but still necessary discussions on language, gender, and sexuality ideologies in education by showing the many ways in which the local series analyzed allows open negotiation by including ambiguous or explicitly disruptive representations of family.

Keywords: Critical Discourse Analysis, Education & Textbooks, English Language Teaching, Gender and Sexuality, Representations of «family»

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Gender, inclusivity and neutrality through (self-)representation and allyship: a linguistic overview.

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(Self)-representation of non-binary identities, and more generally, the need for a more inclusive language is at the centre of a fierce debate in many languages (specifically, grammatical gender ones such as Italian, Spanish, and French), from an academic point of view and from public/media perspectives. In this talk, I focus on the Italian language, discussing Italy as a specific epistemological site (a term used by Sunderland, 2014 and revised by Formato, 2019), with the aim to enrich the existing literature on several languages (see Abbou, 2011 and Kinsley, 2020 for French; Hord, 2016 for Swedish, French, and German). Starting from the Italian context – one that continues to institutionally discriminate against LGBTQIA+ communities – I discuss in details how inclusive language is currently used in a Twitter corpus. The extracts show the complexity of the linguistic phenomena under investigation – inclusivity – and its relation to gender and language neutrality (Formato and Somma, forthcoming). These are seen through instances of self- and group- representations as well as allyship, allowing for an in-depth discussion of how language operates within societies as a tool for resistance. This talk introduces a more comprehensive project, that is a book titled *Feminism, corpus-assisted research and language inclusivity* (under contract with Cambridge University Press), where I also present a novel synergy between theoretical and methodological frameworks, that are CADS (corpus approaches to discourse studies, Partington, Duguid and Taylor 2013) and FCDA (Feminist Critical Discourse Analysis, Lazar 2014, 2017).

Keywords: inclusivity, LGBTQIA+, Italian, self-representation

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Statistical Ethnography: Spatial and Linguistic Manifestations of Power in a Pandemic-Era, Liberal Arts STEM Classroom

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In this research, we drew from feminist theory and queer theory and broke from traditional research methods. We utilized combined ethnographic and statistical approaches to illustrate gendered power dynamics in a pandemic-era, liberal arts STEM classroom. We measured linguistic power through ethnographic observation and statistical measures, including tentative language, volubility, and interruption frequency. In addition, we observed the spatial orientations of students both ethnographically and statistically, exploring variables such as group size, row, and days absent. Results suggest that male students carried more power in the classroom than female students, with the exception of a group of five women who sat together near the front row. Findings are discussed in the context of classroom connectedness, hierarchy, gender, and queerness, as well as the larger cultural contexts of patriarchy and pandemic.

Keywords: Language, ethnography, Power, Space, Power dynamics, Education, Queer and feminist theory

There are more pronouns nearby – how to counteract data bias in morphosyntactic research for Portuguese and Spanish

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In this talk, I am going to talk about ways how morphosyntax research can learn from lavender linguistics with respect to a data bias concerning gender and sexuality.

While researchers working in the broad field of lavender linguistics include the possibility to respond to questionnaires with a wider range of answers concerning gender and sexuality, i.e. queer identities, there is often a lack of even the simplest recognition of the existence of queer identities in other areas of e.g. morphosyntax.

Research as Papadopoulos (2019) and Knisely (2020) show that there is more variation in pronoun use – wanting to say: there are more pronouns to find in the real world – in e.g. Spanish and French than research that does not focus on the broad area of lavender linguistics (e.g. Sánchez & Zdrojewski 2013). But this is not a divide that stems from the fields, but a divide by choice of method. Conrod (2019) shows that it is, of course, possible to combine sociolinguistics and syntax when working on pronouns.

In this talk, I will analyze how differences in the methods lead to differences in the results. In addition to the already cited work, I will include results of a questionnaire about trans inclusive language in Portuguese and my own research on the syntax of object pronouns in Portuguese and Spanish (Gerdts 2021a,b). I will use the combination of these methods to show how morphosyntactic research about pronouns can counteract the problem of data bias concerning gender and sexuality, i.e. erasure of language use of queer people and around queer people with the means of lavender linguistics.

Keywords: syntax, morphosyntax, pronouns, trans inclusive language, gender and sexuality, data bias

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The reversal of the abuse narrative in creating the demand for the rejection of queer and trans children

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Negative reactions to the “transgender tipping point” have become a mainstay of global political discourse, and in many cases these reactions are aimed at transgender children, the group whose trans identities are most easily and accessibly regulated to repression. This paper focuses on the use of the child in general in contemporary western and Anglophone political rhetoric by adults, and specifically on the figure of the queer and/or trans child in the development of ethics and ethical imperatives. The child in its innocence and as a mark of futurity (Edelman 2004, 2017) is mobilized by both left and right political imaginations, and with no illusions about the sanctity of the progressive political imagination, this project focuses on examples from far-right rhetoricians explicitly. Following the work of Kenneth Burke (1966, 1969, 1973) who conducted an illuminating rhetorical analysis of Hitler’s ‘Mein Kampf’, we seek to understand the mechanics of the argument that accepting a child as queer or trans is itself child abuse. This argument finds itself increasingly inscribed in public discourse and government policy. Examining legislative, scholarly, and journalistic sources, I attempt to trace this argument as it’s been recently deployed in anti-trans discourse. Though the sources differ in their use of this narrative, when we place their uses beside each other, we see a greater picture involving narratives and counter-narratives that engage in a polemic contest over the hermeneutics of children’s, and by extension everyone else’s, bodies. This reversal of the abuse narrative can be seen as essentially interested in generating a parental imperative: to absolutely reject queerness and transness in their child, and to reform their child into a correct semblance of their ‘true’ gender role. I’m not going to argue that this imperative is identical with or equivalent to abuse, but those who don’t unduly pathologize queerness or transness recognize this imperative to ‘lay down the law’ with the child as an authoritarian act of seizing the means of symbolic production of the child’s being. The parent(s) must commit this act fully; the child cannot have some “queer” or “trans” leniency—that would nullify the purpose. This imperative (to symbolically disempower the child from speaking for itself) is packaged as the only way to not abuse your child, and this is why I call it a “reversal.”

Thus I seek to map out the logic of the reversal of the abuse narrative by using a dialectical method of linguistic and rhetorical inquiry that explores the function of the figure of the child as an object of adults’ development of ethical and political systems of argumentation. The use of a dialectical method is particularly useful here not only because we seek to track a number of reversals or oppositions, but also because we can identify a fundamental distinction between the existence of the self-consciousness of the child as a locus of experience and action, and the figure of the child as an image that serves as the locus of a number of confounded identities.

Keywords: rhetoric, childhood, parenthood, ethics, anti-trans discourse

Intersectionality and Turbulence in the Semiotic Landscape of Metro Manila Pride

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International adaptations of Pride inevitably involve practices that localize the event to address the needs of the LGBTQ+ people within the community. Following recent studies on sexuality in semiotic landscapes that emphasized the importance of considering intersectionality (Milani & Levon 2016), this study investigates how the 2019 Metro Manila Pride March (MM Pride) is constructed as an intersectional protest and how this emergent intersectional space is rendered turbulent within the offline-online nexus. Using data collected from fieldwork and following an ethnographic linguistic landscape approach, the study focuses on a subset of non-LGBTQ+-focused signs that were present in the event and online responses to these. This study suggests that this seeming anomaly provides insight concerning “meaning-making situated in local histories of wider sociopolitical flows (Hult & Kelly-Holmes 2019: 4).

This study first analyzes the multimodal and discursive strategies that MM Pride participants utilize and the concomitant stances that they take up in their signs (e.g., banners, placards) to forge solidarities between LGBTQ+ people and other marginalized groups, thereby constructing MM Pride as an intersectional protest. The findings suggest the following: (1) the emplacement of various metapragmatic stances found in semiotic artifacts construct MM Pride as an intersectional semiotic aggregate (i.e., space arising from discourses, signs, interactions) which integrates socio-economic and national issues as crucial to forwarding LGBTQ rights in the Philippines; (2) MM Pride as a semiotic aggregate encompasses material and virtual spaces. This semiotic aggregate is characterized by tensions present in the event, which point to an ideological schism among the participants vis-à-vis Pride, LGBTQ+ identities, and broader human rights advocacy.

While some MM Pride participants align themselves with the intersectional positioning of the event, others disalign against the presence of non-LGBTQ+-specific issues. This divide manifests in stances that enforce conflicting normative understandings of Pride. On one hand, there is the centrality of sexual identity that resonates with international LGBTQ+ politics enshrined in Pride. On another, a more encompassing form of liberation that is motivated by intersectionality and broader human rights discourse. In this regard, the iconized image and meanings of Pride as an event for sexual minorities is made turbulent when adapted to anchor other forms of marginalization that are salient in the Philippines. These tensions concretize the limits as well as the political potential of Pride locally.

Keywords: Pride, LGBTQ+, activism, linguistic landscapes, intersectionality

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La sexualitat pretesament normal i l'homosexual: a discourse analysis of homosexual resistance

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Throughout the history of LGBTQ+ organization, resistance against the heteronormative standard has been a constant struggle. Despite the perennial presence of histories of the LGBTQ+ community, few previous investigations have centered on the language of LGBTQ+ resistance in the Franco era, and no previous investigations provide an analysis of both Spanish and Catalan. In order to resolve this gap in the literature, the present investigation focuses on the linguistic means of resistance employed by Spanish-speaking and Catalan-speaking gay men in Franco-era Spain. Using discourse analysis based in the methodologies of Fairclough (1992) and Morrish (1997), the present investigation analyzes the speech used by Spanish-speaking and Catalan-speaking gay men active in LGBTQ+ resistance between 1970-1975. Analyzed sources come from primary documents included in "El moviment gai a la clandestinitat del franquisme" (2003). Analysis of four sources (two in Spanish and two in Catalan, with written and spoken samples in both languages) reveals an interesting trend in the positionality adopted by gay men. In Spanish-speaking discourse, community development and outreach to greater Spanish society are reoccurring themes; in Catalan-speaking discourse, the authors and speakers position themselves in opposition to the larger Spanish society. In order to more fully investigate this finding, future research into this subject must include discourse from individuals of other LGBTQ+ identities along with discourse from other periods of Francoist Spain. Further investigation into these topics is planned, pending institutional funding.

Keywords: Sexuality, Minority Language, Discourse Analysis

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Language Ideological Work and Voice Feminization Therapy

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This paper considers the language ideological work involved in naming and defining the “problem” addressed by voice feminization therapy (henceforth “VFT”). VFT is a malleable set of therapeutic practices – typically sought by trans women and administered by a speech-language pathologist – that aims to modify aspects of the speaking voice associated with gender perception, such as average fundamental frequency (Davies et al. 2015). I will examine the Transsexual Voice Questionnaire (Dacakis et al. 2013), a tool utilized by speech-language pathologists that prompts their trans clients to rate their level of agreement with a series of self-perceptual statements about their voice. The questionnaire’s statements locate the “problem” within the voice itself, for which VFT is implicitly a solution. Taking a linguistic anthropological perspective, my analysis traces how, through semiotic processes of rhematization, indexicality, and erasure (Gal and Irvine 2019), the questionnaire’s statements construct a form of trans subjectivity for whom distress and discomfort are attributed to the voice. This idealized subjectivity, I argue, exists alongside and in tension with discourses that locate distress and/or discomfort elsewhere. Here, I draw on data from a semi-structured conversation with two trans women regarding their experiences with voice and voice feminization. The two participants’ responses foreground the role of intersubjectivity (Bucholtz and Hall 2004) – or how we co-construct identities in interaction – in their self-perception of their voices and in the perceptions they perceive in others, through which discomfort is dialogically shaped. I conclude by reflecting on the implications of these divergences between the statements in the Transsexual Voice Questionnaire and the interview participants’ responses for the legibility of prospective VFT clients within a pathologizing paradigm of trans healthcare.

Keywords: voice feminization, language ideologies, perception, intersubjectivity, transgender

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Something Old, Something New: queering BCMS+ marriage verbs

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In BCMS+ (Bosnian, Croatian, Montenegrin, Serbian, ...) there are specific verbs that denote a man marrying a woman (oženiti) and a woman marrying a man (udati), similar to Latin and Mandarin. There is also a third verb v(j)enčati which can be used for both, but has legalese undertones. In two states where BCMS+ is spoken

(Montenegro and Croatia), partnerships among same-sex couples have become legally recognised, while in Serbia a similar law is under discussion. These developments suggest concomitant changes in mainstream attitudes towards same-sex relationships and the LGBT+ community more broadly. But queer couples are still left with verbs meaning ‘to marry’ that directly encode heteronormativity. The only option: be grammatical rule breakers.

This study probes the acceptability of BCMS+ marriage verbs when used for same-sex couples. Ninety-six participants performed an offline judgement task, rating on a six-point Likert scale whether stimuli with same-sex and opposite-sex partners were grammatically acceptable. They also completed a short demographic questionnaire which included questions about their affiliation with and their attitudes towards the LGBT+ community.

Preliminary results suggest a complex interaction between linguistic and social determinants of grammaticality. Though social factors are key, conventional gender expectations for subjects and objects of the verbs do seem to play a role in acceptability judgements. Stimuli pertaining to same-sex couples with unexpected subject gender are less acceptable than those with unexpected object gender overall.

A CART analysis revealed that positive attitudes toward the LGBT+ community and having LGBT+ friends positively correlates with the acceptability of marriage verbs for same-sex partners. This mirrors findings in Bradley’s (2020) study of singular they and the role of social attitudes in judging its grammaticality (see also Hernandez 2020). More broadly, such results suggest that social factors impact on grammatical processing — at least in contexts like Bradley (2020) or here, where grammar and social categories are closely linked.

Furthermore, the CART analysis revealed that participants’ age and self-identification as a ‘linguist’ also play an important role in their judgement of the same-sex stimuli. Older participants and ‘linguists’ were more conservative in their judgements — even when those participants had positive attitudes towards the LGBT+ community or queer friends — pointing to the persistence of traditional normative language ideologies. Language rifts in the Western Balkans are endemic and have time and again been instrumentalised for political ends (Greenberg 2008). There is also a strong normative pedagogical tradition. This is likely why self-styled grammarians and those who have experienced normative pressures longer are hesitant to accept non-normative constructions. This insight suggests the fight for inclusive language requires more than just changes in social attitudes, but also intentional changes to pedagogical/prescriptive conventions.

Keywords: Serbian, Croatian, Bosnian, Montenegrin, Queer, Marriage, Psycholinguistics, Sociolinguistics, LGBT

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Currycels, ricecels, and roasties: FOOD metaphonymies and metonymies to sustain racist and sexist ideologies in the incel community

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This paper explores the language used by involuntary celibates ('incels') in online fora to sustain racist conceptualisations of gendered social actors. Incels are typically heterosexual men who wish to, but do not, have sex with women, which leads to feelings of rejection and in turn hatred towards women and the men they have sex with (Heritage & Koller, 2020). The incel community has previously been characterised by both extreme racism and misogyny (see Glace et al., 2021). In this paper, I argue that incels understand the broad concept of social privilege, as they argue that specific Black, Indigenous, and People Of Colour (BIPOC) members of their community are disadvantaged in society due to systemic racism. However, the language used to describe BIPOC social actors sustains racist stereotypes. One way such way is through the use of FOOD metaphonymies and metonymies (see Littlemore, 2015). To identify these, I draw on a corpus of c.350,000 words from 50 threads on the now banned R/Braincels sub-reddit. I conducted a keyword analysis and manually explored all terms which had the potential to denote a gendered social actor. I identified a range of metonymies which typically use the *cel suffix. These metonymies denote specific groups of men within the community, such as Indian incels (who are referred to as currycels) or Asian men (who are referred to as ricecels). Although the focus of the paper is on metaphonymies and metonymies for the in-group, I also draw attention to the fact that female social actors are referred to as 'roasties' (a term deriving from the idea that labia look like roast beef). I argue that these are creative uses of language and demonstrate the need to take an intersectional approach to the language used by the incel community. This paper thus contributes to work on the manosphere, particularly because there is a lack of research looking at metaphonymies and metonymies within the incel community (though, see, e.g., Pražmo, 2020). In addition, it contributes to work on the manosphere through providing intersectional analyses, which is often missing in discussions of how incels construct ideologies of gender. The findings of this research have implications for the study of non-normative sexuality, online hate-speech, and non-academic stakeholders interested in preventing hate-speech and hate-crime.

Keywords: sexuality, non-normativity, digital discourse, extremism, masculinism/anti-feminism, racism

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Linguistic-semiotic representations of queer okama characters in shōnen anime

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Anime has become synonymous with global pop culture originating from Japan. This presentation investigates media semiotics of queer male characters in popular shōnen ‘young male’ action anime, a genre that is aimed at adolescent boys and young adults. In particular, we discuss representations of queer male characters that are often marked with distinctively unfavorable features such as creepiness. We discuss how the data functions to endorse heteronormative ideals that become norms of indelibility or cultural sense-making frameworks, and disapprove of those who do not conform to heteronormative ideals. By examining mediatization strategies of queer anime characters and their portrayals in mainstream pop culture, we disambiguate constructions of masculinity and sexuality from the viewpoints of media semiotics and Foucauldian discourse analysis. We select six queer male characters, or so-called okama characters, from five mainstream TV shōnen action anime from the 1980s to the 2010s for analysis. In this case, the queer male characters’ assumed non-normativity is put forward through linguistic and visual representations. We pay attention to how queer male characters are hyperbolically characterized with traits such as *kimochi warui* (kimoi for short) ‘creepy/freaky’ by ways of their unconventional speech styles.

Most characters that appear in mainstream shōnen anime conform to heterosexual norms, and protagonists are conventionally dominated by heteronormative male characters. However, some of them feature queer male characters. While they are traditionally relegated to insignificant roles, in more recent anime, there has been a rise of heroic queer characters that take on major roles. Nonetheless, heroic queer characters are still marked with peculiarly non-normative features including the use of *onē-kotoba* ‘queer speech’, feminized looks/behaviors, and hyper-sexuality. As a result, these characters keep iterating unfavorable images of queer men at the cost of endorsing the dominant heteronormative ideologies. These anime draw on established homophobic assumptions of queer men in real life to regiment such creepy figures of personhood.

The inclusion of queer characters in popular culture and mainstream media is a welcome step. Doing so, however, necessitates a degree of criticality that responsibly represents queer individuals. The enregistering of creepiness in the speech and visual styles of queer male characters is decidedly an uncritical queering of anime and popular culture, since it positions these characters not as challenges to heteronormative practices, but as strange, outlandish spectacles that supplement the narrative of the anime. While dominant discourses based on ideal masculinities function to affirm heteronormative ideologies, they also reaffirm the stigmatization of minority groups and naturalize unequal power relations between dominant and non-dominant groups. By focusing on the discursive patterns and visual representations of the characters, we argue that characteristics of queer male characters are conventionalized via caricatures based on dominant discourses of hegemonic masculinity.

