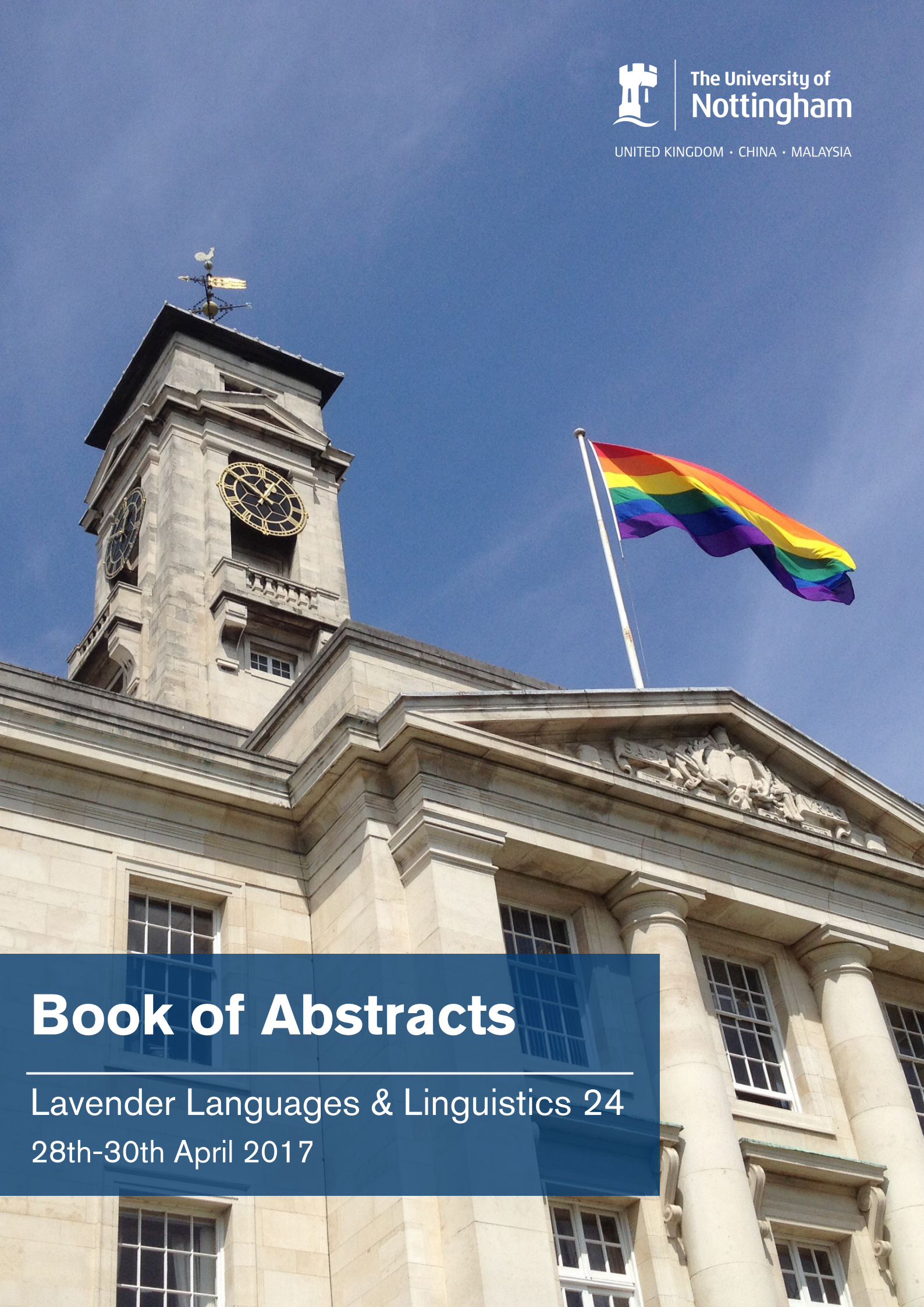

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Book of Abstracts

Lavender Languages & Linguistics 24

28th-30th April 2017

Plenary sessions

Friday 28th April, 10-11am

Keynote:
Queer/ing Applied Linguistics: Researching Language and Sexuality in Schools

Helen Sauntson
York St John University

This presentation responds to calls for more attention to be paid to how linguistic analysis can offer important insights into sexualities and education, and for greater dialogue between applied linguistics and queer linguistics (Nelson, 2012). I propose that a 'queer applied linguistics' (QAL) approach may be used effectively to investigate how gender and sexual identities are constructed through language in schools, and what the application of methods of spoken and written discourse analysis reveal about the relationship between language and sexuality in school settings. I argue that QAL may be defined as critical applied linguistics (Hall, Smith & Wicaksono, 2011; Pennycook, 2008) which is informed by queer theory and queer linguistics and applied to real-life contexts. QAL is primarily concerned with inequalities around gender and sexuality and has a social justice orientation in its intended applications.

The presentation exemplifies this approach by drawing on a recent research project which conducts a detailed and systematic examination of the diverse ways that language can play a role in constructions of sexual identities in school contexts. Throughout this examination, I address three theoretical issues in queer linguistics currently receiving much attention – temporality, space and normativity – and consider their applications to the analysis of language in school contexts.

The presentation draws on data comprising spoken interactional data taken from Personal, Social and Health Education (PSHE) lessons; interviews with LGBT+-identified young people; interviews with teachers and trainee teachers; and PSHE and Health Education curriculum documents. Data are analysed using a combination of corpus linguistics, critical discourse analysis, tactics of intersubjectivity and appraisal analysis within an overarching QAL approach.

Saturday 29th April, 5.30-6.30

Special remarks:
(Lavender) Language Matters: Reflections on the Past and Future of the Lavender Languages Conference

William Leap
American University and Florida Atlantic University

The first Lavender Languages Conference was held in 1993, at American University in Washington DC. While there have been 23 Lavender Languages Conferences since that time, this is the first year that we have met in a location accessible to colleagues based outside of US borders; this is a practice that may need to continue. Also unlike the case in 1993, there is

now is a field of language and sexuality studies and there are many sites where scholars can report on research within this field. So the Conference has not remained vital for 24 years simply due to its intellectual uniqueness.

Since 1993, the Conference has offered a safe place for exploring ideas on the margins of inquiry, even when voices of power inside and outside of academe have labeled this inquiry ill-focused and ill-advised. And since 1993, the Conference has maintained a definition of "language" that is broad enough to allow structural descriptions to find common ground with literary criticism, visual display and performance pieces.

The visibility of the Lavender project remains a problem, however. Conference activities have yet to make a sustained impact on discussions of (language and) sexuality outside of our own academic circles. To sustain viability at Lavender 25 and beyond, conference-related activities must do more than reauthorize the method and theory generated elsewhere. Instead, Conference activities (papers, panels, presentations, interventions) must embody the subject-matter we claim to explore, including: transgression, disidentification, refusal, marginality, the anti-normative, rhizomatic desire, or simply queer filiation.

Sunday 30th April, 2-3pm

Keynote:
What Polari did next

Paul Baker, Lancaster University

Polari was an anti-language (Halliday 1978) used by gay, bi and trans people in the UK in the first 70 years of the 20th century. When homosexuality was illegal, Polari was part of a toolkit for survival, used for secrecy, identification and to project a defiantly camp identity. As a result of social change in the 1960s, it had largely been abandoned by the 1970s and was classed as an endangered language by the World Oral Literature Project in 2010.

In the early 2000s I published the findings of my doctoral research on Polari (Baker 2002, 2003) and have regularly given talks on the topic since then. This talk compares the users, uses and meanings of Polari in the years since I finished my research with previous decades. It examines the role that Polari now plays for LGBT people in an age of social media and iphone apps, celebratory Gay and Lesbian History Months and council-funded grants. I argue that the numerous conceptualisations of Polari reflect the changing status of gay identity in the UK. Additionally, I reflect on the unexpected consequences of my research on the trajectory of this language, as well as considering the extent to which we can ever give a "voice" to those who were historically silenced.

Special workshop

How to Polari Bona, with Paul Baker

NB: This workshop is restricted to a maximum of 16 participants:
see registration information, below

Polari was a form of language spoken by gay men and women in the first half of the 20th century. Used for secrecy, identification, humour and gossip, it enabled a camp performance of gay sexuality for its speakers. With a lexicon of around 400 words from a variety of sources (rhyming slang, Italian, backslang, Cant etc) it was constantly developing and relied a lot on the creativity of its speakers who improvised new words and phrases, using a telegraphic form of grammar. In this one hour workshop you will learn the basics of speaking Polari through a series of interactive games. By the end of the class you should know your lally from your luppers and be able to dish the dirt. Unleash your inner omee -palone or palone-omee and troll along!

To register for this workshop, please go to the Information Desk to sign up for a place: workshop registration will open during the first tea and coffee break (Friday 11am).

Panel sessions

Panel 1: Food for thought - exploring the relationship between LGBTQ+ identities and linguistic representations of culinary practices

Organiser: Ursula Kania
University of Liverpool

Food is an integral part of our everyday lives, just like language. Both are thus highly intertwined with notions of identity. This is particularly evident in linguistic representations of culinary practices, as summarized in Jean Anthelme Brillat-Savarin's aphorism "Tell me what you eat, and I shall tell you what you are" (Brillat-Savarin 2009 [1825]: 3; emphasis added). Following from the assumption that writing and talking about food is about so much more than just nutrition (see, e.g., Belasco 2008), this panel brings together current research on the (de)construction of LGBTQ+ identities through food discourses of various types, ranging from cookbooks to TV shows and multimodal texts such as advertisements. Doing (linguistic) food studies with an LGBTQ+ twist, all contributions are interdisciplinary in nature, drawing on concepts and analytic tools from Queer Theory, Cultural Studies, culinary linguistics (Gerhard, Frobenius & Ley 2013) and Sociolinguistics.

Taken together, they offer new insights into the ways in which LGBTQ+ discourses on food practices serve as a means of (re)negotiating individual as well as group identities.

Belasco, Warren. 2008. *Food: The Key Concepts*. Oxford: Berg.
Brillat-Savarin, Jean Anthelme. 2009 [1825, trs. 1949]. *The Physiology of Taste: Or Meditations on Transcendental Gastronomy*. Translated by M.F.K. Fisher. New York. Knopf Doubleday Publishing Group.
Gerhardt, Cornelia, Maximiliane Frobenius, and Susanne Ley. 2013. *Culinary Linguistics: The Chef's Special*. Amsterdam: Benjamins.

A piece of cake? Analysing the relationship between identity, food, and language in queer cookbooks

Ursula Kania
University of Liverpool

Even though we have entered the digital age, printed cookbooks are still hugely popular. They can be read as cultural artefacts that give us insight into various aspects of the society in which they were produced. Focusing on queer cookbooks, this paper explores some of the ways in which both individual and group identities are negotiated in this particular type of culinary text. While previous research on this topic is mainly situated within Cultural Studies and looks exclusively at English-language publications (e.g., Vester 2010, 2015; Zimmermann 2008), the current study draws on previous findings and analytic tools from culinary linguistics, food studies as well as queer theory in order to analyze four German-language publications (Bax & Boehm 2009; Dietl & Jacobi 2000, Norman & Strinnhed 2008; Schulze & Bidner 1996). The following questions are of particular interest: (In how far) do the cookbooks draw on/subvert characteristics which are typical of so-called 'community cookbooks' (Cotter 1997)? More specifically, (how) is a common group identity established while at the same time celebrating diversity and individuality? In the case of Bax & Boehm (2009), who include short stories to accompany particular recipes, I will take a closer look at

the ways in which linguistic representations of culinary practices are linked to sexuality, drawing on the intrinsic relationship between culinary and sexual 'appetites'.

In sum, the proposed paper provides valuable insights into how lesbian and gay identities are conveyed and renegotiated through culinary texts.

Bax, A., & Böhm, C. (2009). *Kochen & küssen: Geschichten zum Vorlesen und Rezepte zum Nachkochen*. Tübingen: Konkursbuch-Verl. Gehrke.

Cotter, Colleen (1997): „Claiming a piece of the pie. How the language of recipes defines community", in: Anne Bower (Hg.): *Recipes for reading. Community cookbooks, stories, histories.* Amherst, Mass.: University of Massachusetts Press, pp. 51–72.

Dietl, B., & Jacobi, P. (2000). *Warme Mahlzeiten: Ein Kochbuch für Frauen, die Frauen und gutesEssen lieben*. Königstein/Taunus: Helmer.

Norman, P., & Strinnhed, M. (2008). *Pink!: Gay cooking*. Stuttgart: Kosmos.

Schulze, M., & Bidner, M. (1996). *Scharfmacher: Das grosse Kochbuch für Schwule*. Berlin: Gmünder.

Vester, K. (2010). Queer Appetites, Butch Cooking: Recipes for Lesbian Subjectivities. In J. Elledge (Ed.), *Praeger perspectives. Queers in American popular culture* (pp. 11–21). Santa Barbara, Calif.: Praeger.

Vester, K. (2015). *A Taste of Power: Food and American Identities*. Oakland: University of California Press.

Zimmermann, Gus (2008): „The Queer Dish. Gay Cookbooks after Stonewall", *Food, Media, and Culture,* 1, pp. 1–16.

'Lesbian Mexican Chef': visibility, authenticity, and intersectionality

Holly Cashman
University of New Hampshire

This paper examines the identity construction and self-representation of a local celebrity chef, restaurant owner and community activist in Phoenix, Arizona, a metropolitan center in the U.S. Southwest. Born and raised in California's Central Valley into a family of bakers in a farming community, Silvana owns several successful restaurants and has been named a James Beard award finalist. She is at once a member of an elite group of chefs in the flourishing urban food culture of the Phoenix metropolitan area and an organizer/activist who was instrumental in the public face of resistance against recent anti-immigrant legislation in Arizona and Maricopa County (see Santa Ana & González de Bustamante, 2012). This paper analyzes Silvana's radical intersectionality and public identity construction (in social and traditional media) with relation to sexual identity (lesbian), ethnic identity (Mexican) and social class (successful business owner and entrepreneur). The multimodal queer linguistics (Milani 2013) analysis of Silvana's identity construction examines five texts: a t-shirt, a magazine advertisement, a newspaper photograph/article, a billboard, and a Facebook post/advertisement. We find that Silvana's mediated practices (Thurlow & Jaworski, 2011) and stancetaking (Jaffe, 2009) normalize bilingualism and queerness, undermine elitism, market authenticity, and oppose cultural appropriation, all while capturing the complexity of multiple oppressions and celebrating the power and status that affords a more nuanced and agentive visibility. The paper draws on research in food studies, queer studies, and sociocultural linguistics.

Christiansen, M. Sidury. 2015. 'A ondi queras': Ranchero identity construction by U.S. born Mexicans on Facebook. *Journal of Sociolinguistics*, 19(5), 688-702.
Counihan, Carole. 2013. Mexicanas' food voice and differential consciousness in the San Luis Valley of Colorado. In Carole Counihan & Penny Van Esterik, eds. *Food and Culture: a reader*, 3rd ed. (pp. 173-186). New York: Routldege.
Fellner, Astrid M. 2013. The flavors of multi-ethnic North American literatures. In Cornelia Gerhardt, Maximiliane Frobenius & Susanne Ley, eds. *Culinary Linguistics: The chef's special* (pp. 241- 260). Amsterdam: John Benjamins.
Jaffe, Alexandra. 2009. *Stance: sociolinguistic perspectives*. Oxford: Oxford University Press.
Matwick, Keri & Kelsi Matwick. 2014. Storytelling and synthetic personalization in television cooking shows. *Journal of Pragmatics*, 71, 151-159.
Milani, T. 2013. Expanding the Queer Linguistic Scene: Multimodality, Space and Sexuality at a South African University. *Journal of Language and Sexuality* 2(2): 206-234.
Milani, T. 2014. Sexed Signs—Queering the Scenery. *International Journal of the Sociology of Language* 228: 201-225.
Milani, T, and K. Kapa. 2015. Ready-to-Wear Sexual Politics: The Semiotics of Visibility on Wits Pride T-Shirts. *Stellenbosch Papers in Linguistics Plus* 46: 79-103.
Puar, Jasbir. 2013. 'I would rather be a cyborg than a goddess': intersectionality, assemblage, and affective politics. *Meritum*, 8(2), 371-390.
Santa Ana, Otto & Celeste González de Bustamante. Arizona Firestorm: Global immigration realities, national media, and provincial politics. Lanham, MD: Rowman & Littlefield.
Swenson, Rebecca. 2013. Domestic divo? Televised treatments of masculinity, femininity, and food. In Carole Counihan & Penny Van Esterik, eds. *Food and Culture: a reader*, 3rd ed. (pp. 137-153). New York: Routldege.
Thurlow, Crispin & Adam Jaworski. 2011. Banal globalization? Embodied actions and mediated practices in tourists' online photo sharing. In Crispin Thurlow & Kristine Mroczek, eds. *Digital Discourses: Language in the new media*. (pp. 220-250). Oxford: Oxford University Press.

Trans food practices in popular culture? - The TV Show *Transparent*

Astrid M. Fellner
Saarland University

Cornelia Gerhardt
Saarland University

A burgeoning number of linguistic food studies (e.g. Gerhardt et al. 2013) have drawn attention to pivotal points between language, food, culture and identity. Gender has been linked not only to food production and consumption, but also to the symbolic connotations of food (Counihan et al. 1998, Inness 2001). Erhardt criticizes, however, the heteronormativity of these endeavors: she wishes to queer food studies by analyzing contemporary Chicana lesbian literature about food (2012).

In this wake, the current paper analyzes representations of practices around food in popular culture, analyzing how culinary practices and queer politics are negotiated in recent TV series. In particular, we will focus on the TV series *Transparent* (2014-), a show that has placed a transgender character center stage. In this show, the family is often depicted eating, and the camera enjoys focusing on food-stained faces or fingers. Investigating the interplay

between these representations and the gender and sexual identities of the TV personae, we will attempt to queer food studies by showing how in this TV series questions of gender, sexuality, and food intersect. Which claims for "culinary citizenships" are being made in this show (Fellner 2013)? Which language use in the series is related to the foodways of the protagonists? To what extent does the ethnicity of the family have to be taken into consideration? Relying on Queer Theory as well as drawing on insights from (linguistic) Food Studies, we will show how *Transparent* constitutes an important political intervention into sexual/culinary politics.

Counihan, Carole M. and Steven L. Kaplan (eds.). 1998. *Food and Gender: Identity and Power*. Taylor and Francis. Amsterdam: Harwood.

Erhardt, Julia C. 2012. "Towards Queering Food Studies: Foodways, Heteronormativity, and Hungry Women in Chicana Lesbian Literature" (Revised version). In: Carole Counihan and Psyche Williams (eds), *Taking Food Public: Redefining Foodways in a Changing World*, 239-250. New York: Routledge.

Fellner, Astrid M. 2013. "The flavors of multi-ethnic North American literatures: Language, ethnicity and culinary nostalgia." In: Gerhardt, Cornelia, Maximiliane Frobenius, and Susanne Ley (eds.), *Culinary Linguistics*: The Chef's Special, 241-260. Amsterdam: Benjamins.

Gerhardt, Cornelia, Maximiliane Frobenius, and Susanne Ley. 2013. *Culinary Linguistics: The Chef's Special*. Amsterdam: Benjamins.

Inness, Sherrie A. (eds.). 2001. *Cooking Lessons: The Politics of Gender and Food*. Lanham: Rowman and Littlefield.

Panel 2: Corpus Linguistics in Language and Sexuality Studies

Organiser: Heiko Motschenbacher
University of Siegen, Germany

Corpus linguistic work on sexuality has been carried out for more than a decade and has significantly improved our understanding of the role of language in the discursive formation of sexual identities, desires, practices and normativities (see Archer, Culpeper & Rayson 2009, Bachmann 2011, Baker 2003, 2004, 2005, 2008, 2013, 2014, Leipold 2006, Love & Baker 2015, Marko 2006, Milani 2013, Morrish & O'Mara 2011, O'Keefe & Breen 2007, Vigo 2015 or Wilson 2012 for illustrations of the breadth of this line of research). As a methodology (McEnery & Hardie 2012), corpus linguistics has considerably enriched language and sexuality studies through frequency-based evidence for the way particular linguistic features contribute to the discursive construction of sexuality, be it from a sociolinguistic or a (critical) discourse analytic perspective. This panel aims to collate recent corpus linguistic work on language and sexuality to take stock of how this field has developed and to explore potential future developments. The papers attempt to advance corpus-based language and sexuality studies through theoretical and methodological considerations that are based on new corpus analyses.

Archer, Dawn; Culpeper, Jonathan; Rayson, Paul (2009): Love - 'a familiar or a devil'? An exploration of key domains in Shakespeare's comedies and tragedies. In Dawn Archer (ed.): *What's in a Word-List? Investigating Word Frequency and Keyword Extraction*. Farnham: Ashgate, 137–157.

