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KEYNOTES

KEYNOTES

Alm, Erika

University of Gothenburg

What is in a name? Travelling terminology in trans and intersex organizing

This presentation takes as its departure the travelling of terminology, coined to diagnose gender variant experiences and behaviors, from medical contexts of pathologization to activist contexts of social justice work. The strategic use and rejection of medical terminology in trans and intersex organizing is the backdrop for an exploration of the conditions for social justice work in times of neoliberal, neocolonial, globalized activism (Shah 2015; Cabral 2014). The presentation will, as one example, detail the way gender variant activists in Pakistan negotiate and ground travelling terminology through the vacillation between *Khwaja Sira* – an indigenous term to Pakistan – and transgender – a term loaded with colonial baggage and with tenacious relation to medical terminology. It will also trace the shifts in use of terminology in intersex activism, in the U.S. and European contexts, as of the introduction of the term “disorder of sex development” in medical nomenclature in 2006. Particular attention will be paid to how medical terminology frames intersex embodiment as exceptional and rare, and the impact of such exceptionalism on conditions for intersex organizing (Lundberg et al. 2017; Feder 2014; Spurgas 2009).

Bissenbakker, Mons

University of Copenhagen

National monogamy and queer orientations: The heteronormative language of family migration policies

How may queer theories help us make sense of marriage migration laws? From 2000-2018 Danish marriage migration policies were governed by a demand that transnational couples prove their collected exclusive *attachment* to the Danish nation. Attachment and partnership seemed to rest on a set of strangely heteronormative premises although they were not directly defined as straight. Looking at Danish marriage migration legislation I propose that heteronormative orientational logics (Sara Ahmed, 2007) dominate the understanding of partnership, marriage, and the nation in surprising ways (that do not necessarily have to do with the sexual identity of the couple). These policies seem to demand a straightening of the relationship between the citizen and the state. Discussing different queer theoretical takes on the definition of “heteronormativity” I turn to a lesser discussed feature of heterosexual hegemony – namely its demand for monogamy. Looking to queer scholars’ account of the history of monogamy and monogamy’s relationship to straightness, whiteness, and nation, I argue that modern discourses about *national attachment* are shaped by a demand that the (would be) citizen engages in a monogamous relationship – not to their partner, but instead – to the nation-state itself.

Borba, Rodrigo

Federal University of Rio de Janeiro

Manufacturing dissent: Politics of discourse, affect and sexuality in Brazil

A number of commentators agree that Jair Bolsonaro, the unapologetically homophobic and ultraconservative president of Brazil, managed to emerge from the margins of the political system and gained electoral momentum during the impeachment hearing against Dilma Rousseff in 2016 (Corrêa, 2018; Alonso, 2019; Melo, 2019; Solano, 2019). The hearing, which ultimately demoted the first female president of the country, epitomizes the current affective polarization of Brazil in which sexual dissidence plays an important role. In this context, this paper discusses the politics of discourse, affect and sexuality which have drawn Bolsonaro and his far-right ideologies into greater political relief. To do so, I will focus on the scene in which Jean Wyllys, a human rights activist and the only openly gay man in parliament at the time, spat on Jair Bolsonaro, then a burlesque political figure known only for his inflammatory speeches. My main interest is on how Wyllys' affective embodied action circulated in different media and how its various recontextualizations helped forge conflicting indexicalities for his embodied response to Bolsonaro's homophobic slurs. Wyllys' misdemeanor caused a commotion in the country and was recontextualized in several venues such as memes, social media, op-eds, YouTube parodies etc. In this talk, I investigate the intense circulation of Wyllys' actions and how it responds to and takes issue with the larger affective scenario of the country, which is fraught with feelings of impotence towards the conservative backlash Bolsonaro's election helped get established. Analysts, however, have hitherto ignored how the Brazilian political collapse has helped shape larger affective discourses and situated agentic attachments which are tantamount to understanding the ways citizens locally (re)act to the entrenchment of ultraconservative ideologies. More specifically, I analyze the socio-semiotic life of Wyllys' spit by tracking its textual trajectory (Blommaert, 2005) with a view to discussing the performativity of disgust (Ahmed, 2014) and the forging of political (in)sensibilities with regards to gender and sexuality in contemporary Brazil. I argue that scrutinizing the macrosociological semiotic politics of disgust is an entry point to understanding how individuals may forge local affective agency and (meta)pragmatic awareness within an otherwise debilitating political scenario.

Cashman, Holly R.

University of New Hampshire

Queering multilingualism & multilingual queers

To the extent that research on bilingualism and multilingualism in dynamic language contact contexts has focused on language maintenance and shift, it has excluded LGBTQ+ participants, chiefly due to an approach that centered on intergenerational language transmission in multi-generation families. Large-scale research in this area has taken into account social categories such as (binary) gender, social class, ethnicity, and generation, among others, while largely ignoring sexuality. Beyond the narrow focus of language maintenance and shift, research on multilingualism more generally has not paid significant attention to LGBTQ+ individuals and communities until recently. At the same time, research in queer linguistics has, almost from

the start, included research on speakers of languages other than English and paid attention to cross- and intercultural concerns, and researchers today are building on this work in order to break new ground in the study of LGBTQ+ multilinguals.

The study of multilingualism from sociolinguistic and linguistic anthropological approaches has relied heavily in many cases on firmly-held beliefs that are being questioned in the field today. These include the definition of the terms themselves (who is bilingual or multilingual and who is not?), as well as the definition of multilingual practices such as the use of more than one language variety in the same speech event (borrowing, mixing, switching, etc.). It is healthy to question and critique these beliefs, and ask whether they are still useful today, if new developments might impact how we understand them, and if there are more productive ways to approach the subject. The interrogation of these notions is currently in progress, a queering of multilingualism that not only serves to reinvigorate the field but also, perhaps, create a space for more research on LGBTQ+ multilinguals.

In sum, then, this talk has three main aims: to outline the exclusion of LGBTQ+ individuals and communities in research on multilingualism, to review research on LGBTQ+ multilinguals and highlight key findings, and to discuss how queering multilingualism can benefit not only research on LGBTQ+ communities but all research on multilingual individuals and communities.

Msibi, Thabo

University of KwaZulu-Natal

Between freedom and constraint: Black men negotiating sexual identification in post-apartheid South Africa

Drawing from a wider life history study on black male teachers who engage in same-sex relations and are based in rural and township contexts of South Africa, this paper seeks to showcase the various ways in which black same-sex identity and desire are negotiated in a local context characterized by a history of legislated discrimination and inequality. Rural and township contexts in South Africa have largely been portrayed through a prism of deficiency in both popular and academic media, with notions of “rife” and “vociferous” homophobia being used to define them. The paper responds to this portrayal by suggesting that the history of violent sexual, gender and racial discrimination produces a complex present-day reality that positions same-sex love in these contexts in ambiguous social positions of both freedom and constraint. Through narrative accounts, the paper will show the various repertoires, such as language, culture and religion, that black same-sex loving men draw on in negotiating their same-sex identifications in these contexts. The paper will argue for a shift in our understanding of same-sex identification in South Africa– from a position of victimhood to a complex social position informed by a web of both entrapment and freedom.

PAPERS

PAPERS

Armstrong, Lisa

Carleton University

Language, sexuality, and class: The case of Twilight Princess

Sexual harassment is significantly prevalent in the hospitality industry (Poulston 2008), and one reason for this is the sexualization of bartenders—especially women bartenders (Folgerø & Fjeldstad 1995; Philaretou & Young 2007). This sexualization is not only a ‘real-life’ phenomenon, but also one that is produced and reproduced in discourse. In accordance with Talbot (2017), who argues that “popular culture is a crucial site for the study of language and gender” (p. 604), I analyse the representation of one fictional bartender from the video game series ‘The Legend of Zelda’. This paper continues on from previous exploratory work that investigated the sexualized representation of bartenders in media. Findings from that study showed that sexuality was tied to class in this text, supporting Ortner’s (1991) argument that “...the working class is cast as the bearer of an exaggerated sexuality, against which middle-class respectability is defined” (p. 177). Following a Feminist Critical Discourse Analytic approach and combining multiple methods, this continuing project draws on van Leeuwen’s social actor analysis, systemic functional linguistics (both verbal and visual), and Daniels’ (2016) ‘sexualization cues’ coding scheme to show not only how Telma is sexualized, but also how sexuality and class are linked in most of the female non-playing characters. This work answers the call by Machin, Caldas-Coulthard, & Milani (2016) for more multimodal work in gender and discourse, as well as the call to be critical of the media we love (Sarkeesian, 2013) by investigating a very popular and long-running video game series.

Arnold, Aron

Université catholique de Louvain / Valibel

Vocal eroticism practices and what they tell us about gender dynamics

In courtship contexts, speakers use specific vocal practices to index attraction and to seduce their romantic partners. Data collected through a mock phone call scenario inspired by the research protocols designed by Puts (2005) and Hodges-Simeon, Gaulin and Puts (2010) showed that French speakers from Brussels and the Walloon Brabant (1) lower their pitch, (2) decrease their speech and articulatory rate, and (3) increase the frequency of the second formant of unrounded front and central vowels (effect of smiling) in seductive speech. Acoustic analyses showed no significant differences between female and male speakers in the three aforementioned vocal parameters. However, we noticed important gender differences in the way the experiment participants approached the phone call task during the recording sessions: female heterosexual speakers had no difficulties producing a voice they considered “seductive” and “sexy”, whereas male heterosexual speakers explained regularly they did not understand the task or what they were meant to do. We interpret this difference as a consequence of female seductiveness being more stereotyped and of women being more sexually objectified in society.

Bailey, Aimee

University of Nottingham

'Getting with girls like us': Negotiating trans inclusion in a queer women's online community

As the visibility of trans movements has increased recently, so too has the antagonism between trans rights supporters and some sections of the lesbian community (Hines 2017). In 2018, for example, Pride in London was disrupted by protesters carrying banners proclaiming 'lesbian not queer', 'dykes not dicks' and that 'transactivism erases lesbians'. The group were protesting what they consider to be the redefinition of same-gender attraction; the logical conclusion of accepting trans women's identities is also accepting them as lesbian community members. This paper investigates the topic of trans inclusion on Autostraddle, an entertainment, news and lifestyle website for young lesbian and bisexual women. This data derives from the 2-million-word Queer Women's Advice Corpus that I have built, which contains advice articles and comments from the world's two most popular websites for queer women. This paper focuses on the longest comment thread in the corpus: responses to a guide to dating trans women for cis women. Using a combination of corpus linguistics and critical discourse analysis, I show that readers use argumentation strategies (Fairclough and Fairclough 2012) to collectively negotiate the boundaries of trans inclusion on the website. This includes differing constitutions of 'lesbian', imaginaries about trans women's hypothetical bodies, and the illegitimation of Trans-Exclusionary Radical Feminists as trolls, bad feminists and outsiders of the community. Ultimately, I show that, rather than redefining the category 'lesbian', users collectively negotiate a safe space for trans women on Autostraddle which fits in with users' existing understandings of lesbian sexuality.

Barnes, Michael

Old Dominion University

Live acts of coming out on youtube

A new trend has arisen in which people are coming live and posting it on Youtube. This offers a unique opportunity to see the act of coming out as it is actually happening. Much research has gone into coming out narratives. However, little research has looked at data where the participants are actively coming out. For this research, 35 videos were chosen in which the youtuber is coming out to a family member. The most common features occurring consistently were the mention of family connections, statements of love, and declarative sentence structure. The most common feature was the declarative structure (e.g. "I am ____") which was utilized in 83% of the videos. This structure asserts the validity of the statement and leaves little room for interpretation. The other two, family and love, occurred 69% and 54% of the time, respectively. The act of coming out strongly affects people's sense of identity that they are evolving into which might explain why it is so important that family relations remain the same. While every person's coming out story is unique, there are certain features that are consistently appearing. These features seem to be helping build the new identity that is being constructed in the act of coming out. Even though this is a limited view of coming out

experiences with a single environment and a largely gay cis male group, this offers a start to looking at live acts of coming out.

Baynham, Mike, Shewaye, Bahiru & Kayode, Gomes

University of Leeds, Sussex University, Love Planet Stichtung

Estrangement and home in queer asylum stories

There is now a growing literature on migration narratives. I have argued (Baynham 2017) that migration narrative research, along with migration studies more generally, underestimate the push/pull of affect and desire in migration processes, particularly highlighted in queer migration narratives. Here we discuss stories told in a small corpus of interviews with those who have gained asylum because of persecution based on their sexuality and in most cases activism. Juffermans (2018 forthcoming) shows how the back story of migration is always important in understanding migration trajectories. Nowhere is this clearer than in the case of those whose sexuality and consequential persecution drives the decision to migrate and seek asylum. All of those interviewed spoke of a growing sense of estrangement and displacement, often from a very young age, as they realised their emotional and sexual responses, even before they could name them, did not seem to match those around them. They were already out of place. Another significant experience across the interviews was the experience of homophobic violence, verbal and physical, creating further estrangement and fear for personal safety. Interviewees recount a radical sense of not being at home in their own home. We argue that these witnesses and their narratives unsettle some unquestioned assumptions in narrative studies which focuses for example on nostalgic regret for the homeland and desire to return, even if it is a mythical return. Such narratives, as Mole suggests (Mole 2018), with reference to Russian LGBTQ migrants in Berlin, problematise the meaning of home.

Bonfante, Gleiton Matheus

Federal University of Rio de Janeiro

The fruition of fluids: Body and affect and in discursive performances of semen

Focusing in the intersection between body (here semen), languages and affection I propose in this presentation a Linguistics of affections, which interrogates body and bodily experiences by its capacity to affect other bodies. Affection is here understood as an effect of semiotic practices, but it also transcends them. Here lies an invitation to think of language in a less obvious dimension: the dimension of the experiencer or embodied receptor of language. The one to whom it is directed and who is affected by it. The one who has its body touched by performative acts. Thus we can say that this presentation is interested in the perlocutionary dimension of language (Austin, 1962) in its relationship with the body. In other words, it is interested in the effects of language on the body of the interlocutor, such as physiological changes (cardiac acceleration, nausea, erection ...) and feelings (fear, disgust, excitement ...) caused by the experience of semiotic stimuli. I shall introduce the ethnographic field: whatsapp groups for performance of bareback sex, then I discuss the works of John Austin

and Spinoza which are the theoretical basis for the understanding of the affective forces of language and the relevance of the body as a linguistic experiencer. Finally, I turn to the exploration of the data to describe the affective dimensions of the semen, that is, the physical properties of the semen that are discursively forged to affect the semen-desiring subject.

Brown, Leann, Candea, Maria, Reid-Collins, Oriana, Abbou, Julie & German, James
Aix-Marseille Universite, Sorbonne-Nouvelle

Non-binary speakers and mixed research methods: Interpreting multiplex gender identity in language research

Traditional binary gender paradigms are currently under critical scrutiny in part from the growth and public dialogue around non-binary gender identity. For example, today 40-42% of Canadian trans youth (French and English speaking) self-identify in non-binary ways (Veale, Watson, Peter & Saewyc 2017). The umbrella term "non-binary" can express experiences of not being always/exclusively female nor male, and highlights the fluid, dynamic, multiplex and performative nature of gender. The emergence of non-binary gender identity presents us as language researchers with the opportunity to explore discursive practices utilized by non-binary speakers, and the impact of non-binarity on pre-existing gender paradigms as indexical systems. Our research question, Does the human capacity to adapt self-gendered linguistic performance beyond the binary destabilize traditional gender paradigms? contributes to this newly developing focus in language research. Crucial to such a project is the integration of mixed methodologies. In our research, French and English speakers completed a personal questionnaire online and then were interviewed and recorded, to generate read and spontaneous speech as well as metalinguistic content, generating quantitative and qualitative data. Our preliminary findings demonstrate the extent to which gender identity is multiplex, for example, with some individuals self-identifying in binary and non-binary ways. One option for interpreting this finding and its effects on gender paradigms is to explore gender identity not just beyond the binary, but in multidisciplinary ways. Gender identity as understood within anthropology, sociology, and psychology for example, offers potential alternative frameworks for integrating our findings and enriching our interpretations.

Bruns, Hanna
University of Bonn

"It feels very niche, very unique" - A case study of non-conformity to normative ideals in transgender discourse on YouTube

Normative ideals of binary gender and heterosexuality are prevalent in the discourse of transgender individuals in vlogs on YouTube. Several papers have addressed the issue of how these norms are reproduced in discourse (e.g. Horak 2014, Jones forthcoming). However, not much work has been done on how these norms can be and are indeed called into question. The current case study aims at addressing this gap by focusing on two YouTubers who recognize these discursively reproduced stereotypes and actively challenge them. The features in focus include, for instance, the framing of concepts such as 'masculinity' and

'femininity' and their connection to the gender of a person, discussions about body ideals and the wish to pass. Furthermore, I will consider in how far the YouTubers position themselves as experts on trans issues in their vlogs. This will be established by looking at the discursive structure, the involvement of the viewers in the dialogue, and the structure of interaction in their collaboration videos, by which they support and validate one another. With this paper, I wish to show the two YouTubers' awareness of the norms that are often found in transgender discourse, and their discursive attempts in breaking these patterns. By doing so, they are opening up a virtual space for transgender people who do not subscribe to the normative ideals of binary gender and heterosexuality and who might feel otherwise marginalized within the trans community.

Burnett, Scott

Lund University

"Get your balls back!": Saving the white race by abstaining from porn and masturbation

'NoFap' is a global movement driven by men who advocate against masturbation ('fapping') and pornography. Originally driven by users on reddit forums, NoFap has spread to many different social media platforms, from 4chan and 8chan, to mainstream platforms such as Twitter and Facebook. Its adherents typically share the number of days since they last masturbated, combined with the #NoFap hashtag. Among the benefits of abstention from porn and masturbation extolled by its typically heterosexual, homosocial advocates are stronger erections, 'better marriages', more energy, and higher self-esteem. The movement appeals to ostensibly scientific discourses which claim that overstimulation with dopamine reduces 'dominance' and causes 'submissiveness'. This paper applies (intersectional) post-foundational discourse analysis to #NoFap on Twitter (Howarth et al. 2000, Marttila 2016) in order to create a discursive map of the tweets (2009-2018). A taxonomy of seven distinct clusters of NoFappers is laid out: they range from masochists, Christians, and anti-porn activists to 'meninists', gamers, fitness fanatics, and the #AltRight. In specific articulations, a neo-eugenic reproductive politics of 'spreading your seed' in order to ensure the survival of the 'white race' is explicitly constructed as thwarting Jewish/Muslim/liberal conspiracies. Overlaps with 'incel' discourse are also identified. This Twitter analysis is contrasted to a report on NoFap in one of Sweden's largest newspapers, where a feminist critique of NoFap fails to engage with its ethnonationalist underpinnings, underlining the importance of intersectional analysis.

Calder, Jeremy

University of Colorado Boulder

Drag style and phonetic variation as stylistic differentiation

This talk explores the role of phonetic variation in the construction of style among a community of drag queens in San Francisco. I explore how duration of /s/, center of gravity of /s/, and the realization of intervocalic /t/ correspond with three different drag styles in the community that represent different dimensions in the performance of femininity: Fishiness,

representing how much a queen's visual presentation approximates a cis female; Glamour, representing how much a queen's performance of visual femininity aligns with extravagant beauty ideals; and Avant-Garde, representing how conventional or unconventional a queen's performance of femininity is. Style ratings were obtained by having each queen give her peers numerical scores with respect to each of these styles; ratings and acoustic variables were then fit to mixed effects linear regressions to explore how visual style conditions phonetic production. Statistical analysis reveals that Glamour and Avant-Garde queens, both characterized by stylistic extremity, are more extreme in their productions of /s/ (with longer and higher-COG tokens) and much less likely to release intervocalic /t/. On the other hand, Fishy queens are less extreme in their productions of /s/ and release /t/ significantly more frequently. Multiple phonetic variables pattern together in ways that serve to construct a queen's stylistic persona. Multiple semiotic modalities conspire in an act of stylistic bricolage, serving to perform recognizable personae that are differentiated along salient ideological dimensions within the community of practice.

Cé, Otavia Alves

Universidade Católica de Pelotas

#DroptheB and the power of hoaxes: How to use our words against ourselves

The LGBTQ+ agenda, over the last few decades, has seen an increase in its exposure, ceasing to be a marginal issue to gain academic and media repercussions. Consequently, all this visibility ended up exposing opposing discourses equally engaged. In June 2018, social networking sites were invaded by the campaign marked with the hashtag #droptheb, which preached the removal of the letter B from the acronym LGBTQ+. Such a campaign claimed that the term bisexual would go against the precepts of the community, mistakenly using words commonly associated with LGBTQ + discourse, distorting concepts of gender and sexuality. After a great repercussion and adhesion, however, it was discovered that the campaign was born with the intention of weakening and making the bisexual category even more invisible, being this the one which is possibly suffers the greatest erasure in terms of representation. In this paper, I analyze the discourse used by the false campaign and the possible damage caused by it. To that end, tweets related to the content were collected during the campaign uproar, chosen according to the engagement achieved by them. The methodology used is based on the critical discourse analysis (Fairclough 2016) and on the gender and queer studies (Butler 2013; Lopes Louro 2004; Rich 2010).