Keywords: anime, Foucauldian Discourse Analysis, mediatization, queer male characters, visual semiotics, *one-kotoba*

Making Breton gender-fair: typographical expansion to reflect diversity in the Breton-speaking community

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Celtic language communities, because of their proximity to and influence from the Anglo- and Francophone worlds, are just as much subject to tensions between conservative and modernising tendencies in which they find themselves. In another context, Boudreau (2016) investigated the reactions of minority language speakers to their speaker status among the Acadian population of Atlantic Canada and drew on an earlier classification by Heller and Labrie (2003) to describe the orientation of the three main discourses she found there. She formulated three main types of discursive responses to language minoritisation: traditionalist, modernising and globalising. While these themes were initially identified in a Canadian context, Boudreau (2016: 152) points out how they are to be found in other minority language communities and, as a qualitative analytical tool, they can be deemed useful for the present study as well.

Thus, in Celtic language communities, the tensions between such tendencies can manifest in political, social and, of course, linguistic outcomes. Both French- and English-speaking societies have been adapting, in recent decades, to the issue of representing diversity in language, including gender-fair ways of expressing equality. In a similar way, Celtic language communities have also begun to represent more accurately this aspect of human reality and developments in two language communities – Breton and Welsh – will be discussed in this paper, in particular the mechanisms which are employed in order to express gender equality in job advertisements. Welsh, for example, tends to follow the English-language lead of making (apparently) unmarked nouns the preferred gender-neutral ones ('candidate' / 'ymgeisydd'), whereas Breton can follow the latest tendency in French by explicitly marking gender in the noun ('directeur·ice' / 'rener·ez'). I argue from a qualitative and critical sociolinguistic stance that the different mechanisms which are used in the two language communities tend to reflect techniques, practices and attitudes in the majority language communities in which Breton and Welsh speakers also find themselves. I will also discuss the occasional voice of opposition which is sometimes raised against such practices in these Celtic languages. The paper will conclude with a number of points which will interrogate the future directions of research based on minority languages and sexual inquiry.

Keywords: language maintenance, minoritised languages, identity, activism, queering, methods

Of Alphabet Soup and Dead Dolphins – a corpus-based analysis of anti-gay tweets

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An unintended, though doubtlessly inevitable, consequence of digital technology has been the extent to which individuals or groups have used their newly found discursive freedom to participate online and engage in hateful or discriminatory communicative practices, often hiding behind the enfranchising cloak of anonymity. Numerous online strategies designed to generate misinformation across Social Networking Sites (SNSs) have progressively emerged, and when it comes to targeting sexual diversity, they have garnered global social reverberation (Justice/Hooker 2017; Forgas/Baumeister 2019; Bernecker et al. 2021). Regardless of the obvious, patently inflated, conspiracist rhetoric underlying such hateful discourses (Balirano/Borba 2021), these anti-gender and anti-equality speculations tend to converge upon the slippery trope of gender ideology (Andrews et al. 2015; Pascale 2019), feeding into the theory underlying the misinformation crusade enacted across most SNSs (see Balirano/Hughes 2020), whereby a secret, large-scale gay lobby, the 'Homintern', is progressively penetrating traditional family values in order to defile the entire human race through ad hoc gender recruitment. The findings of this study reveal that one of the most damaging implications of this phenomenon is that vitriolic anti-gay mobilizations are increasingly taking root and thriving within the collective memory by means of semiotic processes of loose affiliation.

Against this backdrop, we aim to explore the current discourses at the heart of anti-gay activism and their claim that sexual diversity runs counter to most mainstream, traditional or religious values. By analyzing a collection of anti-gay online texts collected from Twitter and obtained from the insertion of seed words and phrases such as 'LGBTIQ+ conspiracy', 'Homintern', 'Gaystapo' and 'Lavender mafia' – this study offers a corpus-based sociolinguistic CDA analysis of the current state of the art of fake news and discriminatory practices addressing online gay communities.

Keywords: Anti-gay hate speech online, Fake news, Homintern conspiracy

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Understanding Cacophony in Queer Cultural Festivals and Anti-Pride Events in South Korea

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In this presentation, I explore the soundscape of queer cultural festivals in South Korea, focusing on the case of the Seoul Queer Cultural Festival (SQCF) while paying attention to its impact on other local Pride events in smaller metropolitan areas. In Seoul, the Pride march in the present format was first organized in 2000. However, anti-queer protesters against Pride became notable in 2014 when they caused physical clashes to disrupt the scene of queer celebration. Since then, both Pride attendees and counter-protesters have exponentially grown in scale. As a result, disruptions became an uninvited—yet well-expected—guest in the festive site of queer performance. Similar patterns also appeared in other local queer cultural festivals in different cities.

On the one hand, the clash represents a contestation of meanings and political values. On the other hand, it is essentially characterized by its phatic quality as much as referential function (Jakobson 1960). The larger the confrontation between the two groups becomes, the less semantic intelligibility it can generate. The distinctive cacophony primarily causes this semiotic irony in the soundscape of SQCF. To understand its creation and effect, I attend to the quality of sounds, contents of chanted slogans, and key participation patterns that attendees in each group show. I primarily draw on data collected between 2017 and 2019 while contextualizing it by referencing more extended ethnographic engagement (thirty-three months in total) between 2017 and 2021.

The study's findings suggest: 1) the cacophony created by the queer and queerphobic clash is variable to participants' specific mobilization of sounds, which relies on collective voicing and amplification. 2) This erratic and hostile cacophony encourages participants to rely on other indexical signs related to speakers (e.g., demographic characteristics, a specific feeling of gaze, and material objects) to distinguish who belongs to what message. 3) The soundscape goes hand in hand with the spatial arrangement of Pride. For example, SQCF has been held in the circle-shaped Seoul City Plaza for the past few years. It twists the visual ideology of Pride which is supposed to be directed outwards. Participants face inward in the closed circle to celebrate their liberatory queerness, and counter-protesters sing hymnals and shout out their prayers to condemn Pride while spatially forming an outer circle enclosing the City Plaza.

In summary, the semiotic landscape, as briefly described above, propels us to question the common ideology of visibility projected by globalizing queer Pride discourses. At the end of the day, what kinds of visibility does Pride produce in Korea? What kind of in/visibility do anti-queer protesters generate? This study argues that understanding the function of cacophony is instrumental in answering those questions.

Keywords: cacophony, soundscape, semiotic ethnography, Pride, anti-queer movement, South Korea

Identity negotiation in the context of internet surveillance: A sociolinguistic investigation into transgender people's discourse online

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This project aims to explore how transgender users of social media use language to construct and manage their online identities in the context of increased online surveillance from both known and unknown human audiences and non-human, automated systems.

The study will combine sociocultural linguistic analysis of participants' social media contributions with ethnographic methods adapted for online contexts, namely online participant observation and interviews with participants. In addition to acknowledging the centrality of social context to linguistic identity construction, this mixed-methods approach will employ the insights of participants to allow for a more complete and accurate analysis of how language is used strategically.

At the time of presentation, I plan to have a good understanding of relevant literature and be developing my methodological approach.

Pornographic Positivity: A corpus-based Multimodal Discourse Analysis of transgender pornography comments

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Transgender sexual expression and acceptance in the adult entertainment industry has only recently garnered attention within the larger field of pornography studies (Pezzutto & Comella, 2020). Online sex work in particular gives unique perspectives on the sexual liberation and self-empowerment of transgender women (Kattari, 2020). In the case of online pornography, comment sections offer digital discursive insights into audience reception of such content. Though LGBTQ+ digital content has often been the target of online harassment (Olson & LaPoe, 2017), comment sections in transgender pornography show potential for positivity. However, there is a dearth of research that explores the communicative and linguistic manifestations of transgender sexual expression and acceptance in such multimodal digital environments. To address this gap, the current project applies a Multimodal Discourse Analytical (MMDA) method to online transgender pornography comments, drawing on a macro- meso- micro- approach to meaning creation (Strauss et al., 2019).

To explore the question of how transgender sexuality is expressed and taken up in pornography comments, a multimodal (language, emoji), multilingual (English, Spanish, Portuguese) corpus of the first 100 most viewed videos' comments from Xvideos.com under the category "trans" were chosen. The macro-level analysis communicates the structure of the comments and the content as they relate intersubjectively to the corresponding video and actors. The meso- level elucidates the emergent themes that arise from the comments, which include pleasure, attraction, and body positivity. The micro-level examines minute elements of discourse that come together to construct the meso-(thematic) and macro-(structural) components and consist of word valence (positive/ negative), pronoun/ gendered language use, affective stance taking, affiliative language, intertextual reference, and emoji use.

Results indicate that the discourse surrounding trans sexuality in these contexts are overwhelmingly positive and empowering. Audience multimodal commentary, despite the content being hosted by a largely heteronormative porn site, shows a significant amount of acceptance, and even celebration, of trans sexuality and expression. This analysis has implications for not only the analytical power of the three-tiered MMDA approach to public online discourses but reveals communicative phenomena that surround the LGBTQ+ communities and can add perspectives to trans theory and liberation (Sharp, 2022), and points to the importance of queering digital discourses (Pain, 2022).

Keywords: Pornography, Transgender, Digital Discourse, MMDA, Corpus Linguistics

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Trans is an adjective' – The social meaning of a metalinguistic comment

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The utterance “trans is an adjective” and variants thereof are frequently used in online posts and discussions by trans people and allies, often in connection with further metalinguistic statements, such as “trans is not a prefix”, “trans is not a noun”, or “trans woman are two words”.

The selection of trans identity labels has been studied from a qualitative perspective (Ryan 2019) and a quantitative, diachronic perspective (Zimman & Hayworth 2020a; Zimman & Hayworth 2020b). While the focus of these studies has been on how the meaning of lexical items such as transsexual, transgender, trans etc. is constructed and negotiated, and how their usage frequencies have changed in online trans communities, the present study shifts the focus on how the morphosyntactic categories and constructions they are used in are discursively construed and linked to social meaning.

I will first discuss which lexical categories and grammatical constructions are explicitly or implicitly analysed in the metalinguistic comments and how the semantic differences between them – a) nouns vs. adjectives, b) compounds vs. noun phrases vs. prefixations – can be described from a cognitive linguistic perspective (Langacker 2008).

In an analysis of recent Twitter posts and discussions that include a statement on trans being (or not being) an adjective, I will then show a) how discussions about preferred linguistic practice are lead as discussions about correct grammatical analysis b) how a metalinguistic statement has been removed from metalinguistic discussion and come to stand for a sociopolitical statement (“trans women are women”) and c) how contrary metalinguistic statements as well as the use of specific forms (transmen, transwomen, but also transactivist) has become indexically linked to TERFs and transphobic people.

Keywords: trans linguistics, metalinguistic commentary, social meaning

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From ‘Slackness Queen’ to ‘Goodas Gyal’: The Oral & Erotic Politics of Dancehall among Black Jamaican Women

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From “Slackness Queen” to “Goodas Gyal”: The Oral & Erotic Politics of Dancehall among Black Jamaican Women

In this paper, I examine how the oral/sexual politics of Jamaican Creole is reshaped within the increasingly globalized space of dancehall reggae culture, rendering non-normative Black female subjects as simultaneously peripheral and (hyper)visible, yet somewhat legible beyond popular representations of them as sources of pathology and moral degeneracy. Challenging the description of poor Black women’s use of Jamaican Creole as pathology and a degeneration of the idealized “Queen’s English,” I illustrate how dancehall culture – as an embodied and linguistic resource – offers a sites of emerging vocabularies where Jamaican women contest the exclusionary boundaries of language, belonging, and citizenship. Their use of terms such as “slackness queen” (where “slackness” is defined in the Dictionary of Jamaican English as the gender-specific “woman of loose morals”) and “goodas gyal” (defined as a physically attractive “good girl” who accesses resources through talent and hard work rather than sexual favors) reflect the moral codes and sexualized dimensions of local constructions of femininity and racialized gender in neocolonial Jamaica, while also revealing the power of queer language to challenge elitist nationalist identity in local and official discourses. Additionally, they also reflect the cultural tools used to create space for them to be “bawdy, explicit, and downright shameless in their expressions of sexual desires, despite reprimands they may have received” (Horton-Stallings, 2007, 5).

Employing frameworks of black queer diaspora studies and Caribbean feminism, I analyze dancehall as an extant genre and linguistic tool through which young Black Jamaican women living HIV/AIDS use to invert global theoretical frameworks of gender, sexuality, and Black womanhood by challenging the reinscription of heteropatriarchal values and contesting the racist, sexist, and classist ideologies that degrade the bodies and sexualities of (poor) Black women. Using ethnographic analyses of the erotic lives and language of women living in Kingston, I argue for imaginative articulations of Black female sexuality and Black women’s sexual praxis that radically embrace “the sensibilities of outlaw culture” (Horton-Stallings). I conclude with a discussion of the implications of women’s radical reclamation through Caribbean oral tradition on queer language and on queer refusals to be rendered speechless.

Keywords: Dancehall, Dancehall culture, HIV/AIDS, Jamaica, Caribbean feminism, Black women, Black queer diaspora studies, Queer

Sex work in Naty Menstrual's writing

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Naty Menstrual is an Argentinian artist, performer, writer, and activist who embodies a social persona through cross-dressing (Edwards, 2017). In this talk, I analyze the language the author uses in her short stories to narrate the tribulations and vicissitudes of cross-dressing and transgender characters. The focus is on a selection of stories and poems about sex work from the books "Continuadísimo" (Menstrual, 2008) and "Batido de troló" (Menstrual, 2012). The analysis, of a quantitative and qualitative nature, is grounded on the framework of corpus linguistics and on a close reading of the text. The results that emerge from my analysis reveal that Menstrual's characterization of sex workers in her writing is both atypical and stereotypical. First, the language used to describe some characters is ambiguous as to whether the activity portrayed is sex work or not. Second, Menstrual's fiction sometimes rewrites the role of some sex workers as empowered and the role of some sex customers as victims in an attempt to do justice to the complex social reality sex workers face in Argentina. Third, in some excerpts, language is used to humanize sex workers and portray the suffering caused by homemade plastic surgeries, everyday solitude, and social ostracism. In summary, Menstrual's fiction portrays everyday life situations of cross-dressing and transgender sex workers in Argentina in a way that both defies and perpetuates the social stigma they suffer and the social privileged customers enjoy

Keywords: Sex work, Naty Menstrual, cross-dressing, transgender, Argentinian literature, Spanish

I thought I was gonna get strip-searched': Analysing LGBT youth identity construction through an intersectional, interactional lens

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In this paper, I present the findings of linguistic ethnographic research with four LGBT youth groups in England. The project involves analysis of the unique combination of experiences which inform young people's lives, using discourse analysis and intersectionality theory (Yuval-Davis 2011) to show how they position themselves in relation to the wider world. I take a queer linguistics approach to demonstrate that the young people's identity constructions reveal their marginalisation in society.

Via the community of practice (CoP) approach (Eckert and McConnell-Ginet 1992), I explain the mutual identity construction taking place within each youth group. However, I also argue that an intersectional approach must go beyond a focus on shared practices to also seek out differences between CoP members. In this way, and following Cashman (2018), I argue for an analysis of 'thick(er) intersectionalities', an approach which 'demands that we pay attention to the lived experiences and biographies of the persons inhabiting a particular intersection' (Yep 2016: 173). I posit that a sociocultural linguistics approach (Bucholtz and Hall 2005) is ideally suited to this endeavour, as it facilitates analysis of aspects of individuals' lived experience which are unique to them, even if they are not statistically significant in the context of the wider CoP.

To demonstrate this, I discuss the specific intersections experienced by four of the young people in my study and show how these impact on the identities constructed during interviews carried out with them. For example: Owen, a white cis gay young man with a life-limiting health condition, frames his anxiety around coming out as being 'piled' on top of his disability. Zeba, a black trans girl, describes feeling forced to adhere to masculine outward signifiers in order to pass safely through airport security, a context in which she already feels vulnerable as an immigrant from Africa. Through an intersectional analysis of identity as it is constructed in interactional moments such as these, I argue, we can better understand how marginalised individuals' lives are constrained by external structures of power and oppression.

Keywords intersectionality, lgbt youth, identity construction

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Singular ‘they’ in British English: Does exposure lead to increased production?

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Singular ‘they’ can be used to refer to various types of noun phrases in English. While generic, gender-unspecified referents like person are largely accepted, previous studies found decreased judgement ratings and/or longer reading times if ‘they’ referred to noun phrases evoking known or inferred gender, e.g. gendered kinship terms (‘sister’), professions (‘nurse’) or proper names (‘Mary’) (Foertsch & Gernsbacher, 1997; Doherty & Conklin, 2017; Bjorkman, 2017). However, later studies that included queer participants (Konnolly & Cowper, 2020; Conrod, 2019) confirmed a current language change in progress as singular ‘they’ spreads not only to the aforementioned linguistic contexts but may also act as a personal pronoun. As a singular personal pronoun, ‘they’ indexes queerness as it is used by transgender, nonbinary, and other gender-expansive people and therefore linguistic judgements may be motivated by attitudes towards this population (Hernandez, 2020). My study will capture the current status of singular ‘they’ in British English, as well as aiming to predict future directions for this language change.

Most previous studies on singular ‘they’ focus on one type of data: reading time (e.g. Foertsch & Gernsbacher, 1997) or judgement ratings (e.g. Konnelly & Cowper, 2020; Camilliere et al., 2021). I will contribute to the existing literature combining both of these data types (e.g. Ackerman, 2018). Comparing queer and cisgender heterosexual speakers, my study not only investigates reading time and judgement tasks in six different noun phrase conditions, it also aims to test whether the production of singular ‘they’ can be manipulated in an experimental setting in a way which has not yet been attempted. Previously, studies on production of singular ‘they’ have investigated spontaneous production in natural conversation (e.g. Conrod, 2019). In my production task, participants will hear short stories containing either singular ‘they’ or ‘he’/‘she’ pronouns. They will then be asked to record themselves transforming direct speech items which do not contain a personal pronoun into indirect speech, consequently choosing which personal pronoun to produce. For example, participants will be asked to change Robert says: “I should check the bookshelf” into Robert says that [PRONOUN] should check the bookshelf.

If exposure to singular ‘they’ through listening successfully increases oral production of singular ‘they’ as a personal pronoun, this may have important consequences for future inclusive and trans-affirmative language policies which could directly impact the lived experiences of LGBTQ+ people in English-speaking countries. Further, it will provide an insight into how singular ‘they’ may spread through the English language in the future, both in queer and non-queer communities. At the time of the conference, I will be mid data collection and analysis but I will present preliminary results.

Keywords: singular they, pronouns, queer linguistics

Where is the ‘inclusive’ in français inclusif?

