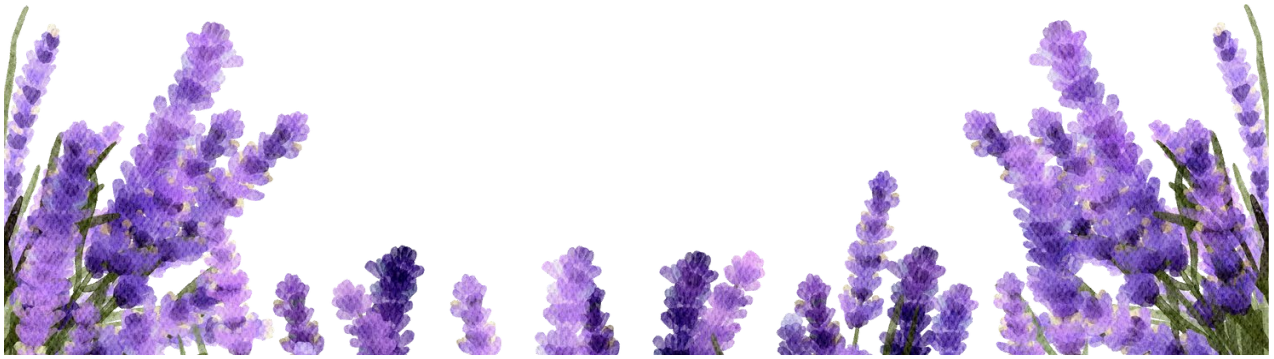
Lavender 30

Languages and Linguistics

University of Brighton, UK

21-23 August 2024

Book of Abstracts and info



Never be limited by other people's limited imaginations

Dr Mae Jemison

Welcome to Lavender 30, Languages and Linguistics

In this booklet, you will find relevant information about the conference and the abstracts of the talks. Find below the programme template for timing, the updated programme will be available through this link: https://shorturl.at/G3ZS5 (and QR codes/print out will be available at the conference).

The conference takes place in **Mithras House** at the University of Brighton, Lewes Road, Brighton BN2 4AT, UK. For those who have registered to attend, the conference dinner, on 22 August, will be held at **The Walrus**, 10 Ship St, Brighton and Hove, Brighton BN1 1AD.

For those who are staying in University Halls, this is the address: **Phoenix Halls of Residence**, Southover St, Brighton and Hove, Brighton BN2 9WJ, United Kingdom.

We have set up a *silent wellbeing* space (room G5) where people can go and recharge at any point during the conference.

Should you have any questions, you can contact the team at lavender30@gmail.com

And do not forget to tweet, @LavLang and #LavLang30

Conference Team:

Chrystie Myketiak

Federica Formato

Leanne Shorley

Conference timings

21-Aug-24	
8:00 – 9:00	Registration
9:00- 9:30	Opening Remarks
9:30-10:30	Plenary 1
10:30 – 11:00	Coffee break
11:00 – 12:30	Parallel sessions
12:30 – 13:30	Lunch
13:30 –15:00	Parallel sessions
15:00-15:30	Coffee break
15:30-17:00	Parallel sessions
17:30-19:00	Drinks Reception
22-Aug-24	
10:00 –11:00	Plenary 2
11:00 – 11:30	Coffee break
11:30-13:00	Parallel sessions
13:00- 14:00	Lunch break
14:00-15:30	Parallel sessions
15:30 – 16:00	Coffee break
16:00-17:30	Poster session
18:30 – 21:00	Social Dinner
23-Aug-24	
9:30-10:30	Plenary 3
10:30 – 11:00	Coffee break
11:00 – 12:30	Parallel sessions
12:30 – 13:30	Lunch
13:30 – 15:00	Parallel sessions
15:00 –15:30	Coffee break
15:30 - 16.30	Round Table
4.30 -5.00	Closing remarks

Plenary Speakers

Professor Emeritus William Leap, Department of Anthropology, American University

Lavender Persistence

21 August 9:30-10:30, Room G8

For 30 years, the Lavender Languages and Linguistics Conference has opened a space for discussing the language use of gendered and sexual subjects who "aren't made (and can't be made) to signify monolithically" (Sedgwick 1993: 8). Each year's participants have included researchers, faculty and students, service providers, political activists, members of the community rank-and-file. Our work, to date, has supported the training of scholars, the production of entirely new scholarship in the fields of language, gender and sexuality studies, queer linguistics, and trans linguistics. Our work has pushed language and gender studies to extend its focus beyond an inclusive gender-binary. Our work has led to correctives in public policy related to educational equity, employment rights, and protections against gender and sexual harassment and discrimination throughout the public sphere.

These outcomes have emerged despite derision from some voices, and also in the absence of a formal conference administrative structure, a reliable institutional base, or an annual budget.

How we have achieved these outcomes, in the face of derision and without formal support structures is the focus for this paper. And so is the "philosophy of language" that lavender language colleagues are creating as the explore struggled to understand non-monolithic gender and sexuality in non-monolithic textual and discursive practices, while keeping (non-monolithic) speaking subjects in the center of their discussion.

William L. Leap is an Emeritus Professor of Anthropology at the American University (Washington, DC), the senior founding editor of the Journal of Language & Sexuality (2011-2021) and is one of the co-editors of the (new) Bloomsbury Series in Queer Linguistics. Bill has written or (co) edited 14 books related to theory and research practices in queer/lavender linguistics. His writings range for "gay men's English", "queer translanguaging", "audience reception of homoerotic film", or "updated statements of homohistory". In all those cases, Bill's writings discuss lavender/queer struggles against the effects o83. Santaeged and (increasingly now) neo-fascist understandings of language, inequality and difference. Discussing these struggles means discussing dissatisfaction, disidentification and refusal, and thereby involve describing lavender/queers subjects -as- speaking subjects as well as "human beings in the world" (Williams 1977: 21).

Dr Jenny L. Davis, University of Illinois Urbana Champaign

The Making of a Queer Muskogean Lexicon and the Imagining of an Indigiqueer Linguistics

22 August 10:00-11:00, Room G8

Indigenous studies scholars provide frameworks to examine and critique the ways Indigenous people in North America have been portrayed, displayed, and alternately ignored, including within academic research. In his book *Indians in Unexpected Places*, Lakota scholar Philip Deloria poses the question of how, and why, do Indigenous people get presented as anomalies in the very world(s) in which we exist--and have existed--in day-to-day life. In doing so he calls our attention to moments or contexts of surprise at the unexpected and how they are created as a critical point for analysis. He argues that scenarios that people find surprising allow us to see the disjunctures between the expected, usually fueled by erasure, stereotypes, and even fantasy, and reality.

In the field of Indigenous language documentation and revitalization, discussions of Indigenous gender and sexuality, not to mention queerness, are largely absent. When it does appear, it is relegated to the bottoms of pages and backs of articles as 'footnote deviants' (Hall 1995). Native Americans are similarly absent from the field of language, gender, and sexuality. In other words, the expectation created within linguistics is that speakers of Native American languages are never queer, and those represented in queer linguistics are never Native. These expectations reflect and reproduce colonial narratives that Native Americans were and are inherently straight and cisgender (Rifkin 2010) and that the disappearance of Indigenous peoples --and our languages—is inevitable and imminent (Davis 2017).

This talk traces my training and work in these seemingly disparate (sub)fields and the intellectual histories that lead to them being imagined and practiced separately in contrast with the actual the inextricable connections between language and Indigenous gender, sexuality, and relationality. Then, through discussing a current project of a "Queer Muskogean Lexicon" I map out the possibilities of Indigiqueer linguistics.

Jenny L. Davis (Chickasaw Nation) is an Associate Professor of Anthropology and American Indian Studies at the University of Illinois, Urbana-Champaign where she is the director of the American Indian Studies Program and co-director of the Center for Indigenous Science.

Professor Veronika Koller, Lancaster University

Rainbows and unicorns: Elusive symbols in queer discourse

23 August 9:30-10:30, Room G8

This talk is premised on the idea that queer identities are by definition elusive, and that queer discourse uses metaphors and symbols to reflect this elusiveness. I will offer a definition of queer discourse as language use as social practice that works against the normalisation of values and identities. This will be followed by a review of work in linguistics and queer studies that addresses the links between fantasy creatures and contemporary, mostly Western expressions of queerness.

The main part of the talk is dedicated to rainbows and unicorns as overdetermined and hence elusive (sub-)cultural symbols. I will outline the meaning of the rainbow in religious discourses, before discussing it as a metaphor of diversity (Kornblit 2022) and a symbol of utopian longing. Unicorns will be discussed as metaphors in discourses as disparate as those on business, mythology and religion, nationalism, politics and dating. The most relevant semantic feature of unicorns across these discourses is their rare and phantasmagorical nature, with speakers invoking them either to delegitimise others' views and identities as untenable (Hayfield 2020) or to elevate subjects as desired but unattainable. This dual discursive status of unicorns, together with their gendered representation in popular culture, makes them a powerful symbol in queer discourse. The discussion of rainbows and unicorns as elusive symbols is rounded off with an analysis of the two words, individually and together, in general corpora of different varieties of English.

The final part of the talk shifts the focus from elusive symbols to symbols of the elusive. Consulting the thesaurus function of SketchEngine and the semantic domain lexicon of Wmatrix establishes the meaning profile of especially 'unicorn(s)' as fluid and less-than-real. I will conclude by defining queerness as elusive, tracing the shift in queer identities from abject to ambiguous and arguing against homo/transnormativity.

References

Hayfield, N. (2020). *Bisexual and Pansexual Identities: Exploring and challenging invisibility and invalidation*. Routledge.

Kornblit, I. S. (2022). Metaphors of cultural diversity at UNESCO: Legitimization strategies of a new keyword in institutional discourse. *Metaphor and the Social World*, 12(1), 46-68.

Veronika Koller is Professor in Discourse Studies at Lancaster (UK), with research interests in political discourse, business communication, and language, gender and sexuality. Her recent publications include the co-authored books Voices of Supporters: Populist parties, social media and the 2019 European elections (Benjamins, 2023), Viral Language: Analysing the Covid-19 pandemic in public discourse (Routledge, 2023) and The Language of Gender-based Separatism (CUP, 2023).

Grad Student Work-in-Progress Session

Organised and coordinated by Dr Lucy Jones, University of Nottingham

21 August 13:30 –15:00 and 15:30-17:00, Room 218

The LavLang Grad Student Work-in-Progress session is an opportunity to hear from those just starting out in the field and to offer them invaluable feedback – **it's not just for grad students**! Please join us at this session to hear each presenter give a brief overview of their research plans, and to help them think about how to shape their ideas further. Each paper will last 8 minutes and there will be plenty of time for discussion/Q&A to follow.

Running order

Miriam Hinterholzer	"From the regular visit of ominous aunts to the return of the plague" - A comparative linguistic study of menstrual terms in the context of gender, sexuality, and power.
Max Reuvers	The role of English in multilingual online trans communities
Riannon Davies-Parsons	A sociolinguistic study of identity construction from lesbian youth on TikTok
Emily Duggan	*"Lesbian" vs. "Dyke:"* Queer lexical variation and its impact on social meaning.
Rosa Hesse	Comparative study of metaphors of virginity in current sex education material in England, Sweden and Germany.
Matilda Vokes	Mother or other? Exploring Narratives of Queer Pregnancy
Chloé Vincent	The mental gender representations of two gender-neutral neopronouns in French: iel and al
Hannah Sawall	"Mein Name ist Lena und meine Pronomen sind she/her": Exploring Indexicalities of Pronoun Sharing Practices

Abstracts

"From the regular visit of ominous aunts to the return of the plague" - A comparative linguistic study of menstrual terms in the context of gender, sexuality, and power.

Miriam Hinterholzer

Graduate Session: 21 August, 13:30-15:00, Room 218

Clue, a menstrual tracker in app format, offers an opportunity to analyze the current menstrual discourse from a multilingual and intercultural perspective. In 2016, the company surveyed alternative terms for periods within its international community from 190 countries (see Clue 2016). The publicly available results of 130 terms and paraphrases relate to ten languages[1]. The respective terms and paraphrases of these (individual language) sub-corpora are to be analyzed both lexically and semantically according to the following research questions:

1. which terms and paraphrases are used?

2. how can they be categorized?

3. what cross-linguistic patterns and differences can be uncovered in the context of gender, sexuality, and power based on the categories?

By the time of the conference, I will be establishing my methodology.

The role of English in multilingual online trans communities

Max Reuvers

Graduate Session: 21 August, 13:30-15:00, Room 218

This study will investigate how and to what extent people use English when engaging with trans-specific online communities, in terms of both access and identity construction. I look at English-medium, non-English-medium, and mixed-language communities to shed light on the dual role of English as a Lingua Franca and as a 'global queer language', with an underlying aim to understand what effect the dominance of English-medium communities has on the availability of and discourses in trans-specific communities in other languages, and the effects of the globalisation of LGBT+ identities.

I will construct corpora from trans-specific subreddits in various languages, and analyse the data through an inductive coding method to identify linguistic patterns and themes that reveal discourses relevant to trans identities and issues; and English, language, and multilingualism. At the time of presenting, I will have completed a small pilot study and be about to begin my PhD.

A sociolinguistic study of identity construction from lesbian youth on TikTok

Riannon Davies-Parsons

Graduate Session: 21 August, 13:30-15:00, Room 218

This project examines the linguistic and extralinguistic features presented by lesbian youth through their retelling of experience-based narratives on the under-researched digital space, TikTok. Asking to what extent the shared sociolinguistic identity practices of self-identified lesbian youth aid the active and passive digital participation with '#LesbianTikTok' spaces, this project takes a Critical Discourse Analytical (CDA) approach to examine short-form video content on the platform. Taking a multidisciplinary approach to CDA, the project explores the multifaceted nature of communication 'modes' on TikTok. As different levels of analysis are required for examining multimodality, a language analysis software will be employed to account for sound, imagery, gesture, platform editing techniques, and text-based content. By the completion of my first year, I will have an overview of the literature relevant to Language, Gender, and Sexuality, with a focus on lesbian identity construction, as well as a clear sense of a multimodal, narrative analysis framework.

The social interpretation of LGBTQ+ identity terms: Steps toward a socio-semantic analysis Emily Duggan

Graduate Session: 21 August, 13:30-15:00, Room 218

The main objective of this project is to investigate how people of different demographics interpret LGBTQ+ identity terms and slurs. Following the methodology of Edmonson (2021), I will begin with an initial survey, eliciting as many LGBTQ+ terms as respondents can think of. From these results, I will select a subset of terms to include in the study survey. In this survey, respondents will rate each term along a set of properties targeting associated word meanings (e.g. familiar, personal, insulting, taboo) and they will be given space to provide optional, free-form responses about each term. These results will enable me to: analyze which words occupy similar semantic spaces for speakers, analyze which properties correlate with each other across words, and identify where demographic differences lead to variety in interpreted meaning. At LavLang30, I aim to gather feedback on survey design, demographic targets, and word properties to investigate.

Edmonson, Daniel. 2021. Word norms and measures of linguistic reclamation for LGBTQ+ slurs. *Pragmatics & Cognition* (28)1. 193-221.

Comparative discourse analysis of the concept ‹virginity› in current sex education material in England, Sweden and Germany

Rosa Hesse

Graduate Session: 21 August, 15:30-17:00, Room 218

A preliminary analysis has shown that sex education material as well as medical literature that write about first penetrative sex often adhere to the centuries-old patriarchal virginity myth and a binary understanding of the sexes. This leads to the spread of scientifically inaccurate information at best and misogynistic and sexually harmful information at worst. The authors' takes on virginity are often heteronormatively biased reinforcing discrimination and exclusion of women and LGBTQ+ individuals. In my dissertation, I will analyse the discourse that surrounds the concept ‹virginity› in three European countries where different terms for the concept ‹virginity marker› exist: hymen in England, Jungfernhäutchen (lit: maiden's skin) in German, and slidkrans (lit: vaginal corona) in Sweden (in 2009, the word modömshinna (lit: maiden's skin) was replaced). In August 2024, I will be in the data collection phase and may have started a basic analysis.

Mother or other? Exploring Narratives of Queer Pregnancy

Matilda Vokes

Graduate Session: 21 August, 15:30-17:00, Room 218

My research focusses on the interaction of gender and sexual identities, and the body; specifically regarding pregnancy narratives. Dominant narratives of pregnancy come with a prescribed heteronormative role of the expectant mother (Freed 1999, Holland 2018). Using narrative analysis, I want to investigate how queer people construct their gender and their pregnancy when they do not fit this dominant narrative. Hopefully, this will illuminate the varying narratives of gender, pregnancy and the body. In turn these narratives might show how do speakers position themselves when their experience and identity is counter to the dominant cultural one.

The methodological approach will be primarily qualitative and gather broad language use from a survey (including referential terms, and metaphor usage). To gain a deeper understanding of how queer pregnancy narratives are constructed, I intend to conduct in-depth sociolinguistic interviews. I anticipate to be collecting the survey data and recruiting interview participants by August.

The mental gender representations of two gender-neutral neopronouns in French: iel and al

Chloé Vincent

Graduate Session: 21 August, 15:30-17:00, Room 218

My project focuses on two gender-neutral pronouns that emerged recently in French: iel and al (Alpheratz, 2018). It investigates how those gender-neutral pronouns are interpreted, and which mental representation(s) they elicit in terms of gender.

Research on non-binary mental representation is still fairly limited and based on gender expression (e.g. Renström et al., 2023). We conduct an experiment in which participants read short biographies, written with iel, al, binary pronouns, or repetition of the person's name. Each text is followed by a list of descriptors, either stereotypically gendered (e.g. caring, ambitious), or carrying no gender associations (e.g. young). Participants are to indicate if they believe the person in the text corresponds to each descriptor.

This study will explore a novel way to elicit mental gender representations, and contribute to an empirical basis for the current debate on gender-inclusive language use in French. Data collection should begin right after the conference.

"Mein Name ist Lena und meine Pronomen sind she/her": Exploring Indexicalities of Pronoun Sharing Practices

Hannah Sawall

Graduate Session: 21 August, 15:30-17:00, Room 218

A common pattern for third-person singular pronoun sharing are the nominative and accusative cases in one language (e.g. she/her), but not everyone follows this. I aim to explore how people (try to) manage the perception of their identities in both on- and offline contexts and thereby investigate links between pronouns, gender, and other factors like globality/internationality (Jenkins 2014), personal experience (Vriesendorp & Rutten 2017), and political stances from virtue signaling to trans liberation (Manion 2018; de Freitas, 2021; King & Crowley 2024).

My study will use various English and German data sources as sometimes language-crossovers are used when pronouns are shared in English in otherwise German speech/texts (Minning 2004; example in title). Social media data can show (a lack of) people's pronouns in their profiles and metalinguistic discussions about them. Interviews can survey people's experiences with and thoughts on as well as their own reasons for or against pronoun sharing.

References

de Freitas, S. (2021): Putting your pronouns in your bio is not the revolutionary step you think it is. *The Queen's University Journal*. https://www.queensjournal.ca/putting-your-pronouns-in-your-bio-is-not-the-revolutionary-step-you-think-it-is/

Jenkins, J. (2014): *Global Englishes: A Resource Book for Students* (3rd edition. Revised). Routledge.

King, B. & Crowley, A. (2024): *The Future of Pronouns in the Online/Offline Nexus,* 74–85. https://doi.org/10.4324/9781003349891-7

Manion, J. (2018): Transgender Representations, Identities, and Communities. In: E. Hartigan-O'Connor & L. G. Materson (eds.): *The Oxford Handbook of American Women's and Gender History.* Oxford University Press. https://doi.org/10.1093/ox-fordhb/9780190222628.013.34

Minning, H. (2004). Qwir-English code-mixing in Germany: Constructing a rainbow of identities. In W. Leap & T. Boellstorff (Eds.), *Speaking in queer tongues: Globalization and gay language*. University of Illinois Press.

Vriesendorp, H. & Rutten, G. (2017): 'Omg zo fashionably english': Codeswitching to English as an identity practice in the chatspeak of Dutch young gay men. *Taal En Tongval*, *69*(1), 47–70. https://doi.org/10.5117/TET2017.1.VRIE

[1] German (16), French (16), Italian (11), Danish (10), simplified Chinese (10), traditional Chinese (10), Japanese (10), Spanish (18), Russian (10) and Portuguese (19)

Lists of posters

Thursday 22 August 2024, 16:00 –17:30

Mediated bisexuality: Language, sexual identities and bisexual spaces in digital China, Xinyue Long

"Sarà ancora possibile dire mamma e papà?" Pro-life and pro-family discourses in English and Italian, Angela Zottola & Virginia Zorzi

A Comparative Critical Discourse Analysis of Theresa May's and Liz Truss' gendered (self) representation, Ester di Silvestro e Marco Venuti

"I remember feeling that overwhelming sense of euphoria" – Coming out narratives and queer identity construction online, Hanna Bruns & Svenja Kranich

Attitudes towards gender-sensitive institutional communication in Italian and French among EU interpreters, Igor Facchini

How to do journalism in an epidemic. A linguistic analysis of HIV/AIDS representation in Swedish mainstream and queer media, 1981-1986, Martina Terrazzano

Further inquiring on the (non) acceptance of non-binary pronouns: in-depth interviews with survey participants, Tovar Sol

Context, Tone, Community: Which Words Are LGBTQ+ Slurs?, Sloane Cheesebrough

Lived experiences of negotiating transmasculinity in interactions., Rowan Douglas

Queer Linguistic Corpus, Lars Sörries-Vorberger, Miriam Hinterholzer

This is what a STEMinist looks like: A Corpus-Based Multimodal Discourse Analysis of STEM identity (co)construction on Instagram Laura Sofia Pensabene

Expression or Identity?: Exploring Online Discussion of Pronouns Logan Swanson

Posters (in alphabetical order)

"I remember feeling that overwhelming sense of euphoria" – Coming out narratives and queer identity construction online

Hanna Bruns & Svenja Kranich

Poster session: Thursday 22 August 16:00-17:30, Hellerup

Language plays a crucial role in exploring, constructing, and communicating one's identity, especially should this identity diverge from hetero- and cisnormative expectations. The present paper thus assumes that particularly for young queer people, communicating aspects of their identity online is particularly valuable (cf. Jones 2019; Crowley 2022).

In this study, we explore the issue of language use in communicating one's queer identity online. For this purpose, we investigate coming-out narratives of a broad spectrum of queer YouTubers. Our analysis is based on critical and positive discourse analysis (as successfully applied by Author1 2023) and appraisal theory (cf. Martin & White 2005) in order to answer the following research questions:

- Which common features and structures exist between the coming out videos (and are differences discernible)? Are there 'genre-defining' moves (cf. Swales 1990)?
- What kind of appraisal strategies are used by the YouTubers in order to (subliminally) evaluate their own identity, their coming-out experience, and their relationships with friends, family, and the online sphere?
- Which role do everyday narratives (cf. e.g., Gülich 2008) play in constructing one's (queer) identity?

Our results indicate that common features of coming-out narratives can be identified, such as pre-coming out background story and before-after comparisons. More often than not, the YouTubers' pre-coming out experience is described in negative terms, while the time after is evaluated more positively. Everyday narratives play a large role in constructing the identity of some YouTubers, but not others. There is also evidence for differences between sexuality-related coming out and gender-related coming out (cf. also Zimman 2009). It is likely that this is a result of the more global role gender plays for one's overall identity compared to sexuality as well as the role of mainstream society, with its greater stigmatization of transgender and non-binary identities.

References

Crowley, A. (2022). Language ideologies and legitimacy among nonbinary YouTubers. *Journal of Language and Sexuality, 11*(2), 165–189.

Gülich, E. (2008). Alltägliches erzählen und alltägliches Erzählen. *Zeitschrift für germanistische Linguistik, 36*(3), 403-426.

Jones, L. (2019). Discourses of transnormativity in vloggers' identity construction. *International Journal of the Sociology of Language, 256*, 85–101.

Martin, J. R. & White, P. R. R. (2005). *The language of evaluation: Appraisal in English*. London: Palgrave Macmillan.

Swales, J. M. (1990). *Genre analysis: English in academic and research settings.* Cambridge: Cambridge University Press.

Zimman, L. (2009). 'The other kind of coming out': Transgender people and the coming out narrative genre. *Gender and Language, 3*(1), 53–80.

Context, Tone, Community: Which Words Are LBGTQ+ Slurs?

Sloane Cheesebrough

Poster session: Thursday 22 August 16:00-17:30, Hellerup

The aim of this research project is first and foremost to answer the research question "Which words are LGBTQ+ slurs?". Secondary research questions would be "Which words are reclaimed LGBTQ+ slurs?" and "What are the preferred labels of the LGBTQ+ community?". The literature on this topic finds that certain words are controversial, even within the community (Carillo and Houston 2015), and that perceived offensiveness and tabooness vary with age and gender (Edmondson 2022). Additionally, I'll be applying Cepollaro's (2020) theory of hybrid evaluatives - words that presuppose evaluative content - to the results. This study aims to expand upon and fill gaps in previous research, most specifically the lack of transgender voices and lack of analysis of different sexualities with results. This research has great value, as it can be applied at the micro level of social interactions, e.g. which words are acceptable to use to describe LGBTQ+ people, to the macro level of policy and professional fields, e.g.which words are acceptable to use to describe LGBTQ+ people in law and medicine.

In this study there are eight words of focus: gay, lesbian, queer, faggot, dyke, transsexual, transvestite, and tranny. For each word I asked the following questions: "Is this word a slur?"; "Would you be offended if someone called you this word?"; and "Is this your preferred term for the group of people it refers to? If not, what is?". Additionally, I asked two Likert scale questions on perceived friendliness, hostility, and acceptability of LGBTQ+ slur usage. Finally, I included a free response question at the end requesting any other thoughts on the topic.

I conducted a preliminary study on this topic in fall 2022, and these results are from the second, revised iteration with a larger sample size (N=225) conducted in fall 2023. Notable results of both quantitative and qualitative analysis include the following: faggot, dyke, and tranny were determined to be slurs, but are reclaimed for personal and often in-group use on an individual basis; perceptions of queer, transvestite, and transsexual vary widely, but generally can be summarized as reclaimed and/or historical terms; and, finally, gay and lesbian were not only determined to not be slurs, they were also

among the most common preferred terms in addition to LGBT(Q)(+), queer, transgender, trans, and gender non-conforming.

References

Cepollaro, B. (2020). *Slurs and thick terms: When language encodes values*. Lexington Books.

Carrillo, Justine and Houston, Julie Marie, "Exploring Cultural and Linguistic Aspects within the Lesbian, Gay, Bisexual, Transgender, and Queer Youth Community" (2015). Electronic Theses, Projects, and Dissertations. 170. https://scholarworks.lib.csusb.edu/etd/170

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Hall, N. (2020)"We're here, we're queer, we will not live in fear!": A Content Analysis Exploring Gender Disparity in the Public Reappropriation of LGBTQ+ Slurs" . *Capstone Showcase*. https://scholarworks.arcadia.edu/showcase/2020/soc_anth_cj/1

Lived experiences of negotiating transmasculinity in interactions.