Chariatte, Nadine

University of Cape Town

LGBT+ micro-spaces in the underprivileged areas of Cape Town

The aim of this paper is to analyse how LGBT+ spaces are created, lived and perceived in the underprivileged areas of Cape Town. Post-apartheid Cape Town remains a fairly divided city full of contrasts. One of these juxtapositions is the level of LGBT+ friendliness across the city. On the one hand, the affluent touristy part of Cape Town has a gay village, is considered a pink

city, in combination with a progressive constitution on a national level. On the other hand, in many (underprivileged) areas there is no LGBT+ visibility at first glance and people live in fear of LGBT+ related hate crimes. This paper draws on extensive material collected through ethnographic fieldwork in the underprivileged parts of Cape Town. The participants were asked to describe, draw on maps, and take pictures (if possible) of LGBT+ spaces in their neighbourhood. The analysis is set in a framework of discourse and semiotic analysis. Results show that the residents of the underprivileged areas lack access to the well-funded, internationally promoted, safe LGBT+ spaces in the wealthy (formerly white) areas of Cape Town. The poor infrastructure, police inefficiency, rampant violence, and constant harassment force the local LGBT+ community to create their own micro-spaces in a rather hostile environment, to find creative ways to live these subversive LGBT+ spaces, and to reconcile the perception of the spaces created with the volatile environment. Thus, the subversive LGBT+ spaces in the underprivileged areas of Cape Town are places of resilience, solidarity, and risk-defiance.

Chojnicka, Joanna & Pakuła, Łukasz

University of Bremen, Adam Mickiewicz University in Poznań

Unpacking Polish teachers' sexuality discourses: Risk and concealment

Polish school is “nationalistic, conservative, and unifying; it only recognizes one ‘difference’ – that of gender” (Dzierzgowska and Rutkowska 2008: 5). It thus serves to socialize young people to (re)produce and solidify heteronormative and heterosexist discourses. This observation has been corroborated by numerous studies concerned with inspecting gender and sexuality representations in textbooks (Kochanowski et al. 2013; Chmura-Rutkowska et al. 2015) or required readings (Rient et al. 2014), and also those triangulating textbook analyses with classroom interaction research (Pakuła et al. 2015; Pawelczyk and Pakuła 2015). Furthermore, sexual non-normativity, next to poverty, has surfaced as the axis of identity which triggers most bullying within the schooling environment (Gawlicz et al. 2015).

Our research project offers an unprecedented insight into Polish LGBT teachers' perspectives on the intersections of sexuality and education. Following Nelson (2009), we see teacher-mediated discourse as a powerful tool enabling the linguistic construction of sexuality discourses – with the potential to (co-)form students' perceptions and attitudes – instead of merely topicalizing LGBT themes. For this reason, LGBT teachers' perspectives were elicited in a focus group and follow-up interviews whose analysis, drawing on Feminist Discourse Analysis (Lazar 2014), Queer Linguistics (Motschenbacher 2011), and Conversation Analysis (Wilkinson and Kitzinger 2014), serves to unpack teachers' constructions of sexuality in educational sites. Our data show the discursive struggle between the need for an inclusive classroom and the jeopardy that executing this need entails for their professional identity construction, and – as a consequence – their careers within the state-run educational system.

Cordoba, Sebastian

De Montfort University

Non-binary genders and sexualities: Exploring a corpus of non-binary language

The language that non-binary people use to describe their sexualities is currently evolving and becoming more present in mainstream discourses. The internet has been instrumental in the development and spread of this linguistic movement, given that it provides previously unknown opportunities for people to connect to others who share similar experiences (Cover 2018). The present study examines the discursive construction of non-binary gender and sexual identities online, as well as the ways in which non-binary people have used the internet as a tool to enact their processes of gender becomings through online discourse. A language corpus comprised of 2.9 million words was compiled from an online forum where non-binary people discuss their identities. Using SketchEngine (Kilgarriff et al. 2004), it was found that the words *gay*, *LGBT*, *sex*, *queer*, *lesbian*, *pansexual*, *sexuality* were among the top 100 keywords when comparing this specialized corpus to the EnTenTen13 corpus. By exploring the collocational environments as well as the concordance lines surrounding these keywords, an array of non-binary sexuality labels and the reasoning for their usage were extrapolated from the corpus. This study suggests that non-binary people are subverting heteronormative notions by reframing, reassessing, and reconfiguring the language around sexualities. I argue that some of the linguistic developments outlined in this chapter are crucial elements in the construction of non-binary identities, as sexuality – and the language surrounding it – is a central element of an individual’s understanding of their identity.

Crowley, Archie

University of South Carolina

“We recognize when language doesn't work”: Language ideologies in the trans community

As the transgender community becomes increasingly recognizable in US public spaces, its members have attempted to create an inclusive discourse standard as a form of everyday linguistic activism. While members generally agree that certain forms of language are more appropriate, they often disagree about which terms these are and in what context they are appropriate and effective. This study explores the multiple language ideologies that members of the transgender community orient towards as they rationalize their terminological choices. My analysis examines an audio-recorded group interview with several college-age transgender individuals on the topic of the interviewee’s attitudes about labels used for the trans community. Using methods of discourse analysis, I show that in addition to these members being highly aware of cultural implications of the language they use, they orient to several language ideologies centering around gender-inclusive language and “proper” terminology. Specifically, they prioritize ideologies that center around inclusivity (“I’m totally accepting if you’re nonbinary, binary trans, genderqueer”), contextuality of language for audiences (“it depends on like what context it’s asked in”), and awareness of respectability politics (“I also don’t want people to ... think the whole trans community is just a joke”). Researchers have noted that language ideologies are shaped by “moral and political interests”

(Irvine 1989) and may “promote the reproduction and circulation of stereotypes” (Hill 2008). My current study builds on this work to explore the ways in which language ideologies underlie the practices of language activists and how transgender individuals are communicating their identities to society.

Cuddy, Salina

University of York

Do listeners perceive a “lesbian voice”?

This talk will present findings from a perception survey that seeks to find evidence of whether listeners perceive a “lesbian voice” in British English. The data was collected through an online survey that presented the electronically manipulated voice of a native Yorkshire British English speaker. The stimuli were spoken by the same speaker and were digitally altered to either increase or decrease the speaker’s average fundamental frequency while keeping the speech rate constant relative to that of the original sample. Fundamental frequency was chosen based on earlier research on lesbian speech (Moonwomon-Baird 1997; Van Borsel et al. 2013; Waksler 2001), as well as qualitative research from my own previous study. Listeners were asked to listen to a series of sentences and make judgements about the speaker by rating traits on a 7 point Likert scale from “Strongly disagree” to “Strongly agree”. These traits included “friendly”, “intelligent”, “feminine”, “trustworthy”, “homosexual (i.e., lesbian)”, and “low pitch”. The key discovery of the survey was that the majority of the participants marked “Neither agree nor disagree”, the central/neutral option, when asked if the stimulus sounded “homosexual (i.e., lesbian)” in almost every instance while for the other traits, participants moved away from the centre for many of the stimulus sentences. This talk will explore some potential reasons why participants stayed consistently neutral when rating homosexuality and will also discuss the instances when they did not stay neutral.

De Jesus, Felipe

Georgetown University

“Oh like you’re a woman”: Representations of knowledge as positioning devices in narratives of personal experience told by a drag queen

In recent years, epistemics, or the study of how knowledge is managed in interaction has grown to be a prominent approach to investigations of language and identity construction (Raymond & Heritage 2006; Sierra 2016). However, few researchers have attempted to integrate notions of epistemics into analyses of narrative, which has long been identified as a rich genre for identity construction. Thus, this paper examines narratives of personal experience told by a young drag queen as a locus of identity construction under the light of epistemics and positioning. More specifically, this study aims at exploring and further developing the framework of positioning as proposed by Bamberg (1997) through the incorporation of the notions of epistemic access, epistemic status/stance and epistemic rights/primacy (Raymond & Heritage 2006; Heritage 2012). With these concepts in mind, I investigate how the narrator uses reported speech/thought to represent his and other

characters' epistemic stance within the story world. The findings illustrate how the distribution of knowledge represented within the narratives, especially representations of epistemic stance and their relation to actual epistemic status and epistemic primacy, frequently demonstrate a mismatch between the narrator's and other characters' knowledge schemas (Tannen & Wallat 1993). These mismatches have implications for the different positions that story characters occupy within the narratives and how they relate to Master Narratives (Tannen 2008), especially heteronormativity, thus also bearing implications for the construction of the narrator's selves as a drag queen, as a gender non-binary person, and as a family member.

De Villiers, Nicholas

University of North Florida

Drag, QTPOC, and sex worker language in US and Chinese documentary/reality TV/and iPhone cinema

This presentation compares the “problematic” language that US and Chinese drag queens, trans women (especially QTPOC: Queer Trans People of Color), and sex workers use to talk about cisgender women (“fish,” “real woman”), sex work by trans women (“TS,” “tranny,” “kuaxingbie”/“kuaer,” and “yao”), and gaps and overlaps between their respective communities. My examples include the mainstream popularity and critical debates over the reality television competition RuPaul's Drag Race, the promotion and reception of the iPhone film Tangerine, an appearance of trans porn star and entrepreneur TS Madison on Janet Mock's television show So Popular, and two documentaries about trans sex workers in Northeast China (“dongbei yao”) directed by Michael Liu, which raise questions about transnational “trans” discourses. Complicating the placeholder term “problematic,” I consider the complex problems of stereotyping, “disidentification,” and queer discourses of camp.

Di Silvestro, Ester

University of Catania

Sexual assault in the British press: A critical discourse analysis of female survivors' representation and stereotypes

Sexual assault is still an extremely important problem in our societies and it can affect both women and men. However, it affects mostly women because of a wide range of social and cultural reasons, and inequalities in terms of power (Pilcher Whelehan 2004). The representation of sexual assault episodes and the representation of the social actors involved are influenced by gender stereotypes and myths (Bourke 2009) such as the perfect victim, that can lead also to other phenomena such as the evergreen victim blaming. Indeed, the aim of this contribution is to investigate, through a CDA approach (Machin Mayr 2012), the representation of female survivors in the British press and to deconstruct the stereotypes used in their description. This work focuses on three representative cases: the Stanford case, the Derry McCann case and the Gayle Newland case. The articles have been collected in both quality and popular press and they have been analysed paying attention to processes,

metaphors and a variety of semiotic choices (Machin Mayr 2012), including survivors' sexual orientation. The results of the analysis show that gender stereotypes influence the representation of survivors; moreover, myths, stereotypical frames and metaphors (e.g. the hunt metaphor that is linked to the idea of an instinctive and uncontrollable sexual behaviour) give their contribution in shaping survivors' description and perception. This work tries to be a contribution to the study of a larger field and a complex social phenomenon; indeed, the awareness of these stereotypes is crucial in the attempt to eradicate them.

Ericsson, Stina & Hedvall, Per-Olof

University of Gothenburg, Lund University

Ideologies of space: Sexualities, dis-/abilities, and normate bodies

Entering the restroom area of Sweden's largest cinema chain, the visitor is faced with a binary choice between two doors. However, both doors are marked by the same symbol – an 'all genders' symbol against a rainbow-coloured background. The symbol may also be accompanied by the International Symbol of Access. A plethora of signage indexing different kinds of bodies are in use today. This paper investigates how such signage in public and semi-public space regulate bodies in relation to sexuality, gender, and dis-/ability, and the meaning-making processes which are involved in such regulations. The relationship between sexuality, gender, and space has been investigated in several different contexts (e.g. Browne, Lim & Brown 2007), and critical scholars in disability studies have shown how disability is a product of the interaction between bodies and environment, including attitudinal and physical environment (Guffey 2018, Hamraie 2017). Space itself can be seen as a practiced place (Lefebvre 1991[1974]), and as constituted through interactions, as allowing for multiple simultaneous understandings, and as always under construction (Massey 2005).

Analysing the design of the physical environment in combination with the semiotic import of signs and the linguistics of spoken utterances, across collected examples that include cinemas, airports, museums, and recreational areas, results include conflicting usage of binaries, contestations of intersubjective understandings, and both normative and non-normative renderings of sexuality. Implications for the idea of the 'normate' (Garland-Thomson 1997) body/visitor/traveller are discussed.

Franzén, Anna, Jonsson, Rickard & Sjöblom, Björn

Stockholm University

Fear, anger and desire: Affect and the interactional intricacies of rape humor on a live podcast

A common understanding of rape humor is that it is a homosocial practice that reproduces patriarchal order while normalizing sexual violence (Pérez & Green 2016). In this paper, however, we further investigate what else is going on in the delivery and uptake of such humor by scrutinizing the social interaction in an actual recorded case. In 2015, a Swedish comedian known as Kringlan Svensson launched a series of sexualized insults and threats,

including of rape and assault, on a live podcast. These were ambiguous in their delivery, being simultaneously framed as comical and serious. His utterances were mainly treated as jokes by the all-male hosts of the show, but both Kringlan and the hosts were severely chastised in the media afterwards. Through studying rape humor in interaction, our analysis does not focus only on rape humor as a way of maintaining patriarchal power. Rather, we want to take up the call to look for affect and desire in talk. More precisely, this paper investigates pleasure and laughter, as well as displeasure, fear, anger and unlaughter (Billig 2005), in performances where the participants engage in highly tabooed sexist talk.

Formato, Federica

University of Brighton

"Mine wasn't a sexist joke": Production and reception of fathers' construction of their daughters' sexuality on Twitter

Italy has been discussed as a fruitful epistemological site (author 2018) where the imbalance between women and men finds room in many aspects of their public (in politics) and private life (heterosexual relationship and violence against women). This paper investigates a social gendered hierarchy – that between fathers and their daughters' sexuality – reproduced in sexist jokes on Twitter. Previous literature supports the argument that gendered norms are (also) negotiated in digital contexts (Mackenzie 2017). On the topic of irony, Kotthoff argues that “hegemonic, subordinated or inventive “masculinities” [...] may become the centre of humorous activity” (2006:6). Starting from this, I investigate two telling episodes, a joke told by a pop singer and another by a Tv author. They are investigated through the perspectives of the production – that is the joke itself – and the reception/interaction – that is the debate that followed between the authors of the jokes and myself. The two angles – production and reception – are intrinsically linked as they provide an in-depth ideological construction of gendered parental roles (fathers) and (women's) sexual desire. Through the genre of irony, these episodes construct young women as their father's property and, as a consequence of this, their (and, arguably, all women's) sexuality is constructed as controlled as well as policed. Critical Discourse analysis is used to investigate the cultural gendered prototypes, ideas around toxic masculinity and, seemingly unchallenged, parenthood norms. This paper contributes to the literature on sexuality and desire, gendered norms and parenthood in digital environments.

Futch, Corinne & Radice, Joseph

University of Florida

Queering the popular music landscape

Research shows that different sexualities are taken less seriously than others in the media (Capulet 2010). While there has been research on queer hip hop (Lane 2011), there has been limited research on queer pop, let alone on the representation of queer pop artists of color and the language they use in their music. My research aims to address the roles that sexuality, gender, and race play in the success (read: power) of pop musicians. Presently, there is a lack

of research on language use and power in popular music. For my graduate research, I am looking at three aspects: 1) correlations between queer musicians' mainstream success and the time in their career that they publicly identify as queer, 2) queer musicians' mainstream success and the pronouns they use in love songs, 3) queer musicians' mainstream success and the content of their music videos. After performing critical discourse analysis on hundreds of lyrics, I found there to be a positive correlation between commercial success and use of the 2nd person singular pronoun "you" in reference to love interest, noting a general lack of 3rd person singular pronouns "he/she/they" in reference to mainstream queer singers' love interests. This research offers visibility to the disparities faced by different groups of queer musicians and provides evidence for a broader statement on the US's willingness to support successful musicians who publicly identify as queer after they gain success and lack of willingness to support up-and-coming queer musicians.

Gafter, Roey & Milani, Tommaso

Ben-Gurion University of the Negev, University of Gothenburg

Nationalism policing heterosexuality: The discourse surrounding a celebrity Palestinian-Jewish marriage in Israel

A large body of scholarship has convincingly illustrated how nationalism is imbricated with sexuality, understood as both heterosexual and same-sex desire (Yuval Davis 1997, Lyons 2004, Levon 2010, 2015). Typically, nationalist projects ratify only a subset of relationship types that are perceived to enhance the coherence of national belonging, and discourage relationships that fall outside of this class. We focus here on the case of Israel, and demonstrate how certain heterosexual relationships are problematized and framed as a threat to the nation. A growing discourse in Israel expresses concern over the notion of "hitbolelut", which refers here to marriage between Jews and non-Jews. We explore this anti-"hitbolelut" sentiment as exemplified in a media firestorm about a recent mixed marriage between two media celebrities: Jewish Israeli actor Tsahi Halevi and Lucy Aharish, one of the few Muslim Palestinian citizens of Israel who have a successful career in the Hebrew-speaking media. Prominent politicians publicly took issue with the marriage, and expressed their concern with "hitbolelut" more broadly. We critically analyze the online discourse on Facebook in the days following the marriage, and show that while these politicians frame their critique as a religious matter and a general objection to marriage with non-Jews, a close reading reveals that this discourse is undergirded by concerns of a more ethno-national nature, and racism towards Palestinians. We argue that this discourse frames mixed marriages between Jews and Palestinians as an 'existential threat' (Rampton 2018) to the future of Israel.

Gray, John

UCL Institute of Education

Narratives of migration of a middle-aged Spanish trans man

Migration – whether from village or countryside to city, or from one country to another is a feature of the lives of many who are sexuality and gender non-conforming. Such queer relocations are often discussed under the heading of sexual migration, understood as migration motivated principally (but not exclusively) by desire. Drawing on life story narratives elicited in a series of interviews with a Spanish trans man, this paper explores his complex migratory trajectory. The paper shows that his first migration from a Catalan village to a large Catalan city in the period following the death of Franco was motivated less by desire than by abjection and the need to escape the alcohol and drug addiction into which he had sunk. This first migration was characterised by encounters with local and foreign discourses of non-normative sexuality which enabled him to be to become culturally intelligible (if not entirely comfortable) as a butch lesbian. His second migration to the UK in the 1990s, although on this occasion initially motivated by desire, would lead to a repudiation of this lesbian identity and his concomitant self-identification as a trans man, an identity which had previously been unavailable to him. On the basis of these life story narratives, queer migration can be understood as multifaceted, entailing multiple identifications, repudiations and re-identifications according to the affordances of time and space.

Hazenberg, Evan

University of Sussex

Linguistic observations of social change: Lesbian identities in New Zealand

Sociophonetic investigations of gender and sexuality have tended to focus on the speech of gay men rather than lesbians. This has partly been because of the high social salience associated with ‘gay-sounding’ men, but also arguably because there are qualitative differences in the tensions that exist between gay and normative masculinities, and those that exist between lesbians and normative femininities (Zwicky 1997; Cameron 2011).

New Zealand presents an interesting case study to examine the sociophonetic landscape of gender and sexuality in a context where an oppositional relationship has existed between normative and non-normative femininities. Homosexuality was decriminalised in New Zealand in 1986, and although much of the legal/moral debate was focused on men, the national discussion also drew attention to non-normative femininities, foregrounding sexuality as a socially relevant and politicised dimension of womanhood in New Zealand. Post law reform, social attitudes have shifted dramatically and rapidly towards the mainstreaming of non-heteronormativities, at least in urban centres. This project draws on two age groups of New Zealanders in Auckland: those who came of age at a time of criminalised homosexuality, and those who have grown up in an environment more broadly supportive of queer identities. Differences between lesbian-identified and straight women in the older age cohort are found in three under-the-radar vowels of NZE (DRESS, TRAP, FOOT); however, these differences are neutralised among younger speakers. This suggests that rapidly-diffusing social changes can

have an observable impact on the linguistic resources available for signalling affiliation and identity within a speech community.

Hekanaho, Laura

University of Helsinki

The importance of nonbinary pronouns: An online survey on attitudes

Pronouns have risen to a central role in the linguistic representation of nonbinary individuals. This can be seen in the practice of stating one's pronouns when introducing oneself, which is becoming more common in contexts considerate of transgender and nonbinary individuals. As a part of a larger online survey, I asked both cisgender and nonbinary participants (n=1128) about their views on the nonbinary pronouns 'they', 'ze' and 'xe'. The nonbinary participants (n=79) were asked further questions about their relationship with pronouns. A thematic analysis was conducted on the participants' open answers. About 70% of the nonbinary participants felt that it was important that others use their correct pronouns, and nearly 80% reported negative feelings when someone used wrong pronouns to refer to them. The open answers further revealed that using the wrong/correct pronouns is experienced as (in)validation of one's gender identity. Furthermore, the cisgender participants' attitudes towards nonbinary pronouns revealed several important themes. For example, many of the responses (17%) included an argument questioning the singularity of 'they', whereas a common reaction (25%) to 'ze' and 'xe' was an indication that they are not part of English, either for being too 'uncommon', 'unnatural' or even 'artificial'. While the majority of participants conveyed somewhat negative attitudes towards nonbinary pronouns, support for these pronouns was expressed as well, as nearly 20% of the participants indicated that whatever pronoun a person chooses is acceptable and should be respected.

Hernandez, Elisa & Bischoff, Shannon

Purdue University Fort Wayne

Non-binary transgender persons, attitudes toward singular “they,” age, and education

Many English-speaking gender non-binary (e.g., genderqueer) individuals prefer to refer to themselves with the singular pronoun “they” (Dirks 2016). While many people oppose using “they” as a singular pronoun (Shrier 2018), others support it. It is well-established that younger people are more accepting of transgender people (Norton & Herek 2013). With an interest in extending these findings, we had participants (N=722) complete a survey with: the Attitudes towards Transgender Individuals Scale (Walch et al. 2012), Acceptance of the Singular “They” Scale (all alphas > .90), and demographic items. We found that younger age significantly predicted acceptance of transgender individuals and using the singular “they.” Education level moderated the relationship between age and attitudes towards transgender people ($B = -.006$, $p = .03$). However, education did not moderate the relationship between age and attitudes towards “they.” Thus, attitudes toward “they” in a queer context could reflect a subtle prejudice. Perhaps older, well-educated people have learned that they are expected to avoid overt prejudice, which could explain why education moderated the relationship

between age and overt attitudes towards transgender people. However, education may not be enough to counter ingrained implicit prejudices toward gender minorities. This would explain why education did not influence the relationship between age and the acceptance of using “they” for a gender non-binary person. In this case, negativity can be rationalized as being directed at improper grammar rather than the person’s sexual identity. These findings have significant implications for theories of prejudice and the LGBTQ+ community.