A typology of inclusive French strategies

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Popular and academic definitions of français inclusive (inclusive French) vary in contradictory and ideologically revealing ways. Inclusive French is understood alternatively as a written-only variety known as écriture inclusive (Inclusive Writing) which itself incorporates a variety of different orthographic marking systems that simultaneously include masculine and feminine morphemes (ex: écrivain·e, écrivain.e, écrivain/e, écrivain(e), ‘writer [N. SG.]’), as a system of alternative morphosyntactic agreement patterns designed to move away from the generic masculine (désexisation, Dawes 2002), as equivalent to the process of feminizing titles (féminisation, Fleischman 1997), as encompassing trans, gender non-conforming, and non-binary referents through neo-pronouns (e.g., iel, ‘they [N. SG.]’) and/or neo-agreement patterns, or some combination of the above strategies. In this paper, I put these polysemous definitions in conversation with one another through the first typology of inclusive French.

More importantly, Inclusive French lays bare the intrinsic connection between grammatical gender-marking and social gender; in this way, its origins are not unlike those of the generic masculine, which 16th-century grammarians prescribed in order to impose the more ‘noble’ qualities of the grammatical masculine gender (as equated with male social gender) over mixed-gender groups (Viennot 2014). Thus, questions of where (morphologically, morphosyntactically, semantically, etc.) gender is marked in language also correlate with sites of power.

Methods: This study uses data from a robust variety of sources on different aspects of inclusive French, including prior media studies of ‘non-sexist’ French language (Fleischman, 1997) and feminization (Dawes 2002; Othello 1984), corpora of over 10,000 feminized titles (Cerquilini et. al. 1999), and corpus studies detailing the frequency of different types of Inclusive Writing (Abbou 2011; Burnett and Pozniak 2021). I also draw on data from my own study of the representation of Inclusive Writing in the French Press, which analyzes a corpus of all opinion pieces using the keyphrase ‘l’écriture inclusive’ published in Le Figaro, Libération, and Le Monde between 2017–2021, coding for 1) each author’s definition of ‘écriture inclusive,’ and 2) their stance toward it.

Results are shown in FIG 1 below, with an example of how each sub-type of Inclusive French modifies the job title chanteur (‘singer’ [M. SG.]):

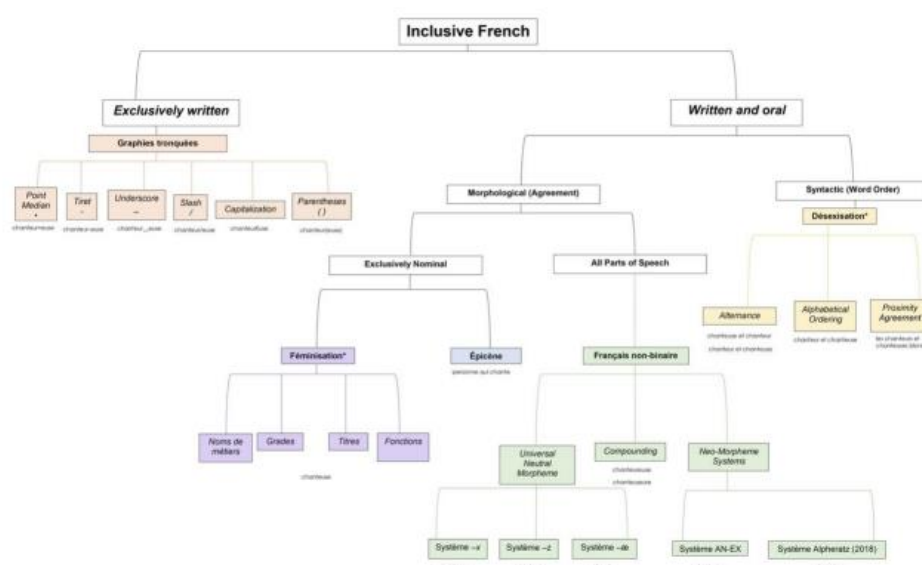


FIG 1: A Typology of Inclusive French

As FIG 1 illustrates, several of the strategies of inclusive French operate on a definition of inclusivity that is predicated either on 1) feminine gender-marking (e.g., under féminisation), or 2) the simultaneous—but

binaristic—marking of masculine and feminine morphemes (e.g., déséxisation; graphies tronquées). As these masculine-feminine markings on animate nouns are always-already linked with masculine and feminine human gender (Viennot 2014), we see that some of these so-called ‘inclusive’ variants reproduce cis-heteronormative hegemonies in their exclusion of non-binary referents. In other words, the site of revised grammatical gender-marking in various Inclusive French strategies simultaneously reveals the gender ideologies underlying different strategies, many of which— rather than abolishing hegemonies— merely replicate new ones, thus revealing that some types of ‘Inclusive French’ are not so inclusive after all.

Keywords: inclusive French, français inclusif, écriture inclusive, non-binary French, français non-binaire

Travelling terminology and variations of sex characteristics in Hong Kong

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The human body displays an array of variations of sex characteristics, ranging from expected, normalized variations (i.e. endosex) to minority ones that do not meet medical and/or social norms of binary male and female (i.e. intersex). Naming and classification systems have material consequences for general access to health care but also mental wellbeing. To date, the small amount of language-focused scholarship on sex characteristics and variation has been epistemologically oriented to the metropole. That is, theories developed in ‘global centres’ have been applied to data in ‘peripheral locales’ rather than being reframed or broadened by the ideas there encountered. This study uses metapragmatic discourse analysis (i.e. analysis of talk about language) to mitigate cultural appropriation and commodification, treating interviewees as collaborators who analyze language in a process of joint discovery with the researcher. The data is drawn from interviews with two Hong Kong Chinese health professionals, one an intersex-bodied Chinese Medicine specialist and the other an endosex-bodied Endocrinology specialist. Discourse analysis of the audio-recorded interviews, following the principles of interactional sociolinguistics, serves to reveal affordances and constraints of the globally circulating yet locally interpreted terminology that is available in English, Cantonese and Mandarin. They both relate the painstaking and cautious process of trying to appropriate or coin terms to refer to ‘intersex’ and ‘disorders of sex development’ in Cantonese spoken discourse (the latter in the medical domain and the former in other domains). In so doing, the interviewees position English and Mandarin terms, circulating into and around multilingual Hong Kong, as requiring a great deal of pondering. Stances are taken on the need for localized terms that are not socially stigmatizing regardless of domain. Another stance taken is that a term’s written and spoken forms must take equal precedence, and the distinct features of Cantonese homophones, tonalities and semantic prosodies must be considered. Terms circulating in from the English-speaking ‘world’ and from mainland China must be scrutinized by Cantonese-speaking insiders so as to anticipate and avoid social pitfalls. Links are drawn to findings in other geopolitical regions, not to create a tally of ‘cases’ that prompt further universalizing discourses, but in hope of contributing to a co-mediation of knowledges. It is a focus that more respectfully brings Asian and multilingual perspectives into the conversation.

Keywords: bodies, Cantonese, English, intersex, multilingual, sex characteristics

Because being trans means something': a Critical Discourse Analysis of Transmedicalism in Virtual Space

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Perhaps because of its salience in the current medical model of transgender identity (Johnson 2015), the role that (gender) dysphoria plays in determining transgender experience is highly contested within trans communities. Belief in dysphoria as a defining feature of trans identity is the linchpin of transmedicalism, an ideology stipulating that both gender dysphoria and strong desire for medical transition are required in order to be 'genuinely' transgender. Often referred to by themselves and others as "transmedicalists" or "truscum," those who subscribe to this ideology ratify medical authority in regulating transgender experience and contend that deviation from the established medical model undermines public acceptance of trans communities and trivializes 'authentic' trans experiences.

In this paper, I present an analysis of negotiations of transgender identity on the English-language subreddit r/Truscum, an online community that identifies itself as "a place for those who have been cast out of mainstream trans subreddits." Pursuing a Critical Discourse Analysis of posts and comments from December 2020–January 2021, I show how the jockeying for semantic authority (McConnell-Ginet 2018) of terms like trans(gender), (gender) dysphoria, transtrender, and truscum trouble multiple binaries: authentic and inauthentic, transgender and cisgender, (trans)normative and subversive, and of course, the gender binary itself. Drawing on the framework of the tactics of intersubjectivity (Bucholtz & Hall 2005), I trace the relationship between discursive practices in this virtual setting and the gender and sexual logics of the transmedicalist model of transgender healthcare offline.

Given the significance of online spaces for knowledge-sharing and support (Dame 2013), the validation or contestation of transnormativity on virtual platforms can be highly consequential in shaping what kinds of performances and practices are deemed 'acceptable' and 'intelligible,' both on- and offline. In pursuing a discourse-analytic approach to the linguistic mediation of transmedicalism in trans people's own narratives, this study aims to provide a nuanced exploration of transnormative virtual discourses from a trans linguistic perspective (Zimman 2020). Rather than responsabilizing trans people for normative shapings, I instead attend to the larger societal structures which constrain trans ways of being, highlighting how intra-community discourses are often inseparable from large-scale cultural processes and gendered formations.

Keywords: Transnormativity, Trans linguistics, Critical Discourse Analysis

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Under the Taliban, a great change has come': Language, queer, but not sexually transgressive masculinities in Pakhtun villages during Pakistan's 'War on Terror'

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This paper examines language use associated with a masculinity that "... is not made, and cannot be made, to signify monolithically, ... and thereby is one of the things that queer might refer to " (Sedgwick). Yet queerness here may have nothing to do with transgressive sexuality, though it is deeply embedded in globalization, translanguaging and neocolonial appropriation of transgressive linguistic discourses.

Until the 1980s, definitions of masculinity in Pakhtun villages (Northwest Pakistan) were included in Pashtūnwali, the legal, moral and ethical code that guides life-choices decision-making and conflict resolution within family, kin group, village and clan. Pashtūnwali, obligations applied, whether villagers resided at home or moved to the city to amplify family revenue streams. Under Pashtūnwali, Islamic principles complemented secular decision-making, and local imām were clients of Pashtunwali leadership.

The Taliban occupation of these villages has heightened the authority of the imām, whose sermons depict many Pashtūnwali-sanctioned masculine practices as social/moral corruption. The imām insist that nijāt (redemption, salvation) can be found only through submission to the masculine-centered Islamic orthodoxy .

Some Pakhtun men, fearing for the safety of family, kin and clan, now work as translators or support staff for the Allied forces promising to free Pakistan from Taliban rule. Their actions create a masculinity that complies with Pashtunwali principles but rejects Islamic masculine Haqq (truth. In imām/Taliban perspective, this is an apostate masculinity. And because these masculine subjects speak English and prefer a village-centered Pashto that refuses Taliban-affiliated Arabic/orthodox usage while drawing from English and other outside sources, their language of masculinity proclaims apostasy as well.

The data base for this project include life stories of Pakhtun villagers collected by Pashto-speaking colleagues, and research reports on Taliban/village Islamic theology. Critical/queer discourse analysis orients the interrogation of language dynamics in these gendered texts.

Keywords: queer masculinities, globalization, queer translanguaging

First-Person Pronouns in Gay Men in Thailand

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In Thailand, the pronouns used by gay men are very complex. This paper examines how they are used when communicating with people of different genders to gain insights to how gay men in Thai society view themselves when interacting with different people, especially online. The data used in this study is derived from posts made by the authors' gay friends on Facebook. This study focuses on cisgender gay men. The data was collected over two weeks, containing messages from 16 gay persons who used 68 occurrences of first-person pronouns.

The different first-person pronouns in Thai language are as follows:

1. Male first-person pronouns: (a) ผม /p^hǒm /: This is most common pronoun that can be used by all ages and in any contexts, formal or informal; (b) กระผม /krà[?] p^hǒm/: This is used when speaking to superiors, usually in informal situations; and (c) ข้า /k^hâ:/: This is an ancient Thai first person pronoun used in informal situations with people of all ages; it used to be a neutral pronoun, but at present it refers to males and is only used in spoken language with others of comparable status.

2. Female first-person pronouns: (a) ดิฉัน /dì[?] tɛ^hǎn/: Used in formal situations with people of all ages and status; (b) ฉัน /tɛ^hǎn/: This is the most common one, usually used to address those of the same or younger generation. Although this is a female pronoun, males also use it with close friends; (c) เค้า /k^há:w/: This is only used in spoken language with close friends of same generation; and (d) หนู /nǔ:/: This is used in spoken language in informal situations with close friends of a higher status than the speaker.

3. Neutral first-person pronoun which can be used by males and females: (a) ข้าพเจ้า /k^hâ: p^há tɛ^hāw/: Used in informal situations with people of all ages and status; (b) กู /ku:/: This was an ancient pronoun popularised in 1292 by the Thai King at the time. Currently, it is used between good friends or by the older generation addressing the younger generation, but it is crude and more acceptable between males rather than between females; and (c) เรา /raw/: This is singular but can also be used between people of the same or lower status, usually in informal contexts.

The analysis shows that when using pronouns, gay men consider their relationship with interlocutors' status and context. 8 (11.8%) – proper names to address themselves, 14 (21.1%) – family pronouns, 46 (67.6%) instances of first-person pronouns: 15 (22.1%) female pronoun เค้า /k^há:w/, 12 (17.6%) neutral pronoun กู /ku:/, 6 (8.8%) neutral pronoun เรา /raw/, 7 (10.3%) female pronoun หนู /nǔ:/, 5 (7.4%) male pronoun ผม /p^hǒm /, and 1 (1.5%) neutral with female tendency pronoun ดิฉัน /tɛ^hǎn/. This shows that the highest numbers of pronouns are female pronouns and family pronouns. This is intended as a pilot study and a precursor to a study surveying a larger sample size of respondents.

Keywords: Thailand, gay men, first-person pronouns, male pronouns, female pronouns, neutral pronouns

Gender fluidity meets idiolectal and situational variation: a folk linguistic study on spoken Finnish

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The Finnish language is often, albeit misguidedly, regarded as gender-neutral due to its lack of gendered pronouns and grammatical gender. However, language is one of the key ways in which gender is constructed. This presentation focuses on the ways that five genderfluid speakers of Finnish themselves conceptualize the relationship between gender fluidity and situational variation in speech. How do they believe being genderfluid (experiencing frequent changes in their gender) influences their way of speaking? Which situational factors impact the ways they do gender in speech, and how? What is the role of gender identity in the broader context of their idiolects?

The study mainly draws from folk linguistics, queer theories, and intersectionality. Its data consists of one-on-one interviews and pre-structured recording diaries. These are examined through both quantitative and qualitative content analysis of speech, writing, and drawings.

The study suggests that the participants rarely seek to purposefully alter their speech according to their current gender or to linguistically mark any switches or fluid transitions between their different gender states. However, the participants who experienced or had in the past experienced speech-related gender dysphoria did describe conscious attempts of altering their pitch or modifying their vocabulary. The participants found that their speech somewhat changes depending on their gender state, but often struggled to name specific linguistic features.

The most consistent and prominent impacts on speech seemed to be non-dependent on gender state, or genderfluidity specifically. Instead, these features were associated with trans, non-binary or gender minority identity more generally. They included e.g. using specialized vocabulary around the topics of gender and sexuality, preferring gender-neutral expressions when referring to others, and gender-related jokes and memes. Further results will be available at the time of the presentation.

Keywords: folk linguistics, Finnish, gender fluidity, situational variation, idiolects, speech

Tell me you want it, sissy': shame, desire and the troubling of agency in sissy porn

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The figure of the sissy has played a central role in anxieties about modernity. Conceived as an overcivilised, spoiled child, it featured prominently in fears about the decay of virility at the turn of the twentieth century (Kuhl & Martino, 2018); as the hypersensitive and underdeveloped product of excessive maternal attachment, it was pathologised by clinicians and child guidance practitioners who viewed it as a precursor of adult homosexuality (Grant, 2004: 836); as a shaming device, it remains pivotal to the behavioural policing through which young children are socialised into the binary, asymmetric system of gendered norms (Adams, 2013; Thorne, 1993).

A considerable body of work has considered the ways in which sissies have been and are stigmatised in the practices and artefacts of contemporary culture (eg, McInnes & Davies, 2008; Rottnek, 1999; Robinson & Davies, 2007). But the revulsion sissiness inspires is often tinged with ambivalent fascination: the sissy's breach of the norms of compulsory heteromascularity can be seen not only as failure (Thorne, 1993: 116), but also as an empowering attempt to transcend them (Fernandes Messias, 2011; Thomas, 2014).

Fascination with the sissy is particularly prominent in pornography, where it features not only as an object of desire, but also as a figure for audience identification (Goldman, 2021). The potential "pleasure [of] sissy subjectivity" (Fernandes Messias, 2011: 25) is conspicuously articulated in genres such as training guides that encourage the reader to embrace and enhance their sissiness (Ekins, 2002) or videos that use hypnotic techniques to invoke identification with hyperfeminine subjects (Gilbert, 2020).

In this paper, we explore how sissy identities are constructed in a corpus of approximately 1.4 billion word-tokens collected from Literotica.com (2016), one of the oldest, largest and most widely-read erotic fiction repositories online. We use verbal, nominal and adjectival collocates to characterise the semantic profile of the term and compare it to a range of other common terms for gender-nonconforming characters with which it may co-occur, such as queer, tranny or boi.

Hierarchical clustering and community detection measures show that — despite the occasional interchangeable use — sissy is a semantic outlier among these terms, associated with terminology denoting Dominance/submission play and nonmonogamous relationship dynamics, often with a strong non-consensual element. Through analysis of the narrative context, we show that the term is more often used as an other- than a self-descriptor, often as part of shaming rituals (formalised or not) that have a powerful erotic impact on the protagonist. Drawing on Bamberg's (2010) concept of "dilemmatic spaces" through which selfhood is navigated, we discuss the complexities of agency and subjecthood in sissy identities.

Keywords: corpus stylistics, trans studies, gender nonconformity, porn studies, erotic literature

How can we problematize queer naming in historical lexicology? A meta-metalexical reflection

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The starting point is to acknowledge the tremendous amount of metalexical discourse around naming queer people, desires, behaviors – what is the right name, for who, what, where, when? – which is a defining trait of LGBTQ-related language, for both in-group and out-group speakers. Naming the queer has had quite a vibrant history throughout the modern era, although historical inquiry into these practices has not been a central concern for queer linguistics. Surely the vast metadiscourse surrounding queer naming is itself meaningful linguistically. How can we problematize queer naming and its related metadiscourse within historical lexicology?

One way to situate queerness into lexicological study is in terms of its pragmatic markedness – a more accurate way to describe its “taboo” nature. In pragmatically marked fields (also including concepts such as race, ethnicity, disability, etc.), metalinguistic consciousness about speech is heightened, leading to significant lexical creation in which the interplay of ideologies and language comes to the fore. This means that metadiscourse itself is an essential feature, rather than an epiphenomenon, of naming in pragmatically marked fields. So queerness allows for privileged access to the role of consciousness in language practice and change – a fact fruitfully gaining more attention in linguistics. Because queer metadiscourse often entails a kind of prescriptivism (see, e.g., Cameron 2012 [1995], Curzan 2014), it is important within lexicology to clearly separate the prescriptivist aims from their methodical description (separating out, too, the analyst’s own views as a language user).

