

Gender, Language & Sustainable Organisations (IGALA12)



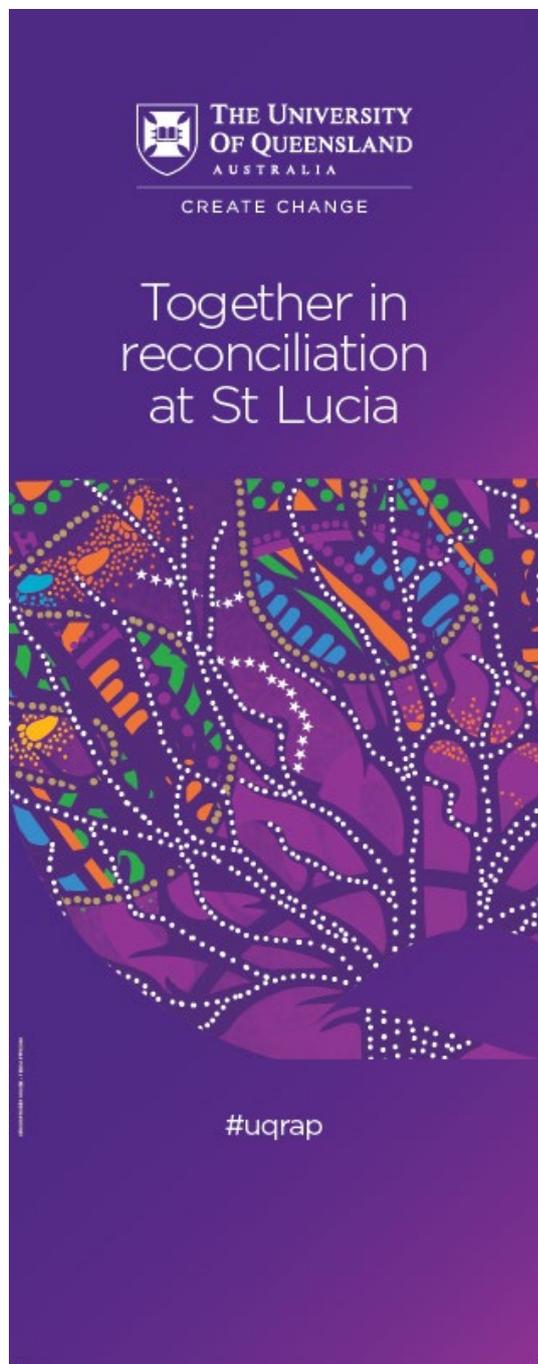
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Welcome to The University of Queensland!

Acknowledgement of Country

The University of Queensland (UQ) acknowledges Traditional Owners and their custodianship of the lands on which UQ operates. We pay our respects to their Ancestors and their descendants who continue to maintain cultural and spiritual connections to Country. We recognise their valuable contributions to Australian and global society.



Message from Conference Chair

It is an honour for the University of Queensland to host the International Gender and Language Association (IGALA) conference in Australia for the first time – and we are delighted to welcome conference delegates, both in person and online.

The IGALA12 conference theme – *Gender, Language and Sustainable Organisations* – reflects the UQ Business School's leading role as host of this event, as well as the importance of both

- organisational life in supporting gender equity and gender, and
- language research in contributing to the development of sustainable organisations.

We trust that rich new conversations and relationships will begin at this event, and that old friendships will be renewed.

As we begin, I wish to thank IGALA12 Treasurer, Associate Professor Terry Fitzsimmons, who is also the Managing Director of the Australian Gender Equality Council (AGEC) and an advisory board member of Women and Leadership Australia.

We would also like to thank the IGALA Executive and Advisory Board for their support in organising this event, particularly in relation to its promotion and inviting and reviewing hardship applications, as well as submissions to the Best Article and Best Graduate Student Prize.

Kate Power

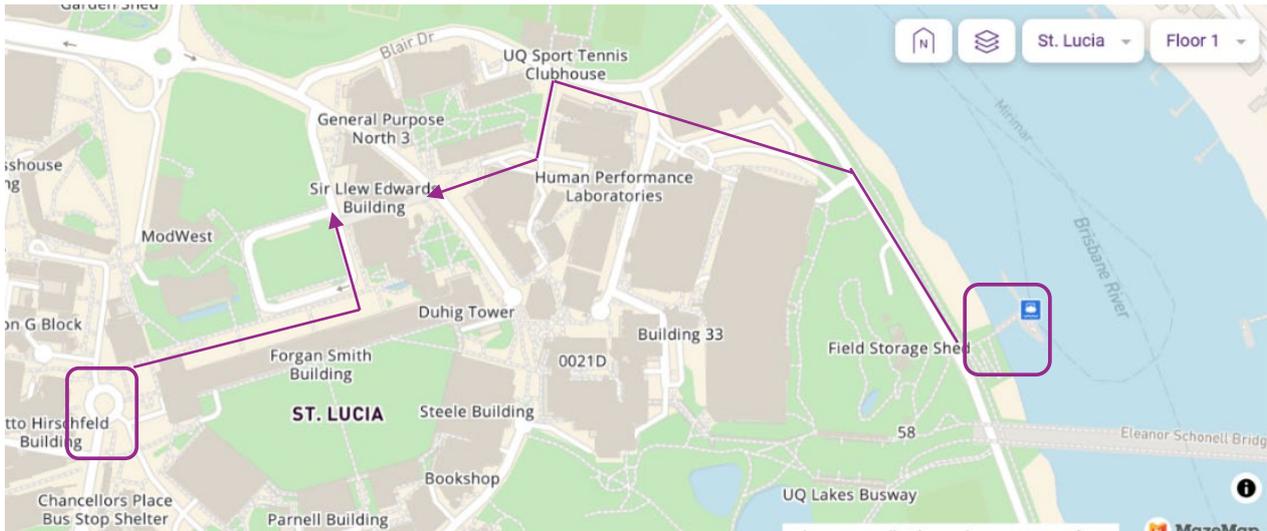
Senior Lecturer

The University of Queensland

Campus map

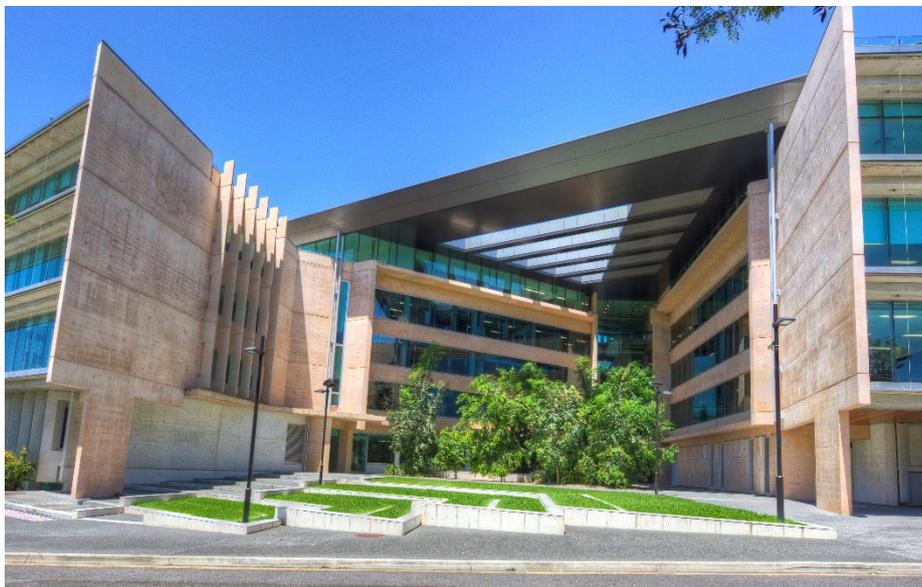
For in-person participants, IGALA12 will take place in the Sir Llew Edwards Building (#14) at The University of Queensland St Lucia Campus. This building is a short walk from both the UQ ferry terminal and main bus station.

To help with wayfinding, please see the campus map below. You can also click [here](#) for a searchable online map.



In-person meeting spaces

- The Plenary Presentations will be delivered live / in-person in Room 132.
- Other in-person and hybrid presentations will take place in Rooms 14-216 and 14-217.
- Purely online sessions will be screened in Rooms 14-115 and 14-116.
- Morning and afternoon teas will be served in the Sir Llew Edwards Building V Courtyard (Atrium) overlooking University Drive.
- In the event of rain, morning and afternoon teas will be moved to the L2 corridor, overlooking Campbell Road.



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Guest wifi

UQ Guest is a free public wireless internet service for guests supporting UQ activities and events.

Guests can connect to the network by signing in with their Gmail, Facebook or LinkedIn accounts (similar to other free wifi services).

If you're a student or staff member from another university that uses Eduroam, [connect to Eduroam at UQ](#).

As part of the authentication process, UQ will collect and store the IP and Mac address of your device, your name and email address. UQ will not disclose this information to a third party except without your agreement, in accordance with the Information Privacy Act 2009 (Qld) and other relevant privacy laws.

Click [here](#) for more information.

Online session information

Roughly two thirds of IGALA12 delegates will be participating online.

We are delighted that IGALA12's hybrid conference format allows for participation from delegates around the world, particularly those for whom travel is prohibitive.

In-person Plenary, Panel and Parallel Sessions will be made available via Zoom for synchronous viewing by online participants.

- Please see the Detailed Program for meeting times and rooms. *Zoom links will be shared only with registered participants.*
- Each of the Panel Presentations includes at least one online session. Please see the Detailed Program for meeting times and rooms. *Zoom links will be shared only with registered participants.*

Online presentations

- Online presentations will be delivered in the form of pre-recorded videos.
- These presentations are scheduled in the conference program, for delivery at specific days, times and locations. Please see the Detailed Program for this information. *Zoom links will be shared only with registered participants.*
- In-person participants are invited to engage with online presentations in Conference Rooms 14-115 and 14-116 (Tues-Thurs), and 14-216 (Thurs only).
- Wherever possible, presenters will participate in these online sessions, answering questions and joining in the discussion after their pre-recorded videos have been played.
- For online participants, we recommend downloading Zoom before the start of the conference (if you don't already have it). Make sure to test your system and ensure your computer and browser have the latest updates.
- To facilitate asynchronous viewing for conference delegates in different time zones, links to pre-recorded video presentations will be included in the final conference program (subject to presenters' consent). *Please do not share these links.*
- Following IGALA12, a selection of online presentations will be made available via the conference website (subject to presenters' consent).

Gender & Language workshop

- Journal editor Dr Mie Hiramoto will host an online workshop, for all conference delegates.
- Please see the Detailed Program for meeting time and room. *Zoom links will be shared only with registered participants.*

ZOOM ETIQUETTE

Mute your microphone during the pre-recorded videos.
If you have a poor connection, turn off your video until you wish to speak.
Private recordings & screenshots are not permitted.
Respect the time given to you.
Be patient with student volunteers managing the online sessions.

Catering

All morning and afternoon tea breaks are catered.

Pre-conference coffee and lunches can be obtained from one of UQ's several food venues. We recommend:

St Lucy caffè et cucina (next to Tennis Courts, Blair Drive). Woodfired pizza, Italian-style mains. Licensed (Happy Hour, 3pm - 6pm). Great atmosphere, overlooking tennis courts.

Belltop café (Level 3, Colin Clark building, Blair Drive). Coffee, snacks, light lunches. Covered outdoor terrace with expansive views over UQ sports facilities.

Merlo's (Duhig Building). Coffee, snacks, light lunches. Shaded outdoor seating in picturesque Great Court.

Darwin's (Building 94, Slip Road). Licensed. Coffee, snacks, light lunches. Relaxed café with outdoor tables under palm trees.

Main Course (UQ Union Complex Food Precinct, Level 4 Building 21B). Coffee, snacks, light lunches. Multiple small vendors; popular with students.

Click [here](#) for more information.

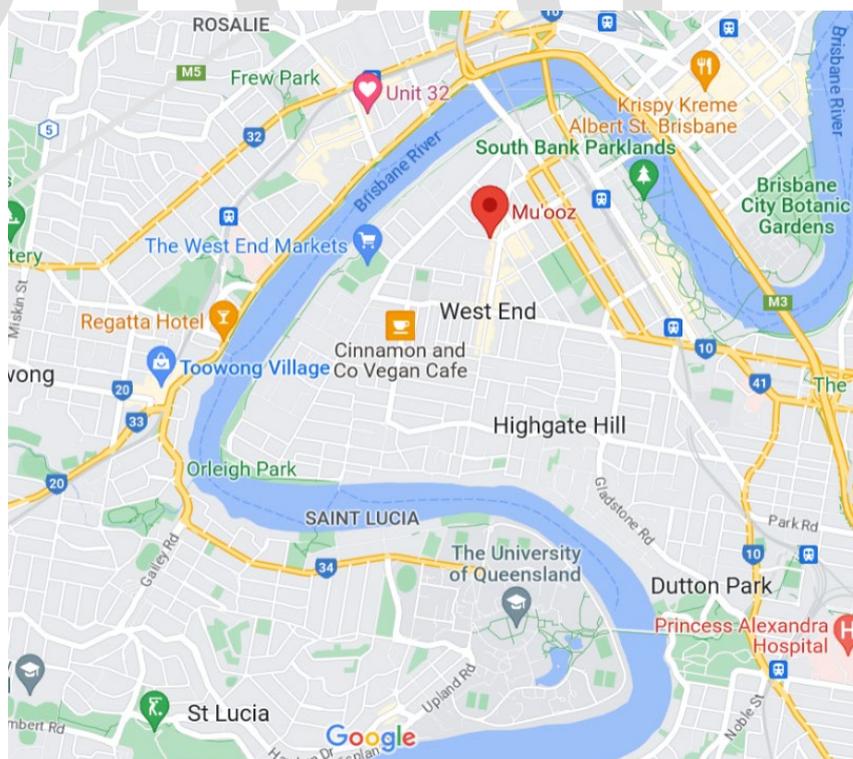
Conference dinner

The Conference Dinner is not included in IGALA12 registration. However, we have a reservation with [Mu'ooz](#).

Founded by the "Eritrean Australian Women & Family Support Network Inc.," Mu'ooz has been giving work experience, training and employment opportunities to African refugees since 2003, helping to break down cross-cultural barriers.

- Located at 54 Mollison Street, West End.
- Order from the menu. Approximate cost: \$30
- Licensed and BYO
- Accessible from UQ by taxi or bus (see map and Translink Journey Planner information below)
 - [Translink Journey Planner](#): Take the #192 bus from UQ Lakes Station @6.12pm to Mollison Street near Melbourne Street (Stop 5)

Please confirm your attendance [here](#) by 2pm, Tuesday 4 July.



Program Overview

TUESDAY, 4 JULY 2023

8.00AM – 9.00AM	Registration	Sir Llew Edwards Building (14), Registration desk
9.00AM – 9.30AM	Opening ceremony	Sir Llew Edwards Building (14), Room 132
9.30AM – 11.00AM	Keynote #1: Louise Mullany	Sir Llew Edwards Building (14), Room 132
11.00AM – 11.30AM	Morning Tea	Sir Llew Edwards Building (14), V Courtyard
11.30AM – 1.00PM	* Parallel Sessions 1	<i>(Please refer to the detailed schedule)</i>
1.00PM – 2.00PM	Lunch	UQ Food venues
2.00PM – 4.30PM	* Panel 1 (incl. break) * Parallel sessions	<i>(Please refer to the detailed schedule)</i>
3.00PM – 3.30PM	Afternoon Tea	Sir Llew Edwards Building (14), V Courtyard
4.30PM – 5.30PM	* Executive meeting * Journal Workshop	<i>(Please refer to the detailed schedule)</i>

WEDNESDAY, 5 JULY 2023

9.00AM – 11.00AM	* Panels 2 & 3	<i>(Please refer to the detailed schedule)</i>
11.00AM – 11.30AM	Morning Tea	Sir Llew Edwards Building (14), V Courtyard
11.30AM – 1.00PM	Parallel Sessions 5	<i>(Please refer to the detailed schedule)</i>
1.00PM – 2.00PM	Lunch	UQ Food venues
2.00PM – 3.30PM	Keynote #2: Meredith Marra	Sir Llew Edwards Building (14), Room 132
3.30PM – 4.00PM	Afternoon Tea	Sir Llew Edwards Building (14), V Courtyard
4.00PM – 5.30PM	Parallel Sessions 6	<i>(Please refer to the detailed schedule)</i>
6.45PM – 9.00PM	Conference dinner	Mu'ooz Eritrean Restaurant, 54 Mollison Street, West End QLD 4101

THURSDAY, 6 JULY 2023

9.00AM – 11.00AM	* Panel 4 * Parallel Sessions	<i>(Please refer to the detailed schedule)</i>
11.00AM – 11.30AM	Morning Tea	Sir Llew Edwards Building (14), V Courtyard
11.30AM – 1.00PM	Parallel Sessions 7	<i>(Please refer to the detailed schedule)</i>
1.00PM – 2.00PM	Lunch	UQ Food venues
2.00PM – 3.30PM	Keynote #3: Verena Thomas	Sir Llew Edwards Building (14), Room 132
3.30PM – 4.00PM	Afternoon Tea	Sir Llew Edwards Building (14), V Courtyard
4.00PM – 5.00PM	AGM + Closing ceremony	Sir Llew Edwards Building (14), Room 132

Plenary Speakers

Plenary #1: Louise Mullany



Professor of Sociolinguistics, University of Nottingham, UK

The sociolinguistics of identity, public sexual harassment and creating sustainable organisations

This talk draws on a series of recent research projects on organisations in different global settings where the lived experiences of those who have been victims of sexual harassment, bias and discrimination in workplaces and public spaces are examined. Data are taken from interviews, focus groups, surveys and cyberspace. From an applied sociolinguistic perspective, I firstly focus on the language used by participants to tell narratives of personal and vicarious experience of gender-based violence and harassment, including the use of violent and abusive language. I examine participants' representations of their perceived identities in public spaces and within workplaces, including the intersections of race, ethnicity, gender, sexuality and age when they become victims of harassment and violence. Secondly, I focus in detail a case study of the effectiveness of a language policy change by Nottinghamshire Police to make 'misogyny' a hate crime, the first police force in the world to do so. This was part of the Force's commitment to attempt to eradicate public sexual harassment and create a more sustainable place to live and work.

I will then move on to discuss how these research findings are being used to influence public policy, as well as creating a series of practical resources designed to bring about sustainable organisations in future, including adapting sociolinguistic research findings to create educational training resources. The critical role of involving people of all genders will be discussed, as part of a wider debate about how sociolinguistic research on language, gender and sexuality can result in academics working as activists and advocates for the groups within whom they collaborate, to attempt to bring about sustainable change. Future directions for how different organisational cultures can address global gender-based violence and sexual harassment will be considered as part of attempting to create a sustainable future within the organisations where we live and work.

Plenary #2: Meredith Marra



Professor in Linguistics, Te Herenga Waka - Victoria University of Wellington, New Zealand

Why is it still "women's work"? The case of relational practice in the workplace

Two decades ago the Wellington Language in the Workplace Project team set out to challenge gendered assumptions about relational practice (small talk, storytelling, expressing approval, humour). We argued that stereotypical forms of relational practice (pejoratively associated with women) were not the only ways in which we saw people-oriented functions being enacted (Holmes and Marra 2004). We were motivated by Fletcher's (1999) description of these practices as 'disappearing acts' and the potential impact of the

normative conceptualisation she identified to reinforce gender and power injustices.

While there is now more widespread recognition of the important contribution of relational practice to effective workplace interaction, certain instantiations still appear to be understood as peripheral and othered through their gendered associations. In the past year we have experienced a marked increase in questions from the general public and media about small talk (a noticeable discourse activity for non-specialists). This interest has sent us back to the data to find evidence in practices.

Our current focus is leadership where the relevance of people-focused behaviours is well established (e.g. as a component of transformational leadership (Bass 1990)). Moving beyond dominant, majority group contexts (where the crucial role of relational work is seldom recognised) we find plenty of evidence of relational practice as core to effective business practice. As a specific example, in the Māori contexts in which we have collected data over many years, relationally-focused strategies can be characterised as positive leadership practices that are considered culturally-appropriate. If small talk is already arguably undervalued as women's work, what does that mean for Māori leaders who are further marginalised within wider society?