Hernandez, Jesus Federico

University of the Philippines, Diliman, Quezon City

Philippine gay speak: Hyperdynamism, veiling, and lexical creativity

One of the many registers in the arsenal of linguistic forms available as part of the daily linguistic repertoire of the bakla (=gay) is referred to in this paper as *salitang bakla* or Philippine Gay Speak. The paper is divided into two parts: the first part dealt with the structural complexities involved in the formation of words in this sociolect and the second part investigated the lexical creativity and hyperdynamic characteristic of this sociolect as essential in the obfuscation of words and meanings. This was referred to in this paper as veiling. The paper decoded and untangled the often times layered processes employed in the manipulation of morphological constructions in Philippine gay speak, e.g. processes like affixation, reduplication, haplology, and the use of acronyms. Other processes that might be unique to this speech form were also identified, e.g. null suffixation or the attachment of affixes that do not contain additional semantic information.

The lexical creativity and the hyperdynamism of this sociolect are evidenced by the multiple forms used for a single concept, note the following example: *watashi*, *wataz*, *ataz*, *atashi*, *attaché*, and *attaché case* are coded forms all meaning the same thing, I/ME. The root, a borrowed word from Japanese (*watashi* ‘I’), underwent multiple manipulations and mutations resulting in an assemblage of lexical items for the pronoun I/ME. This constant mystification and veiling of words served as shield and as weapon to counter and protest cultural violence in the everyday life of the bakla in a patriarchal, Judeo-Christian society.

Hiramoto, Mie & Pak, Vincent

National University of Singapore

“I don’t like girls”: Identities and performative pragmatics in the coming-out narratives of Singaporean gay men

This paper investigates the coming-out process of Singaporean gay men from the viewpoint of performative pragmatics, and treats it as a speech act that produces illocutionary and perlocutionary effects. In Singapore, sexual minorities are socially stigmatized and legally disadvantaged which delegitimizes the local queer community. Expectedly, there is hesitance to being open about one’s non-heterosexual identity. This paper argues that the way in which one comes out matters, and its linguistic framing can determine how the information is received by the addressee. By examining the coming-out narratives of 15 Singaporean gay men, we argue that it is precisely the effects of this speech act that aligns one’s gay identity

with a sense of dissatisfaction. Due to a fear of not being accepted by one's heterosexual addressee, the Singaporean gay men interviewed demonstrate a general eschewal of the phrase "I am gay", choosing instead "I don't like girls". These findings contribute to a larger discussion on whether existing discourses on the coming-out of young Singaporean gay men should be reworked or retired. We argue that by coming-out in such definitive terms, one restabilizes a problematic homosexual/heterosexual binary that does not dismantle but upholds the power dynamics between these sexual identities. In demonstrating the illocutionary and perlocutionary effects of the speech act of coming-out, this paper explores the seemingly mundane coming-out ritual, and asks whether and how Singaporean gay men should come out, if at all.

Jantunen, Jarmio Harri & Kytölä, Samu

University of Jyväskylä

Discourses of homosexuality and religion in the Finnish Suomi24 online forum

The relationship of homosexuality and religion has been studied in, for example, theology and queer studies (cf. van den Berg et al. 2014). However, that relationship has not been researched extensively in digital discourses, particularly not in the Finnish context. Throughout history until the 21st century, religion has been deployed to justify the 'unnaturalness' or 'sinfulness' of homosexuality as well as to deny equal rights to marriage (van der Toorn et al. 2017). Nowadays, mundane and religious views on homosexuality co-occur not only in public media debates but also in digitally mediated discourses, e.g. online forums (see van den Berg et al. 2007). Of all discourses combining with homosexuality, Christian discourse is among the strongest (e.g. Charpentier 2000, 2001; Bachmann 2011). In our paper, we explore discourses on homosexuality and religion(s) in Suomi24, one of biggest online discussion platforms in Finland. In this paper, we expand on research on digital language use and homosexuality with corpus-assisted discourse analysis. As our starting points we use keyword analysis made on the three-billion-word Suomi24 Corpus, which we extend in the direction of qualitative critical discourse analysis. Our searchword is the Finnish word homo (f = 350,000). In our data, the phenomenon appears not only as Christian discourse but as a cluster of more holistic and inclusive religious discourses. It is reproduced, for instance, by discussing church, the Bible, God, and Jesus, but also ordination (of women), atheism and various religions such as Judaism and Muslims.

Javier, Jem

University of the Philippines Diliman

Censoring Judeo-Christian God: Examining the views on gender and sexuality in select versions of the Filipino translation of the Bible

This paper explores the various mechanisms of expressing and euphemizing linguistic constructs related to sex, sexuality, and gender in the Filipino/Tagalog translations of the Bible. Centuries of colonization in the Philippines have paved the way to the sacralization of the Judeo-Christian text, penetrating the different aspects of the life in the country, from the

drafting of the Constitution up to observing everyday activities and prescribing a set of customs. For this study, focus shall be given to how the Bible has shaped the worldviews and perspectives of its believers with regards to sexual behaviors and gender identities, norms, and roles. Data were gathered from the corpus of texts found in the Filipino/Tagalog translation of the Bible written and published in different versions, each of which serves a particular group of readers, such as religious administrators, Bible scholars and exegetics, and casual preachers or readers. The data gathered demonstrate metaphorical constructions, decontextualized expressions, euphemisms and dysphemisms. Emphasis is also given to the seemingly intermarriage of the folk and Christian beliefs, illustrated by the use of linguistic constructs considered to be unique in Filipino Christianity. With this, the author aims to explain how the Filipino/Tagalog language deals with concepts related to sex, sexuality, and gender, influenced by the advent of Judeo-Christian faith.

Johnstone, Elizabeth

New York University

Identity (re)construction through community: A case study of queer Muslims in the UK

This paper examines the intersection of queer and Muslim identities through an analysis of qualitative research conducted in London during the summer of 2018. Specifically, it studies queer Muslim support groups and networks' influence on the construction and integration of identities. It explores the following questions: What strategies do queer Muslims employ to integrate identities that are often pitted against each other in both religious and political hegemonic national and transnational discourses? What is the potential of targeted support groups and networks to act as a resource for queer Muslims? In other words, how might community affect the construction and integration of identities? And, what do targeted support groups and networks offer that more general groups do not? This paper primarily relies on a discourse analysis of semi-structured interviews and participant observation conducted with Hidayah LGBTQI+ Muslims, an organization with branches in several cities in the UK. It reads Hidayah's public discourse through a postcolonial lens, examining decisions on language and imagery with the notion of hybridity in mind. Self-representation online and at events may be read as instances of the subaltern speaking that challenge notions of the mutually exclusivity of Muslimness/Asianness and queerness. Finally, this paper identifies Hidayah as both an ethnoreligious space and a queer space. Because Hidayah is a grassroots organization that is both queer and Muslim from its members to its chair, it has the authority to create new understandings of "good" queer Muslim citizenship in the spaces it provides, alternative to hegemonic conditions for acceptance.

Kania, Ursula

University of Liverpool

Happily ever after? Representations of same-sex marriage in the German press (2017-2018)

By now, several countries have introduced same-sex marriage (SSM) and there is a growing body of research on SSM debates, including studies on press coverage in the US, the UK, and Germany. So far, the focus has been on the timeframe leading up to the introduction of SSM. However, it is also important to analyse discourses around SSM in data produced after SSM legislation has come into force. One of the reasons for this is that SSM is associated with a redefinition of marriage but is also seen as a potential gateway to legislative changes in other areas (e.g., regarding the legal rights of same-sex parents). Consequently, opponents of SSM have construed the introduction of SSM as the beginning of a series of detrimental developments affecting society as a whole (this is known as the 'slippery slope' argument/'thin end of the wedge' discourse, Bachmann 2011). The current study is based on a (Nexis) corpus of articles from German national newspapers, published in the 12-month period following the introduction of SSM in October 2017. It is situated within corpus-assisted critical discourse analysis, drawing on Queer Linguistics (Motschenbacher & Stegu 2013). Preliminary analyses using AntConc suggest that while the thematic focus has shifted (from SSM legislation to issues regarding legal parenthood), the 'slippery slope' argument itself is still prevalent. Furthermore, analyses aiming to expose mechanisms of heteronormativity/homonormativity show that both supporters and opponents of SSM strongly rely on binary social categories relating to gender/sexuality, marginalising gender/sexual identities outside those binaries.

Kapa, Koki

University of the Western Cape

"Not all men": #menaretrash, pickme's and patriarchal princesses on twitter

#MenAreTrash is a hashtag that emerged online circa 2013 but has only recently exploded onto the traditional media scene. It is used online as a commentary on patriarchy, capitalism, misogyny, misogynoir and so forth. In South African traditional media (tv, radio and newspaper) the hashtag gained popularity due to being used in the reporting of the murder of Karabo Mokoena, by her boyfriend Sandile Mantsoe. The hashtag was used on Twitter to tag tweets about the case, which sparked many conversations around Intimate Partner Violence, rape culture, amongst other topics, and as can be expected, Feminism. On Twitter, discussions of feminism appeal to theory, popular culture and life experience and an interesting point is that heterosexual women are the "weakest link". This is often attributed to their sexual desire for men, and desire for power within the patriarchal system. Women who express these views, during discussions and debates, are sometimes called "pick mes", "patriarchal princesses" and this paper aims to investigate instances of this "naming". Using a multimodal critical discourse analytical approach, the paper investigates the relationship between language, sexuality and gender in online discussions on Twitter. It seeks to investigate the usage of sexuality as a possible marker within the feminist discussions online and to follow how sexuality influences online discussions of #MenAreTrash and feminism.

Katsiveli, Stamatina

Queen Mary University of London

How to do the opposite of what you say: Emergent sexual and gender normativities in a well-intentioned interview

In the last five years LGBT activism in Greece has achieved several goals regarding legal representation of gender/sexual minorities and the reconsideration of sexual citizenship. The growing visibility, promising though it is, has stimulated a series of debates in the media and elsewhere which, implicitly or explicitly, constitute gender and sexual normativities as foundational to religious and, ultimately, national narratives. Within this conflicting context between rights recognition, on the one hand, and intensified Greek (homo/trans-phobic) nationalism, on the other, two transgender activists were interviewed on the occasion of the new gender recognition law (October 2017). The goal of the present talk is to unpack underlying discourses that are at play during the interview as these are reflected in the interactional strategies of participants. Remaining on the micro-level of analysis, I adopt a conversational analytic perspective in order to explore the ways in which interlocutors' actions are designed and organized in interaction. I particularly focus on agreement/disagreement strategies (Pomerantz 1984) and the multiple functions that questions serve within question-answer sequences (De Ruiter 2012), as these are dictated by the institutionality of the event (Heritage 2005). I argue that, in many – if not all – of the cases, interlocutors' strategies index broader sociopolitical stances of theirs, sometimes even contradicting what is actually being said. In this sense, the analysis reveals invisible ideological links between the 'what' and 'how' of interaction, thus underlining the worthiness of nuanced interactional approaches to the examination of sexual and gender discourses (see also Kitzinger 2000).

Kehl, Katharina

University of Gothenburg

The “right” kind of queer – Racialised grids of intelligibility in Swedish LGBTQ contexts

Migration debates have increasingly featured LGBTQ people, particularly those racialised as non-white and/or Muslim as markers of progressive “Westernness”, constructed in opposition to intolerant and dangerous “Others”. In the Swedish context, notions of so-called “gender exceptionalism” cast Sweden as exceptionally progressive with regard to gender equality and LGBT rights, a particularly good place to be queer in. However, in order to be included into the protective national fold, one has to perform the “right” (that is, recognisable) kind of queerness. This paper examines grids of intelligibility around sexuality, gender identity and race as they materialise in everyday experiences of living in Sweden while being queer and racialised as non-white and/or Muslim. On a social media account organised by and for racialised queers, weekly guest posters share their stories of having their experiences challenged and delegitimised, giving an insight into how narrow frames of (il)legibility and (non)belonging are for those defying hegemonic whiteness, heteronormativity and binary cis-

gender. By identifying and analysing some of the boundaries of this “right kind of queerness”, I hope to add to wider discussions on how LGBT rights play an essential and deeply problematic role in discursively marking the borders of recognisable human life, of who is acknowledged and protected, and who is considered unspeakable, invisible and thus disposable or even illegal.

Koller, Veronika & Heritage, Frazer

Lancaster University

Incels, in-groups, and ideologies: The representation of gendered social actors in a sexuality-based online community

We present a study of the online forum Reddit, specifically a sub-forum for (typically heterosexual) men who identify as involuntary celibates or ‘incels’. Incels are an online imagined community who wish to, but do not, have sexual relations with women, seeing women as the cause of their problems. Incels are explicitly marked for their sexuality, their lack of sexual interactions, and their ideologies on gender and sexuality. In this paper, we take a small but representative corpus of 65,000 words generated from 50 threads created and commented on by incels. We analyse word frequencies, collocations and concordance lines to explore the representation of gendered social actors. Preliminary findings show that, contrary to expectation, the most frequent terms for ‘women’ are not pejorative and male social actors are referred to in the corpus with only slightly lower frequencies. We also observe a pervasive generalisation of these gendered social actors, which is indicative of how the members of this online community create, maintain and reinforce their views of gender and sexuality. In qualitative terms, we note that first person singular reference occurs only in narratives, a finding that complements the quantitative results on generalisations. We also explore how women and certain men are constructed as an ‘outgroup’ who are partly responsible for incels failing to engage in sexual interaction. We finally discuss how incels position themselves with regard to social status and social capital and how they argue that the type of masculinity they perform is marginalised.

Kramer, Elise

University of Illinois, Urbana-Champaign

Unruly bodies, unruly selves: Sexual dysfunction and gendered models of agency

Several feminist scholars have drawn on W.E.B. DuBois’s concept of “double consciousness” to suggest that women in Western societies have a “bifurcated” existence, experiencing their lives both as actor and as observed object. This is certainly true of the way that women are talked about, especially when it comes to the sexual domain: Pamela Haag (1992), for example, has shown that American narratives about women’s sexual desire frame the libido as an entity entirely separate from the woman herself, rendering it nearly impossible for a woman to have sexual agency. Men’s sexual desires, on the other hand, tend to be framed as part of a unified, agentic “self.” In this presentation, I further explore this gendered construction of sexual agency through an analysis of English-language discourses about

sexual dysfunction. How do doctors, self-help books, magazine articles, and consumer advertisements frame sexual “disorders” like erectile dysfunction, vaginismus, and low libido? What (or who) is to blame, and what are the proposed solutions? I argue that women’s sexual dysfunction is more likely to be attributed to a psychological conflict between warring agencies, whereas men’s sexual dysfunction is more likely to be framed as a purely physical problem that requires biomedical intervention. Discourses about sexual dysfunction, then, both reflect and perpetuate an ideological framework in which men are sexual agents and women are sexual subjects, and this may well shape the ways that sexual dysfunction is defined in the first place.

Krendel, Alexandra
Lancaster University

“Hypergammy: a woman’s inability to love unconditionally like men can love (and dogs)”: Masculinity, femininity, and sexuality across the Reddit “manosphere”

Over the past five years, a number of men have committed violent acts against women in the name of sexual entitlement and misogyny, after voicing their hatred of women online. To explore this social problem, this research analyses three sub-groups of The Red Pill community, which has approximately 300,000 frequent users on the online discussion forum Reddit. The Red Pill is part of the “manosphere” – an online community for mostly white, heterosexual men whose identity is constructed in opposition to feminist ideals. This research adds to a growing body of literature (Schmitz and Kazyak 2016, Ging 2017) which has conducted thematic analyses of sections of the “manosphere”, but has not yet applied a corpus linguistic approach to explore how different social actor roles are allocated to men and women. For this research, I took three sub-corpora of approximately 70,000 words each from the men going their own way, men’s rights activists and Red Pill theory sections, to examine how attitudes to gender and sexuality vary across the community. The keywords and collocates of man, woman and girl were analysed to determine how each sub-community varied thematically, and then concordance lines were investigated to more qualitatively analyse these results. This showed that each sub-section of The Red Pill conceptualised sexual relationships with women in subtly different ways: although all communities generalised women as being naturally incapable of monogamous relationships and resented women as social agents, men’s responses to that belief vary in their discursive treatment of women as sexual objects.

Lake, Shelby
Georgetown University

Voting the straight ticket: Attitudes toward the queer community in media discourse as a resource for legislating heteronormativity

In 2012, North Carolina voters approved a constitutional amendment banning same-sex marriage despite an existing state law that defined marriage as between one man and one woman. Using a discourse analytic approach to media texts (van Dijk 1998; Fairclough 1995,

1998), this paper examines how, in the six-month period leading up to the ballot measure, newspaper articles and voter education materials produced by political action committees (PACs) drew on discourses of family, marriage, religion, civil rights, and tradition to characterize the amendment. Following Scollon (1998; 2001), I suggest that this period constituted a site of engagement during which the media made the aforementioned discourses available as resources for the expression of ideologies and attitudes toward LGBTQ people. I illustrate how these ideologies are expressed through discursive practices such as presupposition, implicature, and polarization. I also suggest that because of widespread misunderstanding about the potential policy outcomes of the amendment (Public Policy Polling 2012), these discourses and ideologies were the primary resource for mediating the social act of voting. Finally, I demonstrate that casting a vote closed the site of engagement and transformed the heterogeneity of public discourse and ideologies into a binary For or Against decision that amounted to a referendum on LGBTQ people. These findings broaden our understanding of how media discourse can mobilize prejudicial attitudes toward the queer community, and how the sociohistorical location of this process in the cycling of people, discourses, and mediational means can (re)produce and maintain institutional heteronormativity.

Landicho, Madilene

University of the Philippines Diliman

Negotiating self-care and responsibility: Everyday narratives among the bekis in a Philippine port town

In a modernizing port town in Southern Luzon in the Philippines, a group of bekis (gays, bisexuals, transgender women) are starting to organize themselves. Central to this group's identity making is the sociolect they use to communicate with the members of the group and also with some members of the community who have constant interaction with them in their everyday lives. 17 transcribed interviews, kwentuhan (sharing of life stories) and small group discussions were analyzed and themes were formed. Some of the themes that floated from the textual data were: femininity (babaihan), sexuality (booking), uncertainty (wala rin naman, cardiac), self-care (ganda, bongga) family (pamangkin, magulang), and responsibility (kayod, raket). Initial analysis of these themes gives us a peek into some of the values, aspirations and social relationships of the members of the group. These themes reveal more of who the members are apart from their gender identity or sexual orientation. Most of the themes when unpacked revealed notions of negotiations between self-care, centered on "modifying the self" and attending to personal needs to attain the "ideal self" and responsibility which means working hard to meet the economic needs of their families, as they perform and embrace the role expected of them not just by their families but also of their larger community.

Landqvist, Mats

Södertörn university

Semiotic spaces in LGBTQI language policies

The LGBTQI movement in Sweden has undergone several phases, many of which are reflected in language use in different times and spaces, not least linguistic suggestions from activists. This talk will focus on organizations launching and bringing forward new or altered denomination practices, standards for addressing people and other linguistically relevant issues. Promoting linguistic change in this way is sometimes referred to as "grass root language planning", to be compared to language policy and planning at a more governmental level. Key concepts for analysis are indexicality (Silverstein 2004) and semiotic spaces (Lotman 1990, 2002, Lotman 2005), applied to innovations in language use, distributed across the public sphere. Of special interests are linguistic practices carrying meaning that aligns with current goals and attitudes within the LGBTQI movement, both in the core of semiospheres, i.e. in the center of policy making, as well as in the periphery, e.g. in public debate, where objections to new linguistic practices sometimes are raised. The kind of meaning making of relevance here comprises norm critical views, policies regarding rights for discriminated groups, and calls for increased tolerance and acceptance.

Lawson, Robert, Carter, Pelham, Gee, Matt, McIlhone, Hollie & Lally, Harkeeret

Birmingham City University, The University of Sheffield

"When I'm looking for punts, I'm generally looking for white girls": Sexual desire, partner preferences, and address strategies in an online sex work forum

To date, language and sexuality research has tended to focus on LGBTQ communities, in both online and offline contexts (Mottschénbacher 2018; Baker 2018). Less explored, however, are heterosexual desires and identities, particularly those which are taboo, transgressive, or of questionable legal status. One type of activity which falls under this description is the solicitation of sex. Although research on men who seek out sexual interactions in exchange for money is well-established within men's studies, psychology, and sociology (cf. Sanders 2008; Joseph & Black 2012; Huysamen & Boonzaier 2015), there have been no systematic attempts within language, gender and sexuality studies for how discourses of sexual desire, preferences, and enjoyment are constructed in this particular setting. This is no surprise given the fact that a) sex work is usually a prohibited or illegal activity in many countries and b) sexual relations, as private affairs, tend not to be publicly discussed. Utilising corpus linguistic methods, this paper presents a preliminary analysis of a corpus of 255,891 posts collected from an online forum where sex workers and clients (colloquially known as 'punters') interact with one another. In particular, we examine discourses of sexual and partner preferences and how 'punters' attend to issues of hygiene, appearance, and body type in their evaluation of sex workers. We also discuss how address terms encode differential perspectives on sex work interactions. This work contributes to our understanding of how (taboo) heterosexual desires operate in marginal communities and how sex and women's bodies are treated as 'off-the-shelf' commodities.