The historical study of queer lexis has been constrained by other ideological tensions. One is the relative dismissal of the lexicon within (Anglophone) linguistics as trivial. Another is the received notion that studying names for queerness in the past will inevitably entail essentialist equivalence between modern conceptualizations and historical ones. Yet “Great Paradigm Shift” thinking, still widespread, is as inoperable with respect to lexical history as it is problematic in the history of ideas (Kosofsky Sedgwick 1990, 44-48). Since all lexical categories are socially constructed and potentially polysemous (although not all are pragmatically marked), it is necessary to apply the same epistemological standard to historical queerness as to any other concept. A sociolexicological approach offers a way out of burdensome “essentialist”/“constructivist” thinking.

In the hopes of spurring increased interest in queer lexical study, the presentation will reflect on how some principles of historical lexicology and lexical semantics are applied to queerness. As a theoretical rather than empirical reflection, it is not restricted to any particular language but may be applied widely.

Keywords: historical lexicology, naming, metadiscourse, pragmatic markedness, prescriptivism, queer, LGBTQ

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They tell me frequently that I'm going to Hell, which is fine': LGBTQ+ persons' evaluations of everyday exclusionary interactions

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This study combines a sociocultural approach to linguistics (Bucholtz & Hall, 2005) with appraisal theory (Martin & White, 2005) to investigate how LGBTQ+ individuals respond to everyday exclusionary interactions. Five focus groups were organized, consisting of young LGBTQ+ individuals aged 18 to 28, and asked to reflect on everyday experiences in which their queerness was salient. These reflections formed the basis of an analysis of the responses by LGBTQ+ persons to exclusion. This study draws heavily on Bucholtz & Hall's (2004) assertion that identities are "the outcome of intersubjectively negotiated practices and ideologies" (p. 469). For LGBTQ+ persons, the decision of how to respond to exclusionary interactions may be influenced by any number of factors, including the discourses circulating about queer people in their social milieu. Appraisal theory is used to identify how affect, judgment, and appreciation are present in the reflections of LGBTQ+ speakers, and how strategies of engagement and graduation are used to help determine how speakers think and feel about their social worlds. A combination of these approaches allows for a thorough analysis of speakers' perception of their own experiences of exclusion.

Everyday interaction is a key site of identity development. Ochs (1993) describes identity as being established through social acts and stances, which are present in all social interactions. As she states, "social identity is not usually explicitly encoded by language but rather is a social meaning that one usually infers on the basis of one's sense of the act and stance meanings encoded by linguistic constructions" (p. 289). Discourse analysis shows that even slight communicative differences can affect how speakers feel coming away from an interaction; as Tannen (2005) points out, when speaker and hearer fail to connect, it can feel like a rejection of "one's way of being human" (p. 191). For queer people, this rejection may be even more acute. The findings of this study are three major types of reaction to exclusionary interaction: minimization, displayed as sympathy, nonchalance, or humor; fear, including general anxiety, specific worries, and avoidance; and direct action, such as aggression or advocacy. This study analyzing the discourse of LGBTQ+ individuals reflecting on their daily experiences of exclusion can be used as a tool to shed light on macro-societal perceptions of queerness, including hetero- and homonormativity, violence, and misrepresentation.

Keywords: appraisal, sociocultural linguistics, queer linguistics, intersubjectivity, identity construction, exclusion

Giving It to Elsa: Black and Trans Linguistic Intersections and the ‘Borrowing’ of West-African Language in Brazilian Queer Speech Communities

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Many Brazilian travestis, trans women, and queer people know speaking the Brazilian queer cryptolect *bajubá* as “rolling the tongue,” implying the ability to hide away one’s linguistic meaning from straight bystanders. Most historians and linguists claim that the argot emerged organically under the military dictatorship in Brazil (1964-1985) as a result of queer oppression. However, the enormous over-representation of West African words (particularly from Yoruba, but also Ewe, Fon, Kikongo and Umbundu) in the lexicon requires a re-examination of what *bajubá* can explicate about intersecting histories of blackness, queerness, and discretion under slavery. In particular, this paper posits Candomblé, an Afro-Brazilian syncretic possession-based faith (in)famously welcoming to queer people and one that venerates gay men, in particular, as spiritual leaders, as a productive site for this inquiry. Drawing on interviews with transgender sex workers and street-based male hustlers (*garotos de programa*), I compare instances of today’s naturally occurring *bajubá* with existing dictionaries cataloging 1,300 terms for gender/sexualized identities, body parts, sex acts etc. listed in dictionaries of West African languages listed above and in dictionaries of historical Portuguese and Spanish. Combining methods of queer lexicography and queer historical linguistics, I consider what these comparisons may reveal about racialized sexuality in 19th century Brazil as well as today, when the cryptolect has largely moved away from cisgender white gay men as non-white trans women (often sex workers) become the primary stewards and innovators. In excavating this historical linguistic circulation, I suggest that trans-atlantic queer circulations existed in language and that these should be considered alongside more recent evidence of queer globalization in *bajubá*, which includes the addition of other gay slang and phrases from Western popular and consumer culture.

Keywords: Brazil, cryptolect, slang, blackness

Intersectional identities in minority-language contexts: LGBTQ+ speakers of Welsh

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Previous work which draws upon the experiences of minority-language speakers has tended to focus on linguistic outcomes such as language variation (Mayr et al. 2017; Morris 2021) or intergenerational language transmission (Evas et al. 2017), or on the experiences of those with intersecting linguistic identities in navigating their position among the wider minority-language community (Hornsby & Vigers 2018; Selleck 2013). In the case of the latter, the focus has been on the experiences of ‘new speakers’ who are both minority-language speakers but (as active language users at least) may also be a minority within this group. It has been shown that such speakers may struggle to feel like legitimate members of the minority-language community or be perceived to lack authenticity (Hornsby & Vigers 2018).

There has been less work among other groups who have intersecting minoritised identities which transcend language. The aim of this study is to examine the experiences of LGBTQ+ speakers of Welsh and their orientation towards these aspects of their identities. We aim to ascertain whether LGBTQ+ speakers of Welsh perceive potential conflicts in their intersectional identities and how they navigate these conflicts, and/or whether they believe that there is an inherent link between their Welsh-speaking and LGBTQ+ selves.

Semi-structured interviews are currently being undertaken with adults who self-identify as LGBTQ+ and Welsh-speaking. The questions focus on (1) participants’ awareness of their identities in childhood; (2) the extent to which they orient towards these identities in their adult life; (3) their perceptions of conflict in being both LGBTQ+ and Welsh-speaking; and (4) their perceptions of acceptance and legitimacy in both the LGBTQ+ and Welsh-speaking communities.

We present the results of a preliminary thematic analysis of the data from eight participants and discuss the results with reference to both minority language maintenance and revitalisation and intersectionality, and highlight avenues for future research.

Keywords: multilingualism, language maintenance, minoritized languages, identity, Welsh

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Exploring the Possibilities of a Feminist Ethnographic Approach

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As a scholar-practitioner currently situated in Chandigarh, Punjab, India, I am encountering varied ways in which language demonstrates how “power and sex collide,” (Fahs and McClelland, 2016). Western notions of intimacy and sexuality taken out of the Western world become phrases that could imply and suggest different experiences out of that context, questioning where power and sex collides in ethnographic research. This presentation will trace how such concepts travel and how these phrases bring different intentions and insights (Bal, 2002 and Fahs and McClelland, 2016). My positionality, as a diasporic Punjabi woman born and educated in the United States, requires to introspectively question my intentions and assumptions along with my own privileges and how I enact my power within this position, and what that entails as a researcher. This presentation will discuss how terms, intimacy and sexuality, may reveal more than just what I (as an American-born Indian woman) may understand versus how my interlocutors (Punjabi born women) relate and understand as intimacy and sexuality and what privileges and assumptions surface through our discussions.

I will engage three major points: the implications of what Western epistemology may have among Punjabi women, how academia needs to consider the cultural nuisances in which research is conducted and consider the negative consequences this gap has on transnational/global scholarship and lastly, how extracting power and privilege can force us to create meaningful distinctions that allow lived experiences/complexities to truthfully surface contributing to critical sexuality studies.

Keywords: feminist ethnography, sexual scripts, conceptual analysis, intimacy, sexuality and, Punjab, India

Involuntary Celibacy in the Documents Written By Mass Shooters

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Mass shootings, where three or more people are shot to death in a single incident, are widely conceptualized as a serious, contemporary, and primarily American social problem, although these incidents occur elsewhere too. Given the regularity with which these incidents occur, their increase over the last 20 years, and the combination of moral panic and cultural fear that they produce, there is great urgency to better understand and contextualize this type of extreme violence. This paper is drawn from a book project that examines primary texts produced by more than 30 mass shooters using the methods of queer linguistics to uncover mass shooters' identity construction, sense of entitlement, and desires for recognition, authority, supremacy, and power. This paper draws from that larger study to answer how offenders discursively construct involuntary celibacy in the texts they produce.

The findings indicate that shooters discuss themselves as involuntarily celibate and frame this as a rationalization for committing mass violence. The analysis shows that they directly blame women for not having sex with them and indirectly link their involuntary celibacy with failed heteromascularity. The findings further demonstrate that mass shootings are discursively framed by the shooters as a response to both of the above. Finally, the findings indicate that these offenders frame their violent acts as a method of demonstrating the values of heteromascularity (e.g., dominance, strength, admiration) that they feel have been out of reach to them and as a way of punishing others, especially women.

Keywords: involuntary celibacy, mass shootings, queer linguistics, masculinity

Gender Bias and Environmental Racism: a Survey of Intersectional Discrimination in Social Media Online Discourse

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In the last few years, the urgency of environmental issues such as climate change or pollution has boosted intersectional research on environment-related discrimination; women and LGBTQ+ people, in particular, have been identified among those minority groups more likely to experience overlapping forms of injustice.

While the correlation between global climate change and gender discrimination – already acknowledged by the World Health Organization (2014) – has its historical roots in economic and health reasons, several social biases inform contemporary phenomena of environmental racism. Such ideological beliefs, which include patriarchal constructs, negationism, supremacy theories, and other forms of sexism, are today proliferating onto the safe ground offered by social media.

The present study investigates the nodes of environment-related intersectional discrimination by looking into online comments and reactions to environmental discourses by women and LGBTQ+ people. Relevant intersectional methodologies (including Crenshaw 1989; Carastathis 2014; Collins 2015; Collins and Bilge 2016; Misra et al. 2020) are used to outline the features of environmental racism in a number of examples from selected social media posts. Subsequently, verbal elements are considered in a Critical Discourse Analysis perspective, so as to gain insight into the linguistic construction of dominance in online discourses. Ultimately, the proposed survey hopes to contribute to a broader classification of intersectional discrimination based on linguistic and discursive items.

Keywords: critical discourse analysis, intersectionality, environmental racism, intersectional racism, gender-based discrimination, environmental justice

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Resisting discrimination against sex workers: a Critical Discourse Analysis of comments on YouTube

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Discourses surrounding sex work can be conceptualised in terms of a continuum with various views ranging from understandings of sex work as a form of male domination and violence against women to understandings that take it as a legitimate work. As such, sex work is often discussed in highly polarised terms (e.g. regarding its legal status, entry motivations, sex workers' agency, etc.) (Weitzer, 2012). YouTube is a digital environment where the general public often engages in debates and/or language aggression about such controversial issues (Bou-Franch and Garcés-Conejos Blitvich 2014a, b). However, little is known about the ways in which sex work is talked about in such digital environments and linguistic research on the topic is rather scarce. In light of the above, adopting a Critical Discourse Analysis perspective, this chapter seeks to examine how YouTube users challenge discriminatory discourses about sex work. The linguistic data under analysis are taken from YouTube users' comments posted under the video 'Things not to Say to a sex worker' which is published on the channel of BBC Three and features sex workers who reflect on their job. The focus of my analysis is on the lexicogrammatical choices and discursive strategies that YouTube users employ in resisting negative stereotypical representations of sex work/workers. Preliminary findings suggest that discourses take various positions in challenging discriminatory views.

Keywords: sex work, discourses, discrimination, resistance, YouTube, comments, CDS

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Constructed speech and stancetaking in interviews with American LGBTQ+ youth

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The study of constructed speech has proven useful for understandings of voicing phenomena (e.g., Hill 1995), repetition / parallelism (Tannen 2007), and speech events like gossip (Mohammed and Vasquez 2015). Tannen (2007) has suggested that constructed speech is also of relevance to stancetaking, particularly in terms of how speakers evaluate an object or focus of concern. However, there are few sociolinguistic studies that have systematically investigated constructed speech and stancetaking in the context of language and sexuality. In this presentation, which comes from my larger dissertation research, I offer evidence of how constructed speech is a key vehicle for narrators' stance acts. My data come from interviews with 20 English-speaking LGBTQ+ youth living in the United States, conducted by an American nonprofit organization in the fall of 2020. The youth speakers constitute a diverse sample in terms of race, gender, and sexuality, with half being students of color (Black, Indigenous, or other racial / ethnic groups), half being transgender, nonbinary, or genderqueer, and a majority being LGB or Q. The interviews focused on students' involvement in high school student clubs that support queer and trans students, often called GSAs (Gender-Sexuality Alliances). First, I explore several constructed voices that emerge in interviewees' narratives about their school and club experiences, voices I categorize as affirming, oppositional, or neutral. While such discrete voices are easily discernable, their varied forms and deployments across different speakers' narrative practices indicate that constructed speech is a flexible, adaptable, and pervasive strategy for evaluation, positioning, alignment, and investment (i.e., the key dimensions of stancetaking, per Kiesling 2022). I then discuss some characteristics of constructed speech in narrative, namely the layering of multiple facets of language (ex. referential content and prosody), the importance of individualized vs. more global styles of speech, the status of contrasts (between the constructing voice and constructed voice), and how constructed speech carries spoken language into different domains of social life (e.g., inner thoughts or written language). I also briefly consider a discourse pattern that emerges frequently in the 20 interviews: the *be like* quotative (identified by Tagliamonte & D'Arcy 2004), which introduces constructed speech, followed by the discourse marker *oh*, which appears at the beginning of the constructed frame. I conclude by considering how speakers use *be like* + *oh* to cascade from constructing speech into constructed voices, which fulfill a variety of important stancetaking functions in narrative.

Keywords: constructed speech, stancetaking, LGBTQ+ youth, American English

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Performing and producing gender in Drag Race television in English and Spanish

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Having long been used in academia as a case study for research both on the performativity of gender (Butler 1993) and linguistic performances of raced, gendered, and classed personas (Barrett 1998; Mann 2011), drag queen performance has, more recently, become a household phenomenon largely due to RuPaul Charles's television empire. While the show RuPaul's Drag Race began in the United States, variants can be found in Canada, the UK, Australia, Spain, and Chile. Scholars (e.g. Moore 2013; Stokoe 2020) have highlighted RuPaul's binary juxtaposition of masculine and feminine lexical items to construct drag identity in the US version. However, these relocalizations of the show also enable the consideration of how drag gender is produced for television in languages like Spanish which have grammatical gender systems that apply binary gender to nouns and modifiers.

This study uses discourse analysis to compare the strategies used to produce drag identity in two seasons of the American production, RuPaul's Drag Race (S7, 2015; S10, 2018), and the Chilean production, The Switch Drag Race (S1, 2015; S2, 2018). In these shows, drag queens, speaking English, and transformistas, speaking Spanish, face unique challenges in articulating identities outside of strictly binary and immutable conceptions of gender in accordance with the affordances of their respective linguistic resources. Further, above and beyond personal expression, these shows are designed to present drag identities to the mainstream public and therefore, producers also intervene in the construction of these identities. RuPaul's Drag Race, lacking the resources of grammatical gender, relies more heavily on lexical and visual techniques. By contrast, The Switch uses fewer visual techniques, instead relying on shifting grammatical gender marking, to trouble the binary assumption that every individual can be straightforwardly linguistically marked as male or female. Through exploration of these differing presentations, this project explores the linguistic and visual semiotic techniques used to represent drag gender identities to the mainstream populations in the US and Chile and considers how these techniques may both reflect and reproduce social understandings of gender, sex, and queer identities in these two linguistically and socially distinct contexts.

Keywords: language and gender, performativity, discourse analysis, drag performance, Spanish, English

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Gender Discourse Beyond the Binary: The construction of gender identity in social media

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In Western thinking the binary system has traditionally played a pivotal role, with the binary categorization of gender being no exception. Research often neglected to take into consideration those identities that fall outside the binary (Dee, 2015); however, in recent years, gender non-conformity gradually has become a significant area of interest (Gratton, 2016) and gender binarism has started increasingly being challenged.

The world of social media constitutes a playground for non-binary identities to proliferate and communicatively enact gender performance (Butler, 1990) freely. At the same time, however, it can be argued that the protracted lack of consideration of non-conforming identities led to the need of being seen and heard, in a way that appeals to the audience by resulting “authentic” (Angouri, 2021). In this regard, the power of social media represents a significant means (Angouri, 2021) that can be deployed to construct and express authentic and non-binary gender identities online.

Based on the above, this study analyses a selection of multimodal texts which could be considered, by virtue of their content and stated purpose, as explicit non-binary communicative gender performances presenting different degrees of “stagedness” across different media. Materials posted by non-binary individuals on social network platforms such as YouTube, Instagram, Twitter and Tumblr and focusing explicitly on self-representation were analysed with a view to identifying recurring linguistic discursive patterns as well as potential differences across both individual performers and different media. Methodologically, the study relies on Computer Mediated Discourse Analysis (Herring, 2004) and Systemic Functional Linguistics (Halliday, 2014) tools in order to cover the macro and micro level of linguistic analysis of the data in question. The linguistic choices of users allowed a distinction between “solicited” and “unsolicited” gender performances, as performances on Instagram and YouTube presented relevantly structured elements of discourse which highlighted an index of “stagedness” in the attempt of carrying out an authentic performance in front of a large audience.

This study represents a starting point to investigate to what extent the demand for validation of non-binary identities can influence the discursive means through which gender non-conforming influencers attempt to result authentic in staged online performances, and to what degree validation from a large audience plays a role in the process.

Keywords: gender performativity, social media, authenticity, non-binarism, discourse analysis

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Circulability and counterpublicity: Fragmenting queer activism discourse

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Singapore's only annual LGBTQ rally, Pink Dot, was inaugurated in 2009, and recently celebrated its 13th iteration in 2021. Given the strictures on political organising in Singapore, Pink Dot has had to tread carefully by not only eschewing the electricity of Pride Parades around the world, but also embracing discursive strategies that align with national values. Sociolinguistic scholarship surrounding Pink Dot has identified its discourse as assimilationist and homonationalist (Lazar 2017; 2020), and analyses of its operations are premised on its codification as a social movement. In other words, Pink Dot's continued presence in a conservative Southeast Asian nation is yoked to its ability to assimilate and pander to heteronormative sensibilities.