In this talk I will demonstrate the centrality of relational practice and its differing enactments across workplaces, as well as troubling the ongoing gendered conceptualisation of appropriate leadership talk that creates bias against anyone outside the hegemonic norms.

References

- Bass, Bernard M. 1990. From transactional to transformational leadership: Learning to share the vision. *Organizational Dynamics*. 18 (3): 19–31. doi:10.1016/0090-2616(90)90061-S.
- Holmes, Janet and Meredith Marra 2004. Relational practice in the workplace: women's talk or gendered discourse? *Language in Society* 33: 377-398.
- Fletcher, Joyce K. 1999. *Disappearing Acts: Gender, Power and Relational Practice*. MIT Press

Plenary #3: Verena Thomas



Professor in Communication and Associate Dean Research, Edith Cowan University, Western Australia

The Power of the Word (and Image): Challenging gendered representations of violence in the Pacific

Different forms of violence across the Pacific region have been legitimised by harmful gendered narratives. Violence against women and girls is often linked to discriminatory social and cultural norms. Further, in Papua New Guinea (PNG), the collective nature of accusations of sorcery, targeting vulnerable people within the community, have made it challenging to address such violence. Human rights activists and women-led groups have been actively disrupting these narratives, by engaging with cultural symbols for collective peacebuilding and conflict resolution. Despite the success of these movements in achieving policy shifts with regards to women's rights, the representation of violence in reporting and in public media continues to be problematic. Reports on violence against women and girls in many cases reinforce survivors of violence as victims and raise ethical and safety concerns for those involved.

In my presentation I will share experiences from projects in PNG that worked to address gender-based violence and violence related to sorcery accusations, and to shift victimisation narratives towards localised solutions and engagements. Working with human rights activists and women-

led community organisations we applied creative participatory processes to capture diversified representations. Utilising approaches such as photovoice, digital storytelling and filmmaking I discuss alternative representations based on local indigenous principles and values, significant for understanding the multi-layered interpretations of gendered narratives across different regions in PNG.

I will demonstrate how the engagement and capacity building in active storytelling and participatory media production can generate advocacy outputs with community-based organisations and provide a significant component towards the impact and sustainability of these organisations. Our work demonstrates how such representations can support the development of national policies and bring on board government and international partners to engage in strength-based and diverse perspectives to support gender equality.

DRAFT

Detailed program

Tuesday, 4 July

Time	Event	Room 14-132 (IN-PERSON)	Room 14-216 (IN-PERSON / ZOOM LINK TBD)	Room 14-217 (IN-PERSON / ZOOM LINK TBD)	Room 14-115 (ZOOM LINK TBD)	Room 14-116 (ZOOM LINK TBD)
8.00am – 9.00am	Registration	Sir Llew Edwards Building (14), Level 2 Reception Desk				
9.00am – 9.30am	Opening ceremony	Sir Llew Edwards Building (14), Room 132 (ZOOM LINK TBD)				
9.30am – 11.00am	Plenary #1: Louise Mullany	Sir Llew Edwards Building (14), Room 132 (ZOOM LINK TBD)				
11.00am – 11.30am	Morning tea	Sir Llew Edwards Building (14) - V Courtyard, Zones 1 & 2 (Atrium)				
11.30am – 1.00pm	Parallel Sessions	–	Lasnik & Chiang Pilyarchuk Zayts-Spence & Tse	Cho & Yu Satoh Yoong (in-person) & Wong (online)	Baroni O'Toole Syahidah Syed Sulaiman & Ungku Mohd Nordin	Dahlberg-Dodd Heselhaus Keerthana
1.00pm – 2.00pm	Lunch	UQ food venues				
2.00pm – 4.30pm	Parallel Sessions (incl. break)	Panel 1 (HYBRID / ZOOM LINK TBD)	King (Deb A.) Maree (Safer Spaces) Paolini, Metilli, Melis & Fioravanti Tennent, Weatherall & Gardiner	–	Facchini Kaplan & Papadopoulos O'Neill (Queering the roles) Coffey-Glover	–
3.00pm – 4.00pm	Afternoon tea	Sir Llew Edwards Building (14) - V Courtyard, Zones 1 & 2 (Atrium)				
4.30pm – 5.30pm		–	Journal Workshop (HYBRID / ZOOM LINK TBD)	–	–	–

Wednesday, 5 July

Time	Event	Room 14-132 (IN-PERSON)	Room 14-216 (IN-PERSON / ZOOM LINK TBD)	Room 14-217 (IN-PERSON / ZOOM LINK TBD)	Room 14-115 (ZOOM LINK TBD)	Room 14-116 (ZOOM LINK TBD)
			Executive meeting (HYBRID / ZOOM LINK TBD)			
9.00am – 11.00am	Parallel Sessions	—	Panel 2 (HYBRID / ZOOM LINK TBD)	Panel 3 (HYBRID / ZOOM LINK TBD)	Ridge-Vesty McMann Phili	—
11.00am – 11.30am	Morning tea	Sir Llew Edwards Building (14) - V Courtyard, Zones 1 & 2 (Atrium)				
11.30am – 1.00pm	Parallel Sessions	—	Tse & Li Sunderland Tominari	Dawson King (Brian) Lindeman	Bardakçı Hughes Welker	Honari Kobayashi Li (Pei-Ci)
1.00pm – 2.00pm	Lunch	UQ food venues				
2.00pm – 3.30pm	Plenary #2: Meredith Marra	Sir Llew Edwards Building (14), Room 132 (ZOOM LINK TBD)				
3.00pm – 3.30pm	Afternoon tea	Sir Llew Edwards Building (14) - V Courtyard, Zones 1 & 2 (Atrium)				
4.00pm – 5.30pm	Parallel Sessions	—	McMahon Tao Rowlett	Yu (Huijae) Yue Troutman	Maruenda-Bataller & Santaemilla-Ruiz Fuster-Marquez, Gregori-Signes, Santaemilla-Ruiz & Maruenda-Bataller Fuster-Marquez & Gregori-Signes	Malory Deocampo Koster, Litosselit & Schettters
6.45pm – 9.00pm	Conference Dinner	<u>Mu'ooz</u> Eritrean Restaurant, 54 Mollison Street, West End, QLD 4101 [Order from the menu. Approximate cost: \$30]				

Thursday, 6 July

Time	Event	Room 14-132 (IN-PERSON)	Room 14-216 (IN-PERSON / ZOOM LINK TBD)	Room 14-217 (IN-PERSON / ZOOM LINK TBD)	Room 14-115 (ZOOM LINK TBD)	Room 14-116 (ZOOM LINK TBD)
9.00am – 11.00am	Panel 4 & Parallel Sessions	Panel 4 (HYBRID / ZOOM LINK TBD)	—	Milles Chhim Yukimaru & Creaser	Amino Cruz Pawelczyk, Graf, Fleishhacker & Janicka Jo-ping	—
11.00am – 11.30am	Morning tea	Sir Llew Edwards Building (14) - V Courtyard, Zones 1 & 2 (Atrium)				
11.30am – 1.00pm	Parallel Sessions	—	Douglas Müller-Spitzer & Ochs Alves Vieira & Palacio	Collins Maree (SOGIESC) Wang	Tello Barbé O'Neill & Slep	Dauphinais Civitello Bogetic Pak
1.00pm – 2.00pm	Lunch	UQ food venues				
2.00pm – 3.30pm	Plenary #3: Verena Thomas	Sir Llew Edwards Building (14), Room 132 (ZOOM LINK TBD)				
3.30pm – 4.00pm	Afternoon tea	Sir Llew Edwards Building (14) - V Courtyard, Zones 1 & 2 (Atrium)				
4.00pm – 5.00pm	AGM & Closing ceremony	Sir Llew Edwards Building (14), Room 132 (ZOOM LINK TBD)				

Panel Presentations



PANEL 1: Queer(ing) Translation: Translating from/into Chinese

Panel chair: *Dr Rebecca EHRENWIRTH, University of Applied Sciences/SDI Munich, rebecca.ehrenwirth@sdi-muenchen.de*

Panel organiser: *Yahia Zhengtang MA, The University of Melbourne, yahia.ma1@unimelb.edu.au*

Panel Contributors:

- *Dr Rebecca EHRENWIRTH, Assistant Professor in Translation Studies, University of Applied Sciences/SDI Munich – ONLINE DELIVERY*
- *Yahia Zhengtang MA, PhD candidate, The University of Melbourne – IN-PERSON DELIVERY*
- *Katie FOK, PhD candidate, The University of Melbourne – ONLINE DELIVERY*

This panel aims to deepen our understanding of how the field of Queer Translation Studies has largely overlooked the alternative embodiments of queer sexual identities, desires, and genders in literature written in Chinese and/or translated into Chinese. Based on case studies of translating from/into Chinese and German, English, and Japanese, this panel investigates how queer(ing) translation can potentially help us not only address the issues of bringing the queer into conversation with translation between Chinese and German, English, and Japanese in different genres and times but also describe more expansive ways of imagining the relationships among these languages as they relate to the identities, cultures, communities, and societies that produce them. With this, participants in this panel will analyse the various linguistic, discursive, and visual resources from various historical times and places.

One speaker, through analysis of the German translations of the Chinese writer Mu Cao's literary texts — such as *孤獨的邊緣* (*gudu de bianyuan*) and *偽直男* (*wei zhinan*) — that deal with marginalised individuals such as queer migrant workers in the PRC, aims to ask: How explicit or 'sanitising' should (and can) the

German translation be in order to be read by a (broad) German audience? Their paper argues that although exoticising translations as proposed by Christiane Nord can have an estranging effect on the readers, they ultimately can lead to a more inclusive and equal (German) language.

Another speaker, drawing on the conceptualisation of framing in relation to queer sexualities, analyse the English translation *Shanghai Tango: A Memoir* of the Chinese transgender author Jin Xing's autobiography *半夢: 金星自傳* (*ban meng: Jin Xing zi zhuan*). Their paper aims to demonstrate how a close study of the translations can challenge the universalising of Western conceptual and temporal frames by highlighting the historical and contingency of sexual selves.

Another speaker will analyse three different Chinese translations of 'ホモ' (*homo*) in the Japanese boys love (BL) manga *Junjo Romantica* in the context of Taiwan in the period from 2003 to 2013 with a particular emphasis on the visuals accompanying the texts. Aiming to deepen our understanding of the relationship between translation and the LGBT+ community, their paper presents the symbiotic relationships between BL manga translators and their translation and the Taiwan LGBT+ community.

Full panel program and presentation order:

Translating Queer Sexual Desires from Chinese into German: A Focus on Mu Cao's Short Stories and Poems

Dr Rebecca EHRENWIRTH, Assistant Professor in Translation Studies, University of Applied Sciences/SDI Munich – ONLINE DELIVERY

VIDEO LINK

In light of the ongoing heated debated about "Gendering" (Gendern) in Germany, I would like to discuss challenges, opportunities and limits of translating queer Chinese literature into German. I want to highlight that in order to "create" a more equal and inclusive German society, we not only have to think about why we should and how we can change the German language, but more importantly we need to see and read about

experiences of queer individuals from different points of views, regions and cultures. But how does the German translation have to be in order to be inclusive?

In this talk, I will focus on Mu Cao's recent works, short stories and poems, such as "Lonely periphery" (孤独的边缘 *Gudu de bianyuan*) or Fake straight man (伪直男 *Wei zhinan*). Mu Cao, born in 1974 in Henan Province, who himself has worked odd jobs for several years and experienced the tough life of migrant workers in China, has therefore been described as a "folk poet." His works deal with marginalized individuals such as queer migrant workers in the PRC and therefore mirror the life of such individuals in contemporary China. Translating his works into other languages, such as German, is therefore not only important but also challenging because they contain explicit sexual scenes and references. In order to suggest a German translation, which is inclusive and avoids biases, I ask and try to answer the following questions: How can one translate the sexual desires expressed by the different characters? How explicit or "sanitizing" (Santaemilia 2018) should or can the German translation be in order to be read by a (broad) German audience? What is the "right" language for queer texts? I argue that although exoticizing translations as proposed by Christiane Nord can have an estranging effect to the readers, they ultimately can lead to a more inclusive and equal (German) language.

References

- Bancroft, Christian. 2020. *Queering Modernist Translation: The Poetics of Race, Gender, and Queerness*. New York: Routledge.
- Bao, Hongwei. 2018. "Queering the Global South: Mu Cao and his Poetry." *The Global South and Literature*. Ed. Russell West-Pavlov. Cambridge: Cambridge University Press. 185-197.
- Nord, Christiane. 2016. "Skopos and (Un)certainly: How Functional Translators Deal with Doubt." *Meta* 61 (1): 29-41.
- Nord, Christiane. 1999. *Fertigkeit Übersetzen*. Berlin, München: Langenscheidt.

Santaemilia, José. 2018. "Sexuality and Translation as Intimate Partners? Toward a Queer Turn in Rewriting Identities and Desires." *Queering Translation, Translating the Queer: Theory, Practice, Activism*. Eds. Brian James Baer and Klaus Kaindl. New York: Routledge. 11-25.

Translating the Transgender Jin Xing

Yahia Zhengtang MA, PhD candidate, The University of Melbourne – IN-PERSON DELIVERY

This paper traces back the English translation *Shanghai Tango: A Memoir of 半夢: 金星自傳* (Half Dream: Jin Xing's Autobiography) of the transgender Jin Xing, a former military officer/dancer who was assigned male at birth, became a TV star following her journey from mainland China to the US and Europe and back to Beijing to start her medical and social transition in China. Particular attention is paid to the translation and marketing of Jin Xing's memoir against the backdrop of China's purported transition to neoliberalism. Drawing on the conceptualisation of framing developed first by Erving Goffman, informed by Judith Butler, and adapted to the study of translation by Brian James Baer, I aim to analyse the ways in which the translations of Jin Xing's lived experience in the translated texts reflect a specific Western framing of queer subjects as Jin Xing. From the self-declaration of 'I am Not Homosexual' to the high-profile dream-maker, through a synchronic analysis, I would argue that the transitioning of gender and translation of their queer life highlight the stark difference between queer communities in the US and Europe and in China across times, while the diachronic analysis allows me to trace the idealisation of queer subjects in the West. At the same time, Mona Baker's theorisation of narrative in translation resonates with my critique of Jin Xing's life story being situated within stories of China's opening to transnational neoliberalism in post-Mao China, which, as Lisa Rofel notes, rests partly on 'the premise of a continuity in the political system of governance' and coupled with 'a discontinuity in the state's promotion of radical marketisation and privatisation'. With this, I aim to demonstrate that how a close study of the

translation can help us avoid either fully appropriating or radically othering those subjects like Jin Xing and allow us to read their life stories not as a confirmation of our beliefs and values but as a productive paradox.

Translation of *Homo*: Translating Boys Love Manga in the Taiwanese Context Across Time

Katie FOK, PhD candidate, The University of Melbourne – ONLINE DELIVERY

VIDEO LINK

This paper analyses three different Chinese translations of ‘ホモ’ (homo) in the Japanese boys love (BL) manga *Junjo Romantica* (純情羅曼史) in the context of Taiwan within the period from 2003 to 2013 with a particular emphasis on the visuals accompanying the texts. Considering visual language is a crucial element that can influence the translator’s word choice and readers’ interpretations, I link the application of visual language to the Taiwan LGBT+ issues. With this, I look at the translator’s selective use of the terms ‘gay’, ‘tongzhi’ (同志) and ‘tongxinglian’ (同性戀), which respectively possess important attributes of ‘homo’ in the source text: being neutral, positive, and negative. Drawing on existing scholarship on the relationships between translation and LGBT+ issues, this paper argues that translators make the most appropriate choice based on the texts and their translations resonate with issues related to popular translation theories and to social aspects of the LGBT+ community in the given period. For example, the connotations of the translated term ‘tongxinglian’ changed fundamentally across time with the development of the LGBT+ movement in Taiwan. Therefore, aiming to deepen the understanding of the relationship between translation and the Taiwan LGBT+ community, this paper will present the symbiotic relationships between BL manga translators and their translation and the Taiwan LGBT+ community. Ultimately, this paper aims to examine if translated manga is a bridge to connect BL readers and the LGBT+ community to support the argument made by other scholars like Akiko Mizoguchi, Peiti Wang and I-Yun Lee, that

is, translators can become activists in a movement.

PANEL 2: Gender and sexuality relations in the Latin American context: a theoretical-methodological approach for language, enunciation, and subjectivation

Panel chair: *Dr Mónica Graciela ZOPPI FONTANA, Universidade Estadual de Campinas, Brazil, monzoppi@unicamp.br*

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- *Dr Paula SALERNO, Universidad Nacional de San Martín, Buenos Aires, Argentina – ONLINE DELIVERY*

Research on the relationship between gender, sexuality, and language has been increasingly gaining space in the Latin American academy, related to different fields of knowledge and theoretical approaches. This panel aims to integrate investigations on this articulation within the scope of language studies, working with a theory centered on semantic processes. The analyzes will be configured according to an epistemological proposal that articulates language, enunciation, and subjectivation in the signification processes (Pêcheux, 1975). The articulation between these three concepts is only possible by taking a theoretical position that has discourse as a fundamental element for understanding significance. Therefore, this articulation will be treated here from the

perspective of gender and sexuality in relation to a historical-dialectical materialist approach. Thus, the panel takes Materialist Discourse Analysis as an epistemological basis in the context of language studies. Gender and sexuality are constitutive of both enunciation and subjectivation (Zoppi-Fontana; Ferrari, 2017), which conditions them to a place of determination of the way in which significance (and the subject) is produced.

The panel will consist of papers that work with linguistic data from the Latin American context, from countries such as Brazil and Argentina. Gender and sexuality will be related to different categories, such as race, ethnicity, class, old age, religiosity, territoriality, sustainability, and social reproduction. Such categories are fundamental to understand the specificity of the semantic processes referred to the studied context and how these processes can produce effects in the organization of our patriarchal social formation. These categories only make sense if considered in the overlap between language, places of enunciation, and processes of subjectivation, whose dynamics are necessary for the production, circulation, and formulation of significance.

The linguistic processes that will be primarily analyzed concern the functioning of designation, related to discursive memory, in varied texts. The methodological procedures of the panel papers will involve attention to the regularity (frequency) of certain words that operate as designators, which can produce effects of evidence, of transparency between the name and the named object (Zoppi-Fontana, 1999). The theoretical approach understands that the significance that is established in this relationship is an effect of politics. It is not homogeneous and stable, but dependent on the production conditions in which words take shape, constituted in the functioning of contradiction. The designations, as material forms that articulate the symbolic and the historical (Orlandi, 2007), dispute significances that can produce effects of exclusion and silencing, as well as the reproduction of oppressions.

Designating is, therefore, part of an unstable political-ideological game, and language practices, especially those that take place in the Latin American space, have been claiming for places in symbolic struggles. These struggles seek to ensure that certain words can be referred

to disputes fought both in the ordinary of the senses and, also, in the daily life of social organizations. If gender and sexuality relations produce effects on the way a word produces significance, it is necessary to observe the regularity of words that give visibility to certain bodies. This is how our reflection produces a tie between body and word, in dispute, seeking to produce possible spaces for enunciation and subjectivation.

Full panel program and presentation order:

Imprisoned women: Gender, race, and class in relation to social reproduction

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Taking as a fundamental assumption the consideration that meaning is produced according to social, historical, and ideological coordinates (Pêcheux, 2009), this paper aims to discuss the processes of meaning in relation to the overdetermination between gender, race, and class. The investigation focuses on different significant materialities (Lagazzi, 2009) produced by Brazilian women deprived of liberty. The verbal and non-verbal material selected for the investigation puts into circulation the significant *sacola* (bag), from which different effects of meaning are mobilized to make reference to the situation of imprisonment of women, and, also, to the way through which women who are prisoners relate to the work of social reproduction, both inside and outside prisons. In this sense, to achieve the objective, some theoretical configurations will be necessary, concerning: (i) the situation of women and social reproduction in the Brazilian capitalist social formation; (ii) the functioning of prisons as a constitutive element of the State's juridical-political instance; and (iii) the relationship between imprisonment and social reproduction in the analysis of incarcerated women's discourses. For the development of the research, we will work with the Materialist Discourse Analysis (DA), the theoretical-analytical framework of the proposal, which is based on an

articulation between discourse theory and historical-dialectical materialism. An articulation will be made between DA and the Theory of Social Reproduction, only possible to be supported by the way in which the theory of social formations and their transformations constitutes the epistemological framework of DA. We therefore consider that the processes of meaning are sustained by the processes of subjectivation and the places of enunciation (Zoppi-Fontana; Ferrari, 2017), through which it is possible to understand the meanings affected by the categories of gender, race, and class.