Rowan Douglas

Poster session: Thursday 22 August 16:00-17:30, Hellerup

This poster reflects findings drawn from ongoing doctoral research into transmasculine people's lived experiences of negotiating gender identities in interactions. It provides an overview of the study's phenomenological methodology as well as laying out the three key themes produced in the analysis:

1. Experiences and interpretations of passing
2. Rethinking masculinity in interactions
3. Feelings of vulnerability in interactions

This study follows the phenomenological tradition, exploring transmasculine people's lived experiences of negotiating their gender identities in interactions and what these experiences mean to them. The data collection consisted of semi-structured interviews with 10 transmasculine participants, analysed using Interpretative Phenomenological Analysis. The data are comprised of rich, idiographic explorations of participant experience, in which the focus is on the emotional experience of the phenomenon at hand.

The greatest focus will be given to the first theme, which explores transmasculine people's experiences of using semiotic resources in order to pass as cis men in interactions, as well as their interpretations of passing on a conceptual level. This theme explores descriptions of strategically masculinising gender signifiers to offset features that might be perceived to index womanhood to others, in addition to showing how interactional context may inform transmasculine people's passing behaviours. The analysis of this theme also discusses participants' interpretations of the complex ideological issues around passing, particularly interpretations of passing as a limiting and cisnormative phenomenon. An

overview of themes 2 and 3 will also be provided, indicating the transformative approaches to masculinity in interactions described by some transmasculine people (2) as well as descriptions of feeling intense vulnerability interacting in the social world with others (3).

A Comparative Critical Discourse Analysis of Theresa May's and Liz Truss' gendered (self-)representation

Ester Di Silvestro & Marco Venuti

Poster session: Thursday 22 August 16:00-17:30, Hellerup

Although the number of women in relevant political roles is currently growing (Zamfirache, 2010), female politicians continue to represent a minority in this field (Masad, 2020). The gender gap in politics is still quite visible, since women's participation in the decision-making processes has always been influenced and limited by gender stereotypes (Liu, 2019). It is well known that specific gender stereotypes could influence the representation of women as unfit leaders (Liu, 2019). More precisely, these stereotypes could affect both women's participation in politics and the way media represent them as political leaders. For instance, when it comes to the portrayal of female politicians, media can reinforce their gendered representation by emphasising their family role and their physical appearance at the expense of their political agenda (Zamfirache, 2010).

The aim of this work is to compare Theresa May's and Liz Truss' representation in the British Press, investigating if and to what extend certain news values are intertwined with specific gender stereotypes. In addition, we also look at Theresa May's and Liz Truss' social accounts on Twitter to understand whether these stereotypes influence their self-representation or if they try to negotiate a different identity through the use of social media.

The data were collected during three crucial days for each politician; namely, the day they announced their candidacy (30 June 2016 and 10 July 2022), when they were elected Prime Minister (13 July 2016 and 5 September 2022) and when they resigned (24 May 2019 and 20 October 2022). We retrieved all the articles mentioning Theresa May and Liz Truss in headlines and lead paragraphs in British national newspapers (i – Independent Print, The Independent, The Guardian, The Times, The Telegraph, The Daily Mail, The Mirror, The Daily Star and The Sun) using the online resource LexisNexis; while the tweets were manually selected through the Advance Search tool. From a methodological perspective, the corpora will be qualitatively analysed combining the Discursive News Values Analysis (Bednarek and Caple, 2017) with the Multimodal Critical Discourse Analysis (Machin and Mayr, 2012) in order to investigate and compare the visual and textual semiotic choices used in the gendered (self-)representation of these female politicians.

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Attitudes towards gender-sensitive institutional communication in Italian and French among EU interpreters

Igor Facchini

Poster session: Thursday 22 August 16:00-17:30, Hellerup

Italian and French, as gender-marked languages with rich inflectional systems, pose challenges for expressing gender-fairness. Two main issues complicate this task: the prevalent use of the generic masculine to refer to all individuals and the grammatical systems’ inability to express identities beyond the gender binary through standard items. Therefore, gender-sensitive communication in Romance languages requires distinct strategies compared to languages without grammatical gender such as English. To address the lack of grammatically neutral forms in Italian and French, two primary approaches have been suggested: gender neutrality and gender visibility (European Institute for Gender Equality 2019). However, choosing the most suitable strategy becomes particularly testing in cross-linguistic settings, and the repercussions in translation should not be overlooked (López-Medel 2023). This complexity is further heightened when considering the distinctive characteristics of spoken language compared to written language.

In conference interpreting, several constraints come into play when attempting to integrate gender-fair language, including the rapid pace at which speeches are delivered, and the imperative to uphold the speaker’s authorship and intentions while any avoiding editorial interference (European Parliament 2018). This research focuses on the challenges and implications of transferring gender information in spoken language within formal institutional settings. Do interpreters find toolkits for gender-sensitive communication impractical, given the fast-paced and intensely cognitive demanding nature of their profession? Can institutionalised strategies mirror grassroots gender-sensitive practices? Are non-binary language uses, such as neomorphemes and neopronouns, meant to encounter resistance from institutions, or could they be embraced?

To answer these research questions, a questionnaire and interviews served as data collection instruments. Using Tibblin et al.’s (2023) eight-item measurement scale, survey research provided a

quantitative overview of attitudes towards gender-inclusive language among EU interpreters. Additionally, to gain a deeper understanding of what such attitudes reflect, this paper presents results from in-depth interviews conducted as retrospective think-aloud protocols (TAPs) with institutional interpreters from the Directorate General for Interpretation (DG SCIC) of the European Commission.

In an experimental setting, DG SCIC interpreters were first tasked with translating a speech from English into Italian (group 1) and from English into French (group 2), following specific recommendations for gender-sensitive communication in their respective target languages. After the experiment, participants were then asked to reflect retrospectively on the strategies employed and the hurdles faced in adhering to the guidelines. TAPs were used to gather qualitative insights into interpreters' perspectives on the feasibility of incorporating gender-fair communication in conference interpreting, and on its acceptability within the formal setting of the European Commission.

Retrospective interview data from interpreters working into Italian and into French were analysed using thematic analysis through NVivo software. The findings from this dataset not only explore the practical aspects of navigating the complexities of gender neutrality and visibility in Romance languages but also uncover the stances that shape the reception of language innovations at an EU institutional level.

Mediated bisexuality: Language, sexual identities and bisexual spaces in digital China

Xinyue Long

Poster session: Thursday 22 August 16:00-17:30, Hellerup

In this paper, I examine the discourse of bisexuality in Chinese digital spaces from a queer linguistics perspective. The rise of queer social media in China has facilitated the transition of queer articulation from private spaces into public ones (Deklerck & Wei, 2015), while studies on bisexual spaces still remain limited. By conducting digital ethnography in SoHA (Shades of HomoAttraction), a general queer space in China, I theorise bisexual spaces as linguistic constructs that are temporally and intertextually emergent and repressed through social interactions. Through discourse analysis of multiple threads within this digital space, I aim to explore how queer subjects employ digital narratives to locally negotiate their sexual identities and reconstruct the social meaning of bisexual/双性恋 (shuāngxìngliàn) in the Chinese context. In doing so, it sheds light on how intra-group tensions within queer spaces are linguistically navigated by queer netizens, and how the global/local nexus of normative assumptions about gender and sexuality is networked in the digital realm.

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Inclusive Language in *Drag Race España* and *Drag Race Mexico*: A Transatlantic, Cross-Cultural Discourse Analysis of Spanish-Language Editions of *RuPaul's Drag Race*.

R Mata

Poster session: Thursday 22 August 16:00-17:30, Hellerup

This study conducts a comparative discourse analysis of inclusive language use among LGBTQ contestants in the Spanish editions of *RuPaul's Drag Race*, focusing on *Drag Race España* and *Drag Race Mexico*. Unlike English, Spanish's morphosyntactic gender marking poses unique challenges and opportunities for adopting inclusive language, particularly non-binary expressions. The study examines how contestants navigate linguistic norms to express diverse gender identities in a televised competition known for spontaneous discussions about sexuality and gender identity. Analyzing discourse patterns, lexical choices, and interactional dynamics, I explore contestants' strategies for asserting agency and negotiating gender inclusivity.

The analysis extends to translating inclusive language from the original English programme to its Spanish variants, revealing complexities in linguistic adaptation and cultural resonance. By investigating how gender inclusivity and non-binary expression are rendered in Spanish, I consider implications for LGBTQ representation and visibility in Spanish-speaking contexts. The comparative approach highlights regional variations in the deployment of inclusive language, offering insights into cultural attitudes towards gender and sexuality in Europe versus Latin America. By juxtaposing Spain and Mexico editions, this presentation uncovers diverse manifestations of inclusive language and its socio-cultural implications across linguistic and geographical contexts. This study contributes to understanding the interplay between language, gender, and sexuality in drag performance, exploring linguistic representation complexities in a globalized media landscape. Through discourse analysis, I examine the transformative potential of inclusive language in challenging norms and promoting LGBTQ visibility and acceptance.

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This is what a *STEMinist* looks like: A Corpus-Based Multimodal Discourse Analysis of STEM identity (co)construction on Instagram

Laura Sofia Pensabene

Poster session: Thursday 22 August 16:00-17:30, Hellerup

According to the MIT 2023 Annual Report, there still is a significant gender gap in STEM (Science, Technology, Mathematics and Engineering) fields, with women making up on average only 28% of the STEM workforce (Piloto, 2023). The STEM gap (as it has come to be known) has persisted for quite some time now, generating a tremendous impact on literature: scholars have indeed investigated its socio-economic barriers (Fouad et. al 2013) and the persistence of sexist stereotypes, often resulting in the perpetuation of a *status quo* that sees STEM programs as male-dominated (Lee, 2008). Such *status quo* has produced quite the response in the last few years, both in top-down terms, with programs and policies adopted to bridge the gap, but also in a bottom-up way, with women and girls in STEM capitalizing on social networks to increase representativeness, to create communities, and to foster and strengthen in-group and STEM identity (Kim et al., 2018), allowing them to advocate for one another, according to the *STEMinist* framework (Myers et al., 2019). The aim of this work is to investigate how *STEMinist* identity is both discursively performed and co-constructed via means of interaction (Bucholtz & Hall, 2005) by STEM female PhD students on Instagram on the occasion of the International Day of Women and Girls in Science (11th February). Adopting a discourse analytic perspective, firstly the analysis will focus on the self-construction of the *STEMinist* identity by multimodally looking both at the discursive and audio-visual resources posted by the students themselves; secondly, to understand in which way such identity is dialogically produced and strengthened via interaction, an *ad hoc* corpus of comments of the previously analysed posts will be created. By means of corpus linguistics tools, wordlists, collocates, and frequencies will be observed, in order to have a more thorough view of which communicative strategies are employed in the dialogic co-construction.

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Making maricones into bitches in the translation of slurs in Drag Race España

Katie Slemp & Brittney O'Neill

Poster session: Thursday 22 August 16:00-17:30, Hellerup

While both Spanish *maricón* and its typical English translation, *fag(got),* have been argued to be undergoing reclamation in queer communities (e.g. Cepollaro and Lopez De Sa, 2022; Hernandez, 2014), they also remain offensive homophobic slurs in many contexts (cf. Cashman, 2012). In *Drag Race España*, however, a disjunct emerges between the treatment of *maricón*, in spoken Spanish, Spanish subtitles, and the English subtitles. This disjunct invites questions about the nature and degree of reclamation of these terms (and their alternatives) for Spanish and English audiences, respectively. Hence, in this study, we use intertextual discourse analysis (Bakhtin 1986, Blommaert 2005) to explore the ways that *maricón* is represented in English and Spanish, written and spoken media, across the first two seasons of *Drag Race España*.

Drag Race España is the eighth national drag contest show in RuPaul's *Drag Race* empire and the second in Spanish (see Slemp & O'Neill, 2023). Though presented with only Spanish audio, online streaming services and accompanying multilingual subtitles allow the show to be consumed by viewers across many language and cultural groups. This also means that the highly stylized "drag language" used by the participants must be both translated and transculturated so as to be understandable to global audiences. While *maricón* is never audibly censored, the textual management of the term provides a particularly salient case for exploring this intertextual movement. In the first season, the word is represented as a censored slur in both English and Spanish subtitles (e.g. *m*******n*; *f*g*) and was reacted to with a mixture of surprised delight and shocked offense in the Anglosphere fan discourse. In the second season, however, *maricón* underwent a range of transformations (including total elision) before ultimately settling into a dichotomy wherein the Spanish subtitles retained the censored slur (*m*-----*n*), while the English subtitles primarily used the uncensored (and arguably reclaimed) sexist slur *bitch*. We argue that this evolution in translation practices speaks to an apparent greater tolerance for reclaimed (and queered) sexist, rather than homophobic, slurs amongst Anglophone audiences, resulting in the prioritizing of gendered meanings over those pertaining to sexuality—both of which are heavily entangled in *maricón* and *fag(got)*.

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Further inquiring on the (non) acceptance of non-binary pronouns: in-depth interviews with survey participants

Tovar Sol

Poster session: Thursday 22 August 16:00-17:30, Hellerup

In the introduction to his book What's your Pronoun?: Beyond He and She, Baron (2020:1) says: "Pronouns are suddenly sexy. They're in the air, on the news, all over social media, generating discussion pro and con. Or at least one pronoun is the third person singular gender neutral pronoun". But why do these sexy words cause such a strong reaction? It has become clearer that "personal pronouns somehow engineer gender all through language," (Wittig 1985: 5), and as a result, they have become a contentious topic, since any discussion around them involves questioning deeply ingrained beliefs regarding identity, language, and power (Menegotto 2020: 210). Exploring the attitudes associated with these beliefs is essential for understanding the (non) acceptance of non-binary pronouns.

The present inquiry constitutes a follow-up to a previous survey about non-binary pronoun acceptance among non-native pre- and early-service EFL teachers in both their L1 and English. In-depth active interviews were carried out with a sub-group of the participants in order to interactionally and narratively produce knowledge (cf. Holstein & Gubrium 2023:68) and explore the themes that had emerged from a qualitative analysis of the surveys: lack of familiarity, prescriptivism, inclusivity and neutrality. Following the framework of "research interviews as social practice" (Talmy 2010), it was possible to construct between the interviewer and the interviewees multiple accounts of their beliefs, thoughts and attitudes surrounding the topics of gender and pronouns.

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Queer Linguistic Corpus

Lars Sörries-Vorberger, Miriam Hinterholzer

Poster session: Thursday 22 August 16:00-17:30, Hellerup

Combining corpus and queer linguistics opens up numerous opportunities for innovative research, promising comprehensive insights. However, it necessitates new methodological approaches and a critically sensitive perspective (cf. Baker 2008, 2014, 2018; Motschenbacher 2018). While corpus linguistic studies on queer topics predominantly focus on the English-speaking world – research on German is still in its infancy. This observation set the stage for the research project "Queer Linguistic Corpus" (QLC), in which a corpus consisting of queer content is developed. This pilot project aims to merge corpus and queer linguistics and further to support future research in German queer linguistics and queer studies. As a research resource, QLC is intended to be accessible to students and researchers and serve as a basis for a more extensive follow-up research project.

The poster presents the QLC pilot project, outlining the development, data preparation, and organization of QLC including sub-corpora, structure, and topics – one thematic sub-corpus contains, for example, texts on queer animals. The current status of implementation, which is also presented, encompasses ...

(1) the sustainable storage of the corpus data and its accessibility – which is being implemented in cooperation with the Center for Sustainable Research Data Management at the University of Hamburg (cf. https://www.fdm.uni-hamburg.de/en.html).
(2) the cooperation with the University's House of Computing and Data Science – HCDS (cf. https://www.hcds.uni-hamburg.de/en/hcds.html). It includes semi-automated data mining and the integration of QLC data into D-WISE (cf. https://www.dwise.uni-hamburg.de/en.html), a digital analysis tool for discourse linguistic approaches.
(3) the "Queer Network of the Day" (QNoD), which was also developed together with the HCDS (cf. https://qnoden.ltdemos.informatik.uni-hamburg.de/). A software that interactively clusters and visualizes context-specific queer topics through nodes and networks, showing connections and relations of public actors. It is based on online media, i.e., news in German or English language, and a valuable resource for academia or practice (e.g., journalism).

The poster concludes by showcasing the implementation of the corpus with an example and discussing considerations for the pilot project's continuation (e.g., a major research project). It aims to present and promote the QLC and its tools.

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Expression or Identity?: Exploring Online Discussion of Pronouns

Logan Swanson

Poster session: Thursday 22 August 16:00-17:30, Hellerup

In dialogs on gender, (third person) personal pronouns are typically understood as an element of *expression*: they allow individuals to indicate how they want to be talked about, and can function as a piece of gender presentation. While certain pronouns may be normatively associated with particular gender identities, an individual's pronouns cannot definitively predict their gender (or any other identities they may hold). For example, many gay men refer to themselves or each other as "she" in certain contexts, as a way of expressing gender-nonconformity or gay identity. This showcases the performative function of pronouns, which can be used to express any number of internal feelings or identities.

As the trans community has gained mainstream visibility in recent years, pronouns have also come into the spotlight. Pronoun sets–a shorthand way of indicating which pronoun(s) to use for someone–are common in headers and bios, where they often appear alongside things like profession, race, sexuality, or hobbies–all of which can constitute identities. Pronoun sets also crop up in the text of online posts and discussions, denoting either literal pronouns or their users. This second type includes constructions like "the he/theys are taking over" (thegenderal, Tumblr, 2020). These constructions change both the grammatical category and the social function of pronouns, treating a set of pronouns as an identity in itself. "He/they" is used to denote not to the literal pronouns, but individuals who prefer to be referred to that way. In this kind of usage, writers often ascribe traits to the group being referred to which are not directly related to the use of the pronoun set in question. For example: "u definitely do numbers with the she/theys" (kkrocketz, Twitter, 2023). For this speaker, the group "she/theys" is a social category with a collection of characteristic attributes (of which "uses she/they pronouns" is just one)--in other words, a fully-fledged identity category (in the sense of Fearon 1999).

Using the reddit API, I compiled two datasets of random comments and posts from r/trans, one from the last month and one from before 2019. Using automated part of speech tagging and programmatic filtering, I categorized utterances containing pronoun sets as likely identity-usage or likely expressive-usage. Before 2019, 31% of pronoun sets are categorized as likely identity-usage. In the recent data,

48% are likely identity-usage–a jump of over 50%. This increase in identity-usage comes hand in hand with a jump in the overall frequency of posts that discuss pronouns directly: before 2018, just 76, or 0.19%, of the 40,000 utterances (comments and posts) include pronoun sets. The recent data, a smaller corpus of 5,000 utterances, contains 39 usages of pronoun sets (0.78%). This partial transformation of pronouns from a purely expressive element to an identity term demonstrates the closely-linked nature of identity and expression, as well as the breadth of possibilities for what is available as a potential identity category.

How to do journalism in an epidemic. A linguistic analysis of HIV/AIDS representation in Swedish mainstream and queer media, 1981-1986.

Martina Terrazzano

Poster session: Thursday 22 August 16:00-17:30, Hellerup

In recent years, global events have put the spotlight on the challenges of doing journalism during an outbreak, especially when it comes to the representation of marginalized and racialized communities. The goal of this project is to investigate the topic by focusing on the media coverage of the HIV/AIDS epidemic in Sweden from 1981 to 1986. While the theme of HIV/AIDS reporting has been discussed in English-speaking contexts (see Baker 1986 and Potts 2013), there aren't enough studies investigating other areas, such as Sweden. Moreover, studies have often taken up a communication perspective (see Jarlbro et al. 1992), while few contributions have had a linguistic focus. Additionally, even though research has highlighted the valuable history of the queer press (see Streitmatter 1995), the genre has rarely been investigated in linguistics. This study would like to fill these gaps.

The material for the project consists of two sources: the daily newspaper Dagens Nyheter and the queer magazine Revolt – mot sexuella fördomar. These two publications allow the project to maintain a double focus: first, to understand which linguistic features are employed by Swedish mass media in the coverage of apparently "neutral" and "objective" events; second, to analyze how the queer community uses language as a means of empowerment and activism.

To carry out the investigation, two corpora were created, one with all the articles published by Dagens Nyheter on the theme of HIV/AIDS from 1981 to 1986, and another with all the articles published by Revolt on the same theme during the same period. These corpora are then analyzed by combining corpus linguistics and critical discourse analysis, which allows us to reflect both quantitatively and qualitatively on the discourses developed in the material. The main focus of the analysis is on how agency and representation are conveyed in the corpora. The findings will deepen our understanding of how language can be employed by journalism to both marginalize and empower and how we communicate in epidemic times. Moreover, they will shed new light on which discourses were built by mass media and alternative media to write about HIV/AIDS. Finally, they will help us better understand queer journalism in the context of queer community and activism.

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"Sarà ancora possibile dire mamma e papà?" Pro-life and pro-family discourses in English and Italian

Angela Zottola & Virginia Zorzi

Poster session: Thursday 22 August 16:00-17:30, Hellerup

The current political scenario worldwide is facing an increased presence of conservative and right-wing political parties - i.e., the "Global Right" (Varga & Buzogàny 2021), rising to power also thanks to an "opportunistic synergy with the Church'' (Baran 2023). In an effort "to preserve the patriarchal and cis-heteronormative 'natural' social order" (Baran 2023), the ideologies and political agendas of these parties generally touch upon issues related to people's civil rights and lives, including those of LGBTQ+ people, gravitating around the so-called concept of "gender ideology" (Borba 2022, Zottola & Borba 2022). This notion is being used as a scarecrow igniting discrimination and the persecution of minority groups. Against this backdrop, a number of organizations have launched campaigns to support cisheteropatriarchal ideologies and as a consequence oppress queer people. Normally pro-family agendas aim at "restricting sexuality and reversing some of the changes in sexual norms that have occurred over the past several decades", fighting to legitimize policies that restrict sexual freedoms and censor sexual information (Fetner 2016).

This study aims at analyzing the communicative strategies and discursive practices put forward by two of these organizations, one based in Italy (Pro Vita & Famiglia) and the other in the USA (Family policy Alliance), which focus in particular on pro-life and anti-abortion claims and on supporting a heteronormative vision of the family. Our aim is to investigate the way in which these organizations depict themselves and their ideas. We hypothesize that, through disinformation, misinformation and covert hate speech, they craft messages to appear consistent and compelling, drawing on popular narrative patterns and frames of reference (e.g., calling out corruption, malpractice and oppressive power systems, claiming rationality and justice). In fact, these messages are much less informative than they claim to be, and rather exploit hyperbolic and vague manipulative traits, resulting in the articulation

of powerful counter-discourses that show an appearance of rationality and sensibility (Zorzi 2022). Adopting a Queer Linguistics lens as a theoretical background, the websites and communication materials of these two organizations are scrutinized using the tools of Critical Discourse Analysis.

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Panels and other formats

Please note that each panel will be shaped by the panel coordinator/s and they might have different formats; this is reflected in how the abstracts are shared here.

Language, gender, and sexuality in stateless nations: a queer perspective on sociolinguistic minoritization and inclusiveness from Southern Europe

Coordinator: Daniel Amarelo

Wednesday 21 August, 11:00-12.30, Room 218

This panel features novel contributions to the relationship between language, gender and sexuality in Southern Europe's stateless nations, with a focus on Catalonia, Galiza, and Brittany. By merging feminist and queer critiques with critical analyses of the sociolinguistic minoritization of Galician, Catalan, and Breton, panelists explore the intersection of gender dissidence and language oppression. Daniel Amarelo, Eva J. Daussà and Michael Hornsby, Bel Olid, Marta Roqueta, and Vera Santomé interrogate normative and transgressive discourses around gender and sexual diversity through the lens of the linguistic conflict, thus showing how asymmetrical multilingualism is central to queer linguistics. On the one hand, minoritized languages deal with a regime in which historical dispossession from the nation state and new global economic, social, and cultural trends marginalize their speakers and communities. On the other hand, minoritized languages are also threatened by sexism, cisheteropatriarchy, and the standard language ideology that both language institutions and individual speakers reinforce, mirroring hegemonic languages such as Spanish and French.

In spite of this crossroads, the field of queer linguistics has commonly ignored sociolinguistic minoritization as one of the main axes of the intersectional approach to linguistic oppression and emancipation. A focus on English and other hegemonic languages like Spanish and Portuguese (in more recent times) responds to the geopolitics of the field, forged especially from the United States and the UK. It is true that non Euro-American communities, including postcolonial and Global South cases, have been studied from the very beginning of the field. However, a monolingual, orientalist bias could still be traced. Thus, contributors to this panel propose a contemporary, critical, and queer analysis of multilingualism and minority communities from the sociolinguistic perspective of the conflict, which has characterized sociolinguistic processes of revitalization in Southern Europe. That perspective also challenges minoritized languages and communities' reproduction of prescriptivist, masculinist, and queerphobic ideas about what language is and how it should work in society. By critiquing both language loss and substitution, and traditional language policy and sociolinguistic approaches, contributions in this panel invite scholars and activists to complexify language revitalization.

Since Galicia, Catalonia and Brittany represent similar but also diverse sociolinguistic, cultural, and political contexts, the different papers in the panel focus on particular dynamics dealing with language,

gender, and sexuality, while also considering similarities. Amarelo and Santomé's papers address questions of authenticity and anonymity in Galician to explore ethnolinguistic belonging and its connection to queerness, especially in language revitalization practices. Daussà and Horsnby provide a panoramic on inclusive / gender-fair / neutral language in Breton and Catalan. Roqueta and Olid delve into Catalan non-binary language and the tensions it triggered with regards to the independentist movement and to language institutions and educational traditionalist practices, respectively. In the end, all these contributions aim to broaden theorizations on sociolinguistic justice and oppression by bringing examples from transnational empirical data to the front. We would like to propose the peripheral wisdom of sociolinguistically minoritized communities as a starting point to rethink intersectionality and move toward less normative linguistic practices in Galician, Catalan and Breton.

