Book of Abstracts

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INDIVIDUAL PAPER ABSTRACTS

Organized alphabetically by last name

Katherine Arnold-Murray

"There's no pride in anti-Semitism": How Facebook commenters frame the 2019 DC Dyke March as problematic and construct queer (and) Jewish identities

I explore intersections of queerness and Jewishness in the context of the 2019 DC Dyke March. Ahead of the march, organizers banned the Jewish pride flag, claiming that the flag, with the Star of David in the center of a rainbow flag, is reminiscent of the Israeli flag, and is thus a symbol of "violent nationalism" against their queer values of anti-Zionism. This caused a large outcry from DC queer (and) Jewish communities, as well as queer (and) Jewish communities nation-wide, as many claimed the ban was anti-Semitic. In this paper, I demonstrate that queerness encapsulates moral and political values that do not immediately involve gender or sexuality, taking an analytical viewpoint that departs from most linguistic studies which examine queer communities with research questions involving sexuality and gender, and filling the ensuing research gap. I show that when queer leaders are not considered to uphold queer moral values (such as supporting other minority communities), their identities are contested by other community members.

Many of the discourses surrounding the DC Dyke March's flag ban took place through Facebook posts published by the DC Dyke March and subsequent comments posted by community members. I perform a multimodal discourse analysis of 301 Facebook comments posted in response to two Facebook posts published by the DC Dyke March in June 2019 in which the Dyke March discusses their ban of the Jewish pride flag. Drawing on Entman's (1993) and Bing and Lombardo's (1997) concepts of framing, I show how Facebook commenters construct three frames to problematize the DC Dyke March, including: (1) the March is anti-Semitic, (2) the March is spreading untruths and inaccuracies, and (3) the March is morally inconsistent. My analysis primarily focuses on the framing of the Dyke March as morally inconsistent, as I demonstrate that commenters use multimodal communicative strategies to construct this frame and represent Dyke March organizers as bad dykes/queers, and also bad Jews. I highlight the uses of rhetorical questions, constructed dialogue, references to Middle Eastern countries, symbols, images, and memes as multimodal communicative strategies through which participants construct queer and Jewish identities and overarching political and moral ideologies.

Adi Saleem Bharat

"The role of terrorism, homophobia, and misogyny in justifications of institutional Islamophobia in France: a decolonial race critical discourse analysis"

In recent years, Islamophobic discourse and policy in France has increasingly transcended the traditional left-right divide. In addition, existing scholarship has demonstrated how Islamophobia, disingenuously cast as an ethical, secular commitment to the critique of a particularly 'dangerous' religion/culture, in France is increasingly expressed as a virtue, with, for example, prominent French philosopher Élisabeth Badinter declaring that "il ne faut pas avoir peur de se faire traiter d'islamophobe." This paper employs a critical discourse analysis within a decolonial and race critical framework in order to achieve two main objectives. First, it provides a historicized account of Islamophobia, paying close attention to the role of homophobia and misogyny, in relation to changing understandings of French secularism over several decades and within a longer context of 'racecraft' and coloniality/modernity. Secondly, this paper theorizes what a decolonial and race critical approach to discourse analysis might look like. In doing so, this paper identifies and examines the various discursive strategies employed by a wide variety of government officials, politicians, and media personalities, across the political spectrum, to justify institutional Islamophobia (i.e., policies that disproportionately disadvantage those racialized as Muslims), in particular in relation to the defense of abstract 'French values' and laïcité from 'Islamists', while often disingenuously displaying selective outrage at 'Muslim' homophobia and misogyny. Ultimately, this paper also argues that it is not possible to understand these discursive strategies outside of past and present material conditions generated and sustained by (neo-)colonialism and (neo-)liberalism

James Carviou

"Gay intimacy unplugged: The evolution of gay male representation on television"

This research interrogates how contemporary televisual narratives featuring gay male relationships have evolved with a more open cultural landscape. There has been a history of gay men featured in intimate relationships throughout the history of television. It often meant a relegated form of intimacy against a heterosexual backdrop or even the position of being othered in reference to the contraction of HIV/AIDS. This served in a progressive, but also problematic way through the introduction of the potential for two men to be intimate with one another and then also relegating that position to limited stereotypes.

The texts selected for analysis are televisual narratives featuring representations of gay male intimacy on television are the following: How to Get away with Murder (ABC, 2004-present), Looking (HBO, 2014-15), Eastsiders (YouTube, 2012-present), Tales of the City (Netflix, 2019-present), Schitt's Creek (2015-present) and Queer Eye (Netflix, 2018-present). Each one represents different platform for television in the US market. It should be noted that a couple of these texts are widely popular internationally, but still represent a US centered context. The context will be centered in comparison with popular representation that came before in examination of more diverse forms of gay male intimacy now available to a wide audience today.

Allison T. Casar

"Queer Stance: Metalinguistic attitudes towards slur reclamation among LGBTQ young adults"

"Queer" as an identity label has undergone significant semantic shift since the LGBT rights movements of the 1980s and 90s. Today, many consider it a "reclaimed" or ameliorated slur, as attested by the existence of Queer Studies as a discipline in major universities. Social media and legal discourse, however, show that not all LGBTQ people, institutions, and corporations are comfortable with reclaimed uses of "queer." In this paper I explore the metalinguistic attitudes of young queer people (age 18-35) towards reclaimed use of "queer" and other anti-LGBTQ slurs.

I conducted twelve- to- twenty-minute interviews with young, self-identified members of the LGBTQ community in a college town in Central Illinois. Following Jaffe 2009, Bucholtz and Hall 2004, and a discourse analytic framework, I analyzed their stance-taking tactics towards "queer" as a slur and/or an identity label, and towards wider discourse on language and LGBTQ identity. Preliminary results suggest that these young people hold positive metalinguistic attitudes towards "queer"; their discourse positions "queer" as a useful umbrella term and/or as a marker of non-normativity in the face of mainstream trends towards homo-, hetero-, or cisnormativity. Multiple participants named "faggot" and the supposedly neutral "gay" (as opposed to "queer") as the homophobic slurs they have heard most often at home, on the Internet, and in school settings. These interviews, and the wider discourse around LGBTQ identity labels, has implications for the study of the life cycle and semantic shift of slurs. This discourse also has bearings on institutional and legal policies surrounding the use of (reclaimed) slurs in social media, trademarks (see Anten 2016), and academic settings.

Justin T. Craft, Ian Calloway and Dominique A. Bouavichith

"Linguistic and Social Expectation Beyond The Gender Binary"

Previous sociophonetic research has demonstrated that social information affects listeners' linguistic decision-making. In particular, Strand and Johnson (1996) show that imputed (binary) gender shifts listeners' sibilant category boundaries: listeners categorized ambiguous synthesized sibilants as /s/ more often when listening to a male speaker. Further research has shown sibilant identity influences how listeners categorize speakers' (binary) gender, demonstrating a bidirectional relationship between social and linguistic information (Bouavichith et al 2019).

Although listeners use categorical social information when it is explicitly given in a task, it is not understood how listeners perform when the same acoustic information is socially contextualized in two distinct ways. This study examines how sibilant category boundaries are shifted by acoustically masculinized speech: this manipulation is explained in one condition as the speaker's gender transition and in the second as a digital manipulation. Participants complete a binary forced-choice linguistic decision task. Participants listen to ambiguous sibilant-initial lexical items (e.g., shack-sack) and indicate on a button-box which words they hear. Each token is created by splicing together one synthesized sibilant (from a /ʃ/-/s/ continuum) with a naturalistic production of the rime. Each rime, produced by a cis woman, is acoustically manipulated across two blocks to vary the perceived gender of the speaker. In Block 1, the rime of each stimulus is minimally manipulated. All listeners are told that the speaker identified as female at the time of the recording. In Block 2, the rimes are masculinized. Listeners are presented with either Condition 1) the same speaker no longer identified as female at the time of a second recording, or Condition 2) the acoustic stimuli have been digitally manipulated.

In line with previous results, we hypothesize that listeners will shift their category boundaries between Blocks 1 and 2, toward more male-like sibilant boundaries. Further, we predict a greater degree of shift, in this direction, for listeners who were assigned Condition 1. This prediction assumes that listeners are sensitive to how speakers use phonetic variation to convey social meaning.

This experiment serves as an effort to engage sociophonetic perception research with richer treatments of gender.

Jason D'Angelo

"A Meta-synthesis of Lavender Languages"

The Lavender languages and linguistics (Lavlang) conference is entering its 27th year, and in that time the field of lavender / LGBTQ+ linguistics and language studies has greatly grown and expanded over these years. However, since the start of the conference there have been only a few systematic examinations of the field and conference, most recently Baker's corpus analysis (2014). Here, meta-synthesis was used to examine increasing body of qualitative work in Lavlang and introduce a new methodology to our field. Meta-synthesis is a systematic review and integration of findings of a field (Lachel et al, 2018), and has been used in various fields (Nursing, clinical psychology, medical research, and others), and is well suited methodological tool further research in LGBTQ+ language and linguistic topics

Research   questions
• What are major threads / themes within Lavender languages and linguistics
• What impact has the conference had on the greater linguistics community
• What are blind spots within the lavender languages and linguistics conference.

The abstracts from Lavlang were collected from the 2nd to 26th conference. Any abstracts which were unreadable or unrecoverable were excluded. Then each of the abstracts were coded and recorded in a coding book for their: author, institution, major themes, possible publication, and citation amount. Once the coding was complete, the themes were grouped together in natural categories; once the categories were established, a random selection of abstracts were then re-coded for reliability. These categories were then used to construct the major threads of lavlang, while additionally showing where blind spots exist. The impact of the conference, each abstract was tracked for whether it was published, where it was, and who has cited it, this will show the spread of ideas around our field and their propagation of the field into the larger language studies and linguistics fields.

It is hoped that the findings from this meta synthesis will help spur further research into under-examined aspects of the study of LGBTQ+ language / linguistics. As well as, demonstrating and illuminating contributions to the greater study of language which Lavlang has given to other fields.

Mitchel Dipzinski and Natasha Abner

"A Spoken-Word Poet's Gestural Guide to Creating a Queer World"

Members within the LGBTQIA+ community continue to struggle with their identity in the face of a heteronormative world. At the heart of this struggle is the desire to be seen, heard and validated in a society that tells them that they are 'going through a phase,' 'just doing this for attention,' and/or that they are engaging in a 'lifestyle' that is fundamentally and morally wrong given societal norms. This desire takes form in many different ways, including art forms like dance, song and poetry, and it manifests in a way that showcases how a queer individual seeks to create a world in which validation comes first. In this research, we look at how queer spoken-word poets take part in 'queer world making' through their use of performative gestures, and we analyze both the speech and gestural components of their performance. The gestures used by the poets create a dichotomy between communication with the 'other'—the presumably straight audience members—and a conceptualization of the self—the desire to be seen and heard as a queer individual. We find three prominent gestural patterns that manifest these functions: self-referential gestures corresponding with verbal reference to the queer self, deixis towards the audience corresponding to verbal reference to a straight "you," and gestures corresponding to verbalized interactions between the queer self and the straight "you." These three gestural expressions, when paired with the stories found within the poems, act as a way to concretely express the queer self. These performative gestures help to bridge the gap between audience and poet and build a world in which the queer identity is seen, heard and validated.

Brooke English

"Gender on the Line: Agency, Power, and Fundamental Frequency of Transfeminine Individuals"

For many transgender people, changes to their voice are a significant part of their transition given that the voice is an important factor in the perception of gender. Previous work in transgender linguistics has examined the role that fundamental frequency plays in the performance of gender but has largely focused on transmasculine populations (Zimman 2012, Zimman 2017). Research on transfeminine people and their voices is needed in a world with transphobic violence and increasingly hypervisible icons to aspire to (Gossett, Stanley and Burton 2017).

While speech therapy and hormone replacement therapy offer ways for transgender people to transition their voice, these methods often fall short as they do not align with the goals and needs of the participant in the therapy or, in the case of feminizing hormone replacement therapy, has little to no effect on the voice at all. To improve the efficacy of speech therapy for transfeminine populations, this paper examines four transfeminine speakers and their fundamental frequency values in three scenarios: reading off of a word list, reading a written passage, and participating in a sociolinguistic interview. Average fundamental frequency values were found to be higher for the more formal and structured scenarios (word list/reading passage) when compared to the values of the sociolinguistic interview.

These results demonstrate that transfeminine speakers, like cisgender speakers, modulate their pitch depending on the particular social scenario that they find themselves in. The agency that transfeminine populations have over their voice is one way in which they are reclaiming power over their own lives and experiences. Using this data will help return more power to this marginalized population and aid in shaping future speech therapy programs geared for transfeminine people.

Monica Faust Figueroa

"Looking for Truth in All the Right Places: Bodies as Texts in the Erotic Poetries of Carlos Drummond de Andrade and Ronaldo Wilson"

What surfaces when we align contemporary raw U.S. homoerotic poetry with shy late 20th-century Brazilian hetero-erotic poetry? In erotic poetry, inner and outer worlds frequently converge on the body to create new landscapes ripe with expression. If sexuality is vital to the process of identity-making, then the language of erotic poetry is a site of creation. In this paper, I examine the liminality explored in the erotic poetry of the late Brazilian poet, Carlos Drummond de Andrade and the contemporary Black gay poet, Ronaldo Wilson. Specifically, I trace each poetic quest for truth through the acts of transgression, linguistic and sexual, as it relates to identity-making. In writing the erotic, each poet inverts high culture to open up conversations about wonder, shame and nostalgia with the body as a stage. Drawing from Bakhtin's concepts of translinguistics and the carnivalesque, I perform a textual analysis on selected erotic poems of Drummond and Wilson to highlight the relationship between narrative and transgression. I compare the use of bodies and their fluids as a vehicle for continuous identity construction through rejection, repurposing and/or renewal of the self in poetry. By cross-temporally juxtaposing two distinct literary voices whose erotic poems intersect on the liminal space of the body, I show how the transgressive spirit of erotic poetry can be a fruitful and queer space apt for articulating ideas about language, class, race, sexuality and gender.

Juliana Friend

"The Dubious Index: Moral Citizenship and West African Pornography"

This paper explores interpretive frameworks for moral selfhood and national belonging that emerge through orientations to pornographic images. I focus on Senegalese sex workers' interactions with Senegal's first porn website. The site deploys nationality "tags" – Ivoirian, Senegalese, Nigerian – to index videos that purportedly feature actors of the corresponding nationality. My interlocutors are deeply invested in these indexical relationships. Within the Senegalese ethic of *sutura* (discretion or modesty), both moral personhood and national belonging depend on the projection and management of a boundary between "public" and "intimate" life. By conspicuously blending intimate and impersonal address, semiotic modalities classed as porno transgress *sutura*, and in turn, jeopardize performers' claims to moral and national belonging. Nevertheless, some Senegalese women who participate in sex work weigh the economic opportunities of porn performance against its risks to moral citizenship. As they research online porn content, they look for both linguistic and bodily signifiers of nationality. In this paper, I interpret the website's interplay of image and text alongside my interlocutors, exploring the semiotic practices that both naturalize nationalist interpretation frameworks for illicit images and also enregister linkages between particular classes of images and forms of (im)moral personhood. Next, I explore the instability of these interpretive frameworks. Some interlocutors contend that tags' indexical linkages cannot be trusted; the site, they suggest, manipulates viewers through linguistic and visual cues that misrepresent some Senegalese actors as foreign. Within the rubric of *sutura*, non-citizens are indiscreet, more "hardcore," and better clickbait. This paper explores the semiotic processes through which nationality-based interpretation frameworks for illicit images are naturalized and undermined. I argue that these interpretive practices undergird emerging forms of intimate citizenship.

Antonio Garcia-Gomez

"Dating your significant other: Hegemonic, Alternative and Marginalised Masculinities"

By analysing two hundred Tinder profiles of Spanish heterosexual men and two hundred Grindr profiles of Spanish queer men, this article examines these men's online gendered and sexualised self-representation strategies. In this light, this study builds upon Schipper's (2007), Blair and Hoskin's (2015) and Hoskin's (2019) rethinking of the possibilities for masculinity and femininity, and their role in gender hegemony. This study develops their argument further by (a) giving closer attention to the interplay of femininities and masculinities; (b) informing how heterosexual and queer men think about themselves in relation to their sexual identities as they construct and navigate their on-line social identity; (c) showing discourse evidence of how heterosexual and queer men move through and produce masculinity and femininity by engaging in masculine/feminine practices. In so doing, this study contributes to the existing literature giving evidence of the ways these men discursively position themselves in relation to occupying the feminine/masculine position. All in all, the paper attempts to cast light on the (d-)evaluating discursive strategies these Spanish heterosexual and queer men deploy when creating their profiles. Importantly, the analysis gives evidence of how occupying the masculine or the feminine position goes hand in hand with the devaluation and policing of femininity. Furthermore, the analysis calls attention to the contradictory gender ideas present in their personal profiles and this, in turn, sheds further light on the ways they construct multiple masculine identities to negotiate their sexual gendered identities.

Angel Garmpi

"Construction of Non-Binary Identities in Narrative Discourse"

This study examines the discursive construction and performance of non-binary identities in the context of lived experience narratives. It uses a broad thematic analysis (Bradford et al. 2019) to contextualise and enrich discursive analysis (Corwin 2009) into how participants manipulate the semiotics (Silverstein 2003; Jaffe 2016; Gal 2016) of implicitly and explicitly gendered lexicon (following Zimman 2014; Zimman 2017a). Results show that this allowed participants to legitimise their self-identification by separating identity and embodiment (Zimman 2017a), and to create a non-binary inclusive ideology able to legitimise the experiencing and expression of their identities (Corwin 2009; Darwin 2017). The analysis further revealed how the discursive construction of non-binary identities was informed by the complex interaction of gender, embodiment, and sexuality (Connel 1995; Cameron 1998; Kiesling 2002; Eckert 2011; Zimman 2013). In showing how these identities were related through multiple instances of iconisation and indexicality (Gal 2016; Jaffe 2016), this analysis showed how they are constituted and interrelated in normative gender ideology more broadly (West & Zimmerman 1987, 2009; Butler 1993). Therefore, it is shown that in discursively constructing and performing their non-binary identities, participants engaged with this normative gender ideology and ultimately sought to emphasize individuality and personhood against the restrictions of binary gender. Thus, this study contributes to the literature examining how non-binary identities are discursively constructed and performed, but also offers crucial insights into the constitution of normative gender ideology and its relation to embodiment and sexuality. It concludes that this shows the need for more research within a sociocultural linguistics framework (Bucholtz & Hall 2016), where embodiment and the physical body are seen as central to the production, perception and social interpretation of language.