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To Be or Not to Be a Female Veteran of the Malvinas/Falklands War: Disputes on Designation and Recognition

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VIDEO LINK

In this presentation I will explore a set of discursive scenes that stress the identities/identifications of Argentine women who took part in the Malvinas War (1982) between Argentina and the U.K., and who have remained

silent for more than thirty years. Female participation in such traditionally masculine space has been erased from the official discourse on the warlike national recent past, and it is today a polemic matter. Those women who were nurses during the conflict began to be known by the Argentine society around 2014, since they spoke out their experiences. Since then, some of them have undertaken legal and political actions to claim historical reparation and social recognition as legitimate participants in the armed conflict. This presentation focuses on discourses in and by which they have constructed their positions as female veterans in order to legitimate their own identities/identifications. Specifically, I will focus on the dispute over whether they are or are not Veterans of the Malvinas War (VGM), what it means to be a “female veteran”, and how designation affects the memories of the national recent past.

By adopting the Materialist Discourse Analysis (Pêcheux, 1975) from a partial approach (Paveau, 2021; Haraway, 1988), I analyze different discourses produced by nurses of the Argentine Air Force from 2014 to the present in which the dispute over the designation as Malvinas female veterans is expressed. The corpus consists of ethnographic interviews conducted by me, media interviews, and social media posts. In all cases, the constitution of subjectivation from a legitimate “place of enunciation” [lugar de fala] (Zoppi Fontana, 2017) responds to the need to express a political stance about the role of women in the 1982 conflict. My hypothesis is that such discourses are memorial exercises and that they guide the processes of dialogic construction of memories about Malvinas and, at the same time, of “dismemories” [démémoires] (Robin, 2003; Paveau, 2006) and “amemories” [ámemoires] (Paveau, 2021) about the war.

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Fighting Ageism against Older Women in Brazil and Argentina

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Ageism is defined as a type of social discrimination based solely on a person's age. It involves several practices that cover public policies of health, social security, urban mobility, and housing, as well as exclusion from the labor market and access to cultural goods. These segregating and devaluing practices are based on stabilized discourses that are accepted as common sense, in which stereotypes and derogatory images of the elderly are affirmed daily. As a matter of fact, this is a form of generational prejudice, which is very much increased against elderly women in patriarchal societies as the Latin-American ones. In this paper, we specifically consider the discursive practices that give basis to this prejudice, with focus on the relationship between age and gender identifications in the feminine, considered in its intersectional dimension.

The aim of this paper is to compare initiatives to combat social discrimination of elderly women in both Brazil and Argentina, promoted by militant collectives or by individuals who use social networks as a space for action. We analyze multimodal texts published in digital media such as Instagram and Facebook, which combine, in their material composition: images, videos and

verbal utterances, and which proclaim themselves as manifestos, making explicit their vocation for the struggle and resistance against ageism. We should also describe the enunciation processes: who formulates the demand? Who denounces? How do new meanings arise for elderly women? What new proposals are brought to public debate? From this analysis, we propose reflecting on the discursive processes of constituting new feminist collectives, which are agglutinated by the determination of age. We oppose liberal feminist approaches to leftist feminist proposals to combat ageism against women.

The theoretical framework adopted is the Materialist Discourse Analysis affiliated with Michel Pêcheux's theory (PÊCHEUX, 1982; ORLANDI, 2011), which places the historical determination of meaning production at the heart of the discussion.

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Displacements, between narrators and enunciators: bodies, genres and places of enunciation in Brazilian literary criticism

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VIDEO LINK

The literary study of prose textualities is consolidated in Brazil, carried out through the narrator. This is done both at the university and in the work with literature in basic education: a symbolic legacy of receptions of Structuralist and Formalist currents, notably in graduate programs. Such an approach is traditionally based on the use of categories of narrators based on the idea of focus (greater or lesser proximity in relation to

the narrated and the narration, as stated in Gerard Genette, for example). However, our research involving interweaving between literary criticism and discourse analysis (especially in works by Michel Pêcheux, Eni Orlandi, Eduardo Guimarães and Mónica Zoppi-Fontana) has raised another issue: possible limitations (invisibilities and silences) to studies of materialities in genres and bodies in literary works (notably, in prose). This leads us to take the concepts of subject, enunciation and places of enunciation as fundamental in discursive analysis in literary criticism, in order to promote displacements in the understanding of material forms (in bodies and genres), mainly in relation to State apparatuses (including universities and schools). Thus, through reading the short story “Amor”, by Clarice Lispector, present in the volume *Laços de família*, this work intends to build itself around the following research question: to what extent the considerations of (and of the places de) enunciation allow an understanding of the functioning of genres and bodies (and lives) as discursive and ideological materialities? What powers can this represent for literary criticism more traditionally carried out in Brazil?

PANEL 3: Gendered discourses and (institutional) violence in the Global South: a view from the ground

Panel chair: *Naomi ORTON, Pontifícia Universidade Católica do Rio de Janeiro (PUC-RIO) – naomiorton@hotmail.com*

Panel Contributors:

- *Naomi ORTON, Pontifícia Universidade Católica do Rio de Janeiro (PUC-RIO) – ONLINE DELIVERY*
- *Alex Barroso FIGUEIREDO, Pontifícia Universidade Católica do Estado do Rio de Janeiro (PUC-RIO) – ONLINE DELIVERY*
- *Prof. Deise FERREIRA VIANA DE CASTRO, Universidade Católica de Petrópolis – ONLINE DELIVERY*
- *Bárbara VENOSA, Pontifícia Universidade Católica do Estado do Rio de Janeiro (PUC-RIO) – ONLINE DELIVERY*

This rise of political figures such as Brazil’s Jair Bolsonaro - whose misogynist, heteronormative and homophobic rhetoric has emboldened those incensed by the timid advances of minority groups in recent decades - has led to both the material erosion of such rights, as well as the increased circulation of discourses of violence which legitimize such acts. This panel unites scholars conducting research in the field of language, gender and sexuality in Brazil where such discourses continue to undermine the socially and financially inclusive policies first implemented by Lula (the popular nickname for former president Luiz Inácio Lula da Silva) and later by his successor, Dilma Rousseff. These policies worked to reduce poverty, widen access to higher education, as well as enabling the creation of legislation which afforded greater protection to minority groups, such as the ‘Maria da Penha’ law which criminalises domestic violence against women and the programme “Brasil sem Homofobia” (Brazil without Homophobia). Under Bolsonaro, the country has seen funding slashed for all manner of social programmes, a general disregard for the health and wellbeing of the

population, as well as the sanctioning of legislation which normalises the belief that complex social problems may be solved by increased access to arms and greater incarceration.

The research projects showcased in this panel thus seek to explore the operation of gendered and cis/heteronormative discourses of violence by examining a range of situated practices in the Global South, from social movements and philanthropic organisations which work to combat gendered violence, to corporate and institutional settings - such as health services, the judiciary, or family units - in which these discourses are negotiated and afforded (new) meanings. By zooming in on the sites of engagement in which this negotiation takes place, panel participants pay attention to the many interactional goals for which discursive strategies may be exploited: from the production of identity and the contestation/reinforcement of beliefs, values, labels and political structures to the creation of coherence, cultivation of relationships/affiliations and stirring of audiences into action. Discourse analysis is therefore understood here as a microanalytical tool which enables scholars to identify the means by which the wider discursive struggles - in which social actors are inevitably engaged - may be indexicalised and negotiated at the level of interaction. In order to specifically examine the role organisations play in shaping gendered discourses, as well as the ways in which these may be inflected with other social markers, panel participants further unite detailed microanalysis with methodological tools derived from a broad range of academic traditions, taking the view that research in language, gender and sexuality has the potential to stretch disciplinary boundaries and facilitate collaborations with researchers from beyond their own immediate field of study.

The papers presented in this panel therefore seek to:

- 1) Identify discursive strategies which contest/reinforce discourses of gendered violence;
- 2) Reflect on the role of organisations in shaping such discourses, by drawing on

contributions from a broad range of academic traditions;

- 3) Reflect on the interplay between discourses of gendered violence and other social markers.

Full panel program and presentation order:

Disrupting settled understandings of traffic violence in the Global South: the role of grassroots feminist organisations

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VIDEO LINK

Year on year, traffic violence leaves millions bereft of loved ones and yet millions more with life changing injuries. Although a global public health crisis, until recently, little scholarly attention has been directed to the way in which such violence is discursively neutralised. Based on the assumption that public perceptions of traffic violence as an inevitable malaise of contemporary society may similarly be challenged in discourse, this presentation forms part of a broader, ongoing investigation which critically interrogates the articulation of blame in the narratives this violence gives rise to. Taking Brazil as a case study, it draws on recordings of public debates held by a group of feminist bicycle advocates in Rio de Janeiro, of which I am a participant, zooming in on narratives of resistance – discomfiting stories of everyday urban violence and misogyny, told by frequently silenced narrators. The increased adoption of active modes of transport is essential for both the reduction of traffic violence and the creation of more sustainable cities; moreover, gender parity in cycling has been shown to be a crucial indicator of a cycling-friendly city. Yet in Brazil contemporary norms of femininity continue to limit women’s participation in public life broadly speaking. Since the acceptance of displays of physical prowess – including cycling in traffic – is largely contingent on their appealing to the male gaze, such “transgressive behaviour” may be met with specifically gendered sanctions, or forms of “bikelash”, from those who subscribe to conservative ideologies. In order to reconcile their

experiences with common-sense beliefs regarding the use of public thoroughfares, participants thus engage in processes of resignification, confronting the territorial norms which simultaneously constrain their agency. The discursive struggles over meaning which punctuate both narrated and narrative worlds highlight the tension between competing interpretations of gendered traffic violence and the “injurious signs” by which this is framed. Furthermore, examination of these processes points to the crucial role played by the organisation in enabling participants to share such narratives and subsequently reinterpret their experiences as a result of feminist literacy fostered by the group. Having said that, the continued disparity between participants’ rereading of the sanitised violence which characterises their commutes and lay views regarding such aggression suggests an urgent need to broaden debates on the inevitability of modern-day violence and the ways in which cities around the world may eventually be reconstrued as inclusive spaces.

Gendered discourses and (institutional) violence in the Global South: A view from the ground

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VIDEO LINK

I intend for this presentation to discuss the results of my master’s degree research recently concluded master’s degree research. The main objective of my work was to investigate repression practices that Brazilian LGBTQIA+ people have suffered within their family. The qualitative and interpretive based research was generated data in an interview situation. It was then analyzed in line with the field of Narrative Analysis and Queer Linguistics regarding the textual aspects of organization of experience in narratives, the interactional management of stigma, and the performances in relation to the constructed context. Through the analysis of these narratives,

it was possible to understand how performances not aligned with cis-heteronormative can trigger different processes of curtailment which in return reinforce cis-heteronormativity in family organization. As I have argued in my research, the notion of “concept of family” works as a discourse that establishes social dynamics in family relations and is based on intimacy, affection and care. Yet it is important to understand that its constitution happened and was only possible by the emergency of the deployment of sexuality which as result have regulated and delimited possibilities of belonging and acknowledgment in family sociability. In this sense, through my research I have also reflected on the boundaries of this “concept of family”, something that has occurred precisely through the construction of experiences regarding practices of repression suffered by LGBTQIA+ people. Then, besides discussing the ways LGBTQIA+ people construct their experiences of repression within their families I also intend to discuss how they perform identities in these narratives in which their sexualities were constructed as an element of family rupture, triggering violence, silencing, control and repression. Therefore, I hope to produce understandings about the situation of LGBTQIA+ people and their suffering which may stem from family experiences in the Brazilian context. Beside that, we also wish to encourage discussions about forms of family sociability where cis- heteronormativity is not the basis for relations and affection.

Women and prison - evaluations and moralities regarding female behavior and motherhood in relation to incarceration

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VIDEO LINK

This discursive research analyzes how decisions about house arrest for women, mothers of children under 12 years of age and/or pregnant women are discursively constructed by judges in Brazil. There are laws and norms specifically created for this group aiming to maintain the

relationship between mother and son in childhood. Emphasis is given to the hegemonic discourse about female behavior in relation to motherhood and the extent to which it is still present in the patriarchal society in which we live. Thus, we seek to analyze morality and evaluation made by judges concerning motherhood when applying the existing laws and norms (national and international) in their decisions.

On the one hand, national and international rules converge on (i) the importance of interaction between mother and child in early childhood; (ii) the specificities in relation to the arrest of women and pregnant women and (iii) the criticism of female incarceration that has been increasing considerably in Brazil and worldwide. On the other hand, the research results suggest that: (a) the discourses constructed by the judges are often moralizing, based on the idea that

women lose the ability to be a mother once they commit an offence; (b) judges disregard the discourses present in the existing norms and laws, maintaining the punitive orientation that directly contributes to the increase in the number of women incarcerated in Brazil.

This is a qualitative and interpretative analysis (MOITA LOPES, 1994 and 2006; Denzin and Lincoln, 2006) that seeks to understand the Discourses, with a macro-analytical lens, and the discourses that need a micro-analytical lens (Gee, 2005) in order to understand the language used in legal processes and legal organizations/institutions. Discussion is conducted based on the interdisciplinarity between language and law that is part of the area of Applied Linguistics, more specifically of Forensic Linguistics (Coulthard et al., 2007). The research corpus is composed of judgments that are scrutinized in order to analyze aspects about the personal and/or moral judgments that are present in the decisions as a way of arguing and supporting the non-granting of house arrest as an alternative penalty.

Analysis draws on the Appraisal System presented by WHITE (2004), MARTIN and WHITE (2005). We also include a reflection on judicial (im)partiality based on authors such as Lupetti Baptista (2013 and 2021) and Mendes (2012) to better understand the evaluative and moralizing approaches of Brazilian judges.

Birth Narratives – An Intersectional Perspective

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VIDEO LINK

The aims of this qualitative-interpretive study (Denzin; Lincoln, 2006) are to analyse the construction and effects of normative discourses (Foucault, 1988) regarding pregnancy and birth by analysing labour narratives of Brazilian mothers located in distinct social contexts. In the narrative performances (Goffman, 2011) which emerge from three research interviews (conducted both on and offline), we observe how speakers build agency in relation to body/affect (Le Breton, 2004). The narratives of these women – from diverse social backgrounds (in terms of race, class, age, private/public health system users) – are analysed focusing on how these stories build intelligibility that governs social life and which can curtail bodies – leading us to reflect on the pervasiveness of medical discourse and its impacts on the experience of mothering and maternity. Our understanding of gender is based on Matricentric Feminism – a branch of feminism which aims to further mothers' visibility from an intersectional perspective (O'Reilly 2016). As part of an emerging tradition of “undisciplined”, Contemporary Applied Linguistics of Latin America (Moita Lopes, 2006), this study draws on Narrative Analysis (Mishler; 1984; Linde, 1997; Bastos e Biar; 2015), in order to further understanding of locally constructed identities and their relationship with the surrounding world. Our analysis examines the building of “evaluation” (Labov, 1972) – a narrative component which heightens drama, conveying the story’s very “raison d’être” – in order to consider the discursive dimension of affect. Our examination of the relationship between culture, discourse, body and affect, enables us to identify the way these insidious discourses leave their mark on mothers; either through reprimands, constraints and the erasure of control over their own corporeality or otherwise by prompting autonomy and agency. Our observations suggest that medical discourse operates as a powerful institution and

undercurrent of intersecting patriarchal and racist discourses. Thus, by building bridges between micro and macro dimensions, we are able to perceive the intricate web of relationships between everyday social interaction and the structuring discourses of their wider, institutional settings. Examination of the remaining discursive scars enables us to analyse, interpret, rework and reimagine the lived experience of labour.

Keywords: narrative; mothering; agency; body; affection, birth

PANEL 4: Discursive dilemmas of gender and violence prevention

Panel chair: *Prof Ann WEATHERALL, School of Psychology, University of Bedfordshire, UK, Ann.Weatherall@beds.ac.uk*

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- *Prof Ann WEATHERALL, School of Psychology, University of Bedfordshire, UK, – IN-PERSON DELIVERY*
- *Ann DOEHRING, School of Psychology, Victoria University of Wellington, NZ – IN-PERSON DELIVERY*
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Violence perpetrated by men against girls and women is pervasive and widespread. Sexual harm and harassment are also commonly experienced by those who are non-binary or otherwise queer with equally devastating and long-term negative effects on individuals and communities. Within the fields of gender, language, and sexuality, research has importantly contributed to understanding the problem by explaining how various meaning systems operate to produce, legitimate and sometimes challenge the status quo. Language about gender and violence has been studied across a variety of settings and organisations. For example, a well-established finding is that rape myths operate in ways that regularly blame women and reduce the culpability of men.

The focus of this panel is on feminist self defence, also known as Empowerment Self Defence (ESD). Evaluative studies have established ESD as an effective form of primary prevention which reduces sexual harm and other forms of gendered violence through personal safety training (Hollander, 2018, 2020; McCauley *et al.*, 2018; Stone, 2018; Jordan and Mossman, 2016). Feminist self-defence teachers deliver curricula designed to cultivate critical consciousness about the social

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and structural underpinnings of gendered violence and develop practical physical, psychological, and verbal skills for resisting assault. They work to create a trauma sensitive space where experiences can be shared, and a positive sense of collective identity is built. A range of pedagogical tools are employed including discussion and scenario-based activities where physical and verbal techniques and psychological and emotional skills are developed and practiced. Non-evaluative studies have explored feminist philosophical debates about self defence training (McCaughey, 1998; Cahill and Hunt, 2016) and its discursive challenges and potentials (Hollander, 2002; Senn et al. 2008; Senn, 2010).

The papers in this panel build on existing research to identify and explore some of the discursive dilemmas arising from feminist self-defence which function, at least rhetorically, to undermine their potential to transform lives and communities. One such challenge is that affirming women's agency to resist and survive assault is complicated by neoliberal morality which reinforces victim blame while co-opting the language of empowerment (Bay-Cheng, 2011, McCaughey 2017). Another is how to acknowledge the reality of gender norms in relation to embodied communication while not reproducing and perpetuating binaries and stereotypes.

Panellists will include practitioners of feminist self defence who will shed light on how teachers involved in this work navigate these dilemmas to achieve their goals. An outcome of this discussion panel will be increased awareness of the challenging discursive work involved in interventions that aim to prevent violence, transform gender, promote constructions of women and other marginalised genders as agentic, and challenge essential and enduring notions of violence and victimhood.

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Full panel program and presentation order:

Using tightrope talk to affirm agency without victim-blame in feminist self defence classes.

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VIDEO LINK

Victimhood is a highly gendered term because of cultural associations which equate femininity with vulnerability and masculinity with invulnerability (Gilson, 2016). This is a culturally contingent set of meanings, but one which is still widespread throughout patriarchal cultures. Feminist self defence teachers have long worked to correct these disempowering associations, affirming women's agency to resist and survive assault (Hollander, 2001). This important task is complicated by the neoliberal imperative placed on individuals of all genders to be agentive actors who take full responsibility for all their life's outcomes. Neoliberal moral stances such as this have been found to encourage victim blaming attitudes (Katz et al., 2018) and are therefore at odds with a feminist approach to gendered violence prevention. To explore this tension, I will present and discuss data from interviews with feminist self defence teachers conducted as part of my doctoral research (an ethnographic and autoethnographic study of feminist self defence teachers' understandings and practices of empowerment) and video recordings of ten feminist self defence classes collected for the project Using Talk and the Body Project to Prevent Gendered Violence (a video study of feminist self defence classes in Aotearoa/New Zealand). I explore how teachers use tightrope talk (McKenzie-Mohr & Lafrance, 2011) to affirm the coexistence of agency and vulnerability in their classes. This discursive work reflects teachers' goals: to cultivate among class

participants *both* compassionate attitudes toward victims of violence *and* the confidence needed to effectively resist assault. I argue that these goals are central to a feminist approach to empowerment through self defence training.