Contributions

"Queer anonymity and Galician authenticity?: what language ideologies tell us about queer subjects' ethnolinguistic belonging"

Daniel Amarelo (Universitat Oberta de Catalunya)

This paper explores the sociolinguistic situation of Galicia, a stateless, Galician-Castilian bilingual nation in Spain, from the perspective of queer linguistics. A panoramic of previous research on language, gender, and sexuality in Galicia(n) shows: the barely inexistent studies on this area; a focus on quantitative, macro-sociolinguistic perspectives connecting women with language loss and intergenerational transmission (Real Academia Galega 2023); and the erasure of sexuality from the equation, in what Monique Wittig (1992) called 'compulsory heterosexuality.' However, early feminist and LGBTIQ associations and social struggles in Galicia are related to the process of political self-government, nation-building, and linguistic revitalization (*normalización lingüística*) brought by Transition from dictatorship to democracy after Franco's death. Those early intersectional outlooks at the crossroads of Spanish dominance and cis-heteronormativity turned Galician into a linguistic variety tied to activism and politics. The sociolinguistic minoritization process which continues nowadays has created indexical associations that attach (sometimes contradictory) ideological values to Galician. On the one hand, this minoritized language is still seen as rural, conservative, from the past, and even masculinist following what Woolard (2016) termed as the language ideology of authenticity. On the other hand, Galician is iconized (Irvine & Gal 2000) as a radical, leftist, nationalistic code, gradually adopted by urban, mainly young new speakers or *neofalantes* (O'Rourke & Ramallo 2018).

Drawing from my own critical sociolinguistic research, I show some of the results of a multi-sited ethnography in contemporary queer festivals at urban and rural settings. Queer speakers in the Galician context are faced with a paradox. They can use the minoritized language and defy Spanish dominance as part of their queer agenda, which would include language diversity as an element away from normativity and homogenization. But they can also adopt Spanish – the hegemonic, State language cast

as ‘more global’ – and fit into queerness’ globalizing trends, thus contributing to the sociolinguistic minoritization of Galician. The intersection between ethnolinguistic belonging and language advocacy, on the one hand, and queerness disidentification and transnationalism (Comer 2022), on the other hand, create unique conditions for queer Galicians. The way their linguistic ideologies are deployed and negotiated in an ethnographically rich site such as festivals pose relevant questions for queer linguistics’ pending subject: conflicted multilingualism.

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“A non-binary nation? Gender and nationhood in public discourses regarding a Catalan grammar for non-binary people”

Marta Roqueta (Universitat Oberta de Catalunya)

Public debates on the inclusion of non-binary pronouns in the Catalan grammar irrupted during the aftermath of the victory of the Spanish state over Catalonia’s pro-independence movement. This movement had been able to involve at least half of the population in the creation of a national project seen as both confronting the historical dominion Spain exerted over Catalonia, and proposing a solution to the outcomes of the 2008 EU economic crisis (Gatamaula, 2017). Contrary to other Western reactions to the crisis, it did so without resorting to reactionary and far-right politics.

This research examines to what extent the crumbling of the independentist project influenced the debates regarding the inclusion of non-binary pronouns and formulas in the Catalan grammar. It analyzes tweets, articles, books and press declarations of both its supporters and detractors. These sources are studied drawing from feminist, decolonial and pragmatist critiques regarding the

construction of knowledge in Western societies, in which cis-hetero-sexual standpoints are universalized under the guise of constituting objective and rational knowledge (Haraway, 1988; Kilomba, 2012), as well as via the idealization of concepts like science, grammar or the arts (hooks, 2001; Rorty, 2007; Jenkins, 2017). Additionally, the data is analyzed taking into account scholarship regarding gendered representations of the nation (Yuval-Davis and Stoetzler, 2002).

The study concludes that the debate on the inclusion of non-binary formulas in the Catalan grammar became one of the main fields in which current Western cultural wars around identity politics (Proyecto Una, 2019) manifested in the Catalan context. First, the debate confronted those who saw grammar as a tool that adapts to the queer and feminist subjectivities of some of their speakers with those who considered grammar as an entity with their own rules and dynamics – hence obscuring how they contributed to making non-binary identities invisible. Second, this research notes how both sides linked their arguments to the survival of the Catalan language.

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"Embracing non-binary language in Catalan: Linguistic authority vs. inclusive practices"

Bel Olid (University of Chicago / Universitat Autònoma de Barcelona)

In the evolving landscape of gender identity, Catalan-speaking queer communities are finding ways to express non-binary identities within languages traditionally coded in binary gender terms. This paper examines the tension between these communities' linguistic creativity and the resistance from authoritative linguistic bodies, specifically Institut d'Estudis Catalans. This institution, a key authority

in defining normative Catalan language, has opposed inclusive practices like the non-binary gender neomorpheme (-i for Catalan), arguing that they fall outside the realm of standard language.

Drawing from a range of sources, including academic research, personal narratives, and social media discourse, the paper examines the societal and linguistic implications of this conflict. The resistance from the Institut d'Estudis Catalans is critiqued for its role in using language to enforce traditional gender norms, making it impossible for non-binary people to express their identity in Catalan.

In educational contexts, especially in some North American universities, there is a growing expectation for the respect and recognition of non-binary identities in all contexts, language classes included. This expectation poses a challenge: how to respect and embrace non-binary identities while maintaining academic and linguistic integrity. The paper argues for the inclusion of non-binary communicative strategies in language teaching, drawing upon queer pedagogy and the works of scholars like Norton, Knisely & Paiz, Díaz, Daussà & Pera-Ros. It suggests that including non-binary language practices is key to giving a real portrait of Catalan speaking communities, which include subversive practices by speakers who don't belong to the hegemonic sexual majority.

Furthermore, the paper discusses the broader implications of rejecting or accepting non-binary language forms. It posits that embracing the neomorpheme in lesser-taught languages like Catalan could prevent linguistic desertion and foster more inclusive language communities. The paper also addresses the communal practices of resistance against linguistic gender disciplination, highlighting the importance of adapting language teaching and usage to the evolving understanding of gender and sexuality.

In conclusion, this paper advocates for a linguistically inclusive approach that recognizes the interconnection between identity and language and emphasizes the need for language academies and educational institutions to adapt to changing societal norms around gender identity. By incorporating non-binary language forms and respecting diverse gender identities, language teaching can become more inclusive, accurate, and reflective of contemporary social realities.

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Queer & Trans Historical Linguistics and Its Relevance for Lavender Language Inquiry in the Current Political Moment

Wednesday 21 August, 13:30-15:00, Room G4

Panel organizers:

David Peterson (U Nebraska at Omaha, USA)

William Leap (American University, Washington DC USA /Florida Atlantic University, Boca Raton Florida, USA)

Panel Participants:

David Peterson (U Nebraska at Omaha, USA)
William Leap (American University, Washington DC USA /Florida Atlantic University, Boca Raton Florida, USA)
Stephen Turton (Cambridge University, Cambridge, England)

The recent upswing in interests in Queer and Trans Historical Linguistics (QTHL) demonstrates that queer and trans linguistic practices are productive topics for historical and space/time-oriented inquiry. Drawing on methods of Queer Philology (QPh) as well as methods developed through its own inquiries, QTHL explores nonnormative, transgressive, marginalized, occurrences of language use in diverse and distant temporal/spatial locations. Whether these occurrences of language use were recorded or remembered through oral, written and other formats, their "...whose constituent elements ... aren't made (or *can't* be made) to signify monolithically" (Sedgwick 1993: 8). Noncompliance with monolithic habitus provides primary evidence of the queer or trans status of language use and language users in earlier times, especially when monolithic demands on language use merge with monolithic regulations governing gendered and sexual, racial, class, and other social distinctions.

The point here is, the concerns of QHTL extend far beyond deciphering words, phrases and their meanings from the past. To that end, the individual presentations papers in this panel demonstrate the range of research interests, methods, and data sources relevant to QTHL inquiry. Then, in group discussion with the audience, the presenters consider what (their) QTHL research findings have to say to the increasing worldwide occurrences of religious-sanctioned, local and national government-based, and international-alliance inspired harassment, persecution and silencing of LGBTQ+ subjects through verbal and physical harassment, through discrimination in education, health care, and employment, through arrest and imprisonment, and through state-sanctioned torture and murder. Conditions like these often prompted the formation of the historical texts that QTHL explores. The panel

discussion asks: can we build room in QTHL explorations for an "applied" or a "critical" QTHL commentary?

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"Sometimes men are kissing": The Lexico-Grammatical Dynamics of Homosocial Bonding and Homophobia in Gertrude Stein's 'Men' (c1908)

David Peterson (U Nebraska at Omaha, USA)

Analysts such as Sedgwick (1990) have long recognized that 'male homosexual panic' began playing a powerful role in regulating male homosociality in the late 19th century and early 20th century. My presentation investigates the lexico-grammatical resources Gertrude Stein draws on to explicitly analyze this emergent dynamic. Written sometime between 1908 and 1912, Stein's experimental prose portrait 'Men' depicts three men engaged in a variety of seemingly repetitious homosocial bonding activities. Stein scholars have read the text as coding homosexuality (e.g., Mellow 1974), while others have argued the text explores homosociality (Lundén 2011).

The men's interactions are largely represented through material (*are kissing*, *are drinking, are fighting*) and behavioral clauses (*are talking, are telling*, *is listening, had been loving*). The Actors and Behavers in these clauses are highly abstracted (*men*, *one*, *one of them*, *one other one*, *he*, *some of them, something*). Stein's lexicogrammatical choices in this regard characterize the men's homosocial bonding as being comprised of an iterable series of generalized interactions, the specific content and context of which are not recorded because they are not important. In fact, Stein's use of intransitive material and behavioral verbs allows the omission of Goals, Targets, Scope, and Circumstances (save those indicating abstract time). We don't know, for example, who any of the three *men are kissing* Each other? Different women? The same woman? The lexico-grammatical abstractions enable any of these understandings, reflecting, perhaps, a form of discretion (Leap 2020), as occurs in Stein's use of *gay* in 'Miss Furr and Miss Skeene,' another portrait from the same period (Peterson 2023).

Whether the men's *loving* and *kissing* are heterosexually or homosexually directed is not part of Stein's portrait: Stein's grammar frustrates any definitive reading in that regard. What Stein does do, rather, is draw our attention to the unfolding and dissolution of the men's homosocial bonds through the eruption of physical violence between two of the men at the text's start and the breaking of all three's friendship by the text's end. Stein's lexico-grammatical abstractions invite us to understand not the dynamics of transgressive sexual desires but rather the extent to which homosexual panic has become the 'normal condition' in which male relationships operate (Sedgwick 1990: 185).

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"He feels so close to the New Masses and wonders if New Masses will accept him as a comrade ": Seeking comrades in a U.S Communist literary journal, 1929.

William Leap (American University, Washington DC USA /Florida Atlantic University, Boca Raton, Florida, USA)

New Masses was a monthly journal of fiction, poetry, and social commentary, sponsored by the Communist Party – USA and published during the Great Depression and until after World War II. Along with its literary and critical materials, each issue included a selection of Workers Letters, that is, letter from the readers of the journal. In the issue for January 29, 1929, the first letter in that section was submitted by HHC, a college student from California who had been reading the journal and carefully "packing them away under his bed" to avoid his parents' disapproval. HHC admits to his sympathies for the workers, then confesses that he, too, understands what it means to be an "outcast". God has made him "a bit differently from the rest", other boys at school call him names, and he feels so very lonely. He wants to find himself, and someone, by being one with the Masses, but he is afraid. "There is a gate somewhere" but "he is a coward and will not open it". But because reading New Masses "… helped him find that gate", and perhaps New Masses will help him go through it.

"Men seeking men" in the USA used the public space afforded by print publications to circulate their interests to others (Meeker 2006, Leap 2020). Still, the language of HCC's letter deserves careful analysis, to clarify how he described his homophilic interests through messages located "on the threshold of semantic availability" (Williams 1977: 128); that may be where these messages were located in his own understandings, as well. The poetic imagination of Walt Whitman also hovers over HHC's text, and identifying parallels with Whitman adds clarity to HHC's presentation of message and clues to HHC's biography.

But HHC's letter raises a third issue, too. By 1929, Stalin's autocratic regime treated expressions of sexual sameness as counter-revolutionary activity, hence inappropriate behavior for the working class. The Stalinist position had been disclosed in *New Masses* essays, and HHC must have been aware of it. So HHC 's decision to confess his personal disquietude and desperation in this Stalinist-oriented setting requires discussion.

HHC's understanding of the term *comrade* provides an answer. A collocation analysis of the occurrence of *comrade* in the letter reveals that this term does not duplicate communist references to workers-in-struggle against the ruling class. HHC's *comrade* represents his imagined object(s)-of-longing located "beyond the gate". HHC contacted *New Masses because* he assumes that the journal's guidance will help him open that gate. In this assumption, he imagines what a linkage of the political and the sexual might entail, struggling with arguments already addressed by Emma Goldman and arguments that will soon orient the revolutionary homosexuality of Harry Hay and American homophile movement.

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'More is Meant than Meets the Eye': The Queer Sociolect of Byron's Circle

Stephen Turton (Cambridge University, Cambridge, England)

This paper analyses a set of letters exchanged between Lord Byron and two of his friends, John Cam Hobhouse and Charles Skinner Matthews, from 1809 to 1811. Drawn together by their time as undergraduate students at Trinity College, Cambridge, and by their shared attraction to younger men, the three friends were separated when Byron and Hobhouse embarked on a Grand Tour of Europe and West Asia while Matthews stayed behind in England. Their letters to each other at this time, now held by the British Library and the National Library of Scotland, reveal how the men co-constructed an erotic vocabulary that served at least two functions. First, it allowed them to correspond about their sexual desires and experiences in a way that veiled their conversation from prying eyes. Second, it enabled them to create a shared erotic identity that subverted the religious and legal stigmas of their age.

However, to view the sociolect of Byron's circle simply as a 'secret code' is to overlook the ways in which it was designed to be decipherable with the appropriate mediation (cf. Leap 2021): in this case, the right education. The shared sense of self enabled by this sociolect was not an identity that looked forward to the sexological conception of an innate sexual instinct later in the 19th century, but one that looked back to the tradition of pederasty in ancient Greece and Rome. As such, the sociolect's intelligibility depended on more than a passing acquaintance with classical languages and literature. Although the letters of Byron's circle add to the evidence that there were pre-Victorian communities of practice founded on sexual sameness (see Turton 2022), this particular community was bounded just as fundamentally by difference—of class, gender, and race.

This paper argues that as much as we might celebrate the survival of some queer voices from earlier periods, we must also scrutinize the unequal social conditions that rendered their survival possible. Homonormativity may be a relatively new phenomenon (Duggan 2002), but its basic ingredients are not. Certain discourses of queerness have long been able to move *athwart* or even *alongside* normativity as

well as against it (Hall, Levon, and Milani 2019)—their existence facilitated, and their speakers protected, by the same social order that punishes sexual deviance in other, less favoured subjects.

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Critical Sexuality Studies, Lavender Languages, and Everyday Life

Roundtable

Thursday, 22 August, 11:30-13:00, Room 218

Roundtable Chair/Organizer: Michelle Marzullo, Professor and Chair, Human Sexuality Studies Department, California Institute of Integral Studies, San Francisco, CA, USA

Participants:

Michelle Marzullo, Professor & Chair, Human Sexuality Studies Department, California Institute of Integral Studies

William Leap, Emeritus Professor of Anthropology, American University & Affiliate Faculty member in Women, Gender and Sexuality Studies, Florida Atlantic University

Tommaso Milani, Head, Department of Applied Linguistics & George C. and Jane G. Greer Professor of Applied Linguistics, Jewish Studies, African Studies, and Women's, Gender, & Sexuality Studies, Pennsylvania State University

Jonathan Alexander, Chancellor's Professor of English and Gender & Sexuality Studies, University of California, Irvine

Archie Crowley, Assistant Professor, Linguistics, English Department, Elon University

Eric Louis Russell, Professor of French and Italian, and affiliated Professor of Linguistics and Gender, Sexualities & Women's Studies, University of California, Davis

Leyla Savloff, Assistant Professor, Anthropology Department and coordinator of the Women's, Gender, & Sexualities Studies Program, Elon University

Aiden Christopher VanderStouwe, Lecturer, Linguistics Department, Boise State University

This panel discussion will showcase an innovative approach to sociolinguistic analysis articulated in the new book *Critical Sexuality Studies, Lavender Languages, and Everyday Life* (In press/2024, Bloomsbury, London; part of the Advances in Sociolinguistics series, series editor Tommaso Milani). Authors, anthology editors Michelle Marzullo and William Leap, and series editor Tommaso Milani will engage in this discussion. Critical sexuality studies and Lavender Languages Inquiry (LLI) are brought together in this volume as a methodology for investigating issues of sexuality, gender and language. Broadly defined, Lavender Language and Linguistics (LLL), examines language use in social and historical detail to trace whether "… the constituent elements of someone's gender or sexuality … signify monolithically" (Sedgwick 1993, 8), and to explore the social consequences when they do not (Leap 2015a). Critical sexuality studies (CSS) are concerned with interactions and interventions on power and often take their focus by examining: (1) nominative concepts or categories such as male vs. female, queer, erotic, desire, consent, celibacy; (2) normativities attached to sexuality-related ideologies, claims to privilege, and regulatory practices; and (3) sexually-abjective embodiment, e.g. bodies whose sexuality and connected gender are considered materially disgusting, repulsive, disposable and discursively easily dispensable, forgotten, erased (paraphrasing Marzullo, 2021: 86). Discussants on this panel will share their views for how LLI and CSS iterate each other through their mutual concern with sexuality, gender, and power, especially when considering the materiality of daily life and the research they engage. We then open the discussion to conference participants for an interactive discussion on this novel methodological approach.

Explore the doing, undoing, and redoing of gender in non-Anglophone linguacultural context

Kris Aric Knisely (University of Arizona) and Eric Louis Russell (University of California, Davis)

Thursday 22 August, 14:00-15:30, Room 218

On the heels of Redoing Linguistic Worlds: Unmaking gender binarities, remaking gender pluralities (RLW, Multilingual Matters, Knisely & Russell, eds.), we propose a collaborative workshop that will set the foundations for the next volume in this series. This workshop will bring together scholars – especially those up-and-coming– who are working on questions of language, gender, and identity in non-English linguacultural contexts, with primary emphasis on those not covered in the first volume and those under-represented in contemporary scholarship. Rather than present polished papers or even more tentative works-in-progress, we wish to foster open discussion and brainstorming. This panel will

hold space for the scholars who are unsure as to how such research might be imagined, begun or conducted, those who might need assistance bringing contemporary theories (e.g. of gender, language) to bear on contexts outside the Global North, and those who might simply be interested in these inquiries. We see this as an opportunity to expand the type of work begun in RLW and to provide hands-on mentoring to scholars in a supportive and collaborative way.

Que(e)rying 'Essence': Navigating the Issue of Essentialism in Quantitative Language, Gender & Sexuality Research

Coordinator: Daniel Edmondson, University of York St John

Friday 23 August, 11:00-12:30, Room 218

Contributors:

Daniel Edmondson (he/him),

Frazer Heritage (he/him/they),

Ryan Shaw-Hawkins (he/they),

Salina Cuddy (she/her).

Bucholtz (2003: 400) defined an essentialist perspective on social identity as the position that attributes and behaviours observed among a particular social group can be determined and explained by cultural and/or biological characteristics felt to be inherent to the same group. She then outlined three main problems that such a view presents for social scientific (and therefore sociolinguistic) research: 1) it can lead to reductive and homogenising views of social groups which overlook any variation not recognised by the theory; 2) 'authentic' characteristics of a group are often presupposed by researchers themselves rather than being empirically justified; and 3) such perspectives can exclude individuals from being recognised as members of groups to which they identify as belonging, perpetuating stereotypes. Mendoza-Denton (2002) observes that where these issues have been acknowledged and accepted by sociolinguistic research, a common response has been to eschew the pursuit of stable group comparisons, and prioritise individual or highly contextually-situated variation in language use. This has often motivated a shift to qualitative methodologies, which are well-suited to rich explorations of such data (May, 1997). But what of research which desires to make such comparisons, or even necessitates them through use of quantitative and/or experimental methods (Dörnyei, 2007)? Mendoza-Denton (2002: 478) makes clear the dilemma: "trading in one methodology for another…does not allow the object of investigation to remain constant, especially when dealing with a process such as identity". To avoid certain methodologies altogether because of their tendency toward essentialism, then, is arguably to concede that certain questions cannot be asked. Accordingly, a pressing concern is how to address the problems essentialism presents without abandoning these approaches entirely. We suggest this problem is particularly relevant to language, gender, and sexuality (LGS) research, where

poststructuralist theories such as Butler's (1990) performativity theory and queer theory (Baker, 2008) have been highly influential, and challenged the entire notion of fixed, stable categories of gender and sexual identity. To be clear, this observation is not a criticism of these theories nor their significant impact, but a recognition of why LGS researchers may be so motivated to address the issue. This panel session represents a collaboration between four active LGS researchers from relevant subdisciplines (corpus linguistics, variationist sociophonetics and psycholinguistics), who have all sought to address this theoretical and methodological conflict in their work. We do not claim to provide definitive answers, but seek to share our experiences, attempted solutions, challenges and successes. In so doing, we hope to generate discussion and collaboration on this important topic.

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Abstracts

Can we (please) stop hiding behind numbers? Challenging essentialism in corpus linguistic approaches to gender and sexuality

Frazer Heritage, Manchester Metropolitan University

This paper reflects on the history and development of corpus approaches to language, gender, and sexuality. Historically speaking, corpus linguistic methods rely on quantification and somewhat neat categories – while language, gender, and sexuality studies acknowledge the fluidity of identity and embrace the messiness of language use associated with identity (see Baker, 2014; Butler, 1990). While these fields have been combined with great degrees of success (see Baker, 2014; Motschenbacher, 2018), there is still a large body of corpus work which takes an essentialist approach to language, gender, and sexuality. Many papers utilising corpus methods still regularly compare, for example, the language used by women to the language used by men, the language used by cisgender participants to transgender participants, or attempt to quantify how frequently a feature occurs as part of a perceived "women's/men's/gay language". While corpus linguistic methods can offer a boon to researchers by

providing quantification of linguistic features, this quantification can often be misused to represent findings as objective truths and be used as tools to mask arguments which are inherently problematic because they are essentialist. In this paper, I therefore draw attention to some pitfalls in corpus approaches to gender and sexuality, namely how a small body of research still fails to engage with post-structuralism and anti-essentialist ideas (see Mendoza-Denton, 2002 for a discussion of this in variationist sociolinguistics), and some research does not answer the question 'yes, but is it gender?' (Swann 2002). In this paper, I argue that while corpus linguistic methods can be useful for variationist sociolinguistics, more critical and in-depth engagement with post structuralist and philosophical literature around performativity is needed. I also argue that differences created by text-type within different corpora should be considered. I use a case study of variation among gendered characters in videogames to demonstrate that representations of speech styles and the analysis of these require a different approach to variation and the conceptualisation of essentialism in comparison to the analysis of, for example, spontaneous spoken corpora. I argue that this kind of analysis is more in line with discourse analysis, as opposed to variationist sociolinguistics, and that by taking such an approach, one is able not only to explore the construction of what is considered "appropriate" uses of language for different characters, but is able to do so in a way which does not conflate internal social identity with language production (because such characters do not have this identity).

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Giving them their own space: A non-essentialist approach to studying Nonbinary speech.

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Variationists traditionally stratified for gender with reference to biological sex. Despite some variationist work taking an intersectional approach and thus avoiding direct nonbinary (NB) and cis gender group comparison (e.g., Steele, 2018), research has often compared NB speech to established patterns of variation in the speech of cis males and females (e.g., Jones, 2022;). Often this research on NB speech centres around the extent to which they are ambiguous from or different to binary gender patterns (Jones, 2022) and so gives precedence to a binary stratification of gender. To avoid giving further

precedence to the gender binary, in my own work I have focused on contextually situated variation without cis group comparison as previous research has shown that the speaking context plays a great part in the way NB people express their identity linguistically (Gratton, 2016). Participants were given the freedom to self-identify with as many identities under the NB umbrella to not limit the fluidity that identities may have and avoid the pitfall of a 'modified essentialist' approach (Cheshire, 2002). Rather, I categorised speakers by dialect and focused on stylistic variation across contexts chosen by participants which differed in their self-perceived levels of cis normativity. In another project where data was extracted from YouTube, contexts were evaluated on the degree to which they were a safe space based on the existence or extent NB celebrities were misgendered. To demonstrate my arguments, I briefly consider work on the gradient production of lateral approximant /l/ which has been shown to vary in several sociocultural categories, arguably least of all with gender (e.g., Kirkham, Turton and Leeman, 2020). Previous work investigated variables with already established cis gender binary trends in their respective varieties (e.g., Gratton, 2016). Laterals therefore provide a site for investigation into NB speech which (as yet) has no concretely established or far-reaching homogenous trends related to cis gender speakers, nor any categorical variants to attribute instances of dissonance or ambiguity. In doing so, this paper illustrates how research can study NB speech without upholding gender essentialism.

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Contending with the categories: Essentialism in sociophonetic perception research

Salina Cuddy, University of York

Variationist research, by definition, relies on comparing categories to understand how they may differ from each other (Tagliamonte 2012). These categories frequently include social aspects, such as age, ethnicity, social class, and gender, often decided by the researcher(s). Some of the classic work that has established the field of variationist research includes Labov's (1972) work in New York city and

Trudgill's (1974) work in Norwich, UK. In both studies, categories were decided at the beginning of data collection and participants were determined to fit in each category by the researchers. When considering how to compare categories, as part of variationist work, it can be difficult to establish an inclusive, non-essentialist methodology and this task can become even more onerous when developing research on language perceptions. Phonetic perception studies typically provide a sound clip from a chosen demographic and ask participants to rate some series of predetermined qualities of the speaker based on the sound clip alone. By the inherent nature of a perception survey, it is typically required to create categorical questions that participants must answer by selecting a limited number of options. In this type of research, how can we assure that we are not reinforcing stereotypes, particularly stereotypes that may have negative connotations? This question is a core issue for sexuality perception research, and the focus of this paper. In their paper introducing the special issue on Sociophonetics and Sexuality, Eckert and Podesva (2011:8) write, "...we suggest first that categories be ethnographically significant...". While this author agrees with their sentiment, this idea of ethnographically significant categories proves much harder when considering perception-based research. As I experienced while creating a perception study on female sexuality based on a Yorkshire speaker, there are many challenges when presenting a study that could be completed by large-scale demographic of people who many have vastly different backgrounds. It was not necessarily possible to use locally salient categories from my data of Yorkshire female footballers that would be understood by a participant in London, for example. In order to undertake perception research, linguists must consider three important concepts: how to present the data; how to analyse responses; and ultimately consider whether large-scale perceptual studies are meaningful all together. Through my own research experience and by surveying the existing literature, this paper seeks to address some of these main concerns and give suggestions on how we can conduct sexuality perception research without falling into the trap of essentialising identities.