Bachmann, Ingo (2011): Civil partnership - 'gay marriage in all but name'. A corpus-driven analysis of discourses of same-sex relationships in the UK Parliament. *Corpora* 6 (1): 77–105.

Baker, Paul (2003): No effeminates please. A corpus-based analysis of masculinity via personal adverts in Gay News/Times 1973–2000. In Bethan Benwell (ed.): *Masculinity and Men's Lifestyle Magazines*. Oxford: Blackwell, 243–260.

Baker, Paul (2004): 'Unnatural acts'. Discourses of homosexuality within the House of Lords debates on gay male law reform. *Journal of Sociolinguistics* 8 (1): 88–106.

Baker, Paul (2005): *Public Discourses of Gay Men*. London: Routledge.

Baker, Paul (2008): *Sexed Texts. Language, Gender and Sexuality*. London: Equinox.

Baker, Paul (2013): From gay language to normative discourse. A diachronic corpus analysis of Lavender Linguistics conference abstracts 1994-2012. *Journal of Language and Sexuality* 2 (2): 179–205.

Baker, Paul (2014): *Using Corpora to Analyze Gender*. London: Bloomsbury.

Leipold, Ute (2006): Constructing the self and constructing the (significant) other. A corpus-based critical analysis of gender identities in personal ads. In Bernhard Kettemann, Georg Marko (eds.): *Planing, Gluing and Painting Corpora. Inside the Applied Corpus Linguist's Workshop*. Frankfurt am Main: Peter Lang, 151–174.

Love, Robbie; Baker, Paul (2015): The hate that dare not speak its name? *Journal of Language Aggression and Conflict* 3 (1): 57–86.

Marko, Georg (2006): '… was an incredibly sexy Latin stud.' Critically analysing descriptors in a (pornography) corpus. In Bernhard Kettemann, Georg Marko (Eds.): *Planing, Gluing and Painting Corpora. Inside the Applied Corpus Linguist's Workshop*. Frankfurt am Main: Peter Lang, 175–203.

McEnery, Tony; Hardie, Andrew (2012): *Corpus Linguistics: Method, Theory and Practice*. Cambridge: Cambridge University Press.

Milani, Tommaso M. (2013): Are 'queers' really 'queer'? Language, identity and same-sex desire in a South African online community. *Discourse & Society* 24 (5): 615–633.
Morrish, Liz; O'Mara, Kathleen (2011): Queering the discourse of diversity. *Journal of Homosexuality* 58 (6/7), 974–991.
O'Keefe, Anne; Breen, Michael J. (2007): At the hands of the brothers. A corpus-based lexico-grammatical analysis of stance in newspaper reporting of child sexual abuse cases. In Janet Cotterill (ed.): *The Language of Sexual Crime*. Basingstoke: Palgrave Macmillan, 217–236.
Vigo, Francesca (2015): And what about same sex marriages? A corpus-based analysis of lexical choices and social attitudes. In Giuseppe Balirano, Maria Cristina Nisco (eds.): *Languaging Diversity: Identities, Genres, Discourses*. Cambridge: Cambridge Scholars Publishing, 197–210.
Wilson, Andrew (2012): Using corpora in depth psychology. A trigram-based analysis of a corpus of fetish fantasies. *Corpora* 7 (1): 69–90.

Corpus linguistics in language and sexuality studies: Taking stock and future directions

Heiko Motschenbacher
University of Siegen, Germany

The introductory presentation provides an overview of the scope of earlier corpus linguistic research in language and sexuality studies, highlighting tensions between corpus linguistic methods and the theoretical principles of Queer Linguistics (Motschenbacher 2010, 2011). Its aim is to induce a discussion of potential future directions for this research strand. The issues raised in the presentation are framed by the following questions:

- What does the frequency of linguistic features (cf. Archer 2009) tell us about the discursive construction of sexuality, and how should high-frequency, low-frequency and absent features be treated in sexuality-related corpus linguistic analyses?
- How can the detection of linguistic differences and similarities between corpora fruitfully be incorporated in language and sexuality studies (cf. Taylor 2013)?
- How can qualitative corpus linguistic techniques be used in language and sexuality studies to fruitfully complement quantitative corpus analyses?
- Which role can corpus linguistics play in the triangulation of methods in language and sexuality studies (for example, with ethnographic or discourse analytic approaches; cf. Baker 2006, 2014, Baker et al. 2008, Baker & Levon 2015, Baker & McEnery 2015, Bubenhofer 2008, Mautner 2009)?
- In how far are lexical, semantic and grammatical linguistic levels involved in the discursive construction of sexuality and how can these levels be adequately studied through corpora?
- Which specific aspects of the discursive construction of sexuality do analyses of frequency lists, keyness, concordances, collocations, colligations and other corpus linguistic techniques target (see, for example, Archer 2009, Baker 2004, Culpeper 2009, Hoffmann et al. 2008, Rayson 2008)?
- How can corpus linguistics be employed to uncover sexuality-related discourses such as heteronormativity, homonormativity, gender binarism, homophobia and heterosexism (e.g. Motschenbacher 2013, 2016)?
- How can corpus linguistics contribute to Queer Linguistic research goals such as the deconstruction or de-essentialisation of gender- and sexuality-related categories?

Through a discussion of these questions, the paper seeks to shed light on which aspects of language and sexuality can (and cannot) be studied with corpus linguistic methods, and in which areas there is potential and/or a need for further developments.

Archer, Dawn (ed.) (2009): *What's in a Word-List? Investigating Word Frequency and Keyword Extraction*. Farnham: Ashgate.

Baker, Paul (2004): Querying keywords: Questions of difference, frequency, and sense in keywords analysis. *Journal of English Linguistics* 32 (4): 346–359.

Baker, Paul (2006): *Using Corpora in Discourse Analysis*. London: Continuum.

Baker, Paul (2014): 'Bad wigs and screaming mimis': Using corpus-assisted techniques to carry out critical discourse analysis of the representation of trans people in the British press. In Christopher Hart, Piotr Cap (eds.): *Contemporary Critical Discourse Studies*. London: Bloomsbury, 211–235.

Baker, Paul; Gabrielatos, Costas; KhosraviNik, Majid; Krzyzanowski, Michal; McEnery, Tony; Wodak, Ruth (2008): A useful methodological synergy? Combining critical discourse analysis and corpus linguistics to examine discourses of refugees and asylum seekers in the UK press. *Discourse & Society* 19 (3): 273–306.

Baker, Paul; Levon, Erez (2015): Picking the right cherries? A comparison of corpus-based and qualitative analyses of news articles about masculinity. *Discourse & Communication* 9 (2), 221–236.

Baker, Paul; McEnery, Tony (eds.) (2015): *Corpora and Discourse Studies: Integrating Discourse and Corpora*. Basingstoke: Palgrave Macmillan.

Bubenhofer, Noah (2008): Diskurse berechnen? Wege zu einer korpuslinguistischen Diskursanalyse. In Ingo H. Warnke, Jürgen Spitzmüller (eds.): *Methoden der Diskurslinguistik. Sprachwissenschaftliche Zugänge zur transtextuellen Ebene*. Berlin: Walter de Gruyter, 407–434.

Culpeper, Jonathan (2009): Keyness: Words, parts-of-speech and semantic categories in the character-talk of Shakespeare's Romeo and Juliet. *International Journal of Corpus Linguistics* 14 (1): 29–59.

Hoffmann, Sebastian; Evert, Stefan; Smith, Nicholas; Lee, David; Berglund Prytz, Ylva (2008): *Corpus Linguistics with BNCweb - A Practical Guide*. Frankfurt am Main: Peter Lang.

Mautner, Gerlinde (2009): Checks and balances. How corpus linguistics can contribute to CDA. In Ruth Wodak, Michael Meyer (eds.): *Methods of Critical Discourse Analysis*. Los Angeles: Sage, 122–143.

Motschenbacher, Heiko (2010): *Language, Gender and Sexual Identity. Poststructuralist Perspectives*. Amsterdam: John Benjamins.

Motschenbacher, Heiko (2011): Taking Queer Linguistics further. Sociolinguistics and critical heteronormativity research. *International Journal of the Sociology of Language* 212: 149–179.

Motschenbacher, Heiko (2013): Gentlemen before ladies? A corpus-based study of conjunct order in personal binomials. *Journal of English Linguistics* 41 (3): 212–242.

Motschenbacher, Heiko (2016): A corpus linguistic study of the situatedness of English pop song lyrics. *Corpora* 11 (1): 1–28.

Rayson, Paul (2008): From key words to key semantic domains. *International Journal of Corpus Linguistics* 13 (4): 519–549.

Taylor, Charlotte (2013): Searching for similarity using corpus-assisted discourse studies. *Corpora* 8 (1): 81–113.

Corpus and queer linguistics in wedlock: Analysing constructions of victimhood in media debates about same-sex marriage

Laura Coffey-Glover
Nottingham Trent University, UK

Laura L. Paterson
The Open University, UK
(on behalf of the Discourses of Marriage Research Group)

This paper discusses the benefits of integrating quantitative and qualitative approaches for observing discourses of victimhood and homophobia in media representations of same-sex marriage in the UK.

The Discourses of Marriage project was set up in 2012 with the aim of investigating representations of marriage, particularly same-sex marriage, in the media. As part of this broader project, we built a 2 million word corpus of newspaper articles on the topic of same-sex marriage which we analysed using a combination of corpus linguistic tools and close readings based on queer linguistics and critical discourse analysis. Following related work by Baker (2004), Love and Baker (2013) and Bachman (2011), we show how these tools can be combined in demonstrating the construction of agency in relation to: marriage; the government extending marriage to same-sex couples; those resisting this. We show that opponents to same-sex marriage are represented as victims whose moral values, traditions, and civil liberties are being threatened by a 'politically correct' minority. Specifically, we argue that victimhood is invoked in a way that both enables and permits discourses of implicit homophobia.

Bachmann, Ingo (2011): Civil partnership - 'gay marriage in all but name'. A corpus-driven analysis of discourses of same-sex relationships in the UK Parliament. *Corpora* 6 (1): 77–105.

Baker, Paul (2004): 'Unnatural acts'. Discourses of homosexuality within the House of Lords debates on gay male law reform. *Journal of Sociolinguistics* 8 (1): 88–106.

Love, Robbie; Baker, Paul (2015): The hate that dare not speak its name? *Journal of Language Aggression and Conflict* 3 (1): 57–86.

***"Welcome to the Pleasuredome"*: Exploring representations of sex acts, bodies, and sexualities by gender-variant *Twitter* users**

Lexi Webster
Lancaster University, UK

This paper seeks to identify the linguistic features used by gender-variant *Twitter* users to construct and represent sex acts, bodies and sexualities. Specifically, I explore the differences *between* gender-variant user groups in such constructions.

Previous research has provided preliminary evidence of the vast heterogeneity of gender-variant identities on *Twitter* (e.g. Webster, 2016); I categorise the user-groups according to 'gender-similarity'. Hence, the users are coded into the categories *transfeminine*, *transmasculine*, *non-binary* (specific reference to non-binary identity), *transgender* (trans; no specific reference to binary or non-binary gender identity), and *transsexual*.

Two specialised text corpora (one of user biographies; one of text posts), comprising data from 4,500 gender-variant *Twitter* users, are initially analysed for word frequencies and collocates (i.e. collocate frequencies, likelihood of collocation and strength of collocation). After identifying key features of gender-variant user-groups' language use (e.g. an absence of indexing genitalia by non-binary users), an in-depth and critical analysis of the features is performed in order to gain a more qualitative understanding of the data in order to explore ideological underpinnings and hegemonic practices represented in the data. I use tools including van Leeuwen's social action (1995) and social actor (1996) taxonomies, and van Dijk's in-/out-group construction (2009) to critically analyse users' construction/representation of bodies (and their parts), sexual acts, and sexual identities. These critical analyses of sexuality construction may provide insight into differences between gender-variant user-groups and their conceptualisations of sex and sexuality. It may also help to demonstrate the heterogeneity of (sexual) identities in gender-variant discourse.

van Dijk, Teun (2009): Critical discourse studies: A sociocognitive approach. In Ruth Wodak, Michael Meyer (eds.): *Methods for Critical Discourse Analysis*. 2nd ed. London: SAGE, 62–86.

van Leeuwen, Theo (1995): Representing social action. *Discourse & Society* 6 (1): 81–106.

van Leeuwen, Theo (1996): The representation of social actors. In: Carmen Rosa Caldas-Coulthard, Malcolm Coulthard (eds.): *Text and Practices: Readings in Critical Discourse Analysis*. London: Routledge, 32–70.

Webster, Lexi (2016): "A New Level": A corpus-based method for the critical analysis of gender-variant identity representations via Twitter. Paper presented at the biennial conference of Critical Approaches to Discourse Analysis Across Disciplines (CADAAD), Catania, Sicily.

Performing identity through sexual concepts: A usage-based quantitative analysis

Andrea Pizarro Pedraza
Université Catholique de Louvain, Belgium

The utterance of sexual concepts in discourse can reveal much about how speakers conceptualize sexuality. In order to study this, we collected a corpus of interviews about sexuality in Madrid, Spain, which were designed as a semi-directed opinion survey, for the indirect elicitation of sexual concepts (*MadSex*, 1 million words). Once the corpus was transcribed, we proceeded to the extraction and annotation of sexual concepts in a database in Excel that could be processed in the statistical software R. Social variables (macro- and micro-), contextual information and semantic categories (our object of study) were operationalized for quantitative analysis.

We performed an exploratory statistical corpus analysis to observe semantic similarities in the expression of sexual concepts by our speakers and to analyze the social meanings behind them. This could be established by analyzing the frequency of use of certain semantic variables in connection with social information such as sex, age, level of education, etc. (independently and in interaction). We used logistic regression models and correspondence analysis, which use frequencies to determine whether significant correlations exist between the semantic variables and social information of the participants. Among other results, we observe that a group of our women speakers who are actively fighting for women's rights behave semantically more like our men speakers, by using semantic strategies that are significantly more frequent in their discourse.

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Language in education: Exploring ways in which corpus linguistics can aid dictionary critique

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Adam Mickiewicz
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Language in educational settings has come to be understood not merely in terms of a medium of instruction, but more importantly as a conduit of ideologies, also pertaining to gender and sexuality (King 2015). Indeed, language use in education has undergone substantial scrutiny both in the spoken and written variation in this respect (e.g. Mustapha and Mills 2015).

This paper explores potential benefits and pitfalls of employing Corpus Linguistics techniques for critiquing learning materials, in particular dictionaries and textbooks. It has been demonstrated that students and teachers alike pay attention to gender- and sexuality-related discourses cemented in these two types of learning materials (e.g. Pakuła et al. 2015). However, given the inherent difficulties of quantitative textbook analysis (Sunderland 2015a) and dictionary sampling (Bukowska 2010), researchers opt for qualitative analyses at the expense of pursuing alternative avenues for obtaining quantitative data. This has led to the situation in which the heterogeneous nature of research paradigms employed has resulted in limited possibilities of carrying out meta-analyses and reliably assessing the impact that this critique has had on textbook and dictionary production (see Lee 2010).

I will argue that looking at the entire language data in learning materials through the lens of Corpus Linguistics can yield interesting results with regard to gender and sexuality discourses, including levels of heteronormativity (Sunderland 2015b), that can be overlooked during sampling or qualitative scrutiny.

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Final comments and discussion

Discussant: Paul Baker
Lancaster University, UK

Panel 3: Language/Sexuality/Affect

Organiser: William L Leap
American University and Florida Atlantic University

Seigworth has suggested that expressions of affect lie "… 'on the cusp of semantic availability' (Williams 1977: 134), frequently revealing themselves in the clumsiness of bodily adjustments and in worldly accommodations barely underway" (2010: 21.) Arguing against an analysis that seeks to "decode" these expressions, Seigworth insists that "affective messages … must be nurtured … into lived practices of the everyday as perpetually finer-grained postures for collective inhabitation" (2010:21.)

Seigworth's depiction of affect parallels current arguments from queer theory that sexuality is a messy, irregular terrain, contrasting sharply with the harshly regulated binaries and boundaries commonly associated with gender (Giffney 2009, Manalansan 2014.) Given such parallels, we might expect that representations of sexuality in discursive/textual practice would resemble representations of affect. That is, sexuality might not always be "named" in text so much as located "on the cusp of semantic availability", lying "between" structures and feelings rather than "within" them.

These resemblances – especially, a vision of sexuality lying "on the cusp of semantic availability"– is the organizing theme of this session. Using an inclusive understanding of language, papers in this session consider affective representations of sexual message and meaning in textual practices as diverse as pronoun deixis, "bounce" music, cinematic images of the queer child, depictions of erotic embodiment, and the lingering spectrality of trauma. Viewed more generally, the papers demonstrate the usefulness of attention to affect-ive as well as referential message when analyzing sexual text.

Empathy as a feature for affiliation in gay communities of practice in Salvador da Bahia, Brazil: a comparative study

Danniel Carvalho
Federal University of Bahia

Rafael Almeida
Federal University of Bahia

This study discusses the choice of referring expressions employed as specific reference marks of identity in Brazilian gay men speech. The main goal was to examine the linguistic production of two informants from different socio-economic regions of the city of Salvador, Bahia. It was necessary to consider the empathy feature (Kuno, 1987) to analyze the speech of informants, particularly with regard to the reinterpretation of terms such as bicha 'fag', viado 'fagot' and mona 'girl' – traditionally considered derogatory expressions. Data analysis was based on the observation of the membership of the informants in their respective communities of practice, which were initially defined geographically. We observed, however, that the geographical distribution of the traditional variables of Sociolinguistics is not enough to define the observed communities of practice. Indexicalization is an essential notion in that, as the speaker makes use of an expression like 'bicha' at specific times, he launches a relevant context for fixing the term to a semantic value. Partial results show that the informant from the richer part of the city composes and participates in the gay community of practice develops a positive sense of belonging, and identity is built through his linguistic

production. Expressions such as ‘mona’, ‘viado’ and ‘gay’ are resignified and function as specific referring expressions. The informant from the poorer part of the city, in turn, develops a negative feeling and, linguistically, does not feel comfortable in articulating the construction of his *persona* to a term such as ‘viado’.

“Pop that dick up!”: New Orleans bounce music, dance, and affect

Christina Schoux
Casey Aalborg University

This paper explores New Orleans bounce, a dance-oriented hip hop form. Over the past fifteen years, a group of bounce performers who identify themselves as gay, transgender, or beyond binary have become popular. Through their lyrics and public personae, these performers, often gleefully, disrupt normativity and de-consolidate the Gordian knot in which contemporary discourses of sex, sexuality, and gender remain largely bound. The dance associated with bounce is a ‘Black Atlantic choreographic modality’ (Pérez 2015) that focuses on butt-shaking. Bounce performances consist of the reciprocal relationship between the dancer, the intensity of the MC’s exhortations, and the propulsive rhythm of the backing musical track. Rather than an artist-driven concert, bounce shows create a fleeting relation between bodies and music that is less about the expression of discrete categories like gender, sexuality, and personal agency, and more about stances, acts, and activities that depend on movement, rhythm, intensity, sensation, vibration, and repetition (cf. Henriques 2010). Performers and dancers together create a space in which movement, bodies, and music suspend the state-level disciplining of the body and self. Bounce music challenges normative ideas about the boundaries of gender, power, individuality, and the self, engaging deeply with affect. Bounce music, made by and for marginalized people, and bounce performances, in their unruly, non-docile (Manning 2007) physicality, constitute an affectively-rooted transgression of hegemonic American culture. This paper uses ideas from markedness, hierarchical recursivity, and affect theory to understand bounce, and why it is both locally popular and nationally divisive.

Reframing the figure of the sexual child/teen in Argentine Cinema: From victimisation to agency

Guillermo Olivera,
University of Stirling

By approaching cinema as a form of audiovisual language, this paper seeks to explore how contemporary Argentine on-screen representations of queer childhood/adolescence are capable of rendering visible the constitution of ‘the queer self/ves’ in their specifically constitutive negative and positive affects. The analysis will thus focus on three dimensions of the processes of ‘queer child/teenage subjectivisation’: (a) *queer shameful or injured selves* that are however able to open up new spaces of performativity that can potentially challenge gender boundaries/norms; (b) *early queer antagonism* associated with the configurative role of the ‘closet space’; (c) emerging processes of *peer solidarity and alliances arising from sexuality*, processes that allow for a political reading in terms of ‘equivalence’, mobility and agency.

The paper will provide a historical angle to the topic by drawing on various examples from an array of post-2000 films in which the figure of the child as a sexual subject –in its specific junctions and intersections with gender– is central. Although antecedents from the 1990s will be considered, this is an important shift in Argentine cinema because the three characteristics outlined above seem to have become central to a wider corpus of 21st century movies in which child/teenage sexuality is the focus: the on-screen sexual(ised) child/teenager victim is now a 'queer child/adolescent' that gains in agency and identity/subjectivisation processes. This will be contrasted with previous representations of the sexualised child as mere victim (e.g. marginalised, institutionalised, abandoned, destitute, victims of rape) as a recurrent figure in Argentine cinema since at least the late 1950s.