Lexie Gilbert and Sean Nonnenmacher

"Parents, trans children, and agency: The constitution of trans identities in childhood"

Recent work in trans studies suggests that trans childhoods offer particularly useful occasions for the exploration of evolving discourses of gender, including not only understandings and embodiments of trans and gender non-conforming identities, but also evaluations of those identities (Gill-Peterson, 2019; Meadow, 2018). Trans children begin life under a unique set of constraints due to the beliefs and actions of parents or legal guardians, political and educational policies, access to medical resources, and other types of formal and informal influence. Trans childhoods give researchers a promising (but unsettling) opportunity to look at the co-construction of transness and childhood in interaction and to trace trans kids' ability to exert agency over their own gendered self-understandings vis-à-vis the understandings of adults in their lives. In this project, we used Membership Categorization Analysis and Critical Discourse Analysis (Stokoe, 2006; Fairclough, 1995) to examine the role of parents in discursive constructions of trans childhoods and to investigate the meanings and boundaries of agency in relation to trans children. Using data sets that include interactive parent-child talk from three documentaries about trans children (PBS's "Growing Up Trans," National Geographic's "Growing Up Trans and Mormon," and Them's "Kai Shappley: A Trans Girl Growing Up in Texas"), we argue that traditional and dominant discourses of transness (i.e. "being born in the wrong body") are used to normalize trans children's gender identities and allow parents to accept their child's transition without fundamentally altering their understanding of the membership categorization device for cis-heteronormative gender (consisting of the members 'man' and 'woman'). We contend that discourses surrounding the parenting of trans children should question the assumed subversiveness of trans identities and push for conceptualizations of transness centered around liberation from rather than assimilation to hegemonic gender discourses.

Erik Greenfrost

"The Experience of Gay Men Being Socialized Into Gay Communities"

How do people learn "camp"? Why does it seem like drag shows all have the same structure? In a society where violence is still enacted against gay people, why "talk gay"? These questions, and others, led me to research how gay men in the United States experience becoming socialized into gay communities, and the role of language in that experience. Using a phenomenological methodology (specifically Heuristic Inquiry) and rooted in educational, language socialization, and linguistic theory, I engaged with participants from three local gay sports groups through semi-structured in-depth interviews, supplemented by participatory and non-participatory observations. I learned how participants engaged in "legitimate peripheral participation" practices in their community socialization processes, and highlighted shared experiences, humor, and what I describe as "gender play" as their primary language practices within those communities. There also appeared to be a connection to the acceptance (if not the personal practice) of these linguistic practices, the person's perceived "outness", and their own self-reported connection (or lack thereof) to the "gay community".

Anthony Guerrero

"'PROUD. TOGETHER.': A Discursive Analysis of the Michael Kors and Levi's LGBTQ Pride Month Advertising Campaigns"

Utilizing Theo Van Leeuwen's (2005) concepts of speech acts and genre in combination with Gunther Kress' (2010) social-semiotic theory of modality, and critical discourse analysis, this presentation provides a multimodal critical discourse analysis of two fashion advertising campaigns through in-store images and websites that were on display for LGBTQ Pride 2019. This multimodal critical discourse analysis reveals how Michael Kors and Levi's create meaning in their advertising campaigns during LGBTQ Pride month and highlights the contrast between the two in their marketing. This paper asks if this contrast reflect differences between the organizational values and cultures of the two corporations.

Corporate advertising campaigns represent the brand of an organization. The brand communicates its core values and internal culture. In creating marketing campaigns, the company imparts its brand, overtly or covertly, through illocutionary acts. These acts are attempts to connect with its audience on an emotional level in order to sell its product, the intended perlocutionary act. According to Paltridge (2012), "A key point [Van Leeuwen] draws from speech act theory is how a speech act is both an illocutionary act (what the speech act is aiming to do) and a perlocutionary act (the effect it has on the thoughts and actions of people)."

The Michael Kors campaign commodifies the LGBTQ community by manipulating a symbol of pride and not acknowledging their identities, instead reproducing a heteronormative narrative. In addition, the advertisements use youth and beauty to sell its high-cost products to women. The Levi's LGBTQ Pride month advertising campaign works to sell product as well, however, unlike Michael Kors, Levi's creates meanings of support, inclusivity, and being "Proud." and "Together." with the LGBTQ community. The Levi's advertising campaign does not utilize tropes of youth and beauty to sell its products. Instead, it reflects real people of diverse identities. By looking at the illocutionary acts of the Michael Kors and Levi's advertising campaigns, this multimodal critical discourse analysis provides insight into the core values and cultures of the corporations. This presentation concretely demonstrates how multimodal critical discourse analysis is useful in research regarding language and sexuality.

Tara Hazel

"Language, Gender, and Sexuality in the 21st Century"

In the seminal 1972 book Language and Woman's Place, Robin Lakoff theorizes a framework of gendered language, indicating that men and women exhibit distinctive lexical characteristics in their speech. Lakoff's 'women's language', or WL, is characterised by linguistic hedging and the use of lexicon belonging to traditionally feminine domains, such as child-rearing, housekeeping, and cooking. In contrast, 'men's language', or ML, is associated with direct speech and vulgarity. Lakoff's theory of gendered language has inspired further investigation into the relationship between language and gender, which has propmted new theories in queer linguistics, including that proposed by Queen in her 1997 article 'I Don't Speak Spritch: Locating Lesbian Language'. Drawing from stereotyped conceptualizations of queer language, Queen suggests that lesbian women exhibit characteristics of men's language at a much higher rate than heterosexual women.

The present study seeks to determine the relevance of Queen's theory in today's evolving social and linguistic landscape. The following questions are proposed: (1) Do previously identified examples of lesbian speech remain relevant today? (2) What, if any, other examples of lexical items or syntatic structures are associated with lesbian speech? To examine these topics, a short Qualtrics survey was distributed to student organizations at a large southern university. 34 participants completed the survey, which focused on two themes: (1) 'Is x (phrase) an example of lesbian language?'and (2) 'Do you associate x (phrase) with the speech of males, females, neither, or both?'. Phrase samples were adapted from Lakoff (1972) and Queen (1997) in order to facilitate comparisons with previous findings. Analysis of the responses failed to exhibit a significant effect for marked lesbian language. Similarly, participants failed to identify a significant lexical or syntactic association with gendered language.

The failure of the survey to elicit decisive bias towards gendered speech must be investigated further, given the findings outlined in Coates (2017), which suggest that gendered differences in speech remain salient. In order to further investigate these topics, we intend to distribute an additional survey to explore the effect of implicit meaning in gendered language.

Ellis Hernandez

"Reexamining 'They' Attitudes Research with an Aversive Prejudice Theory Lens"

Aversive prejudice theory ascribes to the idea that prejudice can be expressed indirectly by a person blaming their dislike for a people group on some other issue. Previously, aversive prejudice theory research has mostly focused on racism (e.g., Pearson, Dovidio, & Gaertner, 2009), but a few researchers have also investigated this theory as it applies to gay men (e.g., Hoffarth, 2014). Also, a handful of studies have examined attitudes toward nonbinary transgender people and using 'they' as a singular pronoun (e.g., Hekanaho, 2019). However, to my knowledge, no prior research has applied aversive prejudice theory to bias against transgender individuals. I propose that this theory can be applied to trans people in this way: People may say that they have no prejudice against nonbinary transgender people and that they merely strongly believe that 'they' cannot be used as a singular pronoun because of their prescriptive grammar mentality. In reality, though, the problem for those people is that they are biased against transgender individuals.

I conducted a research study that gives evidence that aversive prejudice theory can be applied to situations involving transgender people. In an online survey, 722 participants answered questions about attitudes toward using 'they' as a gender neutral singular pronoun, prescriptive grammar, and transgender individuals. Regression analyses revealed that negative attitudes towards 'they' in a queer context are best predicted by prejudice against transgender individuals ($B = -.632$, $p < .001$), whereas in a general context, both prescriptive grammar mentality ($B = -.325$, $p < .001$) and attitudes towards transgender people ($B = -.420$, $p < .001$) similarly predict 'they' attitudes. This would not be the case if negative 'they' attitudes were merely an issue of taking a principled stance against what prescriptivists see as 'improper grammar'

When these and other results of this survey are interpreted with the lens of aversive prejudice theory, it becomes clear that these findings have important implications for understanding people's language ideologies and how they can reveal more ingrained attitudes toward transgender people.

Stamatina Katsiveli

"'But "we" who?': Negotiation of belonging through problematized collective self-reference"

Prior work on identity and belonging across disciplines has highlighted the different ways in which belonging is materialized in practice (Brubaker & Cooper 2000; Yuval-Davis 2010). In the present paper I investigate individual perceptions and experiences of belonging as evidenced in discursive constructions of groupness. More specifically, I focus on the ways in which non-heterosexual Greek individuals understand and experience their belonging to a perceived 'Greek LGBT community'. Data are drawn from eight focus groups with 25 Greek LGBT individuals regarding issues of sexual citizenship in Greece, politics, religion, and family. During the conversation, participants used a series of strategies of self-positioning and stance-taking; among them, they systematically claimed membership to a variety of different – often overlapping – social categories. Adopting a conversation analytic perspective, I look at the use of collective selfreference ('we') and the ways in which its referential fluidity is managed in language (e.g. through constructions such as 'we' + noun/attribute/place-reference etc.). I particularly focus on occurrences of collective self-reference in problematic turns (e.g. delayed completion and pauses, see Schegloff 2007). In such cases, the interlocutors problematize either the referent of 'we', or the extent to which they themselves feel (or even qualify to be) part of it. Through this local negotiation of meaning, participants (re/de)construct the idea of a (Greek LGBT) community, and actively negotiate the extent of their membership to it. I argue that problematization of collective self-reference emerges as a strategy for the interlocutors to position themselves in relation to others, to take stances regarding their experience of belonging, and to actively make sense of their intersectional lived experience (Levon 2015) in talk.

Aris Keshav

"Stance, style, and intimacy: Interlocutor-based prosodic variation in a non-binary speaker"

Recent research has demonstrated how speakers build stances from combinations of linguistic features and how styles accumulate from stances. However, most sociophonetic studies use generalized analyses of stance that focus solely on the highlighted speaker, glossing over variation based on interlocutor and context. This interlocutor-based variation is particularly relevant to LGBT people, who often adjust styles based on perceived safety and visibility.

This study tests the generalizability of stance analyses by focusing on interlocutor-based variation. I examine the production of a specific stance by a single speaker in conversation with four interlocutors: in particular, a young non-binary Canadian's use of pitch, voice quality, and timing to create intimacy with their girlfriend, brother, friend, and interviewer. The speaker recorded thirteen social interactions with their phone, then joined the researcher for an interview. From the resulting 5.5 hours of data, I highlight intonational phrases (IPs) where the speaker and the interlocutor created intimacy using cues including alignment with the interlocutor, positive descriptions of the interlocutor, confidential questions and revelations, invitations to share experiences, and feedback showing attentive listening. For each speaker-interlocutor pair, I code each participant's first 30 IPs after the initial 10 minutes for voice quality, intonation, average pitch, and utterance length.

Although the speaker draws on the same linguistic resources to create intimacy, they draw more on particular resources with different interlocutors. For example, with the interviewer, they use a lot of creaky voice and frequent feedback. With their five-year-old brother, they use higher, dynamic pitch and shorter utterances. In addition, analyzing the speech of the speaker and interlocutors together reveals patterns of pitch accommodation.

This study highlights the need to ground the study of stance in social interaction, embracing interplay between conversation participations. The findings challenge generalizable coding schemes for stance, suggesting that interlocutor-based variation makes it difficult to share schemes between speakers, let alone data sets. Finally, it contributes a non-binary voice to conversations about LGBT style-shifting, and provides sociophonetic groundwork for understanding queer and trans intimacies.

Kris Knisely

"Toward Trans Applied Linguistics"

Abstract: Language teaching and learning represents a site for identity (re)construction, mediated through the process of language acquisition and use (Atkinson, 2011; Norton, 2013). As students develop linguistic abilities, they also develop a multilingual sense of self. In keeping with this view, the field has begun to advance pedagogies that engage with students as whole persons, encouraging students to reflect on their own evolving identities and potentially encouraging more ethical teaching (Moore, 2016; Presenter, 2017). To scaffold educators, a limited, though growing, body of literature that particularly considers sexual diversity and its role in language curricula, textbooks, research, and pedagogy has emerged (Paiz, 2019; Cahnmann-Taylor & Coda, 2017; Coda, 2019; Nelson, 2009). In, through, and alongside this work, queer applied linguistics (ALx) has begun to be a veritable subfield. However, narratives about LGBTQ+ lives and concerns have not historically attended equally to all segments of the acronym. Specifically, ALx has tended to be dominated by considerations of sexuality, often excising, effacing, or treating trans people as a monolith—perpetuating trans, non-binary, gender-non conforming invisibility (Presenter, 2020; Paiz, 2020). Scholars in education have begun to address what trans-affirming pedagogies could look like (Agid & Rand, 2011; Spade, 2011; Nicolazzo, Marine, & Galarte, 2015), however, such research has extended to applied linguistics in scant ways (Presenter, 2020; Presenter & Co-author, 2021). This paper begins with a review of the field of ALx vis-à-vis questions of gender diversity. Establishing the current state of the field, the paper then moves to consider how trans positionalities can be made a visible component of language education and the importance of trans knowledges for applied linguistics, language teachers, and learners. Particular attention is paid to the limits of visibility and the liberatory potential of invisibilities (see also Nicolazzo, 2019). Ultimately, the presenter outlines what trans applied linguistics could look like, in relationship with ALx, and how this field can contribute to creating more critical and equitable pedagogies.

Veronika Koller and Alexandra Krendel

"Like lesbian separatism, but for straight dudes": Comparing the language of lesbian separatist and Men Going Their Own Way manifestos

In this talk, we analyse ten manifestos, five historical ones written by lesbian separatists and five contemporary ones posted online by men who seek to limit their interactions with women (a community known as Men Going Their Own Way, or MGTOW). Our aim is to determine how the language used in the two sets of texts is similar or different, to show to what extent two seemingly opposed groups share more similarities than may be assumed at first sight.

The texts were chosen for their character as manifestos: they spell out the group's core beliefs and argue what actions do or should follow from them. The selection of the lesbian separatist texts was based on previous research (Author, 2008), while the MGTOW data set comprises the five texts with manifesto characteristics that were top-rated on the r/MGTOW subreddit on the online platform Reddit.

The analysis proceeded in two steps: first, we did a close reading of the texts to identify linguistic features and discursive functions that the two sets have in common, e.g. absolute quantifiers and interdiscursivity. Next, we systematically analysed these features and functions in the data to ascertain similarities and differences within them.

For example, we found that both communities use absolute quantifiers ('our oppressors … have hated … us in every culture in patriarchal history', 'a woman will always … define male maturity as being ready to submit to marriage') to present their statements as factual truth and homogenise the respective out-group. On the other hand, interdiscursivity, while featuring in both data sets, show different ideological influences, such as socialism vs neoliberalism.

Despite the similarities in language, a crucial difference between the two groups is that lesbian separatism embraces a communal ethos and seeks to realise community goals, while MGTOWs are notably more indivdualistic and can best be described as an "affective public" (Papacharissi, 2015) rather than as a political movement. Our study therefore suggests that persuasive features and functions in texts can be used by groups that are different in character and organisation, and be used to express diametrically opposed ideologies.

Kiki Kosnick and Vickie Phipps

"Inclusive Language and the Contested Space Between the Proper and the Improper: Re-envisioning Pronouns and the Articulation of Queer Experience"

Familiarity with gender-neutral pronouns continues to increase as speakers of English identify as "they," "xe," and other non-binary options with greater frequency. Concurrently, many educators and activists are mindful to avoid gender-coded language altogether. As of 2019, the Merriam-Webster dictionary now includes the non-binary "they," and yet persistent resistance to gender-neutral pronouns undeniably remains on many levels. In the everyday, this resistance manifests in statements like "I'm willing to call people what they want to be called, but I won't be ungrammatical" and "it's just hard to remember which pronouns to use." In the case of formal writing, style guides favor restructuring the sentence to avoid non-binary pronouns—which is to say, to render the non-binary invisible.

Our provocation intervenes in these ongoing debates by providing an alternate framework that leverages sensibilities already embedded in English grammar (e.g., proper nouns and proper adjectives) while making room for the articulation of queer experience untethered from gender altogether. Whereas third-person singular pronouns have always been improper because they govern access to linguistic agency by relegating subjects to the negotiation of a binary construct, we propose an eighth class of pronouns: proper pronouns. Unlike personal pronouns, which remain inflected by gender even when they resist the binary, proper pronouns circumvent gender as a linguistic category. Proper pronouns refer only to an individual's preferred name. This presentation defines and details the usage of proper pronouns in both common language and formal writing.

Jenny Lederer

"The Metaphorical Models of Gender Transition"

Gender transition, like other cultural issues, is both conceptually and politically complicated. As illustrated in a wave of metaphor studies in and out of academia, the models used to inform personal experience have wide-ranging political effects (Lakoff , 2002, 2009; Tibodeau & Boroditsky, 2011, 2013). Because transgender individuals make up a frequently ostracized segment of the American population, experiencing disproportionate discrimination and violence (Kenagy, 2005; Lombardi, Wilchins, Priesing, & Malouf, 2002; Stotzer, 2009), attention toward the transgender conceptual experience is a first step in exploring where this marginalization originates at a societal level. With the rapid increase of computer-mediated discourse, personal descriptions of transition in the form of online blogs constitute a growing portion of discourse on gender and transition, helping to shape the public's perception of trans identity.

In this paper, I show how the conceptual models of gender and transition derive, in part, from a set of repeated metaphors. The model includes several metaphors that share spatial features in their source domains: transition is a journey; the body is a physical barrier between internal and external self (the divided-self metaphor); and a process of belabored decision-making (often communicated through the metaphor decision-making is weighing). In addition to language data, I use public video blogs to examine how co-speech gesture aligns with spoken and written narrative to support a spatially based representation of gender identity. Repeated gestural patterns include inward facing palms used to mime fictive category boundaries, gestural mapping of motion across metaphorical gender regions, manual deictic reference to interior and exterior self, and distancing from past gender assignment signaled through emblematic scare quotes. The data examined in this study confirm the important role gesture plays in supplementing the instantiation of the metaphorical models that organize transgender speakers' experience with and discussion of gender and transition.

The metaphorical construction of gender categories manifests in newer commonly used phraseology for gender identity: non-binary, non-conforming, agender, etc. In a final portion of the presentation, I discuss the language of "contestation" and lay out some of the conceptual consequences of this emerging lexicon in relationship to gender inclusivity and advocacy.