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LGBT-tests: The challenges of making non-essentialist comparisons between gender and sexuality groups in a psycholinguistic study

Daniel Edmondson, York St John University

Mendoza-Denton (2002) selects psycholinguistic experiment as her example of a methodology which contemporary researchers might be inclined to avoid in language and identity research, for its tendency toward essentialist group categorisations. Unfortunately, the reason for this is quite clear. Dörnyei (2007) explains that the type of experimental methods inherent to Psycholinguistic research often require the strict control of variability arising from anything other than the independent variables under investigation, the effects of which are assumed to be consistent. It is also necessary for making statistical comparisons, selected entirely on the basis of group comparison, and requiring well-balanced, stable categories into which to sort data and conduct analyses (Dörnyei, 2007; Field, 2013). These are methodologically necessary endeavours, but ones which can feel entirely antithetical to current poststructuralist thinking on the nature of social identity (Baxter, 2003). In my own experimental work concerning whether linguistic reclamation modulates conscious and unconscious emotional responses to homophobic and transphobic slur words (Edmondson, 2021; 2022), I faced a repeated dilemma of how to approach generating groups of gender and sexual identity, to be used as independent variables in my experimental studies. In particular, I sought to respond to Bucholtz (2003) and Mendoza-Denton's (2002) criticisms about precluding participants from identifying themselves, forcing them instead to conform to categorisations assumed and imposed by a researcher. In so doing, I decided to follow the recommendation of Potter (2000) and Schegloff (1997) that researchers undertaking quantitative (sociolinguistic) research refer to participants' explicit orientations to their own identities when forming groups. As such, I took additional methodological steps to enable participants' free self-identification of their gender and sexual identities, to form data-driven categories for use in my research. In this paper, I discuss both the challenges and greater benefits of such an approach to forming and statistically comparing groups of gender and sexuality in experimental studies. I will also acknowledge the ways in which it did not prove a means of escaping the problems of essentialism altogether, the concessions that need to be made when resolving these types of theoretical and methodological conflicts, and ideas for iterating on this solution in future research.

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Oral presentations (in alphabetical order)

‘Crossdressing’ and phonetic variation as stylistic differentiation

PraiseGod Aminu

Thursday, 22 August, 12.30 -13, Room G3

The mainstream African ideology of gender entails that sex and gender are not mutually exclusive and that both gender and sex emerge as biological forms and presuppose each other (Atanga 2013). Furthermore, given that Africa is largely pro-heterosexual, Nigeria vehemently delegitimizes all manifestations of LGBTQ and/or non-conforming gender identities. However, this does not mean people do not *do* gender in Nigeria. There are masculine-presenting media personalities who perform (i.e., talk, dress, and behave) in ways typically recognized as feminine. These individuals are regarded as (by Nigerians) and refer to themselves as ‘crossdressers.’ These individuals also unescapably receive as much hostility and discrimination as would be meted out to other gender-non-conforming individuals in the country. However, to counteract such societal biases, these crossdressers adopt linguistic practices enregistered to more economically developed regions, such as America, to project affluence and resistance, with rhoticity being a recognizable linguistic feature employed in this context.

Sociolinguistic research on indexicality has explored how rhoticity becomes a valorized semiotic emblem for gender and social class (Labov 1972). In this paper, I aim to show how, though Nigerian English is non-rhotic (i.e., uses r-vocalization, r-deletion, or r-dropping in coda position) (Igboanusi 2003), rhoticity serves as a register shibboleth (Silverstein 2016), embodying a recognizable persona that is differentiated along salient ideological dimensions in Nigeria. In Nigeria, therefore, rhoticity is a topic of overt social commentary, a stereotype with ethno-metapragmatically driven interpretations, and a third-order indexicality. Essentially, I show how rhoticity is employed by crossdressers in Nigeria and how rhoticity indexes counterhegemonic stances associated with queer identity.

For this study, I retrieved 40 TikTok videos with high-quality sound and explicit elicitations of rhoticity in four crossdressers’ speech and employed minimum F3 to measure rhoticity. A total of 657 non-prevocalic /r/ across the four participants were analyzed. The dataset was then coded. Using Praat, the lowest point of F3 for each of the rhotacized tokens was measured by hand. Because there were significant instances of epenthetic, unetymological, and non-linking /r/, there were no preassigned tokens to look out for. For instance, words like PRICEY (([pɹaɪsɹ])), AFRICA (([æfrɪcɑɹ])), BUT (([buɹ])), and BEST (([bɜɹst])) had instances of (hyper-)rhoticity. Furthermore, in the data, I identified a spectrum, the saliency, and the meanings of /r/ realization as rhoticity (Labov 1972), hyper-rhoticity (Wells 1982), and hypercorrect hyper-rhoticity. While rhoticity refers to instances where etymologically rhotic tokens are rhotacized, hyper-rhoticity refers to rhotacized unetymologically rhotic tokens, and hypercorrect hyper-rhoticity refers to instances where unetymologically rhotic tokens are not just rhotacized but creaked pragmatically to emphasize rhotacization.

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Translating queer transfeminist Anglophone inclusive language into Italian

Michela Baldo

Wednesday 21 August, 11:00-11:30, Room G4

My presentation aims to discuss a corpus of recent written translations into Italian of Anglophone queer theoretical texts, translated by self-identified Italian feminist and transfeminist translators. These works are: *Trilogia Scum* by Valerie Solanas (2017); *Cruising Utopia* by Josè Esteban Muñoz (2022); *Gaga Feminism* and *L'arte queer del fallimento* by Jack Halberstam (2021a, 2021b)*; Vivere una vita femminista*, *La promessa della felicità* and *Un'altra cena rovinata* by Sara Ahmed (2022, 2023a, 2023b); *Star. Azione travestite di strada rivoluzionarie* by Sylvia Rivera and Marsha Johnson (2021) and *Storia Transgender* by Susan Stryker (2023). The presentation will focus on the analysis of how Anglophone inclusive language in these works has been translated into Italian, drawing on queer linguistics (Motschenbacher 2011). Examples are the translation of terms related to LGBTQ+ subjectivities, such as queer, transgender, two-spirited, bulldagger, dyke, butch, faggot, queen, daddy-boy and transvestite; terms related to queer culture such as *cruising* and drag ball; terms related to race such as *of colour*, brown and Indigenous; and taboo terms in relation to female sexuality which have been reclaimed in translation, in solidarity with the (trans)feminist cause, as a means to fight against a mainstream heteropatriarchal medical and social system that has silenced these terms (see Baldo 2019). The analysis will also discuss which devices translators and publishers have used to oppose sexism, gender binarism and the use of the generic masculine, such as the suffixes -schwa, the asterisk and the -u (Gheno 2021, Formato and Somma 2023). The presentation is interested in looking at how the translation of language inclusivity has been negotiated among translators and publishers and how discourses related to these translation choices have evolved within transfeminist translators and

collectives who engaged in these translations[1]. In this scenario translation can be understood as a collective practice as it involves a lot of responsibility towards the achievements of the transfeminist collectives and movements (Baldo et al. 2024).

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[1] Among some of these transfeminist collectives, like *Laboratorio Smaschieramenti*, the term inclusive language has been criticized (preference is given, for example, to the label "extensive language") who see in the word inclusion an action performed by someone who is privileged and decides to include the underprivileged (see also Abbou 2023)

Between Norm and Practice – A Comparison of the Top-down vs. Bottom-up Usage of Singular They and Generic he

Theresa Maria Bauer, Jan Christian Redlich

Wednesday 21 August, 11:00-11:30, G2

Singular they has been regarded as incorrect by writers of grammar books for a long time. Nowadays singular they appears in style guides and usage guides and is no longer convicted as incorrect. People use it to refer to a person whose gender is unknown or irrelevant for the context. It is also used by people who do not or not exclusively identify as male or female. However, the question to which extend singular they is already established in the English language remains unanswered. To answer this question, the change of use of singular they will be examined from two perspectives. The top-down perspective will be evaluated with the help of the appearance of singular they in usages guides and other prescriptive documents. A diachronic evaluation helps to answer the question since when singular appears in usage guides. With the help of a qualitive analysis of selected usage and style guides, the meta linguistic commentary on the proscription and prescription of singular they will be evaluated. The bottom up perspective is concerned with the actual usage of singular they in written English. To evaluate the real live use of singular they we analyze the frequency of different uses of they in the News On Web corpus. Therefore, we developed an algorithm based on the Hobbs-Algorithm which automatically resolves pronominal relations in sentences from the corpus. The algorithm uses dependency parsing to determine the antecedent of a pronoun. The pronoun is analyzed with NLP techniques like named entity recognition and morphological feature extraction to decide whether the pronoun refers to a (unknown) person, a plural noun, or an indefinite pronoun and it has an accuracy of > 78%. Based on this determination, the algorithm can automatically classify whether they is singular or plural. The findings of the algorithm are used to show how the actual use of singular they has changed in the course of time. The comparison of both trends, the top-down usage and the bottom-up usage, allows to evaluate to which extend the norm differs from the practice and how established singular they already is in the English language.

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"On forms I always click non-binary" Competing ideologies of (il)legibility in 'non-binary' self-identification

Cooper Bedin

Wednesday 21 August, 16:30-17:00, Room G2

Trans-inclusive language change (cf. Zimman, 2017) is not a straight line, but involves managing many—sometimes competing—ideological goals (Crowley, 2022; Irvine and Gal, 2000). Two central goals are: (a) language that is meaningful and affirming to trans community members, and (b) language that makes it possible for trans community members to be understood in non-trans spaces (Konnelly, 2021). However, acceptance or priority of these goals within individual trans spaces is complex, and often structured by power dynamics and privileged stances. In this paper, I examine how the interaction of these goals impact how non-binary is discussed and used in self-identification. Non-binary offers a lens into these ideologies as it has shifted from a community-internal term to an umbrella term increasingly in use in non-trans spaces (Zimman and Hayworth, 2020). The data for this paper comes from Gender Reveal, an interview-based podcast which launched in 2018 with the declared purpose of "hopefully getting a little bit closer to figuring out what the hell gender is," and since then has released over 160 episodes. The show seeks a diverse range of interviewees of different genders and lived experiences, making it a source for examining many possible viewpoints within trans spaces. I focus on self-identifying practices in the beginning of each interview, as each episode always begins with the question "in terms of gender, how do you describe yourself?" In extract (1) below, non-binary is used straightforwardly; however, this usage is relatively rare within the data. More common are cases such as (2), where non-binary is used when talking with "other folks" because it is a "recognizable term." The interviewee expresses that he has no preference for non-binary in particular—rather, the utility of non-binary lies in its ability to separate him from "trans male or man" in more normative interactions. Thus, although the widespread usage of non-binary as an umbrella term paves over the reality of gender diversity, here it also provides the interviewee with an ability to distance himself from a less-preferred label. However, the supposed utility of non-binary is directly challenged by some interviewees—in (3), non-binary is resisted specifically because of its legibility. The interviewee expresses confusion and

dissatisfaction with the widespread use of non-binary, describing it as “word salad” and that they “don’t really know what it means.” From their perspective, the word appears to have lost all definition as it has diffused into popular conversion. The interviewee thus favors genderqueer over non-binary as a method to resist what they call “corporate non-binary”—that is, the aesthetic commodification (Comer, 2021) of non-binary. Crucially, I find that stances towards non-binary within the data are highly heterogeneous, reflecting the inherent heterogeneity of the trans community itself. For some interviewees (1, 2), legibility is a priority, making non-binary a convenient tool to navigate the world. For other interviewees (3), legibility is exactly the problem, as it represents conformity to normative expectations. Attending to all of these conflicting stances is thus crucial in understanding the messy path of trans-inclusive language change.

(1) Ep25 - TC Frost (he/they) 8/2018

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HOST: So the way we always start the show is by asking with regards to
      gender how do you identify.
  TF: <I identify as> a non-binary trans person.
HOST: °Yeah.°
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(2) Ep114 - Krys Malcolm Belc (he/him) 1/2022

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HOST: >The way we always start the show is by asking in terms of< gender,
      how do you describe yourself.
      (0.7)
  KB: I think I::. (0.7) choo::se (.) ambivalence as a ↑gender:. (0.5)
      <I::. mostly use the word “non-binary” to describe myself> when I’m
      talking to other folks ‘cause I think no:w that’s like a
      <recognizable ter:m>,
      But I sort of use it interchangeably with like genderqueer
      transmasculine anything that’s masculine of center but not trans
      <male or man or> any of that.
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(3) Ep136 - Sabrina Imbler (they/them) 12/2022