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Refusing "like you mean it" in Feminist Self-Defence

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Communication practices have emerged as a crucial component in the prevention of gendered violence. For example, the notion of *sexual consent* has been widely recognised as mutual agreement physical intimacy (Beres, 2022) which can be understood as a speech act. The slogans "don't guess a yes" and "just say no" capture separate but related aspects of the issue. On the one hand the initiator of sex has responsibilities for establishing its acceptance and on the other,

the recipient for its rejection. However, the boundaries between sex-as-usual and rape are not clear cut (Gavey, 2018). Furthermore, joint actions such as kissing can be differently organised at the micro-sequential level of social interaction (Magnusson & Stevanovic 2023). They can have emergent properties involving small adjustments to the turn-by-turn unfolding course of action or concurrent ones where parties equally and constantly contribute to the actions ongoing accomplishment. The present paper further advances knowledge about communication practices that are built and understood as refusing assault in natural settings. We ask how refusing is described and depicted in the understudied context of feminist self-defence classes (also known as empowerment self-defence).

This research is part of an on-going project, *Using Talk and the Body to Prevent Gender Based Violence*, which aims to advance knowledge on the psychological, verbal, vocal and embodied strategies for deterring or resisting gender-based violence. Data are around 50 hours of video-recordings of ten self-defence classes for girls and women delivered by a feminist, woman-centred, bi-cultural organisation in Aotearoa/New Zealand. From this larger dataset, more than 35 separate short sequences of action were identified that had an explicit focus on voice as a self-defence technique. They were transcribed in detail and examined with a feminist sensibility, drawing on discursive psychology and multi-modal conversation analysis (Tennent & Weatherall, 2021).

The analysis reveals a complex array of resources being described and depicted for doing refusals in assault situations. Unsurprisingly, there was an emphasis on using clear and short directives such as “No”, “Back-off” and “Don’t touch me” for deterring or resisting attacks. Less well-documented in the literature but prevalent in the data were the vocal and embodied aspects of unequivocal rejections including high volume, direct gaze, stable postural stance and strategic physical moves targeting vulnerable body parts. An original finding was identifying two primary ways in which the voice and the body could be organised in self-defence. One involved the use of voice alone and the other involved the co-ordinated use of voice with physical techniques,

which upgraded the act of refusing. The results are discussed in relation to dilemmas and debates within the gender and language field about differences in speech styles, miscommunication and preference structures in social interaction.

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Talk Psychological Defence Techniques in Empowerment Self-Defence Classes

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Internationally, one in three women have been subjected to physical, psychological, and/or sexual violence by an intimate partner (UNHCR, 2022; WHO, 2018). The harms caused by gender-based violence include short and long-term consequences for mental and physical health, as well as undermining self-worth and self-esteem (Mackay, 2021). To effectively respond to gender-based violence, it must be understood within the context of wider societal norms and patriarchal discourses (Mackay, 2021; Powell & Webster, 2018; Senn et al., 2018). Internationally, empowerment self-defence classes have become

an established strategy in teaching women and girls how to resist and respond to experiences of gender-based violence (Hollander, 2016). Kia Haumaru – Personal Safety Education (2022) is an Aotearoa/New Zealand-based organisation that provides empowerment self-defence classes to a diverse range of women, girls, and people of marginalised genders. These classes are informed by feminist and mana wāhine research about the causes and solutions of gender-based violence in NZ. Evaluations of their programmes have found a range of physical techniques with a focus on promoting both the psychological and emotional mechanisms of self-defence. Evaluations have also concluded a range of positive psychological outcomes for their students, including increased self-esteem, self-efficacy, and confidence (Jordan & Mossman, 2013, 2016). Psychological defence techniques taught include turning fear into anger, positive self-defence fantasies, and expanding the definition of resistance (Jordan & Mossman, 2016). However, there has been little research on how such skills are developed in class. This paper explores how psychological self-defence skills are communicated in a range of Kia Haumaru classes using a discursive psychological approach. To achieve this, verbal and non-verbal interactions will be examined using audio-video recordings of Kia Haumaru classes from the project Using Talk and the Body to Prevent Gender Based Violence. Using conversation analysis (Jefferson, 2004), this presentation will focus on how the psychological defence skill of turning fear into anger is taught, how this is adapted appropriately to age, sexuality, and cultural backgrounds, and how participants' respond to teachings. This research will be based on my work with the project Using Talk and the Body to Prevent Gender Based Violence as a research assistant over the last year, and my MA thesis work in Forensic Psychology over the coming six months.

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DRAFT

Abstracts

In-person presentations



Language use and gender identity label in LGBTQ+ community in Cambodia – A perspective of local

NGO

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This paper deals with the language use of the LGBTQ+ community in Cambodia, looking from the perspective of one LGBTQ+-focused organisation. This study aims to explore the local Cambodian concept of LGBTQ+ and the discussion of surrounding issues. Firstly, it explores how these institutions discursively address the concept of LGBTQ+ and reach out to the local community/groups in Cambodia to participate in their work. In other words, the language and communication strategies of those institutions, such as promotional materials, their public events and their overall organisational mission are of interest. Secondly, the operationalisation of their work and activities will be further inquired in order to understand the underlying language ideology related to gender identities, especially on identity label terms. To achieve that, ethnographic perspectives and observations are utilised as methodological lens to inform the data collection method. The data includes the readily available online materials published by the institutions, fieldwork observations, and in-depth interviews that contain metapragmatic reflections and discussions to further clarify the stance, view, and real-life experiences of the institutions' work and potentially their participants. This top-down approach from an organisational perspective, together with the metapragmatic reflections, will shed light on the type of dialogues and narratives that are being shaped and discussed, that are germane to the (re)presentation of LGBTQ+ topic in Cambodia, especially in the public domain and hence understood by the outside parties. Preliminary fieldwork observations reveal that depending on the topics of interest among other LGBTQ+-related issues, the language will be specifically catered to the target group's profile background. For instance, the socioeconomic backgrounds of the target group are highlighted, pertaining to "vulnerable" situations in the social and legal aspects that the institutions aim to showcase and ameliorate. This shows that the

target group's profile, concerning the topics such as gender identity, is the core factor that determines and influences what language (and types of language such as English borrowed terms) will be used. This also means that translation and localised foreign terminology will occur to address the issue of accessibility. As a result, the localised language and terms may seem contradictory to the larger LGBTQ+ discourse coined in the Western hemisphere. Therefore, the linguistic resources relative to the linguistic use of gender and sexuality remain to be analysed once interviews of personnel of these institutions and LGBTQ+ participants have been conducted.

Keywords: LGBTQ+ Cambodia, Language and gender identity, Gender in global South

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Being inclusive in a global market: A journey towards more gender-inclusive language use in global corporation's UX designs

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Despite the increasing importance of language in a marketplace, few studies have focused on inclusive language use in multicultural organizations, and even fewer have dealt with inclusive language use in terms of user experience design. This presentation discusses the challenges and limitations a global corporation can face when improving their language use with examples coming from some leading global companies' UX language.

The analysis of UX language use in some global corporations reveals that the current language standards could promote cisnormativity and a problematic dichotomy between two genders. We can also find that various efforts are being made to solve these problems. However, in rectifying the current problem, it also faces unique challenges as an international corporation looking at a global consumer pool: (1) the possibility of inclusive language use colliding with being functional, accessible, or even aesthetically pleasing, (2) physical impossibility to include every gender identity/sexual orientation within a limited space, (3) different degrees of acceptance of gender inclusivity across nations/cultures. Upon facing such challenges, we suggest a language use standard that focuses on functionality and the specific experience at hand, accompanied by gender sensitivity and a thorough understanding from UX writers.

Centering Gender and Sexuality Research in Japan's Language Teaching Communities

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Established in 2000 as a special interest group (SIG) within Japan's Association for Language Teaching (JALT) organization, the Gender Awareness in Language Education (GALE) SIG aims to provide a safe and supportive space for teachers, students, and researchers to discuss and consider the many ways in which gender issues impact our teaching, learning, and research practices. GALE has been active in promoting scholarly research in its annual peer-reviewed journal and newsletter; in providing networking and discussion forums online and in-person for members and guests to share ideas and sound teaching and research practices; and in collaborating with the larger JALT community in important matters such as the creation of a Code of Conduct for the organization in 2017. On its website, the GALE SIG identifies the four following points as its mission statement:

To research gender and its implications for language learning, teaching, and training, such as differences in discourse styles, preferred teaching and learning styles, interests, needs, motivation, aptitude, achievement, classroom interactions, same- sex versus coeducational classrooms and same- sex vs. opposite- sex teaching, and social identity.

To improve pedagogical practices, develop language teaching materials, and provide a clearinghouse for materials inclusive of gender and gender-related topics in FL subject areas such as communication, history, literature, linguistics, science, sociology, cultural studies, etc.

To raise awareness of workplace and human rights issues related to gender for language professionals, such as discrimination on the basis of marital or parental status, and to provide information for countering such discrimination.

To increase networking opportunities among language professionals interested in teaching, researching, and/or discussing issues related to gender and language education, such as biological sex, gender identity, gendered

language, sexual orientation, gender behavior, gender roles, and gender socialization.

For the JALT2022 “Learning from Students, Educating Teachers—Research and Practice” international conference, held as a hybrid event based in Fukuoka in November 2022, GALE invited critically acclaimed author, Alex Sanchez, to be the SIG’s Featured Speaker. In Alex’s two talks, he focused on the value of promotion of LGBTQ-themed texts in classrooms, presenting how teachers can help foster attitudes of openness and acceptance of gender and sexual difference and be agents of social change, and how teachers can learn from LGBTQ+ students to become authentic educators. This talk shares more from the Featured Speaker Q&A session and offers ideas for future projects and collaborative opportunities.

Stigma and Functional Neurological Disorder: What do, hysteria, gender, and language have to do with it?

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People with functional neurological disorder (FND) are rendered invisible through stigma surrounding what – and who – is deemed medically ‘worthy’. Accusations of ‘hysteria’, ‘malingering’, and being told ‘it’s all in your head’ are rooted in hegemonic ideologies around gender and medical dualisms that contribute to the frequent erasure of FND experiences. Previously known as conversion disorder, and prior to that, hysteria, the disorder is neither rare, nor new, yet access to care is difficult and inequitable. The condition remains misunderstood in the medical context, and problematically conceptualised as a ‘mystery illness’ in media reports. For those suffering from Long Covid and other chronic conditions, these discourses of dismissal will resonate.

A sociolinguistic approach that “walks backward into the future” can shed light on the powerful ways that language maintains this systemic marginalisation. Revealing ideologies as key in processes of constructing social realities not only advances theoretical sociolinguistic understandings but contributes to dismantling

harmful gendered medical legacies that profoundly affect the lives of those with FND around the world. In this presentation, I outline the ethnographic phase of my research in the UK and Europe. As well as visiting La Salpêtrière in Paris and exploring the Charcot archives (the ‘heyday of hysteria’ in the late 1800s), I spent time with leading neurologists, gender experts, and medical sociologists. I highlight the affordances of this international interdisciplinary approach, and outline the project’s next steps in the Aotearoa context. I make use of interview data and field notes to show how historical understandings and processes of gendering perpetuate stigma in often insidious ways. The data forms part of a multi-phased project which rejects deficit perspectives of FND and people with FND, advancing respect and compassion as guiding research principles alongside wider political goals of more equitable and sustainable healthcare.

Innate sex characteristics, gender, and biopolitics: Debilitation and capacitation of intersex children in hospitals

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The aim of this analysis is to explore the power of theorising sex, gender and biopolitics together while analysing discourse on innate sex characteristics in biomedicine. I draw on Jasbir Puar’s (2017) ideas about biopolitics as an ableist mechanism with the right to maim, which can potentially debilitate any of us. Alternatively, it capacitates others. Biomedical professionals, regardless of diverse personal convictions, work in a relationship with their patients (and often their patients’ parents) that reflects the relationship between biomedicine and political economy, one in which they are always potentially agents of biopolitical regulation. During this analysis, metapragmatic discourse analysis is used (i.e. analysis of talk about language use), treating interviewees as collaborators who analyse language and bring their knowledge into dialogue with the researcher’s knowledge. The data is drawn from interviews with two Hong Kong Chinese doctors (a gynaecologist and a paediatric urologist) who work with intersex children and their parents. The analysis focuses on the doctors’

metapragmatic narratives about 'what they say, how and why' when speaking to parents of intersex-bodied children about their child's innate sex characteristics. The doctors in this study confess a reliance on scientifically outdated discourses, but to maintain a conversational boundary in which parents keep listening rather than despairing. They position themselves as *capacitators* for these babies. But to have a role to play they first must *debilitate* them discursively (i.e., position them as injured, ill, diseased, and potentially excluded), and no allowance is made for the possibility of leaving them be. It is for their 'welfare'. Intersex bodies are debilitated (ironically, under the guise of capacitation) as part of biopolitics in order to render them 'fixable' and governable, and this debilitation intersects with the biopolitical apparatus of gender. The explanations of intersex children's medical *capacitators/debilitators*, will provide a launching point to begin asking questions not about what intersex bodies reveal about the rest of us, but primarily how an uptake of biopolitically informed gender theorization can open up new topics and vistas for making sense of intersex experience.

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"It makes you think of something like herd immunity," An Investigation of Consent D/discourse in the BDSM community

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Discourse around sexual consent is on the rise (Dworkin, Krahe, and Zinzow 2021), with social movements drawing attention to both the high rates of sexual assault (eg. #metoo, Fridays in Black) and promoting consent models as a preventative strategy (Family Planning NZ, VUW Sex Week Campaign, Don't Guess The Yes, etc.).

As mainstream society directs attention to these consent discourses, Gavey's investigation into the societal scaffolding of rape culture (Gavey 2018) indicates that hegemonic courtship narratives have created a culture where "yes" and "no" do

not serve consent-negating functions for any gender. Furthermore, the "misunderstanding model" (Ehrlich 2001) is still prevalent, wherein victims of sexual assault are blamed for not being clear enough and sexual assailants are not held accountable. Hence, it is clear that consent negotiation is a fraught discourse activity (Sarangi 2000) with ineffective outcomes in the current western consent culture.

This research explores consent paradigms within the BDSM community (Bondage, Discipline/Dominance, Submission/Sadism, Masochism). Community practices are centred around foregrounded paradigms of explicit consent negotiation practices and consensual power dynamics (Easton & Hardy 2001, 2003). To date, scholars investigating the BDSM context (Martin 2020, McCormick 2018) have focused on static written data (e.g. personal ads, books) rather than interactional consent practices. Given the complex entanglement of social narratives of sexual consent with its discursive enactment, and the interpersonal nature of sexual consent, I combine queer theory with an interactional sociolinguistics approach for a dynamic approach to BDSM practitioners enact and co-construct consent.

My data comprises two focus groups held with members of the BDSM community. Participants demonstrated intricate conceptualisations of consent and consent practices which expand beyond erotic intercourse and encompass aspects of culture, time, interpersonal dynamics, and narrative. Central to these are multifaceted discourses around safety, authenticity, personal accountability, and repair (as one participant said, "consenting to learning").

I outline key discourses of BDSM consent culture that empower effective consent negotiation discourses on individual and community levels. Taking these discourses into consideration, I suggest a new consent model which incorporates cultural AND interpersonal discourses. It provides means of engaging with vernacular constructions of consent that are more flexible and multifaceted than hegemonic "yes/no" models. I argue that, similarly to how "herd immunity" reduces infection, these consent practices and discourses are experienced as a system of protective factors that,

through community enactment, enhance practitioners' capacity to consent effectively.

Keywords: Gender and sexuality, language of consent, Queer Linguistics, community practices, consent culture

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Virgin as a Lady: Metaphors and metonymies of virginity across cultures

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Virginity is an important concept for many people across the world, but there are very few studies on virginity in linguistics. To fill this gap, we examined conceptual metaphors and metonymies of virgin(ity) by conducting interviews with native speakers of 36 different languages. We analyzed and identified them using the conceptual metaphor theory by George Lakoff and Mark Johnson (1980), and we critically considered the linguistic use of virginity from a feminist perspective. Our results showed that even though many languages have separate terms for female and male virgins, most of these languages use a gender-biased word in which a female stands for virginity. Virginity is important for both males and females, but it is in many contexts regarded as exclusively female. Almost one-half of the languages (47% of languages analyzed in this research), use a gender-biased word for virginity which is conceptualized through a metonymy standing for a (young) woman or a lady and which can be evolved into a conceptual metaphor VIRGINITY IS A STATE OF BEING A (YOUNG) LADY. From these 47% of languages, virginity is conceptualized as a state of being a woman (22% of languages) or the term for virginity consists of the word which originally had a meaning of a (young) woman or lady but the word lost its meaning over time (25% of the languages). We also showed that the conceptual metaphor VIRGINITY IS A PRECIOUS FEMALE THING THAT CAN BE LOST has been found in most of the languages. VIRGINITY IS PURITY and VIRGINITY IS INNOCENCE are also common metaphors, both of which can be traced back to religious teachings. A significant contribution of this study is that it highlights how much bias can be caused by language and encourages us to take a critical perspective towards the ideology hidden behind the word for virginity in many languages across the world. Even though many languages have separate terms for male and

female virgins, they use a gender-biased word for virginity because it is conceptualized as a woman. As a consequence, a wrong ideology is spread among people who unconsciously learn that virginity is something that belongs exclusively to women. Due to gender-biased linguistic expressions, men and women are often forced to extremes. In many cultures, men are under the pressure of language and society to lose virginity as soon as possible, while women must wait (in many cases until marriage) in order to avoid social stigma.

Keywords: virgin, virginity, conceptual metaphor theory, metonymy, cross-linguistic study, cultural linguistics

Is female PhD. a third gender ? : Enregisterment of sexism through female address terms in Chinese mass media

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As China is increasingly integrated into the global economy, the widespread of media networks, such as WeChat, QQ, and Microblogs, has increasingly provided Chinese citizens with access to new words and new ways of using old forms. Among such media-induced linguistic innovations, Chinese female address terms have emerged via mass media, which has enregistered a unique online female discourse to index multiple gender roles, images, and ideologies through the use and circulation of these polysemous address terms in digital spaces. In spite of frequently recognizing women's diverse gender roles, mass media has also perpetuated gender ideologies that disenfranchise females (Lei & Rao, 2020). By overtly stigmatizing some women based on age, marital status, personality, and physical appearance and covertly putting females as secondary to males, online linguistic innovations in female address terms have reinforced Chinese as a sexist language, a form of symbolic violence against women (Bourdieu, 1998).

Based on an 18-month online ethnography of Chinese female address terms, this paper aims to study how the circulation of one particular female address term, 女博士female Ph.D., across digital

spaces has perpetuated the ideologies of male dominance in China and what are the responses by different individuals and communities to such sexism. By addressing these issues, this paper is oriented toward exploring the role of mass media in shaping gender dynamics as well as the relationship between language, identity, and ideology, in China, in the context of globalization.

Our findings suggest that the circulation of such female address terms as 女博士female Ph.D. across digital space involves the enregisterment of words as part of a sexist discourse. Generally speaking, overt sexism is realized by creating new meanings with which to stigmatize female PhDs whose new gender roles and identities conflict with traditional ones. The negative associations and images mirror the predicament this particular group of Chinese women are involved with. Covert sexism is subtly enregistered through putting male/masculine as default and female/feminine as deviant. However, Chinese women, as victims of such symbolic violence, are able to make both individual and institutional efforts to respond to such enregistered sexism. These emic responses, both linguistic and non-linguistic, have constructed alternative figured worlds in which women engage in negotiating and reconstructing their images and identities (Holland et al. 1998). This in turn reshapes the dynamic process of enregisterment of digital discourse in relation to language and gender.

Genderfluid Finnish-speakers' conceptions of their own speech

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Linguistic studies often present gender cisheteronormatively as a static, nonchanging binary opposition that is based on physical traits at birth that construct the foundation of (heterosexual) desire. I argue that a more socially sustainable way of conceptualizing gender in linguistics would include non-normative manifestations of gender and recognize its fluidity.