Alexsana Light and Addie Sayers China

"'The library is open': Pragmatic performativity and drag queen identity in RuPaul's Drag Race"

The queer art form of drag performance is one that has been traditionally marginalized, but with the growing popularity of reality competition television shows, such as RuPaul's Drag Race (RDR), drag performance has become a part of mainstream popular culture. Since RDR began airing in 2009, spectators have witnessed the different types of verbal interactions between drag queens as the contestants compete to be crowned the top queen; competition often involves linguistic and verbal performance, in addition to visual and embodied displays. In particular, the drag queens of RDR often perform their identities through various pragmatic stylizations of critique, including "reading" each other, "throwing shade," and verbally attacking one another. While similar in that these stylizations function as face-threatening acts (FTAs) (Brown and Levinson, 1987), drag queens interpret these various linguistic practices as categorically different, with the perceived performance and interpretation of such practices being directly linked to successful queer artistic expression in this community. Drawing from Barrett's (2017) discussions of indexicality and identity in drag communities, in this poster, we address a gap in the current research on the pragmatics of drag performance art, and particularly, on the sociolinguistics of drag as it has entered popular mainstream culture. To this end, we examine FTAs from 25 episodes of Season 11 of RDR. Informed by interactional sociolinguistics, pragmatics, and queer theory, we use discourse analysis to analyze the differences among these nuanced FTAs. We then classify FTAs as identity performances along a discursive and indexical continuum, distinguishing between what is perceived as being a harmless or playful speech act, a negative but non-face-threatening speech act, and a deliberately face-threatening speech act, and what is considered skilled, successful, and less successful drag performances. Ultimately, we argue that the differences in these FTAs are essential to the linguistic repertoire of drag queens and to their perceived discursive success as drag artists.

Meri Lindeman

"Situational variation in bigender Finnish speakers' idiolects"

This presentation focuses on a doctoral thesis in the field of Finnish language. The ongoing study examines situational variation in four bigender Finnish speakers' idiolects, especially in relation to 'switching' or fluid movement between two genders. The aim of the study is to map the relationship between gender performance and speech, both in the speakers' language consciousness and in their actual everyday conversations. How do they perform their two genders with language and voice? How do they perform 'the closet' when they are talking to people who are not aware of their gender identity? How conscious are these acts? The study utilizes a multidisciplinary theoretical and methodological approach. It consists of folk linguistic content analysis, sociophonetic analysis, and queer theories. The data contains interviews, self-recordings, and recording diaries written by the participants. At the time of the presentation, a pilot study with one participant will be underway. The presentation will discuss how the pilot data will inform the study design, as well as introduce some preliminary observations on the data.

Michael Loadenthal

"Modern Fascism's Fascination with the 'Good Ol' Family' Values of an Imagined Past"

The contemporary movement of white nationalists, neo-fascists, and so-called accelerationists frequently conjures notions of an idealized masculinity, the heterosexual family, and the inherent fragility of femininity in its propaganda and outreach efforts. The discourse employed by these movements, typically summoned via powerful imagery and internet memes, relies on these gendered and sexualized themes to present the white, heterosexual, cisgendered male as protector of the family, and it is this notion of 'families under siege' that inspires many on the far- right into action. This study utilizes a video corpus assembled from contemporary clandestine groups including the Atomwaffen Division, Fuerkreig Division, American Identity Movement, and Patriot Front to analyze how these images are used to mobilize disaffected males towards reactionary violence. Three researchers have been reviewing, coding, and analyzing these videos for the past year and through this presentation, will share the methodologies employed and initial results of this study. Through a discursive visual and content analysis we will interrogate an emergent world view which harkens back to an idealized and falsely constructed past while seeking to inspire a dystopian future. Through exploring themes such as whiteness, family, marriage, procreation and the values enshrined, I seek to ask: Why is the imagined white family a recurrent and salient focus for these networks? Simultaneously, I explore how opponents of these networks—collectively labeled as 'antifa'—respond to these messages through images and discourses which similarly rely on gendered expectations and archetypical constructs. As seen through movement propaganda, internet culture, and rhetoric, we will explore how these related but divergent discourses emerge, are enacted, and are resisted in action and voice.

Ártemis López

"Direct and Indirect Non-binary Language in English to Spanish Translation"

As non-binary and trans people and communities become more visible in the media, we begin to see more examples of translations of those identities. However, translating gender can bring its own set of problems, particularly when the target language is very clearly binary. In the clash between human gender and grammatical gender, and between norm and transgression, the translator often must take some risks. When translating a non-binary character, the choice is not simply to misgender or to translate correctly as there are two alternatives to misgendering: visibilizing the person's gender or hiding it entirely.

The speaker will give an overview of several Netflix original series and the ways in which the trans or non-binary characters were translated from English into Spanish. They will look at four different Spanish translations for each series (subtitles and dubbing, both for Latin America and for Spain) to determine what queer meaning was lost or maintained in each translation and what translation techniques could be used to deliver a product that is simultaneously attractive to Netflix's subscribers and faithful to the original, queer message.

Ayden Loughlin

"Frequency of singular they for gender stereotypes and the influence of the queer community"

Singular they has been denounced in formal grammars since the mid-18th century (see Bodine 1975; Paterson 2014), yet it dates to at least the 14th century (Balhorn 2004; Curzan 2003), persevering in both writing and speech (e.g., Baranowski 2002; Balhorn 2009; Newman 1992; Strahan 2008). Linguistic investigations of pronominal use suggest an envelope of variation (e.g., LaScotte 2016; Maryna 1978; Meyers 1990) in which speakers make choices based on a multiplicity of factors (e.g., gender stereotypicality, antecedent type). The role of LGBTQ+ community remains less examined. Do aspects of identity impact an individual's choice of pronoun for singular generic nouns (e.g., a student), and is that dependent on the referent's perceived gender?

A 2018 survey garnered responses across Canada and the United States from 623 participants (289 LGBTQ+, 196 "queer-adjacent", 131 non LGBTQ+, and 7 no response). The stimuli consisted of six filler questions interspersed among three targets (mechanic, secretary, student). LaScotte's (2016) open-ended student question was replicated, and Martyna's (1978) fill-in-the-blank style was modelled for mechanic and secretary—nouns with perceived gender stereotypes (masculine and feminine respectively; Haines, Deaux, & Lofaro 2016). Finally, participants rated occupations on a sliding scale for perception of role performance (masculine to feminine, with gender neutral at the midpoint). Quantifying the frequency of third-person pronouns across all occupations resulted in 2249 tokens split between they (n=1712), he (n=269), she (n=189), and he/she (n=78).

Overall, singular they prevails. But, its patterns of use are not parallel. Mechanic and secretary remain gendered (he and she respectively), whereas student is gender-neutral (they). These results are reflected by the ratings: mechanic skews masculine, secretary skews feminine, and student remains neutral. Across all occupations, non-LGBTQ+ participants use singular they the least frequently, followed by queer-adjacent participants, and then LGBTQ+ participants. Non-binary participants use singular they at the highest rate amongst the LGBTQ+ participants (i.e., more frequently than LGBTQ+ men and women). Additionally, participation in events has an impact: singular they is used more by those who attend LGBTQ+ events. Thus, this study provides empirical evidence about the multifaceted interactions of identity and network, as well as uncovering persistent gender biases.

Joey Andrew Lucido Santos

"Women's' in Sexed Signs: Discursive Construction of (Trans)Women in Bangkok Sex Tourism Spaces"

Sex tourism has been discreetly explored in linguistics (Borba, 2016) for years. Although a research turn was observed from the works on the sexualization of places (Piller, 2010) and the construction of gender identities (Baudinette, 2018), scant literature remains in the study of women's' (i.e., transwomen (or frequently referred to as Lady Boys in Thai context) and ciswomen) in sex tourism. The present study addresses this gap by investigating the discursive construction and consumption of women's' in sex tourism spaces. Employing an integrated multimodal framework from visual social semiotics (Kress and Van Leeveun, 2006; Scollon and Scollon, 2003), resemiotiziation (Iedema, 2003) and linguistic fetishization (Kelly-Holmes, 2014), the study examines the sexed signs, i.e., the shop and promotional signs, in Soi Cowboy and Nana Plaza, Bangkok. Analyses of sexed signs indicate interaction of linguistic and semiotic resources in the construction of womens and their objectification for the consumption of male heterosexuals. Visual elements and language choices across shop and promotional signs are found to be prevalent on sexed signs advertising transwomen compared to ciswomen. Transwomen are discursively constructed through foreign language visuals (Kelly-Holmes, 2014), a fetishization process using multilingual signs. These multilingual signs are visually enriched through the visibility of the women body and the color pink to index transwomen. In addition, the objectification (Fredrickson and Roberts, 1997) of sexualized women bodies commonly appears in promotional signs and are subjected to male consumption through ritualization (Goffman, 1979) and body display (Kang, 1997). This eroticization of signs participates in the sexualization of spaces (Piller, 2010) and the commodification of transwomen. Such phenomenon is linked to Thailand's sex tourism industry that is known for "lady boy" sex workers. On the other hand, ciswomen are fetishized through the prominence of visual English with sprinkles of Thai which is more prominent in shop signs alongside a sexual disclaimer sign "100% Real Ladies" that serves as exclusive space marker to indicate female heterosexual space. The women shadow, prevalent in shop and promotional signs, is employed to objectify ciswomen and sexualized through feminine touch (Goffman, 1979) where the woman cradles an object, i.e., pole (Kang, 1997). This sparse use of linguistic and semiotic elements and the color red are used to index ciswomen. The study concludes that Bangkok sex tourism spaces leans towards the commodification of transwomen over ciswomen sex workers. The linguistic and semiotic choices discursively participate in construction of womens in sexualized spaces. The study also demonstrates that language use in sex tourism jointly articulates how identity and desire performs sex as work (Borba, 2016).

Simo Maatta and Samuel Vernet

"'I have nothing against homosexuals but…': Discursive construction of homophobia on a French discussion forum"

Online discussion forums constitute an important source of data for critical analyses of discourse because they provide examples of the materialization of ideologies and circulation of discourses in everyday language use. Thus, the analysis of online discussion forums may help us gain a better understanding of the linguistic and rhetoric construction of discriminatory discourses, such as homophobia.

In this talk, I will analyze online posts in reaction to a French Youtube video related to homophobia (https://www.youtube.com/watch?v=9aADCpfgad8). The video is a replay of the TV show Homophobie : stop à la vague de haine ! ("Homophobia, stop the hate wave," duration 1 hour 3 minutes), broadcast on the French television channel France 2 on January 11, 2019. In this program, lesbians and gay men tell about their everyday experiences of homophobia. The video was posted on Youtube on January 18, 2019. The data were collected on May 23, 2019, and consist of 410 posts (posts removed by the moderator were not counted).

The analysis focuses on the linguistic and rhetoric devices used in the construction of homophobia and the strategies used to resist it in randomly selected sub-threads of the discussion. These techniques include speech and thought representation, intertextual and translational links to other texts, and intersectional links to discourses beyond the discussion forum, including topoi and the syntactic structures through which they are materialized in the posts. While the analysis is mainly qualitative, it is based on a quantitative analysis of the most important linguistic and rhetoric features present in the discussion.

Jai Mackenzie

"'Please send me healing vibes': Affective connection in an online queer community"

This presentation draws from my research with nine UK-based single and/or LGB (lesbian, gay or bisexual) parents who used adoption, donor conception, surrogacy or co-parenting arrangements to bring children into their lives. Each individual took part in three interviews over eleven months and shared selections of their digital interactions from a range of contexts, including Facebook, Twitter, Instagram and WhatsApp. The project considers how these participants construct their parenting practice in and through their digital connections with others, developing a theory of 'parenting with connection' and its three core components: epistemic connection, collective connection and affective connection, through a constructivist grounded theory approach (Charmaz 2014). In keeping with the symbolic interactionist roots of grounded theory, this theory of parenting with connection is process-focused, giving primacy to the construction of meanings, practices, selves and communities through action and interaction.

This presentation explores the theme of affective connection in relation to data from one of the gay male parents who took part in this study: Tony (pseudonyms used throughout). I focus on a selection of Tony's posts to a private Facebook group for UK-based 'Fae Revolutionaries', a queer counter-cultural network originating in the U.S. during the 1970s gay rights movement. My close discourse analysis of these posts, alongside supporting interview data, explores the affective timbre of Tony's communication in this digital context, with a particular focus on how affect shapes and mobilises his connections with this queer community. I argue that Tony's posts are centred on embodied and spiritual expressions of connected feeling that go beyond the linguistic externalisation of individual emotion (as emphasised, for example, in Bednarek, 2008; Martin & White, 2005). I conceptualise this communicative practice as 'affective connection', suggesting that emotion and feeling shapes Tony's connections with this community in a way that transcends the boundaries of individual minds, bodies, or indeed digital screens.

Michelle Marzullo

"Shifting sexual and gender identity labels in the US between 2012-2018 among American college-aged youth"

Drawing on US data from a five-year nationwide longitudinal study of college applicants between 2012-2018 (N=6139; 2015–2016 was not surveyed) this presentation will examine shifting identity labels used to characterize sexuality and gender. A special focus will be on how these labels differ between difference regions of the US and various other demographic markers such as race and age. The literature on sexual fluidity and emergent sexual and gender identity labels will be used to contextualize trends observed. For example, 2016 study published in the Journal of American College Health by Sara Oswalt and colleagues provides a brief overview of various sexual and gender identity categories that were then used by college students. These identity labels include sexuality, sexual orientation and gender identity/expression articulated together. Recommendations will be made on how we analyze data and organizationally approach the topic of such labels to better support and affirm students.

Bryce McCleary

"Introducing Queer Folk Linguistics: A sociocultural approach to language regard"

This research begins with a review of folk linguistic/dialectological work conducted with (gay) Oklahomans, and which developed into a critiquing, adjusting, and reinterpretting the goals of studying non-linguists' regard towards language, particularly among LGBTQ+ populations. While this approach maintains the interests in language production, perception, and (un)conscious (reactions)responses to language, it views identity-in-interaction as central to understanding the positioning of a speaker towards aspects of language and language-adjacent material. Focus on identity necessarily changes the methodological and theoretical ways that we approach language regard research.

Methodologically, one of the most prominent changes is skepticism in collecting, documenting, and reporting static demographic labels without warranting them; this is accompanied by a commitment to the idea that community or interactive roles play a bigger part in stylistic variation than static labels. Moreover, QFL relies on work in sociocultural linguistics, queer linguistics, and raciolinguistics to inform the ways we interpret identity construction in interaction, using discourse surrounding language, life, and culture. These important contributions to the ways we can understand language regard also necessitate some adjustments to Folk Linguistic theory. Some (but not all) of these changes are: 1) a more central role for implicatures and presuppositions in discourse; 2) recognizing perceived acceptability or social sensitivity among the modes of folk linguistic awareness; and 3) recognizing experiential factors that contribute to such modes of folk linguistic awareness.

Ultimately, this reimagining led to an attempted employment of a Queer Folk Linguistic model in the study of communities of queer drag performers in Oklahoma City. This project, then, reviews the gaps which were highlighted in the earlier dialectological work, then demonstrates the reliability gained in the more careful treatment of identity as it pertains to language regard in discourse. It then hypothesizes that, with more carefully collected and interpreted work, we have a better shot at understanding the potential motivations behind aligning/distancing with groups or people in society and their associated ways of speaking. This, in turn, has the potential of illuminating one of the central questions in 3rd wave sociolinguistics: the meaning behind language variation and change.

Christopher M. Mendoza

"Di/s/identity and Cross-Modal Negotiation of Race and Gender: Dynamics of /s/ Production in Miami Latinx Drag"

Sociophonetic work on the production of /s/ has shown an indexical link between feminine gender expression and higher centers of gravity and negative spectral skew, corresponding to a fronted articulation of [s+] (Hazenberg 2012; Podesva and Van Hofwegen 2014). In perception studies, speakers also have linked [s+] with femme-coded speech, corresponding to a deviation from heteronormative expectations of masculinity. However, the indexical associations of fronted /s/ have been shown to differ depending on socioethnic context (Pharao et al. 2014). This work adds to the literature on the use of /s/ in communities of drag queens (Calder 2019) by demonstrating how its gendered associations get mediated and complicated by the Latinx body.

I examine the production of /s/ amongst four Cuban-American drag queens that perform primarily in Wynwood, an art-oriented neighborhood in Miami known for a variety of queer-friendly venues and a prevalence of Latinx music. Each queen participated in sociolinguistic interviews in English and Spanish while in drag, preparing for a digital performance. The interviews were recorded, and the center of gravity and skewness were calculated for each extracted token of /s/ presented during the exchanges. The measurements were taken from spectral slices of each token of /s/ at the consonant's midpoint (Hazenberg 2012) as determined by analysis on Praat (Boersma & Weenink 2019).

Arguing that drag is a discursive space (Rodríguez 2003) to negotiate aspects of ethnoracial and gendered identity, I demonstrate that Latinx queens in Miami navigate the acoustic production of /s/ via a process of disidentification (Muñoz 1999). The emergence of a retracted or fronted /s/ is dependent on moments in discourse referencing alignment, either with the aesthetic style of Wynwood drag related to the racialized chonga persona (Hernandez 2020), or the normative constructs of femininity that are intimately connected to whiteness. All but one queen demonstrate average center of gravity values below 7,000 Hz, well within the range established by Flipsen et al. (1999) as typically masculine, raising questions about how queer of color subjects fit into accounts of gendered variation. Additionally, /s/ productions pattern similarly across English and Spanish, providing evidence that speakers in bilingual contexts utilize sociophonetic variables cross-linguistically.

Ehm Hjorth Miltersen

"Gender neutral and nonbinary pronouns in Danish"

Over the recent years, there has been a growing interest in gender neutral or nonbinary 3rd person singular pronouns in several different languages. These pronouns have been discussed both in terms of their use(fulness) as gender neutral pronouns and more recently as designators of nonbinary transgender persons (cf. Sendén, Bäck, and Lindqvist 2015; Hord 2016; Miltersen 2016; Papadopoulos 2018; Conrod 2019; Kosnick 2019; Hernandez 2020; Baron 2020). The topic is not only of academic interest but has been subject to discussion in mainstream media as well. However, few studies exist that focus on the use of such pronouns in interaction. This presentation gives an overview of the use of gender neutral and nonbinary pronouns in Danish. A 2018 questionnaire study found that the pronouns de 'they', hen, and den 'it.C' were all used as chosen personal pronouns by Danish nonbinary persons, with de being the most popular one. In the presentation I will compare this result with that of a 2021 follow-up survey. Further, a 2020 conversation analytical study found that de is used as a generic and/or gender neutral pronoun serving to downplay gender in conversation, while hen is more likely to be used to orient to gender(-neutrality or -divergence) as a relevant topic. The presentation will discuss various possible relevant factors for Danish pronoun use, including sociolinguistic variables such as age and LGBTQIA+ status, language attitudes, and influences from English and Swedish.