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HOST: The way we always start the show is by asking,
      In terms of gender how do you describe yourself?
  SI: I would say on form::s (.) I: always click non-binary ((laughs))=
HOST: =Uh↑huh=
  SI: =But in my heart and in my aspirations genderqueer.
HOST: ↑Hmmm.
      What’s- what’s the differenc:e to you.
      Or the distinction?
  SI: I guess I read this great essay,
      I think it was in The Baffler,
      by this writer Alex Green,
      about the (.) commodification of nonbinary,
      and I feel like (.) the way that I most often encounter that word is
      like,
      I don’t know, like in a Tomboy X ad of like [NON-binary tank top=
HOST:                                             [((laughing))
  SI: =like NON-binary hat!
      Um and it just ‘s k- has kind of becomes like word salad to me.
      Like I don’t really know what it means,
      And I want to be in opposition to yeah, I guess like corporate
      nonbinary.=
```

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"But you're gay, so how are you a man?": Queer male theatre performers and the discursive construction of masculine identity in Jamaica.

André Bernard

Friday 23 August: 13:30-14:00, Room 218

In contemporary Jamaican society, what it means to be a "real man" is understood in strictly heterosexual terms. It is important, then, for "real men" men *not* to be perceived or characterized as feminine, as such an indictment would not only bring their masculinity into question, but it would also have unfavourable implications for the perception of their sexuality. In this post-colonial society where "male homosexuals are deemed gender traitors who violate the accepted rules of gender identity and ... performance" (Hope, 2006, p. 80), males who identify as queer are seen as antithetical to what it means to be a 'real Jamaican man'. For queer male theatre performers, this means that they "violate" these hegemonic expectations both on account of their sexuality and their involvement in the performing arts, as male theatre performers are generally stereotyped as feminine and gay in Jamaica. In this context, how do these men position themselves in relation to the dominant, heteronormative understandings of masculinity that surround them?

This paper presents in-depth interview data drawn from a larger linguistic ethnography which investigates the connections between language and masculine identity from the perspective of Jamaican male theatre performers who identify as queer. Using detailed discourse analysis and Bucholtz and Hall's (2005) sociocultural linguistic approach to identity construction, the analysis reveals how two male performers: a singer and a dancer contest and rework dominant sociocultural discourses of masculinity in Jamaica. Focusing on their use of stance-taking and positioning, it

demonstrates how they use language as a resource to assert an understanding of masculinity that makes sense to them as queer men.

Through a process of collaborative theorization during the interview, the performers make a distinction between a "man-man" (used to refer to stereotypical understandings of Jamaican masculinity) and a "soft man", which they discursively construct as a legitimate, alternative form of masculine expression among gay men. Their co-construction of what it means to be a "soft man" and rejection of the stereotypical construct, function to challenge the rigid, heteronormative understandings of Jamaican masculinity, and creates an avenue for the expression of queer masculinities in a context where "queer" and "masculine" are not seen as compatible.

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Book cover illustrations as intersemiotic translation of queer identities.

Salvatore Ciancitto, Lucia La Causa

Wednesday 21 August, 11:30-12:00, Room G4

Book covers and their illustrations can be regarded as a form of intersemiotic translation (Pereira 2008), producing multi-leveled interpretation of the text and establishing multi-leveled correspondence, either from the textual or from the cultural perspective (Jiang 2021). Indeed, an illustrator, like a translator, operates stylistic choices and gives an interpretation of the text through techniques and tools such as adaptation, expansion, reduction and so on. In fact, unlike interlingual translation which has established grammatical rules, intersemiotic translation relies heavily on their own subjective selection and interpretation or on the target reader and their social and cultural constraints. This is particularly important in picturebooks and illustrated books, in which two audiences must be considered: the children and the adults. Pictures are of the utmost importance, being the unique tools to provide the young readers, whose reading skills still might be uncertain, with setting and added meanings.

This study focuses on the analysis of Italian covers of picturebooks and illustration books for children, where the LGBTQ+ topics are explicitly tackled. The main aim is to map how homosexuality, still a sensitive matter in the conservative Italian society, is graphically represented when addressed to children. More in detail, this study intends to show the way in which covers of picturebooks about queer identities and families use stereotyped visuals of femininity and masculinity to depict queer characters and stories to young audience.

To reach this goal, a sample of Italian covers of picturebooks and illustration books targeted for children between 4 and 5 years old and published between 2007 and 2018 have been selected and analysed following the Visual Grammar framework provided by Kress and Van Leuween (2021) and thus observing the graphic perspective, the colours used and all the props and scenarios that highlight how LGBTQ+ topics are represented.

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"Listen, I'm the most explicit": CupcakKe and the Redefinition of Black Female Sexuality in Hip Hop

Andrea Cifalinò

Wednesday 21 August, 11:30-12:00, Room G3

Hip hop and rap genres have long been dominated by male artists who, through their lyrics, convey a misogynistic imagery where women are depicted as mere sexual objects serving as a means for men to gain sexual pleasure (Adams & Fuller 2006). In such songs, the role women play does not include them enjoying the intercourse: their purpose is rather to reinforce males' masculinity (Stephens, n.d.). This happens especially in reference to Black women, whose sexuality is stereotypically perceived as excessive and unrestrained (James 2008).

On the other hand, Rose (1994) highlighted examples of Black hip hop artists like Queen Latifah and MC Lyte who rapped about female empowerment and independence, contesting the widespread sexual objectification of women. In "a shift from sexual objectification to sexual subjectification" (Gill 2003: 103), new femininities are constructed, and the figure of women as 'sexual entrepreneurs' is spreading in popular culture. As a result, women now unapologetically present themselves as sexually active and desiring as a sign of their self-determination (Harvey & Gill 2011). In the hip hop scene, more recent artists like Missy Elliott and Nicki Minaj took control of their own sexuality in both their songs and their image, turning the expected sexual role of women upside down by being now in charge and not in a subordinate position anymore (White 2013).

With her hyper-sexualised songs and persona, the African American artist CupcakKe can be included within this trend. Her rap style is characterised by an unprecedented and creative raunchiness, in which sexual intercourses and practices are described vividly. The purpose of this study is thus to critically analyse the lyrical content of her songs as well as her music videos, in order to highlight how, thanks to her blunt and audacious style, she discursively and visually renegotiates Black female role in sexual contexts.

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Naivety, Bad Influences and Legitimate Voices: An Analysis of Autism and Queerness in UK Newspapers

Megan Collier

Thursday 22 August, 14:00-14:30, Room G2

While paper newspaper sales may have declined over the last few years, the power the industry holds on society certainly has not, especially through discourses surrounding neurodivergence and queerness (Baker, Gabrielatos and McEnery, 2013). In this study, 560 articles published by UK newspapers between June 2022 and June 2023 have been collected from the LexisNexis database, cleaned, and compiled into corpus programme #LancsBox X to create the Autism-Queerness Corpus. A specialised linguistic database, this corpus has been created with the intention of seeing how autism and queerness have been represented by journalists in relation to one another. These articles were then split into two subcorpora based on whether they were published by a national or regional newspaper. Using an analytical framework of Corpus-Based Critical Discourse Analysis (as influenced by Karaminis et al. (2023)), the ways autism and queerness were presented in the two subcorpora differed significantly.

Journalists in the national subcorpus primarily wrote for an audience outside of the autistic and queer communities and actively worked against them. They used legitimation strategies and passive agent deletion to simultaneously discredit the voices of autistic and queer individuals or those who support them and grant more legitimacy to the voices of those working against them. Furthermore, a focus on the discourses of youth and queerness, autism and diagnosis, and celebrity and fictional representation within the national subcorpus indicate that positions of power are paramount when it comes to talking

about autism and queerness, encouraging discussions on newspaper echo chambers, and broaching the question of how this power can be used in favour of these communities rather than against them.

On the other hand, the regional subcorpus creates a very different narrative of autistic and queer representation. While legitimation strategies are used to uplift specific voices and emphasise positions of power, these strategies are used more often in favour of the autistic and queer communities. The goals of challenging stereotypes and celebrating local businesses and individuals is emphasised in the data, and the audiences written for appear to be more specialised so are more likely to be catering to autistic and queer readers specifically. These findings show a more positive outlook on the relationship between newspapers and queer and autistic people in the future. They allow us to ask why the two subcorpora differ so much and how we could potentially grant more legitimacy to autistic and queer voices in national newspapers, using some of these regional newspapers as an example.

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"Even though I will respect that they use those pronouns to refer to themselves, I still don't want to refer to them that way:" Intra-community Normative Accountability of Transgender Language

Archie Crowley

Wednesday 21 August, 16:30-17:00, G8

Because language is seen as a crucial resource for trans people to name their own identities and experiences, members of trans communities commonly orient toward an ideology of "linguistic self-determination" (Zimman, 2017), that is, that each person can decide what terminology they want to be used for them. Further, transgender communities have often been associated with ongoing linguistic innovation and change, especially as trans communities engage in projects of linguistic activism and language reform. Despite these broad orientations toward of self-determination and language change in many trans spaces, communities of trans people, both online and in person, frequently engage in debates about what language is considered "correct" or "appropriate" (c.f. Brown, 2022; Crowley, 2022, 2023; Konnelly, 2022).

This analysis draws on fifteen one-on-one sociolinguistic interviews collected between August and December 2023 with English-speaking transgender and nonbinary people living in the Southeastern

United States. I consider instances across these interviews in which participants narrate grappling with their own negative reactions to or dislike for a variety of linguistic innovations within transgender and nonbinary communities (for example, it/its pronouns, neopronouns, or specific gender identity labels). In this analysis, I incorporate Johnson's (2015) exploration of the role of "normative accountability" within transgender communities, specifically how normative narratives about transness are reproduced and upheld through forms of "community accountability," or what Konnelly (2023) calls "intra-community gatekeeping," to think about how ideologies of "correct language" are reproduced within in-group debates about trans language.

As participants describe their resistance to specific linguistic innovations, a tension emerges between participating in normative accountability structures and prioritizing linguistic self-determination. Even when participants disclose their own preferences about terminology, they ultimately are aware of a broader community orientation towards the ideology of self-determination and a rejection of practices of linguistic "gatekeeping" or "policing." Ultimately, these metalinguistic discussions provide insight into how language ideologies shape debates about linguistic innovation and language change within transgender communities.

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Language attitudes along the gender spectrum: Speech production and perception in English and Spanish

Inés de la Villa Vecilla

Friday 23 August, 11:00-11:30, Room G2

My research project belongs to the field of language attitudes and is aimed at investigating the variable of gender identity and expression. Previous studies have considered attitudinal differences between cis men and women in different contexts (e.g. Levon & Ye 2020). However, few have focused on the trans community (Zimman 2013), or combined cis, nonbinary and trans identities in language attitude research. Therefore, to approach this gap and open new perspectives in the field, this investigation intends to examine participants' attitudes in English (SSBE) and Spanish (central-peninsular-variety) influenced by speaker's gender identity and (vocal) expression. The methodology of this investigation combines two questionnaire-based experimental procedures: one implicit and one explicit attitude elicitation approach. In both, participants listen to the same stimuli and answer questions to elicit attitudes based on the dimensions of social meaning (solidarity, status, and dynamism). The stimuli are twenty-second-long recordings of a specifically designed text gathered from young cis, nonbinary and trans speakers along the gender continuum in both languages. The pool of stimuli (N=19) obtained from each gender group was analyzed taking into consideration previous sociophonetic studies which have examined the intrinsic characteristics of cis, trans and nonbinary voices to select the most representative ones per language and gender group (Zimman 2013; Calder 2017; Steele 2019). On the one hand, the results of the stimuli analysis – focusing on fundamental frequency (F0) and vowel formants and dispersion (F1, F2) – are aligned with the expectations and show potential differences between the two languages under study. The sample of English speakers present a general wider F0 range with lower mean values for feminine speakers and higher for cismasculine speakers compared to the Spanish speakers, while nonbinary and transmasculine participants show similar values in both languages. Regarding vowel formants, the main similarity found among languages is that cisfeminine speakers seem to have a tendency towards vowel fronting. On the other hand, the preliminary results from the attitude-eliciting questionnaires show that trans and nonbinary speakers are perceived more negatively than cis speakers in terms of status by the participants (Spanish university students). This tendency seems to be stronger for the Spanish speakers than for the English speakers, as it is primarily the native language of the participants. Moreover, students that identify as part of the LGBTQIA+ present more balanced attitudes with respect to cis, nonbinary and trans voices.

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What "Sister Talk" Implies: Identity Reworking of a Chinese Queer Advocacy Group

Zhiye Ding

Friday 23 August, 14:00-14:30, Room 218

In contemporary Chinese contexts, language has become an important tool for Chinese people to negotiate identities and create distinctions (Zhang, 2017; Zhou, 2022). How do members of a Chinese online queer advocacy group construct, consolidate, and contest group identities through their language use reflected in daily interactions? This paper analyzes the usage of feminine address terms and other related semiotic practices (emoji, meme, etc.) in a Chinese online queer advocacy group chat, focusing on one specific term *jie'mei* (sisters). Based on my digital ethnographic fieldwork, one-on-one in-depth interviews with group members, as well as social media materials, this paper explores how the queer group members, as a distinct community of practice, continuously construct and negotiate their gender and sexual identities by recontextualizing and reappropriating the term *jie'mei*. Further, this essay suggests that *jie'mei* shall be viewed as not only a referential term indexing femininity but also in many cases an in-group affiliative term regardless of one's gender identity and sexual orientation. In other words, the de-gendering implication of the term, which accordingly conveys inclusiveness and diversity, has the potential of rejecting and subverting rather than perpetuating Chinese queer community's stigmatized representation imbued with heteronormativity and gender hierarchy in public discourse. In summary, this paper helps better understand the innovative language use of Chinese queer community in relation to their gender and sexual identity within and beyond the group through the lens of linguistic anthropology.

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It's Just What You Do In A Relationship: A Conceptual Metaphor Theory Analysis of Sexual Consent Discourse

Joey Driscoll

Wednesday 21 August, 16:30-17:00, Room G4

This paper investigates how recurring conceptual metaphors in sexual consent discourse reinforce heteropatriarchal, allonormative hierarchies of sex, and considers the implications that popular metaphors used to discuss sex and consent have for asexual people.

Conceptual Metaphor Theory (CMT) posits that certain types of metaphors are not purely linguistic phenomena but are instead primarily motivated by cognitive patterns (Lakoff & Johnson 1980). According to CMT, then, we can gain insights about how people conceptualize certain abstract topics through the metaphorical language they use to discuss those topics. Using CMT as my theoretical framework, I performed discourse analysis on existing literature on sexual consent discourse, as well as on original survey responses to free-response questions from a pilot study, to investigate which metaphors surface most frequently when discussing sex and sexual consent. I identified three conceptual metaphors which surfaced consistently across both data sets: CONSENT IS A CONTRACT, SEX IS A TRANSACTION, and EMOTIONAL INTIMACY IS PHYSICAL CLOSENESS.

Literature on sexual consent discourse paints a varied picture of what consent is and how we should (versus actually do) navigate it in and outside of romantic relationships. Regardless of approach to consent, though, the three aforementioned metaphors surfaced frequently. CONSENT IS A CONTRACT is reflected in consent described as being "negotiated explicitly" (Muehlenhard et al. 2016: 462); SEX IS A TRANSACTION is referenced by positioning sex as "a normal way of 'paying dues' for [women's] flirtatious behavior" (Burkett & Hamilton 2012: 823); INTIMACY IS CLOSENESS might explain someone "engag[ing] in sexual relations out of feelings of love because…'it's just what you do' in a relationship" (Burkett & Hamilton 2012: 825).

For my pilot study, I conducted an anonymous survey (n=29) which included six free-response questions about respondents' views on sex and consent. In the pilot responses, 59% of survey respondents

referenced CONSENT IS A CONTRACT, 45% referenced SEX IS A TRANSACTION, and 41% referenced INTIMACY IS CLOSENESS at least once.

These metaphors construct hetero- and allonormative attitudes about sex and consent, suggesting that (1) sexual consent is owed to and to be obtained by men (especially within romantic relationships), versus given by women, and (2) sex is the epitome of romance and emotional intimacy, and romantic relationships are illegitimized by a lack of sex. This data suggests that, if CMT is an empirically viable theoretical framework, people think of sex and consent as contractual, transactional, and as validating emotional closeness. These attitudes systematically ostracize asexual people by framing sex as essential in a romantic relationship.

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The Belgian Francophone Sex Work/Prostitution Debate: Analysis of a Discursive Struggle about Democracy, "Freedom" and Sexual Norms

Pauline Dupret

Wednesday 21 August, 13:30-14:00, G3

In 2022, Belgium was the first European country and second country worldwide to decriminalize sex work. Nevertheless, far from being a consensual topic, prostitution/sex work still fosters heated discussions within the Belgian context. Two polarized groups can be found: very roughly, feminist "abolitionist" institutions and some non-profits fighting against human trafficking versus a sex workers non-profit, supported by some social and health care non-profits. Both groups claim to advocate a progressive "liberal/democratic" perspective on prostitution/sex work — instead of a moralistic one —, yet they disagree strongly on the political measures they support (Mathieu, 2007). Thus, we propose to explore how these non-profits construct their representations of prostitution/sex work in discourse, and analyse how it both structures their demands regarding state action, and has an impact on what can or cannot be addressed during the debate itself, when it comes to the question of a democracy's sexual norms. We will thus start by exploring how these two groups construct their own divergent representations of the activity in discourse, particularly the way they articulate prostitution/sex work and violence (i.e. presented as an endogenous or exogenous problem). As a result, they support contrasting visions of what freedom should mean in democracy (Fassin, 2023) — procedural/formal versus substantial —, especially when it comes to sexuality, and they have very different expectations

regarding state action. Jointly, we will show how both groups construct in discourse a representation of reality that posits their own presuppositions as self-evident, with very little trace of the other's discourse, although both highlight how the other is at odds with some basic emancipatory principles in democracy. Finally, we will show how both of these polarized discourses prevent from having any democratic debate on the question of the norms that a society might want or not want to set in matters of corporality and/or sexuality, in environments where gender inequalities are particularly active. In order to achieve this, we have selected discourses from a debate between non-profits that took place in the Brussels parliament in 2022 (abolitionist non-profit, sex workers union, but also others). We will look primarily at the abolitionist and the sex workers discourses, but we might make reference to the other ones when relevant. We will use discourse analysis to analyze the data. The discursive processes we will be interested in are various and we will not provide an exhaustive list, since we will analyze those that are relevant in the data itself: they range from the study of the choice of certain lexical terms to that of semantic fields, agency, etc. (see Verschueren, 2012).

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The sociolinguistic navigation of sexual normativities amongst same-gender-attracted men in contemporary Chengdu, China

Phil Freestone

Wednesday 21 August 16:00-16:30, G4

In this paper, the navigation of normativities is considered with reference to the linguistic identity work of same-gender-attracted, male-identified individuals in Chengdu, China. With a view to better acknowledging the rich diversity of lived realities in the community in question, assumptions of a characteristic orientation to normality in Chinese culture are problematised, along with oversimplified conceptualisations of normativity. In contrast, I propose the relevance of fundamentally plural normativities of various scales and suggest that these arise from intersecting structural forces with diverse cultural roots. On this basis, I argue that individuals' performance of sexual identity cannot be accurately categorised according to the broad notions of culture which tend to be taken as reliable analytical constructs. Furthermore, I suggest that a sociocultural discourse analysis approach to such issues can provide an important and novel perspective on sexual identity in the region.

I begin by problematising ideas of 'normality' construed on the level of broad cultures, that is, when 'Chinese culture' is conceived as inherently oriented to 'the normal'. Then, based on linguistic-ethnographic fieldwork, I investigate the interplay between queer identity performance and normativity

in specific individual cases. I build on calls I have made elsewhere for a better balance between productive generalisation and problematic essentialism, raising questions about the analytical utility of broad-brush depictions of life for 'Chinese gays' (Freestone 2023). Specifically, I follow Motschenbacher (2019) in highlighting the inherent plurality of normativities and the tendency for their multifaceted effects on individuals' emergent sexual/gender identity work. My aim is not to deny the existence of 'culture' in its broader sense, nor to deny the trends in social practice that can sometimes be accurately delimited on this level. However, I suggest that an overly culturalist approach tends to obscure some of the meaningful diversity of normativities and social practices that exists amongst the communities in question. I argue that this diversity can be more fully acknowledged through analysis of situated instances of communication and with reference to the role of discourse systems with complex cultural, ideological and geographical roots.

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A Socio-Cognitive Meta-Analysis of Transphobic Narratives in UK and US News Coverage

Mx Gaul

Thursday 22 August 12:00-12:30, G2

Mass media and public opinion form a pattern of mutual influence (Billard 2016: 4195). Media outlets pick up topics that are of public interest, which can be a blessing and a curse. Trans people's mere existence and the ongoing fights for civil rights, that have been leading to increased public visibility, are such a case.

The aim of this study is the re-analysis of current transphobic narratives and accompanying conceptualisations of trans people in the US and UK news press. This was done because metaphors can be used as a tool to strip social issues from their complexity and to transport hateful messages regarding minorities or 'the other' (Taylor 2021) – an underrepresented aspect in previous research on the topic.

The research goal was achieved by a secondary examination of the existing body of recent research in the field of trans representation in news media. In order to draw a full picture, the findings from previous studies were analysed under a cognitive-conceptual framework that is informed by Critical Discourse Analysis (Fairclough 1989; Wodak 2002) and Conceptual Metaphor Theory (Kövecses 2020).

After thorough research, 18 papers that fit the topical criteria were selected for further analysis. They originate from the fields of linguistics, media and communication studies, as well as adjacent social sciences with a mixed range of methodological approaches, foci, and data sets. All papers were published between 2013 and 2022 and their data is relatively recent, depending on the publication date.

The three main transphobic conceptual underpinnings across the papers are trans people are a threat, transness is pathological, and trans women are hypersexual. The first one appears in narratives around bathroom access as well as trans people being a perceived threat to societal order. The latter is closely linked to heteronormative society and heteronormative bodies being the epitome of healthiness. Furthermore, the conceptualisation of hypersexuality shows intersections between transphobia and homophobia.

All in all, the paper shows how metaphorical conceptualisations and conceptual roots have been building the foundations of transphobic narratives in UK and US news coverage over the past decades. Once again, it becomes apparent how "we come to know, understand, and make sense of the social world" (Somers 1994: 606) through metaphor, including harmful news reporting.

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Insights and feedback from teachers on the adoption of gender-neutral and inclusive language in the Spanish classroom

Angela George, Diana Carter, Francis Langevin

Wednesday 21 August 11:30-12:00, Room G2

Our research focuses on the application and outcome of teacher-training and professional development on the adoption of gender-neutral and inclusive language in Spanish. In the last few decades, there have been many proposed strategies for making Spanish more gender-inclusive, including the recommendation of indirect non-binary language (e.g., epicene nouns) and direct non-binary language (e.g., -x, -e, and -@ morphemes). While many inclusive language guides for Spanish promote indirect non-binary language (e.g. Albert Muñoz, 2019), morphemes such as '-x', '@' and '-e'

(e.g. *chicx, chic@, chique*) and the 3rd person singular neopronoun *elle* are gender-neutral variants currently being used around the world (Díaz, et al., 2022). Nevertheless, research in the area of gender-inclusive language education in Spanish mainly consists of studies on teacher-usage in online educational spaces (Núñez-Román et al., 2023) and in the classroom (Fuentes & Gómez Soler, 2023), leaving open the opportunity to respond to a call by Díaz, et al. (2022) to foster professional dialogues about the changing nature of language within its sociocultural context.

Recently, we presented a series of workshops to Spanish teachers in North America, using materials and findings from our three-phase research project (2020-2023) that aimed to formulate guidelines for the development of research-informed curriculum and classroom resources that include non-binary gender-neutral (NBGN) grammar. Our project gathered data through three methods: a needs-analysis survey distributed to Spanish learners and teachers; a corpus-analysis of over 20,000 tweets, and a survey of 132 non-binary and gender-diverse Spanish speakers from around the world.

During these 45-120 minute professional development sessions in large (100+), medium (25) and small (10) groups, we gathered questions, impressions, and insights around the various experiences that Spanish teachers in America and Canada have had while adopting or considering the adoption of NBGN language in their curriculum, their classroom, and their scholarship of teaching. At the beginning of each session, teachers completed a survey to determine their misconceptions about NBGN use and their attitudes towards NBGN pronouns and grammatical agreement. They were then shown the findings from our research project and completed an exit survey. We conducted a thematic analysis of the data gathered from the workshops. The findings revealed that teachers have concerns and inquiries about curricular matters, classroom management, grammar acceptability, and the pedagogical implications of such inclusion.

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Indexicality of the *r moscia*: prestige, stigma and sexual orientation

Matthew Guyton-Docherty

Thursday 22 August 14:30-15:00, Room G3

This study explores the *r moscia* – an umbrella term for a set of non-standard *r*-sounds produced by some Italian speakers – as an index of social identity. We trace the origin of irregular *r*-variation in the Italian peninsula, through sociohistoric and contact phenomena, to shed light on the *r moscia* as a linguistic feature that has acquired social value over time. We see how perceptions of 'defective' speech interplay with indexical associations of prestige, geographical accent markedness, as well as pretentiousness and effeminacy. While academic work on articulation as a variable tied to one's sexual orientation (sometimes dubbed 'gay speech') has gained pace over the last couple of decades for English and Spanish (Munson & Babel, 2007; Mack 2008; Smyth et al., 2003; Boyd et al., 2021 among others), the same cannot yet be said for Italian. This study intends, therefore, to open a discussion into the attitudes, stigma and stereotyping around the *r moscia*, and investigate its potential link to the linguistic marking of Italian gay speech. We trace identity relations using data collected from online postings, which reference the *r moscia* with overt mention of identity categories and labels, as well as evidence of linguistic stereotyping in Italian media. The analysis makes a first contribution to understanding whether rhotic variation in Italian may be associated with cues to speaker sexual orientation. We refer, in particular, to the theoretical framework of indexicality, whereby linguistic forms are endowed with interactional meanings that can be ideologically and indirectly associated with identity categories (Silverstein, 1976; Ochs 1992, 1993).

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Stylised Performances of Sajiao among Chinese Gay Influencers on Douyin

Han Shutong

Thursday 22 August 15:00-15:30, Room G3

Recent work in queer linguistics explores the ways in which non-normative sexualities are negotiated in relation to heteronormative regulatory structures (Calder, 2020). However, little sociolinguistic work has investigated the construction of gay identities outside of the West. In this paper, I take this as a point of departure to examine how gay men in China use stylised performances to construct their sexual identities online.

In China, conservative governments and enduring Confucian values promote heterosexuality and marginalize other sexual orientations, leading to legalized and societal homophobia (Jeffreys & Wang, 2018). This paper argues that the socio-political suppression of gay identities in China may contribute to the unique linguistic phenomena observed among gay men on Douyin, particularly their association with the *sajiao* speech style. *Sajiao*, although stereotypically associated with young, cute, and cuddly women (Yueh, 2012), is anecdotally noted among Chinese gay men. To explore this, this paper investigates how self-identified Chinese gay men incorporate the linguistic and embodied performance of *sajiao* into their online identity construction.

To examine these practices, I analyse 1795 videos from 6 gay influencers on Douyin (or TikTok), amassing an average of over a million followers each. A multimodal analysis of 203 posts containing *sajiao* reveals a uniform set of verbal and non-verbal features which are iconically and stereotypically associated with the *sajiao* style. This includes high-pitched voice and lengthened vowels, an extensive use of sentence final particles (e.g., 呀 *ā*; 啦 *lā;* 哟 *yō*), and non-verbal features such as frowning and pouting. Interactional analyses are employed to understand why and how *sajiao* is used across three different post types: 'Vlogs', 'advertisements', and 'comment reactions'. The analyses reveal that *sajiao* features are combined and employed across these three contexts where they consistently evoke stances associated with the stereotypical *sajiao* 'cute girl' persona, such as cuteness, lovability, and vulnerability. Due to the highly performative nature of short videos (Darvin, 2022), the incongruence between their hyper-feminine *sajiao* performance and their male bodies is distinctly prominent to the audience, indicating a strategic disalignment from hegemonic masculinity and a deliberate construction of a distinct Chinese gay identity.

Concluding, I underscore the critical need to investigate non-Western perspectives to understand the intersectionality of cultural and sexual identities. Finally, I emphasize the significant role of social media, especially short-video platforms, in forming and reinforcing the ideological link between person-types and social meanings (see also Ilbury, 2023).

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Identity discourse in *The Reddit LGBTQ+ Corpus*

Laura Hekanaho, Turo Hiltunen

Friday 23 August 11:30-12:00, Room G3

The construction of identity in discourse has been studied qualitatively in various contexts, including online spaces (e.g. Bullingham & Vasconcelos 2013). Online spaces have played a key role in shaping current discourses on gender and sexuality by enabling the formation of anonymous communities for often stigmatized and geographically dispersed groups to explore questions related to identity (e.g., Darwin 2017, Harper et al. 2015). Recently, such identity work taking place in online contexts has received increasing attention also in corpus (-assisted) studies (e.g., Zimman and Hayworth 2020, Webster 2019). Whilst much of previous work has been qualitatively orientated, large corpora offer opportunities for quantitative investigations of identity construction. We examine online identity discourse in The Reddit LGBTQ+ Corpus (ca. 44 million words), which includes original posts and subsequent comments from 50 LGBTQ+ related subreddits (e.g., r/LGBT+, r/asktransgender), spanning from 2010 to 2021 (authors, 2024).

We focus on exploring how the construction "identify as" is employed in discussions about gender and sexual identities. "Identify as" has become a salient way of claiming identities for oneself and for assigning identities to others (authors 2024). We investigate the use of this construction in The Reddit LGBTQ+ Corpus (10,833 instances) both quantitatively and qualitatively, allowing us to assess whether different approaches provide converging results as to how "identify as" is employed in identity discourse. We employ collostructional analysis and collocational network analysis to explore the context of use of the construction quantitatively in the whole corpus. Our qualitative investigation is based on a smaller, systematic sample of 550 concordance lines. With this sample, we examine the textual functions of "identify as", which most frequently include positioning oneself in discourse in

various nuanced ways (e.g., as part of introductions and self-reflective turns). In addition, the construction appeared in meta-level discussions on identity, and it was also utilized in relational processes of identity building (Bucholtz & Hall 2010), namely advice giving and receiving.

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A Multi-Case Study of Style Shifting in the Speech of Rainbow Women

Aimee Herubin

Friday 23 August 11:30-12:00, Room G2

From the earliest studies on the speech of queer women (see Moonwomon-Baird, 1997), pitch and pitch variation have been investigated as a potential marker of sexual orientation. While some studies have also examined other variables such as vowel dispersion (e.g. Munson et al., 2006), analyses of queer women's speech are often constrained to a single variable such as pitch. More recent research indicates that sociolinguistic variables combine to form speech styles, meaning that variables often carry the most meaning when bundled with others (Bucholtz & Hall, 2004; Eckert, 2016). The present study explores the construction of speech styles by 3 Rainbow Women (RW) across different social settings. For the purposes of this study RW are defined as LGBTQIA+ cis women, trans women, and femme-aligned folks. This study aims to address the relationship between sexual orientation identities and phonetic variation in New Zealand English by using a series of case studies in which RW record themselves in a variety of social settings.