This presentation focuses on the ways that five genderfluid speakers of Finnish themselves conceptualize the relationship between genderfluidity and situational variation in speech. How do they believe experiencing frequent changes in their gender influences their way of speaking? Which situational factors impact the ways they do gender in speech, and how? What is the role of gender identity in the broader context of their idiolects?

The study mainly draws from folk linguistics, queer theories, and intersectionality. Focusing on the participants' folk linguistic conceptions, the study centers the speakers and their agency over their own speech as well as their wishes concerning how others address them and refer to them. The data consists of one-on-one interviews and pre-structured recording diaries. These are examined through qualitative content analysis of speech, writing, and drawings.

The study suggests that the participants rarely seek to purposefully alter their speech according to their current gender or to linguistically mark any switches or fluid transitions between their different genders. However, the participants who experienced or had in the past experienced speech-related gender dysphoria did describe conscious attempts of altering their pitch or modifying their vocabulary.

The most prominent impacts on speech seemed to be non-dependent on current gender or even genderfluidity specifically. Instead, these features were associated with non-normative gender identity more broadly. These features included e.g., using specialized vocabulary around the topics of gender and sexuality, preferring gender-

neutral expressions when referring to others, and gender-related jokes and memes. The study explores the possibility that even though a genderfluid style is not likely to exist, a nonbinary style of Finnish might be emerging.

Situational factors that influence how the participants do gender with speech were: perceived safety or danger, interlocutors' attributes, being gendered by others, the (ir)relevance of gender in the situation, and the genderfluid person's condition or state (such as gender dysphoria or euphoria). The participants believed that their gender identity intersects with their personality traits, hobbies and interests, social and work roles, sexual and romantic identities, relationship styles, politics and values, disabilities, and class in forming their idiolects.

Safe(r) Spaces?

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As Australia grapples with the far-reaching social, economic, and political impacts of the COVID-19 pandemic, anti-Asian racism has become a heightened concern (Asian Australian Alliance 2020; Walden 2020; Pan & Gao 2021). Experiences of discrimination are common among people from Asian migratory backgrounds, and particularly acute for LGBTIQ+ individuals (Biddle et al. 2019; Caluya 2008). What does this mean for experiences of "safety," which is widely regarded as something all Australians ought to have access to, and something all have an individual and collective responsibility to cultivate. Indeed, creating arenas that are perceived and experienced as "safe" is seen as an urgent priority for education institutions and local government bodies.

In this presentation we turn to a critical multi-modal examination of educational and government websites published in Australia 2020-2022 which promote "safe space" within the tertiary setting. We find that issues of aggressive behaviour, unwanted attention, bully and harassment are commonly flagged as unacceptable and/or unsafe. And that, although misgendering and deadnaming are increasingly

being highlighted as unacceptable practices within tertiary spaces, these are often accessible through hyperlinks to information for LGBTQIA+ students and staff. Furthermore, that issues of racism are often not overtly flagged within the institutional discourses of “safe(r) space.” We next turn to consider that, as “safe space” is “a productive negotiation of unsafe space” (Roestone Collective 2014), how might the decompartmentalization of safe space as impact on feelings of un/safety for LGBTQIA+ students from Asian migratory backgrounds?

We propose that a more holistic approach to both physical and linguistic practices which impinge on safety can be brought together to productively negotiate unsafe institutional space. For, how we talk about, experience, and work to create safe spaces provide insights into the broader systems of power within which such initiatives are enmeshed, and which they reflect. We acknowledge the impossibility of completely ‘safe spaces’ while remaining committed to the importance of working toward their possibility, nonetheless. Queer pedagogy, as Quinan argues, calls for critical analyses of safe space while “holding onto it for dear life” (2016: 366).

Towards Sustainable Practices of Diversity and Inclusion of SOGIESC in Japanese Language Education

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Research into Japanese language education and the intersections of gender and sexuality has demonstrated the importance of critiquing heteronormative biases in teaching materials and resources. As the Japanese language education (JLE) sector turns its attention to sustainability, we propose that collaborative approaches which decentre regimental heteronormative understandings of the Japanese language and facilitate SOGIESC inclusivity and affirmation at all levels are crucial to sustainable practices in Japanese language education.

Second language acquisition and language learning research consistently shows that LGBTQIA+ (lesbian, gay, bisexual, transgender, queer/questioning, intersex, asexual plus)

students experience challenges in the language classroom (Kappra & Vandrick, 2006; Nelson, 2010) and are rarely represented in second language textbooks (Gray, 2013; Paiz, 2015; Moore, 2019). This is also the case in relation to Japanese language teaching (JLT) where, although research has demonstrated the importance of critiquing heteronormative biases in teaching materials and resources (Arimori, 2017; 2020; Maree, 1997; 1998; 2011; Moore, 2019), inroads into Japanese language education remain difficult to maintain.

In this presentation, we first trace the changes to representations of sexual identities in dictionaries and major JLE textbooks before offering some practical ways in which these can be counteracted in local learning environments. We argue that sustainable education must engage with obstacles to teaching and learning experienced by peoples of diverse genders and sexualities. It must also occur alongside anti-oppression approaches committed to anti-racist, anti-ableist, anti-classist frameworks. Cultivating a learning environment that (a) does not make gender and sexuality a ‘problem’ (Knisely & Paiz 2021; Moore 2019; Paiz 2020), (b) is transnational in focus (Nelson, 2006) and (c) is responsive to local contexts (Gray, 2013) is key to building sustainable practices. Collaboration and co-construction are fundamental to sustainable practices which both learn from histories of advocacy, are responsive to shifts in Japanese society and culture, and adaptable to a diversity of learning environments.

“We are the product”: Lexis, power and labor in a Gentlemen's Club

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This paper offers an analysis of how power is negotiated linguistically by erotic dancers at a gentlemen's club. Drawing upon participant-observation fieldwork, semiotic landscape analysis and open-ended interviews with staff at “the Club,” the paper investigates it as an organizational site of intertwined economic and interpersonal power dynamics that shape social actors' differential experiences there. Dancers at the Club, like many sex workers in other contexts,

understand themselves as exchanging emotional and aesthetic labor in the form of hypersexualized personas for money (Brewis & Linstead 2003; Constable 2009; Dewey 2012; Hall 1995). This paper uses the mismatch between the labels for economic roles in the Club as a lens into how institutional positions and relational power are understood differentially by (feminine-presenting) dancers vs. (male) staff. Labels for the roles and job positions differ depending on who inhabits them, for example, signage created by the manager greets those who enter with a list of rules for “patrons,” while the men whose job involves collecting the cover charge and checking IDs and repeating these rules label Club-goers as “clients,” and finally dancers refer to them as “customers.” The terms “patron,” “client” and “customer” provide different perspectives on transactions and their semantics are highly salient in organizations where there is a tension surrounding power imbalances and commodification. Although metalinguistic discourse about these labels is abundant among professionals and scholars in sales, marketing, healthcare, finance, public services and education (e.g., Bailey 2000; Eisingerich & Bell 2006; Lucio 2009; McCammon & Griffin 2000; McLaughlin 2009; Tight 2013), the labels have not received attention in sociolinguistics. Not only do these terms index different registers, “customer” indexes commercial transactions and lends evidence to the claim that dancers see themselves as front line workers in a service encounter in which they sell a commodity, not offer a service (cf. Forseth 2005; Weinkauff 2010). The male security staff working at the door refer to themselves as “hosts” and describe their role as “greeting clientele,” indexing roles in a (high class) restaurant. Dancers refer to “hosts” as “bouncers,” reflecting the fact that the most important part of these men’s job is to enforce the rules against touching their bodies. Analysis of how dancers use language and other semiotic resources to establish boundaries with customers who try to claim more than what is for sale reveals the organizational need for preserving the compliant, feminine personas that sell dances and ensure returning customers.

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Pronoun choice in Swedish schools

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Choosing a personal pronoun has become an important way for trans people to affirm their gender identity. The importance of respecting trans people's choice of pronoun is also emphasized by language authorities and inclusive language guidelines. It is not uncommon for participants to choose their own names and pronouns in social media and online games. However, trans students in Swedish schools may face difficulties when choosing or changing their personal pronoun, as demonstrated by the highly publicized case of trans child Saga, whose teacher refused to use their preferred gender-neutral pronoun "hen," leading to compensation for discrimination.

Despite numerous studies on the establishment, attitudes, and discussion of the pronoun "hen" and the experiences of trans students in Sweden, there is limited research on Swedish teachers' attitudes and management of trans students' pronoun choices. Although norm-critical perspectives, which aim to counter discrimination of students, have been widely adopted in Swedish schools in recent years, the case of Saga highlights that some teachers still resist this practice. Further research is necessary to investigate how this issue is handled in schools, as personal pronouns are crucial for the identity of trans youth, who often face discrimination.

The theoretical background of my study is language ideology and trans studies. My aim is to capture the norms and potential norm conflicts surrounding language use and gender identity that shape the attitudes and behavior of teachers. I believe that concepts such as language activism,

cisnormativity, and allyship may be useful in analyzing the data. The research is based on surveys and in-depth interviews with school teachers.

The results show that teachers can be divided into three groups depending on their attitudes towards trans students' pronoun choices: the enthusiastic, the cautious, and the skeptical. In my presentation, I will describe how these three groups handle the trans students' pronoun choices and discuss the consequences of their attitudes for the well-being and inclusion of trans students. I will also explain how teachers' different attitudes can be linked to language-ideologically charged discourses on cisnormativity, language attitudes, and language activism.

Who decides my gender? A corpus-based analysis of Wikidata community discussions around trans and non-binary identities

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The Wikidata Gender Diversity (WiGeDi; Metilli & Paolini, in press) project aims to study gender diversity in the Wikidata knowledge base. Wikidata is a collaborative, multilingual project edited by a wide, international community of users, and one of its goals is to represent biographical knowledge about people, including their gender and their preferred pronouns (Vrandečić & Krötzsch, 2014). These personal data are modelled according to an ontology curated by the users. Each time that the Wikidata community has to decide how to approach the modelling of gender, it needs to come together and overcome language and cultural barriers to agree on a single ontology model, and on a common set of guidelines around the representation of knowledge.

Unfortunately, there is no consistent agreement on the treatment of gender identity in Wikidata.

The users discuss internally how to describe and conceptualize gender identities in the ontology, and this issue is reflected in other projects that rely on data from Wikidata, such as Wikipedia. While researchers have addressed the gender gap in Wikidata (Klein et al., 2016), we are not aware of any previous studies that focused specifically on the representation of queer identities, making this topic an urgent matter of analysis.

In this presentation, we will explore how Wikidata users engage with and discuss the representation of gender on Wikidata, focusing in particular on trans and non-binary people. To achieve this goal, we will perform a corpus analysis of the Wikidata Gender Talks – English (WiGeTa-En) corpus, a collection of English-language user discussions around gender topics, gathered from Wikidata discussion pages.

On a technical plane, we will first describe the corpus and how it was compiled using semi-automatic techniques. We will then show how linguistic and cultural issues have often led to conflicts in user discussions about gender, and how these conflicts have been resolved. To understand how the discussions developed over time, and which topics have been the most and least discussed, we conducted both quantitative and qualitative analyses, relying on topic model analysis (Blei, Ng & Jordan, 2003) and critical discourse analysis (Fairclough 2010) approaches, respectively. Finally, we will track the evolution of the Wikidata community towards a greater awareness of issues with gender representation, and the inclusion of a wider spectrum of gender identities.

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"Gay is a trigger word": Questions of language, security, and sustainability for the 11th Gay Games in Hong Kong

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The Gay Games, a large international sporting and cultural LGBT+ event, established in the USA in the early 1980s, is coming to Asia (Hong Kong) for the first time in its history. However, the Games, conceived in the West and defined by its core message of LGBT+ pride, is crossing into a space where recently mobilized discourses of national security, conceived to conform to the "traditional" political and social values of the Chinese government, appear to leave little room for the "public" celebration of queer lives and rights. For example, the upcoming event has been singled out by some politicians in the Hong Kong legislative council, as a "disgrace", and a "danger" to national interests. As a result, the Gay Games has, over a short period of time, become entangled in current and competing socio- and geopolitical discourses of nationalism, security, and citizenship. In this paper, I address these tensions through an ethnographically grounded discourse analysis of interview data from volunteers on the Hong Kong Games organizing committee. Specifically, I examine how the volunteers, in their organizational roles and capacities, grapple with these tensions as they seek to secure the support of the Hong Kong government, local sporting bodies, and the public in general, building viability and security for the event in this way. These actions are primarily manifested in their talk via metapragmatic negotiations and reflections, geared towards the deployment of language strategies that downplay the "trigger effects" of the word "gay", as

enshrined in the “Gay Games” brand and in its association with liberal (and Western) rights-based identity politics. Such strategies include the rebranding of the event through the use of certain Chinese characters to ambiguate the (controversial in this context) politics of sexual identity and citizenship. Other strategies include the use of a more generalist (and safer) language to promote the Games, drawing on broadly defined concepts of “diversity and inclusivity” from the corporate world. Building on this analysis, the study therefore aims to shed light on the discursive reworking of the language LGBT+ pride to provide both securitization and sustainability for the Gay Games event, especially as it crosses over into new, and potentially less-welcoming spaces.

Identity Construction of Japanese Female Managers through Accounts of Role Models

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This study explores narratives presented in interviews with female Japanese managers. Particularly, it analyzes their accounts of role models to understand how they position themselves as managers.

Japan ranks 116 among 146 countries in the Global Gender Gap Index of 2022 Report. Its relatively low proportion of female managers dents the nation’s achievements in gender equity. One of several factors that have contributed to this is the absence of role models. In a bid to address this issue, the media often broadcast interviews of female managers sharing their experiences, thus serving as role models to women. However, these staged interviews tend to highlight only success stories.

To bridge the gap between “beautiful” stories and real struggles in everyday work, I conducted anonymous interviews. The data for this study was drawn from semi-structured interviews with 28 managerial-level female workers in various Japanese industries, aged between 30 and 70. The interviews focused on their career trajectories, with an emphasis on their choice of university majors, occupations, promotions, and family planning decisions. Approximately 34 hours

of interviews were analyzed using the positioning approach to narrative analysis, which is suitable for the dual-temporal indexical nature of their narratives.

The analysis illustrates that the interviewees viewed the idea of role models from two opposite axes. The first axis concerns the presence or absence of a role model that they aspire to be like. The interviewees reflected on their past events, to recollect their role models through retrospection; some arrived at the conclusion that they had no role models, either because they were pioneers in their fields, or their seniors were not suitable as role models. However, some others did mention their former bosses as role models. They then moved on to the second axis, that is, their hopes of serving as role models for the coming generations. The narratives involved either a positive or negative evaluation of their seniors, and accounts of how they adjusted their behavior to match that of their ideal figures. However, this ideal figure was not a single entity, but comprised of various people. These detailed accounts of role models highlight how today’s female managers thrive in a male-dominated environment, their perceptions of the current situation, and their expectations from the generation juniors.

Keywords: Japanese female managers, interview narratives, working trajectories, role models, positioning, dual-temporal indexicality

Gendering in the Construction of Fictional Dogs: Canine Role, Agency and Metaphor in the Novels of the Brontë Sisters

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Given domestic dogs’ loyalty to certain humans but also their vulnerability, these dogs carry important metaphorical potential for fiction writers. Of course, familiarity with dogs is needed to use them metaphorically in a convincing way. A case in point is the set of seven novels of Charlotte, Emily and Anne Brontë, which all feature named, individualised dogs – nineteen in total. The sisters shared their home (now the Brontë Parsonage Museum, in Haworth, Yorkshire, England), with dogs for much of their lives: Grasper, Keeper and

Flossy, who we can see as sustaining the sisters emotionally, but also literarily, in terms of metaphor (Caesar 2005) – as well as realism, plot and characterization. Interestingly, only four of the nineteen dogs are ‘girls’, and there is variation in the roles of the girl and boy dogs. A simple content analysis shows that (a) two of the four girl dogs, both spaniels – Fanny in Emily’s *Wuthering Heights*, Sylvie in Charlotte’s *Villette* – are very much pet dogs, and treated as such (the other two, Phoebe in Charlotte’s *Shirley* and Juno in Emily’s *Wuthering Heights*, have relatively minor roles), and (b) of the boy dogs, almost all are working dogs, identified as such by activity. In this talk, I explore possible reasons for this variation (conscious or otherwise). Canine roles include agency – related to but going beyond role. While gendered agency (or lack of it) can be seen in the dogs’ names, linguistic analysis of material action and transitivity in the words of various human characters additionally shows that they tend to attribute more and greater agency to the boy dogs than to the girls. Fanny is a case in point: shown first as a younger and later as an older dog she is both lacking in attributed agency and vulnerable to abuse – from humans in general, and men in particular. She can be seen as a metaphorical stand-in for the hapless and powerless Isabella, who becomes a pawn in Heathcliff’s revenge plan. Given that dogs’ actual behaviour is not socially constructed in a gendered way – unlike that of humans – it appears that Charlotte, Emily and Anne Brontë were using dogs in their novels in a critical and metaphorical way to point to the very gendered and in many ways patriarchal nature of the different worlds they were portraying.

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Transgender Discourse in Social Work Practice: Investigating Hong Kong Social Work Students and Social Workers’ Understanding and Attitudes of Transgender Individuals

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The majority of social work classrooms appear to lack comprehensive transgender-inclusive education, which consequently leaves social workers ill-equipped to provide adequate treatment for transgender or gender expansive individuals (Kwok & Kwok, 2018; McCarty-Caplan, 2020; McCarty-Caplan & Shaw, 2022). Drawing on Hong Kong’s rather limited and homogeneous sexuality education background which tend to suppress “sensitive” and “controversial” topics (Wong, 2000; Ho and Tsang, 2002), this paper explores how such a lack of LGBTQ topics and discussions in social work education and practice could shape and influence how social work students and social workers understand and talk about transgender clients. Using discourse analysis approach, this paper analyzes 30 interviews with local social work students and social worker to first explore how the interview participants construct a transgender discourse in the field of social work. Wordings that relate to trans panic/ transphobia, maintenance of gender binary and cisnormativity, actualization of the otherness and discursive discrimination will be analyzed to find out to what extent misunderstanding and transphobia exist among the interview participants (Hill & Willoughby, 2005; Robson Day & Nicolls, 2021). The second objective of this paper is to contribute to the queer linguistics discussion on how gender and sexual “identity categories and social reality are (re)produced or contested through language” (Milani, 2013, p. 618). A portion of the existing work on queer linguistics used a community of practice model to investigate the production and contestation of normativity within groups (Bucholtz, 1999; Mendoza-Denton, 1999). As this paper shows, such production and contestation of normativity (in particular cisnormativity) can also be reflected in social workers’ trainings in building their professions and discursive understanding of their transgender clients. Situating the discussion

in Hong Kong context, this paper argues that cisnormativity plays a significant role in framing social workers' perception on transgender individuals and causing potential misunderstanding and even unease moments between them. However, as Hall (2013) argues, "the social meaning granted to heteronormativity, even if its idealization persists, is always shifting across the interactions of those associated with it" (p. 638). With an increasing awareness of transgender and other gender possibilities topics, this paper further explores the possibilities of having the notion of "semiotic evolution" realized in Hong Kong social work field, resulting in a different discourse that celebrates fluidity, changes, and possibilities in Hong Kong (Hall, 2013).

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A study of gender in calls to the police classified as family harm

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Debates over how to refer to and define gendered violence span academic, activist, and government spheres. Definitions are important for compiling population-level statistics that indicate gendered violence is both localised and global (World Health Organisation, 2021), but different terms can highlight or obscure aspects of the problem. For example, 'violence against women' foregrounds gender and victimhood but backgrounds the perpetrator. The term 'intimate partner violence' specifies the context but does not capture gendered dimensions. Our work provides a fresh contribution to gender, language, and violence by examining the ordinary ways people describe violence in calls to the police.

This paper is on gender and institutional language-in-use with a focus on how gender

reference and relevance emerge as the interaction sequentially unfolds. The data are 200 recorded calls to the New Zealand police emergency and non-emergency lines that were categorised as ‘family harm.’ Using feminist conversation analysis (Tennent & Weatherall, 2021), we analyse how reports of violence are built over the turn-by-turn unfolding of social interaction.