Affect, Sexuality, and Race in Adolfo Caminha's *Bom-Crioulo*

Michael Horswell
Florida Atlantic University

Adolfo Caminha's *Bom-Crioulo* (1895), has been considered one of the most remarkable, if not ambiguous, novels of its time given the author's frank portrayal of a same-sex relationship between a former black slave-turned sailor and his beloved white cabinboy lover. Caminha fuses common Naturalist tropes of degraded aspects of post-imperial Brazilian society he critiques with emerging contemporary medico-scientific theories of sexuality (Kraft-Ebing, Tardieu, Moll.) This paper reads *Bom-Crioulo* through the lens of recent work on affect and queer subjectivity to demonstrate how affects produce performative iterations of sexuality and race in late nineteenth century Brazil. Sara Ahmed has shown that "…emotions are bound up with the securing of social hierarchy: emotions become attributes of bodies as a way of transforming what is "lower" or "higher" in bodily traits." In *Bom-Crioulo* we see how this "stickiness" of emotions to bodies manifests in the destructive love triangle at the heart of the tragedy, one that is discursively constructed along axes of queer gender and sexual roles and through which the emotions produce discourses on race and sexuality. Moreover, the sociability of emotion that emerges is public rather than private (Berlant), emphasizing the visible spectacle of the emotions participating in, and feeding, an "affective economy" full of anxieties associated with fin de siècle transformations in Brazilian society, especially the changing norms and attitudes related to modernization, immigration, and the recent abolition of slavery and resultant migration of black and mixed-race Brazilians to the cities.

"I Had No Me Left": Sexual Trauma and Oral History Performance

E Patrick Johnson
Northwestern University

This presentation engages the oral history of a southern black lesbian who experienced sexual abuse at the hands of several male relatives. Through the performance of the oral history the author analyzes how the victim's retelling of the traumatic events of her sexual abuse paradoxically functions as a healing agent and helps her reconcile the past, the present, and the future.

Panel 4: Queer Perspectives on Japanese Media

Organiser: Ryan Redmond
University of California Davis

As much of the current research on queerness has been performed on English-language materials, and furthermore given the fact that queerness is often viewed as a "Western" concept itself, it becomes pertinent to focus the lens on other linguistic groups when possible. This panel seeks to synthesize assorted research on widely-disseminated forms of Japanese-language media, and gain critical insight through further analysis from a queer perspective. While this panel consists of research which has resulted from a wide variety of methodological perspectives (ranging from conversation analysis to cyber-ethnography), each contributes invaluable detail to the bigger picture of what it might mean to be 'queer' in Japan, or by means of the Japanese language.

Two of the studies contained in this panel (Dodd, Murphy) focus on language use in *manga*, or Japanese comics. Although this dialogue is fictional, it can serve to tell us about how both the authors (who create the dialogue) and the audience (who imbibes the dialogue) negotiate certain societal beliefs about how language is (or 'should be') used.

The two remaining studies (Itakura, Redmond) include research on language as it appears in audiovisual media. While the media themselves are vastly dissimilar (pornography vs. variety shows on daytime television), both contribute to the collective knowledge on the perceptions of sexuality and gender identity in Japan by sampling living depictions of Japanese people who are capable of negotiating and performing their identities in real time.

Constructing the "Lily Princess": An initial study into the dialogue of Japanese *yuri* comics

Hannah E. Dodd
The Ohio State University

Yuri, also known as 'Girls' Love,' is a Japanese term for fictional content or works centered on same-sex romantic and erotic relationships between female characters. While some work on *yuri* as a distinct genre has emerged in the past decade (e.g. Kawasaki 2014, Nagaike 2010), very little work, if any, has been done on the language used within *yuri* to construct either the portrayed relationships or the genre as a whole. This study aims to provide an initial analysis into the linguistic stylings of *yuri* protagonists and their significant others by taking a quantitative and qualitative look at the *manga* magazine *Comic Yuri Hime*.

Comic Yuri Hime, which began in 2003 as *Yuri Shimai*, has been the dominant, if not only, *yuri*-oriented published magazine in Japan since its inception. The magazine is geared predominantly toward its female readership, which comprises an estimated 70% of its total audience. From 2007 to 2010, however, *Comic Yuri Hime*'s publisher Ichijinsha also published a sister magazine, *Comic Yuri Hime S*, which was designed to cater to *Comic Yuri Hime*'s minority male readership. The two magazines, despite their different target audiences, featured many of the same artists and writers.

This study presents a linguistic analysis of pronoun, sentence-final expression, and lexical usage in the two magazines during their separate years, as well as the year before *Comic Yuri Hime S*'s conception and the year after the two comics merged in 2010. By exploring the discursively constructed differences in characterization between these two

magazines, this presentation aims to illustrate not only how female same-sex relationships are written for their respective audiences, but also how linguistic portrayals of female characters as a whole differ by intended reception.

Creating the gay Japanese male: Constructions of masculinity in Japanese men's love comics

Patrick Murphy
Kanda University

In the Japanese literature industry, manga, or graphic novels, have established themselves as a stable medium that is popular across multiple genres, and across various age groups. Within this broad field of literature are stories centered on male-male couples, generally falling into two separate categories, based on the intended readership. The first (and perhaps most public of the two) is *yaoi* (i.e. BL or boy's love). This genre often focuses on romantic relationships between young men, written by and for straight women. However, opposite this lies *bara* manga (i.e. gay comics or men's love). These manga differentiate themselves heavily from the BL genre in many ways, though most obvious is their blatant erotic or pornographic nature, and graphic depiction of the sexual lives of the men displayed in the stories. It is also important to note that opposite to BL, the primary demographic of these stories is gay men.

This study will analyze the characterizations and depictions of the gay men in men's love manga. Using a discourse analysis approach to analyze characters' displays of masculinity, the study will explore expressions of hegemonic masculinity through physical embodiment of masculinity and hyper-masculine language. Specifically, this will deal with Japanese male language typically identified as hegemonic hyper-masculine language, including pronouns, sentence final particles and register choice. Data samples are pulled from three volumes of work, one each by Takeshi Matsu, Miyoshi Hiromi, and Mizuki Gai, all authors publishing with one of the larger publishing companies in the genre, Aqua Comics.

'If it were a person I liked…': A case study of identify face(work) and *onee* gender identity negotiation on a Japanese variety show

Ryan Redmond
University of California Davis

The present research seeks to shed light on how transgender individuals can be treated in the Japanese heterosexual marketplace. The data for this case study was taken from an episode of the daytime variety show *Jikukan Sedai Batoru Shouwa x Heisei SHOW wa Hey! Sey!*, which included celebrity guests Haruna Ai, a post-operative transgender (heterosexual) woman, and Yamada Ryosuke, a cisgender (heterosexual) man. In the episode, Ai is tasked with demonstrating flirting techniques on Yamada, who continuously rebuffs her advances.

Analysis was performed on a micro-interactional level, employing Conversation Analysis (CA) methodologically, as it was conceived by Sacks, Schegloff, and Jefferson. However, later advances in CA, such as Pomerantz's (1984) methods for analyzing preference organization, were also employed and adapted for Japanese discourse when appropriate. This research also aims to be further situated inside the larger theoretical framework of Spencer-Oatey's (2005) *identity face*, which concerns the various self-

identifying character aspects people possess, and how their face can be affected when these aspects are challenged, undermined, or ingratiated appropriately. Results displayed that Yamada employed a variety of Japanese-specific dispreferred response patterns (e.g. contrastive grammatical particles, culture-specific negative body language, etc.) in order to demonstrate his lack of a romantic/sexual interest in Ai. This research seeks to better document these types of dispreferred responses, which have historically not been as well represented in previous literature, as well as to begin to analyze the systematized transphobia that exists in Japan, especially as it manifests itself in linguistic interaction.

Discussion of 'Queer Perspectives on Japanese Media'

Mie Hiramoto
National University of Singapore

In this final portion of the panel, the discussant will be synthesizing the talking points of the previous presenters, and evaluating how Japanese sociolinguistic research has been informed by queer studies, as well as in what ways the fields have remained separate. The talk will also include discussions about future directions in the field given the research that has been accomplished thus far, as well as an examination of the research that remains to be done.

Panel 5: Language, Sexuality, and Terrorism in the United States, Europe, and North Africa

Organiser: Denis M. Provencher
University of Arizona

This panel for the Lavender Languages & Linguistics Conference will adopt an intersectional approach to examine language, sexuality, and terrorism in the United States, Europe, and North Africa. Scholars working on language-focused papers in any disciplinary background are encouraged to submit a proposal and we would be particularly keen to receive papers focusing on recent events in Orlando, Nice, or other cities, and as well as language-focused papers that reexamine the scholarship on homo-nationalism in light of such events.

Queer ex-Salafists: A Case Study from France

Adi Bharat
Université Sorbonne Nouvelle

For obvious reasons of difficulties of access, there have been no studies done specifically on the sexuality of adherents of violent Islamist ideologies. Nevertheless, one common element in the profiles of Chérif Kouachi, Saleh Abdeslam, Omar Mateen, and Mohamed Lahouaiej-Bouhlel, aside from their shared Islamist ideology and terrorist actions, is their involvement, to varying degrees, in LGBT communities. This indicates that men with links to LGBT communities were involved in the past few major Islamist terrorist events in Europe and North America. There is no one path to espousing the ideology of groups like Daesh or al-Qaeda, but it may be possible that one of the factors in the case of the above four is a cognitive dissonance related to their sexuality. In this context, I carry out a discourse analysis of speech acts from a series of interviews with a gay French-Algerian ex-Salafist whose association with the Salafists ended at the onset of the Civil War in Algeria.

My interviewee uses the term “cognitive dissonance” a few times to describe his past selves and acknowledges that his adherence to an extremist interpretation of Islam came from a need to escape his repressed homosexual desires and to redeem himself. But he was able to draw the line at engaging in terrorism at a time when some of his peers went in that direction. During our interviews, he displays a sustained and consistent use of “flexible language” that I suggest allows him to discursively break out of normative spaces and narratives, while constructing his own coherent subject-centered story. (Leap 2003) His flexible language consists of constantly switching between languages, codes, and styles, sometimes within the same sentence, without giving the impression of a fragmentation of self, but rather the contrary of that. I investigate if – and to what extent – his ability to discursively and performativity construct a coherent self-story, through flexible language, that recon ciliates his past, his sexuality, and his continued belief in Islam, had a role in his ability to eventually overcome his cognitive dissonance and disengage from Salafism. The interviews suggest that there is a link between his flexible language and his reconciliation with his various selves. Consequently, I also consider the implications for others who were and who remain in similar situations as my interviewee, but who may not have access to flexible language.

Sexual Repression, Gender Terrorism and Regulatory Queerness

Blase Anna Provitola
Columbia University

This transnational and comparative paper interrogates the shifting dynamics of homonationalism in light of two competing discourses on terrorism: first, terrorism as the supposed expression of Muslim sexual backwardness, and second, terrorism as a metaphor for transgressive practices of gender-fucking. The first discourse, which has intensified in the aftermath of the recent terrorist attacks in locations such as Paris, Nice, and Orlando, emphasizes that Muslim immigrants pose a threat to the West in part because they are supposedly sexually uncivilized in contrast to Europeans. For instance, in February 2016, Algerian author Kamel Daoud published an op-ed in the New York Times entitled "The Sexual Misery of the Arab World," affirming that sexually repressed Muslim terrorists sacrifice themselves in order to access paradise and its virgins in the afterlife. For Muslims, he writes, "The path to orgasm runs through death, not love."

To contest these homonationalist affirmations of the West as a land of sexual freedom, American and European queer and trans activists, such as the group "Djendeur Terroristas" and the American non-binary activist Dakota Hendrix, have developed a discourse of "gender terrorism" to threaten Western gender norms. The academic Kate Bornstein, who initially coined this term, has however recast it to refer to those who *reinforce* gender norms rather than those who rebel against them. By revisiting Jasbir Puar's affirmation that queerness can become a regulatory frame of biopolitics used to pathologize deviant populations, I suggest that queer re-appropriations of the term "terrorism" can paradoxically reaffirm a Western norm of liberal subjectivity that reifies sexual Others.

Gigolo or Jihadist?: Social Exclusion, Gender Performance, and "Coming Out" of Poverty in Nabil Ayouch's *Les Chevaux de Dieu/Horses of God* (2012)

Denis M. Provencher
University of Arizona

French and Francophone literature and cinema have represented the well-rehearsed script of the disenfranchised male gigolo of the Maghreb who sells his body to the European male sex tourist of France or Switzerland. We need only think of Roufa, the young male prostitute in Bouzid's *Bezness* (1992) or Abdellah, the earnest young intellectual in Taïa's *L'Armée du Salut* (2013) who befriend their European counterparts in a postcolonial power coupling in order to find a way to freedom and opportunity. However, what if another path were possible? One that were to transcend the capitalist exchange or system devised by the "infidels" of the West by becoming "combatants working for a divinely sanctioned transnational collectivity" (Hargreaves 246)?

In the feature-length dramatic film *Les Chevaux de Dieu/Horses of God* (2012), Nabil Ayouch chronicles the life of the disenfranchised children -- Hamid, his younger brother Tarek (a.k.a Yacine), and their childhood friends Nabil, Fouad, and Khalil -- who grow up in poverty in Sidi Moumen, a northern suburb of Casablanca. It is a fictional account of the events that lead up to the real-life suicide bombings in the center of Casablanca that killed 45 victims on 16 May 2013. Each of these young male characters is faced with the question of how to "come out" of poverty and unemployment -- moving from drug trafficker and prisoner, or produce vendor and mechanic -- to newfound roles as the "horses of God" or

Jihadists who will enter paradise through martyrdom. Each one leaves behind the dusty back roads and abandoned lots of social exclusion to enter the welcoming contemplative space of the mosque and find support within the Muslim brotherhood and its communal and homoerotic living quarters.

In this paper, I draw on the work of Hargreaves, Provencher and Puar to consider the intersection of the social exclusion, gender performance and "coming out" of poverty through an analysis of the representation of friendship, filiation, and gender roles with particular focus on Nabil and Tarek. The spectator quickly discovers that their intimate male-male friendship is socially discouraged. For example, Hamid polices and chastises his younger brother Tarek for acting like a "monkey" by following around the light-skinned and beautiful Nabil. Nevertheless, Hamid draws attention to and ridicules Nabil's sexualized and slightly effeminate body by sodomizing him once he's fallen asleep during a drunken post-wedding celebration. Nabil is eventually faced with the following dilemma: shall he try on his mother's lipstick and become a nomadic prostitute like her (Tamou) or grow a beard and turn to Islamic fundamentalism to become a man? Tarek must face a similar situation when he decides to kill their "sexually perverted" mechanic/boss to defend Nabil and to put aside his love for Ghislaine in order to meet the demands of the charming and well-spoken prophetic leader Abou Zoubeir. Tarek's one-on-one time behind closed curtains with Zoubeir ultimately convinces him that his martyrdom will sanctify and liberate him from his daily existence. There is a fine line between gigolo and Jihadist in that both roles involve a gender performance where the body must be sacrificed for the greater good and male deity.

Panel 6: Language, Sexuality, and National Belonging

Organisers: Tommaso M. Milani and Robert F. Phillips
University of the Witwatersrand, Johannesburg and Ball State University

This panel explores the ways in which the relationships between national belonging and sexual subjectivities are mediated through linguistic practice. In many contemporary societies, one must identify and present as heterosexual in order to be recognized as a full member of the nation — in many cases resulting in conflicted relationships between LGBT citizens and the state. In other contexts, the state does indeed acknowledge LGBT rights and incorporate the promotion of such rights into nationalist agendas in order to marginalize other groups of people. Papers in this session address the ways in which individuals and communities of practice negotiate and contest the dissonance between discourses of sexuality and national belonging in a variety of socio-political contexts (Hong Kong, Ireland and Israel/Palestine) and discursive data.

Political enemies as sexualized aliens: The Hong Kong border sexualizing Chinese women

Julie Abbou
Aix-Marseille University

Over the 20th Century, the Hong Kong-China border has been alternatively, and sometimes simultaneously, an inclusive and an exclusive one, shielding from or welcoming Chinese refugees, migrants, or businesspersons in Hong Kong. Today, the city is transitioning between two empires. This transition – a 50 years window of autonomy between British and Chinese Sovereignties – triggers new questions about a possible Hong Kong belonging, and about the nature of the Hong Kong-China border.

In 2012, a "Border Controversy" hit the headlines of Hong Kong media: the Chinese women crossing the border to give birth in Hong Kong are at the core of public debates. This contribution, based on a qualitative analysis of 150 articles dedicated to this controversy, from the *South China Morning Post*, the main English newspaper of the city, proposes to show how some anti-Mainland China discourses bind alien belonging to sexuality.

Indeed, while the Hong Kong-Chinese border is mainly perceived in Hong Kong as a political shield against Chinese authoritarianism, its crossing by mothers-to-be reveals a specific understanding of Hong Kong identity (and Chinese otherness) as based on lineage and civilisation. Through this combination of belonging and sexuality, of politics and civilisation, filiation becomes a political tool, within sexuality, blood and identity blend. These women are designed as political enemies because they are sexualised Aliens. This discursive sexualisation of the migrant women happens not regarding their sexual or gender identity but as sex carriers. This is not because they are women, that is, social actors with their own agency and agenda, that they are blamed (and later will be illegal), but because they are Chinese giving birth. Their material sex becomes the threat of a Chinese invasion from the inside.

National identity and belonging among gay 'new speakers' of Irish

John Walsh
National University of Ireland, Galway

'New speakers' refer to people who use a language regularly but are not traditional 'native' speakers of that language. The concept of new speaker is based on a critique of longstanding linguistic categories used to describe people who speak a language other than their 'native' language: 'L2 speaker', 'learner' etc. (O'Rourke et al, 2015).

Although this discussion has been going on for some time in other sub-disciplines of linguistics (Davies 2003), it is more recent in research about European minoritised languages. A feature of discourse around such languages relates to their perceived suitability for diverse urban settings removed from their historical rural heartlands. Irish is an example of a minoritised language which was long associated with conservative rural communities, a reified Catholic discourse of national identity and language ideologies based on nativism. Such an approach not only marginalised urban new speakers of Irish but also exhibited hostility to LGBT citizens who did not befit its particular version of Irishness.

In this paper, I examine the experiences of one such group which can be considered as a 'triple minority' in this context: urban new speakers of Irish who identify as gay and/or queer.

The making of a homotopia: Israel and gay Palestinian subjectivities

Tommaso M. Milani and Erez Levon
University of the Witwatersrand, Johannesburg and Queen Mary, University of London

Commonly known as "pinkwashing" and/or "homonationalism," Israel's nation-branding strategies have been scrutinized in a burgeoning body of scholarly work that demonstrates how Israel presents itself as a beacon of sexual liberalism in the Middle East, while concomitantly 'washing away' its oppressive and neo-colonial politics against Palestinians. Because of the privileging of state discourses as objects of analysis, such scholarship has contributed to producing a grand-narrative of Israeli pinkwashing/homonationalism as an all-encompassing and fairly unchallenged project. What often remains sidelined is the *ambiguous entwinement* of complicity and resistance *within* Israel to the homonationalist project. It is such ambiguities that we will investigate in this paper through an analysis of the recent documentary *Oriented.* Produced by the British Jewish director Jake Witzenfeld together with the Palestinian *Qambuta Productions,* Oriented presents the lives of three gay Palestinians who "hold Israeli passports, vote in Israeli elections, speak primarily in Hebrew, and yet they can't and won't call themselves Israeli, because they are Palestinian" (McDonald, 2015). With the help of an analytical framework that brings together Foucault's theories of space with linguistic and visual analysis, the paper illustrates the identifications with, and disidentifications from, both Israeli and Palestinian nationalist discourses. This cacophony of discursive acts of multiple national belongings, in turn, creates the image of Israel as a *homotopia*, a place that is simultaneously utopian and dystopian for Palestinian gay subjectivities.

Papers and Posters

Presented in alphabetical order by author surname

'Girl-on-girl culture': Constructing identity in a corpus of lesbian sex advice

Aimee Bailey
University of Nottingham

When it comes to sex, lesbians face a double bind in mainstream culture. The first of these is a definitional crisis in which the very basis of lesbian sex is called into question - "But what do lesbians *do* in bed?" remains a common cultural trope. At the same time, "lesbian" representations enjoy enormous popularity in mainstream pornography, but these representations are configured to be attractive to heterosexual men rather than lesbians. Young queer women are thus likely to turn to the internet for advice. This provides a key opportunity for the exchange of knowledge about lesbian group membership (Chirrey 2007).