Sara Mulliner

"A Mixed-Methods Analysis of Corpus Data from Reddit Discussions of 'Gay Voice'"

In the last decade, there have been a number of public discussions about "gay voice" and "sounding gay." These two phrases often serve as a shorthand for the belief that a listener can determine the sexuality of a speaker based on phonetic qualities found in their vocal output. However, these expressions are more accurately described as catch-all terms for speech that contains features associated with non-gender conforming stances and personae (Zimman, 2013). Notions about gender and sexuality are often conflated when discussing gay-sounding voices, namely through an "ideological link between femininity and male homosexuality" (Zimman, 2013, p. 8; emphasis in original). Investigating popular discussions about the relationship between "gay voice" and femininity could provide information on what people are trying to convey when they use this phrase, the ways that commonly circulated discourses about gender and sexuality inform its definition, and the relationship between social categorization and language-based stereotypes.

This study examines discourses surrounding the phrases "gay voice" and "sound gay" in conversations found on the popular U.S.-based online forum Reddit. A statistical technique known as topic modeling is used to identify salient themes from a corpus of text to meaningfully sample a subset of online discussions for qualitative analysis. The study found that the conversations in which Reddit users discuss "sounding gay" and femininity center around two main themes: (1) origins of this way of speaking and its cross-linguistic occurrence, and (2) the sociosexual capital of having a "gay voice" and ways to change one's own voice to conform more closely with normative ideals. Discussions about the first theme are found in subforums with an academic orientation (i.e. r/AskHistorians, r/linguistics), while dialogues about the second theme occur in LGBTQIA-related subforums (i.e. r/askgaybros, r/ftm). Interactions across both topics equate gay-sounding voices with other social groups/personae to explore the concepts of markedness and stigmatization. These findings suggest that Reddit users reconfigure existing discourses related to "gay voice" and femininity to provide space for new conceptions about identity to emerge.

Ila Nagar

"Movement and meaning: Jananas and the construction of self"

This paper explores how gestures indicate meaning alongside the use of linguistic markers. Like language, movement is coded in broader cultural structures of what specific movements imply. Scholars of movement and gestures have extrapolated that gestures and body movement carry meaning (Farnell 1995) and culture imposes restrictions on the body and movement (Noland 2008) in ways similar to restrictions on language use. The paper is based on ethnography with the janana community in Lucknow, India. Jananas are a community of same sex desiring men in South Asia some of whom engage in sex work. Most work on the janana community is focused on the linguistic (Hall 2005, Nagar 2019), sexuality (Boyce 2007, Boyce & Khanna 2011), religious (Nagar and DasGupta 2015), and anthropological (Cohen 2005, Reddy 2005) aspects of the community. This paper presents an interdisciplinary look at the janana body and analyses movement as another way in which jananas form meaning in their marginalization and underline their identity as separate from other gender based categorizations.

Within the janana community hilna dulta and matakna chatakna are used as terms that indicate feminized movement of hips, hands, eyes, or neck. Situating analyses of meaning in the body, this paper combines the study of meaning in movement with janana perception about what it means to indulge in hilna dulta and matakna chatakna, i.e., moving their bodies in certain ways. Jananas negotiate how much movement is "allowed" within the parameters of being janana and being a man which are sometimes mutually threatening. While much of negotiation of janana self-identity happens in language use other significant ways of defining identity and the dance between normative and questionable performances of gender happens in movement. Janana movements can be read as displays of specific gendered behavior by people outside of janana lives and because of this recognition there is risk to jananas performing these movements. Just like language use and language variation is practiced within communities of practice, movements and the meanings they underline "shape to circumstances" (Sklar 2001). The paper argues that use of gestures by janana underline them as different from other gendered identities.

Eva Nossem

"'Gay Enough to Stay': Exposing the Normativity of Western LGBT Terminology in Asylum Processes"

People flee their homes for a multitude of reasons. In the process of claiming asylum, these reasons have to be specified. Over the last years, an increasing number of asylum seekers in Europe have asked for international protection on the basis of their sexual orientation or gender identity (SOGI). In order to apply for asylum, the asylum seekers are required to give evidence of their SOGI-based persecution which is assessed by the decision-makers reviewing the asylum applications. At disproportional high rates, these claims are met with unfair treatment and are even refused.

Apparently, language problems, malfunctioning communication, and the lack of fitting terminology for taboo topics often contribute to negative asylum decisions. However, homotransphobia, the reliance on stereotypes, and homonationalism on the part of the decision makers also play a crucial role. Over the last years, several cases hit the headlines where asylum applications were rejected because the applicant was deemed either "not gay enough" or even "too gay." At the same time we can also observe initiatives and efforts with the aim of ensuring a fairer treatment of asylum applicants in the process. A result of such efforts with a particular focus on the linguistic challenges in the asylum process is the ORAM glossary on "Sexual Orientation, Gender Identity and Gender Expression," published by the Organization for Refuge, Asylum and Migration in 2016 in five languages.

In my talk, I will offer an analysis of this glossary from a queer lexicographical perspective to lay bare its strengths and weaknesses. I will show how the entire asylum decision-making process boils down to choosing the "right" terminology and to filling the given signifier with the "right" performance. On a broader scale, I aim to expose the normativity and the influence of Western "LGBT culture" and its terminology on the asylum processes.

Vincent Pak and Mie Hiramoto

"For family, friends, and love: Discourses of love in Christianity and advocacy in Singapore"

Pinkdot is Singapore's annual LGBTQ pride event with over 10 years of history. Over the course of its operations, it has successfully made visible and raised awareness for LGBTQ people and their sociopolitical rights. However, there has always been dissident opinions against the LGBTQ community from political and/or religious parties. One of them is a newly established Christian ministry, TrueLove. While Pinkdot's mission is to call for greater inclusivity of LGBTQ individuals by accepting non-heteronormative love, TrueLove focuses on relabelling gay, lesbian, and bisexual people as struggling with same sex attraction, and coaxing them towards a more godly life that does not include pursuing their homosexual desires.

We have been investigating how these two opposing groups try to reason their views in discourses of love in their websites and promotional materials such as videos, blog posts, and campaign posters. The two parties are similar in how their websites are well maintained with content regarding sexuality and love, e.g., For family, for friends, for love (Pinkdot) and True love never gives up (TrueLove). Although they position the idea of love in a similar manner by appealing to their audiences' affects, their agendas are completely polarized. As a result, these materials function as the center of multiple public debates on politics, religion, and sexuality.

We employ Peterson's (2016) approach to homophobic discourse analysis based on Systemic Functional Linguistics as well as Goffman's (1974) work on frame analysis as methodological tools to investigate the ideologies that accompany the two organizations' multimodal materials about treatment of queer Singaporeans. As part of a larger study, this presentation shows a comparative study on both organizations' discourses of love found in their promotional videos to understand how love and desire is linguistically constructed. Two individuals with a strikingly similar background, Pauline (Pinkdot 2016) and Tryphena (TrueLove 2019), were selected for analysis. Both are pastors and have identified as a lesbian woman; they talk about their experiences regarding homosexuality, love, and desire. Nonetheless, the findings show that the fundamental definition of love that they use to justify their positions towards homosexuality is nuanced in their presentations.

Ben Papadopoulos

"Queer speakers and gendered language: A new linguistic gender typology"

The primary motivation behind queer gendered language reform proposals over the past several decades has remained the same: social gender can be grammaticalized, and for many speakers, this presents a problem (Wittig, 1985). Where gendered distinctions appear in the grammar, they are usually binary and leave little or no opportunity to express gender-neutrality or gender-inclusivity unless speakers create an innovative form of personal reference. Yet even for masculine-feminine morphological (or *grammatical*) gender, perhaps the most obvious example of this phenomenon, many linguists still argue that linguistic gender is unrelated to social gender, even where people are referenced. While we are now beginning to understand how the possibility of expressing gender-inclusivity can be created in gendered languages (e.g. *latinx*, *elle* 'they [sg.]' in Spanish; Acosta Matos, 2016, *iel* 'they [sg.]' in French; Knisley, 2020), current definitions of linguistic gender fail to address its complex interconnection with social gender and the other gendered features of language (e.g. personal pronouns, lexical gender) which are excluded from descriptions of morphological gender. This paper explores a new linguistic gender typology—one that takes as starting point queer speakers' identifications of grammatical distinctions based on social gender—in order to ground the issue of gender in language with relation to gender self-identification, isolating those systems which have linguistic gender distinctions based on social gender from those which do not. Special focus is placed on typologically dissimilar languages—for instance Mandarin Chinese, wherein feminine gender can be marked with its own radical (e.g. 她 'she')—to decenter the study of Western languages and cultures through this approach. In this way, evidence that some linguistic gender *is* at least partially related to social gender, provided by nonbinary and other queer speakers who have innovated nonbinary forms of personal reference, may be incorporated into a new theory which contends that social gender categories may become encoded into language, and that these are not closed categories. The establishment of such a theory seeks to systematize research on nonbinary gender in language and assert the humanity of the issue and its critical importance to gender-nonconforming speakers.

Robert Phillips

"A Corpus-Assisted Analysis of the Discursive Construction of LGBTQ Singaporeans in Media Coverage of Pink Dot"

Beginning in the spring of 2009 and continuing annually since, members of Singapore's LGBTQ communities have assembled at Hong Lim Park at an event dubbed Pink Dot. The original goal of the gathering was to help build a more inclusive nation by standing up to discrimination faced by LGBTQ Singaporeans; the inaugural theme was "freedom to love." Within a few years, the event had morphed into a budding social movement and by 2018, organizers settled on the more assertive theme of "We are Ready," which challenged the governments assertions that Singaporeans were "not ready" to embrace LGBTQ equality. While the early Pink Dot events were all but ignored by the mainstream state-run press, the change in tone, the increasing number of attendees, and the participation by members of the ruling People's Action Party and their families made the gathering impossible to ignore. Following the models of Baker (2004) and Findlay (2017), this paper uses a corpus-based keywords analysis to evaluate the main lexical differences between the media coverage of Pink Dot by the state-run press and that of the sociopolitical blog "The Online Citizen." Two separate language corpora (state-run press and Online Citizen), each containing approximately 80,000 words, were compiled from available coverage of Pink Dot dating from 2009 to 2018. Using SketchEngine (Kilgariff et al. 2004), top keywords (i.e. love, family unit, homosexual, lifestyle) were identified by comparing these corpora to the EnTenTen 13 corpus. Through a preliminary exploration of the collocational environments and the concordance lines adjoining these keywords, this paper sheds light on how language is being deployed in an attempt to sway a debate of great national and regional significance.

Lee J. Pratchett

"The queerest of clicks: lessons in linguistic marginalia from Drag Queens"

In linguistics as in popular culture, "the periphery" is making its way to the centre stage. The internationally acclaimed RuPaul's Drag Race (RPDR) has been widely applauded for its contribution to the mainstream visibility of Drag (and LGBT+) subculture over the last decade. In linguistics, certain sounds and words that were long considered marginal and eccentric are also enjoying a heyday (see e.g., Ameka 2020). Clicks are speech sounds that are used phonemically in only a handful of (endangered) languages but occur frequently, perhaps even universally, as paralinguistic expressions. Interjections are words that have long been neglected by language studies: once deemed "non-words", linguists now see interjections as a core part of language systems. In this presentation, I shall show what we can learn about clicks, about interjections, and what the Queens mean when they tongue pop.

Part of the fabulously camp, performative language use of Drag Queens on RPDR, the click interjection known as a "tongue pop" is a small performance in itself: a complex medley of phonetics, gesture, and language to encode a (socio)pragmatically marked and contextually bound expression. In this presentation, I provide a first linguistic analysis of the tongue pop, from its phonetic form to its discourse-pragmatic and socio-pragmatic function in the language of Drag Queens (literally) and the international LGBT+ community. I will also discuss what click genesis in Queer English means for certain theories about these phonemic clicks in African languages and language evolution. More generally, this talk serves as an important reminder of the contribution of non-standard language varieties, including genderlects, to the study of spoken language.

Jan Raeymaekers

"'isiNgqumo': South Africa's Undocumented Gay Language"

From Bajub in Brazil to Swardspeak in the Philippines, queer communities all around the world have been creating and expanding their very own "languages" — known as lavender languages — much to the joy of lavender linguists whose main goal is to study, analyse and document them.

The dissertation at hand sought to unveil, discuss and add to existing research done concerning isiNgqumo: a lavender language created and spoken within the Zulu queer community of modern day South Africa. Although there is still much debate amongst linguists as to whether isiNgqumo can be considered a true language instead of a dialect, slang or jargon, many of its speakers vehemently declare that isiNgqumo is, in fact, a fully-fledged language, and wish for it to be recognized as such. However, it appears that this lavender language has remained almost entirely undocumented, with very little research having been carried out on the subject. This dissertation was therefore the first linguistic approach towards the study of isiNgqumo and is an attempt to weigh into the debate among lavender linguists questioning whether it is a real language or not — for defining the linguistic "status" of isiNgqumo is paramount to setting a necessary and determining premise for subsequent study and documentation of the South African lavender language.

Trevor Ramsey

"Examining Phonetic Trends in the Speech of Transgender YouTubers"

This study is a phonetic analysis of transgender English speaking YouTubers. It is primarily exploratory and is being used as a pilot study for further research into trends in transgender speech. This study focuses on three values: fundamental frequency (Fo), vowel space, and sibilants. Seven videos of transgender YouTubers were selected where they discuss topics related to transition or experiences as a transperson. Each video was transcribed and force aligned using DARLA producing a TextGrid, enabling phonetic analysis in Praat. Measurements were taken for each value, which were then used to compare speakers within each group as well as with cisgender speakers of English. Fo is perceptually identified by listeners as pitch, which is an easily identifiable quality of speech. Fo for four peripheral vowels in English (/i/, /æ/, /u/, and /a/) were measured at the midpoint of the vowel. Overall range and mean for Fo were found. When compared with cisgender speakers, all transgender speakers fell well within the ranges of their cisgender counterparts for mean Fo. Fo range was larger for transwomen, which parallels what is seen in cisgender women. Vowel space was measured impressionistically using vowel plots rather than using statistical model (some statistical modeling has been done since this study). Overall, the transwomen show an expanded vowel space when compared with the transmen who show a more contracted space. The data was not normalized in any way and comparison to cisgender speakers was not done. Sibilants were examined using two metrics. As duration was indicated by some research as being a useful indicated of gender and sexuality, it was sampled for each speaker. Differences in duration with respect to either group was not borne out in the data. Spectral mean was also measured for each group. The transwomen showed ranges and trends similar to cisgender women. Transgender men were more variable in their production of sibilants. As a whole, this study shows that for several metrics, transgender men and women have values that align with cisgender members of their respective genders when examined through trends seen in Fo, vowel space, and sibilant measures.

Ryan Redmond

"The commodifiability of Japanese masculinity: Young male idol talk on- and off-stage"

Japanese idols [aidoru] are tasked with presenting a healthy, young, easily-commodifiable image in order to be successful. Previous research has argued that young popular Japanese men in the public eye demonstrate an alternative masculinity, which is at odds with the 'samurai in a business suit' ideals that define Japanese masculinity more broadly-speaking. Most research into these forms of alternative masculinity production has remained superficial, and are uncommonly ethnographically-motivated. The present study aims to rectify this by introducing data from a year-long participant ethnography of the Japanese male underground idol group, astral☆code. Using field notes, recorded practice sessions/concerts, and social networking data, this research contends that traditional Japanese masculinity traits were common in the members' private talk (e.g. sexualizing the female body, internalized group hierarchy, habitualized drinking, etc.), while traits more commonly ascribed to alternative Japanese masculinities were more commonly posted on social networking (e.g. fashion, grooming, shopping, etc.). Conclusions are drawn as to how these two facets of Japanese masculinity are negotiated through private (off-stage) banter. The research concludes that such a duality can be gleaned only from having access to men's private talk, as in the public eye, individuals are expected to promote an easily-commodifiable image, and distance themselves from anything potentially harmful to said image.

Jessica Roberts

"Genderqueerness and the French Language: Why a more neutral French is important in a genderqueer context"

An increase in visibility in the francophone world of people whose social gender sits or fluctuates outside the gender binary has prompted the question of how and why we must create a French language that accommodates them. The focus of this presentation, to argue in favour of a more neutral French, will be achieved through linguistic analysis of the two methods used to discuss genderqueer people in French, namely l'Écriture Inclusive and le Français Inclusif. L'Écriture Inclusive is characterised by the use of both the masculine and feminine endings, joined together in the written form by punctuation, e.g 'Je suis un.e danseur.euse'. Le Français Inclusif is characterised by a multiplicity of options, including the usage of new neutral endings, e.g 'Je suis an danseuxe'. The linguistic analysis will take as its basis the aim of a non-cissexist approach, which it will be argued that l'Écriture Inclusive fails to achieve. Linguistic and queer theory will also be applied, as well as evidence from personal testimonies collected through interviews. These will be used to show the importance of a more neutral French in a genderqueer context in terms of identity comprehension, identity formation, self-preservation, group and individual wellbeing. A lack of appropriate language means that a non-genderqueer public may have difficulties understanding non-binary identities. There is also a similar effect on non-binary people themselves, in terms of comprehending their own identity. This talk will demonstrate that le Français Inclusif, rather than l'Écriture Inclusive, should be employed as a genre commun and genre inconnu in order to stop genderqueer erasure and invisibility, and to facilitate a language with less emphasis on gender. It will be argued that all forms of neo-French should be valued as a genre social, based on emotive responses from participant testimonies collected during interviews.

Megan Patricia Robertson

"Breaking, Bending, Stretching the Rules of Singular They in Academia"

Researchers have historically discussed whether the epicene pronoun singular they should be used as a gender-neutral pronoun in academic discourses (Noll, Lowry, & Bryant, 2018), yet more recently have looked beyond the need for a gender-neutral pronoun for the heteronormative community and more toward a gender inclusive or specifying pronoun that is accepted within the transgender and genderqueer communities (Nicholas, 2019; Thorne, et al., 2019). However, despite some movement toward queering grammar rules and formal writing styles, much scholarship still focuses on heteronormative, binary gender constructions and dismisses the need for appropriate terminology when identifying and referring to gender variant individuals (Bada & Genc, 2018). This oversight often continues the marginalization and misrepresentation of genderqueer individuals and allows grammar rules to perpetuate the exclusion of these folx from academic spheres. Thus, I join this conversation through a participatory-action research study, advocating for the shift toward queering prescriptive grammar rules. I use qualitative and quantitative methods to conduct a critical discourse analysis of 12 stylization manuals to determine where singular they is allowed in academic writing and how guidebooks that follow traditional "language pedagogies" (Daniels, 2019) affect the genderqueer community as well as perpetuate heteronormative standards and ideologies. I structure my research through a two-step approach, first exploring the discussion around using and advocating for singular they, showing where and how singular they has already been incorporated in written and spoken discourses. Then, I analyze the stylization guidebooks themselves for mentions of singular they, making note of how each manual directs its readers on pronoun usage and the correlating explanations for those directives. I focus on commonly used style guides such as AMA, AP, APA, Chicago, MLA, and Turabian but also ground my research in local functionality using manuals most utilized by students at my university. Accordingly, these 12 texts represent and dictate the rules of academic writing across disciplines and affect not only student populations but also faculty and staff members. Ultimately, I argue the need for more genderqueer studies both on and in using gender inclusive, neutral, and/or specifying language.