Lischinsky, Alon & Gupta, Kat

Oxford Brookes University, Roehampton University

Eroticising the trans body: Patterns of labelling and description in porn featuring queer characters

In this paper, we examine the referential and predication strategies used for the representation of body parts in a corpus of approximately 26 million words drawn from the “Transsexuals and Crossdressers” section of Literotica.com, one of the oldest and largest erotic fiction repositories online. Pornography has become an increasingly visible part of cultural life over the past 50 years. Visual and written representations of sexual activity, formally banned as obscene, are now commonplace across a range of media, and this “pornification” has given rise to heated discussions about acceptable forms of sexual knowledge, sexual freedom and sexual representation (Atwood, 2010). Of particular interest is the role of pornographic representations in constructing social standards of desirability; a growing literature has examined how bodies are eroticised in both visual and textual pornographic genres (e.g., Motschenbacher, 2010; Richardson, 2010), and the ways in which such representations reflect normative ideas of beauty and gender performance. A significant part of this work has explored the lasting effect of traditional gender norms and standards, often reproduced in differential practices of reference and description such as the ‘heterosexual structuralism’ that presents female and male bodies as opposite but complementary (Paasonen, 2012:125). Much rarer are analyses of how non-normative bodies, such as those that violate the gender binary, are constructed as desirable. By examining the representation of body parts in “Transsexuals and Crossdressers” erotica, we are able to draw attention to the tensions between mainstream sexualised representations of “trans” and those shared and sustained by trans people themselves.

Liu, Xuekun

The University of Hong Kong

‘But if Taiwan legalizes same-sex marriage...’: Discourses of homophobia and nationalism in a Chinese antigay community online

This paper examines the interplay between homophobia and nationalism by analyzing online comments on the ruling of legalizing same-sex marriage in Taiwan. Drawing on methods from critical discourse analysis, I focus on the framing of this ruling by members from a Chinese antigay community online. I show that they frame this ruling as 1) abrupt, careless and opposing-the-public political misconduct, 2) a political movement to promote ‘Westernization’ and ‘Independence’, 3) a direct path to immorality and self-destruction. I find that within these frames, they evoke nationalist discourses that represent the supporters of this ruling as the ‘Other’ who attempt to split with mainland China, thereby associating LGBTQ equality movements in China with this political threat. I argue that these nationalist discourses are used in a way that masks and produces discourses of implicit and explicit homophobia.

Love-Nichols, Jessica & Sleeper, Morgan

University of California, Santa Barbara, Macalester College

“How in the world did it go so wrong?”: The chronotopic organization of gender and sexuality in US country music

Chronotopes, or unified representations of space and time, have increasingly been recognized by linguists as important ways to narrate models of personhood (Bakhtin 1981; Agha 2007; Rosa 2016). The ways in which chronotopes are mobilized to organize models of gender and sexuality, however, has so far received less attention. This paper illustrates the chronotopic organization of gender and sexuality in US country music by the popular artists Maddie and Tae, focusing on two of their recent hit singles: *Girl in a Country Song* (GCS) and *Shut Up and Fish* (SUF). Through bundles of semiotic resources—including lyrics, musical instrumentation, and sociophonetic variation—Maddie and Tae narrate ideal versions of rural, white, heteronormative femininity and masculinity by valorizing the imagined rural past, contrasting it with two types of non-normative modern masculinity—either urbanized and insufficiently masculine, or feminized, and insufficiently heterosexual. GCS, for example, is an overt criticism of modern femininity—both explicitly and in the video’s “role reversal,” in which men dress in femininely sexualized clothing and perform everyday tasks in parodically eroticized ways. In SUF Maddie and Tae also construct critique modern masculinity as non-normative, ultimately using a sniper rifle to sink the boat of an urban, insufficiently masculine suitor. In both songs, their musical style combines classical country instrumentation with newer additions, like distorted violins. Thus, along with lyrical lexical choice and sociophonetic variation, Maddie and Tae construct ideal femininity as reminiscent of imagined past versions and illustrate their desire to re-align musical, linguistic, and gender performances with “the old days.”

Maegaard, Marie & Pharao, Nicolai

University of Copenhagen

/s/ fronting and perceptions of male sexuality in Denmark

This paper discusses stereotypical perceptions of sexuality, ethnicity, and class and the intersection between these categories in relation to a specific linguistic variation, namely, variation in /s/ in two different Copenhagen registers. It has been shown elsewhere that in one register, “standard Copenhagen,” the use of fronted /s/ changes the perception of the speaker quite dramatically, whereas in the other register, “street language,” it has no or little effect (Pharao et al 2014). The study reported is based in experimental data, where listeners have responded to eight speech guises, created out of the same four guises (two “street”, two “standard”) with different /s/ variants spliced in. In the analyses, we use intersectionality theory, queer theory, and social psychology to approach some of the general variationist issues of relations between variation and social meaning. We use correlation analyses to shed light on the stereotypes connected to /s/ variation in the two registers, and with a view to hooks (1981) we argue that to young Copenhagen listeners it is the case that (stereotypically) all “gays” are “white” and all “immigrants” are “hetero.” At the same time other intersecting

categories are relevant, since class is expressed in participants' responses both in terms of speakers' perceived level of "gangsterness" and place of residence, which is stereotypically associated with different levels of socioeconomic class.

Manogaran, Pavan

National Univeristy of Singapore

Pink is the warmest colour: A multimodal analysis of a promotional flyer for Pink Dot in Singapore

This paper presents a multimodal analysis of a promotional flyer used in the publicity of Pink Dot – an annual not-for-profit event supporting the LGBT community in Singapore. The fact that the text being analysed is extremely light on written language suggests that a significant amount of the communicative work is being done via semiotic modes other than written language. As such, the paper brings together the SFL-based frameworks developed by Kress and van Leeuwen (1996; 2002) and van Leeuwen (2006) to interrogate the modes of colour, layout, and typography. It shows how these modes are productively integrated both with each other and the elements of written language in the flyer to coherently communicate a holistic message of equal rights for LGBT people. This is done by examining the meaning potential generated through the integration of the various semiotic modes, and then demonstrating how it is realized by situating it in the broader socio-political context that this text, together the wider discourse of LGBT rights, is embedded in. Elements of visual intertextuality are also analysed to demonstrate how it adds a different layer of context-specific meaning and complexity. Situating the multimodally informed analysis this way allows one to make visible how the call for equal rights is deliberately constructed and communicated in a distinctly non-confrontational way through associations with the tropes of positivity, diversity, and inclusivity.

Mararac, Nicholas

Georgetown University

I have the Deck!: Leadership, gender, and sexual identity construction in US Navy sea-stories

In 2011, Don't Ask Don't Tell was repealed, allowing gay and lesbian service members to serve openly; followed by all occupational specialities throughout the military becoming open to women in 2016. As gender and sexual minorities increase in visibility throughout the military, specifically leadership roles, how are the conceptualizations of masculinity within the military challenged? The current paper analyses leadership practices of gender and sexual minorities in the US Navy. Extensive research exists in the analysis of leadership and its intersection with gender identity, specifically women; however, research across different fields of inquiry that intersects leadership style and sexual identity are nearly non-existent. The military, considered an arbiter of American masculinity, serves as a contrast for gender and sexual minority identity to emerge in leadership style. The data consist of fourteen interviews of Naval Officers of diverse gender and sexual identities who served as Surface

Warfare Officers. Of the interviews, I focus on narratives, or sea-stories, elicited in the interviews about standing watch as the Officer of the Deck. Applying a discourse analysis approach and incorporating theoretical frameworks such as intertextuality (Kristeva 1967/1980), and positioning (Davies and Harré 1990), I investigate how identities emerge in the context of leadership. My results suggest how leadership and masculinity are not inherently tied together but instead are complicated by the inclusion of diverse identities traditionally excluded from being masculine. I further argue, the masculine-feminine dichotomy becomes obsolete in institutions, such as the military, as diverse identities become equally represented.

Marshall, Hazel

Rice University

Revolutionary neologisms in transgender speech

With the increasing prominence of social media in young people's communication, online communities of transgender people have blossomed. The nature of sites such as Twitter and Tumblr allow individuals to easily find other people of similar beliefs and experiences in a way that has never before existed on such a scale. This has allowed transgender people, a minority even within many LGBT spaces, to cultivate large, rich networks of friendship, support, and communication uninhibited by the potentially stifling nature of having limited access to other transgender people. As a result of the rapid communication through social media, the language of these communities has evolved quickly, particularly in the realm of lexicon. This study will focus on the emergence of three related neologisms: "girdick", "girlcock", and "hen" (the latter being the feminine form of a "cock"). These terms serve as neologistic anatomical terms to refer to transfeminine individuals' genitals. The importance of these terms in particular becomes apparent when they are viewed through the lens of postcolonial theory. These terms show an effort by these communities to unshackle the terms they use from the connotations and implications forced upon their language by cisnormative society. In presupposing the femininity of their referents, these terms eschew the cisnormative assumptions about genitalia, and in turn decolonize the transgender body and the language around it. Through analysis of a series of four interviews conducted with transfeminine members of these online communities, this study will describe the revolutionary potential of these linguistic practices.

McCormick, Tracey Lee

University of Johannesburg

Where is the queer critique of same-sex marriage in South Africa?

In 2006 South Africa became the first country on the African continent to legalise same-sex marriage. Jubilations abounded for a sexual minority that had lacked recognition not only during apartheid but that were still not fully recognised by being denied the 'right' to marry 12 years into a post-apartheid South Africa. However, such jubilation was not shared by all, most notably the side-lined queers who questioned the pro-marriage tactics of the gay and

lesbian 'movement' in the spirit of Ettelbricks's (1989) dictum "since when is marriage a path to liberation?" These anti-homophobic queer voices were acknowledged but were ultimately quashed in favour of the 'right' to marry. In this presentation I question why the queer anti-homophobic critique of same-sex marriage was and continues to be muted and even erased in debates about recognition in South Africa. I do this by offering a snapshot of all the published literature on the same-sex marriage debate in South Africa from prior and post the passing of the Civil Union Act in 2006. My critique of the extant literature is firmly rooted in the queer critique of same-sex marriage, critique that is vociferous but that does not sit well with 'mainstream' gay and lesbian academia. Furthermore I employ the queer linguistic 'method' in the analyses of the data. Queer linguistics is described as "an eclectic approach that combines a queer eye on issues of gender and sexuality with an interest in mapping how identity categories and social reality are (re)produced or contested through language" (Milani 2013:6) and as "critical heteronormativity research from a linguistic point of view [that] 'provides analyses of language data that are informed by the insights of Queer Theory' (Motschenbacher and Stegu 2013:522).

Monello, Valeria

University of Catania

Character identity in Transparent

This presentation aims at exploring the linguistic and multimodal construal of the protagonist's gender identity in *Transparent*, a dramedy which was created by Jill Soloway and released by Amazon in 2014. The main plot revolves around the Pfefferman family and the discovery that their father Mort/Maura is a transgender person. However, all the characters' lives provide insights for investigating gender representation issues and the possibility for destabilizing normative gender identities. It is important to note that, despite the TV series has gained critical acclaim all over the world for questioning the gender binary, the release of the following three seasons has marked a new focus on the exploration of religious and ethnic issues (namely the family's Jewish origin), where binarism is questioned as well. The qualitative analysis conducted in the present work wants to investigate how the implicit and explicit cues (Culpeper 2001) and the multimodal performance features (Pearson 2007) deployed in the mediated dialogue in season 1 of the TV series help construe Mort/Maura's gender identity, and whether the scriptwriters have drawn on stereotypical schemata to establish a connection with the audience, the so-called "overhearers" (Culpeper 2001).

This presentation forms part of a wider research project on characterization and gender identity in *Transparent*. Specifically, the study aims at combining critical discourse analysis and multimodal analysis tools (Machin and Mayr 2012) for investigating how diversity and, more broadly, gender identities are conveyed, described, disguised and/or hidden in audio-visual texts such as TV series.

Morinaga Williams, Elisabeth Libby Ann

Osaka University Graduate School of Human Sciences

Articulations of desire, masculinity, and race in gendered expectations of communication among Japanese male sojourners

In the context of Japan, English holds an important place in constructing the social imaginary of internationalisation (Kubota 2011) and traditionally, study abroad has been portrayed as the best way to acquire the English language (Kinginger 2009). The majority of Japanese youth who participate in temporary study and work overseas choose predominantly English speaking countries (JAOS 2016). The process of learning a foreign language abroad can be both exciting and tumultuous, given that an individual's learning experience interacts with other aspects of their identity, such as gender, race, nationality, and sexuality. In the past, several studies have examined the narratives of Japanese women overseas and yet the voices of men have been relatively absent in this field (Kato 2015). Therefore, this study focuses on the intersections of identity of young Japanese men who left their homes to study English overseas. Interviews were conducted with 25 Japanese men after their return to Japan. Qualitative analysis of participant accounts suggests that a significant amount of participants believed their English language ability made them undesirable partners for both conversation and romance. However, while their female Japanese classmates went abroad with similar English proficiency levels, these women were often not seen as being limited by their English. Overall, many of the men in this study felt marginalized in comparison to the Japanese females in their host community. Deeper analysis of participant experience shows gendered expectations of communication, which can be connected to wider discourses of desirability, masculinity, race, nationality, and heterosexual relationships.

Myrendal, Jenny & Bengtsson, Jenny

University of Gothenburg

Children's bodily and sexual integrity: Word meaning negotiation in online forum discussions

The discourses surrounding young children's bodily and sexual integrity are diverse and at times contradictory. Positions on children's right to knowledge about self-determination over their own bodies sometimes conflict with positions advocating that such information should not be forced upon children who are too young (and too innocent) to understand "adult issues". Teaching materials dealing with the topic also switch between perspectives; on the one hand taking the perspective of the adult role-model instilling sound values in children about where bodily boundaries should be drawn, on the other hand encouraging the children themselves to follow their intuition about what "feels right". In this paper, we investigate how participants in discussions in an online Swedish discussion forum negotiate their respective takes on the meaning of the notion 'children's integrity' by engaging in processes of word meaning negotiation (Myrendal 2015, 2019). We empirically explore how arguments are formed and what positions are taken in the negotiation process amongst the parties involved in the online discussions, and analyse how the interlocutors jointly form a common understanding. We also compare how the notion of children's integrity is made sense of

within the online interactions with how it has been framed within policy documents such as the national curriculum for preschools, and recent materials on children, integrity and rights.

Määttä, Simo

University of Helsinki

Constructing gay and homophobic discourse in literary texts and their translations: Why study a word?

People tend to assess and describe language mostly in terms of words. As for minorities, words used to name and characterize the community have an accrued political dimension because they can erase, stigmatize, or empower the community. Words therefore have an important function in the construction of individual and collective identities, and literary texts and their translations provide an interesting laboratory of this discursive process.

In this presentation, I will analyze the translation of derogatory words used to depict gay men in three French novels and their English translations: Jean Genet's *Miracle de la rose* (1946, translated 1965), Mehdi Charef's *Thé au harem d'Archy Ahmed* (1983, translated 1989), and Édouard Louis' *En finir avec Eddy Bellegueule* (2014, translated 2017). Derogatory words depicting gays fulfil several functions: expression of homophobia, construction of masculinity and heteronormativity, and dehumanization of any male object of discourse. In literary texts, they have a narratological function as well. Thus, since these words tend to belong to colloquial, non-normative registers, they are sociolinguistically marked in literary texts. Consequently, their presence has an impact on point of view and the salience of the instances of character, narrator, and even author. A perfect translation of such features is impossible because the indexicalities mobilized by them are both text-specific and culture-specific. Thus, translation strategies affecting these words have an impact on the discursive construction of gay and homophobic identities not only in the novel's universe but also in all contexts in which the text appears.

Nagar, Ila

The Ohio State University

Violence and subjectivity: The case of jananas in Lucknow, India

This paper analyses discourse related to acts of violence inflicted on or by members of a community of same sex desiring men who follow cultural norms of heterosexuality like marriage to women, and self-identify as koti/janana (henceforth janana). The research was conducted in Lucknow, India. This paper uses critical discourse analysis to address articulations of violence as they happen in urban areas, sometimes even in public spaces, in the janana community. Violence is pervasive in janana communities and janana brushes with violence mark a unique aspect of this community. In their janana personas (in contrast to their heteronormative and masculine personas), jananas take the more feminine, and therefore the more disempowered, position relative to non-janana men. This subordinate position leaves them vulnerable to relationship and other gender-based violence. This paper

critically analyses janana discourses to uncover the ways in which violence penetrates jananas' understanding of themselves within the myriad of identities in Lucknow—a bustling Indian city. It looks at how jananas discuss violence, the sites, (spatial or relationship oriented) via which violence enters janana lives, and how jananas' uniquely gendered positions affect their encounters with violence. In addition to discussing the integration of violence in janana lives, this paper explains how violence permeates subjectivity and influences janana lives in Lucknow. Access is critical for an ethnographer and along with discussing violence and subjectivity, this paper also examines my entanglement with Lucknow and janana stories of violence.

Pantos, Andrew & Carlson, Cindy

Metropolitan State University of Denver

Queerness in Shakespeare's work

In this paper, we analyze the language Shakespeare uses to depict queerness in three of his plays, *All's Well that Ends Well*, *Troilus & Cressida* and *King Lear*. We argue that this language has helped instantiate the notion that queer behavior can be dangerous to society because it threatens social order, a notion that has endured through the centuries. Our analysis situates these plays within the historical context of the Early Modern English period, marked by the arrival of Renaissance ideas in England as well as humanist interests in the Classical texts and their notions of sexuality and masculinity without religious allegorical overlay. We employ a cognitive linguistic approach, arguing that language fundamentally shapes thought and the way we see the world. Accordingly, the language used in culturally significant works—and arguably no body of fictional work has had a more profound impact on our culture than Shakespeare's plays—becomes part of our collective understanding of the real world nature of the types of characters represented on stage. In cognitive linguistic terms, we maintain that Shakespeare's language has contributed to our 'backstage cognition' (Fauconnier 2002) involved in processing the cognitive frames through which we conceptualize the individuals whose sexual desires and behavior are perceived to fall outside of those prescribed by social norms (e.g., Fillmore 2006). Blended together with current stimuli (e.g., Turner 2007), these stable, long-term, 'backstage' elements contribute to the creation and propagation many of the stereotypes and beliefs about queerness that exist today.

Pearce, Jo

University of Glasgow

Identities, socialization, and environment: Exploring sociophonetic variation in creaky voice and /s/ in transgender speakers

This study examines how transgender speakers negotiate gender through speech, focusing on creaky voice and /s/. Creaky voice, a type of voice quality with low and irregular pitch, and centre of gravity (COG), a spectral property of /s/, have both been found to display significant male-female differences. In varieties of UK English, creaky voice has been found to be more prevalent in male speakers than female speakers, while COG for /s/ has been found to be

lower in male speakers than female speakers. There is ongoing debate over how physiology, socialisation and identity influence this gender variation in these two variables; Predictions assumed that identity would take precedence for transgender speakers, with speakers attempting to distance themselves from the norms of their assigned sex. Consequently, it was predicted that transmasculine speakers would have a lower COG for /s/ and use more creaky voice than transfeminine speakers. To test this, 12 transmasculine and 5 transfeminine participants engaged in a 40-minute-interview including a word list task to elicit /s/, a sentence reading task for examination of creak, and a discussion on their gender identity. Contrary to predictions, transmasculine speakers exhibited a higher COG for /s/, but did not differ from transfeminine speakers in usage of creaky voice. Taken together with qualitative data, these results suggest that socialisation, environment, and other aspects of speakers' identity such as non-binary identity and sexuality also influence variation in transgender speakers, with many transgender speakers likely also using other variables to negotiate their gender linguistically.

Pei-Ci, Li

Paris Descartes University

Other than ANIMALS, what can women be? Sex metaphors in French language

The present study investigates sex metaphors (hereafter SM) designating women and men in French based on conceptual metaphor theory (Lakoff & Johnson 2008). We collect the metaphors in terms of other domains from two sets of data sources: data taken from a dictionary and the other elicited with questionnaires to examine how conventional sex metaphors affect the conceptualization of the speaker's own sex and the opposite sex. Most of past studies on French sex metaphor (Baider & Gesuato 2003; Baider 2004) have shown that women are prey to being conceptualized as ANIMALS (ex: *ma colombe* "dove, tender and loving girl"), revealing generally men's desire and the objectification of women's body.

However, there are two research gaps on this issue. Firstly, little study has been focused on other conceptual domains except ANIMALS. In addition, how conventional metaphors influence native speakers' way of conceptualizing their sexes and, and to what extent these metaphors shape one's idea of different sexes remain unexplored. To fill the void, we compare two sets of data in French: one collected from the historic dictionary (TLFi) as our corpus representing conventional SM, and the other from questionnaire data collected from 240 native speakers, evenly split by sex, of metropolitan France, representing SM in the contemporary society. It is shown that conventional metaphors have a certain degree of influence on French speakers' conceptualization of sex, and that the metaphor systems regarding to humans underlying the language can be attributed to a superordinate philosophic system of "Great Chain of Being".

Perez-Aronsson, Fanny

Stockholm University

The east-asian woman can never be queer - exploring sexuality and race in online safe spaces

In the past few years, a variety of so-called guest poster accounts have emerged on the social media platform Instagram, often functioning as “safe spaces” with guidelines regulating who can participate. These accounts, operated by a small group of moderators, each have a specific focus which often falls within the general framework of social justice and each feature weekly “guest poster” to post entries and lead discussions. In my PhD project, I focus on two accounts, with the self-described purpose of shedding light on the experiences of racialized youth in Sweden, which both operate as “safe spaces”. Using a narrative approach with an interest in small stories and talk-in-interaction, I am interested in the co-construction and negotiation of identities through story-telling on these forums. In this paper, I specifically examine how ideas of nation-states, queerness, racialization and racism come into play in the discussions, and how re-tellings of sexualized racism serve as a positioning device against colonial heteronormativity within the safe spaces. I also study how the participants specifically engage with critical race, postcolonial and decolonizing theories in their story-telling and how these links to theoretical frameworks serve to reinforce their narratives. Through their practice of sharing stories, I argue that these forums create a free zone away from the oppressive structures of their everyday lives and that the practice of engaging in ritual appreciation of each other enables them to (re)define themselves beyond narrow racist stereotypes.