This paper investigates the construction of sex advice for queer women through the lens of the world's most popular lesbian website, *Autostraddle*. Based in the United States, *Autostraddle* is a 'progressively feminist' online community for young lesbian and bisexual women. Using Multimodal Critical Discourse Analysis and Corpus Linguistics, this paper explores how in-group and out-group representations facilitate the construction of normativity on the website. It argues that these representations involve a tension between exclusivity and inclusivity. On one hand, *Autostraddle* wants to construct a markedly lesbian subjectivity and subcultural model of lesbian sex lacking in mainstream culture. On the other hand, it aims to be inclusive of transgendered and bisexual women and to deconstruct the idea of sexual homogeneity. Through corpus linguistic patterns, and textual and visual examples, this paper examines how *Autostraddle* discursively manages these competing goals and to what extent the result can be considered homonormative.

*Trans*Bodies in the Canadian Press: A Multimodal Critical Discourse Perspective

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Università di Napoli l'Orientale

In 2015, several discourses on Canadian Trans people became the hub of central political, social, educational and health debates in relation to fundamental human rights, health issues and social challenges. Although Canadian media seem to have devoted a lot of room to transgender people and their rights, some territories still compel trans persons to produce proof of transsexual surgery from a doctor: basically a piece of evidence stating that the aesthetic qualities of their genitals comply with the aesthetic standards of the 'heteronormative' community. Judith Halberstam claimed that "the body in transition indelibly marks late-twentieth- and early-twenty-first-century visual fantasy" (2005: 76), such fantasies, however, will ignite different forms of transphobia until Canadian newspapers continue to be locked into a binary interpretation of gender into which sex is conflated with the body.

This paper investigates the discursive representation of trans-bodies in the Canadian press from a multimodal critical discourse perspective, emphasising the constitutive role of language and images in the other-representation of trans identities. The analysis draws on a corpus of newspaper articles portraying trans people as social actors, spanning from 2010 to 2016, the years when a series of crucial events gave Canadian transgender people some

visibility. My main research hypothesis is that the process of identity construction of transgender people in the press, which is achieved by means of a complex combination of linguistic and multimodal meaning-making mechanisms, relies mainly on those stereotypical images of transgender bodies which tend to seduce contemporary national fantasies.

Teacher training on gender and sexual identities in a Spanish context

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University of Granada, Spain

This paper is based on action research undertaken in Spain at the Faculty of Education of the University of Granada. The main research objective was to demonstrate the need to train and empower preservice and inservice teachers so as to enable them to take pedagogical action in favour of LGBTIQ persons' equity in education.

In order to fulfil this aim, I organised a pilot study and I offered two teacher training courses. The first was given in English and aimed at preservice primary and secondary school English language teachers. Whilst the second was offered in Spanish to preservice and inservice teachers, as well as university students, of different educational levels and disciplines. In both courses inclusive language was employed and analysed.

In the training process, emphasis was put on practical activities and classroom interaction based on queer theory, critical and transformative pedagogy, as well as fuzzy set theory applied to sex and gender. This process helped raise the participants' consciousness of the ongoing complex reality of non normative sexual identities in education, and, through introspective personal reflections, to recognise that LGBTIQ-phobia and heterosexism can affect anybody. Original queer teaching materials were created by the participants of the two courses, both in English and in Spanish.

The results of this research suggest that training should begin from early childhood education in order to be most effective and that the existence of progressive Spanish legislation for LGBTIQ persons is not sufficient in itself unless it is adequately implemented in education.

Gay and straight French and German men use different /s/-es, but don't perceive them differently

Zac Boyd
The University of Edinburgh

Josef Fruehwald
The University of Edinburgh

Lauren Hall-Lew
The University of Edinburgh

The indexical value of a linguistic form is typically considered in terms of its ability to signal. Speakers can recruit linguistic forms for the purpose of identity construction, irrespective of overt intent to do so (Eckert 2008). While explicit awareness is orthogonal to indexical function, listeners are at least expected to have some implicit association between the form and the function (Campbell-Kibler 2012). In this paper, we report on an apparent

dissociation between speakers' use of fronted /s/ in gay identity construction and listeners' ability to recover that function. Boyd (2016) found that gay male French and German speakers were more likely to have fronter /s/ than straight French and German speakers, indicating /s/ fronting serves a similar function in these languages as it does in other languages (*c.f.* English: Zimman 2013; Levon 2006, 2014; Danish: Pharao *et al.* 2014; French: Hobart 2014; Hungarian: Rácz and Shepácz 2013; Spanish: Mack 2010; Walker *et al.* 2014). However, in a follow-up matched guise experiment carried out for this paper, French (N=32) and German (N=23) listeners were not more likely to rate voices with fronted /s/ as sounding gayer, while English listeners (N=27) were (Figure 1). However, the same French and German listeners rated guises with a higher pitch as sounding gayer. The /s/ results present an interesting dissociation between the indexical function of a form for constructing a gay identity, and listeners' ability to report an association between that form and function.

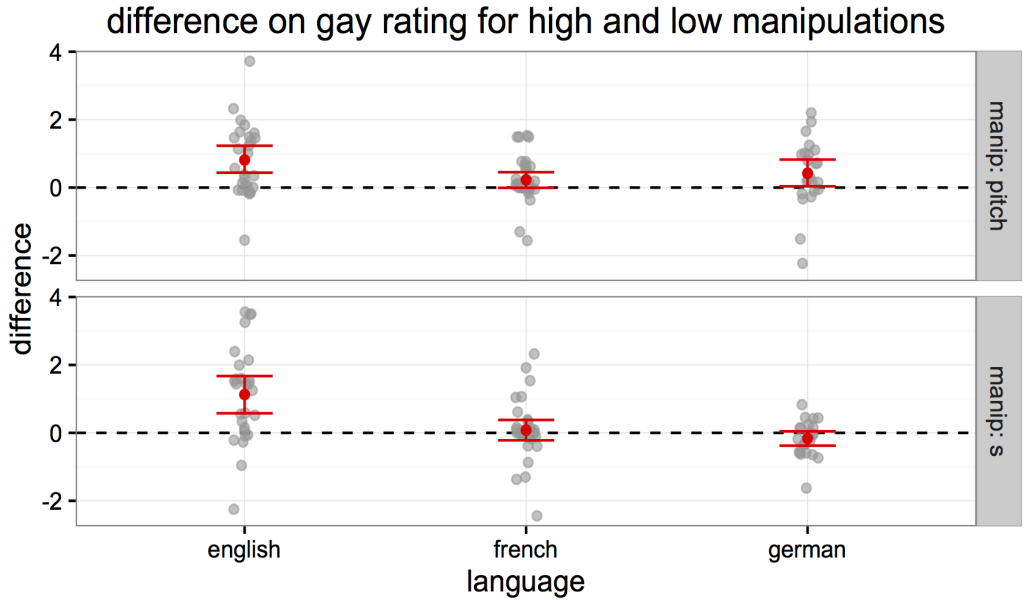

Figure 1: The difference in listeners' z-scored "gay" rating scale between high and low manipulations of pitch and [s] frequency. Error bars indicate 95% bootstrap confidence intervals for the mean.

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Zimman, L. (2013). Hegemonic masculinity and the variability of gay-sounding speech: The perceived sexuality of transgender men. *Journal of Language and Sexuality*, *2*(1), 1-39.

Sexual discourses within advice columns of two Australian teenage lifestyle magazines

Melanie Burns
Monash University

A prominent discursive site within lifestyle magazines is its advice column, a genre which exhibits ideologies, promotes normative behaviours, and enacts power relations between reader and magazine. As the advice genre brings private concerns into the public arena, it is a powerful conduit of dominant ideologies of gender, relationships, and sexual practice. Utilising a critical discourse analysis framework (e.g. Fairclough, 1995, 2003, 2010 [1995]; Fairclough & Wodak, 1997; van Dijk, 2001), this presentation analyses advice columns of two Australian lifestyle magazines targeting teenage girls. Content, textual, and linguistic analyses are employed to examine the discourses enacted by advice-seekers and respondents in understanding sexualities. It is found that sexual discourses are highly gendered, with female sexuality understood through fear- and danger-based discourses. In these discourses, sexual activity is conceptualised as inevitable within relationships but potentially dangerous, both physically and socially, and readers are urged to consider the risks of sexual acts and take steps to minimise these. In contrast, male sexuality is presented as concerned with pleasure rather than fear and as an innate need which needs to be controlled. The magazines link the female discourse of sex as danger and the male discourse of sex as pleasure through the positioning of females as sexual gatekeepers, a role which requires females to resist, restrict, and minimise male sexual behaviour. This presentation considers the tricky proposition facing adolescent girls in these texts: managing the competing demands of maintaining a relationship, regulating sexual activity, and navigating the divide between ‘promiscuous’ and ‘prudish’.

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Language and the body in meaning-making: dressing fronted /s/ in drag

Jeremy Calder
Stanford University

This paper is an exploration of the indexical relations between the linguistic and the visual, focusing on the fronting of /s/ in the drag scene of SoMa, San Francisco. The drag queens and queer performance artists in the community, many of them assigned male at birth, share an anti-normative orientation, which manifests in their recruitment of femininity in their gender performances. Part of this femininity is the pronunciation of /s/ farther forward in the mouth. While previous research has established the perceptual connections between fronted /s/ and femininity (e.g., Zimman 2013), I argue that the type of femininity indexed by the feature is influenced by visual presentations of the body. An ethnographic analysis suggests that while feminine linguistic performances like fronted /s/ receive a negative index (e.g. *sissy*) when embedded in a male body, dressing fronted /s/ in visual feminine drag allows for a more positive index (e.g. *sickening*). Furthermore, a quantitative analysis of interview and interactional data shows that production of /s/ is significantly more fronted when the queens are in feminine visual drag than when they are male-presenting. I argue that, because the body itself is loaded with gendered meaning, the visual context in which a linguistic variable is embedded serves to either enhance or restrict the indexical field of that variable. SoMa queens recruit visual material in order to direct the indexical potential of their linguistic performances.

Centring the Trans* body: Creating safe spaces at City Gym

Jodie Clark
Sheffield Hallam University

Much Queer research, drawing upon Butler's (2006) description of an oppressive heterosexual matrix, emphasises the destabilization of gendered identities and norms. To what extent is the destabilization agenda at odds with the priorities of Queer activists, particularly those working toward Queer inclusion? The problem of inclusion is particularly complex with regard to Trans* identities, as Marine and Nicolazzo (2014) point out. Trans* individuals do not necessarily align with the constellation of practices and norms that have come to represent the LGBQ community with which they are often associated.

In this talk I argue that the complexities of Trans* experience invite a whole-scale transformation of how inclusion is conceptualised. To explore this idea I engage in a close grammatical analysis of the advert, 'The story of Jacob and City Gym'. Jacob's account reveals a perspective on inclusion that goes beyond the notion of 'safe spaces for vulnerable groups'. Instead, he presents an image of a self/body that both identifies and reconciles a rift between personal and social space. Such a reading aligns with Clark's (2016, p. 130) call to view Queer bodies as at the centre, rather than the margins of the social world.

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'I know I'm not gay but my mind tells me I am': Negotiating Sexual Orientation Obsessive-Compulsive Disorder (SO-OCD) to Construct a Masculine Heterosexual Identity

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University of Lausanne, Switzerland

Milani (2015) has recently called to examine how masculinities not only intersect with sexuality, but also with class, race, and nationality. However, it seems that the category of health, and more specifically mental health, is often ignored, as its absence in the description of this panel demonstrates. In order to fill this gap, I will explore how self-identified heterosexual men suffering from Sexual Orientation Obsessive-Compulsive Disorder (SO-OCD) construct their sexual identity discursively. Affecting 1-2% of the general population (APA 2013), OCD is stereotypically associated with a compulsive need to wash hands or perfection. However, unknown to the wider (clinical) population, intrusive sexual thoughts are commonly experienced by up to 25% of OCD sufferers (Grant et al. 2006), where sexual orientation can surprisingly become a theme of OCD (Williams et al. 2014). SO-OCD involves having unwanted, intrusive thoughts that produce anxiety due to a pathological doubt about one's sexual identity, i.e. heterosexual sufferers fearing to be or becoming gay (Williams 2008), and homosexuals fearing a straight identity (Goldberg 1984). How do self-identified heterosexual sufferers negotiate their sexual identity discursively, knowing that they are submerged by unwanted thoughts that tell them that they are gay? By using a self-compiled specialized corpus (ca. 169'000 tokens) of online forum messages written by 224 male sufferers, I will apply quantitative and qualitative corpus methods (Baker 2006) to demonstrate how sufferers discursively construct a mental 'queer other' that forces them to think and do gay things against their will. This 'queer other' represents the ego-dystonic nature of the OCD from which sufferers distance themselves in order to construct a heterosexual identity.

APA (American Psychiatric Association). (2013). *Diagnostic and Statistical Manual of Mental Disorders*. 5th ed. Arlington, VA: Author.

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Pink dollars in 'Africa's gay capital': Que(e)rying the semiotic landscape of Cape Town

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University of Bern, Switzerland

> *Cape Town is one of the few places in Africa where it's truly okay to be gay … [it is one of the] friendliest gay capitals in the world, and absolutely the gayest city on the African continent.* (Source: GayTravel.com)

In this paper, I examine the discursive production of place as well as the globalizing rhetorics of LGBTQ tourism, through contrasting the somewhat utopian quote above with its realisation: my own touristic and ethnographic experience of the seemingly queer and cosmopolitan landscape of Cape Town. Grounded in a multimodal analysis of mediatized texts about Cape Town as "Africa's gay capital" – exemplified on websites like *GayTravel.com* – I consider the way both locals and visitors to the city are imagined and positioned by political-cum-commercial agendas of LGBTQ identity, community and mobility. In doing so, this paper builds on existing research in tourism discourse and the sociolinguistics of tourism (Thurlow and Jaworski 2010; Heller, Jaworski and Thurlow, 2014), as well as work in semiotic landscape analysis (Jaworski and Thurlow 2010); it also incorporates multimodal critical discourse analysis (Machin 2013), and auto-ethnography (Anderson 2006). Investigating the clubs, streets, brochures, signs and geography of LGBTQ Cape Town, I note how often well-intentioned and playful linguistic and visual tropes of tourism obscure deep-seated historical and contemporary inequalities. Within LGBTQ tourism, we see how altruistic rhetorics of pride, globality, post-apartheid progress, and equality are co-opted into 'homonormative' (Duggan 2002) and/or 'homonationalist' (Puar 2007) discourses, indexing and inscribing ideologies of individual freedom, hedonism and a singular LGBTQ lifestyle.

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Duggan, L. (2003) *The Twilight of Equality: Neoliberalism, Cultural Politics and the Attack on Democracy*. Boston: Beacon Press.

Heller, M., Jaworski, A. & Thurlow, C. (2014) Introduction: sociolinguistics and tourism – mobilities, markets and multilingualism. *Journal of Sociolinguistics*, 18:4, 425-458.

Jaworski, A. & Thurlow, C. (eds.) (2010) *Semiotic Landscapes: Language, Image, Space*. London: Continuum.

Puar, J.K. (2007) *Terrorist Assemblages: Homonationalism in Queer Times*. Durham, NC: Duke University Press.

When acronymy becomes a social marker of sexism: The case of 'MILF' and 'WAG(S)'

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University of Salerno, Italy

The paper intends to investigate some acronyms used in present-day English to denote women, in order to suggest how sociolinguistic aspects can influence even word formation processes in the manifestation of overt and covert linguistic sexism, particularly in the way women are spoken about.

A small-scale, corpus-based analysis of two specific acronyms, MILF and WAGS, will

be carried out in order to observe them in terms of linguistic behaviour and sociolinguistic connotation with a twofold aim: 1) to observe quantitatively and qualitatively the linguistic aspects of the two acronyms, and 2) to verify qualitatively the hypothesis that these acronyms reflect the idea of women represented as merely functional or inferior, thus reinforcing Lakoff's seminal statement (1975:27) that "throughout English one finds evidence of many sorts that women are viewed as secondary beings", and that "women are given their identities in our society by virtue of their relationship with men".

The theoretical framework supporting the paper includes English Word Formation (Bauer (1993/2012), Corpus Linguistics (McEnery & Wilson 1996, Biber et al 1998, Tognini-Bonelli 2001), Sociolinguistics, especially 'gender as a sociolinguistic variable' (Labov 1972, Lakoff 1975) and the interrelation between Sociolinguistics and Corpus Linguistics (Baker 2010) and between Language and Sexuality/Identity (Cameron & Kulik 2003, Edwards 2009) while the sociolinguistic perspective considered here is that of Bloome & Green (2002).

The analysis intends to be merely indicative of the phenomenon, although it can provide hints on the overall trend in terms of sexist lexical enrichment in present-day English and give further thought.

Gender Non-binary Language Use: Analysing Video Blogs, Internet Blogs, and Conversations

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De Montfort University, UK

Gender non-binary individuals may identify as and/or express: both genders, a neutral gender, or a gender outside of the binary. There is a dearth of psychological research into the experiences of non-binary people, their identities, language use, and possible experiences of prejudice or discrimination. Therefore, this research aims to gain a better understanding of the experience of people who identify as non-binary – their psychological, linguistic, and social experiences. It is evident that grammar presents a particular obstacle for non-binary individuals: they must not only choose a pronoun they feel comfortable with and *learn* how to use it, but they must also request that others use it when referring to them. Additionally, they have to be careful to use neutral terms while describing themselves to others. This poses a predicament that gender binary individuals do not face. The current research proposes to analyse the language used by gender non-binary individuals in three different settings: a) in conversation, b) Internet blogs, and c) video blogs. The analysis will be conducted using both Corpus Linguistics and discourse analysis techniques. It might be that utilising a distinct type of language not only serves as a tool by which to differentiate the gender of the individual, but also as a marker of social identity and group membership – one that allows their neutral gender identity to be recognised and validated by society as a whole. The potential for producing real-world impact – namely to educate people about gender diversity and accurate gender pronoun use – is outlined.

Can being "out" influence phonetic features?

Salina Cuddy
University of York

This poster will present data that considers the impact of being "out" as an openly gay woman on F0 and productions of /s/ among speakers from Yorkshire. While the data reported in the literature is inconsistent, there is research to suggest that gay women tend to have a lower average F0 (pitch), a narrower pitch range, and a lower average centre of gravity in their productions of /s/ than straight women (Moonwomon-Baird 1997; Podesva & Van Hofwegen 2014; Van Borsel et al. 2013; Waksler 2001). Based on these findings, the current research seeks to understand the effect that being out may have on pitch and productions of /s/. This research asks: does the length of time one has been out influence median F0 and /s/ centre of gravity measures and, if so, what is the extent of this influence? The data comes from interviews carried out for a study focussed on the speech of members of a women's football team in East Yorkshire. The current research will then guide the creation of perceptual tests to understand if gay and straight participants associate lesbian speech with lower F0 measurements and certain productions of /s/.

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Podesva, R.J. & Van Hofwegen, J., 2014. How Conservatism and Normative Gender Constrain Variation in Inland California: The Case of /s/. *University of Pennsylvania Working Papers in Linguistics*, 20(2), pp.128–137. Available at: http://repository.upenn.edu/cgi/viewcontent.cgi?article=1820&context=pwpl.

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Waksler, S., 2001. Pitch range and women's sexual orientation. *Word*, 52(1), pp.69–77.

"Fuck you, she-male!" Assertive Trans women or "masculine" bodies that have been "raised as male"?

Emilia Di Martino
Università di Napoli Suor Orsola Benincasa

The talk will look into the phenomenon of 'trans-misogyny' and 'misogynoir' through an exploration of Laverne Cox's personal narrative and the events experienced by the fictitious character she impersonates in *Orange is the New Black*, Sophia Burset. Within the LGBTQ community, assertive trans-women, like Cox and her fictitious persona, who has attained her own recognized status at Lichtfield as a professional, are perceived to be the most frequent targets of verbal attacks and hate crimes on the basis of their supposedly "male socialized behavior" (Michaels 2015, Steinmetz 2015, Thom 2015). Drawing from a mixture of frameworks, with a focus on multimodal analysis (Kress 2010; Kress and van Leeuwen 2006[1996]) and Discourse Analysis (Gee 1996[1990] but also, among others, Wodak and Meyer 2009[2001]), magazine, TV, and social media images of Cox and such verbal material as interviews and extracts from the TV series *Orange is the New Black* will be examined in order to shed light on Cox's personal response and the public reaction to the phenomenon.

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Kress, Gunther. 2010. *Multimodality: A Social Semiotic Approach to Contemporary Communication.* London and New York: Routledge.
Kress, Gunther and van Leeuwen, Theo. 2006[1996]. *Reading Images: The Grammar of Visual Design.* London and New York: Routledge.
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Mother Jones, Jun. 26, 2015.
Thom, Kai Cheng. 2015. 'Still Think Trans Women Have Male Privilege? These 7 Points Prove They Don't.' *everyday feminism*, Oct. 4, 2015.
Steinmetz, Katy. 2015. 'Why Transgender People Are Being Murdered at a Historic Rate.' *Time*, Aug. 17, 2015.
Wodak, Ruth and Meyer, Michael (eds.). 2009[2001]. *Methods of Critical Discourse Analysis*. Los Angeles/London/New Delhi/Singapore/Washington, DC: Sage.