This presentation will focus on data from the 12th iteration of Pink Dot in 2020 (PD12), which was the first time the event was held online due to the coronavirus pandemic. PD12 included a 'digital pink dot', formed through the coalescing of multiple smaller pink dots on a virtual map of Singapore; the event also showcased a series of performances and testimonies. Singaporeans were invited to adorn their homes with pink lights leading up to PD12, taking on both an online and offline format for the annual rally. Building on but departing from previous sociolinguistic research on Pink Dot's discourse, I venture that it may be more productive to go beyond treating Pink Dot as a social movement that assimilates, and consider PD12 as a case study for its status as a counterpublic (Warner 2002). I draw on counterpublic and citizenship theories to suggest what I call circulability, a quality of discourse that attends to its spatiotemporality that allows for the widespread diffusion of its meanings. Distinguishing circulability from circulation, I show how circulability materialises in PD12's fragmentation of its signs and discourse in its promotional materials, and its use of intertextuality in a drag performance that premiered during the livestream. These discursive practices rightly show Pink Dot's departure from assimilating to countering, and offers a glimpse into the potential for Pink Dot to enact a resistive queer politics that divests from its partnership with the state. I then discuss and conclude the presentation by considering how such counterdiscursive practices can be seen as an act of sexual citizenship (Isin 2008; Milani 2015) where Singaporeans can stake claim on their status as sexual citizens.

Keywords: counterpublic, circulability, sexual citizenship, Pink Dot, Singapore, discourse analysis

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Introducing the Gender in Language Project

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For a language to be identified as “having gender” linguistically, it must fulfill three criteria: 1) it must have system-wide nominal classes and all of the language’s nouns must be assigned to one of these classes, 2) the gender value of the noun must trigger patterns of morphosyntactic agreement on dependent elements, and 3) there must be a basis to the gender assignments, whether formal, semantic, or both in combination (Dixon, 1982; Corbett, 1991; Kramer, 2015). Languages that violate any of these three criteria (including some that have gender morphology) are not considered to have the feature of gender, and because the systems of nominal classification this theory describes are more often called “gender,” non-qualifying languages are subsequently identified as “genderless.” However, this canonical labelling of languages as linguistically “gendered” or “genderless” crucially cannot account for the ways in which linguistic gender at any level is correlated with social gender, even in so-called “genderless” languages. Queer, trans, nonbinary, and other gender-nonconforming speakers of different languages have identified features that they believe to mark normative masculine and feminine (social) gender and proposed innovations meant to be inclusive of people of other genders. In doing so, they point out the main reason our definition of “linguistic gender” should change: it has material consequences.

These consequences manifest chiefly in structural discrimination, which produces psychological and bodily harm. At the institutional level, language academies, such as the Real Academia Española have taken reactionary stances against gender-inclusive language that discourage the widespread use of gender-confirming language in society. While rejecting gender-inclusive language, these bodies indirectly cite linguistic theories of gender which state that the feature is arbitrary (e.g. Ibrahim, 1973). Most saliently, the Académie française’s characterization of inclusive French as putting the French language in ‘*péril mortel*’ (AF 2017) has emboldened homophobic and transphobic rhetoric in the French press, whereby ‘inclusive writing’ and related terms (e.g., ‘*novlangue*’) become far-right dog-whistles against progressive causes in general. On the individual level, where linguistic marking of speakers as normatively masculine or feminine is obligatory, trans, non-binary, and gender-nonconfirming individuals are repeatedly misgendered, which not only has profoundly negative psychological impacts (Langer 2011) but can also prevent individuals from accessing healthcare (Namaste 2000), and can cause other bodily harm. Thus, canonical definitions of linguistic gender do not correlate with the lived experiences of speakers of those languages, which (socially) gender referents in other salient ways.

By contrast, the Gender in Language Project proposes an alternative model for defining linguistic gender which begins from the perspective of social gender. We argue that a new definition focused on the multivariate ways that social gender categories may become encoded in language not only resolves differential understandings of the concepts of social and grammatical gender, but it also empirically strengthens the connection between them, and allows for a theory which corroborates the lived experiences of queer, trans, nonbinary, and other gender-nonconforming people with language.

Keywords: grammatical gender, morphological gender, gender in language, queer linguistics, Gender in Language Project

Title: GDLI and GRADIT «turning queer». Italian lexicography and LGBTQIA+ lexicon in the 2000s in the Supplementi of Salvatore Battaglia's 'Grande dizionario della lingua italiana' and Tullio De Mauro's 'Grande dizionario italiano dell'uso'

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The aim of this paper is to describe LGBTQIA+ issues in Italian lexicography in the 2000s, with a special focus on the two most substantial Italian dictionaries, namely the *Grande dizionario della lingua italiana* by Salvatore Battaglia (then Giorgio Barberi Squarotti), known as GDLI, and the *Grande dizionario italiano dell'uso* by Tullio De Mauro, better known as GRADIT.

After the downfall of many taboos regarding gender identity and sexual orientation at the turn of the 20th century, Italian language has started to coin a huge number of new words to describe notions that were banned from social discourse just few years before. In that cultural atmosphere, dictionaries were forced to face this magmatic set of neologisms, deciding what they should maintain and what could be removed, having as their main aim the proper rendering of the current language actually used by speakers. This is particularly interesting in GDLI, which required more than forty years for its conclusion, and during those four decades the world changed completely.

By using a traditional way of examination, the purpose of this paper is to demonstrate how LGBTQIA+ Italian neologisms increased in the first decade of the 20th century both in spoken and written Italian language, and how, symmetrically, their presence raised in dictionaries focused on usage.

In fact, further volumes of the GDLI and of the GRADIT have been released when the main authors of each dictionary have felt the need for linguistic upgrades, matching the social upgrades, of the first publications. Therefore, these *Supplementi* saw the light of the day: inside them, words related to LGBTQIA+ semantic field increased both quantitatively and qualitatively, to the point that we could say that these two reference points in Italian lexicography «turned queer» in the 2000s.

Keywords: LGBTQIA+ lexicography, contemporary Italian, neologisms

‘...I slipped naturally back into my non-girl’s attitude...’: Normative Negotiations in Nineteenth-Century Sexological Case Histories

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Historians have frequently investigated the role nineteenth-century sexologists played in the invention of modern Western discourses of sexual normativity and the formation of queer sexuality identities and desires (Weeks 1985; Somerville 1996; Oosterhuis 2000; Edsall 2003). As the now standard assessment frames it, having been christened by medical professionals as ‘congenitally perverted’ or corrupted by other ‘degenerates’, ‘sexual inverts’ under the aegis of sexology are said to have learned ‘to speak’ of their sexuality, desires, and identities primarily through reference to (emerging) normative discourses of deviancy and pathology. Using methods drawn from queer historical linguistics (Leap 2020), this presentation investigates how late-nineteenth-century sexological first-person narratives by same sex identified subjects use various linguistic strategies to negotiate their relationship to emergent norms. Based on preliminary findings, subjects in the case histories—all taken from Ellis’s (1897/1942) ground-breaking *Sexual Inversion*—orient themselves in relation to emerging norms. While they accepted some emergent definitions of sexual identities (e.g., invert, Urning, Uranian) as empowering of sexual difference, they also argued for new normative (re)definitions, and often disidentified with and/or refused emerging pathological norms. Rather than absorbing the medico-moral discourses of deviancy and perversion like passive sponges, the case histories reveal that 19th century same-sex identified people were agentively using language to craft their own understandings of sexuality, desire, and identity. And ultimately, the narratives reveal a running athwart the normative to expand normative possibilities.

Keywords: queer historical linguistics, sexual normativity, sexual identity

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Cultivating Liberation: Psychedelic Medicine and the Language of Queer Spirituality

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The West is currently in the midst of what is being termed a “psychedelic renaissance,” referring to the resurgence in interest in the use of mind-altering substances paired with the legalization or decriminalization of psychedelic substances in some jurisdictions. While much of this interest is in the so-called “medical” uses of psychedelics taking place in therapists offices, my research explores how members of marginal communities, including Jews, queer-identified individuals, and BIPOC (black, indigenous, and people of color) use sacred plants and fungi in the healing of communal trauma through ceremonial and ritualized self-treatment methods. This paper uses a corpus-based keyword analysis to evaluate the queer-specific discourse found in a series of talks at the 2019 inaugural two-day Queering Psychedelics conference held in San Francisco and sponsored by the Chacruna Institute’s Women, Gender Diversity, and Sexual Minorities speaker series. A corpus containing approximately 100,000 words was compiled from transcripts of fourteen videos from the conference including speakers, panels, and question and answer. Using SketchEngine (Kilgariff et al. 2004, 2014), top keywords and phrases were identified by comparing these corpora to each other. Through a preliminary exploration of the collocational environments and the concordance lines adjoining these keywords, this paper sheds light on how language is being deployed in the healing of queer trauma.

Keywords: corpus linguistics, discourse analysis, queer, psychedelics

Title: Use of English in Korean Queer Identity Terms Formation Sub-title

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‘Gay men’s English’ is a term that refers to the cultural and linguistic phenomenon of global ‘circulation’ of lexicon coined by American LGBTQ+ community and its adoption and appropriation by queer communities around the world (Leap & Boellstorff 2004). In South Korean gay in-group language, a number of words describing different aspects of queer life and identity can be considered loanwords from English in one way or another. However, it appears that rather than merely adopting linguistic items of another language into their speech, Korean queer people often use the English language as a tool to create their own unique terminology. It is clear that lexical items borrowed from English undergo a significant change of meaning and form which in turn in creation of words that do not exist in the English queer in-language and have practically no relation to the terms normally used by English-speaking community of practice. The terms created by the members of the community reflect the complex and diverse relationship between gender presentation, sexual practices and position in the in-group hierarchy while also expressing the unique experience of queer people in Korea.

Online written and video blogs have proven to be valuable sources of information on marginalized and less documented sociolinguistic variables. The analyzed data was collected from “gay and lesbian language” lists compiled and posted online for public use by Korean queer people. This paper draws on theoretical frameworks of performativity theory (Butler 1997), queer theory and sociolinguistics. Future research in this field could potentially reveal new findings about the construction of the modern gay and lesbian identities through language in non-Western societies in the globalizing world.

Keywords: Korean language, queer terminology, linguistic borrowings, word formation, semantic shift

Title: Investigating Epicenes:

A Case study of Bulgarian and Italian EL2 Speakers Sub-title

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In recent years, academia has paid much needed attention to gender-inclusive language, and specifically, epicene pronouns. English epicene pronouns are third-person singular pronouns that refer to an indefinite or hypothetical human antecedent, whose gender is unknown or unspecified (Abudalbh 2012; Everett 2011; Noll et al. 2018; Paterson 2011). This paper presents a small-scale study on the usage of epicene pronouns in English as an additional language (EL2) by six native speakers of Bulgarian and Italian and compares these findings to those from English native speakers. Specifically, it focuses on the epicene pronoun choices and avoidance strategies used, as well as the speakers' reasons for their (non-) use. The focus on epicene pronouns is because they provide one way that EL2 speakers are introduced to gender-inclusive language. By looking at both usage and self-provided reasons, a better understanding of how language and gender interact in these speakers' L2 can be uncovered.

To study these phenomena, I employ a novel methodology that combines elicitation techniques with a stimulated recall-based interview. The elicitation techniques are used in two tasks, a writing task and a speaking task, with the aim to examine frequency of epicene pronoun usage/non-usage. This methodology develops a context that focuses on the linguistic feature investigated, which might otherwise be underrepresented in authentic language, without needing an example model (Eisenbeiss 2010; Rose, McKinley and Baffoe-Djan 2020). The two tasks are followed by a semi-structured interview using stimulated recall, gathering the participants' motives to use/not-use epicene pronouns. The results are examined through the lens of queer theory and queer linguistic, by problematizing gender binarism in language (feminine and/or masculine forms) (Motschenbacher 2014). These findings will help contribute to the field of queer linguistics and SLA by providing information about how Bulgarian and Italian EL2 speakers use epicene forms.

Keywords: Epicene pronouns, English as an Additional Language (EL2), SLA

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Physiological and sociolinguistic aspects of voice change in bilingual transmasculine people

Sub-title

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For transmasculine people who use exogenous testosterone, one of the expected outcomes is a lowering of the voice. This pitch change is fairly well-understood from a medical perspective, and although it does not always take place unproblematically, the majority of transmasculine people who use testosterone find their speaking pitch within the typical pitch range for cisgender men (Azul et al., 2018). This pitch lowering helps with the production of a masculine voice, but gendered speech is determined by more than pitch alone, instead consisting of a range of physiological and sociolinguistic cues (Zimman, 2017). These sociolinguistic indexes of masculinity differ between languages (Boyd, 2018), while physiological processes are necessarily language-independent. That is, changes that take place in multiple languages in parallel are likely to be physiologically driven, whilst features that take different trajectories in different languages are probably social. Given the diversity in (trans)masculine identities, it follows that there is considerable variation in the identity construction that goes on in transmasculine people's speech (Zimman, 2018). As such, a bilingual approach to changes to transmasculine speech during testosterone use may well provide new insights into the development of the gendered voice more generally and the ways in which transmasculine individuals construct their personal (masculine) voice specifically.

In this paper, we present an analysis of acoustic features of the speech of three transgender men during the first two years of their hormone replacement therapy in Dutch and English conversational data. Specifically, we analyse pitch, vowel formant frequencies, and the realisation of /s/. Across all three features, we observe great variability between participants and languages: While pitch drops from the onset of testosterone use for all participants, the rate at which this happens differs vastly; changes in vowel formant frequencies can be observed after normalisation, but vowel placement seemingly does not shift in any particular direction; and the realisation of /s/, while stable within speakers, differs between speakers and between languages.

The findings from this still ongoing study will contribute to our understanding of the (trans)masculine voice, both theoretically and practically. For example, local speech therapists have already indicated their interest in our results, as they are in need of more tools to support the specific needs of transmasculine individuals who experience issues with their speech.

Keywords: transgender, sociophonetics, transmasculine, voice

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The case of –x as a gender inclusive morpheme in Spanish proforms: an eye-tracking study Sub-title

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Over the past decade, the use of gender inclusive language has increased in different languages, such as English, French, German, Arabic and Spanish. In the case of Spanish, a grammatically gendered language, studies on gender inclusive language have mainly focused on debating the notion of linguistic sexism, though few have studied the gender inclusive morphemes (GIM) that have been proposed in order to include non-binary individuals (e.g., –x and –e). Since previous studies have mainly adopted qualitative approaches to the study of GIM in Spanish, this study has adopted a quantitative, psycholinguistic approach. More specifically, this study examined the linguistic processing of –x and the influence of extralinguistic factors in its processing. Participants (N = 51) were Puerto Rican college students that completed two tasks: first, an eye-tracking task, in which participants read sentences with proforms that contained morphemes –o, –a or –x (e.g., Veinte estudiantes asistieron a la asamblea; no todos/as/xs votaron a favor de la moción). After the main task, participants answered a questionnaire with open and closed-ended questions that measured the self-reported extralinguistic factors under study (gender [binary/non-binary], sexual orientation [heterosexual/LGBTQI+], experience with gender studies [yes/no] and attitudes towards GIM [positive/mixed]). For data analysis, repeated measures t-tests were conducted on four reading measurements (i.e., first fixation, gaze duration, regression path time, and total time) to examine significant differences between participants' reading times of the three morphemes under study. In general, proforms with –o were easily processed. Regarding proforms with –a and –x, those with –a exhibited lesser processing costs during early processing stages, whereas in final processing stages they exhibited greater processing costs. Afterwards, repeated measures ANOVA were conducted with the four extralinguistic factors versus the three gender morphemes. Between-subject analysis showed significant differences for the factor of attitudes towards GIM, in which participants with a positive attitude had shorter reading times than those with a mixed attitude; and gender, in which those who identified with the non-binary gender had longer reading times than those that identified with the binary gender. Within-subject analysis revealed a significant interaction between condition and sexual orientation for the reading measurement of regression path time. While heterosexuals took longer when reading proforms with –x, LGBTQI+ participants took longer when reading proforms with –a. Within-subject analysis also revealed a main effect of gaze duration and the total time measurement of all extralinguistic variables. In other words, for gaze duration, an early processing measurement, participants took longer in reading proforms with –x, whereas in total time, a late processing measurement, they took longer in reading proforms with –a. In conclusion, the main effects suggest that the early processing of –x is more costly, and therefore more difficult, than the linguistic processing required for –a and –o. However, even though the implicit measurements demonstrate that –x still draws attention in the reading of Puerto Rican college students, the explicit measurements from the questionnaire reveal awareness towards a new notion of gender in the Spanish language.

Keywords: Non-Binary Spanish, Eye-tracking, Psycholinguistics, Language Processing

Victorian Hellenism and the Language of desire: Michael Field's Sapphic poems

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In 1889, under the nom de plume of Michael Field, the “poets and lovers” Katherine Bradley and Edith Cooper, published a collection of Sapphic poems titled *Long Ago*. “Michael Field” participated actively in the cultural milieu of Victorian aestheticism and, by including the Greek text of fragments by Sappho in each poem of the collection, the poetic duo pioneered the use of ancient Greek in lesbian self-representation. Bradley and Cooper were writing in the context of male dominated area of classicism and in a society where women had been traditionally denied access to formal education.

It was the same context in which some Victorian Hellenists used Greek and Latin references as a means to encode an idealised world of male homoerotic desire and translated Greek texts to legitimize male homosexuality through the cultural prestige of the classics at a time of institutionalised repression.

From the perspective of Women's and Gender Studies, my paper will investigate the different uses of Greek language and culture made, on the one hand by male Victorian intellectuals (Symonds, Swinburne, Wilde and the so called Uranians) as a reaction to the repression of homosexuality and, on the other, by the poets Katharine Bradley and Edith Cooper, who, as women were excluded from the homosocial group of Oxford educated men, and who appropriated Greek language in order both to react against the patriarchal norms imposed on women and to affirm a pioneering discourse of lesbian desire in British culture.

Keywords: Victorian, Hellenism, Homosexuality, Sappho, Classics, Greek

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‘Asia’s world city’ as Homotopia? Surveying tensions in the linguistic landscape of the Hong Kong Gay Games

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In this talk I draw on the notion of homotopia, as used in sociolinguistic studies of sexuality and sexual citizenship in relation to space and place, to frame a beginning survey and discourse analysis of the emergent (online) linguistic landscape of the Hong Kong Gay Games. The Gay Games is a well-established international LGBTQ+ mass-scale sporting and cultural event, to be held in Asia for the first time in 2023. The linguistic landscape of the Games is presented in this paper via a growing collection of (multimodal) texts from the organisers and (social) media that promote the Games’ message of “unity in diversity”; a branding strategy that works intertextually with recent government marketing campaigns to fashion Hong Kong as “Asia’s World City”. However, the landscape of the Games has, at the same time, become a contested space, owing to a recent top-down campaign (and law) that mobilises a discourse of national security towards reshaping the identity of Hong Kong and its citizens to be more in line with the values of the Chinese state. As these are nationalistic values, positioned in opposition to “Western” liberalism, they emphasise tradition and conformity, along with securitisation, leaving in this way little room for the “public” celebration of queer lives and politics. Such mobilisations have, in fact, surfaced in attacks from local politicians in the Hong Kong legislative council who have branded the Games as a “disgrace”, and a “danger” to national interests. It appears, therefore, that this event has been, inadvertently, caught up in current and competing socio- and geopolitical discourses of nationalism, security, public health, and (sexual) citizenship.