We show how callers use descriptions, categorisations, and narratives to refer to situations that were categorised by police as ‘family harm’. These different practices can occur in callers’ first turns, or in response to questions from call-takers. We find that callers recurrently used categorical terms from the collection family to refer to others (e.g. son, dad, partner, ex-partner). When these category terms were combined with descriptions of actions like “getting violent” or “being threatening,” victim and perpetrator categories were made inferentially available. When callers used different category terms to refer to others (e.g. “the suspect”), call-takers pursued details about the nature of callers’ relationships. Likewise, when callers categorised the situation (e.g. as “family domestic”), specifying the people involved (and their relation to each other) occurred as a relevant next action.

Our findings highlight the everyday practices through which callers build reports of violence. Analysing how callers describe their experiences in their own words reveals variety and complexity beyond institutional terms like ‘family harm’ or ‘intimate partner violence’. We consider the implications of our results for debates about gender and violence terminology and the challenges around reporting to institutions such as police.

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Aging femininities in Japanese fashion magazines for middle-aged women

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This paper attempts to explore the relationship between aging and femininities represented in Japanese fashion magazines for middle-aged women. Many studies on women’s fashion magazines have been conducted to date; however, they tend to focus on magazines for young women, considering their seemingly strong influence on young women. Japanese women who are currently in their middle age, spent their youth around 1990s and 2000s when fashion magazines flourished and were influential. Although internet media and social media have partly replaced the roles of fashion magazines, fashion magazines are still thought to be influential for middle-aged women regarding their fashion and lifestyles. These women have supposedly started to face their aging, which can be negatively viewed in terms of beauty and fashion, the centre of fashion magazines. This study, therefore, investigates how aging is represented in relation to gender identities and gender ideologies, that fashion magazines construct. In order to do so, taking a qualitative approach of critical discourse analysis (Fairclough, 2003), it analyses four women’s fashion magazines: *STORY* and *GLOW* for women in 40s and *éclat* and *Precious* for women in 50s. The study analyses linguistic expressions directly or indirectly related to age, youth, and aging, complimented by the analysis of non-linguistic aspects such as colour, layout, and photos, employing a multimodal critical discourse analytical approach (Kress and van Leeuwen, 2020). The linguistic analysis reveals that the magazines for 40s frequently describe their target age-group ‘40s’, and appeal to the readers that the magazines provide proper information according to the target ages. When age is indicated, aging is regarded as something to be tackled in terms of fashion, beauty, and health. On the other hand, the magazines for 40s sometimes use the word *joshi* (girls), which can represent youth and immaturity. Both magazines for 40s and 50s use the word *otona* (adult); the word can

express mature womanhood but blur age. Multimodal analysis shows that the magazines for 40s have more pictures of women smiling and showing their teeth and use bright colours more frequently than the magazines for 50s. The magazines for 40s generally represent images of young femininities more often than the magazines for 50s. Although features of readerships such as class and fashion orientation are relevant, the magazines for 50s replace aging with matureness and luxuriousness. The research further discusses the relation between these findings and gender ideologies.

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We been siggin' since the second grade: Gender, race, and im/politeness

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Exclusionary politics and practices manifest within 21st century exigencies for many African American women across a breadth of social contexts, particularly pertaining to im/politeness and language contexts. Morgan (2004) has argued convincingly that particular raced, classed, and gendered experiences have not been integrated into academic theorizing. In particular, Black women's displacement registers vociferously, 'making it nearly impossible to locate black women within women's writing at all' (252). The default construction within hypothesized gender (Mills 2003) positions African American women as contextually invisible or impolite as well as lacking agency in generating and utilizing Black linguistic codes. The exclusionary politics and practices in regard to gender, race, class, language, and im/politeness in research and publications elides Black women's lived experiences and interiority. The present work aims for inclusivity, rejecting hegemonic historicity while interjecting socially real/lived experiences. Using a qualitative research paradigm based upon Black women's words, the authors interrogate a

signature speech practice within the African American speech community referred to as Black signifyin(g) (Gates 1988), signifyin, or siggin. The data suggest that Black women not only participate in signifyin, yet they also have been siggin since the second grade and do not construct the practice as impolite.

Mediatizing gendered personae as symbolic violence: A multimodal critical discourse analysis

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Following earlier work on media, language, and gender studies (e.g., Hiramoto, 2012), this paper offers a case study of mediatization and ideological representation of gendered personae in *Sisters Who Make Waves*, a popular variety-reality show series in Mainland China. The series debuted in 2020 and now has three seasons. It adapts a popular pop idol format where talents showcase and hone their singing, dancing, and performance skills in televised competitions and eliminations to vie for a slot to debut in a girl group. However, instead of grooming teenage trainees, the series features professionally established contestants ranging in age from 30 to 54 years old. They are known public figures who have varied careers in singing, acting, TV hosting, or even sports. Tapping into sociocultural discourse on middle-aged women being stuck in the bottleneck of their careers and life opportunities, the program is advertised as dedicated to female empowerment, especially against ageist tropes (see Fairclough-Isaacs, 2015). Against this backdrop, however, our engagement with the show (as ordinary viewers and as researchers) identifies problematic representations of the contestants, potentially undercutting the ability of the show in advancing a supposed progressive agenda. To tease out these representations, we employ multimodal critical discourse analysis (Machin, 2013) in analysing the first episodes of the three seasons, where the contestants are first introduced to the audience.

We consider the interplay of semiotic resources in both visual and verbal tracks (see, e.g., Erikson, 2016), as well as the format of the program (Er, 2021), in construing the contestants as particular gendered personae. Preliminary findings suggest that the contestants are represented as conforming to stereotypical gendered personhoods, including the hysterical woman and the beauty seeker. The semiotic characterisation is achieved through focused editorial framing of contestants' talk and behaviour, i.e., evaluative use of sound effects, intertitles and impact captions for satirical purposes. Such representational strategies also serve to modulate viewers' (dis)alignment with the contestants, authorising the audience to laugh at or with the female celebrities. We argue that said mediatization practices constitute a form of symbolic violence that ultimately subjugates the "Sisters" for entertainment (see Lin, 2002). More broadly, *Sister Who Makes Waves* reflects other seemingly subtle yet influential semiotic practices in the entertainment industry and beyond that legitimate and normalise certain ideological representations.

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Masculinities and university English programmes in China: A discourse analysis of stance-taking on Zhihu

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With a focus on stance-taking, this paper investigates how self-identified university English programme students in China discursively construct university English programmes specifically in relation to these programmes' striking gender imbalance and their gendered student experiences on China's most popular question-and-answer online community Zhihu. Firstly, I identify the common themes in the primary answers/comments of selected threads; secondly, I analyse commenters' individual stance-taking as discursive acts in the primary comments; lastly, I focus on collaborative triplex discursive acts of stance-taking around the primary answers/comments. (In this study, answers/comments that made in direct response to a question are defined as primary comments, and the ensuing comments made in response to the primary answers/comments are categorized as secondary). The findings show that the prevalent male under-representation in the university English programmes across China receives overwhelmingly negative evaluations from both female and male commenters. Apart from reporting the 'pitifully' small number of the male students in their class, commenters also discursively construct the English programmes as a feminine domain and a heterosexual marketplace suffering a masculinity crisis. Negatively positioned as transgressors into the female-dominated domain, male students' gender and sexuality are placed under scrutiny and many are compelled to perform heteronormative masculinities. Homosexuality and subordinate masculinities are discursively blamed or disparaged for worsening the gender imbalanced crisis. The selected comments also explicate how male commenters in the online interaction construct socioaffective and homosocial relations that organize their masculine intersubjectivity via a

collaborative practice of stance-taking. Some online interactions among male commenters serve as 'bounded' discursive fields and afford male commenters' sharply negative affective stances towards the feminization of the English programmes, which might not surface in other contexts (interviews, observation for example). This paper suggests that the frustrations experienced by those commenters point to the dominant essentialist and binary views on gender and sexuality and calls for more efforts to understand how these gender and sexuality ideologies impact language learning in higher education in the Chinese context.

Feminist Resistance in and against Neoliberal, Postfeminist Entrepreneurship Discourse: A Case Study of a Sustainable Social Enterprise

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This paper furthers the body of knowledge on neoliberal and postfeminist discourses of women's entrepreneurship by exploring feminist resistance produced through and against them. Conventional neoliberal entrepreneurial discourse conflates women's empowerment with their incorporation into entrepreneurship (Huq, Delaney and Debney, 2022). Women entrepreneurs are celebrated as autonomous enterprising individuals who take advantage of market opportunities and maximise their own human capital to enhance their social and economic status. This ideologically dovetails with the postfeminist narrative that women are free agents in a gender-neutral, meritocratic society with an equal chance of success as their male peers (Ahl and Marlow, 2017, 2021). Feminist critiques have shown that entrepreneurial discourses connected to neoliberalism and postfeminism ignore structures against women and reproduce masculine norms and gendered hierarchies in the entrepreneurial field (Berggren, 2020; Lewis, Rumens and Simpson, 2022). This study takes a less trodden path, away from how these discourses preserve arrangements of power and towards the feminist resistance mobilised from within them.

Sustainable organisations offer a productive context for this research given their global efforts to empower women through entrepreneurship and neoliberal rationality (Prügl, 2015, 2019). This paper takes as its case study SURI, a Malaysian social enterprise founded by a woman entrepreneur which works towards reducing poverty, generating decent work, and promoting responsible consumption and production. It brands itself as empowering underprivileged single mothers through financial opportunities and skills training. Using Foucault's (1990) concept of 'reverse discourse' and van Leeuwen's (2008) social actor and social action frameworks, this critical discourse analysis study examines SURI's online discourse across its official website and Facebook and Instagram pages. The findings show that although neoliberal postfeminist discourses of entrepreneurship circumscribe how women's entrepreneurial experiences can be described (Berglund et al., 2022), forms of resistance can still emerge within these 'imperfect' spaces (Mavin and Grandy, 2018), providing openings for feminist thinking and change.

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When Language Standardization Meets Heteronormativity: A Comparative Analysis of the Definition of “Love” in Korean Dictionaries.

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As one of the few nations with a standard language codified in law, the dictionary market in Korea is dominated by the *Standard Korean Language Dictionary* produced by the government. This has led to the diminishment of other dictionaries and has inhibited the potential for other possible linguistic descriptions that might diverge from the government-approved standard language.

In 2012, the *Standard Korean Language Dictionary* was met with significant backlash—mainly from conservative religious groups—when they changed the definition of romantic love by

removing “between opposite genders”. This backlash resulted in them changing the definition back to the original version that excludes other non-heterosexual forms of love, and this definition still stands today. This presentation looks into the discourse of such debate and compares the definitions of various words related to romantic love in different Korean dictionaries, some of which recognize the possibility of queer genders or sexualities. This suggests that centralized standardization of language can lead to reduced diversity not only linguistically but also in terms of social progress, including those related to LTBTQ+ rights.

Tracing the impact of social context on the linguistic choices in Chinese medicine translation

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This paper explores how the social context may potentially impact the way one makes linguistic choices in the decision-making process of Chinese medicine translation (in particular the English translation of Huang Di Nei Jing). Drawing on corpus linguistics tools and systemic functional networks, it reveals salient variation patterns in the ‘discursive presence’ and experiential fabrication of the translators who are constrained by their different institutional, ideological, and professional contexts. Translators within the social contexts of Chinese medicine have been found more prone to express their epistemic opinions yet more cautious in committing to a commitment to the validity of controversial medical statements, while translators under ideological pressure impinged by their government are found more positive in dealing with the ‘pseudo-scientific’ parts of Chinese medicine. This study is a clear demonstration of how mutual expectancy can be interplayed between language and culture.

Keywords: Language and context; medical translation; Chinese medicine

Unity in Diversity: Inspiring Future Generations: Teaching students about gender and diversity through the medium of Japanese and English.

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This paper will focus on the results of a 3-year long research project at The University of Kitakyushu (UKK), Japan. The research project *Unity in Diversity: Inspiring future generations* is a bilingual (English/ Japanese) programme for university students in the Faculty of Foreign Studies at UKK and is especially designed for students who are studying to take the teacher training license. The project brings together three fields of research, second language acquisition, gender, and diversity and includes three core ingredients, 1) a 15 week-long bilingual course, 2) English and Japanese language workbooks designed by students and faculty, 3) a guest speaker as an integral part of the 15-week programme. The project covers the following topics, women’s empowerment, gender diversity (Marriage for All), universal design, and civil and human rights. During the 15-week course, students are given the opportunity to discuss and reflect upon a variety of subjects and three workshop-style classes incorporated into the programme – (1) self-care, 2) unconscious bias, 3) assertiveness training—are a golden opportunity for students to work on their own self-care and self-development. During class, students are free to research and discuss topics in both Japanese and English therefore reducing the pressure to perform in a language students may not feel comfortable using. Qualitative analysis from data collected during the the 3-year long project has shown that students have never had the opportunity to discuss about gender and diversity in an educational environment before.

In the future the researchers hope to collaborate with universities within Japan and abroad to broaden students’ awareness of gender and diversity and the researchers are now investigating ways in which the project can be linked to the local community in Kitakyushu. It is hoped that students will be given the chance to

work with children on community-based projects about topics they have learnt in the classroom.

“Fine if you’re not working full time from home”: COVID-evoked new gendered responsibilities and ideologies of “good motherhood”

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It is now well-acknowledged that COVID-19 has affected women to a greater extent than men (Zayts et al., 2022). Specifically, many studies have shown that women have shouldered heavier household and parenting responsibilities compared to their partners/ fathers (e.g., Craig & Churchill, 2020). In Hong Kong, Hung et al. (2022) have found that women have regarded additional family responsibilities thrust on them during the pandemic as their ‘self-obligation’. Due to closure of schools and other childcare facilities in the city, women have become primary caregivers to their children, assisting them with online learning while oftentimes also continuing with their full-time jobs remotely. As a result, many have also developed conflictual relationships with their children (Hung et al., 2022). Women’s mental health has also been shown to suffer (Zayts et al., 2022).

This paper reports on some findings of a large-scale funded project on the impacts of the COVID-19 pandemic on women in employment (hereafter, working mothers) in Hong Kong. In this paper, using thematic analysis, we examine a sub-set of 200+ discussion threads published during the early phase of the pandemic (January – July 2020) on the largest English-medium Facebook group for mothers in Hong Kong. In these threads, working mothers discuss their children’s online learning. Considering that some elements of online learning are likely to continue to be used in teaching and learning post-pandemic, examining the working mothers’ attitudes, concerns, and agreement with or contestation of COVID-evoked new gendered responsibilities and ideologies, offers useful insights going forward.

Our analysis shows that while some working mothers portrayed the pandemic as a unique ‘gift’ that allowed them to rethink their motherhood experiences, identities and gendered responsibilities. The ‘gift’ came with an opportunity to spend more time with the children while assisting them with their online learning and to focus more on their upbringing. However, the ‘gift discourse’ was actively rebuffed and contested by the competing discourses of work commitments and exuberant tuition fees paid to others (schools, tutors) to take care of the children’s education. We show that working mothers also actively contested a ‘teacher identity’ imposed on them during online learning. We conclude by discussing how the newly evoked responsibilities and identities during the pandemic relate to established hegemonic ideologies of motherhood (Hays, 1996), and the challenges that post-pandemic education is likely to continue to impose on working mothers.

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Online presentations



Upsetting binaries and hierarchies: A queer interdisciplinary approach to stratification in the Latin American labor market

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VIDEO LINK

The labor market is situated in a complex socio-political context shaped by normative views (cis-heteronormative and patriarchal norms, ideologies, and discourses) determining what work is and how it is valued. Feminist economics has addressed the power differential between women and men in a capitalist society and the effect of a social system of production that does not recognize the (re)production of the workers as a social and economic activity. While such a focus has been necessary to raise awareness about the processes that create and perpetuate gendered differences in the labor market, it can benefit from the study of specific compound dynamics of non-hegemonic gender identities and dissident sexualities. Our work problematizes gendered, cis-heteronormative, and binary constructions that permeate the labor market. By shifting the focus to cis-heteronormativity in the analysis of labor, we trace forms of discrimination, othering, and exclusion related to gender identities and sexual orientation that, together with other structural factors, perpetuate social hierarchies, oppression, and economic inequalities. Queer Linguistics, Queer Economics (and Queer Studies, more broadly) are areas of research that provide us with contemporary epistemologies to answer a question that remains unaddressed: *how are queer exclusion and adverse inclusion hindering labor attachment in Latin America?* Since little research through a queer perspective has been conducted in Latin America in this regard, our work presents insights into discrimination, segregation, othering, and exclusion related to gender identities and sexual orientation in Brazil and Ecuador. These cases were selected due to their similarities in reversing LGBTQIA+ rights and their

consequences in labor market attachment. In this presentation, we offer insights into the practices and policies that perpetuate labor divisions and discrimination in the labor market, which are sometimes backed by legal discourses. Employing an online Qualtrics questionnaire, we surveyed LGBTQIA+ individuals from those countries to present similarities and differences in their employment trajectories and lived experiences. Our results expose the structural and normative consonance between political choices, social and economic policies, and the reproduction of inequalities in the labor market. Additionally, because of ongoing processes of oppression and exclusion in the region, minoritized groups such as women, non-binary individuals, and LGBTQIA+ communities are often excluded from public policies but adversely included in labor markets. Consequently, non-hegemonic identities like these remain exposed to further market marginalization and discrimination.

The Marginalization and Positioning of Female Employees in STEM: Through examination on “marked” female researchers, the use of third person pronouns, and turn-nomination

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VIDEO LINK

Traditionally, Japanese universities employ a scarce number of female researchers compared to male researchers, and only 17.5% of researchers in Japan were female in 2021 (JST, 2017). In the STEM (science, technology, engineering, and mathematics) field in particular, women account for 14.2 % (Science faculty), and 10.5% (Engineering) of all employees in Japan. Thus, this is verified by the fact that the ratio of women as active researchers is enormously low related to men (JETRO, 2021).

Most of all, it has often been noted that most women in STEM tends to be engaged in more research-related positions than they are directly involved in the research itself, which is supported by the fact that 50% of primary investigators, 60%

of research assistants, and 70% of staff in research administration are women in Japan (Kawano, 2018). Moreover, only 10.6% of core engineering research is carried out by women, compared to 36.1% of core research carried out in the social sciences (Science and Council of Japan (SCJ), 2020). Thus, it can be said that employment in Japanese universities demonstrates an unequal gender balance, particularly in the STEM field, and the lack of female role models working as core researchers could unconsciously reinforce female students' perceptions of the gender-differentiated roles in (STEM) research institutions.

This article presents an empirical study using a linguistic and discourse analysis framework in order to provide evidence of the marginalization of female researchers through an examination of the following three research topics.

The marked expression of female core researchers

Tannen (1993) explained the concept of "marked" as "the way language alters the base meaning of a word by adding a linguistic particle that has no meaning on its own" and used the gendered terms "actor" and "actress" as an example to show that the gender marker applied to the latter adds an extra implication of female characteristics.

This study aims to clarify this marked expression for female employees in core research positions using a small corpus and quantitatively examines linguistic particles associated with female researchers following the qualitative observation.

2) Collocative words and contexts with third-person female pronouns

Based on the fact that female employees working as core researchers are the minority, most of the terms and contexts referred to using the terms "she" or "her" can be inferred to mostly concern male researchers' female assistants, accountants, or family members, such as their wives or daughters.

The second purpose of this study is to compare the tendency to use words and contexts associated with a gender-differentiated, third-person pronoun (i.e., male personal pronouns "he/him/his" and female personal pronouns "she/her/hers") to clarify some of the differences

between how men and women appear in the academic context.

3) Nomination for woman's utterance

Observations of television talk shows (Honda, 2004) have indicated that a program's host usually gives panelists turns to encourage them to speak, and this act is specifically called "nomination" in the work of Sinclair and Coulthard (1975). Sandberg (2013) suggested that there are some situations where women tend not to be nominated by their first trial to speak up during meetings. My study compares male and female participants and the number of their attempts to be nominated by the host of meetings, before they are finally nominated to observe how female participants are treated in mixed-gender STEM meetings in universities.