School without "School without Homophobia"

Cesar Elizi
FACAMP-Faculdades de Campinas

In the weeks following the discussion about the amendment to the law that bans the discussion of gender issues in the municipal schools of Campinas (Brazil), reports, articles and letters articulated a debate in a newspaper where the word *ideology* is used, on which we focus our interest. Firstly, to understand the processes involved in the production of the meaning(s) of *ideology* and secondly, in the relations between these meaning(s) and the (re)production of Heteronormativity. For this we use Critical Discourse Analysis, gathering ten reports, nine articles and 16 letters from the newspaper. Our analysis revealed that the term is used to deprive the discourse of "*gender identity*" of merit, referring to the imaginary of the ideological as false and deleting the questioning arguments of heteronormativity. We conclude that the term is used with the effect of transparency, as if its meaning were unique and shared by all, disqualifying the booklet (School without Homophobia) and equating *sex* with *gender.*

"What?! Can you get married to a girl?"

Stina Ericsson
Linnaeus University

Children growing up in certain parts of the world today, do so in contexts where same-sex relationships and/or marriages are legalised and overtly visible, at the same time as heteronormativity is a dominant ideology. How do children linguistically navigate among different views of sexualities? How are societal norms reflected, reshaped, and formed in conversations between children and parents?

The data used to explore these questions comes from a project which uses a purpose-designed multimodal tablet app for the elicitation and collection of child-parent conversations on families, relationships, living arrangements, and love. Participants consist of 14 families, including 24 children aged 5-8 years, of varying forms: single mothers by choice through

insemination/IVF, same-sex and different-sex parental couples, etc. The app was developed with a critical approach to heteronorms and cisgender norms (Hornscheidt 2012), as conveyed through the app's images and spoken utterances (Author forthc.). In short, focusing on heteronorms for the purposes of this talk, the app was designed to reflect and confirm non-heteronormative relationships and families, and to challenge heteronormative views. Using a CA-inspired micro-analytic approach to interaction (Sidnell & Stivers 2013), this talk investigates the interplay between the app's design and participants' talk, showing the multiple and sometimes conflicting ways in which norms are confirmed and challenged. For instance, 8-year-old Marika answers the question "*Who can get married?"* by "*It doesn't matter, boy and boy can marry, and girl and girl can marry"*, where the same-sex pairings are pitted against an inference that instead conveys that 'it' *does*/*can matter*.

Sexism or Discrimination of French Feminine Positions and Titles ?

Georges Farid
Université du Québec en Outaouais, Canada

French, with its grammatical and lexical masculine/feminine distinction, has a tendency to exclude women from prestigious titles and job offer descriptions. This linguistic trend bypasses women's and transgender-women's identities.

In the 18th century, the grammarian Beauzée stated that "*the masculine gender is the noblest; it should prevail whenever the male and female are together because of the superiority of the male over the female"*. In the quest for inclusion, equality and tolerance in society, such practices are not only outdated, but perpetuate the discriminatory attitude towards all women. In 1990, the Council of Europe's Committee of Ministers published Recommendation No.R(90)4 on the elimination of sexism in language, underlining the fundamental role played by language in the formation of social identity of individuals.

Still debated today, this rule persists in the foreword of books, documents and reports justified by the notice: "*the masculine form refers to both men and women; its use is for brevity and faster readability*". Despite official guides related to the use of non-sexist writing, there are still obstacles; are they purely linguistic or sociolinguistic? What are the arguments for and against feminisation (E. Khaznadar and T. Moreau vs the French Academy)? Can pejorative connotation surrounding feminisation alienate women from their own identity and further ostracise transgender-women? To what extent does the *Petit Robert* dictionary integrate feminine positions and titles within a 20 year period (1994-2014), as a statement of cultural evolution through language?

Performing gray-asexuality: a preliminary phonetic and prosodic analysis of three styles employed in the construction of the gray-asexual self

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While sociophoneticians have examined the speech styles of gay men (Gaudio 1994; Podesva, Roberts & Campbell-Kibler 2002; Podesva 2007), lesbian women (Camp 2009; Van Borsel, Vandaele & Corthals 2013), and transgender people (Zimman 2012, 2013), the sociophonetics of asexuality remains underexplored. In this study, I videorecord an interview with a gray-asexual- and homoromantic-identified graduate student, and analyze the phonetic,

prosodic, and embodied characteristics of three distinct styles (questioning, judgmental, and non-desiring) that he uses to construct this identity.

My interviewee uses the questioning style when voicing a hypothetical individual discovering their sexuality (1). He uses the judgmental style to voice his friends' skepticality (2). He uses the non-desiring style to voice himself turning down his partner's sexual advances (3):

(1) *Oh, I think I'm gay.*

(2) *No, you're not asexual. You had that slutty phase in June…*

(3) *Nah, I'm good. I don't really want to.*

Averaging measurements across three samples of each style, I find that the questioning vox is characterized by a slow speech rate, high F0, and modal phonation; the judgmental vox, by a wide F0 range; and the non-desiring vox, by a constrained vowel space, low intensity, a fast speech rate, and a reduction in gesture. By inhibiting volume and movement (both of the articulators and the body), my interviewee performs the reticence and lack of sexual interest that is central to the (gray-)asexual self.

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Justifying Homosexual Inequality Through Heterosexual Spoken Discourse in Uganda: A Case Study

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Many leaders throughout history and in our modernity have used political speeches as popular rhetorical tools to persuade others about their political ideologies. Sometimes their ideologies are deceitful and attempt to manipulate their audiences with the purpose of justifying hate, discrimination and social inequality (Whillock and Slayden, 1995.) While LGBTQ individuals have achieved a significant acknowledgment in terms of inclusion and equal rights in many countries around the world, there are still a number of countries and societies that continue to criminalize homosexuals under the assumption that homosexuals are abnormal men who carry infectious diseases, as it is the case in Uganda.

This study focuses on the speech that Mr. Yoweri Museveni, President of Uganda, gave during a press conference in 2014 when he signed the anti-homosexuality bill into law. During the conference, Mr Museveni explained his reasons for signing this bill that criminalizes homosexual acts in Uganda with life imprisonment. In the analysis of Mr. Museveni's speech, I identified three salient linguistic strategies that he used in order to justify homosexual inequality in that country and position his audience in agreement with him. Those strategies were rhetorical questions as well as legitimizing and coercive strategies (Chilton, 2004).

Pronouns in Public Media: examining transgender news media representation in a post-Leveson context

Kat Gupta
Oxford Brookes University

In this paper I examine the media representation of two Trans women, Lucy Meadows and Chelsea Manning, using approaches drawn from corpus linguistics and critical discourse analysis. Both women were widely reported in the UK mainstream press in 2013, a period coinciding with Part 1 of the Leveson Inquiry. This Inquiry examined the culture, practices and ethics of the press, with a particular focus on the relationship between the press and the public, the police and politicians. Among the evidence presented to the Inquiry were three submissions from the organisation Trans Media Watch. In these, they described patterns of negative media representation of trans people, including routine use of previous names, routine use of "before" photos, demeaning and intimidating language for comic effect, and misgendering.

By examining transgender identities as constructed by the mainstream UK press, I am able to investigate issues of minority representation, press tactics of negative representation, and the interactions between press, public, reporters and reported. I demonstrate that mispronouning, while a key part of negative media portrayal used to dismiss trans peoples' gender identities, is more complex than the hostile use of quotemarks identified by Trans Media Watch. Through repetition of selected direct quotes, the press is able to reinforce some voices and not others. In doing so, reporters are able to evade direct responsibility for misgendering while continuing to produce the effect of undermining a trans person's gender identity.

'*Sounding Gay?*': (Re)Defining Gender Through Variation

Siria Guzzo
University of Salerno

This paper investigates the linguistic mechanisms unconsciously employed by *gay men and women* with the double aim of (re)defining the concept of gender as well as detecting the specific use of some specific socio-phonological variables, a phony pitch and/or intonation typically associated with English-speaking gay people as a way of identity construction. Unlike speech patterns tied to ethnicity, class, or education, the role of sexuality in the construction of gender is still debated. Linguistically, "gay style" has been associated to many different features, including more varied pitch ("sing songy"), clearer releases of stop consonants ("precise enunciation"), and even a falsetto voice (Gaudio 1994; Podesva et al.

2001; Levon 2007). Despite being aware that speaker's gender influences the way he or she engages linguistic practice - in which women are often said to be leading language change and men use more vernacular forms (Guzzo 2016) - sociolinguistics remains stuck in a model that interprets gender as a normative biological sex, relying on the use of a male/female dichotomy solely, excluding any contribution of sexuality in the construction of gender.

Analysing a preliminary corpus consisting of a set of 9 ethnographic interviews, collected by means of audio recording, this paper focuses on the process of identity construction in gender and social practices (Eckert, 2000). Using a four-way distinction of gender (man, woman, gay, lesbian), a variationist sociolinguistic approach will be mainly drawn upon, by focusing on (1) typical linguistic devices coming into play in 'sounding' gay, and (2) identity-making process. Special attention will be paid to the analysis of some specific linguistic variables such as the realisations of the approximant liquid sound /l/, -ing suffix and stop consonants.

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"Umm so hot and yum": Neoliberalism and online discourse of fitness, masculinity, and sexuality

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Yanning Lai
National University of Singapore

In 2014, a British journalist coined the term *spornosexual* to account for the emergence of the body-obsessed version of *metrosexuality*. Spornosexuals are men obsessed with developing muscular bodies and self-objectifyingly flaunting them online. In an age of highly mediatized globalization, where the ideal male body is nearly unrealistically fit and well-muscled, these people seek to display their own attempts to attain this physique, and this form of masculinity has now spread worldwide, including to Singapore. Using a multimodal analysis, we investigate four racially Chinese, Singapore-based Instagram influencers who represent the prototypical spornosexual ideals through their bodies and fitness practices.

The meanings and values associated with the muscular body are explored and subsequently compared with traditional notions of masculinity in Singapore. The idea of spornosexuality describes a generational difference in Singaporean ideals of masculinity. On a superficial level, men's fit bodies began to entail a sense of desirability owing to global

influences, and counter to the traditional view which associates muscularity with low-class or physical labor. As a result, among today's Singaporeans, fit male bodies are not only connected to their physical competency but also to hegemonic notions of ideal aesthetics for both heterosexual and non-heterosexual men. This study also shows that the influencers employ mediatization processes in producing their photos, as manifested in how and where they choose to pose, how they edit their photographs, and also in how they interact with their followers, imbuing these photos with much more meaning than the simple base-level physical fitness itself.

Bucking the Linguistic Binary: Gender Neutral Language in English, Swedish, French, and German

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In a society built around gendered language, there is seldom enough linguistic "room" left for those who identify outside of the binary gender system. Queer and transgender communities have begun to identify the need for gender neutral language that will aid them in expressing non-binary identities; however, the question remains whether or not suitable gender neutral alternatives can be assimilated into linguistic structures, and whether there is a difference in this process (and the use and acceptability of neutral language) based on the grammatical gender system of the language in question. Through textual research as well as a preliminary research survey on the use, acceptance and suitability of gender neutral language in English, French, German, and Swedish, this paper explores the intersections between language and gender as they affect the lived experience of transgender individuals. Results of this study point to significant differences in transgender experiences in differing grammatical gender systems (such as the near impossibility to express certain identities in the grammatically gendered languages of French or German). This research also speaks to how we view the process of representation through language in the struggle against oppression and how this struggle (and the activism that surrounds it) must vary based on the linguistic context in which it takes place.

Navigating a Binary World When You're Not: Gender Presentation of Non-Binary Individuals

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Much of linguistic study of gender has focused on the binary: "men's language" and "women's language". Similarly, most of society recognizes only two genders with people assuming that gender is connected to body and that everyone they encounter will map onto this binary. How then do non-binary individuals present themselves when they desire to be perceived outside of this dichotomy? This study examines how participants seek to achieve these non-binary presentations based on self-reported data from interviews. The results suggest that non-binary individuals employ a mix of masculine and feminine markers and registers in their presentation. On those occasions when they wish to be perceived as non-male, non-binary individuals who were assigned male at birth (amab) primarily use aspects of physical appearance and clothing. However, those who were assigned female at birth (afab),

when wishing to present as non-binary, make far greater use of linguistic and somatic registers, especially taking on androgynous looks and primarily masculine registers of speech and body language. Afab individuals, in their interviews, also displayed much more awareness of aspects of gender presentation other than that of physical appearance, bringing up these aspects themselves and often being able to discuss them at length. Amab participants primarily spoke only of physical appearance, and when pushed to discuss aspects of gender presentation other than appearance were unable to do so.

Subverting otherness and challenging ignorance: The interactive construction of legitimate identity in a transgender youth group

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University of Nottingham

In this paper, I use discourse analysis to present moments of interaction emerging from a focus group between members of a support group for transgender youth. The extracts being analysed show four young people working collaboratively to construct a mutual identity as members of a community of practice, despite differences between them in terms of their gender, age, and experience. Their identity construction is achieved through the foregrounding of their relative expertise in, and experience of, transgender issues; this enables them to actively challenge and resist the ignorance of others, which they present as 'othering' them. In particular, the young people ridicule those who are ignorant and who (albeit implicitly) reproduce transphobic discourse. In doing so, I argue, they ascribe themselves agency and legitimacy by subverting the heteronormative ideologies which inform their experiences of transphobia. The young people thus construct an active, resistant, and validated mutual identity rather than a victimised, submissive, or othered one. The interaction detailed here reveals how speakers can jointly negotiate their identities in response to attacks or challenges to their validity, and I draw on theories from sociocultural linguistics in explaining this. I also argue that the identity work produced by the young people reveals the enormously important role played by support groups and other agencies in helping young people to construct a positive persona in the face of heteronormative society.

Speaking (of) Gender: A sociolinguistic exploration of voice and transgender identity

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The purpose of this paper is to explore the role of the voice in identity work through interviews with 13 transgender individuals of all genders living in Denmark. The analysis shows that transgender individuals face many challenges when navigating Danish society with their voices. The testimonies show a general expectation - mainly from the participants' surroundings - that voice, gender expression and sense of gender identity have to match. The most salient voice feature reported by participants is pitch, where a low pitch indicates masculine-sounding voice, while high pitch indicates feminine. Other identity markers, such as regional affiliation and sexuality, are also reported to influence the way participant's voices are perceived.

Participants who do not live up to the expectations of normatively gendered voices, and/or do not wish to do so, face constant misgendering on account of their voice, while

participants who pass, both voice- and body-wise, seize to experience misgendering and violence, as many did before transition. The testimonies of participants also indicate that transgender phenomena are - to a great extent - invisible, and that non-binary identifying individuals are forced to chose a binary gender in order to be understood. Thus, the paper concludes that the voice plays an important part in the complex processes of gender identity and gender expression.

Queering ESOL: Lessons from LGBTQ+ English Learners

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Teachers and researchers in the field of Teaching English to Speakers of Other Languages (TESOL) have recognized that language learning involves identity negotiation as a participant in a new physical or imagined community (e.g. Pavlenko & Norton, 2007) and as an authoritative contributor to classroom discourse (e.g. Vitanova, 2005). However, while heterosexual identities are commonly signaled in the English for Speakers of Other Languages (ESOL) classroom, LGBTQ+ experiences are often absent or silenced. Research has indicated that heteronormativity in ESL classrooms may prevent students from producing meaningful language output (Liddicoat, 2009), negotiating their identities in new social contexts, and learning how to discuss sexual identities in culturally and pragmatically appropriate ways (Wadell, Frei, & Martin, 2011).

In this presentation, I will report on a qualitative interview study with four LGBTQ+ former ESL learners in the San Francisco Bay Area that I conducted for an MA thesis project. The study aimed to bring the needs of LGBTQ+ students to bear on pedagogical decision-making. To this end, I asked questions regarding (1) participants' perceptions of the framing of sexual diversity in the ESOL classroom, and (2) the subsequent effects on language and identity development.

Relevant literature will be reviewed before key passages are presented and discussed. Results indicated that (1) the strong desire for professional advancement dovetailed with the desire to affirm an LGBTQ+ identity, (2) the ESOL classroom provided far more opportunities to construct a professional identity than an LGBTQ+ identity, and (3) expert facilitation of LGBTQ+ content fostered authentic target language production and an increased sense of agency. Pedagogical implications will be offered and an example activity, based on a discourse inquiry approach (Nelson, 2009) to framing sexual diversity in the classroom, will be described.

This study contributes to the representation of LGBTQ+ students in the fields of TESOL, Applied Linguistics, and Education. Language teachers and educational policymakers will deepen their knowledge about students in their classrooms. Language teachers will also come away with an example of how to critically analyze and re-frame classroom activities about social factors like sexuality.

'It's *not* in their *minds*, Ata': Parsing intersex from transgender in a classroom community

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City University of Hong Kong

The embodied knowledge and lived experiences of intersex people are largely distinctive from those of transgender people in spite of some misleading surface similarities and notwithstanding great internal variation of experience within each category. Yet it is common in heteronormative communities for intersex to be confused with the notion of transgender. This challenge to intersex visibility has prompted intersex activists to spread awareness that the categories of intersex and transgender differ sharply in terms of embodiment and experience. The present study outlines a linguistic ethnographic investigation of a senior secondary school classroom, focusing on selected audio-recorded data collected during conversation activities. The participants discuss intersex experience as part of their unit on sexuality education. Discourse analysis is employed on examples in which students try to put into language their newly acquired intersex awareness, knowledge which has been enhanced through their interactions with an intersex guest speaker. The students work through an assigned scenario under the supervision of their teacher and discuss the array of bodies that might qualify as intersex and how these embodiments might relate to gender in society. As conversation unfolds, they and their teacher begin to explore the linguistic and social 'borderlands' between transgender and intersex. The language used to express concepts such as sex of rearing versus sex of identification creates barriers to sense-making, resulting in a cyclical conflation of intersex with transgender and a subsequent mitigation of that conflation. The insights about language use have implications for sex education as well as transgender and intersex activism.

"My sex life is all normal": Sex and intimacy in the discourse of male and female cancer charities

Veronika Koller
Lancaster University

This paper investigates how charities addressing gynaecological, urological and female breast cancers challenge or reinforce normative discourses in their discussion of sex and intimacy. The websites of charities are often the first point of information after diagnosis, so that their representations of sexuality can have some impact on people experiencing difficult emotions.

The study is based on data from the websites of five UK cancer charities, including information pages, fact sheets and testimonials. The following parameters emerged as most relevant to analyse:

- epistemic modality
- social actor reference
- references to sexual desire and activity
- emotion lexis
- images and videos

Overall, the analysis addressed how explicit or implicit values and norms are communicated in the texts.

Preliminary results show that the texts are heavily modalised and personalized ('you may lose your desire'), with some charities also representing a normative version of female sexuality with generic actor reference ('Women do not have to reach orgasm'). References to sexual desire and activity tend towards the clinical, while emotion lexis reflects the negative side effects of cancer treatment. Male cancer charities use technical anatomic diagrams, while female charities include images of people. All of the charities emphasise uniqueness and diversity, which contrast with implicit norms of being sexually active and being either single or in a monogamous relationship.

Cancer charities thereby engage in a contradictory discourse that risks marginalising some people affected by cancer while seeking to support them.

The theoretical framework and strategies of Queer Translation

Mateusz Król
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I would like to present the results of my research on Queer Translation. Since many years queer presences are visible in literature, sociology, aesthetics, cultural studies and in translation. However, I find that there is no complex or scientifically proven theoretical framework of Queer Translation. In my PhD thesis I am trying to present such a framework, and this article will be an extract of the most important assumptions and reflections resulting of my research.

Based on the methodologies of New Humanities which is placing in the center of its research the victims of the oppressive system and engaging researchers into more involved work, I am trying to observe extremely complex and diverse intersections of queer studies and translation studies/praxis. I am convinced that the influence of modern queer theories, queer activism and queer literature on the praxis of translation deserves our attention. What is more, I think that Queer Translation – while used by conscious and responsible translators – is offering a whole new tactics and ways of resistance to violence, patriarchy and (hetero/homo)normative oppression.

By analyzing tree translations: *Lubiewo* (Michał Witkowski) into French and English, of *Gender Trouble* (Judith Butler) and *Tango* (J.V.Bond) into Polish, I have elaborated six main queer translation models. I would like to shortly present each of those models and what is particularly interesting to show the strategies used by different translators (academics [*Gender Trouble*]; full-time, professional translators [*Lubiewo*] and gay actor/celebrity [*Tango*]).