In this respect, addressing the question of Hong Kong, “Asia’s World City” as homotopia, that is as an “inherently ambivalent place that is simultaneously utopian and dystopian” (Milani & Levon 2019: 608), allows, I suggest, for a critical sociolinguistic examination of the spatio-temporal contradictions and ambiguities that make up the linguistic landscape of the Hong Kong Gay Games at this point. Specifically, the analysis draws on these tensions to examine how the organisers are responding to pressing matters of (in)securitisation in Hong Kong, and the attacks they have faced, by using various linguistic/discursive strategies as “counter/de-securitisations” (Rampton et. al., 2022). I demonstrate how these strategies feature in their texts through, most obviously, an emphasis on personal health, well-being (sports), and fun, but also through tactics such as topic control and silences, foregrounding above all the non-political and non-threatening nature of the event. As such, this talk on the HK Gay Games aims to contribute to discussions on the construction of LGBTQ+ publics in Asia, especially relating to the strategic reworking of globalising discursive flows of queer politics and pride to tame and counter the threat posed by hostile discourse.

Keywords: the gay games, linguistic landscapes, homotopia, Hong Kong

Global flows in Sicilian waters: Queer hygiene and the arrusi of Catania

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Prior to the mid-20th century, arrusi were part of the cultural and sexual fabric of Catania, much like other Sicilian cities (Goretti & Giartosio 2006; see also Benadusi 2005). Far from a homogenous category, these men tended to be younger, less affluent, and less literate (with some notable exceptions), being positioned at the margins of society while also navigating within and through its centers. What united the arrusi were realizations of male sexuality that are no longer widely seen: sometimes for pay and at other times for love, they were exclusively passive partners of maschi, men whose normative status was unquestioned. Although they bear little resemblance to today's gender and sexual categories (e.g. bottom, gay, bisexual), the arrusi and other non-normative masculinities, such as femminielli in Naples, have been recast within twenty-first century imaginaries by activists, writers, and others in traditional and social media.

In this paper, I explore how contemporary re-imaginings of the arrusi can be understood as a byproduct of global ideational flows and neoliberal discourses. These forces appropriate and legibilize alternative identities by inserting them into frames having little, if any resonance with their historical subjects: this is nothing less than symbolic violence under a veil of modern liberalism. I make this point through a re-reading of two popular literary sources: de Santis' *In Italia sono tutti maschi* (2008) and Paterlini's *Cani Randagi* (2012). Taking a critical discourse stance, I assert that these and other works 'de-queer' and 're-queer' the arrusi by reimagining them within twenty-first century modalities, a process I refer to as queer hygiene. Such hetero-normativisation (viz. Puar 2006) casts illegible subjects within contemporary topoi of same-sex relationship and courtship, ascribes them current labels and iconicity, and ignores antecedent tensions – it is, in effect, a 'meta-queer' discursive formation imposed from above. In so doing, antecedent queernesses are deconstituted and queerness itself is undermined.

Through this critical reexamination, I argue that queer theory and practice must push against these and other acts of neo-liberal discursive colonialization. As engaged linguists and scholars, we can and should re-open ideological spaces in which non-conforming and non-contemporary identities are rendered possible without the reflexive need for hygienic reformulation, embracing the tensions that are necessarily fueled by this troubling.

Keywords: globalisation, neoliberalism, queer theory

Male femininity, citizenship and democracy in Bangkok ‘Pride’ protests

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Equality and inclusivity have been central to Thai LGBTQ+ movements including Pride events like in other societies around the globe. The concern of LGBTQ+ rights in Thailand tends to be exclusive to the interest of LGBTQ+ communities and activists. Despite the society’s increasing awareness, it is considered separate from the mainstream Thai politics. Remarkably, in 2020, Thai LGBTQ+ communities have moved to the forefront of Thai national politics by leading two of many anti-government and pro-democracy protests taking place during the year sharing their central concerns of equality and human rights. This paper aims to explore how Thai LGBTQ+ communities employed various semiotic resources to perform their sexual citizenship (Richardson, 1998) in the localized form of pro-democracy “Pride” protests.

Data were drawn from the two LGBTQ+-led pro-democracy protests taking place in Bangkok in 2020. The data included speeches, performances, signage, and promotional materials which were part of the protests. Although the two protests were not originally organized as Pride events, the analysis demonstrates that Pride elements, such as the term Pride itself, the rainbow color and drag components, and various foreign resources, such as the Soviet Union propaganda poster, were adopted. These resources were localized for the purpose of the protests. For example, in the Thai version of Pride parade, the term Pride was replaced by *phrai* ‘citizen,’ an archaic word with political significance associated with equality as opposed to bureaucrats and oppression. Additionally, male femininity, specifically *kathoey*ness, was highly noticeable in the protests which affirmed inclusivity. Various resources used in the protests were those associated with *kathoey*, Thai male-to-female transgendered individuals. The term *tung ting* ‘effeminate’ which was part of the protests’ title characterized the people initiating the protests and represented LGBTQ+ communities. The biologically male demonstrators who identified as *kathoey* or with femininity talked and gave their speech using feminine-associated linguistic features including the feminine first-person pronoun, an index of femininity for *kathoey* (Saisuwan, 2016). Several elements in speeches and activities occurring as part of the protests also had intertextual links to *kathoey* identity.

The paper illustrates how Thai LGBTQ+ communities align themselves with the global Pride interpreted in a broad sense while drawing on their local identity and performatively claiming their citizenship (Isin, 2017) as sexual minorities. They have shown that LGBTQ+-related issues such as gender equality and same-sex marriage are not marginal or disconnected from other national political issues but are significant contributions to the form of democracy Thai people strive for.

Keywords: Male femininity, Citizenship, Pride

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I NOSTRX CORPX RESISTONO’.

A diachronic corpus analysis of Italian Gender Neutralization Strategies in non-binary and transfeminist online communities.

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Following the recent controversies concerning female visibility in language use, Italy is now facing a new debate about Gender Neutralization Strategies (GNS) (Comandini 2021). Their recent and uneven spread in a highly gendered language system such as Italian prevented GNS to achieve significant linguistic stability in use. Aiming at an inclusive language that equally considers all gender identities, GNS indeed substitute the masculine or feminine gender marks in pronouns, nouns, adjectives, verbs in the past participle forms and determiners, with a variety of letters and symbols. These may function as specific non-binary gender marks, neutral forms, or catch-all strategies which represent all gender identities. Endorsed by many influencers and intellectuals, GNS have already been framed by scholars and journalists as a “politically correct”, top-bottom language prescription, providing readers with a range of linguistic limits in GNS use. However, most articles and argumentations fail to consider non-binary needs for language inclusion such as the right to self-identification and public representation in their native language, or the opportunity to circumvent everyday misgendering episodes without resorting to long ungendered periphrases. This study, therefore, focuses on said instances and communities to detect usage patterns and written shortcomings at a morphosyntactic level. Furthermore, the analysis wants to investigate how and whether GNS are adopted by non-binary speakers as speech acts to territorialize the language, obtaining greater social agency, acceptability, and intelligibility (Dembroff & Wodak, 2020). Through automatic download and manual annotation of texts, the research presents a diachronic hybrid quantitative-qualitative analysis of a Facebook texts corpus built from two FB pages of transfeminist activism, written between 2018 and 2022. Preliminary data show a regular substitution pattern with ending vowels -o (male)/-a (female), which have been replaced by the following GNS in descending order: -*; -ə; -x;-@; null morpheme -Ø; and -u. The frequency of GNS occurrences increases over the years and the distribution of -ə displays the most growing trend. This may describe an extension of GNS beyond fixed expressions such as greetings and thanks (Comandini, 2021). Regarding Part of Speech tagging, we found all GNS especially on pronouns, nouns, and adjectives, while determiners are less frequent and modified only by -* and -ə. By contrast, a high level of incoherence was found in syntactic agreement, remarkably related to plural constructions. Finally, we found an interesting and unexpected use of GNS where substitutional morphemes modify inherently feminine terms such as ‘sorellə’ (sister) or arbitrary grammatical gender in terms like ‘corpx’ (body). In these cases, the GNS convey connotative information about the terms, such as the inclusion of trans* women in the ‘sister’ category, or additional meaning like ‘dissident’ and ‘non-conforming’ in ‘body’.

Keywords: Italian inclusive language, non-binary, gender in language, corpus analysis

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Title Building of news values in the digital sport media: A Study of female and male Olympic coverage

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Women's sports are unbalanced in the media compared to men's sports. This is because the sport press tends to support patriarchal ideologies that reinforce male hegemony in sports and digital media have perpetuated the underrepresentation and gender stereotypes that exist in the traditional sport press (O'Neill & Mulready, 2015; Coche & Tuggle, 2017). The media construct realities through language and the words they choose, but they also reflect the symbolic representations, prejudices and stereotypes that come to influence society, the researcher's task is to examine and reveal the mechanisms through which these sexual differences are constructed (Van Dijk, 1988; Fairclough & Wodak, 1997).

This work analyzes the representation of female and male athletes in the online Spanish sport press during the Rio 2016 Olympic Games to study whether there are imbalances between both sexes. Following the Bednarek and Caple's (2017) approach to the analysis of news discourse, this study focused on the discursive construction of newsworthiness through text and images that motivate news about female and male athletes. Discourse of News Values allows us to identify what aspects are emphasized or, conversely, hidden, to reveal the way in which such events are packaged to be consumed by the audiences and offer an interdisciplinary and multi-methodological analysis.

A selection of the information units is made by means of a stratified random sampling following some pre-established parameters to make the sample to be analyzed as varied and representative as possible and focused on the days of Olympic competition and strictly sports information (39 in total, published between August 15 and 20, 2016 includes 16 women's and men's basketball news, 16 athletics also men's and women's and 7 profiles). The following analysis categories were established –consonance, eliteness, impact, negativity, personalization, positivity, proximity, superlativeness, timeliness, unexpectedness and aesthetic appeal in visual analysis. An informative interest is revealed marked by a greater masculine superlativity, eliteness and consonance, while the informative interest of feminine events is focused on unexpectedness and timeliness, with a proximity and aesthetic appeal in the visual analysis, which confirms the stereotypical representation of male athletes as being outstanding and well known, while female athletes make the news for the exceptionality of their Olympic results and their appearance.

Keywords: news discourse, digital media, women, sport Communication, Olympic Games

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Discursive expressions of prejudice and denial: A critical discourse analysis of ‘anti-gender’ videos on YouTube

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This paper focuses on a critical discourse analysis of ‘anti-gender’ hate speech on the social media platform YouTube. Many of these videos appear in response to an increase in LGBTQ+ inclusion into school curricula across international contexts in recent years. Resistance to this increase in inclusive teaching is intricately linked with wider transnational homophobic, transphobic and ‘anti-gender’ discourses in relation to education more broadly (Borba, 2022; Borba and Correa, 2021; Chojnicka, 2015; Russell, 2021; Sauntson, 2021).

The paper reports on an analysis of the key discursive strategies deployed by global anti-gender groups to distort progressive views of gender and sexuality, particularly in relation to school contexts. Russell (2019) posits that linguistic analysis is crucial for devising taxonomies of hate speech and how these might ultimately be disrupted. I therefore draw on the tools of critical discourse analysis to conduct a taxonomical analysis of anti-gender talk in a sample of publicly-available video recordings. The video recordings are taken from YouTube with an acknowledgement that these global social media outlets arguably play a significant role in the circulation of anti-gender discourse. The specific linguistic frameworks deployed are: Van Dijk’s (2006) critical discourse framework for analysing discursive expressions of prejudice; van Dijk’s (1992) framework for critically analysing categories of discursive expressions of denial.

From the application of van Dijk’s two analytic frameworks, key findings indicate that the most frequently-used discursive expressions of prejudice are disclaimers/denials, euphemisms, metaphors and evidence. The most frequently-used discursive expressions of denial in the data-set are reverse charges and justifications. Identifying which discursive strategies of prejudice and denial prevail in the data-set can provide important clues as to how to read these videos critically with a view to challenging the arguments they convey. Furthermore, analysing anti-gender discourse in relation to education can contribute to developing understanding of how such discourses are established and sustained across transnational contexts.

Keywords: Anti-gender discourse, Critical discourse analysis, Discursive strategies

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Erasing the codes and styles to express LGBTQ identities in the translated dialogues of the Japanese TV show ‘What Did You Eat Yesterday?’

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Television and movie writers deploy an array of codes and styles to index gender identities, affiliations, ideologies, and stances (Hanks, 1996). These codes and styles are manipulated to activate social associations among viewers to create instant backgrounds to characters, describe relationships, etc. Switching between codes or shifting between styles is also exploited to develop storylines by expressing fluid identities, evolving relationships, and changing stances.

Dialogues in Japanese TV shows and movies script identities, relationships, stances, and storylines through a rich linguistic repertoire of features: pronouns, sentence-final particles, verb forms, pitch levels and patterns, and more. To illustrate, in the Japanese manga-based TV series “What Did You Eat Yesterday?”, centered on the lives of a gay middle-aged couple and featured on Netflix, these linguistic features are masterfully manipulated to define personalities, power dynamics, and stances among characters (e.g., gay couple, co-workers). Additionally, the show reflects stereotypically heteronormative characteristics in the gay couple’s relationship (i.e., “wife” vs “husband”) through these linguistic features and mainstreams gay vernacular common in the Japanese gay community (e.g., “tachi-neko”).

By contrast, subtitles and dubbed dialogues from the original Japanese into English erase the indexical values of Japanese linguistic features. Both linguistic and translation constraints (e.g., subtitling guidelines) restrict the translation of subtitles and dubbed dialogues resulting in one-dimensional characters, flat interactions, and hard-to-follow dialogues. Pivot languages such as General American further blur or erase identities, relationships, and stances, rendering dialogue into cisgender, male, white, middle-class American English. Consequently, the voices of marginalized groups in both Japan and among international viewers are erased, perpetuating a false narrative of a monolithic, heteronormative Japan and standard-language ideology.

This discourse analytic study of dialogues in the TV show “What Did You Eat Yesterday?” demonstrates this erasure of gender identities, affiliations, ideologies, and stances in the translations, supported by comparisons to the manga version and discussed within the framework of a larger study of several TV shows. First, translations in English are compared against the original Japanese to identify their indexical features. Second, samples from the original Japanese are presented to native speakers of Japanese while counterpart samples of the translations are presented to native speakers of English. Participants are asked to interpret the identities, relationships, and stances of the interlocutors in the dialogues. Samples are presented in both their written (subtitles) and aural (dubbed dialogue) form to account for phonology and differences in translations. Interpretations of original versus translated dialogues from both groups are compared to determine if the same interpretations have been reached. The researchers then considered potential linguistic and translation constraints. Results indicate differences in indexical values between the original Japanese dialogues and their translations.

In response, translation strategies and procedures for subtitling and dubbing are re-examined: innovation of onscreen text usage in addition to subtitles, exploration of the phonology of “gay speech”, and exploitation of gender and sexuality stereotypes.

This presentation compares Japanese original and translated dialogues discussing:

- 1) common Japanese-language features to index gender and sexuality
- 2) linguistic and translation constraints
- 3) translation strategies and procedures

Keywords: Japanese codes and styles, indexical features, identity, translation, subtitles

Defining ‘Gender’ across Europe- a linguistic analysis of the definition, translation, and interpretation of the word ‘gender’ from the Beijing Declaration to the Istanbul Convention

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The present work discusses the complex nature of the term ‘gender’ in legal discourse, in the wake of the recent pushbacks that the 2011 Istanbul Convention has received from anti-feminist movements and nations that have not signed/ratified the document or have withdrawn from it. Though its original aim was to protect women’s rights, the debate has eventually surfaced deeply-rooted problems linked to gender-related vocabulary. For this reason, the study will analyse the use of the terms ‘gender’ and ‘sex’ in the 1995 UN Beijing Declaration, the 1998 Rome Statute, and the 2011 Istanbul Convention, from a synchronic and diachronic perspective. It aims to provide a critical comparison of the definitions and interpretations of the term ‘gender’, in an attempt to overcome some of the issues involved in the harmonisation of EU documentation, which could certainly help guarantee fundamental rights and convince more states to sign/ratify the Convention, or at least, not allow them to use issues not related to women’s rights to not accept the document. The interpretation of gender-related violence is still ‘in progress’, and the lack of harmonisation could eventually hinder fundamental human rights instead of helping the Istanbul Convention save lives.

Keywords: Istanbul Convention, Rome Statute, Beijing Declaration, Harmonisation, Diplomatic discourse, Translation, Italian incelsphere, Online Misogyny, Gender in online space, Discourse Analysis

Gendered language practices surrounding trans celebrities on Twitter

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Cisnormativity is in part perpetuated through the regulation of transgender identities. Recent research has explored how cisnormativity is enforced through harmful language practices such as deadnaming (Turton 2021) and misgendering (Conrod 2020). We contribute to this literature by collecting tweets mentioning four trans celebrities before and after their coming out events (COEs) in order to quantify the distribution of these practices and explore attitudinal differences between gender-affirming and gender-invalidating discourse contexts.

Our corpus consists of 7m tweets mentioning any of four ‘target’ celebrities with publicly documented COEs (two nonbinary, one trans woman, and one nonbinary transmasculine), as well as three ‘control’ celebrities without such events (one trans woman, one cis woman, and one cis man). Distributional analysis reveals that the celebrities who use binary pronouns (trans-binary) have their pronouns affirmed at a similar rate to cisgender controls; however, we observe that celebrities who use nonbinary pronouns (trans-nonbinary) – in this case, the singular ‘they’ suite – are affirmed at a much lower rate than other groups. Pronoun and naming rates across target celebrities appeared to stabilize immediately following the COE, with deadnaming occurring in ~16% of tweets even months afterward.

To contrast the attitudinal fingerprints behind these observations, we also compared lexical associations between affirming and non-affirming tweets (Monroe, Colaresi, & Quinn 2008) and calculated a sentiment score for each tweet (Hutto & Gilbert 2014). We find a strong correlation between deadnaming tweets and targeted mentions of trans celebrities’ Twitter handles as well as explicit discussion of their gender identities and coming out process (“woman,” “sex,” “change,” etc.). For trans-binary celebrities, pronominal misgendering is similarly correlated with gender terms while affirming tweets generally discuss their celebrity; this pattern is reversed for trans-nonbinary celebrities, where affirming tweets mention gender identity and pronominal misgendering itself, while misgendering correlations appear diffuse. We further observe only small differences in sentiment between affirming and misgendering tweets for trans-nonbinary celebrities, while for trans-binary celebrities misgendering tweets are markedly more negative in tone.