These empirical studies from 1) to 3) about the positioning of female employees aims to clarify some of the social norms within STEM academia/institutes and warns of the possibilities of imprinting female students with a fixed social perspective based on gender rather than that of personal preference and ability.

Functions of Speaking Lubunca: The Anti-Language of The Queer Community in Turkey

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VIDEO LINK

Lubunca was defined as a slang spoken among the members of the queer community in Turkey. Kontovas (2012) introduces Lubunca's etymological and historical analyses. Sequentially, Acar (2021) contributes with more recent analyses of Lubunca while keeping defining Lubunca as a slang. As Lubunca gains prevalence, it becomes more explicit that Lubunca surpasses the definition of slangs. Thus, analyzing recent functions of Lubunca might lead to redefinition of Lubunca. With this inquiry, I collected naturally occurring language data and adopted Interactional Sociolinguistics approach. As a member of the queer community who speaks Lubunca, I used my texting history in WhatsApp as the main source of linguistic corpus to draw data from. Moreover, I

recorded two recordings, which comprise about two and a half hours of speech of five participants, during a dinner.

Firstly, Lubunca is used for secrecy when there are non-queer people in the environment. The district of Istanbul, in which Lubunca was originated, was Beyoğlu where mostly trans sex workers and Romani people lived (Kontovas, 2012). Thus, Lubunca allowed them act in solidarity against Turkish law enforcement. The collected data prove that Lubunca is still used for excluding non-members while talking about private matters.

Secondly, as Acar (2021) demonstrated Lubunca functions as a tool for gender performance of queer identity. After the gentrification of Beyoğlu, trans women had to move to other parts of Turkey. Consequently, they created new communities, causing the spread of Lubunca. As they were speaking Lubunca to create strong ties, new members of the community acquired and used Lubunca as a tool for performance of queerness to exhibit group membership. In the collected data, this is demonstrated by a participant who is relatively a recent member of the friend circle when she tries to involve in the discussion by code-switching between Standard Turkish and Lubunca.

Beyond the functions mentioned above, I argue that Lubunca also provides a jargon for LGBTI+ activists, increasing the sustainability of LGBTI+ organizations as it meets the needs of the movement. Lubunca reflects and reforms the queer community within the reality of the community. When the amount of Lubunca spoken by the participants in the collected data is compared, the ones participating in LGBTI+ organizations speak Lubunca more often and accurately than the ones who does not participate in the organizations do. The activists use code-switching often as Lubunca expresses their message and reality more accurately than Standard Turkish does.

Following these findings, I conclude that Lubunca's partial relexicalization and social functions, like providing secrecy, exhibiting group membership, and reflecting and reconstructing reality of an anti-society, aligns with Halliday's definition of anti-languages (1976).

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The role of gender in mediation for survivors of gender-based violence and sex trafficking: applying a gender perspective to Interpreting studies

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VIDEO LINK

In the context of migration, community interpreting is the practice used to facilitate communication between migrants and the host country's institutions and services, guaranteeing the respect of human rights, access to health services, education, public offices, and participation in social life. In Italy, a specific type of community interpreting has been developing under the name of "mediazione" –mediation– since the beginning of migration flows in the eighties. In mediation, mediators are physically present "between" the interlocutors, co-constructing and coordinating the mediated interaction (Wadensjö 1998), participating in the communicative event with their views and their characteristics, bringing to the interaction not only their linguistic knowledge, but also the self (Angelelli 2003). Defined as a practice that is heavily dependent on the relationship of empathy and trust between mediators and migrants, mediation is influenced by a series of characteristics, such as similar migratory background, country of origin, age, and gender.

Gender plays an especially crucial role in the context of mediation for survivors of gender-based violence and sex trafficking, bringing forward the necessity of providing specific training informed by a gender perspective to mediators interpreting for survivors.

As of today, only a few studies have focused on gender in the context of Community interpreting and mediation. Looking at Italy, a country where many of the women who immigrate are victims of violence¹, this paper concentrates on the role played by gender in mediation and on the positive implications of integrating Gender studies and Interpreting studies, specifically the positive outcomes of providing tailored training informed by Gender studies to mediators who interpret for survivors of gender-based violence and sex trafficking.

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Intersections of race and gender in incel forum discourses

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VIDEO LINK

Though hard to define as a group, incels ('involuntarily celibates') can be described as an online community of men who do not have sexual relationships with women, and blame women, feminism or society at large for the situation. By now, linguists have shown that in spreading their ideology incels draw on coded and specialised vocabulary, characterised by gender-based lexis, hate speech, misogyny, and a dehumanised view of male-female relationships (e.g. Koller et al., 2021; Pelzer et al., 2021). A distinct aspect of incel language that has received far less attention, however, is to do with race -- even though the incel community has been found to be racially diverse, and active in discussions of race and constructions of specific in-group racism (Jaki et al., 2019).

The present work looks at the aspect of race as demonstrated in the incels' reference to gendered social actors. The study draws on specialised corpus data to present critical discursive analysis of the lexis pertaining to gender, race and social actor representation. Overall, the findings show a prominence of race-relating terms in both the keywords and the key terms for gendered social actors. Figurative language is found to be central for these representations, including a major role of metaphor, and in particular, metonymy. Further analysis draws specific attention to the relationality of race-based terms demonstrated in the corpus analysis, and to a wider 'scientification' of the idea of higher and lower categories of men and women. Implications for considering the racial dimension in studies of language and gender, and studies of online misogynist communities, are discussed at the end.

Keywords: incels, gender, race, misogyny

‘5 ways to give your skin a fresh workout’: Semiotized and mediatized ‘consumer masculinity’ in UK branding and advertising for men’s skincare products

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VIDEO LINK

Existing research on beauty and skincare advertising shows that advertising texts present ‘problems’ and offer ‘solutions’ in very gendered ways (e.g. Coupland 2007; Harrison 2008, 2012; Ringrow 2016), but there is less work that gives critical attention to products in the male grooming market, and the health implications of commodified gender representations in skincare advertising is also currently under-researched. However, this is an important intellectual endeavour, since constructions of ‘commodified masculinity’ have the potential to impact negatively on men’s body image in the pursuit of unrealistic standards of skincare. This is particularly the case in the context of a neoliberal capitalist culture which places the burden of responsibility on individuals for making the right choices to improve their own physical health and appearance, or what Elias et al (2017) refer to as “aesthetic entrepreneurship”.

To interrogate how this ‘aesthetic labour’ is semiotized and mediatized, this presentation provides a Critical Multimodal Discourse Analysis of Problem-Solution patterns in the product packaging for the bestselling men’s skincare brands from 2020, alongside advertorials featuring these products from the UK online version of Men’s Health magazine, using concepts from social semiotics (van Leeuwen 2006; Ledin and Machin 2020). In doing so, I take ‘consumer masculinity’ as a central model for framing my analysis of these discursive features, which is typified by ‘metrosexual’ sensibilities – appeals to the urban, heterosexual man who unabashedly consumes health and beauty products and services to achieve the ideal healthy body; pursuits that are conventionally associated with women or gay men (Simpson 1994). Metrosexuality is associated with a feminising of masculinity, which has the potential to challenge hegemonic ideals (Hall 2015). However, this

paper demonstrates how consuming skincare products is in fact constructed as a power move for men, as taking control over their own health and wellbeing in ways that denies the possibility for changing the heteronormative status quo.

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“Goodness without the guilt:” social enterprises moralizing feminine desires through caring consumption

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VIDEO LINK

The commercial success of social enterprise brands in the Philippines is reframing development in the popular imagination. In this paper, I argue that their popularity especially among women consumers rests on the introduction of a postfeminist subjectivity that aligns with what is dubbed as the “ethical turn” in neoliberalism.

Using key themes generated from analyzing advertisements, official brand narratives, and user-generated blogs; and drawing from Rosalind Gill’s analysis of the postfeminist sensibility and Peter Bloom’s work on the ethical capitalist subject, the paper will describe the emergent construct from these brands, that is, women who can embody both feminist and anti-feminist themes such as care and the demand for

perfection, empowerment and class entitlement, and solidarity and exclusion through neoliberalism's grammar of ethical individualism. It will argue that this possibility of becoming a woman consumer exists within a historical development context where women are expected to take the responsibility of making and keeping the market moral while attempting to fulfill normative feminine desires to be beautiful and fashionable.

In this gendered version of the Foucauldian homo economicus, it is rational and productive to be beautiful and fashionable, because doing so results in a payoff for the self, the market, and the greater good. The neoliberal subject is still an "entrepreneur of herself" but more moral and caring. With the increasing feminization of the social enterprise industry in the Philippines, women consumers are asked to actively participate in sustainable and national development by simultaneously appealing to women's normative caring role, aspirations of feminine beauty, and the neoliberal entrepreneurial spirit.

The paper will end with a proposal for the inclusion of feminist media and communications in development thought and practice as a response to the historical neglect in critically considering communicative practices in promoting gender justice in the South. This would entail the use of feminist analysis in analyzing how development interventions support gender ideologies that perpetuate intersectional inequalities in society and adopting strategies to redistribute symbolic power in development.

"O-jōsama-bu desu wa!": "Young lady speech" and gender-inclusive liberation from the mundane

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VIDEO LINK

In April 2020, shortly after Japan instituted widespread public health measures that limited both domestic and international movement, Twitter saw the appearance of an account known

as the "Kyoto University O-jōsama-bu." Over the next several months, the number of "o-jōsama-bu" ('young lady clubs') on Twitter would number in the hundreds, nearly all claiming unofficial affiliation to universities and secondary schools in some capacity while using the same fictionalized characterological style known as "o-jōsama kotoba" (young lady speech).

This paper examines the development of o-jōsama-bu on Twitter, the language used by participants in these clubs, and how participants embody a temporary, discardable "o-jōsama" (young lady) persona for participation in said clubs. In a largely text-based, anonymous environment like Twitter, the primary means of engaging in o-jōsama activities is through the use of the o-jōsama kotoba language style. O-jōsama kotoba, which is typically more associated with fictionalized, often fantastical media than day-to-day interaction, is characterized by the frequent appearance of stereotypically hyper-"feminine" linguistic features, especially personal pronouns and sentence-final expressions (Dahlberg-Dodd 2020, Kinsui 2003). Since entering popular media in the early 20th century as a kind of feminine ideal, o-jōsama kotoba transformed over time to index a female character as more specifically upper-class, refined, and depending on the narrative, perhaps even antagonistic.

The Twitter users that utilize o-jōsama kotoba put the style to different use than is traditionally observed in fiction. Since the beginning of the COVID-19 pandemic, members of o-jōsama-bu have used their accounts much as many Twitter users do: to document their day-to-day life and to connect with likeminded others. The difference, however, lies in the use of o-jōsama kotoba as a kind of linguistic frame through which to engage with these otherwise mundane activities, allowing a post about something as mundane as one's coffee order or commute to take on a different air entirely.

In this paper, I examine how users of o-jōsama kotoba operationalize the style as a means of interfacing with the world, with each other, and with broader ideologies of social refinement. More specifically, I engage with the use of o-jōsama kotoba, not for its traditional associations, but as a means of invoking desirable qualities linked with the o-jōsama character archetype itself.

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Be(com)ing a Guerreira: The Linguistic Construction of Community in a Brazilian Group for Turner Syndrome

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VIDEO LINK

This paper examines the role of the intersex body in the linguistic construction of community among women with Turner Syndrome in Brazil. Turner Syndrome is one of the most common “intersex” conditions and occurs in around 1/3,000 female-identified births, occurring when individuals are born with just one sex chromosome (X0) instead of two (XX, XY). This produces effects such as short stature bordering on dwarfism, failure to undergo puberty, infertility, undeveloped ovaries, a lack of naturally occurring sex hormones, among other effects. This leads some to have a precarious relationship to womanhood and femininity, reporting to feel like “second class women”. The main question I ask is, “What role does body play in the formation of communities?”, which I analyze through the lens of sociocultural linguistics (Bucholtz and Hall 2008).

Communities are an integral component of sociolinguistic and anthropological theory, often forming the “unspoken basis of most linguistics research” (Holmes & Meyerhoff, 1999, p. 178). That is, the very notion of how we define languages and understand linguistic change is based on how we understand different groups of speakers and their interactions. The place of the physical body within theories of community, however, is often unclear. Drawing on recent research expanding theoretical understandings of community in medical anthropology to include biomedically defined characteristics, such as “bio-speech communities” (Black 2019), and work in

sociolinguistics that has examined linguistic practices among transgender and other non-binary groups (Barrett 2017; Borba 2016; Calder 2020; Steele 2021; Zimman, Davis and Raclaw 2014; Zimman 2020), I show how the body is implicated in personal and group identity formation. Presenting ethnographic data collected over 20 months of fieldwork in Rio de Janeiro, I analyze the role of the body in community formation, engaging with theories of “speech communities” and “communities of practice”. I show how the body is implicated in the construction of fictive kinship and a what I term a global Turner “bioscape”. While categories such as “intersex” or “Turner Syndrome” initially appear to be based in objective, scientific definitions, or in the case of studies in sociolinguistics, the value placed on geographically delimiting a speech community, looking at the data from these groups shows that the idea of “community” can bring in many aspects of “embodiment” that go beyond gesture. I argue that understanding communities involves a deeper consideration of the ways bodies play a role in negotiating membership and group identity.

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Can we move beyond heteronormativity?: A multimodal analysis of GBV representations in campaign and advocacy materials

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VIDEO LINK

While the Philippines continues to be recognized as one of the LGBTQIA+-friendly countries globally, cases of gender-based violence (GBV) against members of the LGBTQIA+ community continue to raise concern. However, mainstream discourse around gender-based violence is dominantly defined by the male-perpetrator-female-victim narrative. I argue that a heteronormative conceptualization of GBV leads to the exclusion of LGBTQIA+ experiences and other forms of GBV that do not fall under this category. Current campaign materials against GBV provide a more expansive representation of GBV. This study is concerned with investigating these materials and analyzing how these new iterations possibly challenge or reinforce heteronormative constructions of GBV. I analyzed 4 selected posters that included LGBTQIA+ identities using multimodal discourse analysis. My findings revealed that, while there is a considerable attempt to include members of the LGBTQIA+ community in the GBV discourse through representation, the materials reproduce harmful stereotypes about GBV, women, and

members of the LGBTQIA+ community. Stereotypes include hypersexualization, revictimization, and stigmatization of victims. I suggest that the process of producing these posters be reviewed and a more participatory framework be adopted in the future. I also strongly recommend the legalization of the Anti-Discriminatory Bill to strengthen the campaign against GBV.

Keywords: gender-based violence, heteronormativity, multimodal discourse analysis

Negotiating transmasculine identities in workplace interactions.

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VIDEO LINK

This presentation is drawn from ongoing doctoral research into transmasculine people's lived experiences of negotiating their gender identities in interaction. It will briefly cover the background and rationale for this research project, before exploring some emerging findings from the data analysis process. These findings will focus on transmasculine people's experiences of interactions in the workplace, focusing in particular on the impact of being misgendered in such interactions.

This doctoral study is an exploration of transmasculine people's experiences in interaction, investigating their understanding of and attitudes towards masculinity, as well as their attitudes towards, and experiences of, passing in different interactive contexts. The study consists of semi-structured phenomenological interviews with 10 transmasculine participants, analysed using Interpretative Phenomenological Analysis (IPA).

Transgender linguistics is on the ascendent, however much of the literature in this area is clinical or phonetic in nature, with fewer studies exploring the nuances of trans identity and experience in people's own accounts. This project explores transmasculine experiences of interaction in a rich, idiographic manner, prioritising transmasculine people's reports of their

sense-making activities over an observational approach. This study draws from social constructionist theories of identity that position gender as an intersubjective relational property emergent in interaction. Accordingly, identity construction in interaction serves as the focus of this enquiry, with a view to understanding the phenomenological experience of this process.

This study is novel in trans linguistics through its use of IPA, a methodology developed within psychology. Drawing on the work of philosophers such as Husserl and Heidegger, IPA is committed to exploring how people make sense of their lives. It is an approach focused on meaning-making and the validity of lived experience, positioning the participant as the ultimate expert in their experience. Such an approach is particularly meaningful for a community that has been repeatedly marginalised in research in the past, with trans people treated as objects of scrutiny without being given a voice.

This presentation will focus on emerging findings around participants' experiences of identity negotiation in the workplace, particularly looking at experiences of misgendering, the felt impact of these experiences, and the ways that transmasculine participants have responded.

Speaking beyond the gender binary: the challenges of non-binary language in Italian

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VIDEO LINK

The linguistic expression of gender non-conformity poses significant challenges in languages where masculine and feminine forms are the only grammatical possibilities. A number of experimental linguistic strategies have emerged in gender-marked languages in order for non-binary people to be linguistically visible and acknowledged, thus subverting the norms and conventions that impose a rigid gender dichotomy (Greco 2019; Gérardin-Laverge 2020). In Italian, among such strategies is the schwa (ə), a symbol of the International Phonetic Alphabet which has recently gained momentum as a gender-neutral

suffix to avoid bi-gendered word endings (-a, -o, -e, -i), both in writing and speech (Sulis & Gheno 2022). Alongside gender-sensitive and LGBTQIA+ settings, where schwa endings have been increasingly used, several mainstream products have started featuring this experimental solution as well, to ensure a more gender-inclusive approach. Particularly, in translations of explicitly non-binary texts, as the schwa allows to convey linguistic gender neutrality. However, while the use of non-binary forms seems rather feasible in written texts, several questions may arise about its viability in oral language, e.g. at conferences and conventions. On the one hand, non-binary word endings could be concise alternatives to more time-consuming gender-neutral extended periphrases which circumvent the gender binary of standard Italian. On the other hand, such an advantage may be nullified as it increases the cognitive load on the speaker, since non-binary declensions entail burdensome non-standard morphological changes. In order to investigate these issues, an experimental study was conducted with 12 conference interpreters translating orally from English into Italian, who were instructed by the organization of a mock event to use schwa endings for all words referring to people, to fulfil the request of a non-binary speaker and avoid misgendering altogether. The methodology of conference interpreting studies can be a useful tool because it focuses on a communicative event with high constraints (i.e. fidelity, time, cognitive stress), which therefore provides an excellent testing ground to assess the viability of non-binary forms in orality. Moreover, the comparative cross-linguistic perspective stimulates the search for ways to express gender non-conformity even in gender-marked languages. Results of such study will be discussed through a qualitative and quantitative analysis of both translated speeches and data about participants' perceptions in order to investigate the challenges experienced when adopting non-binary forms in a gender-marked language such as Italian.

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A Discursive News Values Analysis of gender violence news in the American Press: The Case of woman

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Goal 5 of the 2030 Agenda for Sustainable Development of the United Nations' aims to achieve gender equality and empower all women and girls (Dhar 2018). Eradicating violence against women (VAW) (cf. 5.2, United Nations, 2015) is one of its objectives. According to a recent statistical report by the National Coalition Against Domestic Violence, in the United States more than 10 million adults experience domestic violence annually; between 2016 and 2018 the number of victims of intimate partner violence increased 42%. Most of the victims were women. Furthermore, the United States is one of the countries listed with the highest rate of gender violence crimes (cf. Castillejo 2018). Unarguably, one of the means to fight gender violence is the press, which contributes to shape the public view on many topics. Therefore, the social role played by journalists can be considered crucial (cf. Van Dijk, 1988: 156; Fairclough, 1989: 54). However, as claimed by Easteal et al. (2022) journalists may be biased when reporting on VAW, for example, when dealing with the attribution of blame.

In view of the above, the objective of this paper is to explore how news on VAW is construed in the American press by analysing which news values are used to do so. Caple (2013: 24) states that news values such as Timeliness, Eliteness, Impact, Negativity, Positivity, Superlativeness determine what makes journalistic reports newsworthy (cf. Bednarek & Caple 2014, 2017). To do so, we will explore the lemma woman, one of the most frequent words in the US-NEWSGEN subcorpus on VAW. This subcorpus (part of a larger corpus on VAW) comprises news stories published between 2015-2020 by three prestigious American newspapers: The New York Times, The Boston Globe and The Washington Post. The analysis combined the approach Discursive News Values Analysis with a corpus methodology (cf. Potts et al. 2015; Fuster-Márquez & Gregori-Signes 2019; Fuster-Márquez 2022). The patterns around the lemma WOMAN were identified using Sketch Engine (Kilgarriff et al 2014; Potts et al. 2015). The patterns that emerged from the concordances and collocations of WOMAN, at phrasal and sentence level, were analysed quantitatively and qualitatively. The results show, for example, that as sentence object, WOMAN collocates strongly with verbs like assault, rape, kill, and as subject, with verbs like suffer, face, among others. In both, women are reported as victims. These are pointers of violent acts which indicate negativity. A broader contextual analysis revealed the presence of other values, such as Eliteness.