Phillips, Robert

Ball State University

“Could you pass the challah?": Online Jewish narratives of “coming out”

The current literature is replete with analyses of diverse “coming out” narratives (Etengof and Daiute 2014; Manning 2015; Neville, Kushner, and Adams 2015). In 2014, Keshet, an American organization that advocates on behalf of LGBTQ-identified Jews, published a video titled "David Comes Out," in which a Jewish teen comes out to his family during a traditional Friday night Sabbath dinner. Similarly, in the same year, Guimel, a group for LGBTQ-identified Mexican Jews published the video, “Yo Tampoko” (Me Neither), promoting full inclusion for LGBTQ-identified individuals within Mexican Jewish communities. Unlike more traditional Western "coming out" narratives that end in public disclosure, revolve around the individual, and in some cases lead to separation from family, these – and similar videos - take a different tact and end with a type of ambivalence. To analyze these videos, I use Labov's (1982) method of structural analysis that focuses on the way in which the story is told. Originally developed in order to examine first person accounts of violence, Labov's method allows an examination of the culturally specific ways in which language is deployed in order to accomplish a goal. In the process, I engage theoretically with an emerging set of ideas related to contemporary homonormative neoliberalisms.

Rimini, Reva & Vigo, Francesca

University of Western Australia, Università di Catania

Bigotry unmasked: Blurring the line between free expression and hatred

The sudden emergence of the transgender discourse over the last decade has created deep fault lines within our Western societies (Stone, 1991; Stryker, 2006). On one hand, the scientific community has started to shed light on the biological, psychological and genetic roots of a phenomenon that has existed in all cultures and at all latitudes since time immemorial (Mehl, 1985; Steiner, 1985; Feinberg, 1992), but which has never really been properly investigated nor clearly understood (Stryker & Aizura, 2013). On the other hand, those sectors of society that are expression of the deep seated prejudice which has until now been the major obstacle to the affirmation of trans rights as human rights, have been quick to refine the strategy with which they oppose transgender rights. Such strategy is eminently linguistic. It consists in appropriating the language of science and polite dialogue with the aim of propagating a message based on pure old prejudice. It is the bitter clash between freedom of speech and hate speech. Where is the line between the two? This paper tries to address this dilemma through the lens of the debate on transgender lives. It examines the work of institutions like the American College of Pediatricians - a notorious group of medical practitioners linked to the Christian religious right, who propagate outdated, unscientific arguments under the pretextes of science and freedom of speech. The dicotomy between the language and communication they use, and the hateful message they deliver, will be the focus of the analysis.

Rosen, Sam

University of Nottingham

'To truly understand, you must not be thinking in terms of sex': Exploring identity in an online asexual community

In this paper, I will report on data collected via an ethnographic research project on the Asexual Visibility and Education Network (AVEN). Focusing on data collected from an online survey and forum posts, my research explores asexual identity construction within the AVEN community. The last 15 years have seen a gradual rise in the use of 'asexuality' as a term for human sexuality in the West. However, definitions and understandings of asexuality have become hotly contested issues within asexual communities: issues which are fundamental to asexual identity and belonging. This is complicated by the fact that asexuality is an umbrella term for a variety of sexual and romantic identities and asexual people therefore have different experiences of their sexualities and different understandings of what it means to be asexual. Efforts to accommodate this range of identities is a continuous work in progress and one central to the shared practices of AVEN members. Using the community of practice as a theoretical framework, my research investigates the ways that AVEN members negotiate their different understandings of asexuality and the impact that this has upon individual and community-based identity construction. In this paper, I will present discourse analysis of linguistic constructions of asexuality and responses to the application of these definitions

within the AVEN community forums. I will also relate my findings to wider issues of belonging and self-affirmation amongst asexual, LGBTQ+ and allosexual populations.

Russell, Eric Louis

University of California, Davis

Hegemonic sexuality and the 'Alpha Male': Tapping ass, getting the girl, and taking up space

This presentation brings the linguistic description and analysis of discourse practices into conversation with cross-disciplinary work on sexualities and masculinities, focusing on so-called Alpha males (a largely Anglo-American, pseudo-scientific appropriation of animal hierarchical dynamics). In this paper, I describe and contrast formal and structural data on Alpha hetero- and homosexualities: the former come from a 22.000 word corpus of Be Alpha, a US-based online community (all postings dated November 2016 - June 2018); the latter from the erotic fiction of Nate Tanner, a 12.000 word novella disseminated via electronic media. Through the careful unraveling and interpretation of morphosyntactic, pragmatic, and semantic patterns, I highlight two central aspects of Alpha sexualities. Firstly, this emerges from strict unidirectional transitivity – e.g. getting the girl or plowing ass – manifest prominently through material and behavioral processes with Alpha actor/behavers: Alpha is dominant, others are dominated, blurring sexual and social frames in many instances. Secondly, Alphas sexuality is manifest almost exclusively in indirect relation to other participant-objects: with Women, whom they possess sexually, straight Alphas have no exchange beyond get-type valences, whereas with Betas, whom they possess – even penetrate – socially, contiguity is limited to negative relational processes and recursive structures. Conversely, gay Alphas (always penetrators) are brought into indirect genitive contiguity with other men: they do not fuck men, but fuck their mouths and asses, being possessors of sexual objects (cocks, fists) through which dominance arises. I argue these linguistic patterns constitute a locus of emergent, hegemonic Alpha sexual imaginaries.

Schmidt-Jüngst, Miriam

University of Mainz

(Self-)Naming and power: The name changes of trans individuals as performative speech acts

Most trans people choose to – or are legally required to – change their name in accordance to their gender in the process of their transition. The decision to take on a new name can take place at any stage during an individual's exploration of their identity, but it usually only comes into use when the individual comes out to others and asks to be addressed with this new name. Whether or not this new name is accepted and adopted by others is not only a matter of time and familiarity on the part of the community around a trans individual, but correlates in addition to the acceptance of the "new" gender and thus of a person's right to change their name.

In this paper I argue that the announcement of a trans person's new name is a performative

speech act and, in following, analyse the reactions to this name change, i.e. their acceptance or refusal of this new name, as related to the speech act's felicity conditions. Of special importance in this context are: an individual's perceived authority to name themselves; people's (lack of) acceptance of trans identities; and the social environment in which this self-naming takes place. Using a performativity framework allows one to additionally examine self-naming and the interpersonal negotiation of this new name from a power perspective. The analysis will be based on interview data collected for my PhD project on the name changes of trans people in Germany.

Simonsson, Angelica

University of Gothenburg

Normativity in education against discrimination

This paper concentrates on the role of normativity in meaning-making practices about sexuality in the context of education against discrimination in upper secondary school. Equal treatment and active engagement in anti-discrimination work holds a prominent position in the Swedish curriculum, and schools are obliged to involve the pupils in the promotion and preventive work in accordance with the Discrimination Act. Engaging pupils in this requires teaching the law as well as the notions underpinning the law regarding the seven grounds of discrimination. Education against discrimination inevitably means having to deal with normativity, since the law builds on different ways of categorizing people. Therefore, the teaching of the discrimination act offers an interesting contextual framework in the study of the role of normativity in meaning-making practices about gender and sexuality in classroom interaction. The purpose in this paper is to exemplify, highlight and problematize the re/production of normativity regarding sexuality in this educational context. The heterosexual matrix (Butler 1990) and the equivocal concept of normativity (Butler 2004) are used as analytical tools. The material consists of field notes from observations in a grade eight-classroom session on anti-discrimination. The analyzed examples provide insights into how heteronormative femininity and masculinity provide a default framework that re/produces heterosexuality as normal. In dealing with the notions underpinning the law, recourse is taken to notions of normality. This is exemplified by the interactive patterns of the pupils in the classroom as well as by the content of the classroom discussions.

Sleeper, Morgan

Macalester College

Hot and heavy: The phonetic performance of fatness, fujoshi, and femininity in 'Kiss Him, Not Me'

Japanese anime is a rich source of mediatized sociophonetic data (Podesva & Callier 2015, Starr 2015, Redmond 2016), and the recent anime 'Kiss Him, Not Me' provides an opportunity to examine a unique phenomenon: phonetic feature bundles creating equivalence between physical characteristics and sociocultural categories of gender and sexuality. 'Kiss Him, Not Me' stars Serinuma Kae, a self-professed fujoshi ('rotten girl') obsessed with

Boys' Love – media depicting homoerotic male relationships – and fantasizing about pairing attractive male classmates. Though initially depicted as fat, Serinuma eventually undergoes rapid weight-loss, and this physical transformation is accompanied by a linguistic one. Before weight-loss, Serinuma's voice uses low pitch, lowered larynx phonation, and centralized vowels – features at odds with traditional anime femininity (Miller 2004, Starr 2015). Afterwards, her voice takes on typical anime heroine qualities: high pitch, breathy phonation, and a wider vowel space. Importantly, however, when speaking about her fujoshi desires, post-transformation Serinuma reverts back to the phonetic features of her original 'fat' speech. This paper examines Serinuma's speech in 'pre-transformation', 'post-transformation', and 'post-transformation-fujoshi' modes, and shows how a shared bundle of phonetic features in 'pre-transformation' and 'post-transformation-fujoshi' contexts indexically equates Serinuma's 'rotten' sexual desires with her former fatness. The results add to our understanding of physicality in embodied sociophonetics, by showing how physical features can be mapped onto phonetic variables and indexically extended to sociocultural categories of gender and sexuality. Further, this example shows how phonetic features can subtly reinforce heteronormativity even in otherwise-transgressive media like 'Kiss Him, Not Me'.

Sonnenberg, Patrick

University of Tennessee, Knoxville

LGBTI+ language and understandings in Nepal: Creating spaces and forging identities

The 1990 Nepali Constitution opened up opportunities for many forms of activism, and identity groups thus began solidifying to advocate for social change and justice (Karki 2012). After the Nepali Supreme Court ruling in 2007, Nepal became one of the first countries to offer a third gender category "Other," becoming a leader for human rights in South Asia and the world (Mahato 2017). As Coyle and Boyce (2013) point out, there is little research on LGBTI individuals in Nepal. Furthermore, they advocate for more research and closer work with gender and sexual minority individuals in Nepal. This research attempts to increase understanding of Nepali LGBTI people's lived realities and daily experiences, along with the language and terms used by these individuals and in government legislation. To do so, I conducted 17 semi-structured interviews with LGBTI individuals and activists across Nepal. Relying on queer phenomenology theories (Ahmed 2006) and queer linguistic methodologies (Motschenbacher 2013), I analyze how these individuals understand their identities and desires, how they must grapple with prevailing heteronormative discourses in Nepal, and how gender and sexuality are conceived of in Nepal and in the Nepali language. Additionally, I examine how global north terminology (e.g. LGBTI, transgender) has simultaneously helped and hindered activist efforts in Nepal. Incorporating Zimman and Hall (2009), I also draw on participants' discussion of body to understand the relationship among linguistic practice, identity, and space.

Stahl, Lynne
West Virginia University

Declassified information: integrating queer theory into the language of librarianship

Librarianship is a discipline rooted in disciplinarity--in assigning labels and organizing resources and in giving them name and place. Cataloging and classification entail processes of identification, aggregation, categorization, and collocation and hinge on the authority to identify and prescribe; as such, they might make anyone invested in queer identity and politics uneasy. Yet librarianship is also committed to access, intellectual freedom, and privacy. Although classification practices may be ineluctably hegemonic (Drabinski 2013), the profession has sought to counterbalance them through such measures as the 2016 ACRL Framework for Information Literacy for Higher Education (<http://www.ala.org/acrl/standards/ilframework#conversation>). Without any overt political stance, the Framework builds in many tenets of queer critique, particularly the imperative to interrogate and denaturalize organizing systems. The Framework's notion that "Authority is Constructed and Contextual," for example, echoes Butler's (1990) theory of gender performativity and the potential for transformative politics through the destabilization of cultural assumptions. "Research as Inquiry" reincarnates Sedgwick's (2003) incitement to reparative rather than paranoid reading practices; "Scholarship as Conversation" recognizes the intersectional interplay of race, class, and ability that affects where and how one's voice is heard (Lorde 1983). Queer theory's critical approach to language and categorization combined with librarianship's emphasis on questioning the production of credibility, authority, and value, offer a powerful platform for researchers at all levels--yet their intertwined stakes are too seldom addressed in the same conversation. Anchored in concern for the political power of words, this paper argues for information literacy principles as a queer reparative to librarianship's reifying tendencies.

Starr, Rebecca, Go, Christian & Wang, Tianxiao
National University of Singapore

Sensuality vs. sexuality: suprasegmental features and affective stance in Chinese ASMR videos

Autonomous Sensory Meridian Response (ASMR) refers to a tingling sensation triggered by stimuli such as soft voices (Andersen 2015). ASMR performance videos, posted on platforms such as YouTube, involve performers speaking or generating sounds to trigger ASMR in viewers. Although these videos are sometimes interpreted as sexually titillating, studies find that they are used overwhelmingly for nonsexual relaxation and as a sleep aid (Barratt & Davis 2015). Nonetheless, sexual ASMR has grown popular in China, where pornography is illegal. In 2018, all ASMR material was banned by the Chinese government, on the grounds that the videos were being used to disseminate "obscene" content (Abraham 2018). Drawing upon acoustic analysis of suprasegmental features, the present study argues that, rather than ASMR being a covert vehicle for sexual content, a sharp dichotomy is maintained between sexual and mainstream Chinese ASMR performances. Sexual ASMR performances are found to exhibit escalating patterns of high f0, high pitch dynamism, and high intensity dynamism;

these features index an affective stance of sexual excitement. In contrast, Mainstream ASMR is characterized by consistent mid-level f0 and low pitch and intensity dynamism, indexing a calm affect. While both styles feature alternating whispered and breathy phonation, the deployment of these phonation types, and how they are interpreted in combination with other suprasegmental features, also contribute to the distinct stance-taking of the two performance styles. Thus, acoustic evidence indicates that sexual and mainstream Chinese ASMR constitute two separate genres; while both evoke intimacy, the performances target different types of consumer.

Steele, Ariana

The Ohio State University

Genderless, genderfuck, and everything in between: Racialized style and queer visibility among non-binary speakers in Columbus, Ohio

Speakers combine linguistic (e.g., phonetic or lexical features) and extralinguistic resources (e.g., clothing and hair styles) to produce recognizable, holistic sociolinguistic styles (Eckert 2008; Campbell-Kibler 2011). Though much previous research on sociolinguistic style has considered gender and racial identities as separate and individual, speakers at the intersections of non-normative gender and race offer a lens through which to better understand the complex interplay between identities. In the current study, I consider how non-binary speakers use /s/ and pitch, variables which tied to gender in previous research, alongside clothing to construct non-binary gendered styles, and how these styles are modulated by a speaker's race. I conducted ethnographic interviews with 20 non-binary speakers stratified by race (Black or white) and sex assigned at birth (assigned female at birth or assigned male at birth) to determine what non-binary styles there are, the characteristics that make up each of these styles, and how each speaker fits within this stylistic landscape. Participants describe two primary non-binary styles: genderless, a muted, "very not 'notice me'" persona who wears minimal colors and sweatpants; and flashy or genderfuck, a "really, really loud" persona who wears bright colors and makeup. Other styles include the eclectic/thrifty, who are "artistic in dress" and mix colors, patterns, and stereotypically feminine and masculine clothing, often tailoring their own clothes to achieve their vision. In this talk, I will discuss how non-binary speakers navigate this stylistic landscape through the lens of visibility within cisnormative society and their multiplex means of racial and gendered self-identification.

Surkka, Sanni

University of Helsinki

"After a drink there will be hissing": Discussing Finnish gay speech stereotypes with gay men

Previous studies (Surkka 2016, Lindeman 2017) have mapped out the linguistic stereotypes linked to gay men's speech and shed a light on which linguistic variables might index gayness in Finnish. This paper explores interviews of 31 self-identified gay men discussing these

speech stereotypes, by using discourse analysis. The aim is to take a closer look at how the interviewees define the gay variety, both directly and indirectly by positioning themselves in the discourse of gay stereotypes and in the interaction with the interviewer. In the interviews, the existence of a gay variety of Finnish is generally recognised. The majority of the men interviewed also report using the variety themselves, but their definitions of it differ: some portray it as a situational resource, whereas others describe it as a dialect-like fixed feature of their speech. Interestingly, in many cases these definitions change during the interview. In my analysis, I will pay attention to the interviewees' use of active and passive voice and zero-person constructions, when discussing the existence, origins and use of the gay variety of Finnish. My hypothesis is that the interviewees who define the variant as a situational register position themselves as subjects, while interviewees who define the variety as fixed take a more passive stance. Thus I suggest that defining the variety, both directly and indirectly through these stances, contributes to the identity work performed in the discourse of identifying with mainstream gay culture, but also in operating as a gay man in the interview context.

Szabó, Gergely, Turai, Katalin Ráhel & Bodó, Csanád
Eötvös Loránd University

Voicing sexualities in young men's conversations in Budapest

Alterations in the linguistic-discursive constructions of masculinities and masculine sexualities are approached in literature with re-thinking hegemonic masculinity (Connell-Messerschmidt 2005), or with the notion of hybrid, multiple masculinities (Bridges-Pascoe 2014). However, these constructions have been rarely addressed in local contexts with ethnographic sociolinguistic approach. Our talk addresses the issue by applying a multidimensional model of describing the diversity of linguistic practices, namely the theory of heteroglossia, which enables us to draw on voicing both individual creativity and socio-ideological personae grounded to interactions' geographic and political context (Bakhtin 1981). Specifically, we analyse Hungarian male university students' spontaneous conversations, recorded between 2015 and 2017 in the Budapest University Dormitory Corpus. We argue that besides objectifying women or homosexual innuendos – prominent features of previously observed linguistic-discursive constructions of dominant masculinity –, dissenting aspects also appear in these interactions. Feminist and gay-friendly voices, accompanied by a pervasive irony about gender and sexual relations contribute to a multiplicity of voices in the Bakhtinian sense. Following Agha (2005), we employ a concept of voice which aims to simultaneously tackle both the individual and social voices of conversations, by which our analysis takes into consideration how these two aspects, as well as the contrasts between them, are embedded in power relations. This project sheds new light on not just masculinities in general, but on the circulation of different and competing ideological discourses, as well.

Temple, Walter

Utah Valley University

Entanglements of desire: Crossing borders and redefined spaces of otherness, France and the Maghreb

In this interdisciplinary paper, which draws on both film and cultural studies in queer contexts, I consider the tensions that exist in contemporary queer milieu in Paris, France, and how “non-traditional” relationships often resurface in film in problematic ways. Partly based on an anthropological study I completed two summers ago in Paris, my paper underscores racist and homophobic discourses that exist in present-day European culture, as well as in the imaginaries of French and Maghrebi characters. Youth populations in France occupy a unique position in the economy of transnational relations. Maghrebi adolescents and young adults throughout the hexagon are often relegated to peripheral or in-between spaces of Franco-arabité, giving way to problematic constructs of identity and trans-belonging. In a similar way, but from the inside looking out, ‘French’ youth who challenge cultural norms of expected social behaviors also find themselves at the margins of ‘mainstream’ society. Further complicating this scenario, and of particular interest to this study, many young LGBTQ North Africans are under intense pressure to adopt a heteronormative lifestyle. As Abdelwahab Bouhdiba reminds us in his landmark study *Sexualité en Islam*, “the entire Arabo-Muslim cultural system is centered on the need to identify, analyze and understand Tradition” (Bouhdiba 1975: 4). In such context, and as the data discussed in this paper suggests, ‘tradition’ often becomes linked to various modes of heteronormativity as the adolescent embarks on a sobering journey toward self and being in the context of queer-inclined scenarios and situations.

Thériault, Simon-Charles

Université de Montréal

‘There has to be a gay in you somewhere’: Anxiety and erasure in the discourse on Gayle in Cape Town

This presentation focuses on the use and perception of Gayle, a linguistic variety consisting of an often improvised lexical repertoire of forms superimposed upon either Afrikaans or English in the South African context. I critique an ‘anti-language’ (Halliday 1976) perspective, wherein Gayle is seen as uniquely anchored to a closed community for which it serves as an ingroup code. Based on observation, individual and group interviews, my findings do suggest that Gayle is stereotypically associated with a characterological figure or ‘persona’ (Agha 2007) which is gendered, sexualized, and racialized; it conjures up the image of an ‘effeminate’ masculinity, a ‘coloured’ racial identity and a ‘gay’ sexual identity. Interestingly, however, respondents use disclaimers when explicitly voicing these ideological constructions, suggesting anxieties about the ways in which Gayle is mapped onto speakers’ social identities and perhaps, a consciousness of the ways in which these formulation ‘erase’ (Gal and Irvine 2003) non-canonical users of Gayle. As McCormick (2009) illustrates, Gayle is not solely a gay ‘language’; but just like other linguistic registers tied to gendered and sexualized identities (Eckert 2012, Podesva 2007), it is strategically deployed - and not just by individuals of one

sexual, gender or racial identity group - to iconically invoke evanescent characteristics and social attributes in interaction (cf. Butler 1990). Legitimate uses of Gayle by non-gay speakers are authorized by indexing one's connection with, and acceptance in, gay social networks - that is, by indexing personal ties to, either co-present or virtual, members of the gay community.