Thus, my paper will present first theoretical framework of Queer Translation based on six models build on the detailed analysis of concrete strategies used by translators of queer texts in tree languages – Polish, English and French.

Meaning across cultures: /s/ duration and perceptions of sexual orientation

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Recent work on the sociophonetics of sexuality has argued for examining listener perceptions of sexual orientation beyond the traditional confines of North America, where the majority of this work has taken place (Boyd 2015; Levon 2014; Pharao *et al.* 2014; Walker *et*

al. 2014). This paper contributes to this endeavour by examining reactions to Northern England English speakers by listeners from a variety of cultural and linguistic backgrounds, including Belarusians, Britons and Malaysians.

Results demonstrate shorter /s/ durations increase the likelihood of (cisgender) male speakers being evaluated as gay, contrary to North American findings (Levon 2006, 2007; Linvile 1998; Smyth and Rogers 2002). This difference in the perceived meaning of /s/ duration across regions supports the notion that aspects of a speaker's perceived background or social history alter the indexical values listeners attribute to sociolinguisitic features (Campbell-Kibler 2007, 2011; Pharao *et al.* 2014).

In addition, the perceived meaning of /s/ duration was remarkably consistent across listeners, even those from countries with starkly different levels of social progressivism and "tolerance for homosexuals" (as measured by the Social Progress Index; Porter *et al.* 2016; Social Progress Imperative 2016). This is surprising given earlier claims that perceptions of sexuality are culturally situated and tied to levels of acceptance (Rácz and Schepácz 2013). However, I argue the similarity of perceptions across listener groups further evidences the influence stereotypes can have on perceptions of variation (Levon 2014) and that stereotypes of sexual orientation operate in isolation from variation in sociocultural values (Blashill and Powlishta 2009).

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The Loanword Adaption and Appropriation of *Gay* in Taiwan

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This study aims to investigate the adaption and semantic change of the loanword "gay" in Taiwan. In 1990s, terms of address for homosexuals were borrowed from English. "Gay" [kei], was originally transcribed as 假 "fake," which is pronounced as [ke] in Taiwanese (Taiwan Southern Min), the most spoken language in Taiwan apart from the official language Mandarin Chinese. Phonologically, even though there is a word with similar phonetic form [kei], e.g. "give", in Mandarin Chinese, it was not adopted. However, 假 "fake" [t͡ɕ], whose pronunciation is less similar with that of "gay", was chosen for a semantic reason: as homosexuals were still stigmatized and seen as "abnormal" in earlier Taiwanese society, the derogatory connotation "fake" corresponded to the social context.

In 2000s, 假 has undergone an appropriation (Wong, 2003) with a consciousness-raising of LGBT group. Phonologically, a homophone 甲 "number one" replaced 假, both of which pronounce as [t͡ɕia] in Mandarin Chinese. Semantically, negative connotation was neutralized, and it is commonly used in gay community. Furthermore, its part of speech has extended and become productive. For example, the forum of gay community in PTT, the biggest Bulletin Board System in Taiwan, is named as 甲板 "gay forum," and gay community as 甲界 "gay circle."

The transformation of the loanword *gay* in Taiwan shows that the pronunciation and form of a word can change in accordance with social context. The appropriation of *gay*, from 假 "fake" to 甲 "number one", reveals the progress of LGBT movement in Taiwan.

How to Sound Like a Gay Man in Finnish – Two First Looks Into Gay Speech Stereotypes in Finland

Meri Lindeman
University of Tampere

Sanni Surkka
University of Helsinki

In the Finnish variationist sociolinguistics, geographically-based linguistic variation has held primacy over other types of variation as the focus point of study. This tradition has only been broken within recent years, with studies focusing on the Finnish associated with other social groups, such as sexual minorities. Meri Lindeman (University of Tampere, Finland) and Sanni Surkka (University of Helsinki, Finland) are the first two to write their master's theses about Lavender Finnish. The presentation is based on both of these theses made in the field of Finnish studies.

For their theses, Lindeman and Surkka collaborated in collecting 31 face-to-face theme interviews with Finnish-speaking self-identified gay men. In addition to this, Lindeman conducted a survey with 59 politically active informants (of varying sexual

identities), and Surkka collected recordings of high school teenagers imitating stereotypical gay men in improvisation class, as well as a diverse media material of television comedies and online discussion boards. Lindeman based their analysis on a combination of first wave sociolinguistics, folk linguistics, content analysis, and several feminist theories, as well as existing research on lavender languages. Surkka, on the contrary, based her work on recent research and theoretisations of indexicality, language awareness, and discourse analysis, in the spirit of the third wave variation studies.

Between degrees, Lindeman and Surkka present their core findings, future research ideas, and thoughts on the relationship between Finnish and Anglo-American gay speech stereotypes.

"Don't Get Rubbed the Wrong Way": A Pragmatic Analysis of Anti-molestation Posters in Singapore

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In Singapore, while there is an absence of rape prevention discourses, anti-molestation posters put up by the government are difficult to miss. I postulate that the anti-molestation posters serve as an innocuous outlet for socially taboo rape-related discourses to manifest hetero-normative ideals set by the state. The anti-molestation posters also form a site where ideas about male sexual deviance (molestation), and female sexual modesty are evoked in order to naturalise the state ideology on gender and sexuality. I analysed the state's official anti-molestation posters between 1980s and 2016 targeting both adult women and girls. Drawing on Relevance Theory (Sperber and Wilson 1995) and Speech Act Theory (Austin 1962, Searle 1975), I argue that a strong social control force of the messages drives a consistent victim-blaming discourse in different posters across time. That is, the female is responsible for crime prevention through actively regulating her public behaviour, instead of the passive sexually deviant male perpetrator. Additionally, through analysing multimodal elements as pragmatic contextual cues, I explore how victim-blaming discourse is rationalised through constructing a socially-naturalised situation of molestation. Singapore is a patriarchal society where a strong sense of social order is reinforced through strict punishments, resulting in generally low crime rates. Taken as a part of the state's social control strategy, the anti-crime posters are carefully designed to fit within citizens' comfort zones in terms of conceptualising target crimes. Thus, the seriousness of the sexual assault is downplayed, addressing molestation instead of rape, in the posters.

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Ali doesn't: Intersectionality and Characterisation in *Transparent*

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University of Catania

Valeria Monello
University of Catania

This paper explores the linguistic and cultural construction of the televisual character Alexandra "Ali" Pfefferman, the youngest sibling in season 1 and 2 of *Transparent*, a widely acclaimed American television series created by Jill Soloway for Amazon Studios.

The story revolves around the Pfefferman family and the discovery that their father Mort is a transgender person. The dynamics of this Los Angeles family and their lives provide insights for exploring gender representation issues. More specifically, we will focus on the explicit and implicit cues that index Ali's power in destabilizing normative gender identities.

Today, the high-quality writing and critical acclaim of contemporary TV series motivate a new focus on their impact as popular cultural products and the huge influence of television in our daily lives (Pennycook 2007; Lacey 1998). Consequently, millions of viewers worldwide are forming social and interpersonal connections with televisual characters such as identification and affinity/liking (Cohen 1999, Giles 2002).

Perpetually unemployed and with a tendency to be immature for her age, Ali's unaccomplished journey to Jewishness seems to be somehow connected to her queerness. We will approach the construction of this character through a multimodal and manual linguistic analysis in order to suggest in what ways and by what strategies Ali's gender and sexual identities are performed, constructed, re-negotiated and trans-formed, and how intersectionality may shape characterisation.

Bednarek, M. 2010 *The Language of Fictional Television: Drama and Identity*, London/ New York Continuum.

Butler, J. 1990 *Gender Trouble: Feminism and the Subversion of Identity*, New York Routledge.

De Lauretis, T. 1987 *Technologies of Gender: Essays on Theory, Film, and Fiction*. Bloomington: Indiana University Press.

Kress, G., Van Leeuwen T. 2001 *Multimodal Discourse: The Modes and Media of Contemporary Communication*. Oxford UK: Oxford University Press.

Gay Youths' Experiences of Homophobic and Homosexually Themed Language

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Durham University

In this paper, I draw on in-depth interviews with 35 openly gay male undergraduates from four universities in England to develop an understanding of the changing nature of language related to homosexuality and homophobia. In addition to finding a diminution in the prevalence of homophobic language in participants' lives, I demonstrate that participants maintain complex and nuanced understandings of phrases that do not use homophobic pejoratives, such as 'that's so gay'. The majority of participants rejected the notion that these phrases are inherently homophobic, instead arguing that the intent with which they are said

and the context in which they are used are vital in understanding their meaning and effect. However, focussing on one of these variables in isolation is problematic, and I instead conceptualize an intent-context-effect matrix to understand the interdependency of these variables in how this language is interpreted. Highlighting the situated nature of this matrix, I also discuss the importance of the existence of shared norms between those saying and hearing the phrase when interpreting such language.

Dragging up the past: investigating historical representations of drag in South Africa

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Drag performances at bars, clubs, pageants and shebeens are wildly popular in South Africa. This can be gauged by the number of websites and posts on various media platforms. However, despite these popular cultural manifestations of drag, academic interest in theorising drag is limited. In this article I attempt to ignite academic interest in theorising drag in the South African context. The reason why I use the term 'ignite' is that after an extensive data base search I only found four published articles on drag, the last of which was published in 2004 (cf. Donham 1998, Reid 2003, Lock Swarr 2004 and Spruill 2004). In addition, no South African gay and lesbian non-fiction book has included a discussion of drag since *Defiant Desire: Gay and Lesbian Lives in South Africa* (1994) (edited by Gevisser and Cameron). The five chapters on drag in *Defiant Desire* have been used by the researchers above to corroborate or illustrate their arguments about drag in South Africa but have never before been the *object* of an academic investigation. In this article I 'drag up the past' by foregrounding the five chapters on drag from *Defiant Desire* and I investigate in particular how the language used by the various writers positions the role and place of the drag queen in political and personal political discourses of the time.

How Deaf gay men negotiate language used on dating apps to effectively communicate with hearing gay men.

Paul Michaels
Durham University

The World Wide Web was created in 1990 and six years later, Nokia launched its first mobile phone with internet capability. It was this, and other subsequent technology, which initiated the transformation of the method in which Deaf people communicate. When seeking a romantic partner or date, one easy way of achieving this is using geosocial networking apps on smartphones. The first and most popular of these apps is Grindr, which was launched in 2009. Deaf people, like their hearing peers, have embraced this technology and experienced considerable success with apps.

However, it may not be as positive as initially appears. Most profoundly Deaf people whose first language is a signed language, their native spoken language skills may not at a level appropriate to their age. Conrad (1979) found the median reading age of Deaf children leaving school was aged 9 and subsequent studies show this to be improving, but not to the level of the age appropriate skills expected of a school-leaver.

Consider then, how Deaf gay men negotiate language used on apps to effectively communicate with hearing gay men. I will present findings of, what is believed to be, the first

international survey of Deaf gay men, showing that many of the research participants had to learn new 'language' used on apps. I will give an insight into the ways they learnt the terms and what potential affect barriers to language can have on Deaf gay men and their identity.

The phrasal compound adjective as a code: a linguistic humorous tool in the AIDS literature

Jean Missud
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The AIDS crisis in the 1980s America was one of the deadliest health crises of our times. What those plagued by the HIV virus went through had a major impact on the language used to cope with this unknown deadly virus. Contrary to many other AIDS writers, both David Feinberg and Tony Kushner opted for humor, and more particularly a black, sarcastic humor that helped them deal with the horrors caused by the virus.

Syntactically and stylistically speaking, which tools did they choose to relate and denounce the AIDS crisis by "laughing to avoid crying" (*Queer and Loathing* 87)?

This paper seeks to explore the notion of phrasal adjectival compounding in gay AIDS-related literature as a humorous item of language in Feinberg's *Queer and Loathing* (1994) and Kushner's *Angels in America* (1995). A recurrent use of sarcasm to face the plague is used in these works and we will see that a transgressive form of humor is expressed by a transgressive form of compounding. This is notably achieved through phrasal compounds, considered by some linguists as a borderline form of compounding (Spencer 1991, Meibauer 2007), as in "It was only a for-God's-sake funeral" (*Angels in America* 168).

Humor is rare in AIDS literature. But it helped Feinberg and Kushner to face and write about the AIDS crisis from a different angle, particularly visible in the use of the phrasal compound adjective, itself rarely studied in linguistics and stylistics. This paper therefore seeks to define compounding from as different an angle.

Feinberg, David. *Queer and Loathing. Rants and Raves of a Raging AIDS Clone.* New York: Penguin, 1994.
Kushner, Tony. *Angels in America. A Gay Fantasia on National Themes*. New York: Theatre Communications Group, 1995.
Meibauer, Jörg. "How Marginal are Phrasal Compounds? Generalized Insertion, Expressivity, and I/Q-Interaction" in *Morphology* 17 (2007): 233-259.
Spencer, Andrew. *Morphological Theory*. Oxford: Wiley-Blackwell, 1991.

Using a Foreign Language may be the Key to Tolerance

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Using a foreign language is said to soften moral judgment. Does this happen to judgments about homosexuality? Would the gap between emotional and moral responses, in the use of a second language, foster tolerance?

We ask 300 college students who have English as a foreign language in their curriculum to react to a story concerning homosexuality, by rating the characters according to their moral views on them. We aim at finding out if the 150 who read the story in a foreign language will have a more tolerant moral judgment of its characters. We look into the claim (COSTA 2104) that the foreign language effect on moral judgment, driven by reduced emotionality, increases tolerance.

The importance of such finding in a world that is increasingly using more English as a second language is paramount. Concluding that using a foreign language fosters tolerance, might predict a more tolerant society,

Two systems of thought make moral decisions; one concerns the emotional content of a matter, the other a conscious evaluation, taking rationality, effort and cognitive control. Harder tasks engage more effortful analytic processing, thanks to disfluency acting on cognitive and metacognitive processes, favoring a rational mindset and not quick judgments based on first available information.

Switching languages might be a way to break first impressions and foster rational, utilitarian, less prejudiced thoughts. Our results may indicate that a second language frees our thought from emotional judgments from childhood. That using a second language may be the key to tolerance.

Murder and desire: the framing of sexual desire in a mass shooter's text

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This paper analyses the 107,000-word text written and distributed by an American mass shooter in 2014 using critical discourse analysis in order to investigate how he discursively constructs and frames his sexuality. This is a key question to ask because the author/shooter attempts to rationalise his offenses by stating that they are the result of (hetero)sexual rejection. While mass shootings are a serious contemporary social issue that criminologists, psychologists, and sociologists have examined, there has been little linguistic or discursive research on the topic to date.

By examining the text as a cultural code, the findings suggest that the author has a conflicted relationship towards sex: while he claims to desire sex, there is evidence that he is repulsed by sexuality and considers it 'evil'. This conflict can be understood through the analysis of the text itself. This paper will discuss how these stances and orientations towards heterosexuality are connected to his ideals of hegemonic masculinity, including those that have been well-documented by masculinity theorists, such as authority and dominance, action, and substantiation to others. Finally, the paper will also discuss how heterosexual success, hegemonic masculinity, and violence are connected in the text, therefore providing insights into issues of language of sexuality as they relate to this specific case but also connecting language and sexuality research to the study of language and violence more generally.

Reporting LGBTI Asylum Cases: A Corpus-based Discourse Analysis of the Canadian Press

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LGBTI asylum seekers and their definition as refugees have long posed a difficult question for governments. In fact, the Geneva Convention (1951) does not explicitly include sexual orientation and gender identity among the grounds upon which to claim protection from persecution. This has led potential host countries to consider LGBTI claimants' rights as arguable and it has caused hot debates in media contexts.

Moving from previous investigations of the linguistic contruals of LGBTI asylum seekers in the British press, this paper takes into account the Canadian press. By using a corpus-based discourse analysis approach (Baker 2006; Gabrielatos and Baker 2008; Baker *et al.* 2013), special emphasis is given to the discursive patterns employed by newspapers in relation to the practices and policies adopted by authorities in refugee determination on the basis of sexual and gender identity. The twofold aim of the paper is to examine the prevailing linguistic representations of asylum cases, while paying attention to the extent to which Canadian newspapers legitimise and/or contest both the government and border control agencies.

Baker P., 2006, *Using Corpora in Discourse Analysis*, London and New York: Continuum.
Baker P. *et al*., 2013, *Discourse Analysis and Media Attitudes*, Cambridge: CUP.
Gabrielatos C. and P. Baker, 2008, "Fleeing, Sneaking, Flooding: A Corpus Analysis of Discursive Constructions of Refugees and Asylum Seekers in the UK Press 1996-2005", *Journal of English Linguistics* 36(1): 5-38.

Queer Lexicography: Exposing Power Structures in Dictionaries

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In this paper, I aim to bring together queer approaches and lexicography, i.e. a critical heteronormativity research within the field of theoretical lexicography and practical dictionary making. I will draw the attention to the queering potential of lexicography and focus on dictionaries, which commonly enjoy the status of "objective", often unquestioned authorities. My analysis will show how heteronormative discourses are reflected in dictionaries and will critically question the lexicographer's normative work and role. I will shed light on oppositions and contradictions in the field of dictionaries and dictionary making. I will elaborate on how expectations and claims made towards dictionaries, both by dictionary users and by lexicographers, can be mutually dependent but partially also contradict each other. The argumentation will show how these claims and expectations are influenced and determined by norms. These norms can be of lexicographic or linguistic nature, as for example good practices in lexicography, spelling and grammar rules, and many more. Though often neglected and hardly ever explicitly mentioned, social norms also play a highly influential role in the processes of dictionary making. In this sense, I outline the influence of heteronormative power structures and refute the dictionaries' alleged objectivity. In my analysis, I will pay attention to the role dictionaries play as reference works and as

authoritative sources in the production of knowledge and power. Power and authority do not only influence lexicographical decisions but are also produced by the dictionaries themselves. My theoretical reflections are supported by practical examples taken from existing dictionaries.

Queering language documentation: new queer collaborations

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Language documentation and grammar writing have a tradition of producing world-views of languages through the lens of heteronormativity. The field has been more or less resistant to feminist thought, queer theory and even largely ambivalent to sociolinguistics, in its narrow path toward structuralist goals. Typically, aged patriarchs of a community are selected as consultants, and as a consequence, representations of the true diversity of a given language are diluted in key documentary outcomes such as grammars and phonological descriptions. New data I have collected in the field supports the assertion that there are both scientific flaws in the heteronormative tradition of language description, as well as deeply ingrained, unaddressed ethical issues relating to institutionalized homophobia, transphobia and misogyny in some linguistic anthropology practices.

This paper will focus on strategies for 'queering language documentation' in relation to two projects: my PhD thesis, 'A Queer Post-structuralist grammatical sketch of some Northern Naga Languages of Arunachal Pradesh (with special reference to reflexivity and performativity in structural analysis)', and my current project, 'A documentation of the endangered sacred language of Nupa Amaibi, an indigenous gender-diverse community of North East India'.

Love is a battlefield–penis as a weapon and vagina as a casualty of war: Persistence of gender boundaries in conceptual metaphors for *penis* and *vagina*

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Patricia Cukor-Avila
University of North Texas

Darrin Miller
University of North Texas

The third wave of feminism aims to break down gender roles based solely on sex, allowing for gender to be fluid and a choice/performance (Eckert and McConnell-Ginet 2003). At the beginning of this movement, Cameron (1992) investigated the cultural, conceptual constructs of gender and sexuality in the terms for *penis*, which resulted in three overarching conceptual metaphors: SEX IS CONQUERING, MEN ARE DOMINANT, and WOMEN ARE PASSIVE.

This study adapts Cameron's methods to investigate if these metaphors for *penis* are still salient today. For comparison, terms for *vagina* were also collected in an online survey

yielding a total of 981 unique terms for *penis* and 1,183 for *vagina*. Terms were categorized metaphorically using Cameron's (1992) and Braun and Kitzinger's (2001) classifications with two new categories created for terms outside of their classifications. The data suggest many of the gender boundaries still persist in the terms for *penis* and *vagina* provided by all respondents (e.g., VAGINA IS FEMININITY and PENIS IS MASCULINITY). Additionally, the category VAGINA IS A SIREN, a beautiful entity that baits and entraps its prey (e.g., "penis fly trap"), echoes Lakoff's (1987) conceptual metaphor PHYSICAL APPEARANCE IS PHYSICAL FORCE.

Corroborating data from a follow-up perceptual study designed to determine sentiment towards the top 10% of all terms from the first study reveal that terms for *vagina* were perceived more negatively by the 525 survey respondents than those for *penis*, which are often judged as neutral or positive. These perceptual data lend further support that Cameron's observations about the cultural constructs of masculinity and femininity some 25 years ago are still relevant today.

Braun V. and C. Kitzinger. (2001) "Snatch", "hole", or "honey-pot"? Semantic categories and the problem of nonspecificity in female gender slang. *The Journal of Sex Research* 38(2), 146-158.