Sam Rosen

"Attraction, desire and permanency: constructing asexual identities via definition and negotiation"

In this paper, I will report on some findings drawn from my ethnographic research project on asexual identity construction within the Asexual Visibility and Education Network (AVEN) forums. Using data collected from forum posts and an online survey of forum members, this presentation will focus on the contentious issue of how asexuality is defined and will consider the ways in which individuals within the AVEN community negotiate a place for themselves in relation to common definitions.

My research has found that AVEN members have defined asexuality in a number of different ways but that some common patterns exist amongst these definitions. I have therefore used discourse analysis and corpus techniques to investigate the linguistic constructions of these definitions, with attention paid to concepts of sexual orientation, attraction and desire; the direction and objects of attraction; and the totality and permanence of a lack of desire. Focusing on such themes has helped to show which elements are most important to the understandings that AVEN members have of asexuality and to ascertaining the extent to which members may be willing or unwilling to adjust their understandings in order to admit others under the asexual umbrella.

This paper will give consideration to the issue of defining asexuality and will also look at AVEN as a community of practice in which members educate each other on what it means to be asexual and construct a collective asexual identity via enforcing and conceding their own definitions. This presentation will therefore show that processes of negotiation are key to AVEN functioning as a community of practice and to constructing an asexual identity that is specific to the context of the AVEN forums and its current membership.

Carmen Serena Santonocito

"Queering gender and sexual dimensions in EU Directives. The case of EU Italian and English versions"

The last decades have seen the international spotlight on human rights of gender non-conforming diversities and traditionally overlooked sexual dimensions, i.e., transgender people and women among others (Motschenbacher 2010). This has triggered awareness-raising movements advocating for the urgent need to mainstream gendered and sexual perspectives into everyday action and language-use. The commitment of such grass-root campaigns has affected the high circles of transgovernmental institutions like the EU, forcing them to take into consideration the existence of complementary and often neglected realities in need of formal recognition and, ultimately, of appropriate linguistic designations. Being at the crossroad of discourse studies, terminology and EU studies, the present contribution aims first of all to identify terms related to the diverse ways of expressing gender and sexual dimensions within highly codified LSP (Language for Special Purposes) texts like EU Directives (Gotti 2016). Secondly, a Critical/Queer perspective both on Language, Gender and Sexuality and on EU Studies intends to uncover the degree of "heteronormative reiteration" (Butler 1993), i.e., the strict binary classification of human beings into women and men, producing gendered and/or sexual meanings that through specific linguistic designations provide taken-for-granted practices and ways of conceptualisation that construct social knowledge of the outside world (Motschenbacher 2010).

The texts considered are EU Directives in their English and Italian versions whose content overtly addresses matters related to the enhancement of gender and sexual equality. Specifically, these comprise: Directives 2000/78/EC, 2004/113/EC, 2006/54/EC, 2010/18/EC, 2010/41/EC, 2011/36/EC, 2011/99/EC and 2012/29/EC. In order to locate the specified terms, quantitative and qualitative analysis are combined with the objective of producing fine-grained results. Firstly, the close-reading of texts is employed to qualitatively locate terms related to gender and sexual dimension; secondly, the results are triangulated with the output offered by the keyword analysis obtained via the combination of the two concordancers WordSmith Tools and SketchEngine. So far the findings have echoed an ongoing fight against heteronormative stances. Although the prevailing tendency reveals dichotomy-based and unbalanced linguistic choices, this prevalence is accompanied by a timid widening of the gender/sex spectrum as far as EU languages are concerned. This slow but constant exploration marks on the one hand the ongoing political struggles in the EU arena between pursuit of socio-democratic principles and promotion of neo-liberal policies; on the other, it testifies to the pivotal role of EU linguistic policies in setting the long-term standards for a full recognition of sex and gender equality.

Leyla Savloff

"'Putes Feministas': Inclusive Language and Social Media Activism"

This research centers on Ammar, a union of sex workers to examine sexual politics in the post-colonial capitalist state. Ammar advocates for the legalization of sex work in order to contest the social stigma attached to sex work and improve their working conditions. They demand labor rights and benefits such as healthcare and retirement funds, identifying themselves as distinct from sex-trafficking victims. Ammar emphatically insists that maintaining sex work in the realms of illegality not only prevents them from enjoying workers' rights but also exposes them to increased institutional violence. Feminist-Marxist theorist Silvia Federici has provided a historical account of the criminalization of sex work and its ties to the emergence of the capitalist mode of production (Federici 1998). Under current capitalist conditions, the advent of social media platforms has channeled sex work to novel forms of representation and community-building that resist criminalization. While feminist debates have long concerned themselves with sexuality as a possible avenue of political liberation, scholars have yet to address the ways in which sex workers inform the plurality manifested in the "feminismos populares" that characterize Latin America today and play a part in the development of inclusive language. Inclusive language in Argentina has replaced the x with an e (Latine, todes, amigues) to include gender non-conforming individuals. These recent changes in linguistic expressions of sexual politics incarnate and confront structural inequalities based on assemblages of gender and sexuality. Using critical discourse analysis, this research dissects how sex workers challenge constrictive notions of gender and sexuality through the use of inclusive language in social media (Friedman 2017). Through this framing, contemporary definitions of citizenship, labor, and desire coalesce in the Global South to identify the specific ways in which organized sex workers advance gender equity.

Miriam Schmidt-Jüngst

"Sodomiten, Päderasten and Lesbierinnen: A diachronic exploration of non-normative sexuality and gender in German dictionaries and encyclopedias"

"Dictionaries are mines whose word-gems encapsulate centuries of language history and cultural traditions" (Facchinetti 2012, 1). While large parts of the public – and often the authors themselves – believe that dictionaries and encyclopedias provide neutral information that is free from societal or political influences (cf. Haß-Zumkehr 2012), this is hardly ever the case. They are in fact rich sources for cultural history, conserving socially accepted perspectives on, and values associated with, the lexical items they include. This is not only true for the explanations and example sentences given for a certain lemma, but equally for the fundamental decision of which words to include and which not. While there are differences in the selection of lemmas between dictionaries and encyclopedias, both have to comply to the boundaries of what can and cannot be talked about in a given culture. This is of particular relevance to the borderlines of society: how are people and practices which do not conform to societal norms and expectations represented in dictionaries and encyclopedias?

Making use of historical dictionaries and encyclopedias from the 16th century until today, this paper investigates how non-normative gender and sexuality has been represented throughout the history of German lexicography. Three research questions arise:

1. When and how do deviant sexuality and gender appear in lexicographic works?
2. How do terms for homosexuality and transgender/intersex change?
3. How do the semantics of terms denoting non-normative gender and sexuality change?

Through answering these questions, this paper highlights the interrelatedness of culture and lexicography and shows how changing cultural perceptions of homosexuality and transgender/intersex are reflected in dictionaries.

Katka Showers-Curtis

"Internalizing Punishment and Euphoria Related to Queer Identity"

In this paper, I introduce the concept of gender performance in Youtube documentaries about and personal Youtube videos by Russian people who are transgender. I define indexicality and tactics of intersubjectivity, and discuss how these concepts function within and outside of trans communities of practice (Bucholtz and Hall, 2004; Wenger, 1998) in these videos. After connecting these concepts, I dive into language ideology and stance (Irvine and Gal, 2000; Barrett, 2014), and how they show up in the videos. Using data culled from these videos, I explore salient language ideologies regarding performance of gender by Russians who identify as trans, and how speaker stance in this data engages those ideologies. I argue that data in these videos shows that tactics of intersubjectivity extend far beyond linguistic interaction and into metaperformance of gender. When people are punished and expect to be punished through repeated instances of distinction, denaturalization, and illigitimation, they begin to subject themselves to these same patterns without an interlocutor, essentially so conditioned into hearing these responses that they reproduce them themselves. Conversely, when people expect to be affirmed through adequation, authentication, and authorization, they internalize and reproduce these affirmations. Ultimately, in Майя's case, denaturalization from peers in her medical school community of practice (extended to self-denaturalization) and illigitimation from the state were the most common tactics of intersubjectivity reflected in her experience, whereas in Дима's case denaturalization from their community of practice at church (again extended to self- denaturalization) was the most salient tactic of intersubjectivity reflected in their experience. However, when discussing spending time in queer communities and queer-friendly spaces where adequation, authentication and authorization were more common, people were more likely to internalize these practices. I find that though tactics of intersubjectivity are intersubjective, people may internalize and reproduce them in their thoughts about themselves.

Danniel da Silva Carvalho and Sheila Batista Maia Santos-Reis da Costa

"Simultaneous Translation from Brazilian Sign Language to Brazilian Portuguese: Strategies for well-formed syntactic structures from the voices and images of effeminate deaf gays"

The service of simultaneous bimodal translation from Brazilian Sign Language (Libras) to Brazilian-Portuguese in its oral modality started to be highlighted in Brazil when Libras was acknowledged as a lawful means of communication for the Deaf People. Both Law # 10. 436/2002 and Decree # 5.626/2005, in addition to Law # 12.319/2010, have been crucial for the legal and linguistic acknowledgement of Libras. In this context, both the voices and the images of the Deaf gained visibility e legitimacy from the approval of these bills. Certainly, the translating service becomes essential and communicative interaction between Deaf and Hearing People are thus assured. However, when dealing with the utterances in sign language used by Effeminate Deaf Gay, as well as by following the concept of communities of practice approached by Wenger (1998), Eckert; Mccgonnell-Ginet (2003) e Veloso (2014), theoretical approaches and intersections between the fields of Translation Studies and the third wave of Sociolinguistics are needed. Additionally, we have followed the notion of 'Style', as defended by Irvine (2001), "'style' crucially concerns distinctiveness". We have evidenced that Effeminate Deaf Gays express a particular discourse style similar to the gestures generally associated with behavioral patterns of women such as: gesture fineness, high pitched tone of voice, metalanguage of women's community of practice, and so forth. We argue that sign language translators and interpreters must not only be aware of this distinctiveness, but also emulate such distinctiveness in their translation process. Our experience with the deaf and LGBTQIA+ communities of practice make us think that the observation of the 'Style' may contribute to the better translation performance in terms of the target language. This way, voices and images of (Effeminate) Deaf Gays will be kept in the oral language. Moreover, the linguistic features of the communities of practice of the Deaf Gays must not only be understood but also be in accordance with the discourse of the Portuguese language.

Rose Stamp, Adi Ben-Israel, Hagit Hel-Or, Shmuel Raz and Wendy Sandler

"'It's just a gay thing': A comparative kinematic analysis of gestures and signs in Israel"

Sign languages show considerably examples of lexical variation, systematically constrained by a number of social factors, such as age, region and language background (Stamp et al., 2014; Lucas et al., 2001). Despite this rich variation, few studies to date have found any example of accent variation – that is, variation in the way the sign is produced and constrained by the signer's social background. One such study in American Sign Language claimed that there are motion-specific features, such as a larger volume of signing space, which are characteristic of the Black deaf community (McCaskill, Lucas, Bayley, & Hill, 2011). However, this study did not consider whether the features of this sign language 'accent' are unique to the signing Black community or whether they are just a feature of the wider hearing Black population (e.g., 'gesturers'). Our study explores the motions produced by signers of Gay Sign Variant (GSV), a sign language accent used by gay male signers and identified across multiple sign languages (Blau, 2015; Rudner, 1981; Kleinfeld & Warner, 1996). In a preliminary study, we compared the kinematic motions of six gay Israeli Sign Language (ISL) signers and six straight ISL signers, using Microsoft Kinect motion-tracking technology. We found that there are differences between gay and straight ISL signers; signs produced by gay individuals were longer in distance travelled (p<.001), faster in speed (p<.029) and further in the distance between elbow and body plane (p<.001), than signs produced by straight signers. Unlike the study on Black ASL, we did investigate whether these features are unique to gay ISL signers or whether they are just a feature of being gay. We elicited comparable gesture sequences from 12 hearing people in two groups: gay and straight. Our initial results reveal that the gestures of our gay hearing group also differ in the same features (distance travelled, speed and distance between elbow and body plane) compared to the gestures of our straight hearing group. This suggests that the features which characterise GSV are also shared by the wider gay community, rather than part of a sign language accent.

Olga Steriopolo & Harley Aussoleil

"Grammatical language forms used by non-binary transgender* individuals in the LGBT*QIA+ community in Berlin, Germany"

This is a first study of grammatical gender forms used by gender non-conforming transgender* individuals in the LGBT*QIA+ community in Berlin, Germany. Within the diverse LGBT*QIA+ community, gender non-conforming transgender* individuals are a heterogeneous group, in which gender identity may be expressed linguistically in a great variety of ways. This work is our first attempt to investigate such grammatical gender forms in hopes to document and preserve them as part of a rich queer linguistic tradition in a single but very culturally diverse city, Berlin.

For our investigation into grammatical gender forms, the target group is gender non-conforming transgender* individuals currently living in Berlin, Germany. We invited 12 participants (22 – 38 years old) who have lived in Berlin, Germany, for at least two years (ranging 2 – 10 years). All the participants are fluent English speakers and use the English language to communicate with each other (English being their native or non-native language). Two research methods have been used in this study: Systematic Self-Observation and an Interview Questionnaire.

We have found that non-conforming transgender* individuals in Berlin, being linguistically heterogeneous, employ a great variety of ways in order to express non-binary or non-conforming gender identity. We have investigated the following six major topics concerning the diverse ways to queer linguistic gender: (i) Queering conventionally gendered language forms; (ii) using gender-neutral forms to queer familial terms; (iii) queering pronouns; (iv) using the playful and affective animal role play; (v) queering language to describe babies and young individuals; and (vi) language mixing.

Grammatical gender forms used by gender non-conforming transgender* individuals in Berlin are highly interesting to investigate because they create and use new lexicon items and so-called queer grammar to avoid linguistic gender binaries, a topic which is drastically understudied in the linguistic literature. These linguistic innovations are an integral part of LGBT*QIA+ communities by producing new roles, positionalities, and ways of establishing the LGBT*QIA+ membership.

Dennis Ryan Storoshenko

"Online Communities of Use for Neoreflexives"

With much discussion of "singular they", relatively little attention has been paid to the corresponding reflexive form. Themselves tolerates a singular antecedent, though corpus data from Twitter shows themself emerging as a preferred singular form. This paper examines the reflexive pronouns in numerous neopronoun paradigms (neoreflexives), initially to investigate whether or not the -selves is maintained for non-gendered third person singular forms. Data are gathered by searching Twitter for multiple neoreflexives, gathering data over three one-month windows in 2018 and 2019. While -selves forms are quite rare, answering the initial question, other patterns emerge when examining the communities of use for various neoreflexive forms. Perhaps surprisingly, uses in a grammatical sentence with the intention to signal non-binary or other queer identities are exceedingly rare, as a portion of the overall corpus. The "e" forms eself, emself, erself are largely lost amidst tweeters in Africa and the north of the UK, who are orthographically representing their local dialects. Similarly, zemselves does occur in the corpus, but as a marker of non-native English voice. The only form to be in relatively stable use within the queer/non-binary community over all three time windows is hirself. Otherwise, which forms are being actively used within the community seems to be shifting, as in Summer of 2018, emself is the most frequently used in a full sentence, though this is outpaced by xemself in Summer 2019. While this might be a response to awareness of some neoreflexives being part of the dialect of other groups, this may be a response to another shifting use of neoreflexive forms. Some neoreflexives, particularly those with an -er- string parallel to herself (e.g. xerself, zerself), are shifting in use toward right-wing Twitter accounts as tools to denigrate feminine, queer, and non-binary identity. These are being used in a mocking tone, often referring to well-known female figures in progressive politics. Furthermore, by the Summer 2019 dataset, some neoreflexives seem to be being used as terms of abuse within the right-wing Twitter community, carrying a sense of emasculation where the neoreflexive is replacing yourself.

Kyle Pui Lun Sze

"Code-switching on Mobile Instant Messaging among Hong Kong gay men — a sociopragmatic perspective"

Against the backdrop of postcolonialism and a divisive political landscape in Hong Kong, this study examines identity construction from a sociopragmatic perspective via discourse analysis of digital chat logs from local gay men who are users of Grindr and Tinder, and their metapragmatic reflexivity in discussion. One of many salient manifestations of lingering colonial legacy that permeates the society in Hong Kong is through language. Language policy institutionalizes and reinforces a language ideology that bestows prestige and social cachet to English. Code-switching, employing two or more languages or language varieties in discourse, is commonplace in multi-cultural/lingual communities; it is no exception in Hong Kong where code-switching exists as a reflexive norm. With ubiquitous application of smart phones and hence mobile instant messaging, communicating online has gained an indispensable foothold in our daily lives. Much of modern socialization is now reliant on mobile applications that bring people together and facilitate communication – in the case for this study, geo-social/-locational applications for dating have become increasingly vital in the gay community. Code-switching is known to be a discursive strategy employed by bilinguals in constructing identity, which can also transpire in digital discourse. In what ways is code-switching being utilized to index language ideologies and cultural values, and in turn construct identities? Code-switching has been extensively researched in sociolinguistics, while discourse analytic studies have scrutinized the interaction and relationship between code-switching and identity via macro-social and micro lens. However, there is a paucity of analyses with dimensions of identity overlapping or intersecting. While the review of literature suggests there are precedents of identity related code-switching, few of such investigations weave sexuality into the fabric of the research, and none has been conducted in Hong Kong. Using sociopragmatics as a general framework, the current study investigates the pragmatic and identity-related factors in code-switching on mobile instant messaging among Hong Kong gay men, which consequently evince ideological implications. Beyond timely contextualization, this study also aims to contribute to the lacuna that calls for more nuanced analyses that foreground complex intersectionality.