Tinker, Chris

Heriot-Watt University

Continuity and individuality: Coming-out narratives in French press coverage of pop musicians Emmanuel Moire and Eddy de Pretto

A notable feature in the history of French popular song/chanson is its representation of non-heteronormative sexualities in lyrics. However, the disclosure of same-sex attraction by pop musicians in the French media remains a problematic process, as in other national contexts. Drawing on existing media, sociological and ethnographic studies of coming out, my presentation will highlight specific characteristics of mediated coming-out narratives in contemporary France, focusing on press coverage of two prominent pop musicians, Emmanuel Moire and Eddy de Pretto. Press coverage of Moire perpetuates mediated coming-out narratives as 'confessional in nature, presenting coming out as an issue of honesty and as a linear process that largely assumes a happy ending' (Hilton-Morrow and Battles 2014); emphasises sincerity and Sartrean authenticity (Provencher 2007) and a desire for sexual fulfilment; views disclosure as an unplanned, instinctive impulse, rather than as a 'career to be managed' (Guittar and Rayburn 2016); and questions music-industry approaches. Although the relative newcomer de Pretto has downplayed discussion of coming out, his coverage emphasises the significance of particular music genres (chanson and rap). Coverage also valorises his 'fragile body', 'deconstructs oppressive models of masculinity' and challenges 'abusive virility' - effectively moving towards a 'queer linguistic approach' based on multiple identities and their interaction (Provencher 2014/2017 following Leap 2012; Eng et al. 2005). Additionally, coverage of both artists highlights the French (Republican) family unit and its 'strategies of reproduction' (Provencher 2007/2017 following Bourdieu 1993), and brings into question tokenism and activism.

Tranchese, Alessia & Ferraresi, Adriano

University of Portsmouth, University of Bologna

News values and sexualized violence: Using corpora to investigate the representation of rape in the British press

This paper focuses on the analysis of a corpus of British newspaper articles dealing with rape crimes. Its aims are twofold: Firstly, it proposes one of the first systematic investigations of how rape is represented in the British press, bringing together corpus methods and a Critical Discourse Analysis perspective (Baker et al., 2008). Secondly, it explores a still underused approach to keyword analysis, one that combines keyness statistics, dispersion values (Gries, 2008) and effect-size, to assess how evenly keywords are distributed over different corpus

parts, and hence how “typical” (or not) they are of the corpus as a whole. In our study, keywords are obtained by comparing the research corpus with a closely matched reference corpus of articles published by the same newspapers and over the same time period. This approach allowed us to identify “peaks” in the representation of rape, thus highlighting those cases that received broad media coverage, as well as those that were discarded and then re-introduced. Using a Critical Discourse Analysis (Fairclough, 1995) perspective, this paper investigates the broader contextual implications of these journalistic choices. Results suggest that rape coverage is both shaped by and shapes stereotypical attitudes towards gender roles and sexuality (Benedict, 1992), and that reliance on news values (Bednarek & Caple, 2017) can lead to the reproduction of rape myths, if especially “newsworthy” cases (e.g. those involving murder) are emphasized and less “newsworthy” ones are obscured.

Tudisco, Jordan

University of California, Santa Barbara

In Livia’s Footsteps: Writing non-binary, intersex, and transgender characters through literary uses of linguistic gender in French and Francophone literature

Published in 2001, Anna Livia’s *Pronoun Envy: Literary Uses of Linguistic Gender* explores a large corpus of literary texts written in English and French which experiment with linguistic gender and include characters who do not fit well within the gender binary. Whether intersex, transgender, non-binary or agender, these characters require a skillful bending of linguistic gender from their authors so as to exist in the binary realm created by language. In Livia’s examples, such a bending can appear through playing with pronouns, innovating with lexical items, epicenizing terms or switching from one gender to the other following temporal, spatial, perspectival or other liminal lines. Now more than fifteen years after Livia’s groundbreaking work, this study will explore the evolution of such literary and linguistic strategies in French and Francophone literature. Focusing mostly on works published in the 21st century, it will examine if the strategies analyzed in *Pronoun Envy* are still in use to allow the expression of non-binary, transgender or intersex characters within the strong binary of the French language, or if the various debates and advancements around inclusive writing and neutral writing have been instrumental in the apparition of new writing practices. This study will also examine the various ideologies and implied messages that these strategies can convey, showing that such literary practices can, in the end, reinforce existing dominant discourses about gender, sex, sexuality, identity, agency, and language.

VanderStouwe, Chris

Boise State University

“I’ll tape my labia shut if that’s what it takes”: Linguistic and performative notions of ‘bioqueens’ in a US drag community

While some research in queer linguistics addresses drag performers’ linguistic patterns (e.g. Barrett 1998, 2017; Calder 2016; Mann 2011), such scholarship typically discusses issues of

linguistic features and styles, performativity, and interactions between gender and race of male-bodied drag performers. However, transgender women and 'biologically' female (i.e. assigned female at birth) performers similarly exaggerating gendered expectations and performing as female in drag settings have recently begun to proliferate as well, with pop-culture articles and discussions popping up as well as performers being found in some cities throughout the United States and globally. Called 'bioqueens', these performers provide a marked challenge to the nature of what many feel drag is originally intended to encompass regarding subversion of gender roles and performance. This presentation expands on my current research on the growing community of bioqueens in a community in Western USA to investigate language patterns, performativity, and ideologies in the area's drag community. While strong ideologies and social practices create challenges for bioqueens to succeed and establish themselves, there are stories of success within the community as well. In this presentation, I utilize ethnographic, visual, and discourse analytic methods to examine the interactional, linguistic, and cultural patterns that are found in this community both from bioqueens, male-bodied drag queens, and members of the broader gay community. I illustrate the amplified ways bioqueens must linguistically and performatively negotiate and justify their presence in the drag and LGBTQ+ communities, and reactions to other challenges and successes in broader pop culture.

Venuti, Marco

Università di Catania

Online communication and political correctness. A CADS approach to Twitter accounts LGBT+ associations

Recently, we have witnessed an increasing interest in the (critical) discourse analysis of new/social media (Georgalou 2017, KhosraviNik 2017) and in the role of conflict in online interactions (Tagg et al. 2017). Starting from these approaches, our paper investigates role of LGBT+ Twitter accounts when it comes to inclusive language practices. The paper is part of a multidisciplinary research project aiming at analysing the role of ideology/identity in-group and out-group dynamics, particularly in LGBT+ groups, focusing on their internal discursive practices as key ideological phenomena, and identifying (im)politeness strategies in online interaction. Following a combined quantitative and qualitative approach to discourse analysis (Baker 2014; Partington 2003; Partington et al 2013), the paper will present a modular corpus consisting of tweets from the official Twitter accounts of Stonewall and LGBT Foundation in UK. Tweets have been annotated and will be queried using the online software Sketch Engine (Kilgariff 2014). The tweets will be analysed as promoting and enhancing an inclusive, politically correct use of language. Nevertheless, we fear that an excessive attention to political correctness may trigger counter reactions, especially in online interaction, generated by a gatekeeping attitude born out of in-group out-group dynamics. Our focus on inclusive/divisive communicative practices will develop from the identification of keywords, and the study of their discursive function in context, in order to highlight dynamics of identity building, when communication takes place within in-group members of online communities, and stancetaking (Englebretson 2007) strategies when interaction takes place between in-group and outgroup members on sensitive issues.

Verheijen, Lotte

University of Liverpool

'Voting to leave would mean voting against gay marriage': A corpus-assisted critical discourse analysis of Puar's notion of homonationalism & the Brexit debate

Puar (2007) proposed the notion of homonationalism to understand "the complexities of how "acceptance" and "tolerance" for gay and lesbian subjects have become a barometer by which the right to and capacity for national sovereignty is evaluated" (Puar 2013, p. 336). However, over the past decade that original definition of homonationalism has been warped into a new, now more common, or 'reductive' (Puar 2013), application as "another way to mark how gay and lesbian identities became available to conservative political imaginaries" (p. 337). In other words, right-wing nationalist voices co-opt gay rights as a means to promote a xeno/islamophobic and/or anti-immigration stance. The current study explores how these two perspectives on homonationalism shaped and were reproduced within the Brexit debate in the UK media leading up to the 2016 EU referendum. How did the national news media represent the ways in which the Remain and Leave camps made use of homonationalist arguments to further their respective causes? In order to analyse this, I conducted a corpus-assisted CDA study of approx. 250 articles from the 70-day campaign period discussing LGBTQI+ rights and the referendum. This study explores, via concordance analyses of LGBTQI+ search terms, how Vote Leave is portrayed as arguing in line with the newer, 'reductive' application of homonationalism, whereas Vote Remain is shown to argue more in line with Puar's (2007) original definition. I will also link this to heteronormative ideologies in the overall debate surrounding the referendum and the opposing sides' and media's appeals to voters.

Vigo, Francesca

Università di Catania

The in-between world: gay, lesbian and transgender in Italian and English discourse

"[...] I don't frankly have time for total political correctness. And to be honest with you, this country doesn't have time either." Trump's reply was mostly related to political issues, all the same his attitude makes a reflection upon political correctness quite relevant. The 30-year-old concept (and practice) has been extensively discussed lately for not having fulfilled the original expectations placed on it, and for having become, conversely, on the one hand a legitimate way of 'lying' and on the other a mere linguistic behaviour, unable to lead to significant changes in people's behaviours (van Boven, 2000; Anderson, 1993). Starting off from a review of what Politically Correctness has become, taking into consideration its twofold development in USA and Europe, the paper investigates its influence as far as gay, lesbian and transgender related discourses are concerned (O'Neill, 2011). The hypothesis is that political correctness has metaphorically placed gay, lesbian and transgender individuals in an in-between space in which they live (or survive) but from which they do not come out, thus making social integration impossible to be achieved. Diversities have to be analysed and 'said' to be understood and accepted, political correctness which

was meant to reduce friction and help integration did not accomplish its aims since it seems to have created a world of unsaid and incomprehensibility. The analysis is of a contrastive nature, it analyses Italian and English discourses to check whether the different attitudes towards politically correct language has led to different social behaviours.

Wilkos, Alesandra

University of Warsaw

From Yoruba to pajubá - the relationship between candomblé and Brazilian LGBT community

This presentation aims to show what was the role the candomblé, a religion based on African animism, in LGBT community in Brazil. The vast majority of its practitioners are Brazilians and almost every religious term comes from Yoruba language. Candomblé attracted a lot of transsexual, homosexual and bisexual Brazilians due to the openness to the gender fluidity and sexuality. This popularity has had an strong impact on the sociolect of LGBT community in Brazil than includes many words derived from Yoruba language. In our presentation we will examine how the relationship between the candomblé and its popularity among LGBT community can understood and explained through sociolinguistic approach.

Wojahn, Daniel & Ericsson, Stina

University of Gothenburg, Stockholm University

Textual categorisations of trans*people in Swedish newspapers

Our social worlds 'are reflected back to us through the media' (Coupland & Jaworski 2009) at the same time as media texts play a prominent role in constructing our social reality. In this paper we analyse how Swedish newspapers wrote about issues related to trans*people from the 1750s and onwards. We are interested in how the national press' reporting on transsexual, transgender, and gender nonconforming people has changed, both regarding quantity and quality. In our paper we address the following questions: Which representations of trans*people are created in the Swedish media? What linguistic labels are used? Has the appearance of trans*related content increased? If it has, to which degree and regarding which topics? The material used is the Swedish Language Bank, accessed using the corpus tool Korp (Borin, Forsberg & Roxendal 2012). Specifically, we include the newspaper subcorpora Tidningstexter (mainly from the 2000s) and Kubhist (mainly 19th and 20th centuries) in our analyses. Using quantitative methods from corpus analysis (Baker 2014; Bubenhofer 2009), qualitative methods from Critical Discourse Studies (Wodak & Meyer 2016) as well as Hornscheidt and Landqvists (2014) intersectional, constructivist and pragmatic approach to language and discrimination, the overall intention is to investigate how the naming and not-naming of trans*people in Swedish media can be understood in terms of categorisation, discrimination and inclusion.

Zottola, Angela

University of Nottingham

#WontBeErased. Trans rights are human rights!

After multiple attacks to the freedom and rights of the transgender community, in late October this year, the Trump administration announced a new adjustment to be made concerning gender identity. In an effort to minimise recognition and protections of transgender people under federal civil rights law, the new proposal suggests narrowing down the definition of gender as a biological and immutable condition determined by the gender assigned at birth, that is to say based on the genitalia each person is born with. The day following this announcement, the National Center for Transgender Equality organized a protest and the hashtag #WontbeErased immediately became the symbol of it. This catchphrase/hashtag represents and explains the way transgender people were feeling following this announcement. The hashtag increasingly became popular on Twitter and an emblem of the fight against gender identity discrimination. This study seeks to analyse a corpus of tweets, collected starting from October 21st 2018, containing the hashtag. It aims at identifying the linguistic and semantic patterns used by transgender people to construct agency and represent their gender identity as social actors.

Zottola, Angela & Jones, Lucy

University of Nottingham

Narratives of transition: Identifying the coping strategies of patients waiting for assessment at a Gender Identity Clinic

This paper reports on the initial findings of a corpus-assisted investigation into autobiographical narratives produced by transgender patients at a UK Gender Identity Clinic (GIC). Included in our corpus are the narratives of individuals referred to the clinic between 2014 and 2016. During this time, patients were required, as part of the assessment process, to write about their experiences with gender identity. The authors of these narratives were born between 1998 and 1957, identify as either female or male, are British, and are all white. We focus in this paper on a preliminary study of our data which includes 20 narratives. Using corpus-assisted discourse analysis, we present our analysis of the coping strategies articulated by transgender people while waiting for assessment at the GIC. Specifically, we show the frequency and use of grammatical patterns within the corpus which allow the authors of these narratives to construct agency, as well as the most common semantic patterns used to describe their gender. Through our analysis of these texts, we aim to better understand the challenges and difficulties transgender people seeking assessment at GICs face in their daily life and in their experience of transition. We will also report here on our plans to ensure the applicability and impact of this research on the transgender community and on those working at GICs.

GRADUATE STUDENT WORKSHOP

In this session, students will present their research ideas to scholars in the field: all delegates are encouraged to attend to offer feedback

GRADUATE STUDENT WORKSHOP

Organizer: Lucy Jones (University of Nottingham)

This session allows Masters and Doctoral students at the early stages of their research to discuss their ideas and plans with colleagues in a supportive forum. It is intended as an opportunity to receive constructive feedback which might inform students' future research.

Who is this aimed at? Presenters must currently be (or be planning to become) a graduate student working on a topic relevant to the Lavender Languages and Linguistics conference. This session is not intended for those ready to discuss projects that are near completion.

Presenters may have collected data they have not yet explored systematically, but have some preliminary observations they think might be meaningful. Others may have determined their research questions and objectives but not yet decided on their methodology. Some may not yet have established their research questions or approach, but know broadly what they want to do and how it will fill a gap in the field.

Students in these situations will benefit from sharing their ideas with others, hearing about different approaches, and offering their thoughts to fellow presenters. Although presentation slots are limited to graduate students only, established scholars in language and sexuality/queer linguistics will also be present in the audience to share their thoughts and offer advice. This session ran for the first time at LavLang25 and was very successful.

How will it work? Presenters will have 10 minutes to share their work-in-progress, followed by 10 minutes for questions. Although this gives less time than a standard presentation, it ensures that students will have plenty of opportunity to receive useful feedback on their ideas from the audience.

Presenters should not aim to lay out the full theoretical background of their project in detail, and instead should focus on brief highlights of their project's aims, the approach that might be/is being taken, and any very preliminary findings or observations.

Dautartas, Gintaras

University of Helsinki

Controversies of hate speech regulations in Lithuania

De Lima, Pedro Eduardo

Queen Mary University of London

The linguistic construction of gender and sexuality by followers of an Afro-Brazilian religion

Dziura, Nathaniel

The University of Sheffield

English linguistic variation in LGBTQ+ Polish migrants to England

Edmondson, Daniel

University of Nottingham

“Offensive no longer? A study of tabooeness, language processing and linguistic reclamation”

Gilbert, Alexandra

Arizona State University

Approaching coolness in sociolinguistic variation

Harncharnvej, Phattanan

Chulalongkorn University

Rainbow Plosive: Voice Onset Time of Plosive Consonants Produced by Thai Trans Women

Katsiveli, Stamatina

Queen Mary University of London

Intersections of sexuality and Greek national belonging in talk-in-interaction

Lindeman, Meri

University of Turku

Language, gender and situation: situational variation in bigender Finnish speakers' idiolects

Leibring Svedjedal, Carin

Uppsala University

Transgender people's own choices of first names and pronouns

Showers-Curtis, Katka

University of Wisconsin-Madison

Negotiating Consent in Relationships with at Least One Trans Partner

PANELS

Panel: Affect in language and language in affect: Exploring sexualities and desire through affective practice

Organizers: Scott Kiesling (University of Pittsburgh) & Christina Schoux Casey (Aalborg University).

Affect has received increasing interest in a number of fields (special issue on language/sexuality/affect in *Journal of Language and Sexuality* 2018; Reeser & Gottzén 2018; Massumi 2017; Zerilli 2015; Wetherell 2014; Seigworth 2010; Blackman & Venn 2010; Henriques 2010; Manning 2010). A central insight of affect theory is that affect and cognition “are not two different systems, but radically entangled” (Zerilli 2015: 282), with “no neat and easy dividing lines between physical affect and discourse” (Wetherell 2014: 14). Further, theorists have questioned the fundamental Cartesian postulate of a Self that is independent from an Other: Margaret Wetherell suggests that “affect is distributed. It is an in-between, relational phenomenon” (2014: 20, italics in original), while Brian Massumi claims that “[e]very encounter is an affective complex, a patterning of capacities to affect and be affected. This is not a dualism, but a relational matrix” (2017: 49). Looking at individuals as discrete speaking subjects misses the larger affective, relational complexes in which individuals exist. Affects circulate, disrupting or uniting communities (Kiesling 2018; Henriques, Tiainen, & Väliaho 2014; Stewart 2007; O’Sullivan 2001), creating relational effects that are crucial to marginalized communities (Allen 2012; Johnson 2001).

While some scholars have broadened their understanding of the affective, relational constitution of the self, many of us generally operate under a Cartesian assumption of an independent speaking subject, whose language can be fruitfully examined in isolation. The goal of this panel is to bring together scholars of language who are considering the circuiting of affect in the language of sexuality and the language of sexuality in affect, or both. Work can come from any number of fields (e.g., linguistic anthropology, linguistics, literature, sexuality studies, film theory) as long as affect, language, and sexuality are part of the story.

Comer, Joseph

University of Bern

#HoldTight: Neoliberal affects and anticipatory chronotopes in corporate LGBTQ inclusion discourse.

Critical sociolinguists are increasingly attuned to how neoliberalism nowadays functions less as a solely economic doctrine or political ideology, but rather a ‘global rationality’ with a seemingly inarguable, anti-ideological character (Dardot and Laval 2013; Cammaerts 2015; Block 2018). In the mediatized contexts of the contemporary world, furthermore, neoliberalism operates as an ‘anticipatory regime’ (Park 2018), through which conceptions of the future are indelibly aligned to an aggressive (absolute) marketization of social life. Following this theoretical framework, with a critical, queer-theoretical attention to pinkwashing and ‘homonormativity’ (e.g. Duggan 2003), this exploratory paper uses the principles of multimodal critical discourse studies to analyse how a ‘diverse’, ‘equal’, neoliberal future for LGBTQ people is envisioned in a 2017 pride campaign by the Australasian bank, ANZ. The campaign, #HoldTight, professed to provide a message of

support to queer customers and employees, by focusing on how the simple yet affective act of holding hands can be turned from a source of shame to a defiant, joyful tool for social action: If you feel like letting go, hold tight. In so doing, I argue, the bank enshrined an anticipatory chronotope of a better world, and rhetorically framed corporate actors as the ideal arbiters of progress (in line with neoliberal thought). Overall, my analysis of #HoldTight's production and reception demonstrates the affective dimensions of neoliberal governmentality; how the imbrication of LGBTQ rights discourse and mediatized capitalism relies pivotally on affect as a semiotic resource in order to further validate neoliberalism as a rational and benevolent socio-political project.

Fine, Julia

University of California, Santa Barbara

From crushes to squishes: Affect and agency on r/AskReddit and r/Asexual

Previous research on language, sexuality, and affect has focused primarily on the presence rather than the absence of desire (see Kulick 2003). This analysis investigates the linguistic manifestations of non-desire on two subreddits: r/AskReddit and r/Asexual. Contrasting asexual redditors' responses to threads such as 'When and how did you realize you were asexual?' with straight, allosexual redditors' responses to a thread titled 'Straight redditors, when did you realize you were straight?', I find that allosexual and asexual redditors' responses differ in agency and emotionality. While straight allosexual redditors attribute their hegemonic lack of homosexual desire to outside forces through the use of passive constructions and expressions of disgust, asexual redditors attribute their marginalized lack of allosexual desire to their own identity through the use of agentive constructions and overtly emotional terms such as 'scared', 'uncomfortable', and 'dread'. Asexual redditors' characterizations of their sexuality likewise focus on emotionality, containing 'feel' and 'felt' approximately three times more often than straight allosexual redditors' responses. Furthermore, asexual redditors and straight allosexual female redditors describe the realization of their (a)sexuality as processual, while straight allosexual male redditors overwhelmingly frame their sexuality as an instantaneous discovery of a pre-existing truth. These results attest to the stigma against male bicuriosity as well as the naturalization of male heterosexual desire. Additionally, the results expose the importance of emotionality—including but not limited to non-desire—as a resource for asexual identity construction.