Cameron, D. (1992). Naming of parts: gender, culture, and terms for the penis among American college students. *American Speech* 67(4), 367-382.

Eckert, P. and S. McConnell-Ginet. (2003). *Language and Gender (2nd ed.)*. New York: Cambridge University Press.

Lakoff, G. (1993). The contemporary theory of metaphor. In A. Ortony (ed.), *Metaphor and Thought* (2nd edition). Cambridge: Cambridge University Press, 202-251.

Lakoff, G. (1987). The metaphorical logic of rape. *Metaphor and Symbolic Activity* 2(1), 73-79.

"He is, in fact, a vicious bitch": Symbolic Violence in the Analysis of Internalized Homophobia

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Internalized homophobia (IH) has largely been theorized and studied from various psychological perspectives, both scientific and popular. Perhaps because it is largely conceptualized as a type of reaction formation measurable through various Liker-based scales, the linguistics of IH have received little attention. Judith Butler (1991: 30n9) has asserted that ascribing IH to "another person . . . is itself an act of power. . .," and I take this as a starting point for understanding the relationship between the discourses surrounding IH and symbolic violence (Bourdieu). Using a critical discourse analysis approach (Fairclough 2003), I examine three contemporary critical essays analyzing Thomas Savage's *The Power of the Dog* (1967), a novel set in 1920s Montana that explores Western US masculinity and queer desire. The critics I examine all assert that the central character, rancher Phil Burbank, suffers from extreme self-hatred due to IH, which in turn leads him to consciously cultivate a hypermasculine, misogynistic, and homophobic persona that attacks others with stunning malice and cruelty. This paper demonstrates how these three critics read IH into the novel by drawing on dominant discourses—both homo- and heteronormative—about gender, sexual identity, and desire, engaging in homophobic symbolic violence even while arguing against homophobic oppression.

The Titles of Thai Yaoi Fiction: Language, Sexuality, and Desire

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In Thailand, Yaoi fiction (Boy's Love fiction) is influenced by Japanese culture and has become popular among Thai female teenagers. Yaoi is a form of fiction focusing on male-male relationships including a romantic or sexual context which is targeted at female readers and usually written by female authors. This research examines the portrayal of homosexuality from 300 titles of Thai Yaoi fiction collected from www.thaiboyslove.com, which is the first and most popular Thai Yaoi fiction webboard in Thailand. The titles will be semantically analyzed in terms of 1) words representing both protagonists including *seme* "top" and *uke* "bottom", 2) words signifying characteristics of the protagonists, and 3) words representing sexual activities between characters. The findings show that the protagonists have unequal status since words frequently used to describe the *seme* are evilness, criminals, and powerful animals while words for the *uke* are wives, captives, and prostitutes. Moreover, in terms of characteristics, *semes* are heartless, handsome, and aggressive while *ukes* are pretty, trouble-making and fragile. There are also three main categories of words representing sexual activities between characters, including sexual intercourse, sexual arousal, and masturbation terms. This depicts homosexuals as stereotypes with high sexual arousal, and suggests that Thai people see homosexuals in terms of sexual behaviors or sexual activities rather than real people pursing true love.

Queer Dialects in Italy: Linguistic Agency through Fascist Imprisonment

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University of Oregon

This paper looks to the testimonial graphic novel, *In Italia sono tutti maschi* (2008). The text focuses on the forced island exile of homosexuals and political rivals during the Fascist regime, specifically the homosexual *invertiti* (the abnormal). Many years after his imprisonment, the protagonist recounts his ordeal to two filmmakers as they go back to the island prison. The text carefully utilizes flashbacks to develop the story and creates a nuanced level of intertexuality by including drawings of the shots the camera would have created of the interview.

However, the plot takes place in Southern Italy – specifically Salerno and the Tremiti Islands off the Pugliese coast – and much of the dialogue takes place in the different Italian dialects. The diglossic bursts point to both queer frustration and a self-validation that linguistically constitutes queer agency in an imprisoned context. The dialectical deployment signals a push against Fascist linguistic mandates (i.e., using the formal second person plural, *voi*, in lieu of the third person singular, *Lei*) and thus using the imprisoned homosexuals' use of dialect is a queer act.

While the protagonist, Ninella, is testifying to his imprisoned experience through flashbacks, Ninella utilizes his dialect in tense or contrarian moments, which indicates his affective understandings of Italian hegemonic logics of linguistic power. While testifying, the characters who speak in dialect during their imprisonment, dialect challenges modes of linguistic norms through its use of affective strategies, refusal to compromise linguistically, and self-assertive rebellion.

"Money attracts the *female* you want, struggle attracts the *woman* you need": The role of nominalization in pejoration

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Research on nominalized adjectives (Wierzbicka, 1986) suggests that when the meaning shifts from having one property to becoming 'a kind' (n.) with associated properties, the noun often encodes stereotypical attributes:

1. "Her hair is *blonde*." (hair color)
2. "He married *a blonde*." (female, sexy, dumb)

This study documents a similar process for *female* (n.), first noted by Cameron (2016). 614 spoken and written instances of *female* (n.) from Twitter, political interviews and commentary, anti-feminist blogs, and video blogs were analyzed, 89% of which were used pejoratively. The analysis suggests that *female* (n.) is becoming more equivalent to *bitch* than to *woman*, as in (3). Here positive behavior 'loyalty' promotes the use of *woman,* while *female* is used for a negative behavior 'greed':

3. "Money attracts the *female* you want, struggle attracts the *woman* you need."

Supporting data from other nominalized adjectives (*illegal*, *poor*, and *gay*), illustrate this same pejoration process in both the singular and plural:

4. "currently on a bus like *some poor*, I want to make it clear that I am not *a poor*, I am extremely wealthy, I just take buses to view *the poors* . . ."

Often, the definite plural entails non-membership and distancing that compounds the pejoration (Acton, 2014), as shown in Donald Trump's use of the definite article with *gay* (pl.) which caught international attention for its pejorative read:

5. "Ask *the gays* what they think and what they do, in, not only Saudi Arabia, but many of these countries . . ."

Acton, E. K. (2014). Pragmatics and the social meaning of determiners (Doctoral dissertation). Stanford University, Stanford, CA.
Cameron, D. (2016, April 3). To gender or not to gender? (Thoughts prompted by the death of Zaha Hadid) [Web log post].
Wierzbicka, A., (1986). What's in a noun? (or: How do nouns differ in meaning from adjectives?). S*tudies in Language,* 10(2): 353-389.

A Sociocultural Linguistic Exploration of Asexual Identity Practices

Sam Rosen
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In an increasingly sexualised world, roughly 1% of the population report an absence of feelings of sexual attraction. The term 'asexual' has been adopted to refer to such people but this label is still relatively new and little-known and many asexuals struggle for years to

pinpoint their sexual identity before they encounter it. Even once the label has been discovered and accepted by the individual, many go on to experience challenges with having their sexuality understood and recognised by their peers and it is common to hear of asexuals who feel alienated and isolated as a result.

These factors therefore raise questions about how asexual people experience and communicate their sexual identities. My research seeks to explore these issues via a sociocultural linguistic investigation of the language used by members of a key asexual community (the Asexual Visibility and Education Network). In this poster presentation, I will outline my methodology and research aims and will also consider some initial findings from my data collection. These include the use of journey metaphors in narratives describing the discovery of an asexual identity, the employment of narratives of confusion in retelling an individual's understanding of their sexuality prior to identifying with the asexual label, and the morphological construction of some prominent asexual identity labels. Consideration will also be given to the ways in which AVEN members use these elements to create a sense of community and belonging.

A South Africa lavender style and urban domesticity

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University of Leipzig/University of KwaZulu-Natal

Gcina Shange
University of KwaZulu-Natal

In recent years the South African lavender variety isiNgqumo has attracted increasing attention among researchers interested in dynamics of language, gender and sexuality. This study presents isiNgqumo as a style and as such, isiNqumo style is approached as a multidimensional linguistic and social tool of performativity and discursive identity constructions. The social and linguistic understanding of the term style is coupled with an intersectional theoretical approach that indicates that Zulu (African) 'homosexual' and gender identities and domesticity co-construct each other in myriad ways. Two questions are central to this work: 1) how does isiNgqumo style affect domestic identities and 2) how do styles of isiNgqumo reproduce or defy traditional gender constructions of Zulu domesticity? Through ethnographic work in the KwaZulu-Natal province of South Africa and extensive narrative interview data with Zulu men who engage in same-sex, we aim to unpack the social and linguistic performances of domestic 'gay' and transgendered Zulu men and the way they style themselves through their home spaces. While these Zulu men construct empowered and proud identities as 'home-makers', their narratives reflect a perplexing hetero-normativity of the 'home' that ironically reinforces conventional Zulu notions of the domestic space as a primary site of submissive femininity.

Homophobia as a linguistic ecology

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This paper outlines an alternative approach to the description and analysis of homophobic language, illustrated by discursive praxes in France, Italy, and Flanders. Advancing an ecological metaphor (Haugen 1972), I argue that description and explanation of homophobic speech must acknowledge the formal and structural complexity of discursive acts: these are inseparably grammatical, pragmatic, and semantic, and are culturally emergent. It is noteworthy that analyses have tended to view homophobic speech acts as *casus in toto*, rarely trespassing the lexical level and failing to acknowledge the interaction of language- and culture-specific structures and forms upon which these are predicated (but cf. Peterson 2011 et seq.). Thus, my first goal is to outline a flexible descriptive toolkit, drawing upon formal and functional linguistics, sociolinguistics, discourse analysis, and cultural studies. This assumes cultural categories and schema are primary to the instantiation of linguistic form and structure (viz. Sharifian 2011). Through sample analyses, I demonstrate how homophobia can be understood as existing within an ideational communicative ecosystem, in variable symbiosis with other phenomena (e.g. misogyny, xenophobia). I also argue that this approach offers advantages to scholars within and beyond Lavender Languages. On the one hand, it brings linguistic objectivity to bear on the description and explanation of homophobic language. On the other hand, it forces linguistics to consider the human contexts in which language is lived out. In so doing, the approach opens new avenues for the disruption of established discourses.

From "Don't Read the Comments" to "Read *Every* Comment": An Analysis of Language Ideologies Surrounding Non-Binary Singular They in English

Katka Showers-Curtis
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As I cast my ballot at the American Dialect Society's 26th annual Word of the Year vote, I noticed two camps: one that recognized the vote for singular they as a non-binary gender-neutral pronoun, and one that was bewildered at why we were declaring singular they word of the year when it had been used by Austen, Chaucer, and Shakespeare, and since people use it every day. Clearly there was a disconnect where people did not understand the difference between general singular they and specific, non-binary singular they. The American Dialect Society clarified the difference both during the vote and in their press release. But now that people generally understand the use of non-binary singular they specified by the American Dialect Society, what language ideologies have emerged around it?

This paper analyzes six salient language ideologies regarding the use of singular they as a non-binary pronoun. I discuss means of indexing identity through use of pronouns (including verbal and visual indexical signs), and analyze speaker stance (where the "speakers" are commenters) in comments from four online videos that discuss singular they and other gender-neutral, non-binary pronouns. In addition to identifying six overarching language ideologies, this paper explores the stances and indexical signs central to non-binary identity formation. Through the lens of identity creation and performativity, this paper adds to the field an analysis of persona, power, and social distance achieved through social media.

Discourses of gay people and homosexuality in Chilean Church Discourse: The Evangelical Christian and Catholic Churches

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Within the field of language and sexuality, several studies have identified the ways in which gay people and homosexuality are represented using corpus-based methods (e.g. Baker 2004, Bachmann 2011, Sauntson & Sundaram 2016). However, church discourse is an area virtually unexplored to date. Due to this, this study intends to contribute by identifying discourses of gay people and homosexuality in Evangelical and Catholic Church discourse about LGBT matters during the years the anti-discrimination and civil partnership bills were being discussed in the Chilean Parliament (2005-2015). This study consists of a corpus of 137,458 words of Church website articles, divided into two data sets, one of each Church. Using corpus-based methods, concordance analysis was carried out to identify the discourses of gay people and homosexuality in each data set. This analysis unveiled different discourses drawn on by each Church, which tell us about their understanding of homosexuality and the arguments and strategies used to oppose it. As the analysis showed, the Evangelical Church has a clear negative attitude towards gay people and homosexuality, expressed in discourses about mental illness, deviation, immorality, power, and danger. Conversely, the Catholic Church presents a more sympathetic stance, with discourses that intend to define homosexuality, present it as complex, or refer to gay people in relation to guidance and respect. However, a negative attitude is expressed through abstraction when referring to topics such as same-sex marriage.

Bachmann, I. (2011) Civil partnership – 'gay marriage in all but name': A corpus-driven analysis of discourses of same-sex relationships in the UK Parliament. *Corpora, 6*(1), 77-105.

Baker, P. (2004) 'Unnatural acts': Discourses of homosexuality within the House of Lords debates on gay male law reform. *Sociolinguistics, 8*(1), 88-106.

Sauntson, H. & Sundaram, V. (2016) Discursive silences: Critically analysing the presence/ absence of sexual diversity in the Sex and Relationships Education Guidance for England and Wales. In Sauntson, H. & Sundaram, V. (eds.) *Global Perspectives and Key Debates in Sex and Relationships Education* (pp. 100-114). Springer.

Years Yet Yesterday: Art, Activism, and AIDS Across the Visual and the Verbal

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The City College of New York

On November 7, 2004, five days following the reelection of President George W. Bush, gay activist and playwright Larry Kramer delivered his incendiary speech, *The Tragedy of Today's Gays*, to a predominantly LGBTQ audience at New York City's Cooper Union Hall. He declared: "We have lost the war against AIDS." Over a decade later, his words simultaneously resonate and sting while fueling ongoing, grayscale conversations about AIDS-crisis culpability and containment.

In tribute and in activism, I've translated Kramer's verbal speech into a handwritten, visual art abecedary of 24 grayscale eye charts, collectively entitled *Years Yet Yesterday*, to explore a decade of queer representation and power

(mis)alignments amidst the AIDS pandemic. Each drawing is dedicated to a letter in the alphabet, and drawn using three words —rewritten hundreds of times to push agendas of immediacy and urgency—that appear in Kramer's source speech. (This abcedary is missing X and Z drawings, as Kramer didn't speak any words beginning with these letters.) In what Roman Jakobson refers to as intralingual translation, the drawings function by communicating antithetical statements about the past decade of the AIDS crisis depending on the viewer's reading order of each drawing's three words.

Compared to the linearity of speech, in which a listener receives information via an ordered and temporal word structuring from another speaker, visual art possesses a communicative nonlinearity in which the viewer ultimately controls the disbursement of language. My *Years Yet Yesterday* series becomes the interlingual, intralingual, and intersemiotic translation of *The Tragedy of Today's Gays*: both share the same thoughts; however, the linear order of Kramer's verbal speech has now become another queer language through my nonlinear, visual-art-as-activism medium.

Heteronormativity and LGBTQ invisibility in German language learning materials

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Examining ten English language teaching textbooks, Gray (2013) found "blanket avoidance of any representation of clearly identified LGBT characters" (p. 49) and a clear dominance of heteronormative narratives. To increase inclusivity, Sunderland and McGlashan (2015) suggest that modern textbooks should contain "portrayals of same-sex friends and friendship groups, men as well as women caring for children, and single parents, represented textually, visually or multimodally [and] fewer explicitly heterosexual interest narratives" (p. 20).

Using these studies as a starting point, this paper will examine the representation of LGBTQ characters and narratives in commonly used German language textbooks. Focusing on chapters dealing with the topics *Family* and *Relationships* in lower level textbooks, I will argue that, just like in the English textbooks examined by Gray (2013), there is a high level of heteronormativity and sheer absence of LGBTQ characters and narratives. I will then provide a detailed analysis of the content and language of a piece of supplementary material by *Deutsche Welle*, a popular resource for German language teaching and learning. Although the teaching unit in focus specifically deals with homosexuality as a topic, it will be shown that its language and context also reflect a heteronormative world view. The paper will conclude with some implications for language teaching and suggestions for more inclusivity in future materials.

Gray, John (2013): "LGBT invisibility and heteronormativity in ELT materials". In Gray, John (ed.): Critical Perspectives on Language Teaching Materials. London: Palgrave Macmillan, 40–63.

Sunderland, Jane, and Mark McGlashan (2015): "Heteronormativity in EFL textbooks and in two genres of children's literature (Harry Potter and same-sex parent family picturebooks)". *Language Issues 26.2*, 17-26.

"*Assignée garçon*" or, Grappling with the Trans question in the French language

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In 2015, when the US media was wrapped up in the drama of the very public transitioning of reality star to Caitlyn Jenner, *Transparent* was fast-becoming a cult television series, and the Tennessee State legislature was formally debating defunding universities for allowing students the possibility to pick gender-neutral pronouns, I was approached by a few students at Vassar College with a seemingly simple request: they wanted students in our department to have the possibility of assuming French equivalents of "they," "them" and" "theirs," the three most popular third-person singular alternatives for the conventionally gendered pronouns "s/he," "him/her "and "his/hers." My colleagues and I were sympathetic to the position enunciated by the students, but the deeply bi-gendered nature of the French language made it practically impossible for us to provide such a space without adopting new pronouns and all associated adjectival (and other grammatical) orthographic changes. Besides this linguistic challenge, not only were we faced practical classroom considerations (should all students learn new pronoun-neologisms? what would happen when students studied abroad in largely Francophone contexts?), but we were also confronted with the question of our own authority/legitimacy in changing French for that language was also our object-of-study.

This paper considers some of these seemingly impossible conundrums in light of recent attempts to expand the linguistic space available to Francophone speakers. Specifically, by reading parts of the online graphic text "Assignée garcon," this paper seeks to unpack the stakes at play in this linguistic debate about the creating space for/within Francophone trans communities. In so doing, while this exploratory paper does not aim to offer firm conclusions to the questions raised above, by considering responses from activists, scholars and authors in France and Canada, I hope to bring to the fore some of the pressing epistemological questions that might be at play in the construction of trans identities on both sides of the geo-cultural and -linguistic divide.

The Discursive Disciplining of Sexuality in Singapore's National Schools

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This paper examines the discourses on sexuality within the space of Singapore's national schools. Using critical discourse analysis of sexuality education classroom materials and interview data with former students, I investigate the spatially- and temporally-situated processes through which sexuality becomes an important axis of identification for queer individuals. This study explores two aspects of the processes through which students become sexual subjects in the institutional space of the school. I analyze the institutionalized discourses in the national sexuality education curriculum, a state-directed program that disciplines citizens (in the Foucauldian sense) by determining the possibilities and limits of "age-appropriate" sexual knowledge (Ministry of Education 2016). I pay particular attention to sexuality education as a technology in the state's management of the "problem of population" (Foucault 1978) and the governing of the properly (economically and reproductively) productive citizen.

Beyond the formal sexuality education curriculum, I examine the school as a sexualized space permeated with multiple discourses of sexuality that form the "societal curriculum" of sexuality education (Liew 2014), and in which each social actor within the institutional space of the school participates in the everyday linguistic and non-linguistic disciplining of normative sexuality. Semi-structured interviews were conducted with self-identifying queer recent graduates of the national school system about their experiences of learning about sexuality in the school. In analyzing former students' narrative reconstructions of these experiences, I seek to understand the lingering impacts of these discourses in how former students make sense of themselves as sexual and national subjects.

Foucault, Michel. 1978. *The History of Sexuality: Volume 1: An Introduction*. New York: Pantheon. (Trans. R. Hurley).

Liew, Warren Mark. 2014. "Sex (education) in the city: Singapore's sexuality education curriculum." *Discourse: Studies in the Cultural Politics of Education* 35(5):705-717.

Ministry of Education. 2016. "MOE Framework for Sexuality Education." https://www.moe.gov.sg/education/programmes/social-and-emotional-learning/sexuality-education/moe-framework-for-sexuality-education Accessed 28/09/2016.

The Language of Ethical Citation: Activist Practices of Citation in Trans Studies Scholarship

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Trans rights advocacy is a social justice movement that is transforming language practices relating to gender, including in academic settings. Research has highlighted the fact that language which constructs gender as binary harms trans people (Rankin; Bilodeau), and some trans studies researchers have developed guidelines for honouring trans people's names and pronouns ("Promoting Trans-Literacies"; Spade, "Be Professional!"; Spade, "Some Very Basic Tips"). The language of academic writing is an area of discussion where questions of trans rights and trans experiences have not yet been addressed. Feminist research in applied language studies has produced a rich set of studies that show how sexism manifests itself in patterns of citation in different disciplines and countries (Davenport and Snyder; Alexanderson; Paxton, Figdor, and Tiberius; West et al.); as yet no research exists on the inclusion of trans scholars in research writing.