Katja Thieme, Mary Ann Saunders and Laila Ferreira

"From Language to Algorithm: Transphobia in Research on Gender Recognition Software"

Within the North American blogosphere, LGBTQ+ scholars and activists are mounting vocal criticism of the technological drive towards ever more detailed applications of facial recognition and gender identification software (Gault, 2019; Gutierrez, 2019; Hay, 2019; Johnson, 2019; Merlan & Mehrotra, 2019; Samuel, 2019). Much of that critical attention is driven by a small number of scholars in studies of technology and human-computer interaction who challenge the underlying conceptions of gender which inform such software (Hamidi, Scheuerman, & Branham, 2018; Kannabiran & Petersen, 2010; Rode, 2011). Such work has explored the history of algorithmic bias against trans identities (Hicks, 2019), the experiences and strategies trans people use when navigating prescriptive gender norms of technological systems (Ahmed, 2018), and the risks for trans lives that are created by binary and immutable conceptions of gender recognition algorithms (Keyes, 2018). The fact that commercial development of facial recognition software interacts with research practices presents the language employed in research publications as an avenue for examining the presence of trans-inclusive language and trans-competent research design in the development of gender recognition software. Our project investigates the language of facial recognition research publications which mention non-binary gender, gender non-conformity, and gender transition in some way. We are interested in how choices of phrases and citations do or do not draw on trans experience and trans voices, or do or do not link lto scholarship on gender and trans identity (Thieme & Saunders, 2018). For our analysis, we have collected via database searches a corpus of 15 conference and research articles published between 2010 to 2019; we conduct a content analysis with a basic scheme for coding. Given the overwhelming assumptions of binary and immutable conceptions of gender which have been shown to lie at the heart of most technological work on gender recognition (Keyes, 2018), we ask: how do trans, non-binary, or genderfluid identities figure in the research discourse that does mention gender outside an exclusively binary or immutable conception of gender? And how are practices of citation used to characterize the landscape of existing research that is presented as relevant to projects of gender recognition?

Ashley Thornton

"Gendered pronoun usage by Spanish and Russian EL2 speakers: Exploring epicene forms"

In the last few years, there has been a focus on gender-inclusive language and particularly epicene pronouns. Epicene pronouns in English are third-person singular pronouns that refer to an indefinite or hypothetical human antecedent, whose gender is unknown or unspecified (Abudalbuh 2012; Everett 2011; Noll et al. 2018; Paterson 2011). The theoretical background lies in Queer Theory (Motschenbacher 2014) that problematizes the use of gender binarism in language (feminine and/or masculine forms).

This paper presents an exploratory study on the usage of epicene pronouns in English as an additional language (EL2) by native speakers of Spanish and Russian. It focuses on the epicene pronoun choices and avoidance strategies used, as well as the speakers' reasons for their use of epicene pronouns and/or avoidance strategies. Epicene pronouns are the focus as they provide one way for EL2 speakers to be introduced to gender-inclusive language. By looking at both usage and reasons, a better understanding of how language and gender interact in these speakers' L2 can be uncovered.

To address this focus, this study utilizes a novel methodology that combines elicitation techniques with a stimulated recall based interview. The elicitation techniques are used in two tasks, i) a writing task consisting of three prompt questions and ii) a speaking task consisting of fifteen questions to gather epicene pronoun usage/non-usage in these modes. This develops a context to mimic authentic language use that focuses on the linguistic feature investigated, which otherwise might be underrepresented, without needing an example model (Eisenbeiss 2010; Hughes 2010; Rose, McKinley and Baffow-Djan 2020). This is followed by a semi-structured interview using stimulated recall to gather the participants' motives to use/non-use epicene pronouns. The data collection for the project will occur in March-April, with the initial findings presented at the Lavender Language conference. These findings will help contribute to the field of queer linguistics and SLA by providing information about how EL2 speakers from Spanish and Russian L1 address, who are often underrepresented in the literature (see Stormbom 2018; 2019; 2020)

Chris Tinker

"Bilal Hassani and the Eurovision Song Contest 2019: Tackling Homophobia in the French Press"

In France, Bilal Hassani, YouTuber and French entrant for the 2019 Eurovision Song Contest (ESC) represents a striking and high-profile example of popular music artists who publicly disclose their same-sex attraction. Hassani may also be situated in terms of the growing 'visibility of non-normative gender and sexual identities in the ESC', which has 'significantly contributed to the discursive construction of Europe as a tolerant society, even though the respective performances often garnered considerably less support in their home countries, where certain audience segments received them in less positive or different ways' (Motschenbacher 2016). My paper considers how French press coverage - from the start of the internal Eurovision selection process through to the ESC final in Tel Aviv - locates Hassani particularly in terms of ongoing debates concerning homophobia and LGBTQ rights in France. Existing studies of media coverage of homophobia in a variety of contexts have emphasised 'compulsory heterosexuality' (Wright and Clarke 1999); the 'invisibility' of gay people (Rédai 2012); the under-representation of particular groups and categories (Paceley and Flynn 2012); 'ambivalent' and 'contradictory' discourses (Hughson and Free 2011); and the contrasting approaches of government- and private-owned media outlets (Strand 2012). Accounts have also emphasised the possibilities of anti-homophobia media initiatives such as social marketing campaigns (Hull, Gasiorowicz, Hollander and Short 2017). Moreover, looking beyond established notions of 'symbolic violence' and 'symbolic annihilation', Venzo and Hess (2013) emphasise 'social artillery' - 'sexual minorities utilizing their expanding and more readily accessible social connections in digital space to combat instances of homophobia'. The media has also been identified as a 'catalyst for resilience by buffering discriminatory experiences' of young people (Craig, McInroy, McCready and Alaggia 2015). While Bilal Hassani is certainly represented in French press coverage as a young victim of homophobia, generated particularly in social media, he is also viewed as developing 'social artillery' and 'resilience' notably through two of Craig et al's. categories: 'escapism' and 'fighting back'. Coverage also generates a tension between 'the language of non-specific difference in a French republican tradition' (Provencher 2007) and more particularist, communitarian and multicultural approaches, given Hassani's own ethnic and sexual identity.

Lourdes Torres

"The Good the Bad and the Ugly: Amigas Latinas' Pláticas as a Site of Transformative Knowledge Production"

Amigas Latinas was a Chicago-based Latina lesbian organization that ran from 1995 to 2015. It provided community, advocacy and education for Chicago queer Latinas. The organization developed from a small support group to a multifaceted nonprofit that offered a wide range of programs and services for Latina LGBTQ women. Regardless of how big the organization grew pláticas (or monthly informal brunch and guided discussions) were the bread and butter event that held the group together. In this paper I provide a history and analysis of the monthly pláticas across the 20 year existence of Amgias Latinas. I argue that pláticas represented a transformative practice that provided the women community, intellectual growth, politicization, and healing. Gonzalez and Portillos (2011) define pláticas as intimate conversations and intellectual dialogue. The plática is a useful tool to unbury and advance Latina/o intellectual knowledge, cultural knowledge, and civic participation. Fierros and Bernal (2016) identify five principles of a plática methodology: it grounded in Latina feminist theory, and recognizes participants in a plática as co-constructing knowledge producers; the methodology is grounded in everyday lived realities. Pláticas are also seen as places of healing through the sharing of embodied knowledge. Finally a plática methodology is grounded in reciprocal relationships and reflexivity. The pláticas developed organically according the needs of the community. The Amigas Latinas leadership created a series of pláticas to help women deal with social and cultural issues in a productive way. Leaders of pláticas included Latina lesbians who were members of the organization as well as queer friendly women and men who worked on issues such as substance abuse and domestic violence. These pláticas addressed significant issues within the community and provided tools to deal with a range of challenges particular to the Latina lesbian and bisexual community. Especially at a time when spaces to confront these issues were not readily available to Latinas, these monthly pláticas were a transformative space that allowed for growth, testing of new ideas and healing from difficult situations.

Stephen Turton

"Sexed trajectories: Reading an intersex woman's buggery trial in early modern Scotland"

This paper advances the research agendas of queer historical linguistics (Leap 2020) and embodied sociocultural linguistics (Bucholtz and Hall 2016) by offering a case study of the discursive interface between sexed embodiment and sexual behaviour in early modern Britain. In 1653, eighteen-year-old Margaret Raine was indicted before a court in Edinburgh for committing buggery with a mare—or possibly with a stallion. Upon surgical examination, Raine was pronounced to be not a woman but a hermaphrodite—or possibly a man. Conflicting accounts of Raine's sex (and, in turn, that of the horse) arose as reports of her trial spread from legal records to news periodicals, and even into early English dictionaries grappling with the question of how to define the 'natural' limits of sexual acts and anatomies. By addressing Raine with the anachronistic term intersex, this paper expands historical work into using intersex as a critical lens through which to scrutinize the social and institutional policing of the body—intersex itself being 'a sign constantly under erasure, whose significance always carries the trace of an agenda from somewhere else' (Holmes 2009: 2). Drawing on tools from discourse analysis and queer theory—Blommaert's (2005) concept of text trajectories and Butler's (1993) interpretation of the bodily schema—this paper investigates how Raine's personhood was discursively transformed across an array of early modern text types.

Chris Vanderstouwe

"From 'reading' to 'judging': Linguistic performativity of judging and hosting in a regional drag competition"

RuPaul's Drag Race has popularized the phrase "reading is fundamental," referring to 'reading' a drag sense where drag queens perform ritual insults toward another with a goal of humor and bonding. This ritual, predominantly linguistic in nature, has its roots in ballroom culture among trans and queer people of color, but has expanded more broadly into many facets of the drag world, in part due to the mainstreaming of drag culture through shows such as RuPaul's Drag Race. While some aspects of reading are currently being examined in other presentations linked to this research, little if any work has been done with a focus on the ways that judging and banter take place in similar contexts. Expanding on active research coming from a large ethnographic project on drag language and performativity in a local US drag community, this presentation shifts focus from 'reading' between queens to the linguistic performativity and production of expertise among the judges and hosts of the town's local Drag Superstar competition. This competition, structured loosely on RuPaul's Drag Race, features weekly competitions with challenges and tasks that lead to eliminations of contestants until a finale week where a winner is crowned. In the context of this ethnographic setting, local performers and previous competition winners are placed into positions of judge and host during the season being studied. These participants of the wider competition structure connect their own experience and positionality in relation to the competition format, as well as wider understandings of drag outside the local context. I focus here on the language used by the panel of judges, as well as the host of the competition, as they exhibit strategies to claim expertise, provide critical feedback, and connect with the broader audience as well as the competitors in their commentary and responses to performances and other on-stage interactions.

Ping-Hsuan Wang

"Identity emergence in gay immigrants' definitions of coming out in the US"

The telling of coming-out narratives presents a paradox: while coming out is a process, each time it marks a disjuncture, or "discursive incoherence" (Sedgwick, 1990) in queer subjects' lives when their presumed heterosexual identities are subverted. When narrating their coming-out experiences, they are expected to re-create coherence, a textual property Linde (1993) identifies in life stories. How, then, do gay immigrants' in the US linguistically overcome this discursive incoherence in their narratives when their lived experiences are complicated by migration? In this paper, I argue that this is achieved by adopting two strategies: repetition and constructed dialogue (Tannen, 2007). This allows for relational positioning, whereby their identities emerge in interaction (Bucholtz & Hall, 2005). Methodologically, microlevel narrative analysis reveals the interactional details, which are often lost when coming-out narratives are employed to formulate models. Drawing from a corpus of sociolinguistic interviews conducted in Washington DC, this paper examine three gay Indian immigrants' definitions of coming out. Building on Bamberg's three-level narrative positioning (1997), the analysis show how they create narrative coherence by relationally positioning themselves vis-à-vis other story characters (level 1), the interviewer (level 2), and the discourses around coming out (level 3). This paper answers the call for studies on the cross-cultural dimension of language and sexuality (Cameron & Kulick, 2003). The findings show that coming out to self and coming out to others are inseparable for their gay identities to emerge. Also, while their relational positioning contributes to the emergence of gay identities, their immigrant identities do not gain as much saliency due to the lack of cultural reference to their own backgrounds. This suggests that, first, identities are emergent and not always present even when participants can be ascribed to certain categories, and that, secondly, coming out may remain to them a Western social construct that does not directly reflect their immigrant status. This study adds to positioning theory and the research on coming out as a communicative act through an interactional level of narrative analysis, thereby complementing the tradition of formulating coming-out models.

Chloe Willis

"Bisexuality and /s/ production"

The folk-linguistic notion that there are systematic differences in speech production as a function of sexual orientation has given rise to a vast body of literature investigating the acoustic correlates of sounding queer. Many studies have examined the acoustic correlates of sounding gay (e.g., Smyth, Jacobs, and Rogers 2003; Pierrehumbert et al. 2004; Munson et al. 2006; Zimman 2013), whereas lesbian-sounding voices have received less attention (e.g., Moonwoman-Baird 1997; Waksler 2001; Pierrehumbert et al. 2004; Barron-Luztross 2010; Van Borsel et al. 2013). Bisexuality is conspicuously absent from this body of work. In response to this gap, I present an acoustic analysis of cisgender bisexuals' read speech vis-à-vis cisgender lesbian, gay, and straight speakers (n = 27), specifically attending to three measures of /s/: center of gravity, skew, and duration. Tukey HSD are calculated from three ANOVA models fit for each dependent measure. Comparing within sexuality but across gender, there are three main findings: bisexual speakers differ from each other only in terms of center of gravity, lesbian and gay speakers differ from each other only in terms of skew, and straight speakers differ from each other in terms of center of gravity and skew. In other words, the way in which the groups of men and women differ depends on their sexuality. (Duration was not significant for any of the intra-sexuality, cross-gender comparisons.) Moreover, group-by-group comparisons indicate that bisexual men differ from gay and straight men in a way that is distinct from how bisexual women differ from lesbian and straight women. Bisexual women differ from lesbian women in terms of center of gravity and duration and from straight women only in terms of duration, whereas bisexual men differ from gay men in terms of skew and duration and from straight men only in terms of duration. I suggest that the differences in the group-by-group comparisons are potentially explained by differences in the intersection of gender and sexuality experienced by bisexual men and women. Together, these results trouble the stereotype that bisexuality is simply an amalgam of gay-/lesbian-ness and straightness and shed light on the intersectional experiences of bisexuals.

Zhaoxi Yan

"The style shifting of of /s/ among men beauty vloggers on YouTube"

This paper studies the interaction between sociophonetic variant /s/ in American English and visual transformation of men beauty vloggers on YouTube. Sibilant fricative /s/ in English is a well-studied index of gender identity. Men beauty vloggers are men who apply makeup to themselves in their vlogs in order to teach makeup skills or to recommend beauty products. In their makeup tutorial videos, they usually transform from relative masculine looks to rather feminine looks. Therefore it is expected that the visual transformation would correlate with changes of their productions of /s/. This paper selects 15 sample videos of 3 vloggers and collects the Center of Gravity of their /s/. Both intra-speaker style shifts and inter-speaker differences in /s/ are found, which suggests that besides gender identity, /s/ is also related to contextualized personae building among the community of men beauty vloggers.

Lal Zimman

"Dear Prudence, 'This motheri may not have accepted that theiri child is queer…': The expanding scope of singular they in two contexts"

The use of singular they for generic referents has an extensive history in English, as feminist linguists have long known (Bodine 1975). More recently, linguists have turned their attention to singular they among non-binary people (e.g. Zimman 2015). This talk adds to the emerging literature on singular they that suggests a connection between an increase in the types of contexts in which speakers use singular they and the rise of they/them/their(s) as pronouns for non-binary people (e.g. Conrod 2019). The analysis takes two parts. The first draws on a variety of interactional and mediatized data sources to present a typology of five types of singular they that are distinguished on the basis of 1) whether they refer to a generic or specific person, 2) whether the gender is known or specified by the speaker, and 3) whether gender is directly relevant to the content of the discourse. The progression through these types suggests a shift in the direction of using they for specific individuals whose binary gender is known and relevant to the discourse – clearing the way for the same form to be used for someone whose non-binary gender is known. The second part of the analysis is focused on transcripts from the podcast associated with Slate.com's advice column, Dear Prudence, hosted by Daniel Mallory Ortberg. On this show, Ortberg and a co-host discuss letters requesting advice from writers who often fail to specify their own genders. The co-hosts employ several discursive strategies in these cases, including the use of singular they. Importantly, the show has a history of giving advice to trans and/or non-binary letter-writers, and Ortberg himself is trans. The ambiguity that exists in they, therefore, is both discursive and epistemological. Put differently, it is not only that a person's "actual" gender may be unknown to the speaker, but that the speakers gender itself may be indeterminate, uncertain, or non-binary. This dataset thus underscores the flexibility afforded by singular they to harness language change to question dominant frameworks for understanding gender and identity.

Lal Zimman and Will Hayworth

"'You just got transgendered!': Lexical change and language ideologies in discourse about identity labels for trans, cis and non-binary people"

The analysis of identity terminology has been a central part of queer linguistics from its inception, focusing variably on homophobic slurs (e.g., Armstrong 1997), the reclamation of such epithets (e.g., Chen 1998), and the agency to choose one's own identity labels (e.g., Zimman 2017), among other topics. However, the fact that the lexicon remains "above the level of awareness" (Silverstein 1981) has made it a less attractive domain for quantitative sociolinguists, who tend to prioritize the analysis of not-fully-conscious linguistic practices at the level of phonetics, phonology, morphology, or syntax. However, quantitative, computational, and corpus methods can be useful for identifying patterns of lexical change that might not be apparent from qualitative analysis alone (e.g. Baker 2010). At the same time, the politically charged nature of identity labels makes a purely quantitative analysis untenable, leaving us with little sense of why changes are taking place. This talk takes a mixed-methods approach to lexical change in terms for trans, cis, and non-binary people in three online communities hosted by LiveJournal.com that were popular in the 2000s (one for trans women, another for trans men, and a third for genderqueer people). First, we present quantitative findings regarding change over time in the most popular terms for trans, cis, and non-binary people. Next, we delve into the metalinguistic analyses produced by members of this community, focusing on 1) the problematization of transgendered and shift away from this form in favor of transgender or trans, 2) the introduction of cisgender and its alternatives, and 3) the emergence of non-binary as an umbrella label. In each case, we consider the language ideologies invoked by speakers to explain and justify their stance to these changes. We note that speakers employ a variety of strategies, including appeals to Standard Language Ideology (Lippi-Green 2012) and the citation of linguistic authorities. However, we also highlight instances of speakers resisting these ideological frames and instead promoting a harm-based model of linguistic oppression in which outcomes, rather than power-laden judgements of linguistic "validity," shape the path of linguistic activism.

ORGANIZED PANEL ABSTRACTS

Organized Panel: THE VARIANCE OF SEXUAL NORMATIVITY: LANGUAGE-BASED EVIDENCE

Organizer: **William Leap**

Discussions of heteronormativity are often phrased in the singular, to make the point that the privileges and exclusions associated with a heteronormative position are consistent and invariant, regardless of temporal or social location. In much the same way, discussions of homonormativity often assume that certain consistencies in privilege and exclusion extend, without variation, to same-sex and transgressive sexual subjects, regardless of context. Understandably, discussions of hetero/homonormativity often begin to consider how various claims to sexuality become a source -- or an obstacle -- to normative compliance.