The data include speech samples from sets of self-recordings, as well as more controlled laboratory recordings. This multi-case study format allows for the investigation of each speakers' construction of speech styles in different settings, particularly between spaces that are Rainbow-friendly and those that are not. Participants' self-described sexual orientation, along with measures of Rainbow identity and sense of Rainbow community are used to assess identity centrality and feelings of connectedness. The phonetic variables investigated include vowel dispersion and the use of pitch variation, including uptalk and creaky voice.

Preliminary findings indicate that speakers may be making use of variables associated with the speech of queer women in other populations such as lowered back vowels (see Pierrehumbert et al., 2004). For example, Figure 1 shows one speaker's lowered back vowels when in a space that is Rainbow-friendly compared to a neutral space. Vowels are labeled with Wells' (1982) lexical sets. This research contributes to 3rd wave sociolinguistic methods (cf. Eckert, 2012) in the study of sexual orientation, minority communities, and identity.

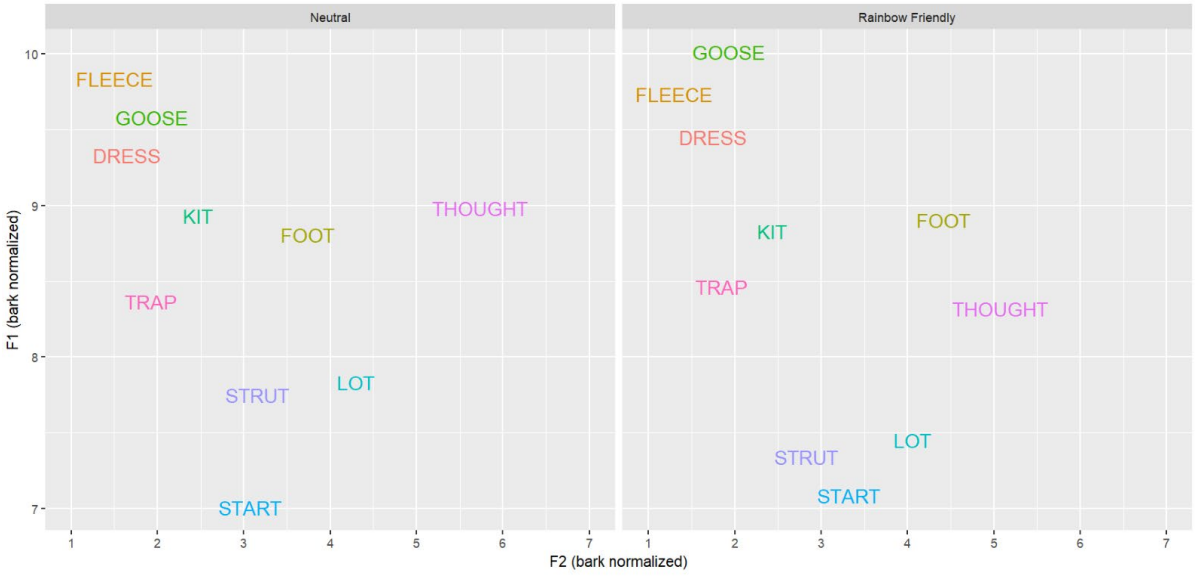

Figure 1

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The Effects of Facial Feminisation Surgery on Speech and Singing: A Preliminary Study

Cliodhna Hughes, Ning Ma, Nikki Dibben, Guy Brown

Wednesday 21 August 13:30-14:00, Room G8

individuals may choose to undergo facial feminisation surgery. This term covers a range of surgeries which aim to change the appearance of facial features (Altman, 2012). Unlike voice and communication therapy, hormonal treatment, or laryngeal surgery, facial feminisation surgeries do not aim to change properties of the voice (Coleman et al., 2022). However, certain surgeries, like chondrolaryngoplasty, can inadvertently lead to vocal changes such as hoarseness, lower average F0 and lower maximum F0 (Nuyen et al., 2023). It is reasonable to suspect vocal changes can also happen with other facial feminisation procedures, such as rhinoplasty and genioplasty, since they change the shape of the vocal tract. However, the effects of such facial feminisation surgeries on the voice are relatively understudied, and little information on the effects of these surgeries on the voice is available to people considering undergoing the procedures. This information is particularly important to those who use their voice professionally, such as singers.

This talk presents results of an initial study in this area. We conduct a descriptive analysis of speech and singing recordings of a transfeminine singer before and after undergoing rhinoplasty, genioplasty and chondrolaryngoplasty. We analyse formants (F1-F4), voice quality measures (H1-H2, H1-A1, H1-A2, H1-A3) and long-term average spectra. Results indicate more energy in the higher frequencies in post-surgery recordings compared with pre-surgery recordings, for both singing and speech. Additionally, the singing data shows lower F3 values, and lower H1-H2 values, in post-surgery recordings. We also provide an analysis of interview data with the singer, discussing her own perceptions of and feelings about her voice and how those have changed since having the surgery, and discuss the impact such factors may have had on her voice in the recordings and the acoustic measurements extracted.

Finally, we present potential future research directions in this area. Since facial feminisation procedures available are numerous and varied, they will likely all affect the voice in different ways. We hope this preliminary study will motivate further research into the effects of facial feminisation surgeries on the voice, so that in future people considering undergoing the procedures can have a fuller understanding of likely vocal changes involved.

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‘My first male haircut feels like a moment in history’: Transmasculine identity construction through recontextualised social media posts

Gabriel Jackson

Thursday 22 August 12:00-12:30, Room G3

As the technologies required to create and share multimodal content online have become increasingly accessible, many trans people have embraced social media as a means to document and archive their transition. Through frequent updates or time-lapse montages, digital representations from the past and present come together to construct an identity in transition, facilitated by the persistence of digital media. In the case of trans men, previous sociolinguistic research has revealed a preoccupation with testosterone as the structuring principle behind transition narratives (Raun 2015), with transition often framed as a linear process that begins with the first dose of testosterone and ends with the trans man achieving a normatively masculine appearance, aligning the perceptions of others with his self-perception and thus becoming his ‘true self’ (Horak 2014). While these narratives are a source of hope and empowerment for many trans men, the privileging of transition milestones based in medical intervention perpetuates a transnormative view of what constitutes an authentic transgender identity.

In this paper, I present posts shared to TikTok and Twitter/X by two young trans men and examine how they take advantage of the persistence and replicability of social media content, as well as specific technological features such as TikTok’s ‘duet’ function, to repurpose past social media posts as resources to construct a transitioning identity. Using a multimodal discourse analysis informed by social semiotics (Kress and van Leeuwen 2020) and the principles of trans linguistics (Zimman 2021), I take a sociocultural linguistics approach (Bucholtz and Hall 2005) to explore how these men position themselves in relation to both their past self-representations and culturally dominant narratives of gender transition. Notably, both of the trans men featured in the present paper experienced significant delays between beginning social transition and accessing gender affirming care, rendering many of the

milestones associated with dominant models of gender transition inaccessible to them for much of their transition. Considering this, I explore how these men creatively recontextualise previous social media posts to construct a narrative of their transition, and how transnormative discourses are both invoked and challenged in authenticating their transitioning identity. Further, I highlight the production of alternative transition milestones beyond those outlined by medicalised models of transition and how these may represent fruitful avenues for exploring more expansive transition narratives.

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On the performative aspect of the voice: Sociophonetics and degendering

Justin Jacobs

Wednesday 21 August 12:00-12:30, Room G8

To what extent do perceived gender differences in vocal practices result from anatomy and to what extent do they the result from articulation? The recent "wave" of sociolinguistics (Eckert, 2012) is influenced by Queer Theory which proposes that sex and gender are two distinct concepts: sex referring to a set of characteristics of the human body and gender referring to practices which perform and interpret collective and social ideologies. From this perspective, gender is constituted via a repetition of practices rendering gender legible due to the very fact that they are practiced and repeated. Without denying the materiality of bodies, Butler's theory of performativity suggests that the performance of gender can transcend corporeal limitations.

The literature contains observations that can seem contradictory but which are complementary. On one hand, there are studies that establish a causal relationship between sexed anatomical parameters and bimodal acoustic parameters in descriptions of both the voice and perception. On the other hand, there are more and more studies (e.g. Merritt & Bent, 2022; Pearce, 2019; Zimman, 2017), notably concerning people undergoing gender transitions or who are exploring the fluidity of gender, that show the extent to which socio-articulatory practices can modify bimodality. Such studies question the rigidity of the causal link between anatomy and the gendered voice. These studies, coupled with an increased

visibility of trans people, cis and trans non-binary people and agender people enriches the field with new perspectives on sociophonetics.

This talk addresses the debate regarding the roles of anatomy and sociocultural meaning in the vocal performance of gender by using a corpus composed of interviews and conversations with non-binary participants in English and French (German et al., 2022) to discover new pathways for discussing gender stereotypes. To what extent can the voice be degendered? Could it be possible to produce a voice without gender? If so, what would such a voice sound like, phonetically? If this is not the case, what would be the limitations: socio-articulatory factors or anatomical factors?

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The role of transgender identity in sibilant perception

Em Jessee, J Calder

Wednesday 21 August 11:30-12:00, Room G8

Listeners' categorical boundaries have been shown to shift depending on the social information known or given, including gender and sexuality. (Strand & Johnson, 1996; Munson et al, 2006) /s/ in particular has been shown to be phonetically salient for indexing these identities in speech production and perception. However, much of the studies in speech perception run under the assumption of cisgender identity or trans identity is not explicitly targeted. Since identity is co-constructed by the listener and the

speaker, it is important to better understand how gender influences speech perception, taking trans, nonbinary, and gender non-conforming speakers into account without pathologizing their voices, and how the cisgender listening subject listens to trans speakers. (Calder, 2021) We aim to explore this by seeing how Americans perceive sibilants when they believe the speaker is transgender, focusing on the categorical boundaries between /s/ and /ʃ/.

Participants (N=90) completed 2AFC tasks with the words “sod” and “shod” for a male and female speaker. The tokens were created through synthesizing a nine-step fricative continuum in equal Bark units and were concatenated with recordings of a cisgender man and woman whose voices were normed for gender. All participants listened to the same recordings. However, half (N=43) were told that they were listening to a transgender man and transgender woman, and half (N=47) were not given information about the gender of the speaker beyond “man” and “woman”. When providing the terms “man” and “woman”, the perceiver likely operates under the assumption of cisgender identity since trans identities do not fit the binary gender expectations that the cisgender listening subject holds.

Responses were analyzed for the percentage of /s/ responses for each fricative step. While perceptual boundaries for both male conditions are nearly identical, participants shifted their perception from [ʃad] to [sad] at a higher frequency when they thought the female speaker was transgender (Figure 1). The cisgender listening subject listens to trans men and trans women differently. /s/ center of gravity expectations imposed on trans women are at a higher frequency than what the cisgender listening subject expects from cisgender women. Trans women are expected to enact more feminine speech styles, as /s/ fronting is associated with femininity. Future analysis is planned to look at how familiarity and attitudes towards trans identity factor into this perception.

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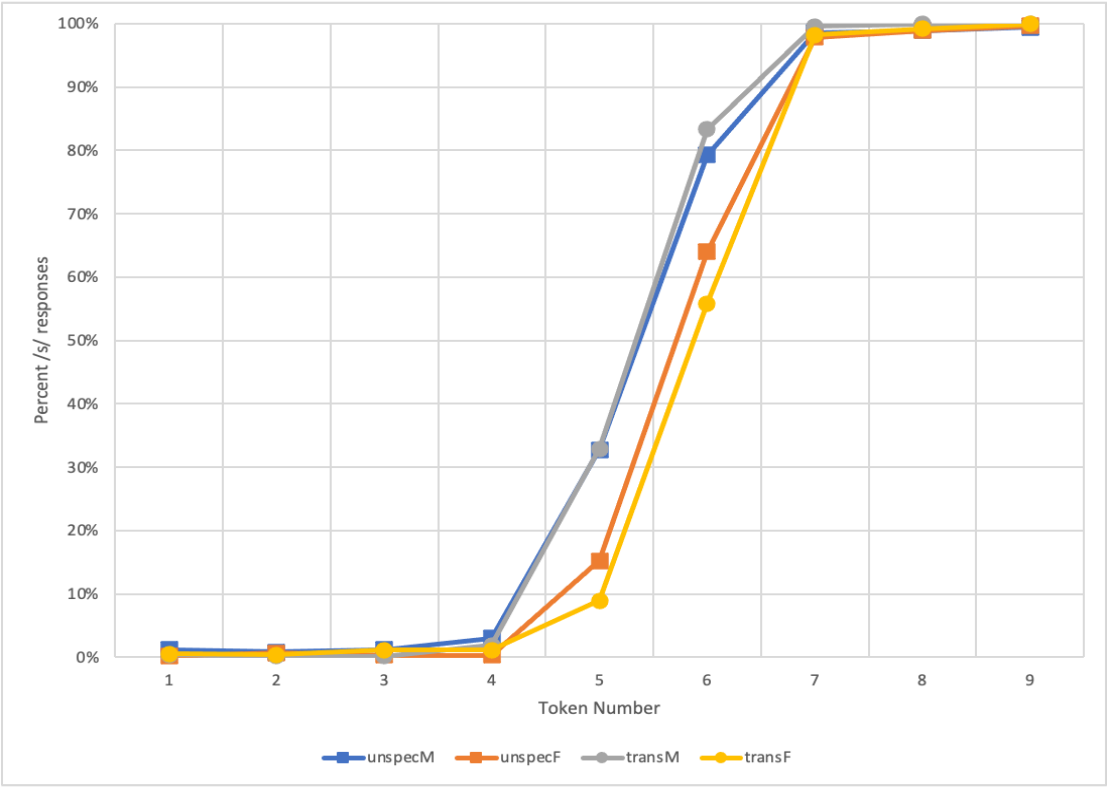

Figure 1. Percent /s/ responses for the unspecified and trans man and woman conditions on a nine-step sod-shod continuum.

Black and gay, "it's like double the trouble": Multiple marginalisation and the role of intersectionality in queer linguistics

Lucy Jones

Friday 23 August 13:30-14:00, Room G2

This paper argues for a queer intersectional approach to analyses of LGBTQ+ identity construction. Queer theory problematises the view of categories (such as *gay*) as ideologically static or essential (Butler 1990); they do not hold the same meaning or result in the same sociocultural outcomes for all those inhabiting them. This aligns with intersectionality scholarship, which demonstrates that a range of intra-categorical factors inform an individual's experience of marginalisation or privilege (Crenshaw 1991; Yuval-Davis 2011). Queer speakers who are racially minoritised or white, affluent or poor, and so on, experience LGBTQ+-related discrimination differently. It is therefore of central importance for queer linguistic analyses of identity construction to account for not only gender and sexuality, but the role played by other aspects of speakers' experience (Levon 2015; Cashman 2018). As argued by Gray and Cooke (2018: 406), however, attempts to apply intersectionality theory to the sociolinguistic analysis of identity have been limited by 'conceptual (and by implication methodological) vagueness'. This paper addresses this problem by bringing together developments in intersectionality scholarship with key propositions from sociocultural linguistics and putting forward a series of principles which, it is argued,

represent a robust framework for the analysis of how marginalised identities are constructed through interaction.

This framework is illustrated via the analysis of interview data from three trans and nonbinary British teenagers. Using discourse analysis, with particular focus on stance, affect and agency, it is shown how the young people's positionality in relation to broader ideologies of gender and sexuality is informed by their differing social locations (Yuval-Davis 2011). Ash (17), who is nonbinary and asexual, describes the traumatic experience of being misgendered and sexualised at school, where they felt alone and out of place. Chloe (17) illustrates the specific marginalisation she experienced as a trans girl in a fee-paying, private school; she aligns her peers' affluence with a conservative upbringing and links this to their transphobic attitudes. Koa (15) positions themself as cautious in who they forge relationships with on the basis that, as a young, black, nonbinary lesbian, they regularly experience racism and homophobia combined. These analyses demonstrate how, in each case, the participants' identity constructions as queer youth are informed by their specific sociocultural experiences, which in turn inform their individual experiences of marginalisation.

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"You have to Bring the Party": Gender, sexuality, and local orientation on the Isle of Man

Elijah Liam King, Erez Levon

Friday 23 August 14:30-15:00, Room G2

Linguistic features that typically index regional differences can be adopted to reflect more than just a speaker's geographical background, conveying other orientations and alignments, such as queerness (e.g., Podesva 2011). The relationship between the indexicalities of these variants can be especially complex when a person's orientation to place potentially clashes with queer aspects of their identity. Remnants of a historically conservative culture on the Isle of Man have led some Manx queer individuals to distance themselves from identifying with the island while others manage a balance between these

potentially conflicting aspects of their identities. In this paper we investigate how this situation affects the use of local variable patterns among queer speakers, focusing on how local orientation and topic variation constrain the appearance of Manx English features. Data is drawn from over 13 hours of sociolinguistic interviews with 13 members of the Manx queer community. Traditionally, Manx English shares many similarities with Northern English varieties, including a merger of the FOOT and STRUT lexical sets (Hamer 2007). Yet large-scale migration to the island in the twentieth century (the island's population doubled between 1960-2000) brought large numbers of speakers of other English varieties, introducing the FOOT/STRUT split, among other variables, into the local feature pool. We investigate the extent to which the contrast between merged and unmerged FOOT/STRUT has taken on a local Manx indexical meaning and how queer speakers use this variable to present local vs. non-local selves.

Results indicate significant effects of both topic and local orientation. For topic, talk on "queer" topics (e.g., queer life) features FOOT/STRUT realisations that are less merged than talk on other topics. For local orientation, speakers who are less oriented to the island show less overlap between FOOT and STRUT than those who are more oriented to the island. Qualitative analysis of FOOT/STRUT variation in interaction helps us to unpack these patterns and demonstrates how the merger has become indexical of local identity – an identity that some queer speakers distance themselves from. During the presentation, we discuss the relevance of our findings for the construction of local vs. non-local orientations among queer Manx speakers and what the results tell us about how people view and express queerness and locality more broadly.

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"You know, that's just how it is in Poland": the discursive construction of coherence in life narratives of queer Polish Catholics

Justyna King

Friday 23 August 14:00-14:30, Room G2

Poland is a predominately Catholic country, with as much as 91% of the country's population identifying as Catholic (CBOS, 2020). The Catholic Church is widely known for its strong stance on the topic of queer identities which, for many non-straight and/or non-cis Polish Catholics, means struggling with the pressure to choose sides (Izienicki, 2017). Especially lately, as Polish political actors become more and more vocal about fighting "LGBT and gender ideology" (Korolczuk, 2020) reinforcing divisions within Polish society, this issue gains relevance. By concentrating on people who resist the pressure to choose between those parts of their identification, this paper investigates how Polish queer Catholics manage the dissonance between potentially conflicting queer and religious identities in the process of

discursively constructing coherent selves. I study this navigation of identities in conflict by examining the discursive strategies used by my participants in order to linguistically construct coherence in life narratives and resolve the tension in interaction.

My data is drawn from 16 hours of semi-structured interviews in Polish with 12 members of a queer Catholic community in Warsaw. Narratives within the interviews were identified, and individual speech acts within narratives were then subjected to topic and stance coding. Initial analyses demonstrate that participants adopt three primary strategies for constructing subjective coherence in talk (Yip, 1997): harmonious incorporation of both identities, disidentification with one of the identities, and compartmentalization of identity positions. Harmonious incorporation of both identities is used to reframe Catholic dogma to accommodate queer identities, a strategy that younger speakers are more likely than older speakers to engage in. Older speakers tend to rely more on the disidentification strategy which they do through the use of lexical items that dissociate them from queer identities (e.g., "homosexual tendencies").

When compartmentalizing identities, speakers split their alignment with the church into two categories, thereby constructing the church as double-natured. The first category is divorced from spirituality, and the vocabulary used to describe the relationship with the church reframes it as one where queerness is not relevant. For example, the speakers use concepts that are typically associated with corporations (e.g., calling the other people in the church "coworkers"), hobbies (e.g., "I didn't have anything better to do on a Saturday"), high performance (e.g., reframing the altar as a "stage"), and activism (e.g., treating youth group as a form of activism) to describe their place in the church. The other side of this double-natured construction centers on spirituality, an aspect that was rarely raised unprompted and was often negatively evaluated via stances of disalignment and the use of terms such as "churchy" or "clerical".

In the talk, I describe in more detail how such patterns of lexical and semantic variation are deployed by participants to navigate their affiliations with both queerness and Catholicism and discuss the relevance of these findings to our understandings of the discursive negotiation of identity more broadly.

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Temporal Shifts in LGBT+ Discourse: A Diachronic Linguistic Study in Estonian, 2005–2023

Aet Kuusik

Wednesday 21 August 12:00-12:30, Room G3

This paper presents a diachronic analysis of the representation of LGBT+ issues in Estonian public texts from 2005 to 2023, a period marked by significant socio-political changes in post-Soviet Estonia. Employing corpus linguistics and critical discourse analysis, the research aims to explore how linguistic representations of lesbian, gay, bisexual, transgender, and queer (LGBTQ+) individuals and topics have evolved, reflecting societal attitudes.

The research utilizes the Estonian National Corpus 2023, comprising a diverse range of texts, including media, social media, online forums, blogs, and other web content. It specifically examines collocation patterns surrounding key lemmas such as 'homo,' 'gei' (gay), 'lesbi' (lesbian), and the affix 'trans,' as well as terms 'LGBT' and 'kväär' (queer), across three significant periods: 2005–2007, the era of the first pride parades in Estonia; 2014–2016, encompassing the gender-neutral civil partnership act; and 2020–2022, a time of intense debates on marriage equality and gender-neutral marriage which was adopted in 2023.

The analysis combines quantitative (keyword analysis, collocation analysis) and qualitative (concordance analysis) corpus linguistic methods to examine discursive shifts in public language use. The initial period reflects a societal perspective marked by resistance, indicated by frequent collocations of 'homo' with terms like 'ebaloomulik' (unnatural), 'keelamine' (prohibition), and 'leppima' (to accept). The following decade shows a shift towards activism, though marred by persistent pejorative undertones as seen in terms like 'homoactivism' and 'hate'. The current decade, however, indicates a move towards more inclusive language, with 'homo' now appearing alongside 'heakskiitmine' (approval), 'trans', and 'bi', though the debate remains dynamic as evidenced by terms like 'õpitud' (learned) and 'eluviis' (lifestyle).

Building upon the methodologies established by Baker (2005) and others who have elucidated the representation of sexual identities and marginal groups within the British Press (Baker et al. 2013; Wilkinson 2022), and the usage of historical corpora to analyze past representations (McEnery and Baker 2017), this study extends this approach to a post-Soviet context.

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"Sajiao in Sociophonetic Perspective: Gender Roles and Communicative Strategies in Taiwan"

Yu-Tse Lee

Wednesday 21 August 14:30-15:00, Room G8

In this presentation, I will explore "sajiao" in Taiwan, a communicative practice widely represented in Taiwanese society, yet seldom concretely described from a sociophonetic perspective. My goal is to provide a comprehensive understanding of this communicative strategy and its underlying social mechanisms.

Sajiao is recognized by its childish voice and behavior used for obtaining help or favor from others. Traditionally, this practice is stylized with specific (feminine) acoustic attributes, such as a high-pitched, melodious, and soft voice (Farris, 1995), making it a gender marker. The use of sajiao by women can be seen as a performance of the socially constructed feminine identity, reinforced through the adoption of these specific acoustic attributes that society typically associates with women and femininity.

Historically, its use by men was seen as inappropriate, associated with perceptions of effeminacy or questions regarding heterosexual identity, as society did not attribute these soft and "cute" characteristics to men.

Challenging the exclusively feminine perspective, recent studies (Yueh, 2012; Hardeman, 2013) show men using sajiao to express childlike friendliness, convey submissiveness, and invert power dynamics. These studies draw on Ohala's "sound symbolism" theory and Brown and Levinson's politeness theory to suggest that sajiao, with its inherent softness, conveys a non-aggressive, friendly image, reducing the threat to interlocutor and can also be perceived as an expression of dependency or affection.

This study adds a new dimension to sajiao: its role as a seduction strategy. By blending gender identity with a friendly, affective demeanor, sajiao becomes a disarming tool in seduction rituals. The objectives are threefold: 1) to offer a concrete, linguistic, and acoustic description of sajiao; 2) to analyze its use among men, including gay men, who are often overlooked in vocal aesthetic studies; 3) to examine sajiao as an act of politeness and/or a seduction strategy.

My data collection combines quantitative and qualitative approaches. The data, collected via an experiment inspired by Arnold (2018), simulate situations of refusal and proposals to postpone romantic dates, allowing us to examine sajiao as a manifestation of affection or submission. Complementary interviews have enriched our understanding of this practice.

The results show that men do use sajiao in certain contexts, especially for specific communication purposes such as seduction, persuasion, and politeness. These findings suggest that the adoption of sajiao by men in recent times could challenge traditional gender norms, weaken sajiao's gendered connotation, and showcase the fluidity in gender performance.

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'I wanna be feminine but in a masculine way': identity management in femboy life narratives

Alon Lischinsky

Friday, 22 August, 12:00-12:30, room G3

As part of the queer turn in research on language, gender and sexuality over the past decades (Jones, 2021; Leap, 2013; Motschebacher, 2018), much attention has been paid to questioning the analytic categories of gender and sexuality. In particular, the traditional binary of feminine/masculine has come under increased scrutiny (Zimman, 2020), and an increasing body of research explicitly considers gender-diverse identities.

It is important to remember, however, that umbrella terms such as "non-binary" or "gender-queer" can easily hide a wide array of radically different positions (Hord, 2020; Towle & Morgan, 2022). Acknowledging the specifics of different gendered standpoints is essential to understanding the different challenges that they pose to normative logics. Nonetheless, more than 25 years after Stryker's (1998:148) call for accounts of "the wild profusion of gendered subject positions spawned by the ruptures of 'woman' and 'man'", research has only begun to document them.

In this paper, I draw on data from a participatory project using multimodal methods to explore the linguistic and semiotic practices through which femboys construct, perform and account for their gender identity. Often understood simply in terms of pairing feminine presentation with masculine identification — "boys [...] twirling in cute dresses", in the words of Ran (2020) — the trajectories of femboys in fact reflect complex and nuanced articulations of gender and its relation with both individual expression and social intelligibility.

Through an analysis of identity management in narratives (Bamberg, 2020), I show that participants position the trajectory of their self-recognition as complex, iterative and often very different from that usually captured by the "non-binary" label. Participants' attachment to gendered aspects of their embodiment renders them problematic not only to cisnormative logics, but also to many transnormative ones. I suggest that the mobilisation of nonconforming identities such as this may reflect less a succinct, uncomplicated set of attributes of the self, but rather be motivated by an understanding of the ways in which it troubles social norms.

Queer, *kväär,* and *kvääri*: Comparing Estonian and Finnish perceptions, attitudes, and use of adaptations of the word *queer*

Meri Lindeman

Thursday 22 August 14:00-14:30, Room G4

This paper focuses on the adaptation of *queer* from its Anglo-American origins to the post-Soviet and Northern European social contexts of Estonia and Finland. Building on Aet Kuusik's work on the Estonian adaptation, *kväär*, I will explore the Finnish equivalent, *kvääri*. The study centres on comparing perceptions and attitudes towards *kväär* and *kvääri* but also sheds light on community understandings of the semantics of these words, and their self-reported usage.

Formerly a slur, the term *queer* has been embraced and reclaimed by the LGBT+ community. It operates both as an identity term and as a critical intervention in research and activism.

The Estonian equivalent of *queer*, *kväär*, was introduced in the 2010s, and is now incorporated into the Estonian Language Institute's web dictionary. K*väär* includes the word *väär*, meaning 'wrong' or 'untrue', reflecting the negative history and connotations of *queer*.

In the Finnish language, *queer* and *kvääri* are used alongside such terms as *pervo* (lit. 'pervert', *vino* (lit. 'askew'), and *sateenkaareva* (lit. 'rainbowy'). *Kvääri*, although phonetically reminiscent of *queer* and *kväär*, does not have any history of derogatory usage (as in English) and unlike the Estonian *kvääri*, does not rhyme with the Finnish word for 'wrong' (*väärä*). The word is not included in the web dictionary of the Institute for Languages in Finland.

The study is based on an online survey conducted in Finland in late 2023. The survey was modelled after Kuusik's survey in Estonia in 2022, and it was aimed towards people who identify as LGBT+. Both surveys were online for one week and gained 353 respondents (N=706). The data was analysed both quantitatively and using thematic analysis.

Preliminary results show that on the one hand, there is a higher prevalence and familiarity with *kväär* in Estonia (93 % of the respondents) compared to *kvääri* in Finland (85 %). Estonians also self-identify as *kväär* more frequently (32 %) than Finns identify as *kvääri* (18 %). Finnish speakers, on the other hand, use the word *queer* more than Estonian speakers (87 % vs 66 %).

Attitudes towards the words *kväär* and *kvääri*, however, look quite similar: on average, participants' attitudes lie between neutral and slightly negative. Negative attitudes often tie into negative connotations of the word: with Estonian, *kväär* is associated with *väär*, whereas in Finnish, some language users associate *kvääri* with the word *kivääri* ('rifle'). The respondents defined the word similarly in both languages.

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Stance-taking as self-branding practice: An analysis of the enactment of seduction expert characters in semi-structured interviews via Zoom

Michaela Luschmann

Wednesday 21 August 14:00-14:30, Room G3

In the early 2010s the translation of bestselling Anglophone pick-up artist books such as Neill Strauss' The Game (2005) kickstarted the discursive stream [2] of the seduction expert in the Japanese semiosphere. Fuelled by pick-up artist seminars held in Japan, as well as the translingual exchange in the manosphere, countless social media posts, YouTube videos, magazine articles, books, manga and even TV-dramas were published in Japanese since 2012. Seduction expert media features advice for men about how to speedily seduce women by using psychological manipulation techniques which undermine women's sexual agency and dismiss consent. By instructing men how to speak, behave, and dress, this discourse teaches men how to enact the characterological figure (Agha 2007) of the seduction expert. As an aspirational masculinity this figure represents the ideal of an unpopular man (himote) who utilised his intelligence to develop strategy and practiced his skills to become a master of

[2] Jäger (2012) defined a discursive stream as an outpour of discursive production surrounding a particular topic triggered by a discursive event

seduction. The seduction expert character has become enregistered[3] through the discursive practices of those who provide advice about picking up women in written or spoken form. When individuals attempt to garner fame within the seduction community[4] online, they engage in self-branding practices which constitute this character. This paper investigates stance-taking as a self-branding practice which allows social media creators to enact seduction expert characters in the context of semi-structured interviews on Zoom. Self-branding is here defined as a variety of stylistic practices that create a persona for the purpose of attracting attention online in order to amass followers and sell merchandise (see Kim and McDonald-Liu 2023). Kiesling's (2009) conceptualisation of "style as stance" is used as a tool to demonstrate how a speaker can enact a persona by taking stances in interaction.

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A very British conspiracy: Mermaids, 'gender ideology' and threatened futures in the right-leaning press

Jai Mackenzie, Aimee Bailey

Thursday 22 August 15:00-15:30, Room G2

The past five years have seen heightened awareness and interest around transgender, non-binary and gender questioning young people's lives in the British media. Mermaids, a UK charity that supports and campaigns on behalf of this group (and their families), has also received a good deal of attention, much

[3] This refers to the process of enregisterment as defined by Agha (2007) and Johnstone (2017). 3
[4] See O'Neill (2018) as well as Rüdiger and Dayter (2020)

of it negative, during this time. In this presentation, building on a corpus-based investigation that charts representations of Mermaids in the British press between 2015 and 2022 (Author 1 and Author 2), we present a qualitative discourse analysis of six feature-style news articles that were published in right-leaning newspapers at the height of negative media attention to the charity. Through a two-stage coding process (Jones et al. 2022; Author 2 2023), we identify 'threatened futures' as a prominent discourse that positions transgender young people as victims of an extreme, grotesque and violent ideology that is spreading through Britain. Our analysis explores some of the ways in which Mermaids is positioned as a key agent in a targeted conspiracy to perpetuate this ideology, and therefore as a significant threat to the safety and security of British citizens.

We argue that 'threatened futures' represents a distinctive manifestation of a global 'anti-gender' discourse (Balirano and Borba 2020; Zottola and Borba 2022). We draw attention to the specifically British flavour of this discourse, arguing that columnists reporting on the services and support available to trans young people have reshaped and recycled long-standing spectres of threat to the British nation, such as the foreign 'other', terrorism and radicalisation, and online predators. We show how such fears are reignited and mobilised against British trans young people in the right-leaning press, contributing to an increasingly transphobic environment for these young people, and those who support them.

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Labeling Theory in Language and Sexuality Studies

Heiko Motschenbacher

Wednesday 21 August 14:00-14:30, Room G2

This paper seeks to make a theoretical contribution to the field of language and sexuality (Motschenbacher 2022). Its goal is to use the sociological approach of labeling theory (Becker 1963) to inform discussions in language and sexuality studies. On the one hand, it is argued that labeling theory has certain advantages that make it a useful tool for the analysis of language and sexuality (for example,

its performative conceptualization of language, its grounding in social interactionism, its view of deviance as socially produced, and its ability to capture sexual normativity). On the other hand, it is pointed out that the approach has some weaknesses in its original form that would need to be addressed to make it suitable for studies on language and sexuality (its historical roots in the sociology of deviance, its failure to cover norm-conforming labeling and labeler motivations, and its neglect of linguistic insights). The importance of labeling in the field of language and sexuality is illustrated by a discussion of earlier studies on sexual labeling (e.g. Karr 1978), with studies adopting a social psychological perspective (e.g. Fasoli, Maass & Carnaghi 2015) and studies on self-labeling practices (White, Moeller, Ivcevic & Brackett 2018) playing a central role.

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Dykes A Lot! Using TEI Lex-0 to Encode a Slice of "The Queens' Vernacular"

June Murphy

Thursday 22 August 14:00-14:30, Room G3

The Queens' Vernacular (QV), a cheeky and pioneering dictionary compiled by amateur lexicographer Bruce Rodgers in 1972, is a landmark publication in the realm of specialised dictionaries and a vivid look into rich tapestry of post-Stonewall/pre-AIDS LGBT+ culture. This project delves into the vibrant world of the QV, aiming to digitise and analyse a thematic subset ("slice") of its content using Text Encoding Initiative (TEI) and TEI-Lex 0 standards. Dictionaries are densely organized and specialised texts. Humanities-minded granular marking-up helps to exploit texts beyond mere word lists and enables scholars and hobbyists to engage with dictionaries in more targeted ways. The QV, despite its occasionally provocative content, adheres to conventional dictionary structures, rendering it an ideal candidate for inclusion among other encoded legacy dictionaries.The aims of this study are two-fold. First, I explore the feasibility, implications, and benefits of encoding a thematic subset of the QV using TEI and specifically TEI-Lex 0 standards. In this case, I collated all of the lesbian-related words from the

dictionary. The QV serves as an exemplary resource for exploring the application of TEI Lex-0. In certain ways, the dictionary acts as a stress-test for certain features of the TEI Lex-0 schema, especially considering the myriad of synonyms offered for certain entries. Secondly, I explore a dual publishing strategy. The encoded digital document is complemented by a traditional photocopied paper zine. The paper zine is complemented by digitally-generated indexes. Creating indexes for the zine would have been impossible (or deeply tedious) without the encoding work. The key to the indexes lay in xPath queries, which utilise XML Path Language syntax to locate specific nodes within the encoded data. Through basic xPath queries, lists of entries with certain attributes could be generated, enhancing the zine's navigational usability: gathering, for example, all terms used in Wisconsin or in the 1950s. The paper zine approach pays homage to early queer zine and e-zine creators, who, like me, lacked extensive time, financial resources, and technical background but felt an urgency to publish and disseminate their work. It is also an experiment in digital longevity and accessibility. While this method lacks the sleekness of digital hosting mechanisms, it harkens back to the non-digital ancestors of modern digital dictionaries. In conclusion, this research presents a scholarly examination of the Queens' Vernacular, elucidating its cultural significance and the potential of digital humanities methodologies to illuminate every corner of this text. Through this exploration, I aim to contribute to the practice of digital lexicography and discourse on linguistic preservation and LGBTQ+ representation in the digital era. Looking ahead, I envision the development of a digital publishing mechanism that accommodates the rich structural complexities of the QV, alongside broader initiatives to digitise all early LGBT+ slang dictionaries, promising further insights into LGBTQ+ language and culture while ensuring the preservation of invaluable linguistic resources for future scholarship.

Figure 1: Example of XML encoding