Go, Christian

National University of Singapore

Love is love is love: Politicizing affect in the linguistic landscape of the Metro Manila pride March

Following Milani's (2017) observation that, until recently, language and sexuality has not been studied from a linguistic landscape approach, this study investigates the different elements that compose the linguistic landscape of the 2017 Metro Manila pride march (MMPM) and the affects that are embedded in it. The study examines how pride march

participants deploy various signs (e.g. protest signs, t-shirts, and flags) to transform and politicize a banal public space into a locale celebrating sexual diversity as well as protesting the delay of the passing of the Anti-Discrimination Bill. Moreover, the study gives focus on how this site cultivates particular forms of affect to complement the politicization of the MMPM (Wee 2016). For instance, MMPM signs that emphasize “universal” “human” affects such as love allow pride participants to negotiate their marginalized position within Philippine society. That is, affect draws similarities between non-normative and normative sexualities by appealing to a shared ontological core that is capable of feeling. In doing so, participants are able to affectively bind concerns of sexual minorities with more “universal” discourses (i.e. gay rights as a human rights concern) in their fight for equality. Furthermore, such affects function as a kind of “reverse discourse” (Dollimore 1991) transgressing hetero/homo binaries, troubling distinctions between normative/non-normative sexualities. Ultimately, the study aims to contribute to the growing scholarship within the discipline of linguistic landscapes by exploring the intersections of sexuality and affect as carried out in public space.

Kiesling, Scott

University of Pittsburgh

The enregisterment of affective-discursive practice: Gender/sexual identities

Wetherell (2012, 2013) suggests that we use the idea of affective-discursive practice – the emergence of affect in interaction among speakers – to productively bring affect into interactional analyses. Wetherell argues against understanding affect as a primitive which is merely represented by language, arguing that affective practice is an intersubjective, collaborative achievement accessible to analysts such that “affect and discourse are indissolubly and tightly woven together” (2013:364). I ask whether and how such affects accumulate in and across interactions. Most importantly, can the notion of affect help us understand the relationship between language and gender/sexual identity?

I demonstrate the use the notion of affective-discursive practice to address these questions. I argue that a recognizable affective practice is part of what gets enregistered (Agha 2009) when characterological figures of gender/sexuality emerge. I use multiple cultural artifacts and interactions to argue that the kind of language enregistered with the enregistered US Anglo identities of the ‘Bro’ and the ‘Gay Man’ is related to the affects enregistered with them. Through these brief analyses, I suggest a path to entangling affect with other analyses of practice and enregisterment in language, such that the affects of identities sweep up the language with them and help them spread.

Nonnenmacher, Sean

University of Pittsburgh

Girls get periods and boys get erections: The universalizing and heterocentric discourse of Proctor and Gamble's "Always Changing" puberty video

Puberty videos, which introduce child audiences in late elementary school and early middle school to the normative physio-psycho-social changes accompanying passage into adolescence, are pedagogical tools for early sex education that have achieved widespread circulation in the U.S. Their now-ritualized viewership across multiple generations of developing children has contributed to the covert naturalization of a discourse about puberty. Puberty discourse has become so naturalized that scholars of language, gender/sexuality, and childhood have yet to turn critical attention to its broader sociocultural significance. Contra this absence, the current paper applies critical discourse analysis (or CDA, e.g., Cameron 2001) to Proctor and Gamble's "Always Changing" puberty video (1), an exemplar of the modern puberty epic, in order to begin interrogating the universalizing and heterocentric dimensions of puberty discourse. Critically attending to the structure and content of the video's produced talk reveals a narrow figuration of puberty that destabilizes children's self-knowledge and peer-organized social worlds, reifies adults as the primary gatekeepers of puberty epistemologies, and installs distance between children and their changing physio-psycho-social realities through institutionalized and medicalized jargon. Rather than mitigating the potential crisis of being inherent in the growing child's understanding of puberty, the "Always Changing" video manufactures an affect of crisis. Puberty discourse, which might be summarized as "girls get periods and boys get erections," renders development a treacherous and unknowable space for children while foreclosing the possibility of non-normative gender and sexual developmental trajectories.

Rowlett, Benedict

Hong Kong Baptist University

Affective practice in language and sexuality research methodology: Narrative, dissonance, and reflexivity

In this paper I explore affective practices in language and sexuality research from a methodological perspective. The focus is on a narrative inquiry conducted in Cambodia which sought to make discursive sense of the affective relationality of a sexualized social practice in this setting. Knowledges surrounding this practice emerged from ethnographic interviews and observations in the field, from which a narrative was constructed of men from the Global North who find intimacy with local men (and vice versa) through the provision of economic support. On the one hand, this inquiry generated rich empirical data demonstrating how affect may be discursively mobilized as actions that initiate, sustain and justify this intimacy. On the other hand, the inquiry revealed how powerful circulations of affect not only constituted but also disrupted methodological and analytical considerations during the research trajectory. Through a close analysis of field journals, I will thus examine the entextualisation of affect, rendering it narratively and personally legible, and the epistemological insights this afforded me. I will also, however, attend to the disruptions and dissonances, where the workings of

affect in this context brought me into an uncomfortable space for reflection. This was a space in which I was forced to confront my own narrative, including sexuality and privilege, but ultimately to confront the illegibility or “limits of the knowable” (Milani 2014). As such, this paper seeks to engage with methodological questions surrounding these issues, but especially with regard to affective practice in the language and sexuality research process itself.

Schoux Casey, Christina

Aalborg University

“Give all to love”: New Orleans bounce music and affective capitalism

Work on affective capitalism has for the most part focused on emotional labor and care work (Ilouz 2007; Nikunen 2016). This paper investigates affective advertising, looking at how a New Orleans artist’s language and affective practice are recruited for commodification, and outlining capitalism’s attempt to absorb and commodify the nexus of language, affect, and desire. New Orleans bounce music is a dance-oriented hip-hop form in which performers and dancers create a space where the intertwining of language, music, and movement challenges normative ideas about gender, power, and the self. Bounce music, made by and for marginalized people, and bounce performances, in their queer unruliness, constitute an affectively-rooted transgression of hegemonic American culture. Big Freedia is the most famous bounce artist, having starred in a reality show since 2013, and having been featured on tracks from internationally-known acts such as Beyoncé. In the past two years, Big Freedia’s music has been used in numerous advertising campaigns, from the YouTube Music app to cosmetic injection products. How does capitalism recruit a transgressive cultural form into its service? What aspects of language, affect, and desire are retained or repressed in the process of commodification? Using multimodal discourse analysis, work on mediatization (Agha 2011), and the idea of “cultures of comfort” (Sturken 2007), this paper traces how capitalism draws on affect to sell goods to potential customers, and looks at the sometimes irrepressible, unpredictable consequences of the commodification of affect.

Panel: Queer(ing) Lexicography: Towards truly inclusive dictionary-making?

Organizers: Eva Nossem (Saarland University) and Łukasz Pakuła (Adam Mickiewicz University).

The role of dictionaries in society at large has been theorized and critiqued also with respect to hidden ideologies (e.g. Kachru & Kahane, 1995). Due to the fact that Unidentified Authorising Dictionaries (Moon, 1989) are often drawn on to legitimize and naturalize discriminatory discourses, they have been subjected to critical linguistic scrutiny. While feminist critique has yielded somewhat satisfactory results (Hoem Iversen, 2005), insights into constructions of sexuality are scarce (Pakuła, 2018). The few studies exploring non-heterosexual aspects of macro- and megastructures point to the inherent positioning of heterosexuality as an unquestioned norm and thus – in the educational context – might inhibit language learning, as is the case with textbooks and in-class interactions (see Pavlenko, 2004; Nelson, 2009). Somewhat disappointingly, there seems to be little resonance between what is done in the field of critical applied linguistics and metalexigraphy, as each camp preaches to the already converted (cf. Russell, 2012). This panel sets out to bridge these two (seemingly distant) worlds.

“‘Queer’ is one of a handful of terms in English that establish references by opposition and exclusion, not just by simple description. That is, instead of identifying properties that the object under discussion contains, calling something ‘queer’ suggests that it is out of place in some sense, that is excessive and overextended, that it disrupts and subverts an otherwise tranquil domain.” (Leap 1996: 101). The tranquil domain queer aims at disrupting and subverting in this panel is lexicography and the related disciplines involved in the mono- and interlingual dictionary-making. This panel on “Queer(ing) Lexicography” (Nossem 2018) aims at showcasing possibilities to overcome the apparent opposition between the anti-normative ‘queer’ that resists definition and can be seen as a “linguistic experiment, namely as a signifier without a stable signified” (Barrett 2002: 27), and the theory and practice of lexicography, with its focus on definitions and classifications (Nossem 2018).

In accordance with Motschenbacher, who explains that “Queer Linguistics transfers ideas from Queer Theory to linguistics” (2011: 6), we aim at further developing the field of Queer Lexicography by uniting ideas and concepts from Queer Theory and Queer Studies, and lexicography, i.e. by integrating an interdisciplinary heteronormativity research in the field of lexicography. By introducing queer approaches, and in the spirit of action research (Burr, 1995) we want to question normalized practices in lexicography, metalexigraphy, lexicology, semantics, corpus linguistics, and other linguistic fields, especially in their relation to dictionary-making. We propose to examine the linguistic manifestation of heteronormativity and, connected with it, binary gender and sexual identity discourses (Bing & Bergvall 1996 in Motschenbacher 2011: 21) as well as the instrumental use of dictionaries in public and media discourses with view of appreciating the multitude of sexual and gender identities of dictionary users (and compilers).

Baynham, Mike
University of Leeds

Searching for the queer lexicon

Literacy studies underwent a shift from a text focus towards readers/writers and their practices. Nossem (2018) indicates a similar shift away “from the product to the user” in lexicography, the user being understood as the lexicographer or dictionary maker. This paper argues for a focus on the other user: the person who reads/consults/searches the dictionary. “Reading” a dictionary seems counter-intuitive, in the era of searchable on-line dictionaries, so I think of the activities of the dictionary user as “searching”. I illustrate this discussion with two auto-ethnographic examples. Firstly a search for the meaning of a Portuguese word “safado”[naughty with sexual overtones] which I learnt from a friend in Brazil then tracked, first in Portuguese on-line dictionaries to establish its meaning, then in search of its equivalent in Spanish, eventually finding a translation equivalent: “travieso”. I was looking in the Spanish equivalent for a shade of meaning which indexed transgression, in short a queer meaning. Perhaps unsurprisingly this aspect was somewhat buried and I had to dig for it. The second example arises from an experience learning Quechua from taxi-drivers in Cuzco, Peru. This led to a search of an on-line Quechua-Spanish lexicon, identifying a rich and intriguing vocabulary of erotic terms. In both cases these led to the composition of poems in which the dictionary definitions discovered are crucial. To conclude I suggest that it isn't so much the lexicon but the search itself, for echoes and correspondences, which is queer, advocating for lexicography to engage in ethnographies of searching.

Nossem, Eva
Saarland University

Experts or collective intelligence: Queering cultural and linguistic knowledge production in lexicographic reference works

Reference works like dictionaries and encyclopedias fulfill a special role in the production and transmission of both cultural and linguistic knowledge. Their authoritative role is based on their perception as “a high-quality work with well-structured, accurate information but also [...] an objective source of knowledge” (Nossem 2018: 174-5). One of the aims of queer(ing) lexicography is to deconstruct this objectivity claim and bring to light norms and powers hidden in the production process, including the questioning of the prominent position of the lexicographer who has the decisive power of admission and the provision of information. In this paper I aim to critically shed light on the lexicographer's role in the production of cultural and linguistic knowledge by juxtaposing the focus on expert knowledge in traditional reference works and the use of collective intelligence in the free online encyclopedia Wikipedia.

Does the shared responsibility of a large number of contributors lead to more diversified definitions? Where does a more “democratic” approach of an open, non-profit system based on collective intelligence lead to results differing from those of a commercial product on the market? Which bias can be found in experts' works compared to those of a community? Does the wisdom of the crowd ensure a proliferation of minoritarian knowledge or does it, on the

contrary, lead to a fossilization of hegemonic knowledge? These are some of the questions addressed in my analysis of the entries for “queer” and their creation in the mentioned reference works.

Panel: Language and sexuality before Stonewall

Organizers: William L. Leap (American University Washington DC / Florida Atlantic University) & Heiko Motschenbacher, (Western Norway of Applied Sciences Bergen / Florida Atlantic University)

Language and sexuality researchers have demonstrated how sexuality is discursively shaped by the way we use language to talk and write about sexuality-related aspects. This issue becomes even clearer when it is investigated how sexuality-related language use changes over time, since differences in language use evolving from a comparison of historical periods tell us something about how our conceptualization of sexual phenomena has developed. It is often against the backdrop of historical (linguistic) evidence that we realize how culturally relative our modern-day understanding of sexuality is.

This panel, therefore, invites contributions from researchers who have worked on the discursive construction of sexuality via language in times before the Stonewall Riots – the central event of gay liberation in the Western world (Duberman 1992). The year of the event (1969) is here set as a final boundary, with work that studies sexuality-related language use dating from any period up to this year being welcome. Potential topics include sexuality-related language use in various historical periods, ranging from Ancient Greek and Rome (Adams 1982), to linguistic repercussions of the desire-identity shift in the conceptualization of sexuality in the late 19th century (Barrett 2015, Foucault 1978 [1976]), to sexuality-related language use in the first half of the 20th century. One central function of such work is to uncover the experiences of historically marginalized and non-normative sexualities and to reconstruct their genealogies, which have often been publicly silenced, through textual evidence. Investigations covering the time period directly before Stonewall (Leap forthcoming) could, for example, consider how linguistic practices helped establish the event as an “emblematic event in modern lesbian and gay history” (Duberman 1992: xvii) or highlight evidence for alternative narratives of language and sexuality in U.S. history.

Work on language and sexuality before Stonewall will normally involve some archival work and/or analysis of historical textual data. This also raises questions on what methods to use when examining language and sexuality historically and what kinds of theories support and emerge from the inquiry (for example, what is the queer linguistic potential of such analyses?).

Previous work on the historical dimension of language and sexuality has, for example, shed light on sexuality-related lexicography (Adams 1982, Coleman 1999, Nevala & Hintikka 2009, Simes 2005), the historical discursive construction of prostitution and men engaging in same-sex practices (Hintikka & Nevala 2017, McEnery & Baker 2017a, 2017b), or the historical development of desire-related text types (Wyss 2008). The panel hopes to unite papers that investigate a range of sexuality-related phenomena and that draw on various language- and text-centered types of analysis.

Leap, William L.

American University Washington DC / Florida Atlantic University

Close(ly) reading Legman's (1941) "The language of homosexuality: An American glossary"

Queer historical linguistics requires close readings of evidence from the linguistic past. More than accepting historical details on face value, close reading means "to linger, to take pleasure in tarrying," over materials that "... allow us to look both hard and askance at the norm", especially those materials "...resist easy translation into present-tense terms" (Freeman 2010). Hence Legman's (1941) *The Language of Homosexuality: An American Glossary*. The value of Legman's glossary for queer historical linguistics has been questioned (Cameron and Kulick 003:79) and incautious citations of its entries produce misleading impressions of linguistic continuity (Barrett 2018: 7). A close(r) reading of the glossary show Legman (1941) offering more substantial contributions to queer historical inquiry Legman prepared the glossary for the Sex Variants project (Henry 1941), but his data base was not the project's interviews of homosexual subjects. Legman synthesized entries from published and unpublished sources about homosexual language, documenting connections between homosexual language and the languages of sex-workers, hobos, sailors, and others on the social margin as well as with the language(s) of "outsiders" (heterosexuals). But Legman's glossary did more than synthesize. Entries related to men's homosexual language included terms through which male homosexuals and "outsiders" specified a subject's masculinity as well as his sexual sameness. Entries for women's homosexual language only included women-centered usage of outsiders. In Legman's glossary, women had no homosexual language, while men incorporated same-sex desire into masculine practice. Does this ideological stance help explain why Legman called his inventory "an American glossary"?

Motschenbacher, Heiko

Western Norway University of Applied Sciences, Bergen

Language use before and after Stonewall: A corpus-based study of gay men's personal narratives

The Stonewall Riots (1969; Duberman 1992) are generally viewed as the central moment of gay liberation in the US, and more broadly construed, in the Western world. The outcomes of this decisive event can be assumed to have not just led to changes in the social and legal recognition of gay subjects but also to changes in the way language is used to express sexuality-related experiences (Leap forthcoming). This exploratory study sets out to provide initial evidence for such linguistic and/or discursive shifts by conducting a historical corpus-based study of gay men's personal narratives. The data used for this purpose are stories in which gay men report on their pre-Stonewall live experiences. Two corpora are compared: one with text material that dates from pre-Stonewall times and one with pre-Stonewall narratives that were produced after Stonewall (mainly in the 1980s and 1990s). A quantitative keyword analysis (Baker 2004, Gabrielatos 2018) sheds light on discourses that the gay men in the two time periods frequently draw on. In the complementary qualitative analysis, the focus lies on usage patterns of sexual identity labels in the data (Motschenbacher

2018, forthcoming). The findings are discussed in relation to queer linguistic theory (Barrett 2002, Motschenbacher 2011), highlighting the historical relativity of discursive practices employed to represent men who desire.

Peterson, David

University of Nebraska at Omaha

Interpolation/resistance: Recovering and unpacking the language of queer desire and identity in late 19th and early 20th century sexological texts

Taking a Queer Historical Linguistics approach (Leap 2018) informed by Critical Discourse Analysis (QHLCD), my presentation takes a qualitative approach to analysis of selected sexual autobiographies from three late 19th and early 20th century sexological texts: Krafft-Ebing's *Psychopathia Sexualis* (1886), Ellis's *Studies in the Psychology of Sex* (1897), and Schrenck-Notzing's *Therapeutic Suggestion in Psychopathia Sexualis* (1901). Most scholarship on such texts emphasize their regulatory function in terms of sexual identity and desire (Faderman 1981; Jefferys 1985; Oosterhuis 2000; Somerville 1996; Weeks 1991). Focusing on transitivity structures, I explore the extent to which self-identified 'homosexual' subjects (male and female) both accepted sexological interpretations of their 'condition' and the extent to which they use their narratives to resist such interpolation by promoting other formulations of queer desire and identity. My initial findings indicate that subjects appeared to readily adopt medically inflected sexological discourses as a way to name, define, and comprehend their 'condition' as an identity. Such subjects also appeared to use their narratives to modify, resist or reject morally inflected sexological discourses in relation to identity. At the same time, they claimed to accept some forms of desire as immoral, unethical, and/or unnatural, but proposed that other forms of desire were moral, ethical, and natural. My study demonstrates, following Leap (2018), the complexities of thinking about queer language before Stonewall, as well as suggests avenues of future investigations using QHLCD.

Panel: Gender and sexuality in discourses on ethnic and/or religious minorities

Organizer: Adi Bharat (The University of Manchester)

This panel aims to examine the ways in which which discourses—be it in the media, popular culture, political speeches and communiqués, government/official statements, etc.—on ethnic and religious minorities are often framed by gender and sexuality. In part, the panel hopes to shed light on how processes of gendered racialization, racialized sexuality, racialized sexism, and/or sexualized racism are deployed in a variety of discourses on ethnoreligious minorities and the impact of such representations. In doing so, the panel seeks to better understand the intersection of race, gender, and sexuality in representations of ethnic and religious minorities.

Bharat, Adi

The University of Manchester

Gender and racialization in newspaper discourse on 'Jewish-Muslim relations' in contemporary France (2000-2017)

Throughout the twentieth century, Jews and Muslims in France never formed singular communities and never solely nor primarily interacted with each other as Jews or Muslims (Mandel 2014; Katz 2015). Rather, their on-the-ground interactions often took place as a function of a variety of other identifications, solidarities, and experiences. Despite this, the way 'Jewish-Muslim relations' are often presented in the media risks obscuring the historical and present realities of on-the-ground interactions and, instead, suggests that Jews and Muslims in France form two disparate communities and that the complex and diverse interactions between them can be reduced to (troubled) binary relations. In order to determine how contemporary newspaper discourse frames Jewish-Muslim relations in France, I perform a frame (Goffman 1974), corpus, and critical discourse analysis of a sample of articles on Jews and Muslims in France from 2000 to 2017, obtained through consecutive sampling, from two major French daily newspapers, the centre-left *Le Monde* and the centre-right *Le Figaro*, chosen due to their considerable framing power in terms of "agenda-setting" (Kuhn 2011: 42). In isolating the dominant frames applied to 'Jewish-Muslim relations', I demonstrate the importance of gendered racialization in the construction and maintenance of an oppositional, polarized Jewish-Muslim binary. I argue that race and gender have been crucial to France's two main broadsheet newspapers' division of Jews and Muslims into two singular and separate groups whose individuals are presented as acting in accordance to the normative logic of their group membership.

Kanobana, Sibō

Ghent University

Language, gender and ethnicity in the making of security officers in Brussels

The Brussels Public Transport Company's (BPTC) staff is for nearly 90% male, while about half the personal has an ethnic minority background. Most women work in administration and are virtually absent in technical and security jobs, the same jobs where ethnic minorities

represent more than 80% of staff. To address the company's diversity policy, the BPTC currently invests in communication strategies to attract more women, also in security work. From a critical sociolinguistic perspective this paper draws on two sets of data: (1) articles and communication material on the training and hiring of security staff in Belgium, next to (2) ethnographic data that consists of recorded material and field notes based on participant observations, semi-structured interviews, and informal conversations with security officers at work and in training between July 2017 and December 2018. The aim of this paper is to examine the tensions and contradictions related to discourse on security work, but also the experiences and struggles of security officers, and how their line of work is understood through ideologies of femininity, masculinity, ethnicity and language.