Not discounting the importance of such inquiry, this panel remains focused on the texture of the normative in such instances. The language-centered case studies discussed in this panel show how normative demands and their regulatory consequences can be as variable and flexible as are the subjects' demonstrations of normative compliance or resistance. The seven papers in this panel use context-specific discussions of language and sexuality to disclose the variability of normativity as it relates heterosexuality, same-sex sexualities, asexuality, trans identities and the race-sexuality interface.

Paper One: "Multiple normativities: Language, gender, sexuality and men's induction into the U.S. military during World War II"

William L. Leap

Departing from traditional treatments of hetero- and homonormativity as singular formations (Duggan 2003, Lewin 2009, Warner 2003), this paper argues that normative demands and their regulatory consequences can be as variable and flexible as are depictions of compliance, resistance or refusal (Menon, 2008, Pêcheux 1982). To this end, this paper focuses on the conversations taking place at military induction sites during WWII by means of which military personnel determined whether candidate for induction should be barred from military service because of their (alleged) homosexuality. The military personnel had not been given uniform criteria for making these assessments. Each evaluator made his own judgements about the sexuality of each candidate that he interviewed. So details of embodiment, vestment, language use, of allure that disqualified some candidates could also be ignored as other candidates were admitted to service with problem. As a result, 5,000 of the 16 million men who entered the

induction system were entry to service for reasons of inappropriate sexuality. Had consistent surveillance criteria been applied, that figure should have been closer to 160,000 rejections.

Through the use of a scavenger methodology (Leap in press, following Halberstam 1998), this project has assembled a diverse collection of narratives about World War II induction experiences from military personnel and induction candidates, men and women from diverse social backgrounds. A close reading (Levine 2015) of these narratives provides the basis for the analysis proposed here. Importantly, among other findings, the candidate and military personnel narratives agree that multiple normative stances -- what is or is not evidence of acceptable sexuality -- does not weaken regulatory power of normative rule, whereas multiple responses to normativity can be the first toward a manipulation.

Paper Two: "A multimodal analysis of sex work discourses: Normativity and context"

Christos Sagredos

Previous discourse analytical studies on the media representation of sex work have stressed the prevalence of stereotypical representations, which can be condensed in four key themes: (a) feminisation; i.e. the assumption that sex workers are women only and clients only men; (b) victimisation; i.e. the representation of sex workers as victims; (c) problematisation; i.e. the construction of sex work as a problem by means of associating it with other social problems and (d) foreignisation, i.e. highlighting sex workers' different descent (Sagredos 2019). Meanwhile, agendas of mainstream pro-sex-work activism oppose such representations, arguing that they reproduce stereotypes of the 'sex worker' category and sustain (if not contribute to) discourses of discrimination. Adopting the critical perspective of queer linguistics, this study shows that both traditional sex-work discourses and pro-sex-work activist discourses share an identity-essentialising line of argumentation that may sustain heteronormative representations and gender binarisms. The sample linguistic and multimodal analysis undertaken highlights that the discursive construction of "descriptive/prescriptive normativities" (Motschenbacher 2018) vis-à-vis sex work is always influenced by contextual factors, underlining the key role of contexts (e.g. macro-level social context, meso-level context of discursive practice) in the discursive construction of certain identities and practices as more-or-less normal/normative.

Paper Three:" '*Dropping the H-bomb': Marriage, Language and Queering the Normative"*

Sharif Mowlabocus

When it comes to discussions of homonormativity, rare is it that you will read an article or book chapter that does not mention same-sex marriage. This is unsurprising given the fact that Lisa Duggan (2002) identified the right to marry as a key interest for those invested in what she termed 'the new homonormativity'. In defining homonormativity, Duggan name-checked the likes of Bruce Bawer, Andrew Sullivan and the Log Cabin Republicans as examples of a gay and lesbian movement politically (and financially) invested in same-sex marriage legislation - often at the expense of other social justice issues. While offering an important counter to the rhetoric of Sullivan and his kind, subsequent critiques of homonormativity have fixated on same-sex marriage as a concept, rather than as a lived practice. Yet it is only through an examination of same-sex marriage as it is practiced today that we can begin to understand the ambivalent politics of such unions.

In this presentation, I draw on data from in-depth interviews with forty British men involved in a same-sex marriage or civil partnership. Focusing on their responses to the question "how do you refer to each other?", I explore the politics of marital terminology and examine when, where and why participants choose (not) to 'drop the H-bomb' ('husband'). My research illustrates the ways in which same-sex marriage in the UK represents both a privatizing force for homosexual relationships and a publicizing of queer desire. With marriage conferring a new form of visibility on gay (male) couples, I discuss how my interviewees negotiate, mitigate and celebrate this new status in public.

Through this example of 'marital language' in action, I draw attention to the need for a more complex, nuanced and 'grounded' interrogation of homonormativity; one that calls into question the boundaries between 'public' and 'private', between 'political' and 'domesticated', and between queerness' and 'homonormativity'.

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*Paper Four: "*Wake Thor and Woden . . . in our Saxon breasts': American Anglo-Saxon-Nordic Normative Masculinity and the Patriotic-Paranoid Style" (Title and Abstract updated between 2020 & 2021)*

David Peterson

'White male centrality' (Katz 2021). 'Aggrieved entitlement' (Kimmel 2013). 'Politicized anger', 'white nationalist' (Kimmel 2018). 'Trumpist.' The 6 January 2021 insurrectionist attack on the US Capital produced numerous analyses that sought to describe, often using phrases like these, the masculinity on display that afternoon. Most argue that the largely White, male crowd of

extremists display a potent form of right-wing masculinity characterized by what Kimmel (2021) has called 'amped-up militarism and violence and hypermasculine posturing' that can be traced to conservative discourses of the 1960s through the 1980s that sought to cultivate and then harness White males' 'aggrieved entitlement' for political gains.

While images of the insurrection readily demonstrate its largely white male cohort, decked out in flannels, ball caps, hoodies, and paramilitary gear, there are a few participants who at first glance fail to fit the MAGA/Proud Boys/Three Percenters mold. I was particularly struck by the appearance of Jacob Anthony Chansley, aka Jake Angeli, aka the "shirtless horned man", aka or "QAnon shaman." Clad in faux buckskin, carrying a white bullhorn and an American flag on a spear-tipped staff, he was, unlike any of the other protestors on that chilly January day, bare-chested, his face painted in an abstract American flag design. The right side of his naked chest is covered in Nordic tattoos (Valknut, Yggdrasil, and Mjølnir), with other patterns on his arms and wrists. Perhaps because of his Nordic tattoos, journalists frequently described his headdress as Viking, following a line of reasoning based on white nationalists' appropriation of pre-Christian Scandinavian symbols. But Chansley's headdress appropriates indigenous North American buffalo warbonnets, worn by certain clan-members and other warriors of distinction from Sioux and other northern Great Plains nations.

This presentation focuses on how Chansley's gender-political embodiment reflects an enduring discourse of American gender-normativity that was central to the nation's formation as a settler-colonial 'republic' and to national belonging/citizenship, and which remains central to the present moment. This discourse draws on 18th and 19th-century notions of Anglo-Saxon-Nordicism, as well as a style of patriotic embodiment that requires dedication to the Nation's 'founding Anglo-Saxon values' and to the constant surveillance of both one's own masculine style and that of others in order to ensure the success of the Nation.

Thus 6 January 2021 is symptomatic of a gender-political habitus, a "practice-generating grammar[]" producing a "common repertoire of representations" (Bourdieu 1990: 35) flexible enough to accommodate various displays, including Chansley's, yet enduring enough to ensure the normative ideological core remains intact and is reproduced.

In offering this presentation, I am not ignoring Leap's (2020) recent call for a queer historical linguistics that refuses linear, teleological narratives. What I propose here is consistent with the spatiotemporal inquiry associated with a scavenger methodology (Halberstam 1998; Leap 2020: 45-50) that QHL requires. Moreover, instead of treating hegemonic masculinity as something that endures eternally, outside of history, this presentation encourages us to ask why these notions of (hetero)masculinity have been (re)imagined repeatedly in the U.S. and similar contexts, and why Anglo-Saxon-Nordic 'savagery' is so often the basis for that imagery.

Paper Five: "The 'transgender couple': Transnormativity, trans separatism, and the discourse of t4t

Archie Crowley & Lex Konnelly

Originating as a category on the now-defunct Craigslist backpages, t4t (trans for trans) emerged as a place for trans people to connect for sex and dating in otherwise cis-dominated dating pools. Since the passing of the Fight Online Sex Trafficking Act (FOSTA) and the Stop Enabling Sex Traffickers Act (SESTA) in 2018 that impactfully resulted in the dissolution of the personal ads section, t4t has been taken up on other social media platforms, becoming shorthand for larger discourse(s) within the trans community regarding the political radicality of transgender love outside of the cisgender gaze (Williams 2018).

With the increased public visibility of trans individuals, a singular trajectory of transgender experience has become socioculturally salient. Transnormativity, a regulatory ideology that holds that there is one way for trans people to practice their gender (Johnson 2015, Vipond 2015), presumes not only heterosexuality and its associated cultural baggage but also a linear transition "from one socially knowable sex to another" (Nicolazzo 2016: 1175). Building on existing considerations of normativity in language, gender, and sexuality research (Motschenbacher 2014, Jones 2019), we argue that the ethos of t4t pushes against assumptions that trans people's 'ultimate goal' is to partner with a cis person. Yet, while t4t creates opportunity for rejection of such expectations, mainstream media outlets continue to rely on these normative discourses in representations of trans couples.

Using multimodal critical discourse analysis (Machin 2013), this study has two core aims. First, it explores how media representations of transgender couples elide transgender identities into cisheteronormative conceptions of romantic partnership, centering the (perceived) heterosexuality, reproductive capacity, and medical transition of both partners. Second, it outlines how the growth of the t4t label and hashtag resists such a narrative coercion. Employing a scavenger methodology (Halberstam 1998) drawing on data from American news segments and social media posts across various platforms (Instagram, Twitter, and Tumblr), we show how a close reading of t4t against dominant media depictions reveals an emerging political discourse whereby transgender subjects reject the imposition of cisheteronormativities, build intracommunity connections, and refuse to seek validation on the terms of desirability to cisgender people.

Paper Six: "The denormativization of monoraciality"

Tran Truong

Multiracial relationships have long been—and continue to be—a contested site of social, legal, and biopolitical control. As with all marked positions (Jakobson 1932, Brekhus 1998), they are viewed with ambivalence (cf. Glick & Fiske 1997, inter alia): multiracial relationships represent either/both the transcendence of racial hierarchy in the marketplace of desire (McBride 2005) or/and the convergence of fetishization and internalized racism. This paper will argue that there may be cases in which multiraciality is normal, expected, and even hegemonic—in which monoraciality has been denormativized. Specifically, it will be shown that monoracially attached Asian Americans, both queer and non-queer, are regularly met with ideologies, discourses, and even aggressions targeting the 'baffling' homoraciality of their partnerships. Principal data comes from two interviewees, subjects A and C. Subject A identifies as a queer Asian American man in a relationship with another Asian American man. This pairing is so out of the ordinary in his majority-queer social group that he and his partner are referred to as 'the lesbian couple' (cf. discourses of surprise surrounding the idea of

travesti-travesti partnerships as described in Kulick 1998). Subject A comes from an activist background and is able to chart the intersections between the anti-Asian racism, misogyny, Asian specific misogyny, homophobia, transphobia, and white supremacy that underlie these and similar remarks. Subject C identifies as a heterosexual Asian American woman in a relationship with an Asian American man. Among other things, she discusses the manner in which her relationship is in fact similar to lesbian relationships: My queer female friends have told me that telling a man who is harassing you that you have a girlfriend is often no defense. Well, having my Asian boyfriend physically present is also no defense: they either ignore him or see him as a threat they can overcome. Connections will be drawn to the ways in which conventional/hegemonic heterosexual family formation in the black community (e.g., the Obamas, the Knowles-Carters) has been portrayed as deviant and exceptional. It emerges from this work that the study of linguistic racialization is indispensable in the study of hetero- and homonormativity.

Organized Panel: TEACHING AND LEARNING ABOUT SEX: EXPLORING FORMAL AND INFORMAL CONTEXTS FOR SEXUALITY EDUCATION

Organizers: **Kristine Køhler Mortensen and Brian W. King**

Teaching and learning about sex can happen in many different ways, but in most cases language plays a key role. The linguistic study of sexuality education is, however, relatively limited (King 2015; Sauntson 2018). In this panel we aim to highlight the importance of language in education on sex and sexualities while at the same time seek to expand the width of the empirical field of sexuality education.

As the world becomes more global and human beings continuously more mobile sexuality education enters new domains and is mobilized for new purposes. In relation to migration contexts recent examples show how nation states incorporate sexuality education into the so-called 'integration' of newly arrived immigrants. In such cases sexuality education is used to promote the receiving country as particularly enlightened, tolerant and civilized and to place the immigrant Other in the position as less so. Sexuality education, thus, becomes an arena for promoting and negotiating nationality, ethnicity and race as much as sexuality.

Yet, sexuality education is not reduced to institutional settings and exclusively taught through planned programs. Often knowledge about sex and sexuality is passed on in less formal settings and we increasingly see how online channels are used to communicate and circulate knowledge and guidance about sex. In contexts in which sexuality education is not easily accessible or adequately provided we see other types of learning activities appearing. Sexuality education in such cases can take on the character of more incidental learning in which people learn from first-hand experience, from friends and acquaintances, or from pornographic materials (Allen 2006). Accordingly, we see activist driven teaching and teaching materials that are targeting issues often left invisible in institutionally planned programs.

In this panel we seek to discuss the many ways in which language is used in communicating information and advice about being sexual and thus illuminate which sexual subject positions are constituted and made available through specific linguistic and interactional strategies and which practices and relationships are legitimized.

Paper One: "The sociolinguistics of formal sex(uality) education: Doing 'it' differently"

Brian W. King

This study contributes to the panel by reviewing language-oriented research into the affordances and constraints of formal sexuality education in classrooms. Analysis will focus on a meta-analysis of published sociocultural language research, conducted in classrooms, where sex and sexuality enjoy a sustained focus. Findings demonstrate that constraints can be mitigated in such institutional settings by fostering sexual agency, framing it as the formation of sexually agentive subjects during interaction. Providing students with ample talking time around sexuality, in an academic forum, can allow for the development of a self who has the capacity to act sexually and be in control of those actions regardless of gender. These are also selves who have been given the opportunity to 'juggle' elements of their subjectivities that might pose problems in the process and sort out a way to reconcile those elements with sexual agency. In other words, it allows them the intellectual and social space to sort out what it means to have the capacity to act in relation to sexuality and how this capacity fits with (or forms a poor fit with) other aspects of selfhood such as sex, gender, sexual orientation, sexual identity, class, ethnicity, or religious belief. Relinquishing a didactic approach to sexuality education and embracing a community-based, discussion-oriented paradigm can result in reconciliation between sexual agency and the circulating discourses that complicate its realisation. Classrooms can be organized in such a way that localized community practice can be negotiated around how to have constructive discussions about sexuality.

Paper Two: "Teaching 'Danish' sexuality: Investigating teaching materials targeting asylum seekers"

Kristine Køhler Mortensen

In times of the so-called 'European migration crisis' access to the 'right' knowledge about sexuality has become a crucial component in governing national borders. In European media discourse the migrant man is repeatedly presented as a potential assailant who violates proper sexual conduct. This stereotypical image was intensified when German police on New Year's Eve 2015 received numerous reports on sexual assaults against women perpetrated by what the media described as men of foreign background. The incident generated a flurry of reactions from European politicians. In Denmark, the debate focused on the need to educate asylum seekers in sober (legal) romantic and sexual behavior. As a result, compulsory education in "Danish sexual morals" was decided with a broad politically majority and introduced as part of the general Danish culture course by the summer of 2016. Through a critical multimodal discourse analysis this paper analyzes a range of teaching materials developed by different

practitioners for teaching asylum seekers and young refugees about sexuality. The analysis demonstrates how some materials deploy linguistic and semiotic signs in paradoxical ways to draw clear boundaries between insider and outsider while maintaining an overall image of 'free spiritness'. Other materials, in contrast, highlight similarities and community and minimize notions of difference. Based on interviews with teachers and authors of teaching materials the paper discusses practitioners' challenges in practicing sexual education in a context of migration and intensified nationalist politics. The interview data reveal a complex mix of good intentions, necessity, prejudices and fear of involvement that all impact on the interweaving of sexuality education with notions of nationality.

Paper Three: "Sexual learning in the multilingual margins: A case study of language socialization across time and space"

Benedict J.W. Rowlett

In this talk I set out to account for the analytical purchase that second language socialization perspectives can offer us when exploring learning about sex and sexualities in informal settings at peripheral intersections of the global North and South. Specifically, this is via an empirical focus on the learning trajectories of a young man, whose encounters in the multilingual, queer contact zones (hotels, bars, saunas) of a tourist city in Cambodia have afforded him actionable knowledges related to how sexualities intersect with a social practice of economic support formed between tourists and locals in these spaces. In doing so, I bring into question the central tenets of second language socialization research paradigms that have continued to foreground normative notions of (sexual) identity and community in socialization processes. This is by shifting the focus to how this man may, in contrast, be socialized into this sexualized practice through the ongoing semiotic production of time and place. In this way, the analysis attends to how the sexual learning he describes is impacted across multiple time/space scales, from the microsocial encounters with tourists and colleagues in hotels and bars to the macrosocial time/space scales of histories and cultural ideologies. The analysis therefore seeks to demonstrate how various global/local meanings invested in interrelated time/spaces are seen to converge in his talk to account for the language socialization processes that mediate and legitimize sexual knowledges informing social action in the multilingual margins.

Paper Four: "Creating queer moments at a Brazilian school by forging innovative sociolinguistic scalar perspectives in classrooms"

Branca Falabella Fabrício and Luiz Paulo Moita-Lopes

This paper is written at a pivotal time in queer studies. On the one hand, they face a theoretical inflection oriented by the belief that there is no alternative to queer life other than giving in to what may be called "queer negativity". On the other hand, there has been a strong reaction on the part of extremist political and religious groups in many countries against diversity. Such is the case of Brazil where, besides the upsurge of homophobia and racism, these groups have been lobbying against what they refer to as "gender ideology" in education. Nevertheless, more and more teachers have been concerned with queer questions because of students' online-offline LGBTIQ+ experiences and social justice reasons. To this background, this talk reports on a collaborative interventionist research project developed in a Brazilian high school in 2014–2016. More specifically, it focuses on an educational blog designed for the project to promote reflexive discussions on sexuality-based identity-difference dynamics. Of the many interactions carried out by students in this digital environment, we explore one in which 'queer moments' (Doty, 1993) are created as students are led into entextualizing-decontextualizing-recontextualizing narratives on sexualities. By tracking the intense textual trajectory movements in which blog participants get involved and by making recourse to a scale-sensitive approach to meaning-making, the analysis of blog posts highlights 1) the fluidity of meaning regarding sexuality; 2) its queer nature; and 3) the way students' scalar projections indicate an understanding of multiple gender and sexuality performances.