Together, these findings constitute large-scale linguistic evidence on ongoing practices of deadnaming, misgendering, and the cisnormative regulation of trans identities. While trans-binary celebrities’ identities are affirmed at higher rates than trans-nonbinary celebrities, they are also subject to more explicit, targeted invalidation. Finally, we make available a new corpus discussing transgender celebrities and demonstrate how computational methods offer scholars of language, gender, and sexuality a new vantage point from which to view broad behavioral patterns in these areas.

Keywords: pronouns, cisnormativity, transgender identities, deadnaming, misgendering, social media, computational methods.

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Linguistic Gender and Transition in Tristan de Nanteuil

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This paper discusses the use of binary linguistic gender systems to describe transgender characters in Middle French literature. I focus on the depiction of such characters in the 14th century chanson de geste Tristan de Nanteuil. The subject of trans characters in Tristan de Nanteuil has been addressed from a queer-theoretic perspective by Gutt (2018) and examined in other texts by Gutt (2020). However, no linguistically oriented analysis has yet been provided. I show that examining the depiction of these characters from a linguistic viewpoint gives us a rich insight into medieval conceptions of gender as well as broader issues in Middle French related to linguistic subjectivity and narratology.

I examine the narrative of Blanchandin(e) who plays a major role, both when they are living and acting as a woman, cross-dressing and after their divine physiological transition. Due to the binary grammatical gender system of French, the character must be gendered even when their gender is ambiguous. While Blanchandin(e) is acting as fully female linguistic reference is consistently feminine, after their physiological transformation, it is consistently masculine. However, during the period when they have adopted their new name – Blanchandin – but have yet to physically transform, the reference is extremely mixed. In order to examine the factors affecting this, I have noted every instance of gendered reference to Blanchandin(e) while their gender is ambiguous and examined potential causes of the linguistic gender used to refer to them.

Consider (1): an early description of Blanchandin with male reference:

(1) Qu'oncques plus belle riens a nul jour veut n'avoit

Ne sy doulz chevalier que Blanchandins estoit.

Car il estoit moult jeunes, point de barbe n'avoit.

“That he had never on any day seen anything more beautiful

Nor so sweet a knight (masc.) as Blanchandin (masc. -s ending) was.

Because he was so young, he didn't have a beard”

Tristan de Nanteuil ll. 12970-12972

This segment is taken from shortly after Tristan first perceives Blanchandin(e) as a man. Although the text is not written explicitly from Tristan's perspective, the frame of the text seems to shift to Tristan's perspective, and the reference is consistently male across several lines, including with adjective agreement and case marking. This shift of point-of-view and fluid subjectivity is in-line with the findings of Fleischman (1990), Marnette (1996) and Spearing (2005) among others regarding the nature of narrativity and perspective in medieval literature. I argue that this use of linguistic gender belies a complex conception of the interplay between gender and perception in the Middle Ages.

Keywords: trans linguistics, linguistic discourse analysis, historical sociolinguistics, middle french, narratology

Gender in Languages of East Asia

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Contemporary theories of gender in language define the feature as morphological (and to a lesser extent, pronominal; Corbett, 1991). Isolating languages reveal a major weakness in this definition in that they encode normative gender despite their lack of inflectional morphology. Social gender is indeed marked in canonically “genderless” languages, including those that lack clear morphemic boundaries. In this paper, we focus on features of gender in three languages of East Asia: Korean, Mandarin Chinese, Cantonese. The former is alphabetic while the latter two are character-based, and all demonstrate features of gender that transcend the current definition of linguistic gender as purely morphological. These features (lexicosemantic, pronominal, radical, character) are not described by any predominant theory of gender in language, yet they hold the potential to improve upon this literature to explain the reality of gendered language for queer and trans people globally.

In alphabetic languages like Korean, letters indicate the phonology of the word they compose, and it is rarely the case that individual letters have an inherent meaning. There exist many pairs of words in Korean that have normatively masculine and feminine forms (어머니 ‘mother’, 아버지 ‘father’); these may be analyzed as lexicosemantic features of gender which can serve as the base forms for related words ((외)할아버지 ‘grandfather’, (외)할머니 ‘grandmother’; Yeon & Brown, 2019). As Korean has been heavily influenced by Chinese, the languages share related features: the Korean words 남자 ‘male’ and 여자 ‘female’ are derived from the Sino-Korean 男子 and 女子, respectively, both of which use the Chinese radical 子 ‘son’. This male bias is reflected in the Korean word 사람 ‘person’, which is commonly understood to mean ‘man’, invoking the use of 여자 ‘female’ as a more specific alternative.

Distinct from alphabetic languages, character-based languages often bear meaning in their orthographic systems. In Mandarin Chinese and Cantonese, both of which use Chinese orthography, radicals and non-radical subparts comprise each character, though not all are realized phonetically. In both languages, there exist two distinct semantic radicals, the ‘male’ or ‘human’ radical (亻) and the ‘female’ radical (女) which distinguish normatively male- (他) and female-specific (她) third-person singular personal pronouns in written Chinese. To collapse this distinction, Mandarin speakers have proposed the use of the innovative X radical (X 也) and the radical 无 ‘none/not any’ (无也; Lai, 2020; Zhu, 2021). In Cantonese, ‘male’ and ‘female’ radicals can double gender-mark certain kinship terms (伯父 ‘father’s older brother’, 姑媽 ‘father’s older sister’) and produce pejorative definitions in the feminine (伎 ‘skill’, 妓 ‘prostitute’), as in Mandarin (Chin & Burridge, 1993).

Together, these features represent crucial omissions from contemporary definitions of linguistic gender. These definitions particularly fail Chinese orthography, which features radical- and character-based (and often phonetically unrealized) methods of encoding gender. In reanalyzing linguistic gender from the perspective of social gender, languages of East Asia contribute greatly to an understanding which does not privilege linguistic gender as purely morphological, in turn allowing us to imagine pathways to language change for queer, trans, and nonbinary speakers of these languages.

Keywords: grammatical gender, character-based languages, isolating languages, Chinese orthography, alphabetic languages, gender-inclusive language, nonbinary gender, Korean, Mandarin Chinese, Cantonese

Discursive Strategies of Non-Binary Learners of French and Spanish in U.S. High Schools

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One in four LGBTQ+ youth in the U.S. identify outside of the gender binary (The Trevor Project, 2021). Many of these students study Spanish and French at school; however, for non-binary students, the traditional binary grammatical construction of these languages poses particular challenges as non-binary identities may be viewed as unreal or impossible within the language and/or classroom space (Baros, 2019; Spiegelman, under review). Research is urgently needed to understand the experiences of non-binary adolescents in foreign language classes in order to create contexts where they can learn and thrive. Drawing from poststructuralist theory (Pavlenko, 2002) and ecological theories of agency (van Lier, 2008), this study asks: How do non-binary students navigate constraints and draw on affordances to express their identities within French and Spanish foreign language classrooms?

This paper presents preliminary results from a survey of U.S. high school students identifying outside of the gender binary who have studied French or Spanish at school. Thematic analysis (Braun & Clarke, 2006) yields a number of findings. Students identified constraints in their environments such as lack of trans and non-binary representation in curriculum, being misgendered by classmates and teachers, the construction of the target language, and encountering negative attitudes towards non-binary people and gender-neutral language. Students used varied strategies to navigate self-expression in the target languages. These include: choosing either masculine or feminine forms, using a combination of masculine and feminine forms, using gender-neutral neopronouns and suffixes, referring to themselves in the plural, avoiding gendering themselves, and avoiding speaking. For students who chose to be referred to as either masculine or feminine, some chose a gender they were assigned at birth, some chose a gender “closer” to their identity, some chose masculine as an unmarked gender neutral, and some chose based on sound or aesthetics. These findings shed light on the creativity and resilience of non-binary youth as agents of language change, analysis, education, and advocacy. Findings offer insights for educators for building more inclusive and just language classrooms.

Keywords: non-binary, transgender, foreign language education, equity and inclusion, identity, agency

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Can we mitigate stereotypes through speech? Sociophonetic perception of /s/ amongst Black and white nonbinary talkers

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Speakers at the intersections of gender and racial non-normativity offer a lens through which to better understand the ways that gender and sexuality are in fact conditioned by social perceptions of race. The fronted realization of /s/ – produced with the tongue further front in the mouth, closer to the teeth, eliciting a sound often viewed as “lippy” – has been shown in previous work amongst both white cisgender and white binary trans speakers to reflect femininity and gayness (see Calder 2020 and Campbell-Kibler & miles-hercules 2021 for thorough discussions of /s/). However, Steele’s (2019, 2022) production work on the relationship between gender and race amongst Black nonbinary speakers showed that Black nonbinary speakers may counteract the stereotype of Black people as hyper-aggressive (Hill-Collins 2004) through their use of a fronted /s/ to construct masculine presentations. Given that sociolinguistics has not yet delved into how people perceive nonbinary nor Black talkers with respect to a gendered variable such as /s/, these results beg the question: how do different realizations of /s/ influence how Black nonbinary people are perceived on various social indices, such as aggression and masculinity? More specifically, to what extent is this attempted gendered and racialized stereotype mitigation in the face of stereotype threat (Steele 2010) successful?

The current study examines these questions through a perceptual experiment using a matched-guise technique (Campbell-Kibler 2011; Levon 2014; Pharao et al. 2014). Participants listen to a series of recordings of Black and white nonbinary speakers with all /s/ realizations phonetically manipulated, either to a fronted (stereotypically feminine), mid, or backed (stereotypically masculine) realization, and provide impressionistic ratings of the speakers on characteristics such as aggressive, friendly, Black, white, feminine, masculine, and various other descriptors. Half of the listeners are told they are listening to nonbinary people, while the other half are not. Listeners also fill out surveys on their gender and racial backgrounds, their contact with both nonbinary and Black people, and their alignment with the stereotype that Black people are more aggressive than white people. Data collection is ongoing at time of writing.

In this talk, I will discuss the role of /s/ in perceptions of Black masculinity. Psychological studies on the influence of racial stereotypes on threat perception (Correll, Park, Judd, & Wittenbrink 2002; Todd, Thiem, & Neel 2016) suggest that listeners who align themselves with the hyper-aggressive stereotype may be less responsive to changes in /s/ realization in the speech of Black talkers. If /s/ mitigates perceptions of masculinity or aggression for listeners who align less with the hyper-aggressive stereotype but not for those who align more with it, that will suggest that /s/ indeed influences gender perceptions amongst Black talkers, but this gender effect can be overpowered by strong racial stereotyping. If /s/ realization does not affect ratings of masculinity or aggression regardless of listener stereotype alignment, then /s/ may not hold a gendered effect in Black speech perception, unlike previous perceptual work on /s/ amongst white talkers.

Keywords: intersectional sociolinguistics, language and gender, sociophonetics

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Language change in the frontier of linguistics self-determination: a study of ‘pronoun labels’ on Twitter

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Trans communities have long creatively utilized existing linguistic resources to assert identities and challenge the normativity embedded in those very resources (Zimman, 2017). This study documents one such phenomenon: the familiar yet innovative ‘pronoun labels’ (italic texts in a-c), which are fixed collocations of two depronominialized pronouns. In (a-c), they display lexicalized characteristics, which are increasingly visible on Twitter and other social media. The common orthographic forms of pronoun labels, with slash punctuations, are also stylistically associated with the practice of pronoun sharing.

- a. She/theys and he/theys are awesome
- b. I’m a he/him lesbian.
- c. Stop she/hering me!

The depronominialization of English pronouns is not unusual (Conrod, 2019). However, (a-c) contain novelties: ‘dual-pronouns’ (e.g., he/they), adjectival and verbal usages, and the pronominal elements appear in a template that is highly indexical. What linguistic change in the English pronominal system is entailed in the lexicalized pronoun labels? What exactly is conveyed by and perceived from these fixed collocations? How have trans and gender-diverse speakers utilized these pronoun labels?

The study examines a novel corpus of English tweets that contains selected pronoun labels in innovative contexts: combined with -s or -ing suffixes, or with a determiner. 1,841 tokens, posted by 1,474 users during May 14-18, 2021, are coded for semantic content and syntactic context.

Distributional results show most lexicalized tokens (n=1,332) denote a type of person. Subsequent qualitative analysis reveals the semantic variation in whether pronoun labels, especially she/her and he/him, are gender labels or labels for someone using such pronouns regardless of gender. The emergence of the latter reading shows that for some speakers, the ‘gendered’ English pronouns are no longer gendered, a grammatical change that roots in trans advocacies for linguistic self-determination as noted by Zimman (2017), who simultaneously suggests the tendency of pronouns being a separate ground for identification. Such tendency is observed in some trans and gender diverse speakers’ usage of pronoun labels, including expressing in-group affirmation and solidarity, as in (a). Meanwhile, in cases such as (b), the gender association may remain relatively salient in pronoun labels, yet the remaining connotations provide queer speakers a means to creatively assert non-normative gender and sexual identity.

Several tweets in the corpus include concerns that using pronoun labels to refer to people might reduce non-normative identities to merely ‘using certain pronouns.’ Stereotypes and characterological figures surrounding these labels also emerge—some are in-group jokes within queer communities, others are transphobic in nature, often connected to the social meaning of pronoun sharing. Meanwhile, many trans and gender-diverse speakers push against those sentiments in a way that validates the shared identity of ‘shared pronouns’. Whether the lexicalization of pronoun labels will further the emergence of a ‘pronoun identity’ remains to be witnessed.

Keywords: Pronoun, Lexicalization, Language and Gender, Trans Linguistics, Twitter, Discourse Analysis

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Marking maleness: Non-standard /s/ and sentence-final rise in pitch as indexes of gay masculinity in Finnish

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The paper explores non-standard /s/ and sentence-final rise in pitch as linguistic features connected to Finnish-speaking gay men's speech, utilising Eckert's (2008) concept of the indexical field and discourse analysis. The paper sheds light on the other social meanings these features have and the ideological connections these social meanings then have on the image of a stereotypical gay man. The data consists of recorded interviews with self-identified gay men, online chats, and a sketch from a Finnish TV show called Putous.

The standard /s/ in Finnish is a voiceless alveolar fricative, although the phonetic realisation of /s/ shows a notable amount of variation. Furthermore, Finnish intonation patterns are typically described as falling. In the light of the data, frontal or otherwise non-standard /s/ sound and sentence-final rise in pitch have various social meanings related to regional identities and gender, in addition to gay masculinity. Previous research, such as Halonen & Vaattovaara (2017), has linked /s/ variation and pitch rise to the social categories of femininity and urbanity, or more specifically, the Helsinki area. On the contrary, these traits are not commonly associated with straight male speech. In the data, gay masculinity is often constructed in opposition to traits connected to normative masculinity in Finland, including rurality and authenticity. Drawing on Zimman's (2013) work, this paper suggests that the relationship between the linguistic features and the social category of gay maleness can be perceived through the characteristics linked to stereotypical gay masculinity on the one hand and through stereotypical straight masculinity on the other.

The research shows that non-standard /s/ and sentence-final rise in pitch carry several different social meanings, all of which are ideologically linked to gay masculinity in the context of this research. The paper outlines ways to understand why certain linguistic features have come to index gay masculinity in Finnish, thus opening new perspectives on Finnish queer linguistics.

Keywords: social meaning, stereotypes, gay masculinity, Finnish language

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The Science of Desire: Rationalizing the fascist gaze on the hot, hard man

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Today's fascists are embedded in online youth and alternative cultures, where their richly conceived and executed multimodal mediatized texts compete for digital and real-world influence. A significant and growing node of this "alternative influence network" (Lewis, 2018) has formed around the "characterological figure" (Agha, 2005) of the weightlifter. White, rippling with muscle, and (nearly) naked, multi-channel textual constructions of this idealized "new man" mirror the figures of masculine hardness, athleticism, orderliness, and readiness for combat that were central to the twentieth century fascist imaginary (Gottlieb, 2011; Theweleit, 1989). But the enregisterment of scopophilic representations of white virility in a latter-day far-right political discourse leaves an unruly erotic remainder, which must be suppressed in explicit defenses of a heterosexual norm.

This paper explores the beautiful man as the semiotic lynchpin of a far-right register, which serves to align social actors around a desired figure of heterosexual personhood. We do this through analyzing a men's online right-wing health and fitness magazine, and "red pill" dating forums on reddit. We observe that male beauty is constructed as inherent in specific behaviors and practices for which (pseudo)scientific rationalizations are offered. In elaborating a metapragmatics of hot heroism, far-right ideological entrepreneurs graft (Gal, 2018) authoritative, academic registers from anthropology, medicine, economics, and classical philosophy onto a politics of aggression and resentment in order to create desirable and heroic figures of personhood. These personae are composed of indexical signs that are rhematized and corporealized in the perfect white male body, which becomes an icon of heroism, homosocial friendship, imperial conquest, health, hierarchy, and reproductive futurity.

We show how the future longed for by the hot, hard man is grounded in retrotopias (Bauman, 2017) imagined as various "golden ages" of masculinity, from bronze age bands, to suave classic film stars. In this context, male beauty is the result of adherence to "time-honored" regimens of diet, exercise, and bodily control. Self-abnegation is constructed as necessary to future hedonic rewards, and as a defense against the degenerations of modernity, which are associated with soft, femininized bodies and thus with weak men. The beauty of a white man's body is proof of his place at the apex of a natural, hierarchical order. Ripped right-wing bodies are thus not merely normalizing of extremism, but an important constitutive element of contemporary far-right ideology.

Keywords: Masculinity, Far-Right, Metapragmatics

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A 'Deadly Peril' That 'Mutilates Breathing': Non-Binary French, Linguistic Self-Determination, and Normative Linguistic Ideologies

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In recent years, non-binary French and inclusive writing have started to gain visibility and acceptance. In 2017 already, an elementary school textbook titled *Questionner le monde* published by Hatier used inclusive writing, which was the first time an educational material used in a public-school setting included such forms. In October 2021, the non-binary pronoun *iel* (a contraction of *il*, the masculine pronoun, and *elle*, the feminine pronoun) was added to the online edition of the *Le Petit Robert* dictionary. These advances, however, did not happen without controversies. Two of the biggest opponents of non-binary French and inclusive writing are none other than the French government itself and the French Académie, a national institution with official authority over the French language. In 2017 for instance, the French Académie had published a declaration against inclusive writing, describing it as an “aberration” and a “deadly peril.” In May 2021, the French Académie reiterated their opposition in an open letter stating that inclusive writing is a doctrine only useful to elites that “mutilates breathing and the logics of language,” “offends linguistic democracy,” “complicates learning strategies and the transmission of the French language,” and opens the way for English to increase its domination as *lingua franca*. These positions led the French government, and more specifically the Secretary of Education, Jean-Michel Blanquer, to publish a bulletin in December 2021 officially forbidding the use of inclusive writing in public schools and in any offices and institutions under his purview.