Janicka, Agata

Adam Mickiewicz University, Poznań

(Counter) discourses of Black womanhood in Jada Pinkett Smith's Red Table Talk web series

African American women experience their womanhood in the context of their blackness (Houston 2000). They have been historically defined against the dominant model of 'traditional' white femininity, speech, and modes of behaviour (e.g. Morgan 2002). Entering white (female) spaces, Black women cause tension which is located in the body of colour (Ahmed 2010), and which results in the loss of shared atmosphere. In mainstream media discourses Black women often have little control over how they are presented as "raced subjects" (Ngai 2005). This paper uses critical discourse analysis (CDA) and conversation analysis (CA) to identify the ways in which (counter) discourses of Black womanhood are produced by Black women who engage in intra-group interactions in publicly mediated contexts. It analyzes selected episodes of Jada Pinkett Smith's Red Table Talk web series which focus on the female experience, and which include conversations between women only. CDA is used to analyse discursive (rhetorical) strategies that transpire in the conversations, as well as the themes/macrostructures in each episode, and how they are embedded in the wider socio-cultural context. CA is used to examine the local context of the women's interactions with one other as both intra-group and publicly mediated speech events and to identify how the events are constructed at the micro-level. The analysis aims to identify the discursive and interactional strategies Black women use to produce discourses of Black womanhood in the public sphere which are potentially subversive, and to gain insight into how this subversiveness manifests itself.

Nyssen, Sara

Ghent University

"But for you it's no problem to wash men?": Attitudes towards the headscarf in a language course for migrant job seekers in Flanders

In Belgium, as in other European contexts, the display of religious signs in public, and in particular the hijab, are regular topics of debate in the media. This contribution investigates the way gendered and racialized ideologies around the headscarf mediate female migrant job

seekers' access to employment in the care sector. It does so on the basis of ethnographic research in a language course, organized by the Flemish employment service VDAB, which aims to prepare non-Dutch speaking job seekers for an education and subsequent employment in health care. My ethnographic data, consisting of field notes, interviews and recordings of interactions between job seekers, counselors and teachers, reveal different and ambivalent attitudes towards the headscarf. Whereas the headscarf was constructed as an impediment to employment by all parties, its indexicalities varied. Wearing the hijab was associated with a religious conviction which employers saw as a sign of Muslim extremism, while for the teachers and counselors it was iconic for particular personal qualities considered undesirable for a good care worker. Other types of headscarves, however, were semiotically more ambiguous and indexed variable figures of personhood, thus offering marges de manoeuvre that both students and teachers tried to exploit in order to increase access to employment. While in doing so both teachers and students challenged and criticized prevalent ideological assumptions, these local forms of resistance ultimately did not seem to have direct material effects for the students' employment prospects.

O'Brien, Molly

Princeton University

Subversion of orientalist ideology through sexual inversion in Marcel Proust's *A la recherche du temps perdu*

Marcel Proust's novel *À la recherche du temps perdu* has been considered the French novel par excellence, and yet, it is not all that French when examined closer. Orientalism is laced into the text from the very start, making unfamiliar the France of the author's time. Proust can be said to follow an artistic and literary Orientalist tradition that is, as Edward Said tells us, dominated by the Orient's representation made by the Occident. While creating an imaginary Orient out of modern France, the work subverts Orientalist ideology through characters of non-normative sexuality who themselves are described as inverts belonging to distinct colonies within French society. In my talk, I will explore the formation of the representation of the homosexual who becomes subject to the Orientalist gaze. I will focus on two specific characters who serve as representatives of the two colonies of Sodom and Gomorra, the baron de Charlus and Albertine, respectively. Following the queer theories of Eve Kosofsky Sedgwick and Elizabeth Ladenson, I will show the importance of the gaze in this discussion as a tool of control of representation, a control that the Sodomite is unsuccessful in taking hold of in contrast to the Gomorrean in their tense struggle for (in)visibility. I will propose that Proust presents to us an Orientalist gaze that makes itself a part of the literary and artistic Orientalist tradition while at the same time questioning this gaze and inverting it on itself all the while using the mechanisms and tools of Orientalism.

Trillò, Tommaso

University of Lodz, GRACE Project

#Muslimwomenban and #Parliamonesabato: Two cases of synoptic resistance across the national-supranational divide

Social media such as Twitter have been said to unlock new possibilities for surveillance as well as resistance. These include cases of ‘synoptic resistance’ (Kelsey and Bennett 2014): instance in which ‘the many’ can make ‘the few’ feel the weight of their collective gaze. Starting from these premises, I analyze two cases of synoptic resistance that different publics staged in response to two cases of discrimination happening in March 2017 at the EU-level and at the Italian national level respectively. At the EU-level, I scrutinize the reactions voiced through #muslimwomenban in response to ECJ ruling over Case C-157/15 on limitations to the display of religious symbols on the workplace (e.g. hijabs). At the Italian level, I scrutinize the reaction voiced through #Parliamonesabato in response to a sexist infographic presenting a sexualized and racialized description of Eastern European women as the ideal partners of Italian men aired by the show Parliamone... Sabato on public television network RAI Uno. My analysis is based KhosraviNik’s (2017) Social media - Critical Discourse Studies (SM-CDS), with emphasis on vertical contextualization, horizontal contextualization, and the representation of social actors. I argue that, despite their differences, these cases involve synoptic resistance against institutional discourses that define the boundaries of European/national communities through exclusion. While the former case reacts against the definition of European-ness in terms of its alterity to a Muslim other, the latter case speaks to the not-so-covert replacement anxieties of the Italian government in the face of growing diversity.

Panel: Multilingualism

Organizer: Tommaso Milani (University of Gothenburg) and Lourdes Ortega (Georgetown University)

Akiyama, Yuka & Ortega, Lourdes

The University of Tokyo, Georgetown University

'I live with my girlfriend': Coming out, virtual friendships, and language learning

Research about technology-mediated language learning has been silent on how sexuality and sexual orientation might become relevant in virtual interactions. Employing interactional sociolinguistics and multimodal discourse analysis, we offer an account of the coming out by Amy (a 20-year-old student of Japanese in Boston who identifies as a lesbian and has “been out to most” since she was 13) to Yoko (a 19-year-old student of English in Tokyo who admits to being “a little surprised” and under “culture shock” with Amy's self-disclosure). The context was a discussion on Google Hangouts about dating practices in their two countries, carried out in English and Japanese, successively; this was the fourth of nine sessions in a pedagogically orchestrated 10-week online exchange. We analyzed how the two students managed the critical incident discursively, triangulating and expanding our analyses with interview and other data collected longitudinally. The findings revealed that Amy and Yoko opted for the strategy of a transcultural stance in discussing their sexual orientations. By constructing the coming out event as one of transforming culture shock into a mutual opportunity for transcultural learning, new bilingual and cosmopolitan identities were performed around a close friendship that grew out of the self-disclosure and carried over weeks and eventually months, impacting positively their respective language learning projects as well. We discuss what we have learned from our study, particularly the need to challenge the heteronormative ideologies that prevail in the teaching of languages and in research about the potential for language learning of unscripted, technology-mediated interactions.

D'Angelo, Jason

Georgetown University

“I found myself trying to stay away from words like gorgeous”: Multilingual identity construction in trans persons

Researchers working on questions of queer linguistics and multilinguals have focused on gay, and to a lesser extent lesbian identities, at the same time ignoring trans persons and intersectional multilingual identities. I combine multilingual identity construction (Rowlette & King 2016) and gender and queer studies in linguistics (Levon 2011, Hazenburg 2016, Zimmon 2009, 2017) with Bucholtz & Hall's (2005) Tactics of Intersubjectivity, and I examine how multilingual trans persons construct and negotiate their identities vis-à-vis their experiences with multiple languages. The data come from interviews in English with four trans persons, who reflected on their multilingual experiences learning and using first, second, and additional languages (L1, L2, L3...), some pre- and some post- transitioning. Each of the identities within their respective context did not necessarily line up with their gender

identity, as the participants were aware of the need to enact culturally understood behaviors. This fluidity of identity shows that the transition process is itself not linear. Instead these multilingual trans persons show clearly how the co-construction of identities can complicate and destabilize traditional theories of the relation between language and identity, as they reposition themselves within the discourse to emphasize and de-emphasize various aspects of their multilingual becoming.

Giampapa, Frances

University of Bristol, School of Education

Discourses of Italianità, language and sexuality: being gay and italian canadian is not an oxymoron

For over 20 years there has been a rigorous and advanced exploration of the role of language and power in the discursive performance of multiple identities across time and space (Heller 2001; Norton 2013; Giampapa 2004). Of particular interest are the ways in which social agents jostle for positions, negotiate, manage and resist identities through interactive moves in order to access different forms of symbolic capital and material resources (Bourdieu 1977). More recent research (Cashman 2018) points to the need for an intersectional approach to understanding the reproduction of inequalities across identities of race/gender/sexuality to name a few. Drawing from a body ethnographic data, in particular individual and group interviews, I re-examine the ways in which being and becoming Italian Canadian and sexual identities are negotiated, managed, and resisted across multiple worlds. What I offer is a nuanced understanding of the complexities of identity politics for Italian Canadian youth and how what it means to be/become Italian Canadian are tied to particular forms of linguistic and cultural capital and discourses of representation that support social visions that include some and exclude others.

Walsh, John

National University of Ireland, Galway

Queer and linguistic identities among multilingual speakers of Irish

While there is a large body of research within Critical Sociolinguistics and Linguistic Anthropology on the linguistic identities of multilingual subjects (Kramsch, 2009; O'Rourke et al, 2015), Queer Linguistics is largely silent on this topic with exception of recent contributions from Milani and Levon (2017) Cashman (2018) and Walsh (2019, in press). This is arguably linked to the dominance of Anglophone settings within Queer Linguistics and its lack of attention to languages other than English, particularly minoritised languages. This paper analyses the linguistic identities of a group of 15 multilingual speakers of Irish who identify as male and gay or queer. Multilingualism in this case is taken to mean an active command and use of more than one language; while all speakers are proficient in both Irish and English, many also use other languages regularly. They express a range of stances on how their identities are shaped by the minoritised position of Irish and their other language(s) and reflect also on the intersections between their linguistic and queer identities.

PARTICIPANTS

PARTICIPANTS

Alm	Erika	University of Gothenburg	erika.alm@gu.se
Armstrong	Darrell	n/a	darrell.f.armstrong@gmail.com
Armstrong	Lisa	Carleton University	lisa.armstrong3@carleton.ca
Arnold	Aron	Université catholique de Louvain / Valibel	arnold.aron@gmail.com
Bailey	Aimee	University of Nottingham	aimee.bailey@nottingham.ac.uk
Barnes	Michael	Old Dominion University	Michael.barnes0806@gmail.com
Baynham	Mike	University of Leeds	Mike.Baynham@education.leeds.ac.uk
Bengtsson	Jenny	University of Gothenburg	jenny.bengtsson@gu.se
Bharat	Adi	University of Manchester	adi.bharat@manchester.ac.uk
Bissenbakker	Mons	University of Copenhagen	thc211@hum.ku.dk
Bonfante	Gleiton Matheus	Federal University of Rio de Janeiro	supergleiton@gmail.com
Borba	Rodrigo	Federal University of Rio de Janeiro	rodrigoborba@letras.ufrj.br
Brown	Leann	Aix-Marseille Université	yonseileann@gmail.com
Bruns	Hanna	University of Bonn	s5habrun@uni-bonn.de
Burnett	Scott	Lunds universitet	scott.burnett@isk.lu.se
Calder	Jeremy	University of Colorado Boulder	jeremy.calder@colorado.edu
Carlson	Cindy	Metropolitan State University of Denver	carlsonc@msudenver.edu
Cashman	Holly R.	University of New Hampshire	Holly.Cashman@unh.edu
Cé	Otavia	Universidade Católica de Pelotas	otavia.ce@gmail.com
Chariatte	Nadine	University of Cape Town	nadine.chariatte@uct.ac.za
Chojnicka	Joanna	University of Bremen	joanna.chojnicka@uni-bremen.de
Comer	Joseph	University of Bern	joseph.comer@ens.unibe.ch
Cooke	Melanie	King's College London	melanie.cooke@kcl.ac.uk
Cordoba	Sebastian	De Montfort University	scordoban@gmail.com
Crowley	Archie	University of South Carolina	acrowley@sc.edu
Cuddy	Salina	University of York	stc512@york.ac.uk
D'Angelo	Jason	Georgetown University	jd1744@georgetown.edu
Dautartas	Gintaras	University of Helsinki	gintaras.dautartas@helsinki.fi
De Jesus	Felipe	Georgetown University	fld11@georgetown.edu
De Lima	Pedro Eduardo	Queen Mary University of London	p.delima@qmul.ac.uk
De Villiers	Nicholas	University of North Florida	devilliersnicholas@gmail.com
Di Silvestro	Ester	University of Catania	disilvestroester@gmail.com
Dziura	Nathaniel	The University of Sheffield	nathaniel.dziura@sheffield.ac.uk
Edmondson	Daniel	University of Nottingham	daniel.edmondson@nottingham.ac.uk
Ericsson	Stina	Göteborgs universitet	stina.ericsson@svenska.gu.se
Fine	Julia	UC Santa Barbara	jcfine@ucsb.edu
Formato	Federica	University of Brighton	f.formato@brighton.ac.uk
Freiberg	Stephen	Dr Stephen Freiberg Consulting Rooms	stephen.freiberg@gmail.com

Futch	Corinne	University of Florida	corinnefutch@ufl.edu
Gafter	Roey	Ben-Gurion University of the Negev	roeyg@bgu.ac.il
Giampapa	Dr. Frances	University of Bristol, School of Education	frances.giampapa@bristol.ac.uk
Gilbert	Alexandra	Arizona State University	agilber8@asu.edu
Go	Christian	National University of Singapore	christian.go@u.nus.edu
Gray	John	UCL Institute of Education	john.gray@ucl.ac.uk
Harncharnvej	Phattanan	Chulalongkorn University	phattanan.ha@gmail.com
Hazenberg	Evan	University of Sussex	E.Hazenberg@sussex.ac.uk
Hekanaho	Laura	University of Helsinki	laura.hekanaho@helsinki.fi
Heritage	Frazer	Lancaster University	f.heritage@lancaster.ac.uk
Hernandez	Elisa	Purdue University Fort Wayne	hernandez.e.ellis@gmail.com
Hernandez	Jesus Federico	University of the Philippines	tuting.hernandez@gmail.com
Hiramoto	Mie	National University of Singapore	ellmh@nus.edu.sg
Hoppmann	Angela S. (Lovis)	University of Zurich, Deutsches Seminar	hoppmannangelastella@gmail.com
Ingram	Z.	CUNY, Bronx Community College	z.ingram@nyu.edu
Janicka	Agata	Adam Mickiewicz University, Poznan	ajanicka@wa.amu.edu.pl
Jantunen	Jarmo Harri	University of Jyväskylä	jarmo.jantunen@jyu.fi
Javier	Jem	University of the Philippines Diliman	jem.javier@up.edu.ph
Johnstone	Elizabeth	New York University	ewj218@nyu.edu
Jones	Lucy	University of Nottingham	lucy.jones@nottingham.ac.uk
Jonsson	Rickard	Stockholm University	rickard.jonsson@buv.su.se
Kania	Ursula	University of Liverpool	ursula.kania@liverpool.ac.uk
Kanobana	Sibo	Ghent University	sibo.kanobana@ugent.be
Kapa	Koki	University of the Western Cape	koki.kapa@gmail.com
Katsiveli	Stamatina	Queen Mary University of London	s.katsiveli-siachou@qmul.ac.uk
Kehl	Katharina	University of Gothenburg	katharina.kehl@gu.se
Kiesling	Scott	University of Pittsburgh	kiesling@pitt.edu
King	Brian	The University of Hong Kong	bwking@hku.hk
Kramer	Elise	University of Illinois, Urbana-Champaign	eakramer@illinois.edu
Krendel	Alexandra	Lancaster University	a.krendel@lancaster.ac.uk
Kytölä	Samu	University of Jyväskylä	samu.kytola@jyu.fi
Lake	Shelby	Georgetown University	sjl106@georgetown.edu
Landicho	Madilene	University of the Philippines Diliman	mblandicho@up.edu.ph
Landqvist	Mats	Södertörn university	mats.landqvist@sh.se
Lawson	Robert	Birmingham City University	robert.lawson@bcu.ac.uk
Leap	William L.	Florida Atlantic University	wleap@fau.edu
Leibring Svedjedal	Carin	Uppsala University	carin.leibring-svedjedal@nordiska.uu
Lindeman	Meri	University of Turku	meri.lindeman@utu.fi
Lischinsky	Alon	Oxford Brookes University	alischinsky@gmail.com
Liu	Xuekun	The University of Hong Kong	xkliu@hku.hk

Love-Nichols	Jessica	University of California, Santa Barbara	jlovenichols@ucsb.edu
Maegaard	Marie	University of Copenhagen	mamae@hum.ku.dk
Manogaran	Pavan	National University of Singapore	pavanmano@hotmail.com
Mararac	Nicholas	Georgetown University	nmm82@georgetown.edu
Marco	Venuti	Università di Catania	mvenuti@unict.it
Marshall	Hazel	Rice University	hazelmarsall64@gmail.com
McCormick	Tracey	University of Johannesburg	traceym@uj.ac.za
McIlhone	Hollie	University of Sheffield/Birmingham City	Hollie-McIlhone@outlook.com
Milani	Tommaso	University of Gothenburg	tommaso.milani@gu.se
Miller	Darrin	University of North Texas	darrinmiller@live.com
Monello	Valeria	Univeristy of Catania	vmonello@unict.it
Morinaga Williams	Elisabeth Libby Ann	Osaka University	elisabethannwilliams@gmail.com
Mortensen	Kristine K�hler	University of Gothenburg	kristine.kohler.mortensen@gu.se
Motschenbacher	Heiko	Florida Atlantic University	iuventiuss@yahoo.com
Msibi	Thabo	University of KwaZulu-Natal	msibi@ukzn.ac.za
Myrendal	Jenny	University of Gothenburg	jenny.myrendal@gu.se
M�att�	Simo	University of Helsinki	simo.maatta@helsinki.fi
Nagar	Ila	The Ohio State University	nagar.5@osu.edu
Nonnenmacher	Sean	University of Pittsburgh	sen40@pitt.edu
Nossem	Eva	Saarland University	e.nossem@mx.uni-saarland.de
Nyssen	Sara	Universiteit Gent	sara.nyssen@ugent.be
O'Brien	Molly	Princeton University	mlo@princeton.edu
Omowunmi	Oluwakayode	University of Leeds	kaybeestar2000@gmail.com
Ortega	Lourdes	Georgetown University	lourdes.ortega@georgetown.edu
Pak	Vincent	National University of Singapore	pak.vincent@gmail.com
Pantos	Andrew	Metropolitan State University Denver	apantos@msudenver.edu
Pearce	Jo	University of Glasgow	j.pearce.1@research.gla.ac.uk
Pei-Ci	Li	Paris Descartes University	peggylipei@gmail.com
Perez-Aronsson	Fanny	Stockholm University	fanny.perez.aronsson@buv.su.se
Peterson	David	University of Nebraska at Omaha	davidpeterso1@unomaha.edu
Pharao	Nicolai	University of Copenhagen	nicolaip@hum.ku.dk
Phillips	Robert	Ball State University	rfphillips@bsu.edu
Radice	Joseph	University of Florida	jradow@ufl.edu
Raeymaekers	Jan	University of Ghent	jan123raeymaekers@gmail.com
Rosen	Sam	University of Nottingham	sam.rosen@nottingham.ac.uk
Rowlett	Benedict	Hong Kong Baptist University	browlett@hkbu.edu.hk
Russell	Eric Louis	University of California, Davis	erussell@ucdavis.edu
Schmidt-J�ngst	Miriam	University of Mainz	schmidtjuengst@uni-mainz.de
Schoux Casey	Christina	Aalborg University	casey@cgs.aau.dk
Shewaye	Bahiru	University of Leeds	bahimisha@gmail.com

Showers-Curtis	Katka	University of Wisconsin Madison	showerscurti@wisc.edu
Simonsson	Angelica	University of Gothenburg	angelica.simonsson@ped.gu.se
Sleeper	Morgan	Macalester College	msleeper@macalester.edu
Sonnenberg	Patrick	University of Tennessee, Knoxville	psonnenb@vols.utk.edu
Stahl	Lynne	West Virginia University	Lynne.stahl@mail.wvu.edu
Steele	Ariana	The Ohio State University	steele.870@osu.edu
Stone	Lee	Western Governor's University	leewstone@gmail.com
Surkka	Sanni	University of Helsinki	sanni.surkka@helsinki.fi
Szabó	Gergely	Eötvös Loránd University	gergely.szabo9@gmail.com
Temple	Walter	Utah Valley University	walter.temple@uvu.edu
Thériault	Simon-Charles	Université de Montréal	simon-charles.theriault@umontreal.c
Tinker	Chris	Heriot-Watt University	c.g.tinker@hw.ac.uk
Tranchese	Alessia	university of portsmouth	alessia.tranchese@port.ac.uk
Trillò	Tommaso	University of Lodz - GRACE Project	tommaso.trillo@uni.lodz.pl
Tudisco	Jordan	University of California, Santa Barbara	jordan.tudisco@gmail.com
VanderStouwe	Chris	Boise State University	cvanderstouwe@boisestate.edu
Verheijen	Lotte	University of Liverpool	lotte.verheijen@liverpool.ac.uk
Vigo	Francesca	Università di Catania	vigof@unict.it
Vincent	Chloé	Lyon 2	chloe.vincent@grenoble-inp.org
Walsh	John	National University of Ireland, Galway	john.walsh@nuigalway.ie
Wilkos	Aleksandra	University of Warsaw	aleksandrawilkos@gmail.com
Wojahn	Daniel	University of Gothenburg, Stockholm Univ.	daniel.wojahn@sh.se
Zottola	Angela	University of Nottingham	angela.zottola@nottingham.ac.uk