Paper Five: "'Merely diversifying?': Intersectionality in sexual consent guidance"

Abigaël Candelas de la Ossa

Young people, especially multiply marginalised youth, report a gap between the information they need about sexuality, consent, and healthy relationships, versus the education they actually receive (Girlguiding 2015). Although intersectional approaches to sexuality have been popular for decades (Eckert 1989, Crenshaw 1989), the question of what successful intersectional education and research looks like remains problematic (Ecker 2014, Crenshaw 1991). Within sociolinguistics, intersectionality has been widely interpreted as recommending that analyses not simply add sociodemographic categories together, but rather attend to specific lived experiences of multiply marginalised populations, to understand how axes of social differentiation interact to produce social inequalities, and how they are resisted (Levon and Beline Mendes 2016, Wong 2016).

Drawing on a c. 120,000-word corpus of consent guidance produced by UK institutions for the British public, I show that intersectionality sometimes eludes even the most well-intentioned practitioners. Combining corpus linguistics and feminist discourse analysis, I argue that the texts construct solidarity with heterosexual men survivors, especially when distancing men from others' perception of them as gay. But texts which discuss intersectional LGBTQ experiences construct intersectional experiences distally.

Paradoxically, then, highlighting the specificities of lived experience may privilege heterosexual men's experiences over those of LGBTQ survivors, and present intersectional experiences as exceptional. I therefore argue that "merely diversifying" educational materials is not necessarily emancipatory, and may exacerbate rather than alleviate "fractal recursivity" (Gal and Irvine 1995, cf Eckert 2014). I conclude by suggesting future directions for intersectional education and research.

GRADUATE STUDENT WORKS-IN-PROGRESS SESSIONS ABSTRACTS

"Now you're speaking my language: Linguistic trends of Black queer youth"

Ericka Burns

Current studies on non-binary labels or nonexclusive sexual attractions such as sexual fluidity, bisexuality, pansexuality, mostly straight, and other non-binary sexual identities are misleading as they leave the reader to assume that *all* youth use these terms for themselves. Research pertaining to the language of Black sexuality has historically amplified racist and homophobic stereotypes. The aim of this research is to incorporate how Black queer and non-queer identifying youth use language to identify their sexuality through media analysis and capturing sexual histories. Researching Black sexualities requires researchers to include methodologies that are intersectional and culturally sensitive in order to provide a better understanding of race, gender and sexuality rather than ignoring or misrepresenting Black sexual experiences. Methodological approaches will include Quare theory, Black queer studies, Black Lesbian Feminism, Intersectionality, and Feminist Ethnography.

"A Corpus Linguistic Study of the Coming Out Process through analysis of the Identity & Development Models."

Daniel Cisneros

The presentation focuses on a doctoral dissertation study of the LGBTQ coming out process. The study examines the identity and development coming out models through a corpus linguistic lens and answers key research questions. The aim of the study is to identify the keyness and collocations of the two models. The main research questions include the following: In reference to the Cass identity model of identity formation and the D'Augelli lifestyle development model, what are the keywords of the coming out process in the minority development model? What are the most common collocations of the term "coming out" in the Cass identity and D'Augelli lifestyle models?   Finally, what are the most common collocations of the term "coming out" in both the Cass identity and D'Augellli lifestyle development models? The methodological approach of this study is "corpus linguistics" utilizing software called *Linguistic Inquiry and Word Count*. The corpus linguistic study consists of identifying keyness and collocations of the two major identity models. At the time of the presentation, I will have the first of two manuscripts done except for the results and discussion sections. At Oregon State University, we do a manuscript-style dissertation, which consists of two interrelated manuscripts that would be immediately ready to submit to professional journals upon graduation.

"Sex Positivity and the Maintenance of White Supremacy in Sex Therapy"

Carole Clements

This project focuses on the role sex positivity plays in (unconsciously) maintaining white supremacist sociopsychological biases within the field of Sex Therapy. Using discourse analysis, it identifies the maintenance of White Supremacy via language and dialogue through an examination of White Fragility's six tenets—miseducation, good/bad binary, segregation, internalized superiority, individualism, and universalism—in literature and discourse produced for the 52nd Annual Conference of the American Association of Sex Educators, Counselors, and Therapists (AASECT), titled *The Circle of Life: Sex Positivity Through All of Life's Stages,* June 4 – 7, 2020 in Palm Springs, California. This study will serve as a basis for the development of a theoretical model of sex-and-relationship therapy, which acknowledges the racialization of sexuality without perpetuating White Supremacy.

"How to Make a Black Woman Come to the Center: A Social History of Pleasure Activism for Black Women's Sexual Liberation"

Clarissa E. Francis

Pleasure activism, coined by arienne marie brown, is a growing movement to encourage the historically disenfranchised, specifically Black women, to demand "radical love" and pleasure by "nourishing the orgasmic yes." This study is a historical review of Black women's role in the movement of pleasure activism in the United States, with special attention on initiatives taking place in Atlanta, Georgia. Theorist and activist bell hooks discusses the issues of power differences based on sex, in which those with power were closer to the center and marginalized groups have limited access to the center. Paulo Freire identifies the ways in which oppressive language has been used as a tool to sustain oppression of marginalized groups. The history of language in relation to social factors will be considered to offer a sociohistorical linguistic lens to approach the pleasure activism movement. Building on this concept, this qualitative study used interviews and net-ethnography to explore the following questions: How is pleasure activism responding to Black women's intersectional experiences in the United States? How do Black women fare in the social movement of pleasure activism? Thus, a distinct emphasis was on intracommunity power dynamics within the pleasure activism movement, especially as found in Atlanta among Black women. This research is centrally informed by the premise that the denial of sexual pleasure and bodily autonomy contributes to increased experiences of sexual objectification, hypersexualization, and sexual abuse historically suffered by black women and to which pleasure activists seek to ameliorate.

"Sounding queer in Spain: A sociophonetic analysis of production and perception"

Caleb H. Kelley

Phonetic variation has long been established as one of the ways speakers can index their queer identity, and listeners have demonstrated an ability to correlate speech patterns with speakers' sexual identities in languages such as English (e.g., Gaudio, 1994; Munson et al, 2006; Munson & Babel, 2007), Italian and French (Russell, 2015, 2017, respectively), and—to a lesser extent— Spanish (Ezquerra, 2015; Mack, 2009, 2010a, 2010b, 2011; Pahis, 2017), among others. Previous research on speech production and perception have provided accounts of variation among self-identified gay and heterosexual speakers with respect to such aspects as sibilants (Mack, 2009, 2011; Tracy et al, 2015; Zimman, 2017b), stressed vowels (Ezquerra, 2015) and pitch (Gaudio, 1994; Zimman, 2017a). Still, few studies have addressed sociophonetic variation among LGBTQ+ communities in varieties of Peninsular Spanish. The purpose of this project is to systematically examine this broadly defined speech community through a variationist sociophonetics lens by using a methodology that invokes performance and explicit speech stereotypes. Production data for acoustic analysis will be obtained from read and semi-spontaneous speech using an online survey that implements a voice-recording software program. For the perception analysis, a matched guise test using these recordings will be created and administered via an online survey in order to assess language attitudes. It is hypothesized that (1) queer-identifying males will in differ from heterosexual males in sibilant production and (2) speakers with coda /s/ retention will be judged as gayer sounding in dialects where aspiration and elision are standard. This study is proposed in order to explore how phonetic variation encodes sexual identity among speakers in these varieties of Spanish.

"The impact of social acceptance of sexuality disclosure on the development of a gay lisp"

E. Cameron Lucas

The objective of this project would be to establish social acceptance or the lack thereof as a contributing factor to the development of stereotypical speech patterns in gay men. Much of the literature in the area concerns the existence of a gay lisp rather than conditions for its development, so I am attempting to fill this gap in existing research. This would likely be established through in-person interviews with gay men of a broad age range. Questions would concern one's coming out experience and acceptance in various social areas, as well as demographics to rule out or establish other contributors. Following the interview, a specific sample (same sentence) of each man's voice would be rated on a scale of heterosexuality vs. homosexuality by several individuals outside the study group. By the time of the conference, I will ideally be attempting to apply for ethical approval of my refined methods.

"A Historical Sociolinguistic Perspective on Bilingual LGBTQ+ Communities"

Robin Turner

There has been extensive work on the role of bilingualism and multilingualism in speaker identity construction. There has been sociolinguistic ethnographic work that looks at the intersection of bilingual and queer identities (cf. most recently, Holly R. Cashman's *Queer, Latinx, and Bilingual,* 2018*)*. My research interests lie in the historical sociolinguistic setting of this interaction. Specifically, I am interested in the language practices of LGBTQ+ communities in metropolitan areas of historical linguistic conflict with the state. Presently, Montréal, Canada (French/English) and Barcelona, Spain (Catalan/Spanish) are my areas of focus. My intentions, broadly speaking, are to examine the impact of social and political implications of language choice on how LGBTQ+ individuals engage with their identities in the social narrative. By the time of the conference, I intend to be fleshing out my methodology after preliminary contact with the archives where I will be collecting data.

"Chicken hawks, Bears, and Pups, Oh my!: Animal Metaphors in the Queer Community Through Cognitive Linguistic Lens"

Martín Valle

The use of language reflecting animal metaphors seems to have quite a presence in queer communities: from terms like chicken hawk that denotes an older man who "preys" on other men (usually younger), to bears as "larger, hairier" men. Beyond personal identifiers, these metaphors even spread into fetish communities with terms such as pig and especially in the Pup community where terms relate to not only sexual acts and roles, but also pup familial kinship. The aim of this project is to use cognitive linguistics and it's approach to metaphors in the

construction of language to provide an understanding of how these terms may have come to be and have been so readily entrenched and conventionalized in queer communities.

CONTRIBUTOR NAMES, AFFILIATIONS & EMAILS

Natasha Abner	University of Michigan	nabner@umich.edu
Katherine Arnold-Murray	Georgetown University	kam373@georgetown.edu
Harley Aussoleil	Universität Humboldt	aussoleil.harley@gmail.com
Adi Bharat	University of Michigan	abharat@umich.edu
Adi Ben-Israel	Rutgers Business School	adi.benisrael@gmail.com
Dominique A. Bouavichith	University of Michigan	dombouav@umich.edu
Ericka Burns	California Inst. of Integral Studies	EBurns@mymail.ciis.edu
Ian Calloway	University of Michigan	iccallow@umich.edu
Abigaël Candelas de la Ossa	State U. of NY, Buffalo	abigaelcandelas@gmail.com
James Carviou	Missouri Western State University	jcarviou@missouriwestern.edu
Allison T. Casar	University of Illinois (UIUC)	casar2@illinois.edu
Justin T. Craft	University of Michigan	juscraft@umich.edu
Daniel Cisneros	Oregon State University	cisnerod@oregonstate.edu
Carole Clements	California Inst. of Integral Studies	CClements@mymail.ciis.edu
Archie Crowley	University of South Carolina	ACROWLEY@sc.edu
Jason D'Angelo	Georgetown University	jd1744@georgetown.edu
Kyle DeMedio	California Inst. of Integral Studies	kdemedio@ciis.edu
Mitchel Dipzinski	University of Michigan	mitcheldipzinski@gmail.com
Brooke English	U. of California, Santa Barbara	brookeenglish@ucsb.edu
Branca Falabella Fabricio	U. Federal do Rio de Janeiro	
Laila Ferreira	University of British Columbia	Laila.Ferreira@ubc.ca
Monica Faust Figueroa	University of Miami	mxf986@miami.edu

Clarissa Francis	California Inst. of Integral Studies	CFrancis@mymail.ciis.edu
Juliana Friend	University of California, Berkeley	jgfriend@berkeley.edu
Antonio Garcia-Gomez	University of Alcala	antonio.garciag@uah.es
Angel Garmpi	University of Edinburgh	angelgarmpi@gmail.com
Lexie Gilbert	Arizona State University	agilber8@asu.edu
Christian Go	National University of Singapore	christian.go@u.nus.edu
Erik Greenfrost	City College of San Francisco	erikgreen428@gmail.com
Anthony Guerrero		anthony.guerrero@outlook.com
Will Hayworth	Google	
Tara Hazel	University of Texas at Austin	tarahazel@utexas.edu
Hagit Hel-Or	University of Haifa	hagit@cs.haifa.ac.il
Ellis Hernandez	Purdue University	hernandez.e.ellis@gmail.com
Mie Hiramoto	National University of Singapore	kodokkuning@gmail.com
Lucy Jones	University of Nottingham	Lucy.Jones@nottingham.ac.uk
Stamatina Katsiveli	Queen Mary University	s.katsiveli-siachou@qmul.ac.uk
Caleb Kelley	University of Arizona	chkelley@crimson.ua.edu
Aris Keshav	U. of California, Santa Barbara	mkeshav@ucsb.edu
Brian W. King	University of Hong Kong	bwking@hku.hk
Kris Knisely	University of Arizona	knisely@email.arizona.edu
Kristine Køhler Mortensen	University of Gothenburg	kristine.kohler.mortensen@gu.se
Veronika Koller	Lancaster University	v.koller@lancaster.ac.uk
Lex Konnelly	University of Toronto	a.konnelly@mail.utoronto.ca
Kiki Kosnick	Augustana University	kikikosnick@augustana.edu

Soichi Kozai	Kansai Gaidai University	kozaisoichi@gmail.com
Alexandra Krendel	Lancaster University	a.krendel@lancaster.ac.uk
William Leap	American U. & Florida Atlantic U.	wlm@american.edu
Jenny Lederer	San Francisco State University	lederer@sfsu.edu
Alexsana Light	U. North Carolina, Wilmington	adl4254@uncw.edu
Meri Lindeman	U. of Turku & U. of Wisconsin	meri.l.lindeman@utu.fi
Ártemis López	Universidade de Vigo	artemis@queerterpreter.com
Ayden Loughlin	University of Victoria	atloughl@gmail.com
Cameron Lucas	Case Western Reserve University	cameron.lucas@case.edu
Joey Andrew Lucido Santos	Chulalongkorn University	jandrewlsantos@gmail.com
Simo Maatta	Helsinki University	simo.maatta@helsinki.fi
Jai Mackenzie	University of Nottingham	Jai.Mackenzie@nottingham.ac.uk
Michelle Marzullo	California Inst. of Integral Studies	mmarzullo@ciis.edu
Bryce McCleary	Oklahoma State University	bryce.e.mccleary@okstate.edu
Christopher M. Mendoza	Florida International University	cmend116@fiu.edu
Paul Michaels	Durham University	paul.michaels@me.com
Ehm Hjorth Miltersen	Aarhus University	e.hjorth@hotmail.com
Luiz-Paulo Moita Lopes	Univ. Federal do Rio de Janeiro	moitalopes1@gmail.com
Sharif Mowlabocus	Fordham University	smowlabocus@fordham.edu
Sara Mulliner	Portland State University	sem9@pdx.edu
Ila Nagar	Ohio State University	nagar.5@osu.edu
Sean Nonnenmacher	University of Pittsburgh	SEN40@pitt.edu
Eva Nossem	Saarland University	e.nossem@mx.uni-saarland.de

Vincent Pak	National University of Singapore	pak@u.nus.edu
Ben Papadopoulos	University of California, Berkeley	bpapadopoulos@berkeley.edu
Joe Pearce	University of Glasgow	j.pearce.1@research.gla.ac.uk
David James Peterson	University of Nebraska, Omaha	davidpeters01@unomaha.edu
Robert Phillips	Ball State University	rfphillips@bsu.edu
Vickie Phipps	Augustana University	vickiephipps@augustana.edu
Lee J. Pratchett	Humboldt U. Berlin	lee.pratchett@hu-berlin.de
Jan Raeymaekers	University of Gent	jan123raeymaekers@gmail.com
Trevor Ramsey	University of Georgia	rovert@uga.edu
Shmuel Raz	University of Haifa	razshmu@gmail.com
Ryan Redmond	University of California, Davis	rcredmond@ucdavis.edu
Jessica Roberts	Leeds University	ml15j2r@leeds.ac.uk
Megan Patricia Robertson	U. of North Carolina Wilmington	mpr2173@uncw.edu
Benedict J.L. Rowlett	Hong Kong Baptist University	browlett@hkbu.edu.hk
Eric Louis Russell	University of California, Davis	erussell@ucdavis.edu
Christos Sagredos	King's College London	chr.sagredos@gmail.com
Danniel da Silva Carvalho	Federal University of Bahia	dannielcarvalho@ufba.br
Wendy Sandler	University of Haifa	wendy.sandler@gmail.com
C. Serena Santonocito	Uni. Napoli "Parthenope"	cserena.santonocito@gmail.com
Sheila Batista Maia Santos Reis da Costa	State University of Bahia	sheilacosta528@gmail.com
Mary Ann Saunders	University of British Columbia	mary_ann.saunders@ubc.edu
Leyla Savloff	Elon University	lsavloff@elon.edu
Addie Sayers China	U. North Carolina, Wilmington	chinaa@uncw.edu

Katka Showers-Curtis	University of Wisconsin	showerscurti@wisc.edu
Rose Stamp	University of Haifa	rose_stamp@hotmail.com
Olga Steriopolo	Leibniz-Zentrum Allgemeine Sprachwissenschaft	olgasteriopolo@hotmail.com
Dennis Ryan Storoshenko	University of Calgary	dstorosh@ucalgary.ca
Kyle Pui Lun Sze	University of Hong Kong	plsze@connect.hku.hk
Katja Thieme	University of British Columbia	Katja.Thieme@ubc.edu
Ashley Thornton	Brighton University	A.Thornton3@brighton.ac.uk
Chris Tinker	Heriot-Watt University	C.G.Tinker@hw.ac.uk
Lourdes Torres	DePaul University	LTORRES@depaul.edu
Tran Truong	University of Chicago	elixir@uchicago.edu
Robin Sudanan Turner	University of Illinois	robinst2@illinois.edu
Stephen Turton	University of Oxford	stephen@turton.co.za
Martin Valle	Gallaudet University	martin.valle@gallaudet.edu
Chris Vanderstouwe	Boise State University	cvanderstouwe@boisestate.edu
Samuel Vernet	Université Aix-Marseille	Samuel.vernet1@gmail.com
Ping-Hsuan Wang	Georgetown University	pw433@georgetown.edu
Chloe Willis	U. of California, Santa Barbara	chloemwillis@ucsb.edu
Zhaoxi Yan	University of Edinburgh	Z.Yan-14@sms.ed.ac.uk
Lal Zimman	U. of California, Santa Barbara	zimman@linguistics.ucsb.edu