```
<entry xml:id="QV.dykecity" xml:lang="en" type="relatedEntry">
   <form type="lemma"><orth expand="dyke city">-city</orth></form>
   <sense xml:id="QV.dykecity.1">
      <lbl>1.</lbl>
      <def>relating to female homosexuality </def>
      <cit type="example">
         <quote>"That bar is strictly dyke-city during the weekend"</quote>
      </cit>
   </sense>
   <lbl> Syn:</lbl>
   <entry xml:id="QV.dykesville" xml:lang="en" type="relatedEntry">
      <form type="lemma"><orth>dykesville</orth></form>
      <sense xml:id="QV.dykesville.1">
         <pc>(</pc>
         <cit type="example">
            <quote>"Let's split, this place is too dykesville for your mother"</quote>
         </cit>
      </sense>
   </entry>
   <pc>)</pc>
   <sense xml:id="QV.dykecity.2">
      <lbl>2.</lbl>
      <pc> (</pc>
      <usg type="socioCultural" norm="camp">camp</usg>
      <pc>) </pc>
      <def> rugged, salty. Levis are usually spoken of as being dyke-city when faded in
         just the right places.</def>
   </sense>
```

Figure 2: Front page of printed zine

O/ut of one box and into another: Software design conditions Japanese men's strategic practices on a global MSM dating app

Liam Ó hÍr

Wednesday 21 August 12:0012:30, Room G4

Mobile dating apps have become deeply embedded in LGBTQ life. Yet, while previous scholarship has explored the affordances offered by this technology, such as overcoming the physical space constraints of queer establishments like bars (see Wu & Ward, 2018), little attention has been paid to the interests of the private companies who develop and own them, how these companies *constrain* user behaviour to ideologically fit with an app's brand, and the implications of this for queer identity practices among a globalised userbase.

To explore this, I present findings from a comparative study conducted in Japan, taking a corpus of 600 profiles on the US-owned dating app Scruff alongside 30 ethnographic interviews with app users, recorded over 6 months of fieldwork in Tokyo in late 2023 and early 2024. I show that Scruff is ideologically taken up by users as one media technology within their broader polymedia repertoire (Tagg & Lyons, 2021), where Scruff affords access to a sexual marketplace of globally networked foreign men visiting Japan, and outward-looking Japanese men who find Japan stifling and are invested in a lifestyle of international travel and English as a global lingua franca. Looking particularly at users' strategies of "typing" - categorising themselves and their desired partners into iconic "types" made available on the app (Baudinette, 2021) - I show how Scruff constrains users' type choice to US-centric tropes drawn from American film, television and pornography, which Japanese users approximate to locally meaningful conceptions of idealised gay masculinity.

Additionally, as the app design promotes Scruff's most popular users as model profiles, competition in the attention economy of the app (Davenport & Beck, 2001; Zulli, 2018) pushes users towards typing strategies that conform to the ideology underpinning the Scruff brand along three axes: they are normatively masculine, index maturity, and are cis-homonormative. This process in turn marks and marginalises users who espouse "uncompetitive" types that are non-normatively feminine, index youth, and who espouse other sexual and gender subjectivities such as bisexual and transgender.

From these findings, I call for special attention in the sociolinguistic study of digital and social media platforms to analyse online social practice at the interface of the globally online, the globalised offline and the local.

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Bin ich nicht-binär?

Self-labelling practices and negotiations in a queer online 'agony column'

Samira Ochs, Jan Oliver Rüdiger

Thursday 22 August 14:30-15:00, Room G2

Questions of inclusion are often questions of linguistic (self-)designation. The queer community employs various strategies for that, e.g. (re)appropriating and reinterpreting formerly derogatory terms, such as *gay* and *lesbian* (*schwul* and *lesbisch* in German; cf. Calder, 2020; Eitz, 2010; Müller-Spitzer & Ochs, under review). With growing social and legal liberalization, queer realities and identities have diversified considerably. Therefore, the queer community is now increasingly coining new terms to label the wide range of identity dimensions (cf. Wilson, 2022, pp. 45–47). In our contribution, we want to record, evaluate and visualize these self-designation practices and negotiations using corpus-linguistic methods.

The *Kummerkasten* ('agony column') of the German website *queer-lexikon.net* will serve as our data base – at the time of submission, the archive contained around 4,400 anonymized contributions. Queer users can ask questions there and receive answers from their peers. The data will be collected by our web scraper, which enriches the Q&A sequences with various metadata (e.g. date, headline, keywords), thus enabling cross-sectional analyses of the data. The software CorpusExplorer (Rüdiger, 2023) will be used for cleaning, processing and evaluation.

We will tackle the following questions, both on a statistical-empirical and a text-hermeneutic basis: Which labels do the users choose for themselves (e.g. *I might be asexual…*)? Which other dimensions of self-identification are expressed in the posts (e.g. *I'm 12 years old, female, on the spectrum, […] bisexual*). How do users ask for ('correct') labels, and which labels are affected by that (e.g. *Am I non-binary?* or *Can I be bi and aro/ace at the same time?*)? How do the peers react to questions of self-labelling?

An initial sample shows that a broad overview of self-designations can be extracted, which complements previous research on the acceptability and assessment of certain forms in the queer German community (e.g. Löhr, 2021). Beyond the individual labels, we identify patterns of language use that arise from these practices (cf. Bubenhofer, 2018; Bubenhofer et al., 2013). With our contribution,

we offer a corpus-linguistic insight into the negotiation practices around finding and determining identity in a queer German online community.

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"I'm leading": Speaking the self into legibility beyond the heterosexual matrix

Brittney O'Neill

Wednesday 21 August 15:30-16:00, Room G2

Under traditional heteronormative logics, partner dancers fall neatly into binary categories determined by their gender: men are leaders, women are followers. Such logics mean that how one will interact with someone on the dance floor or in a dance class (i.e. what role each person will take in the partnership) is entirely predictable based on visual gender cues. More recently, however, this heterosexual matrix (Butler, 1993) has begun to be unsettled by the increasing incidence of non-heteronormative dancers in a range of dance communities, including the focus of this paper: West Coast Swing. Following on years

of activism dating back to the 1990s and more recent loosening of heteronormative competition rules (Lavin, 2019; World Swing Dance Council, 2022), West Coast Swing is seeing increasing numbers of dancers dancing outside of their heteronormative role, either in addition to, or to the exclusion of, their heteronormative role. This entails that traditional visual logics are no longer adequate to arrange partnerships with the full range of dancers in a given class or social. While non-heteronormative dancing has been explored in salsa communities (e.g. Boulila, 2020; Schneider, 2013) highlighting both the desexualization of women dancing together and the challenges of being accepted as a woman leader, the specific practices used to identify the self as a woman who leads or a man who follows remain underexplored. Drawing on a larger linguistic ethnography conducted in 2022-2023 in West Coast Swing spaces across Central Canada, the US Northeast, and the US Midwest, this paper explores the ways that dancers engaging in non-heteronormative roles use varied semiotic resources to communicate their preferred role to potential partners and, thus, secure dances which accord with their preferences and skills. Body posture, gesture, clothing accessories, and novel verbal routines are all found to participate in the construction of the self as a non-heteronormative dancer, a process which must be regularly repeated in order to establish oneself in the preferred role and maintain that role identification across encounters with unfamiliar (or unreceptive) dancers. Focussing on this relatively constrained context, this research represents an important site for understanding the ways that individuals interactionally construct themselves as subjects taking on roles (or at least attempting to do so) outside of the heterosexual matrix, and how those constructions are maintained in highly heteronormative environments.

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Framing non-binary dysphoria: narratives of discomfort on YouTube

Letizia Paglialunga

Thursday 22 August 11:30-12:00, Room G3

In Western thought, the binary gender system has traditionally been at the forefront, often marginalizing identities existing outside this binary framework (Dee, 2015). This aspect of gender discourse frequently results in the unintentional or, at times, intentional neglect of non-binary individuals, who commonly experience a great discomfort in their own skin, often manifested as gender dysphoria. Interestingly, clinical definitions and understanding of gender dysphoria predominantly revolve around a binary conception of gender (Galupo et al., 2021), despite the fact that the experience of gender dysphoria transcends this binary framework.

Over the last decade, social media platforms have emerged as dynamic spaces where non-binary individuals can openly express their gender identities (Butler, 1990). In this context, social media wields significant influence as a powerful tool (Angouri, 2021) for shaping and authentically representing non-binary identities online. Within this discourse, the expression of discomfort with one's physical appearance appears to be a recurring theme.

This study seeks to examine the articulation of emotional discomfort among non-binary YouTubers in relation to their gender experience. It employs a Corpus Linguistics methodology (McEnery et al., 2006), by employing the Sketch Engine software (Kilgarrif et al., 2014), to identify distinctive lexical patterns characterizing the expression of discomfort and dysphoria. The dataset comprises YouTube videos from five channels owned by YouTubers, who explicitly refer to themselves as gender non-conforming, or non-binary. The main goal of this paper is to explore how the discourse on suffering and discomfort contributes to the representation of non-binary identities in online spaces. Additionally, it aims to investigate whether the expression of this discomfort can be interpreted as a means of seeking validation for these identities and their authenticity within the social media domain.

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Clashing discourses of (queer) struggle in the context of Polish education

Łukasz Pakuła, Joanna Chojnicka

Thursday 22 August 15:00-15:30, Room G4

Educational venues have long been perceived as sites of powerful discursive practices within the context of dynamic power relations (Fairclough, 2010), spurring numerous inquiries into various aspects of gender and sexuality in education. Researchers have looked at representations in learning materials, classroom interactions, curricula and policy-making (Mustapha & Mills, 2015; Pakuła et al., 2015), or potential benefits gained from interventions into the actual teaching and learning praxis (Fabricio & Moita-Lopes, 2021; Paiz, 2020) in hope of engendering a more inclusive-driven and equitable change.

However, little has been done to understand the discursive struggles faced by individual educators through their own interpretative lens. We aim to fill this niche by casting a critical look at discourses produced by primary, secondary and university teachers in Poland, which has been consistently ranked as the worst country in the European Union for the LGBT+ community to live in. Moreover, the discourse of "gender ideology" has been successfully evoked to prevent schools and universities from becoming a less hostile place for non-heteronormative people.

In our talk, we aim to report on the interconnected findings emerging from two distinct and pioneering studies. The first study provides an in-depth exploration of Polish LGBT+ teachers' perspectives, employing Queer Linguistics and CDA to challenge heteronormative discourses within the national schooling system (Chojnicka & Pakuła, 2021). It highlights the discursive struggles faced by teachers in navigating their professional identities and advocating for inclusive classrooms amidst systemic and societal constraints, revealing the broader implications on LGBT+ rights and visibility in Poland. The second study investigates the discursive strategies of resistance employed by LGBT+ individuals in Polish academia, utilizing CDA and narrative inquiry to examine the narratives of teaching-research staff and students across prestigious universities. It uncovers a complex matrix of resistance strategies, including the reappropriation of neo-right discourse, strategic career navigation, and the formation of Communities of Practice, shedding light on effective practices fostering resilience and advocacy for LGBT+ rights (Pakuła & Chojnicka, 2020). Together, these studies offer critical insights into the roles of educators and academia in shaping discourses around sexuality and inclusivity, underscoring the importance of challenging oppressive narratives and promoting inclusivity in both educational and academic settings.

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Queer Russians' Understanding of "Traditional Family Values" and Opposition to Anti-LGBTQ+ Legislation on Twitter

Sofia Pastukhova

Wednesday 21 August 16:00-16:30, Room G3

The notion of "traditional family values", defined by the 2013 "Conception of state family policy of the Russian Federation…" as "the values of marriage, understood solely as a union between a man and a woman" has been gaining prevalence in official Russian discourse since the early 2000s. The term, clearly highlighting that the only acceptable family model is that created by a man and a woman, is alienating and exclusionary of same-sex families and of LGBTQ+ individuals more generally. The adoption of "traditional family values" as part of official state policy has culminated in several laws restricting the rights and freedoms of LGBTQ+ people in the country, including 2 so-called "anti-gay" laws (2013 and 2022) and more recently an anti-trans law (2023) followed by declaring the "international LGBT movement" an "extremist organisation" (2023).

The present study focuses on the 2022 anti-gay law and analyses queer Russians' discourse on Twitter regarding the new legislation and the term "traditional family values" more generally. 60 tweets and threads posted around the time when the bill was first proposed, accepted, and then signed into law are analysed using the discourse-historical approach (Reisigl & Wodak, 2016:37) in order to investigate how queer Russians conceptualise and discuss the notion of "traditional family values" and how they express disagreement with recently adopted anti-gay legislation.

The findings suggest a unanimous disagreement with the state's interpretation of the term, with many referring to it as actually "non-traditional". Members of the LGBTQ+ community in Russia have attempted to re-define it by either equating "traditional family values" to social issues such as domestic violence, addiction, and poverty, or by arguing in favour of queer-inclusive "traditional family values" that allow queer people to have families like heterosexual people do. What is more, their attitudes towards the legislation are also overwhelmingly negative, yet the data analysed does not suggest mobilisation to challenge the law, instead accepting it as the unfortunate reality.

Non-dominant discourses are interdiscursively connected to dominant discourses, responding to, resisting, or (in)directly quoting from them. They also serve as vehicles for establishing alternative realities (Koller, 2008:19). Queer Russian discourse is linked to the dominant discourse of the Russian authorities, who have been promoting and enforcing "traditional values" since the early 2000s, as its purpose is to contest a concept that the government introduced. What is more, by providing their own definitions and understandings of "traditional family values", queer Russians are constructing an alternative narrative that goes against the official one. Despite having different viewpoints on the issue, they are united in their refusal to accept the official government rhetoric and the heteronormative definition of "traditional family values".

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Bringing the participant voice into voice quality: A case study of a trans woman's experience with her voice

Joe Pearce

Friday 23 August 14:30-15:00, Room 218

Previous research with transgender speakers has discussed how social meanings that are attached to a speaker's voice may be recontextualized as they begin to be gendered differently by others (Zimman 2017). Interpretative Phenomenological Analysis (IPA) (Smith, Flowers and Larkin 2022) has shown promise outside of linguistics for considering how trans people themselves understand these experiences (e.g. Eisenberg & Zervoulis 2020). I combine IPA with phonetic analysis to present a case study of how a Scottish transgender woman, Carrie, understands her experience with her voice.

Carrie is a transgender woman who uses her voice extensively in her professional life which includes work as a radio host. She was recorded in conversations with an unknown interlocutor and a close friend, as well as in an IPA interview to consider how she understood these interactions within her wider experience with her voice. The interview was analysed following the principles of IPA. Carrie's voice quality in the recorded conversations was analysed using combined auditory-perceptual and acoustic methods, which included auditory coding of shifts into creak, harsh voice and whisper, and measurement of H1*-H2* and CPP.

The IPA component explored Carrie's understanding of her sense of control over her voice, the role of her fear of danger in her voice use, and how she views acceptance of her voice as the way forward. Integrated phonetic-qualitative analysis presents examples of shifts to her phonation, such as using harsh voice to convey how she believes others to view her voice, and reproducing examples of her 'radio voice' which she describes as 'more resonant'. The quantitative phonetic analysis suggests she shifts towards this 'radio voice', with increased H1*-H2* and CPP, when talking to an unknown interlocutor, reclaiming control over the situation through use of her voice.

Findings are discussed in connection to wider transphobia that frames trans women as monstrous (Stryker 1994), as well as in terms of how speakers' construction of their own agency may affect their sociolinguistic behaviour (Zimman 2021: 85). IPA is recommended to future researchers considering the relationship between a speaker's understanding of a major life experience and their sociolinguistic behaviour in everyday interactions.

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Homosexual or homosexualist?

Language and agency in the coverage of LGBTQ+ topics in Russian media 2013 - 2023

Aleksandra (Sasha) Raspopina

Wednesday 21 August 11:00-11:30, Room G3

The first of the so-called 'anti-gay' laws was passed in Russia in June 2013, imposing fines on those who 'provide information about the lesbian, gay, bisexual and transgender community to minors or hold gay pride rallies' (Associated Press 2013). In 2022, the law was expanded to adults as well, banning all media and online resources, advertising, film, TV and theatre from portraying LGBTQ+ topics, people, or fictional characters in a positive light (Associated Press 2022).

This paper explores the coverage of LGBTQ+ topics in 10 mainstream Russian media outlets before, during, and after the adoption of the laws restricting information that can be provided on LGBTQ+ topics and the rights of LGBTQ+ people in 2013, 2022 and 2023. The paper takes a mixed method approach as it analyses coverage of LGBTQ+ topics in broadsheets and tabloids with reference to style guidance on appropriate journalistic techniques from LGBTQ+ advocacy groups and charities. Focus is specifically on the appropriate and inappropriate language in Russian, and Russian advocacy groups and charities' work is used as a baseline against which the coverage is analysed qualitatively. Using quantitative content analysis, the paper also looks at the amount of inappropriate language and hate speech in each studied publication, as well as the source of them (journalists themselves or officials and public figures).

Findings indicate that the tone of coverage changed over the years as each law entered the public discourse as a law proposal – it grew increasingly hostile in both quality publications and tabloids, and inappropriate and offensive language use increased across all genres. Additionally, the paper finds that in 2022 and 2023 the tone of media coverage of LGBTQ+ issues became violent, which is analysed with reference to the war in Ukraine and the increasing climate of fear and anti-Western sentiment inside Russia (Merz 2022), and that officials became the largest source of inappropriate language and hate speech in the media. Findings underline the importance of editorial standards and the need to update style guides, while accepting that charities and advocacy groups need to focus on repealing the discriminatory laws passed in the country over the last 10 years.

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"[...]Yes women are bisexual so they can reduce in-fighting while in Chads harem." A queer approach to analysing collective identity construction and ideology in a misogynist online community

Natascha Rohde

Thursday 22 11.30-12, Room G2

The Incels, a radical fraction of the so-called Manosphere (Ging 2017; Krendel 2020), have been linked to several acts of gender-based terrorism and recent research into the their language shows a misogynist and violent ideology (e.g. Koller & Heritage 2019). Their online communities provide a good study background for collective identity construction in the context of radicalisation and gender-based terrorism.

The data for this study has been collected from a self-identified incel online forum to look at how the members discursively construct their (collective) identity and how ideas of gender play into this. The corpus consists of 165.000 threads, almost 4 million individual posts, posted between July 2017 and June 2021.

Recent approaches to identity highlight its dynamic nature and the importance of social interaction for constructing and reproducing identity(/ies) (Butler 1990, Tracy 2011). Following the post-structuralist position in seeing language as one of the main tools in identity performance, a linguistic analysis can give insights into collective identity by analysing underlying discourse processes.

My research project combines constructionist frameworks for analysing identity (Bucholtz & Hall 2005; Grant& MacLeod 2018) with Queer Theory (Leap 2005, Motschenbacher& Stegu 2013) and Connell's model of hegemonic masculinities (Connell 2005). A corpus-based approach combined with CDA analysis aims to unearth underlying patterns of collective identity construction.

In this presentation I use a Queer Linguistics focus on the discursive construction and discussion of gender and identity(ies) within the incel community and ask why queer identities seem to play a role in their collective identity construction.

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Outside Cisheteronormative Discourse: Lexical Creativity in Gender and Sexuality Labels on Tumblr

Alba Roldán-García

Friday 23 August 11:00-11:30, Room G3

Interactive and participatory, the ubiquitous presence of social media has come to characterize the 21st century and has settled at the core of its users' individual and collective identity (Zappavigna, 2011; Herring, 2019). The increasingly relevant role of social media in the characterization of the self and others, as well as in community creation, has aroused the interest of fields such as sociolinguistics and critical discourse studies (Locher, 2015). Among the different social networks Tumblr has, for a long time, been considered a pillar of the LGBTQ+ experience (Byron et al., 2019). Thus, the idiosyncratic Tumblr, known for its slang and its flexible tagging system (Oakley, 2016), has shaped the existence of many LGBTQ+ individuals, an influence which is still present in the lexicon of the community (Feraday, 2016). Based on a previous study on the role of figurative language in the configuration of gender identities on Tumblr (Filardo-Llamas and Roldán-García, 2024), this work explores the effects of the lexical choices of Tumblr users in the understanding of identities, answering the next questions: 1) which are the most commonly used word-formation processes in the creation of gender and sexuality labels on Tumblr?, 2) how do these lexical choices contribute to construing specific worldviews in which

given qualities are assigned to different groups?, and 3) how does the activation of different mental images contribute to the creation of contrasting views of identity? The results demonstrate a tendency toward semantically transparent word-formation processes to refer to yet-to-be-labelled identities. Complex word-formation processes, on the other hand, often constitute the defining slang of Tumblr LGBTQ+ community. Either way, most lexical choices of Tumblr users shared the same goal: a shift from the traditional dichotomous understanding of human identity towards a fluid conceptualization of gender and sexuality.

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Main and supporting queers: An exploratory corpus assisted CDA approach to understanding the role of queerness in the character and story arcs of queer characters on selected scripted TV shows

Charlie Rosenow

Friday 23 August 13:30-14:00, Room G3

In light of the extensively planned, rehearsed, and edited nature of scripted television shows, their "TV dialogue" (in the sense of Bednarek 2018, 7) can be assumed to allow us to understand "how language used in television texts connects to a world outside the text." (Marshall and Werndly 2002, 94). Similarly,

the influence that behaviours witnessed on TV may have on the opinions of a viewer has been well documented (e.g. Bandura 1977), especially with regards to the representation of marginalized groups (e.g. Pugh 2018).

This research will draw on data collected from the TV Corpus (Davies 2019) for an ongoing PhD thesis project investigating ways in which the queer community is represented on scripted North American TV. In contrast to the broader scope of the aforementioned thesis project, this analysis specifically targets the prominence of queerness as a driving force and source of conflict in queer character arcs of selected shows contained in the *TV Corpus*.

Using a critical discourse analysis approach, this project explores the differences between queer main cast characters (e.g. Willow, Buffy the Vampire Slayer) and queer supporting characters (e.g. Kennedy, Buffy the Vampire Slayer) in terms of how and to what degree their story arcs are defined by (and, arguably, limited to) the very fact of their queerness. To "provide a systematic analytical framework [...] for talking about the expression of ideology through dialogue in episodic television" (Bednarek 2015, 6-7), this research utilizes corpus linguistic measures to complement and inform the analysis.

In doing so, the characters' "experience as located within structures of power" (Leap 2015) can be discussed, taking into account both in-show power dynamics, as well as the "complex, usually collective processes" (Alvarez-Pereyre 2011, 49) that go into the making of a TV show.

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Linguistic hermeneutical injustice

Martina Rosola

Wednesday 21 August 14:30-15:00, Room G2

Grammatical gender languages (Stahlberg et al. 2007) mark gender on every noun and satellite elements such as adjectives and pronouns. While in such languages the gender of terms for inanimates is arbitrary (see Corbett 1991), the norm for personal nouns provides that the term's grammatical gender corresponds to its referent's gender. However, in certain circumstances, a discrepancy arises between the term and its referent's gender. Taking Italian as a case study, I identify four such circumstances: reference to non-binary people, women and non-binary professionals in traditionally male-dominated fields, generic or unknown individuals, and mixed-gender groups. Crucially, these cases, I argue, differ on a fundamental aspect: while speakers could *choose* to use the feminine form for female referents and both masculine and feminine forms for mixed-gender groups and unknown or generic individuals, this is not so for non-binary individuals. Given that discrepancies of the first type depend on how speakers (mis)use language, I label them *usage discrepancies*. Discrepancies of the second type, instead, are not due to *misuse* by the speaker but rather to the *structural features* of the language: a grammatical gender corresponding to non-binary identities is simply *not available*. Hence, I call them *structural discrepancies*. I focus on this case and argue that it conveys a problematic representation of gender, giving rise to a specific instance of *hermeneutical injustice*, namely "the injustice of having some significant area of one's social experience obscured from collective understanding owing to hermeneutical marginalization" (Fricker 2007: 158). Due to the lack of a grammatical gender corresponding to non-binary identities, speakers of Italian can easily end up misgendering non-binary people, unless they go a long way to avoid to (e.g., using gender-neutral periphrasis). Kapusta (2016) argues that misgendering is an instance of *hermeneutical marginalization*, the "subordination and exclusion from some practice that would have value for the participant" (Fricker 2007: 153). Hence, structural discrepancies depend on a gap in collective interpretative resources (namely, the lack of an appropriate grammatical gender) and put non-binary people at an unfair disadvantage in making sense of their social experiences. That is, they give rise to a specific instance of hermeneutical injustice. In particular, the gender identity of non-binary people is obscured from collective understanding in Italian (or relevantly similar languages) speaking contexts owing to their hermeneutical marginalization. Given that gender identity is a significant area of one's social experience, the hermeneutical marginalization of non-binary people gives rise to hermeneutical injustice. In other words, the exclusion of non-binary people from the meaning-making of gender due to their constant msigendering through a binary language obscures a significant area of their social experience, namely their gender identity. As a result, non-binary people suffer from hermeneutical injustice.

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Samesex couples in AI-based search engines: a Critical Multimodal Discourse Studies approach.

C. Serena Santonocito

Wednesday 21 August 16:30-17:00, Room G3

The global pervasiveness of AI-powered algorithms (Noble 2018) and the combination of technological and multimodal affordances (Moschini and Sindoni 2022) in informing our knowledge of society calls for broader investigations on how multinational technology companies strategically orchestrate different semiotic modes. Building on Machin and van Leeuwen (2016), Google Images can be considered as a multimodal search engine infrastructure, implicitly promoting power and ideological configurations as it constructs a social understanding of the world through the AI-powered combination of verbal and visual modes.

This study focuses on how Google Images algorithm colonizes the multimodal representation of samesex couples (SSC) in the British digital landscape of Google Images. The aim is to discuss how a culturally framed group, still struggling for social recognition and equality (Paterson and Turner 2019), is verbally and visually regimented by a major image search engine.

Critically informed terms related to SSC (Santonocito 2022) are selected to query Google Images via the application of the Critical Multimodal Discourse Studies paradigm (Djonov and van Leeuwen 2018). Methodologically, the search is conducted in incognito mode by a team of volunteers located in different areas of the UK, thus working with a UK-based IP address. Although this procedure is not intended to cancel every Google Images customized setting, it should avoid search results being influenced by browsing history, preferences, and site data of each Google account.

Top ranking results, which the computation accounts as the most relevant to users' experience, are analysed using the methodological framework provided by Kress and van Leeuwen (2020) and van Leeuwen's (2008) social semiotic tradition. This allows to examine how the social representation of SSC is shaped by the algorithm once it combines the two modes in multimodal ensembles constituted by captioned thumbnail pictures.

Even though top results are the product of algorithmic ranking, the underlying idea is that datasets for machine learning are human-fed at the level of data collection, therefore these produce multimodal ensembles that reflect, at the same time, human biases and machine-driven constraints. Finally, it is argued that the specific combination of visual and verbal modes mediates a social understanding that