Non-binary French has been the focus of academic research (Shroy n.d., Ashley 2019, Knisely 2020, Dumais 2021, Diaz Colmenares 2021, Mackenzie and Swamy 2022) but a closer examination of the ideological tensions surrounding non-binary French and inclusive writing has been missing from the literature. My goal here is twofold: first, building upon the above-mentioned research and a previous study of trans and non-binary French-speaking people (Tudisco 2021), I highlight the ways in which trans and non-binary French speakers navigate the ideological minefield surrounding non-binary French and inclusive writing. To do so, I analyze several YouTube videos featuring non-binary French-speaking people and examine how producers frame such language use and how viewers react to it in comments. My research reveals that using newer non-binary or gender-neutral forms is deemed proof that non-binary identities are invented and leads to erasure, while rendering one’s non-binary identity legible through an innovative use of binary grammatical gender, such as gender alternance, is used as proof that non-binary identities don’t really exist, which also leads to erasure.

In hope to counter such claims, this talk then turns towards literature to highlight a longer genealogy of use of inclusive writing and non-binary French in French and Francophone life writings and memoirs, feminist literature, and science-fiction from the 19th and 20th centuries. This supports the claim that linguistic innovation about gender and sexuality is an inherent part of the French language.

Keywords: Non-binary French, Inclusive Writing, Linguistic Ideology, Trans Linguistics, Non-binary Linguistics

Inclusion in drag language and performance: The changing landscape of language and representation on and off stage

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As part of a growing body of research about drag language and performativity (e.g. Butler 1990; Rupp and Taylor 2003, 2005, 2007; Hobson 2013; Strings and Bui 2014; Barrett 2017; Calder 2019; VanderStouwe 2018, 2020; Skeldon and Lashua 2021), this presentation provides a preliminary investigation into aspects of inclusion in the world of drag, both at a broad, popular culture level and within a local drag community that is the center of a long-term ethnographic project. Beginning with an inquiry into the history and currently changing use of drag terminology such as ‘fish/y’ in reference to drag queens who may ‘pass’ as women, I discuss some of the attention paid to changing usage of certain terms of reference in drag, as well as ongoing conflicts of representation in both the language used within drag and calls for wider representation of differing drag styles, personas, and identities on stage. Using a variety of data sources, I draw from examples such as RuPaul’s drag race, media coverage and digital media representations and discussions of drag, and ethnographic data from a long-term study on a local drag community in the Pacific Northwest region of the United States. As this work is preliminary in nature, I seek to present examples of what language, identity, and representation issues and changes are being discussed in pop culture, and examine if these changes are reflected in the local drag community that is part of my ethnographic research. Preliminary results suggest that while in some aspects of representation on stage and within the community, the local drag community of focus is more attentive to issues of representation of different bodies and drag styles on stage – with an acknowledgement of much work still to be done – but lags behind broader pop-culture in its attention to the use of language forms deemed problematic by some in the wider American drag community.

Keywords: Drag, Inclusion, Language, Identity, Representation

‘I’m such a Tomboy’: a multimodal analysis of the commodification of perceived non-femininity in *The Real Housewives of Beverly Hills*

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The Real Housewives of Beverly Hills (RHOBH), a reality show following the lavish lives of wealthy women in Beverly Hills, California, is well known for over-representing hyper-feminine, performative standards of commodified and commercialised beauty vis-a-vis fashion, cosmetic surgery, and expensive ‘girl trips.’ Despite the hyperfeminine overtones of this show, some RHOBH stars opt to call themselves tomboys, thus differentiating themselves from the aforementioned hyper-feminine representations. The literature on tomboyism is scarce and this identity formation – and its representation – is one of the most overlooked female gender identities (Abate, 2011). While some studies have examined the representations of femininity within this franchise (Johnson & Trelease, 2018), none have examined how masculinities, especially the use of tomboy as an identity, are employed in this reality show. This multimodal, discursive analysis of the RHOBH explores the use of the word tomboy in the re-production of female masculinities within this reality television franchise. A small corpus of transcripts comprised of eleven seasons of RHOBH was created for this project using the ‘Sublikescript’ database to investigate the use of tomboy as a tool to make this differentiation. The use of this word was then contextualised by watching the video footage in which it was employed. This analysis illustrates the various ways in which ‘tomboy’ was employed as (1) a tool to challenge hegemonic standards of hyper-femininity, (2) to appear relatable to both men (e.g., a ‘guys’ girl’) and the audience (e.g., who may not be able to afford such lavish lifestyles), and (3) to challenge capitalist notions of beauty, consumption, and productivity – all while engaging in these forms of hyper-femininity, especially in the presence of other women in the show. As such, masculinity, in the form of tomboy, is used to appear smart, ‘down-to-earth’, approachable, and sporty – which is desirable in some contexts. Some potential queer implications are noted; however, these queer undertones are quickly demonised, as any form of queer sexuality in women is framed as a betrayal to their friendships. This paper offers some insights into the fluid usage of the word tomboy as a way for women to gain access to positions that have traditionally been reserved for men while simultaneously expressing and glorifying extreme forms of commodified femininity. We argue that the original meaning of both the terms tomboy and housewife are being redefined by this franchise, going beyond the paradigm of a binary split between feminine stay-at-home wives, and masculine women who are successful at professional ventures that are traditionally marked as masculine (Leonard, 2020).

Keywords: multimodal discourse analysis, performative femininity, commodified femininity, female masculinity, tomboy, gender representation, media, reality television

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Gay, queer and Irish-speaking: how a queer arts collective navigates identity, migration and language

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Please note that this paper is part of the proposal panel “Queering language revitalisation: navigating identity and inclusion among queer speakers of minority languages”

As aspect of discourse around the Celtic languages featured in this panel is that they are unsuited to the modern, urbanised world and spoken by declining conservative, rural populations. In the case of the Irish language, such a perception is amplified by historical ideologies framing native Irish as a cornerstone of national identity, linked to a powerful Catholic Church wielding significant influence over public policy. This repressive ideological framework had negative repercussions for women, LGBTQ people and other minorities, many of whom emigrated in droves to escape the stultifying cultural atmosphere. Although Irish language literature contains many examples of cultural and sexual transgression, since the foundation of the state a century ago, Irish speakers have been useful scapegoats for failed cultural and social policy and the perceived link between the language and conservatism persisted until recent times.

The centrality of Irish to national identity has been challenged since the 1960s and the language is increasingly seen as a minority rather than a national concern. This shift has witnessed the emergence of cultural and social groups asserting the inherent capacity of Irish to give a voice to queer people. One such group is Aerach.Aiteach.Gaelach (‘gay, queer, Irish-speaking’), a queer Irish-language arts collective established in Dublin in 2020 and comprising over 60 writers, musicians, dramatists, photographers, drag performers and sound and visual artists. Many members of Aerach.Aiteach.Gaelach are ‘new speakers’, people were not raised with Irish but who have become fluent and regular speakers of it, often in parallel with their coming-out trajectories. This paper focuses on a recent public audio installation curated by the group, based on the story of one of its members, a gay man who emigrated to London in the 1980s but has since returned to Ireland, adapted to its changed culture and relearned Irish.

Keywords: Irish language, minority languages, language and identity, language ideology, language revitalisation, language and migration

Look at her: pronoun choice as a means of face negotiation in gay men's selfie captions

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Social media sites like Twitter allow users to post images with text captions. Selfies – images of oneself – are a kind of strategic performance with which users negotiate a desire for approval from others, i.e. quality face (Spencer-Oatey 2002), alongside a desire to avoid negative evaluations, since self-promotion may be perceived as vanity or narcissism (Matley 2018). According to Page 2019 on “ugly” selfies, self-deprecation communicated by an incongruity between text and image is a productive means for negotiating face. This paper attempts to account for a similar phenomenon among gay men's selfies. Publicly available tweets containing both a selfie-image and she were collected using Netlytic. Data were found by searching for tweets containing an image, #gay and #selfie, and the pronoun she; tweets were then sorted so that only tweets by men (indicated in users' Twitter profiles) were collected. Tweets were analyzed according to interaction between text, image, and comments (where comments indicated a particular interpretation). In contrast to the “ugly” selfies in Page 2019, a community-specific linguistic phenomenon appears: self-referential use of she, where she is marked and functions as what Conrod 2020 calls “gender play,” according to which pronouns are not used to directly indicate the gender identity of a referent but to communicate additional information of some kind. Rudes & Healy 1979 suggest that gay men in a bar in Buffalo NY used she pronouns evaluatively to frame referents, i.e. other gay men, as having contextually-motivated features – sometimes positive (glamor, beauty), sometimes negative (artificiality, contrivedness, lack of control). Using she in selfies functions as a face-saving act, similar to the self-deprecatory moves of “ugly selfies” identified in Page 2019 but according to intracommunity patterns of usage whereby she communicates evaluative meaning beyond gender identity. Whereas selfie images present a potentially vain or overly self-promotional vantage, self-referential she contextualizes and softens risk to face by evoking community-specific indexical associations (both positive and negative) with performance, artificiality, and (as in Calder 2019) a “fierce” or “sassy” persona.

Keywords: pragmatics, pronouns, social media, sociolinguistics

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‘Let go of all the rules’: Managing normativities in empowerment self-defence classes

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Gendered violence perpetrated by men against girls and women is pervasive and widespread, supported in part by a cultural scaffolding that normalises much rape as ordinary sex or business- as -usual (Gavey, 2019). Of course, sexual harm is also widely experienced by those who are non-binary or otherwise queer, with equally devastating effects on individuals and communities. Theoretically and methodologically this presentation brings together a processual and ethnographic approach (Hall, Levon and Milani, 2019) with a feminist discursive psychology and conversation micro-analytic lens (Tennent and Weatherall, 2021). It asks how norms of gender and sexuality are taken up, contested and reshaped in a primary intervention which aims to reduce sexual harm through personal safety training. Data are forty-five hours of video recordings of empowerment self-defence classes delivered by a bi-cultural feminist organisation in Aotearoa New Zealand. Instructors acknowledge gender and sexual diversity in discussions about sex and violence, including the use of queer examples and emphasising the importance of respecting sexual difference and diversity. Considerable attention is given to recognising gender stereotypes as barriers to acting in ways to secure being safe from harm. Beliefs about perpetrator invulnerability are challenged through scenario based activities where students practice using their voices and their bodies to interrupt projected trajectories of violence. The research offers an original discursive and interactional perspective on how gender stereotypes can be challenged in ways that are empowering to women and to others whose gender and sexuality puts them at risk of being harmed by violence.

Keywords: Gender norms, sexual violence, feminist conversation analysis

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Sôshokukei kara asuparabêkon made! ('From herbivores to bacon-wrapped asparagus!'): Binary gender taxonomies and neoliberal self-making in modern Japan

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Japanese essayist Maki Fukasawa coined the term *sôshoku danshi* ('herbivore men') to refer to men who are not assertive or proactive in engaging with romantic or sexual relationships with women. Since her 2006 article, dozens of related *kei* or 'types' have proliferated across the digital landscape, creating a taxonomy of binary-based gender classifications. In this talk, I describe this taxonomy through a discourse analysis of digital texts, such as quizzes, magazine articles, YouTube videos, and Q&A posts.

Example (1) illustrates some of the key arguments to which I attend in this talk. Extracted from a Japanese TV show, this fictional example takes place in a host club, a site where people (usually women) pay for casual male company. Tamaki, the lead host, asks his interlocutor about their romantic partner preferences:

(1) TAMAKI; donna no ga okonomi ka na?

What's your type?

wairudokei?

The wild type?

rorishotakei?

The Lolita boy type?

koakumakei?

The little devil type?

kûrukei?

The cool type?

As Tamaki enumerates these types, the camera pans to each host striking a pose on an abstract background, surrounded by roses (Figure 1). Mori (Figure 1, top left) exemplifies *wairudokei* ('wild type'), a strong, silent martial artist whose animalistic instincts are highlighted throughout the series. The second host featured is Honey (Figure 1, top right), whose cutesy and childlike demeanor, love of sweets, and affinity for stuffed animals marks him as *rorishotakei* ('Lolita boy type'). Next come the identical twins Kaoru and Hikaru (Figure 1, bottom right), who are labeled as *koakumakei* ('little devil types') for their pranking, teasing, and practical jokes. Finally, the cold, calculating Kyôya (Figure 1, bottom left) is dubbed *kûrukei* ('cool type'). These -*kei* constructions in (1) are a shorthand for the types of masculine gender expression these characters embody.

https://drive.google.com/file/d/1F_1VrwwMXJHkJLONr7JZ08l7QMi6aFHw/view?usp=sharing

Figure 1. (From upper left) Mori (wild type), Honey (Lolita boy type), Kaoru and Hikaru (little devil type), and Kyôya (cool type)

This vignette demonstrates that *kei* represent categories of gender expression that allow for some degree of gender-internal diversity. However, this variability ultimately falls within a normative frame for understanding gender. The example also elucidates the connection between identity and commodification: the hosts' masculinities are labeled and packaged as commodities for consumers to purchase to satisfy their fantasies.

I begin with a discussion of the specific cultural context in which the *kei* system arose, attending to its connections with anxieties about masculinity and the economy in 'lost decade' Japan. I then argue that neoliberal discourses of self-identification and agency, which increasingly permeate Japanese society, lay the groundwork for the *kei* system. Next, I consider the implications of this system for the management of gender diversity. Finally, I discuss the multiple ways in which commodification emerges in *kei* discourses by examining the micro elements of how producers and consumers construct identities in day-to-day life, as well as the macro elements of economic forces that shape (self) identification.

Keywords: identity, gender, commodification, neoliberalism, normativity, Japan

A Corpus-based Critical Discourse Analysis of Lin-Language (淋语) – a Language Variety used on a Gay Chinese Online Forum

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This paper investigates the linguistic features of Lin-Language (淋语), a language variety produced by the members of a gay Chinese online forum, with a specific focus on its relationship with the identity construction in the forum. Previous research has found that female kinship terms of address (FKTA) and Chinese character ji (鸡) are central to Lin-Language (Ryan, 2019). This research, therefore, triangulates collocation analysis with qualitative, critical discourse analysis (Baker et al., 2008). A corpus containing 732,573 tokens is incorporated into this study. The aim is to identify the impacts Lin-Language has on constructing the group identity. The findings illustrate the diverse indexical orders embedded in FKTA and ji (鸡) (Eckert, 2008). The former shows clear generational differences, from elders to peers; the latter's multiple meanings (chicken, male genitalia and prostitute) are consciously conflated by forum members. Further, it finds that the non-standard usage of sentence-final particle re (惹) also contributes to the stylisation of Lin-Language. The result shows the use of this language variety strengthens the social ties of users in the forum and creates a code for internal communication. This paper then concludes that members' discursive practice engages in differentiating themselves from heterosexual, gender-binary mainstream. Internally, Lin-Language blurs the feminine/masculine boundary and provides a hybrid, inclusive environment for the sexual minority users in the forum. Thus, the usage of Lin-Language indexes to the users' collective identity.

Keywords: Computer-mediated Conversation, Gay men, Identity, LGBTQ+, Corpus, Online Community

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Title: Indexical Functions of English in a Queer Community of Practice in Berlin, Germany

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The indexical association of English with the imagined worldwide queer community and progressive ideas around sexuality and gender have been studied in a variety of globalized and multilingual queer contexts around the world (see, e.g., Boellstorff and Leap's 2004 volume). However, little research has been conducted on the question of how language and queer identities are negotiated in Berlin, Germany—a city, which, is mystified as an “Eldorado” for queer people on the one hand but faces enormous gentrification pressure especially since the early 2000s on the other (Farrell 2019). This study investigates the indexical function of language choice in a multilingual (German/English) queer context in Berlin. It combines two well-known and studied socio-indexical functions of English: (1) as a marker of progressive and liberal cosmopolitanism (Androutsopoulos 2007: 221; Bucholtz and Hall 2005: 597), and (2) as the language of the international queer movement emanating especially from North America. The research is based on approaches to language and identity (e.g., Bucholtz and Hall 2004) and language ideology (e.g., Irvine and Gal 2000). In the study, I analyze and discuss the data from ethnographic interviews, which were conducted in early 2021 with five queer individuals living in Berlin whose L1 is German. I examine the indexical functions of English in a queer community of practice (CofP, Eckert and McConnell-Ginet 1992: 464) in Berlin. The CofP addressed in the research is a queer activist group in Berlin that uses English as the main language of communication, despite the fact that Berlin's majority language German would be equally available for most (if not all) group members. I find that the participants frame English as an inclusive and welcoming language (especially in relation to queer sexualities and genders). At the same time, however, they caution against the potential exclusionary function of using English, given its status as a “privileged repertoire” (Heyd and Schneider 2019:148) in Berlin.

Keywords: English in Berlin, language ideology, multilingualism, indexicality, language and identity, gentrification

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‘Gender ideology’ and the discursive infrastructure of a transnational conspiracy narrative

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Anti-gender animus has recently become a phenomenon that crosses national boundaries, amassing public visibility and political traction. While mobilizations against gender equity and sexual liberation are nothing but new, they have recently found a common ground in the formula “gender ideology”, which has become a shibboleth of a global anti-genderist agenda (Borba 2022). In this context, this paper examines the discursive representation of the trope “gender ideology”, which has increasingly been used by conservative social actors and institutions to attack feminist and LGBTQI+ activists and scholars. We argue that “gender ideology”, and anti-genderism more broadly, are predicated on conspiracist rhetoric and argumentative structures that stir moral panic about the recent enfranchisement of women and LGBTQI+ constituencies in the West. To do so, by means of corpus-based critical discourse analysis (Baker et al 2008), we probe two corpora of far-right media from Brazil and the US. The collocation and concordance analyses indicate that “gender ideology” is framed within semantic realms of manipulation, puppeteering, falseness, and danger. They also suggest the presence of what we define as thematic bundles, i.e., constructions in which the anti-gender rhetoric acts as an all-encompassing narrative under which a cohort of inchoate but ideologically interlinked conspiracy theories gets lumped together in a coherent but highly heterogeneous whole. The analysis highlights four main strategies through which the antigender register gains credence: (1) disingenuous use of scientific discourse to discredit feminism (and other academic fields) as ideological while taking on a patina of neutrality; (2) highly negative adjectival characterization of any slightly progressive gender-related ideal via a discourse of manipulation that lumps together feminists, LGBTQ+ activists, and others, portraying them (us!) as puppeteers pulling the world’s strings; (3) intent-reversal rhetorical moves whereby progressive agendas (especially gender equality) are depicted as deleterious to those they intend to protect; and (4) the use of well-established rights and anti-discrimination vocabulary to advance exclusion and discrimination. Comparing datasets from two countries illustrates how antigender rhetoric crosses transnational borders and adapts to local specifics along the way, producing local political crisis whose aim is to curb social reforms and the enfranchisement of women, queer, and trans people. By uncovering the ways in which antigender zealots rewrite feminist and queer concepts, this study may prove useful in devising ways to confront antigenderists’ modes of action and conspiracist rhetoric.

Keywords: anti-genderism, corpus linguistics, discourse analysis

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