This project discusses the unique experiences of transgender authors in the marketplace of academic writing through analysis of our archive of public writing by trans authors, an archive of recent articles and statements in which trans scholars discuss the language of their self-representation as well as their perspectives on how others represent them. We relate the concerns expressed in these articles to evidence from our corpus of research articles in *TSQ*, the leading North American trans studies journal. Our analysis highlights the sensitivity that is required of colleagues who work with transgender authors' writing, furthering our understanding of the language of citation as a collaborative (Porter; Giltrow; Hyland) and even intimate practice (Cronin; Harwood). We argue that practices of referring to work by

trans scholars pose ethical questions about the social relations expressed in citation, enabling researchers in applied language studies to develop a new and different awareness of the sociality of citation.

News values and the discursive representation of the US same-sex ruling in the US, UK and Italian press

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On June 26 2015, the US Supreme Court ruled on the *Obergefell vs. Hodges* case that led to the recognition of same-sex marriage in all fifty States, declaring it a constitutional right under the Fourteenth Amendment. The event received huge media coverage and soon became a major topic of animated discussions on digital media platforms.

Our investigation will focus on the representation of the main actors and events concerning the US Supreme Court ruling in US, UK and Italian leading newspapers. In particular, our contribution is based on the analysis of all the articles published in the timespan that goes from June 26, 2015 to July 3, 2015 by the following newspapers:

- US corpus: *The New York Times*, *The Washington Post*, and the *Los Angeles Times*;
- UK corpus: *The Guardian*, *The Daily Telegraph*, and *The Times*;
- Italian corpus: *la Repubblica*, *Corriere della Sera*, *Il Messaggero*, *il Giornale*, *il Fatto Quotidiano*, and *Libero*.

The selection was made both on the basis of the printed and online circulation of each newspaper in the respective countries and of their widespread use of digital media.

The analysis will focus on the discursive construction of news values (Bednarek and Caple 2012a, 2012b) both in the textual and visual elements of the selected news stories. Therefore, since news values are not neutral, but a reflection of the ideologies and value system of a given newspaper, the aim of this contribution is to uncover ideological differences in terms of negativity, prominence, consonance, and personalisation (amongst the others) in the three countries and different newspapers under investigation.

Bednarek, M. and Caple, H. 2012a. *News Discourse*. London/New York: Bloomsbury.
Bednarek, M. and Caple, H. 2012b. 'Value added': Language, image and news values. *Discourse, Content & the Media* 1, 103-113.
Bednarek, M. and Caple, H. 2014. Why do news value matter? Towards a new methodological framework for analysing news discourse in Critical Discourse Analysis and beyond. *Discourse and Society* 25/2, 135-158.
Bell, A. 1991. *Language of News Media*. Oxford: Blackwell Publishers.
Cotter, C. 2010. *News Talk. Investigating the Language of Journalism*. Cambridge: Cambridge University Press.

Transgender Representation in the Dutch National Press: 2007-2016

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University of Groningen

The Netherlands is viewed as a culturally progressive and LGBT tolerant country, with a positive attitude towards homosexuality and bisexuality. Recent population surveys indicate a 10% disapproval rate of transgender people, as opposed to a 7% disapproval rate of homosexuality (Kuyper, 2016). However, public opinion on transgender people has not been studied in depth.

Recently, there has been a rise in the Dutch media's coverage of trans-related stories (from approx. 400 articles in national newspapers in 2007 to approx. 1000 in 2016). In response, the Dutch Transgender Network has proposed several media guidelines (TNN, 2016). Because of this rise and the lack of research, I decided to analyse the media's representation of transgender people.

To gain perspective on the linguistic aspect of said representation I built a corpus consisting of Dutch national newspaper articles from 2007-2016 containing trans-related terminology. For this poster, the 2007 and 2016 sub-corpora, and their respective left-wing and right-wing newspaper sub-corpora were analysed to track the development of transgender representation over the last 10 years [see Baker, 2014 for a comparable methodology].

Whereas UK press coverage of transgender stories is more right-leaning (Baker, 2014), its Dutch counterpart is more left-leaning. The Dutch press in general tends to take a more neutral stance and focus more on public debates than human interest stories. Does this also lead to a more progressive and/or neutral representation of transgender people? Have linguistic representations in terms of keywords, collocates, agent/patient verb processes and essentialising noun patterns changed from over the years?

Baker, P. (2014). 'Bad Wigs and Screaming Mimis' Using Corpus-Assisted Techniques to Carry Out Critical Discourse Analysis of the Representation of Trans People in the British Press. In Hart, C. & Cap, P., *Contemporary Critical Discourse Studies*, (pp. 211-235). London: Bloomsbury

Kuyper, L. (2016). 'LHBT Monitor 2016' Opvattingen over en ervaringen van lesbische, homoseksuele, biseksuele en transgender personen ['LGBT Monitor 2016' Opinions towards and experiences of lesbian, homosexual, bisexual and transgender persons]. Den Haag: SCP, 2016-8.

TNN (Transgender Netwerk Nederland) (2016). Transgender in de Media. Hoe Doe Je Dat? Een wegwijzer voor journalisten en redacties. Retrieved from https://www.transgendernetwerk.nl/wp-content/uploads/20160624-TNNwegwijzer.pdf

Italy and its civil unions: a marriage made in heaven or earth?

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Tommaso M. Milani
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Until very recently, Italy was one of the few European countries with a legislation that only recognised 'traditional' heterosexual marriage, and did not account for common law

unions for both heterosexual and same-sex couples. After several unsuccessful attempts made by previous governments, a law was issued to rule civil unions in May 2016.

The debate preceding the vote was harsh and long both inside and outside the Parliament, with an obvious strong tie or break with the Vatican, and cross references to the meaning of the "family" as enshrined in the Italian Constitution. If the dispute within the Parliament was predictably imbued with different party political concerns, the surrounding media debates were far more interesting and varied since they encapsulated different positions, which were not only linked to other social and moral concerns, but also revealed some rather unexpected positive attitudes towards gay and lesbian people, and sexual diversity more broadly.

In this paper we draw upon the theoretical and methodological affordances of Corpus-Assisted Discourse Studies (CADS) (see Partington, 2004 & 2009; Baker 2006; Baker et al, 2008) in order to offer a quantitative outline of the main discursive strategies used to support or oppose the new law. Moreover, through in-depth qualitative analysis of selected extracts, we illustrate how Italian reactions to the issues of sexual diversity raised by the new law are rich "epistemological sites" (Sunderland, 2004) for an understanding of deeper struggles between the Catholic religion and secularism in Italian politics.

Baker, Paul (2006), *Using Corpora in Discourse Analysis*, London, Continuum.

Baker, Paul et al. (2008), A useful methodological synergy? Combining critical discourse analysis and corpus linguistics to examine discourses of refugees and asylum seekers in the UK press, *Discourse Society* May 2008 vol. 19 no. 3 p. 273-306

Partington, Alan (2004), Corpora and Discourse. A most congruous beats. In Partington, A., Morley, J. & Haarman, L. (eds) *Corpora and Discourse*, Bern, Peter Lang, p. 11-20.

Partington, Alan (2009), Evaluating evaluation and some concluding reflections on CADS. In Morley, J & Bayley P. (eds), *Corpus-Assisted Discourse Studies on the Iraq conflict: wording the war*, London, Routledge, pp. 261-303.

Sunderland, Jane (2004), *Gendered Discourses*, Basingstoke, Palgrave Macmillan

Wudang, Shaolin, and symbolic asexuality: Linguistic Landscape in the Chinese action films

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National University of Singapore and King's College London

Mie Hiramoto
National University of Singapore

Chinese martial arts films are a rich site for the analysis of how gender and sexuality are constructed. These films are usually described as highly masculine—male heroes dominate female characters (Hiramoto 2012). In this presentation, we examine how idealized male dominance is constructed around Confucian ideologies. Our investigation is premised on the idea that films can be viewed as a legitimate space, albeit fictional and mediatized, which can be analyzed using a Linguistic Landscape (LL) perspective. On the one hand, we treat these films as a space of their own which has landscapes, e.g. Wudang Mountain and Shaolin monastery, which construct highly masculine landscapes. On the other hand, we view

these films as resources that are situated in physical space by looking at the intertextual and contextual considerations that surround these films.

Based on samples of over 200 films, we aim to contribute to the growing literature of LL and gender/sexuality studies (e.g. Milani, 2014; Kitis and Milani, 2015; Milani and Levon, 2016). We argue that the LL of the films (e.g. referential names of landmarks, physical construction of settings including temples/schools, costumes of characters) semiotically mark gender and sexuality of the martial arts practitioner characters. We also examine how the LL of the films glorifies asexuality as an ideal practice that go along with ultimate masculinity, which can be seen in the rejection of romance and celebration of chastity. This is consistent with how the landscapes of the films deal with homosociality. (244 words)

Hiramoto, M. (2012). "Don't think, feel: Mediatization of Chinese masculinities through martial arts films". *Language & Communication*, 32 (4): 386-399.
Kitis, E. D. & Milani, T. (2015). "The performativity of the body. Turbulent spaces in Greece". *Linguistic Landscape: An International Journal*, 1(3): 268-290.
Milani, T. (2014). "Sexed signs– queering the scenery". *International Journal of the Sociology of Language*, 228, 201-225.
Milani, T. & Levon, E. (2016). "Sexing diversity: Linguistic landscapes of homonationalism". *Language & Communication*, 51, 1-18.

Out of the Country, Out of the Closet: Coming-out Stories in Cross-Cultural Contexts

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Coming out is a widely discussed aspect of queer life in Western societies (Zimman, 2009), having been examined in various settings, including family (Denes & Afifi, 2014), workplace (Marrs & Staton, 2016), and online (Gray, 2009). With increasing migration in the world, analyzing coming-out stories in cross-cultural settings (i.e. of immigrants in America) provides insights into storytellers' perceptions of cultural differences, such as attitudes toward gayness. To investigate this, gay men with migration history and presently living in the DC area were interviewed about their coming-out experiences.

This paper explores immigrants' coming-out stories by analyzing a narrative told by a gay Indian man wherein he comes out to his Taiwanese classmate. Analysis reveals how the narrator positions himself at three levels (Bamberg, 1997; see also De Fina, 2013) to reflect a gender identity shaped by cultural awareness, in both his self-portrayal in the story world (level 1) and interactions with the interviewer in the storytelling world (level 2). In the story, the narrator comes out cross-culturally both in a foreign country and to his classmate from a different background. He discloses his gay identity by referencing "cut-sleeve," an idiom indexing homosexuality in traditional Chinese literature. Demonstrating knowledge of Chinese culture, he comes out while positioning himself vis-à-vis his story-world classmate and the interviewer, who is also Taiwanese. Findings suggest that positioning in immigrants' coming-out stories shows storytellers' identity construction through their cultural understanding of both story characters and story recipients, thus contributing to our understanding of diverse coming-out stories.

'It's the best we've got…' Naming and Labelling in the Trans Community

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Transgender issues are increasingly visible in today's society. However as society progresses, language surrounding gender variance does not. This poster examines the role that labels and names play within the transgender community. There has been little comprehensive research with data coming from within the transgender community about naming and labelling practices and this research aims to fill that gap.

As gender variance becomes more evident, there has been been an influx of terminology to fill the lexical gap being formed. Current label usage and opinions thereof have been collected from trans and gender variant people in North East England, and I use a combination of Membership Categorisation Analysis and Narrative Analysis to consider this terminology

The poster explores, therefore, how trans people identify with the common labels pertaining to their community and identity; and also how people use proper names to reflect identity. These terms and naming practices, however, are widely contested within the trans community and I argue that language today is still inadequate for trans people in describing their identities.

"Friend Like Me": A socio-cognitive approach to the critical analysis of social identity construction by gender-variant *Twitter* users

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This paper critically analyses identity constructions and representations among gender-variant *Twitter* users in an effort to demonstrate the heterogeneity of gender-variant identities. It is a response to the definition of 'transgender' as a catch-all term for behaviours diverging from the current norm of binary sex-gender congruence, and the individuals who display said behaviours (Stryker, 2006).

The data are two specialised corpora from *Twitter* data of approximately 4,500 general gender-variant users (one corpus of user bios and one of tweets), and two specialised reference corpora of 14 superordinate users (celebrity users and gender-variance activist/press groups). The general users are coded into the categories of *transfeminine*, *transmasculine*, *non-binary*, *transgender* (no specific reference to gender), and *transsexual.*

I use corpus linguistic techniques to identify word frequencies and collocates (including strength and likelihood of collocation), illuminating key features of language use in constructing social identity and social categorisations (Tajfel, 1972) on *Twitter* – e.g. pronouns, hashtags. Following this shallow content analysis, I perform an in-depth critical analysis in order to compare the use of the identified key linguistic features within and between user categories (i.e. exploring how *transmasculine* and *transfeminine* users construct social identity differently via hashtags).

This paper takes a primarily socio-cognitive approach to Critical Discourse Analysis, viewing collective identities as *socio-cognitive representations* (see Koller, 2012) and considering *in-/out-group construction* (van Dijk, 2009) within and between user categories, in an effort to identify, explore and explain gender-variant *Twitter* users' shared *cognitive models* (Lakoff, 1987) of collective social identity/ies.

Koller, V. (2012). How to analyse collective identity in discourse - textual and contextual parameters. *Critical Approaches to Discourse Analysis Across Disciplines. 5* (2), 19-38.
Lakoff, G. (1987). *Women, Fire and Dangerous Things*. Chicago, IL: University of Chicago Press.
Stryker, S. 2006. (De)Subjugated knowledges: An introduction to transgender studies. In: S. Stryker and S. Whittle. *The Transgender Studies Reader*. New York, NY: Routledge. 1-17.
Tajfel, H. (1972). Social categorization. English manuscript of La catégorisation sociale. In: S. Moscovici, *Introduction à la psychologie sociale* (Vol. 1). Paris: Larousse. 272-302.
van Dijk, T.A. 2009. Critical Discourse Studies: A sociocognitive approach. In: R. Wodak and M. Meyer. *Methods for Critical Discourse Analysis*. 2nd ed. London: SAGE, 62-86.

Sexual Identity Labels in a Literary Corpus: Frequencies and Text Passages

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In Western societies, sexual identity is hegemonically conceptualized as sex-of-object-choice categories. To investigate the role of the sexual identity labels associated with this discursive construction (SILs) in published fictional first-person narratives by female young adults experiencing same-sex attraction, I prepared a corpus consisting of novels written for young adults (YA) with such content. Despite its specialized nature, in this corpus SILs are infrequent and unevenly distributed. To elucidate whether and how these labels potentially perpetuate essentialised sexual identity, I analyse closely those text passages in which they occur extraordinarily densely.

In order to identify these passages, I employ concordance lines and plots generated in a version of AntConc specifically developed to enable this analysis (Anthony, in preparation). The principles of selection are akin to those used by Baker and Levon (2015) for down-sampling a corpus of newspaper articles. The qualitative analysis is set in the context of the frequency figures and distribution patterns of the labels. The results suggest that in YA novels bisexuality is erased as Baker (2008) found in general corpora of English.

Thus, I combine the benefits of systematic data collection and quantitative results with the intricacies of close text analysis. Furthermore, I explore whether the features analysed in the passages can be captured by a coding of concordance lines to expand the data captured to all instances of SILs in the corpus rendering the outcome more potent in informing policy.

Anthony (in preparation) AntConc (Version 3.5.0.0 (Dev)) [Computer Software]. Tokyo, Japan: Waseda University. Retrieved September 14, 2015 from http://www.antlab.sci.waseda.ac.jp/ and May 30, 2016 by personal communication
Baker (2008) *Sexed texts: Language, gender and sexuality.* London, UK: Equinox.
Baker & Levon (2015) 'Picking the right cherries?: a comparison of corpus-based and qualitative analyses of news articles about masculinity.' *Discourse and Communication* 9(2): 221–336

"Deep-seated homosexual tendencies": Heterosexism in the Discourse of the Catholic Church. A corpus-assisted study.

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Heterosexism is an ideological system offering the rationale for homosexuality and other non-heterosexual sexual identities to be denied, denigrated, stigmatised and represented as deviant and threatening (Herek, 1990, 2004). Language is a powerful means through which heterosexism is enacted and perpetuated. However, heterosexist discourse may not always be readily evident, especially based on one text, as it can be constructed more covertly through a repetitive use of language patterns across many texts. This *incremental effect* of discourse (Baker, 2006, p. 13) may play an important part in shaping social attitudes, particularly as regards the discourse of such an influential institution as the Catholic Church. Corpus linguistics, as a methodology, allows for uncovering the repetitive language patterns used to construct such underlying discourses.

This paper aims at uncovering instances of underlying heterosexism in the discourse of the Catholic Church using corpus-linguistic methods. To do so, I compiled a million-word corpus of texts referring to homosexuality from the Vatican website. Then, similar to Baker (2005), I carried out collocational analysis of the words *homosexuality*, *homosexual(s)*, *gay(s)* and *lesbian(s)* to identify patterns of *semantic prosody* (Louw, 1993; Sinclair, 1991; Stubbs, 1996).

By presenting instances of semantic prosodies identified in the discourse of the Catholic Church, this paper shows how repetitive patterns of lexical items may be revealing of attitudes towards homosexuality which, in turn, are constitutive of a heterosexist ideology (see also Van Dijk, 2011).

Baker, P. (2005). Flamboyant, predatory, self-confessed homosexual. Discourse prosodies in the British tabloid press *Public discourses of gay men* (pp. 62-91). London ; New York: Routledge.

Baker, P. (2006). *Using corpora in discourse analysis*. London ; New York: Continuum.

Herek, G. M. (1990). The Context of Anti-Gay Violence Notes on Cultural and Psychological Heterosexism. *Journal of interpersonal violence, 5*(3), 316-333.

Herek, G. M. (2004). Beyond "homophobia": Thinking about sexual prejudice and stigma in the twenty-first century. *Sexuality Research & Social Policy, 1*(2), 6-24.

Louw, B. (1993). Irony in the text or insincerity in the writer? The diagnostic potential of semantic prosodies. In M. Baker, G. Francis, & E. Tognini-Bonelli (Eds.), *Text and technology: In honour of John Sinclair* (Vol. 240, pp. 157-176). Amsterdam: John Benjamins.

Sinclair, J. (1991). *Corpus, concordance, collocation*. Oxford: Oxford University Press.

Stubbs, M. (1996). *Text and corpus analysis: Computer-assisted studies of language and culture*. Oxford: Blackwell.

Van Dijk, T. A. (2011). Discourse and ideology. In T. A. Van Dijk (Ed.), *Discourse studies: A multidisciplinary introduction* (2nd ed., pp. 379-407). London: Sage.

'NOT GAY, BUT JIYOU': Negotiation of the meaning of *jiyou*, gay or not, and (counter-)heteronormativity: A critical analysis

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Jiyou originally in Chinese means 'homosexual, gay people', whose semantic meaning, arguably has been expanded and widely used to describe intimate friends regardless of their sexuality. This research, based on the data from web forum (Baidu *tieba*), and adapting queer linguistic approaches to discourse analysis (normativity as an analytical concept) as research methods, intends to find out what *jiyou* stands for and how speakers use it to represent and construct identities of themselves and others. Analyses show that the meaning of *jiyou* is not fixed but negotiated constantly in order to shape different identities. And the negotiation of the meaning of *jiyou* is influenced by macro- and micro-level norms, via which heteronormativity is either reproduced and reinforced or contested. It is found that in gay-friendly context, heteronormativity is deconstructed through the negotiated use of *jiyou* which brings the clash between the social dominant heteronormativity and local gay-centralized normativity. In gay-unclear context, heteronormativity is either contested or reinforced through the negotiation of *jiyou* to mean 'gay' or not. In anti-gay context, heteronormativity is reinforced through the restricted use of *jiyou* to mean 'despicable gay'.

Transgender people in the British press: A corpus-based discourse analysis

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The following contribution focuses on the representation of transgender people in the British press, through a comparison between two sub-corpora representative of the popular press and the quality press (Jucker 1992).

Gender variant, non-binary and queer identities are nowadays a topic of discussion in many different domains, and language, due to its social function, has been playing a seminal role in the shaping and negotiating of these identities. The existing binary and heteronormative linguistic categories, generally used in defining gender, are conflicting with gender diversity and gender fluidity, possibly leading to the creation of new hybrid, inclusive, non-discriminating discourses that comprise social, cultural, and legal issues.

Against this backdrop, the press works as one of the most active sources in the creation of these discourses surrounding gender non-conforming people. Therefore, in the framework of Corpus-based Discourse Analysis (Baker, Gabrielatos and McEnery 2013), this investigation will focus on the linguistic choices retraceable in the corpora collected conveying a given representation of the transgender community as a social subject, and highlighting the ideologies underlining this specific discourse, as well as the media stance on transgender people in the UK.

Baker, P., Gabrielatos, C. and McEnery T., 2013. *Discourse Analysis and Media Attitudes. The Representation of Islam in the British Press*. New York: Cambridge.
Jucker, A., 1992. *Social Stylistics*. Berlin/New York: Mouton de Gruyter.