reflects the dominant, and possibly solely acceptable, way of making sense of SSC, while backgrounding other possibilities.

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Replacing one bias with another? The gender star form in German

Dominic Schmitz

Thursday 22 August 12:30-13:00, Room G4

Gender-inclusive language, especially the 'gender star' form, has gained prominence in the German-speaking world. The gender star form is meant to eliminate male bias in German role nouns and to represent genders beyond the binary (Schunack & Binanzer, 2022). It is formed by attaching the suffix *-in* to masculine role nouns, e.g. *Lehrer*in* 'teacher (of any gender)' (Völkening, 2022). While studies suggest increased female representation with gender star forms, findings also point towards a female bias and, hence, limited representation of non-binary individuals (Körner et al., 2023; Zacharski & Ferstl, 2023). The present study aims to provide novel insight into the comprehension of gender star forms to inform the field as well as language users in general by employing the framework of discriminative learning.

Analysing a 1.3 million-sentence corpus, semantic vectors for different types of role nouns were computed using naive discriminative learning (Baayen et al., 2011). The semantic vectors then entered an implementation of linear discriminative learning to simulate the comprehension process (Baayen et al., 2019). From this simulation, measures on the forms' comprehension were extracted.

Cosine similarities indicate that the comprehended semantics of gender star forms are significantly closer to specific feminines than to specific masculines, suggesting a female bias; the opposite was found for generic masculines, confirming previous findings of a masculine bias. The extracted measures showed significant effects in predicting reaction times of generic masculines and gender star forms taken from Körner et al. (2022), i.e., the measures were successfully validated against behavioural data.

The present results demonstrate that the comprehension of gender star forms is without a male but potentially with a female bias and, thus, with limited representation of non-binary individuals. These findings allow a re-interpretation of previous behavioural results, offer more nuanced interpretations of future data, and inform everyday language use.

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Queer language strategies in recent guides for gender-inclusive language: A comparative analysis of English, German, and French

Aline Siegenthaler

Wednesday 21 August 12:00-12:30, Room G2

Since its beginning in the 1970s, guides for gender-fair/inclusive language have played an important role in feminist language planning. The guides suggest alternatives to generically intended masculine forms, i.e., that are used to refer to both men and women (or non-specified groups of) people and sharply criticized by feminist linguists; their goal is to achieve a more equal gender representation in language use. Since then, a multitude of guides have been published in different institutions. Another development that can be observed in the debate around inclusive language use is the shift from wanting to represent women in language to the need to take gender diversity (e. g. non-binary people, trans*people) into account. This has led to the development of new linguistic forms and neopronouns, which I call queer language strategies, that are often subject to debate. Some inclusive language guides focus either on the representation of women or of gender diversity, while others try to navigate between all options. Until now, an overview on the strategies proposed in the inclusive language guides only exists partially for some German-speaking countries (Acke 2019, Schneider 2022, author 2022). Additionally, as inclusive language strategies are changing rapidly and new guides are published regularly (or old ones revised), it is likely that the contents of the guides might have changed since the last years.

For my presentation, I will conduct a quantitative and qualitative analysis of inclusive language guides from different English-, German-, and French-speaking countries. The focus lies on guides published between 2017 and 2023, because of the recent growing interest and debate around inclusive language use and especially around queer language strategies that are meant to take gender diversity into account. The quantitative part of the analysis targets the question which queer language strategies are suggested most frequently in current French, English and German guides. The qualitative part of the analysis then demonstrates which arguments are produced for or against these strategies. Thus, the goal of my presentation is twofold: On the one hand, it aims to show which queer language strategies are currently the most commonly suggested and on the other hand it aims to shed light on the reasons why some are recommended more often than others or some are rarely recommended at all.

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"I just thought you were a vagina owner and a Harley owner": linguistic repair in response to misgendering transfolks from the stage

Katie Slemp

Wednesday 21 August 15:30-16:00, Room G8

Comedians on TikTok frequently show videos of their crowd work, where they ask questions to the attendees of their shows. While this is not part of their structured stand-up, it allows for interaction. As it is spontaneous interaction, (although the videos might be edited, censored, and/or captioned on TikTok), crowd work may contain 'trouble sources' and opportunities for linguistic repair (e.g., Kitzinger, 2012).

In a video from Ashley Gavin (2024), a lesbian comedian, an interaction with a gendered trouble source occurs.

1 Ashley: Do you consider yourself more masculine?

2 Trans woman: Well, I'm trying to get past it.

3 Ashley: (.) My bad. (.) That's a trans woman, and I'm going to end my life.

4 (.) Trans lives matter. Mine does not. And I'm just gonna-

5 (.)

6 If it makes you feel better I just thought you were a cis (dyke).

7 Like, I just thought you were (.) I just thought you were- were a vagina

8 owner (.) and a Harley owner. That's what I thought.

Other comedians on TikTok have experienced similar trouble sources when doing crowd work, such as Lucas Zelnick. In this case, there is seemingly a 'subject-side' (e.g., Stokoe, 2011) concern of being gender-aware, or to use Zelnick's own word, an "ally," seen in the text over the video, such as "throwing my water bottle out of poor allyship" (Zelnick, 2023, 1:27).

10 Raven: She (uh) isn't accepting of me being trans.

11 Lucas: You know what is annoying about your mom? = If she doesn't want you

12 to be trans why the fuck did she give you a sick trans name? hhh

13 (.) My apologies madame.

14 Raven: It's the other way.

15 Lucas: (.) Wait? What are your pronouns, sorry?

16 Raven: He/him.

17 Lucas: He/him. FU:::CK! NO::::::!

Both present examples are of other-initiated repair, which is less preferable than self-initiated. Zelnick responds by shouting profanity, upset that his "allyship" has been challenged, while Gavin responds with an indirect apology and correct category identification of 'trans woman'. These marked repairs, where the speakers include a repair solution and an apology, provide overt clarity with a correct category. Examining how comedians repair when encountering gendered trouble sources provides a valuable insight into conversation analysis involving humor, and repair in response to challenged allyship.

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The German “Gay Nasal” – origin and perception of the stereotypical feature of sounding gay in German

Lars Sörries-Vorberger

Wednesday 21 August 11:00-11:30, Room G8

The German equivalent of the English gay lisp is the “Gay Nasal”, which can be described as the stereotypical feature of sounding gay (cf. Kachel et al. 2018: 1571, Vorberger 2024). The perception as nasal or nasalizing corresponds to two different modes of articulation on the production side: the nasality of vowels (in a non-nasal context) and the denasality of nasals (cf. Vorberger 2024). In contrast to other features used in German for the performative staging of sounding gay, this feature seems to have a direct indexical effect and is relatively fast and unambiguously registered as gay (cf. Vorberger 2024). Despite the stereotypicality and familiarity of the “Gay Nasal”, there are still no comprehensive studies on it. It is still unclear how it is generally perceived and where the origin of its enregisterment lies. There are speculations that it is associated with French regarded as a feminine and gay language (cf. Levy 1993, Vorberger 2024).

This talk builds on previous findings and aims to close existing research gaps, considering two parts. First, introducing a corpus and discourse analysis of selected fictional and non-fictional texts from the 19th and 20th centuries to substantiate the hypothesis of the origin associated with French or, if necessary, to obtain further indications of the origin. Second, detailing the results of a perception study. Here, three three-word phrases (1. with two denasal nasals, 2. with two nasal vowels, and 3. a distractor) are professionally recorded, acoustically controlled, and normalized. Thereupon, these recordings are rated on seven-point Likert scales by a preferably comprehensive group of participants. The categories (1) *affected*, (2) *snuffy*, (3) *excited*, (4) *gay*, (5) *feminine*, (6) *aristocratic*, (7) *French*, (8) *clear* and (9) *genteel* are evaluated for each sample. As a result, insights can be gained delineating the feature’s perception and its enregisterment. Evaluations are possible depending on the production type (nasal vs. denasal), the participants (correlation with socio-demographic data), and the individual categories (1-9).

Overall, the findings presented in this talk contribute to future research endeavours of the “Gay Nasal” in German (its origin, perception, and enregisterment). Furthermore, implications will be provided on how, why, and which features are registered as gay and linguistically ideologically charged and can then be used for the performative construction of gay and other queer roles.

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Heterogeneity in homosexual voices: Analyzing acoustic correlates of gender presentation in the lesbian community

Liza Sulkin

Wednesday 21 August 14:00-14:30, Room G8

Recent linguistic literature underscores the role of language as a tool for indexing identity, including gender and sexuality. An under-explored avenue for research is the relationship between gender presentation -- individual expression of gender through appearance and behavior -- and acoustic correlates of speech within sexual minorities. Lesbian women are ideal for exploring intra-group distinctions due to the well-documented presence of distinct archetypes within the community, such as butch (masculine presentation/behavior) and femme (feminine presentation/behavior), as well as evidence that different queer community subgroups may have different associations between gender, sexuality and speech (Levon, 2011; Calder 2019).

The present study examines whether self-reported gender presentation of lesbian speakers correlates with differences in production among acoustic variables typically described as varying across genders through a sociolinguistic interview where participants' mean F0, F0 range and proportion of creak are measured in spontaneous speech. High F0 values and larger pitch ranges tend to correlate with femininity, while low F0 values and smaller pitch ranges (monotonous voices) correlate with masculinity. Creaky voice has competing associations with masculinity and femininity and may interact with greater societal pressure on women to produce less creak and LGBTQ+ community pressure to deviate from social norms. Previous production studies have mixed results, with some finding lower F0 means and narrower F0 ranges among lesbians (Moonwomon-Baird, 1997; Camp, 2009; Van Borsel et al., 2013) and others finding no significant correlations with sexuality (Waksler, 2001; Barron-Lutzross, 2018).

Interviews focused on LGBTQ+ speech stereotypes, butch/femme and other archetypes, and the queer community. Participants reported gender presentation on a scale from 1 (=hyper-feminine) to 5 (=hyper-masculine). Interviews were segmented using the Montreal Forced Aligner. F0 was calculated at vowel midpoints using Praat. Proportion of creak was measured using the Matlab tool created by Drugman et al. (2012). Preliminary results are included below (expected total: 15 participants).

We see that self-identified masculine-presenting lesbians are producing significantly lower F0 means/pitch (Figure 1), significantly narrower F0 ranges (Figure 2) and significantly more creaky voice (Figure 3) than self-identified feminine-presenting lesbians – perhaps because masculine-presenting

lesbians eschew the societal expectations of femininity more visibly than feminine lesbians, they also defy expectations of feminine speech to a greater degree.

Repair and Misgendering

Joel Tillman

Wednesday 21 August 16:00-16:30, Room G8

Misgendering is a problematic and harmful linguistic practice impacting the transgender and non-binary population. Despite research on intentional misgendering in social interaction (Pino & Edmonds, 2021; Edmonds & Pino, 2023), conversation analysis (CA) remains an underutilized tool in misgendering investigations. CA is a useful framework for looking at pronoun use because repair deals with "problems of speaking, hearing, and understanding" (Schegloff et al., 1977, p. 1). This paper seeks to fill the gap by demonstrating how accidental misgendering may be successfully repaired in natural conversation, where repair refers to "participants' ways of dealing with troubles in speaking, hearing, or understanding of the talk" (Wong & Waring, 2021, p. 312).

Data are audio recordings of accidental misgendering in natural conversations about transgender individuals between cisgender family and friends. Next I conducted Jeffersonian transcription in the CA method. Finally, I identified the trouble-source, "[the] word, phrase or utterance treated as problematic by the participant(s)" (Wong & Waring, p. 314), in each interaction and did my analysis. I found cases of other-initiated other-repair, other-initiated self-repair, and self-initiated self-repair. Practices include exposed-correction, over-exposed correction, repetition of the correct form, partial repetition of the trouble-source, and the use of specific phrases.

From a theoretical perspective, previous CA studies have focused on repair, but not on accidental misgendering. And practically there are many speakers who want to be better allies to their trans friends and family who would benefit from thinking about repair as a technique. You've made a mistake. What next?

What's sex got to do with it? Exploring the experiences of speech and language therapists in supporting the sexuality of adults with acquired communication difficulties

Rikin Vakharia

Wednesday 21 August 13:30-14:00, Room G2

The responsibility of Speech and Language Therapists (SLTs) to support sexuality within healthcare can be difficult to define, as healthcare professionals in the United Kingdom (UK) often do not consider relationships, intimacy, sexual identity and sexual health a significant part of a patient's rehabilitation (Dyer and das Nair, 2013). Despite this, goals of sexuality are often not addressed within UK healthcare settings (Dyer and das Nair, 2013) and this avoidance can negatively impact a patient's quality of life and mental health (McGrath et al., 2019). When a patient's ability to communicate about or understand

sexuality is affected by an acquired health condition, SLTs have the most appropriate skill set to support this aspect of their rehabilitation (McGrath et al., 2019). The aim of this study is to investigate the subjective experiences of UK SLTs when working with sexuality in adult patients with acquired communication difficulties.

Participants were recruited through social media (Twitter) and through relevant Royal College of Speech and Language Therapists (RCSLT) Clinical Excellence Networks (CENs.) Six semi-structured participant interviews were transcribed using Microsoft Teams software, which was followed-up by close inspection and manual correction of the transcription accuracy. A qualitative Interpretative Phenomenological Analysis (IPA) approach (Peat et al., 2019) was used to code data and group the themes which emerged.

The study offers preliminary understanding of knowledge, attitudes, and abilities of UK SLTs when working with sexuality. The findings indicate lack of adequate training, resources and support for practitioners when addressing this particular area in rehabilitation of patients with acquired communication difficulties, especially for queer patients. Participants expressed the need for collaborative multidisciplinary work with other healthcare professionals when supporting sexuality. Additionally, although relevant research on general experiences of healthcare professionals working with sexuality exists (Dyer & das Nair, 2013; Low et al., 2022), there is very little research focussing on this topic specifically within the UK SLT practice. While the small sample size prevents generalisability of the findings, the use of IPA (Peat et al., 2019) and inclusion of SLTs with varied lengths of practice and specialisations offer a plethora of emerging evidence for a future design of a large-scale study. In addition to identified gaps and directions for future research, the study discusses the necessity for the creation of relevant communication resources, assessments, and intervention materials.

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Deep Hanging Out, Trans Linguistics and Code-Switching: Processes of Disidentification, Utopia and Survival Among Trans and Boricuir Youth.

Fran Vidal-Franceschi

Wednesday 21 August 16:00-16:30, Room G2

his paper explores identity production processes, specifically focusing on manifestations of the concept of disidentification in the everyday speech of young trans and boricuir individuals in Puerto Rico. The study centers on the perception and meaning attributed by community members to this identity phenomenon, while also addressing linguistic phenomena such as code-switching as a manifestation of the sociological concept of 'passing.' Approaching the subject from an epistemological standpoint rooted in feminist anthropology, this study aims to facilitate a reflective and safe space for community members to engage in introspective exercises, acknowledging marginalized genders as knowable subjects. It challenges essentialist positions on gender identities and acknowledges interactions among marginalized genders in research. Embracing a decolonial feminist perspective (Espinosa Miñoso et al. 2022), the study emphasizes the need to center the experiences and struggles of women and gender-diverse individuals in colonized communities. It critiques eurocentric feminist and queer theories, aiming to dismantle colonial power structures and underscore the importance of diverse knowledge systems in shaping identity processes. This paper seeks to incorporates the theoretical framework of trans linguistics, which defines the trans experience as any gender identity beyond the heteronormative binary, focusing on the language study of trans individuals (Zimman, 2020). In addition to linguistic contexts, this research integrates strands of Caribbean queer theory, particularly Muñoz's concepts of desidentification and cuir utopia (1999), offering alternative possibilities, identities, and queer futures. The study employs the "Deep Hanging Out" anthropological methodology, aiming to understand the lifestyles of the studied individuals beyond formal methods like interviews or surveys (Walmsley, 2018). Simultaneously, it utilizes the grounded theory sociological technique to identify patterns in participant dialogues, establishing variables and codes to detail their expressed experiences. The combination of these methodologies aims to facilitate a community coproduction of knowledge, positioning participants, and the researcher, as co-investigators rather than mere informants (Durose et al. 2012). This research stands out as one of the first to explore and analyze the linguistic phenomenon of code-switching in the process of disidentification and identity production among young trans and boricuir individuals, merging the political nuances of Puerto Rican and ‘cuir’ identities.

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Macro, meso and micro approaches to queer linguistics:

The case of non-binary pronouns in Dutch

Hielke Vriesendorp

Thursday 22 August 11:30-12:00, Room G4

How do queer speakers use linguistic variation to position themselves in the social landscape? Queer speakers face stereotypes and harmful generalisations, which make making large decontextualised claims about them potentially discriminatory, as well as inaccurate. Because of this, most work in queer linguistics (in line with wider contemporary socio-linguistic work) has sought to analyse language use in highly contextualised case studies with explicitly limited generalisability (Jones, 2021). This leaves a gap in knowledge on what linguistic behaviours are common, including in cases where this is relevant for liberation efforts.

The current paper maps the usage of third person singular pronouns to refer to non-binary referents in Dutch, through a survey of largely inclusivity-oriented speakers of Dutch (N=702), analysed through a macro, a meso and a micro lens in order to map common linguistic behaviours, as they are relevant to non-binary liberation efforts, whilst minimising potentially harmful generalisations.

In the study participants were asked to fill out the blanks in a Dutch conversational story about non-binary singer Sam Smith (who uses *they/them* exclusively in English) and to indicate which pronouns were appropriate for other language users to use in reference to the participants themselves.

At a macro level it was found that participants most often combined two main pronominal systems *die/diens* and *hen/hun* to near-match grammatical constraints in Dutch. This suggests those forms are the emerging standard, but that they are still quite grammatically marked, which participants aim to minimise by strategically picking the 'closest' grammatical match. It was also found that age, sexuality and trans status influenced whether participants were more likely to use *die/diens* (gay men, cisgender

and neither cis nor trans participants) or *hen/hun* (straight and the sexuality label "queer" as well as older participants).

At a meso level, closer to linguistic interaction itself, it was found that participants who spent less time in social circles with exclusively cisgender heterosexual speakers were more likely to use forms from the *die/diens* paradigm than those who spent more time in those social circles. It was also found that participants who knew Sam Smith uses *they/them* pronouns in English were more likely to use *hen/hun*. These findings suggest that in interaction *hen/hun* may be used to call attention to a referent's non-binary identity, whereas *die/diens* forms are likely used more casually amongst language users with more experience talking about other queer individuals.

At the micro level, it was found that among the survey's non-binary participants (N=169) flexible usage between the emerging variants is generally rated highly by a large majority of non-binary participants, but not by all. A share of non-binary participants either preferred binary pronouns or preferred only *hen/hun* forms or *die/diens* forms.

The current analysis allows for larger claims about patterns in queer language use to be made, whilst simultaneously recognizing perspectives beyond majority patterns.

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From "lover" to "caretaker": A group of young Chinese lesbians' construction of subject positions in their narrations of intimate relationships

Cathay Kaixi Wang

Wednesday 21 August 3:30-16:00, Room G4

This article presents a discursive analytic study of how thirty-five Chinese lesbians, all in their early adulthood, construct their intimate relationships in in-depth interviews. Three relationship stages are identified in the interview data: coming together, stabilizing, coming apart (cf. Knapp & Vangelisti, 2005). The article takes the perspective of positioning theory to investigate at different relationship stages 1. what discourses are adopted by participants to describe their relationships; 2. how do participants position themselves in relation to their significant others; 3. what subject positions are occupied by participants and overall, what sense of intimacy is thus achieved. Findings suggest that at the stage of coming together, participants often adopt a highly romantic discourse, build a close alignment between themselves and their significant others and occupy a subject position of "a champion of love". At the stage of stabilizing, an evaluative discourse takes over. Participants position themselves and their significant others as two separate, independent parties where they occupy a subject position of "a breadwinner". At the last stage, the discourse becomes highly rational and an opposition is set up

between participants and their significant others. A subject position of “a burnt-out caretaker” is created and occupied. Overall, across different participants’ narrations, a sudden transition from romance to rationality is presented. This article argues that the transition indexes the conflict between a cheesy lesbian relationship ideal widely circulated on Chinese social media and the heteronormative pressure on the young lesbian couples coming both from their parents and society at large. In negotiating with the pressure, these young Chinese lesbian subjects construct a responsible and independent self sometimes at the sacrifice of “disenchanting” their intimate relationships.

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Reverse Diversity & Inclusion: A Corpus-based Discourse Analysis of Japanese Parliamentary Debates on the Bill to Promote Understanding of LGBT

Keisuke Yoshimoto

Wednesday 21 August 15:30-16:00, Room G3

This paper examines how conservative and liberal parties in Japan legitimate their opinions in the Parliamentary debates on the bill to promote understanding of LGBT enacted in June 2023. The bill had been shelved several times and was finally deliberated in Parliament after the G7 summit in Hiroshima in May 2023. This was because other countries in the G7 urged Japan to show initiative to eliminate discrimination against LGBT people (Kamiya 2023). The original bill submitted by the liberal opposition parties was declined. Instead, the watered-down ‘bill to promote understanding of LGBT’ co-written by the conservative ruling and opposition parties was passed after just two days of deliberations.

A method of corpus-based discourse analysis (Baker et al., 2008) was employed to analyse the data, which consists of all the speeches in the Lower House (9 June 2023) and the Upper House debates (15 June 2023). The data were divided into two sub-corpora: *Liberal* (11,142 words) and *Conservative* (31,449 words) based on each speaker's party. They were compared with each other to generate keyword lists; keywords occur statistically more frequently in the target corpus than in the reference corpus. The collocation and concordance lines of the keywords were analysed using *SketchEngine* to identify salient discourses in each corpus. Furthermore, through the concordance analysis, representative speeches were selected from each corpus for close reading, and they were analysed in terms of legitimation strategies (van Leeuwen 2008), topoi and fallacies (Reisigl & Wodak 2001).

The speeches of conservative party members revolve around the potential influence on children by including LGBT in education and the protection of women-only spaces. Furthermore, a salient discourse in *Conservative* is the ‘reverse diversity & inclusion’ (D&I). Through this discourse, conservative party members appropriated the LGBTQ+ movement that has advanced D&I in society and claimed that accepting the rights of majorities is also part of D&I. On the other hand, liberal party members criticised

the process of passing the bill. They also problematised that the bill was written by the majority for the majority without listening to the opinions of LGBTQ+ individuals.

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Gender and sexual identities in corporate discourse

A critical corpus-assisted and multimodal approach to CSR communication

Federico Zaupa

Thursday 22 August 14:30-15:00, Room G4

Social and intersectional movements in recent times, including #MeToo, LGBTQIA+ activism, and Black Lives Matter, have affected, among others, business communication practices. This is reflected in the different types of documents in which companies strive to show a socially responsible behaviour. These include CSR and ESG reports, and web sections, where this kind of information is included. Research on diversity, equity, and inclusion (DEI) has been carried out widely in the field of management (e.g., Oswick and Noon 2014). A few studies with an interest in the discursive promotion of DEI in CSR communication (e.g., Malavasi 2023) have been published. However, there is still a paucity of more specific research on the discursive representation of LGBTQIA+ employees and communities, and the linguistic resources employed by companies to communicate their commitment to LGBTQIA+ people in a transparent way in terms of information accuracy and clarity (Schnackenberg/Tomlison 2016).

This paper aims at filling this gap, by analysing a corpus of 2020-2023 ESG reports and web sections, created by a randomized sample of international companies. Firms under investigation are selected according to the "Corporate Equality Index 2023-24" published by "Human Rights Campaign" (HCR), and operate in various sectors (e.g., automotive, banking and financial services, clothing, drugs and biotechnology, food and beverage, software and hardware). Data is analysed using the tools of corpus-assisted discourse studies (Partington et al. 2013) and critical discourse analysis (e.g., Van Leeuwen 2008). These include the identification of the LGBTQIA+ related key words across time and sectors, their

collocates, and the close reading of their extended concordance lines to observe their lexico-phraseological patterns (Sinclair 2004). A complementary critical multimodal analysis (e.g., Machin 2013) of visuals and images is conducted to further explore if their use supports the linguistic results.

Findings show similarities across sectors and time, and between ESG reports and web sections in terms of explicit promotional commitment statements and strategies of collectivisation. However, the abundance of vague lexical items (Jin 2022), suggest a lack of transparency with regards to details of LGBTQIA+ supportive actions and outcomes achieved.

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“Sashay, tack och hej” (‘Sashay, thanks and bye’). Multilingual intertextual networks in European spin-offs of RuPaul’s Drag Race

Vroni Zieglmeier, Josefine Hundelt, Paddy Lehleiter, Jonas Paetsch

Friday 23 August 12:00-12:30, Room G2

RuPaul’s Drag Race (RPDR, 2009-) is a successful American reality TV series in which drag queens compete for a cash prize and the title “America’s next Drag Superstar”. In recent years, the Drag Race franchise has started an array of international spin-offs in the Americas, Europe, and East Asia with considerable commercial success (Mercer et al., 2020), opening a vast field of inquiry for scholars investigating the commodification and globalization of queer linguistic and discursive practices (Leap, 2010). Against this backdrop, our paper explores adaptation and translation practices in the European

spin-offs of RPDR, focusing on the catchphrases coined by host RuPaul, which are central to the dramatic arc of the episodes ("lip-sync for your life", "sashay away", etc.). RuPaul's speech has been found to be characterized by intertextual links to American gay history and popular culture, establishing different simultaneous levels of meaning for queer and non-queer audiences (Schottmiller, 2017) while commodifying subcultural linguistic and discursive practices (Heller, 2020). Our paper investigates the role of RuPaul's catchphrases in the non-English RPDR spin offs in Europe: DR Belgique (Belgium), DR España (Spain), DR France, DR Germany, DR Holland (Netherlands), DR Italia (Italy), and DR Sverige (Sweden). We distinguish between adoption (the catchphrase is integrated as is into the non-English monologue, i.e. a specific form of code switching), adaptation (part of the phrase is preserved but modified with local language material), translation (the catchphrase is translated word by word), and substitution (the catchphrase is replaced with a non English pendant). Preliminary findings suggest that some spinoffs, e.g. DR España and DR Italia, are more likely to translate and substitute the catchphrases while others, like DR Germany and DR Holland, tend to integrate large parts of the English-based material. Further, if substitution happens, it seems to only happen for specific catchphrases while others keep at least part of their original form—"sashay" and "shantay", for instance, remain unchanged in all spin-offs. We argue that the adoption, adaptation, translation, or substitution of the ritualized catchphrases establish transnational intertextual connections with local queer discourse and build networks between the different spin-offs and the original series. As such, they might reflect expectations about the audiences' knowledge of English as well as their literacy in the practices of the show, and thus, is an indicator of local attitudes towards the English language, commodified queer discourse, and US-American media more generally.

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