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Compiling a bilingual (English/Spanish) ad-hoc corpus of violence against women (VAW) news stories: Why, how and for what purposes

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Although the analysis of ideologies in news discourse enjoys a long tradition, it is only recently that corpus linguists have started using large corpora and techniques for the study of news (see Baker et al. 2008, Potts et al. 2015, (Santaemilia & Maruenda-Bataller 2011, 2013, 2014; Fuster-Márquez & Gregori-Signes 2019; Fuster-Márquez et al. 2021, Maruenda-Bataller 2021]). This paper describes the rationale behind the design of a 70-million-word corpus (80,000 stories) from Spanish, UK, and USA newspapers around VAW. The corpus was compiled for the project PID2019-110863GB-I00 on 'News values and ideology: The discursive, cross-cultural construction of gender and social inequalities in the (digital) press'. This journalistic corpus was gathered to investigate how the press builds narratives and promotes ideological underpinnings on VAW. A fruitful application of it is to inquire into the newsworthiness around VAW and the way this is construed by journalists (Bednarek & Caple 2017). The aim of this presentation is to describe the main aspects of the creation of this NEWSGEN_VAW corpus and the major decisions

made to render it useful. We addressed important elements in its design –namely, storage, representativeness, sampling, or metadata.

Firstly, we explored Factiva as our newspaper database, and selected target subgenres, mainly news stories, but also opinions and editorials. The selection of articles was based on a list of seed words. This corpus is comparable (English and Spanish), and the final assortment of articles included widely read broadsheet newspapers from three world regions and two languages: 3 from Spain, 3 from the UK, and 3 from the USA. The metadata included country, date, authorship, news section, headlines vs body, which may be approached in various ways. On the other hand, Sketch Engine provided POS, lemma annotation and parsing.

The exploratory tests that were carried out proves that the decisions made about corpus design allow the study of the representation of a wide variety of discourse aspects around VAW. Compiling a macro-corpus of VAW news stories is a necessary first step to advance towards more robust analytical, didactic and ethical interpretations. Among the aims, there is, for example, the elaboration of an inventory of pointers which construe news values, the prevalence of some over others, the (dis-)preferred naming strategies used in media discourse about VAW, or patterns of blame allocation in episodes in news stories. Our paper includes a representation through Kaleidographic (Caple et al. 2019), a data visualization tool that displays the results derived from VAW news stories.

Keywords: Corpus design, annotation, news values, NEWSGEN, violence against women (VAW)

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"The Gender of Anger and the Voice of Wrath"

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VIDEO LINK

This presentation analyzes the gender- and power-oriented construction of "anger" in

connection with social identities and sustainability, from a socio-political, ethical, linguistic, and literary point of view. According to the "2022 Gallup Global Emotions Report" the feeling of "anger" and other negative emotions have been continually increasing worldwide. The BBC analysis of this report points out that the gap between women and men is widening: women being roughly 6% angrier than men, with variations according to countries. These findings have been critically discussed in multiple contributions in diverse media (internet, journals) which also refer to publications on the matter in recent years (cf. Rebecca Traister: *Good and Mad*; Soraya Chemaly: *Rage Becomes Her*). The presentation will report the main threads of this discussion and investigate the central words such as "anger", "fury", "rage", and "wrath" and their relationship to the sexes, with a glance at other languages and historical traditions, with the intention to get a better grip on what is at stake in "angry" scenarios and how these are construed in language and our perception. In its main part, the presentation will then turn to the works of two famous Nobel-Prize winning authors examining the meaning and function of "anger"/"wrath" in contemporary societies: In Olga Tokarczuk's novel *Drive Your Plow Over the Bones of the Dead* (original Polish publication: 2009) "anger" is at the center of the experience and struggle of a middle-aged woman who is fighting for animal rights, sustainability, gender equality, and pedagogical ethics. While Tokarczuk is connecting the drive of anger to political awareness, stewardship, and the experience of pain, taking multiple examples from alternative political and Feminist perspectives and communities, she is exploiting the possibilities of fictional literature to explore the consequences, limits, and possibilities of angry activism. Elfriede Jelinek on the other hand, offers a corpus of short theater texts about the European refugee crisis (original German publication: 2014-16), in which she is reconstructing the contemporary discourses of "anger" and "wrath" and of defense mechanisms and helplessness by politicians, bystanders, activists, and victims. Far from a fictitious text, Jelinek's writing explores the vast field of emotional language in the discourses of power and power struggle, juxtaposing "rage" and "wrath", and historically connecting them within

the framework of xenophobe and misogynist imperialism around the Mediterranean.

Signs of Language Dominance on Academic texts in the field of Persian Language and literature

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VIDEO LINK

In spite of the lack of grammatical gender in Farsi, this language is deeply sexist by nature. Strong taboos from patriarchal culture and obvious and hidden social restrictions, constantly confront women with their gender.

Based on the dominance approach (Lakoff, 1990), the dominance of the mind and language of men causes linguistic signs to appear in everyday words and even written works of women which can be divided into two categories: A group that is against male hegemony and a group that tries to reduce the decisiveness and prevent an attack.

In my doctoral thesis, I was looking for these signs in the contemporary poetry of women and I realized that women use tag questions and hedge more than men to reduce the intensity of speech. Also, they tend to write without Complexity and try to discredit the Persian language by choosing foreign words. As we know the language used in an academic text automatically has some aspects of feminine language. That is, to be less certain and interpretable with a balanced use of hedges. This language is usually less personal and takes into account the possibility of audience judgment and also is less aggressive.

After years of reading articles in the field of Persian literature, I figured out the considerations of the authors in writing an academic text that shows the difference between men and women. I also noticed that the presence of more women in universities has not necessarily led to their language being stronger. In return, men are more confident in proposing their hypothesis compared to women. To the extent that sometimes their words are out of the mentioned scientific norm. My purpose in this study is to compare eight

articles, four of which are related to first-generation women and men who graduated from Tehran university or other important centers in Persian languages and literature majors such as Amir banoo Karimi (b 1931) and Mohammad Moin (d 1971). The next four of them belong to the researchers who are contemporaneous with me. In addition to linguistic evidence, the results can show the scientific position and the power of women researchers in their period.

Keywords: Persian literature, Dominance, Academic article, Robin Lakoff.

The construction of gender identity in a transgender coming-out narrative: A conversation analytic account

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VIDEO LINK

Coming out is one of the most discussed and recognizable aspects of queer life in Western culture. The revealing of a non-heteronormative identity is generally seen as a fundamental feature of the lesbian and gay identity, as can be seen in prior research in the field of queer studies (see, e.g., Corrigan & Matthews, 2003; Fields, 2001; Hunter, 2007; Morrow, 2006; Munt et al., 2002; Whitman et al., 2000). While work on coming out as gay or lesbian is plentiful, research on coming out as transgender is extremely lacking. However, the use of grammatical gender, specifically non-conformity to first-person and binary referential items among gender non-binary individuals, has been well documented in previous sociolinguistic literature (see, e.g., Abe, 2020; Borba & Ostermann, 2007; Conrod, 2020; Gaudio, 1997; Hall, 1997, 2003; Hall & Donovan, 1996; Kulick, 1998; Leap, 1995; Livia & Hall, 1997). Transgender individuals in particular have long manipulated grammar in various languages to suit their associated gender identities (Zimman, 2020). Another crucial cognitive mechanism for communicating, understanding, and reasoning about complex experiences with other interlocutors is metaphor (Lakoff & Johnson, 1980, 1999). In line with this notion, prior research (see, e.g., Crespo-Fernandez, 2015, 2018;

Kovecses 1988; Pizarro Pedraza, 2013; Zeve, 1993, 2008) has shown the critical role of metaphor in the conceptualization of sexual issues in discourse. As well, Mondada (2014) argues that objects, such as imagery, can be used as embodied resources in storytelling. Exceedingly few studies have examined the coming-out narratives of transgender individuals (see, e.g., Zimman, 2009), and no conversation analytic account exists to date. In this paper, I fill this gap by employing conversation analysis to explore a transgender individual's coming-out narrative. I conclude that this individual builds her gender identity through the use of (1) narration via an image; (2) narration of "the other" as an analogy of her own identity; and finally (3) connection to her own self via ambiguous grammatical reference terms.

Every mom needs Electrolux*: Examining the gender stereotype narratives of popular parenting blogger's copywriting in Taiwan.

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VIDEO LINK

Influencer marketing, also known as brand partnerships, involves collaboration with influencers and KOLs (Key Opinion Leaders) with the aim of expanding the reach of various brands on social media. Brands seek to engage in profound and effective dialogue with consumers by cooperating with these influencers, bloggers, and KOLs. In Taiwan, the market can be roughly divided into different categories such as food bloggers, tourism bloggers, parenting bloggers, beauty bloggers, and 3C bloggers (covering technology, computers, and communication). The main difference between influencer marketing and traditional marketing lies in the immediate interaction influencers have with their own followers, which directly affects the sales of the promoted products. In addition to the product's appeal to consumers, the involvement of bloggers and KOLs plays a crucial role in influencing consumers' decisions. Regarding Media Literacy

Education, since consumers actively interpret media information, the language and copywriting used by influencers, bloggers, and KOLs have a direct impact on the ideology and social values of their followers. However, if this form of marketing is used to transmit gender-biased or stereotypical messages and language, it can lead to intellectual misunderstandings and prejudice among the public.

This paper acknowledges that when promoting products related to domestic chores, parenting bloggers exclusively refer to consumers as women and mothers in their language and narratives. This association closely aligns with the long-standing image in Taiwanese society of married women being the primary household laborers, thereby restricting women to the role of solely practicing housework day in and day out. Anne-Marie Slaughter, a former policy adviser to the US Secretary of State, once suggested that assuming one gender is particularly skilled in something is uninteresting. By examining the gender stereotypes presented in the copywriting of five popular parenting bloggers in Taiwan, this paper analyzes and compares their use of language, imagery, and propaganda terms, further revealing the underlying ideology and gender values.

Overall, the aim of this paper is to raise public awareness and encourage critical examination of the language, imagery, and words we commonly accept by reflecting on the media representations we encounter in daily life, and linking them to existing gender stereotypes in today's society.

Cross-Romance Typologies of Gender Neutrality and Gender Expansiveness

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VIDEO LINK

The modern Romance languages, as both arguably the best-documented language family and one where grammatical gender is a

characteristic feature, present an excellent case study for comparing gender-neutral and gender-inclusive (GNGI) morphological innovations crosslinguistically. Though studies have investigated these phenomena in French, Spanish, Portuguese, Italian, and Catalan individually¹, we present here what is to our knowledge the first typological analysis of cross-Romance morphological gender innovation. Moving beyond the use of epicene nouns and abstractions, speakers of each language have proposed and attested nonbinary personal pronouns and morphemic innovations. While this finding is perhaps unsurprising given their close typological relationship, all of them have done so in similar ways despite the morphological peculiarities of each. This is especially visible in personal pronominal innovation, where prescriptive masculine and feminine forms have been used as a basis upon which to engineer neutral and/or specifically nonbinary alternatives, including by blending the two (e.g. *iel* 'they [SG.]' in French, c.f. *elle* 'she' and *il* 'he'), or by introducing a vowel without a canonically masculine or feminine value (e.g. *elle* ['e.je] in Spanish, *elu* ['e.lu] in Portuguese, *læi* ['læ.i] in Italian, *elli* ['e.ʎi] in Catalan). More strikingly, across Romance, where the majority of canonical gender morphemes are suffixal and vocalic, there is a tendency to derive GNGI forms with a vocalic morpheme that is situated at some phonetic midpoint between canonical masculine and feminine morphemes. Some of these morphemes exist within the extant morphological and phonetic inventories of each language, while others are innovative: *voisin/voisine/voisaine* 'neighbor [M.]/[F.]/[INC.]' in French, *vecino/vecina/vecine* in Spanish, *vizinho/vizinha/vizinhe* in Portuguese, *veí/veïna/veïne* in Catalan. This finding holds true in the more complicated case of Italian, in which four canonical gender morphemes encode both gender and number simultaneously. GNGI proposals for Italian introduce a new vowel into the language's morphological and phonetic inventory, the unstressed mid central vowel schwa: *amico/amica/amicə* 'friend [M.]/[F.]/[INC.]'. Together, these findings demonstrate a common pathway to language change based around processes of speaker self-identification that are perhaps generalizable beyond Romance. Where languages have gendered personal pronouns and

gender marking on nouns, these become two of the first sites to be transformed by nonbinary speakers, creating a phenomenon whereby speakers innovate additional gender categories in the grammar of each language, often through the use of extant linguistic resources.

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¹ For French, see Kaplan (2022); for Spanish, see Papadopoulos (2022); for Portuguese, see Auxland (2020); for Italian, see Sulis & Gheno (2022); for Catalan, see Valenzuela Sanz et al. (2021).

Marginalizing the “malestream” writings: A Study of Speech, Sexism and Stereotypes in the fiction of Salma and Hephzibah Jesudasan

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VIDEO LINK

The language that women weave to express their thoughts possesses the potential to shape the functionality of power structures. From writing to “make sense of the world we live in” to wielding social changes, women writers have been vanguards of not just feminism but also of various revolutionary politics around the world (hooks 28). The act of accessing and reclaiming the works written by women aids in de-territorialising and re-territorialising the male-centric literary canon, besides “redressing the imbalances” in the dominant historiographies (Rajan 80). Realising the affective tendency of language, which dictates and determines the forms of knowledge as well, women writers were as adept in experimenting with fiction as with nonfiction. Besides reading the symbiotic nature of gender and language, the present study aims to analyse the particular politics present with regard to the practice of sexism. The blurring of boundaries among nations has, in turn, resulted in globalising the localised concerns. Tracing gender politics as reflected in the writings of Asian women and narrowing it down to South Asian, the article focuses on the works of Indian women writers, more specifically the contemporary fiction written by select Tamil women writers. The article argues that the translated fiction of Salma and Hephzibah Jesudasan problematises the paternalist and violent forms of sexism. Heavily rooted in their regions, the writers tend to reflect localised concerns. While Jesudasan deals with the lives of “Panneyri Nadars”, Salma exclusively depicts the cloistered life of Muslim women in Tamil Nadu. The intrinsic connection between language and thought is explored at length by these writers as their fiction negotiates, downplays and re-defines gender roles. Firstly, the paper analyses how the voice of women’s inner selves and desires are vociferated via their writing, or precisely, their language. Secondly, the paper aims to read the

specific gender conversations that determine the subjectivities of both male and female. There is an attempt at globalising the local via “glocalisation” here, as the paper deals with works on regional language via translation. And as Keya Majumdar says, “the time has come now to take the light of these ‘little local’ worlds to the centre stage of global recognition” (30). The theoretical framework of the paper is based on the concept of sexism as manifested via language. By closely reading the texts, the article suggests that the select fiction by Tamil women writers simultaneously appropriates and abrogates the “malestream” writings with their pulsating polemical narratives.

Keywords: sexism, language, women writing, gender, liberation

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Non-elite young Japanese women’s interest in the outside world: The role of academic organizations in sustaining gender (in)equality

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VIDEO LINK

This study provides discussion on the role of language & gender researchers to engage in socioeconomic and educational sustainability within their affiliated organizations where overseas study/work experiences are endorsed as the key to personal development and career marketability.

The existing applied linguistics studies on young East Asian women have been guided by a popular notion of their longing for the idealized West aligned with their resistance against gender inequality in male-dominated East Asia (Appleby, 2013; Bailey 2007; Brutt-Griffler and Kim, 2018; Kelsky, 2001; Park 2010; Takahashi, 2013). This understanding is particularly pronounced in discussions on “Japanese women who reject Japan” (Kelsky, 2001, p. 31), whose image helps “confirm some of the United States’ most intractable stereotypes about Japan’s ‘backwardness’ in its treatment of women” who are (mis)conceived as desperately needing Western saviorism. This literature-based study aims to expand an understanding of young Japanese women’s attitudes toward study/work abroad experiences by taking into account widening socioeconomic and educational inequalities among them.

The first section reviews large-scale data on young Japanese nationals (JASSO, 2015-2018; JTB Tourism Research & Consulting Co., 2019; Ministry of Justice, 2020), which show young Japanese women’s stronger interest in studying languages and traveling abroad. Meanwhile, they are more “satisfied with your [their] current lifestyle” in Japan than their male peers (The Government of Japan, August 2016). Moreover, the second section on young elite Japanese women reveals that they are in favor of Japan’s traditional male-breadwinner culture by exhibiting moderate willingness to hold managerial positions (Kitano, 2020; National Women’s Education Center, March, 2020). Their privileged status in Japan is also found to constrain their desire to exit Japan for a longer period of time (Author, 2021). In contrast, socioeconomically and educationally less privileged young women examined in the third section are found to major in liberal arts subjects at non-prestigious colleges, be employed as non-regular, replaceable clerical workers (The Government of Japan, June 2019), and apply for working holiday or overseas internships programs to escape from Japan for months, even though such overseas work experience scarcely improves their non-regular employment status back in Japan (Fujioka, 2017; Japan Association of Overseas Studies, March 2014).

The concluding section provides generalizable discussion on the role of language & gender scholars commonly affiliated with non-STEM academic organizations who face a risk of being implicated in educational and socioeconomic inequality between young men and women, and among women.

Student Views on Gender Diversity in the Swiss Secondary School EFL Classroom

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VIDEO LINK

Schools are key contexts for language, gender and sexualities research, and at the same time, organisations that need to be sustainable (not only economically and environmentally, but also in terms of social equity) in order to thrive. This paper reports on an ongoing project aiming to explore gender equity and diversity in one dimension of the EFL classroom: EFL textbooks. In particular, the research builds on previous work focused on gender representations and heteronormative/ queer perspectives in educational materials (Sunderland, 2015; Sancho Höhne & Heerdegen, 2018) and more broadly in the classroom (Sauntson, 2021; Merse, 2021; Mustapha, 2013). However, it focuses on the much less researched dimension of students’ own views on the diversity and inclusion of such materials in EFL classes. We report on focus group data obtained in a secondary school EFL classroom in Switzerland, where students were asked to discuss gender and sexualities representations/perspectives evident in the textbook *Ready for B2 first* (2021). We discuss the different ways in which students articulate conservative, binary, queer and fluid perspectives from the textbook, and how they construct gender and sexualities diversity more broadly. We also make links with similar studies in other geopolitical

contexts (e.g. Pakula, Pawelczyk & Sunderland, 2015), before making some specific suggestions on developing more inclusive materials and helping create more equity-oriented, sustainable classrooms.

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Mary Wants to Get Married and Jack Wants to Learn Chinese: Gender Representation in Chinese as a foreign language Textbooks in France

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VIDEO LINK

This study investigates gender representation from constructed example sentences in Chinese as a foreign language (CFL) textbooks used in France and examines how sentences containing nouns referring to humans are translated from Chinese, a language without grammatical gender, to French, a language with grammatical gender (Corbett, 1991).

A variety of research surveyed example sentences in textbooks and in scientific articles. They discovered that textbooks contain stereotyped representations of both genders in many languages (Blumberg, 2008), including English (Cépeda et al., 2021; Kotek et al., 2021; Lee, 2014; Lewandowski, 2014; Macaulay & Brice, 1997), French (Richy & Burnett, 2020; Rignault & Richert, 1997), and Chinese (Yi, 2002; Zhang, 2003). For example, the authors prefer male-gendered arguments as subjects and agents (Cépeda et al., 2021; Kotek et al., 2021; Macaulay and Brice, 1997). Moreover, women and men are not associated to the same lexical domains, e.g. men are more often described in terms of intellectual activities while women are commonly discussed by their appearance or family roles. Studies on languages with grammatical gender also reported that the usage of *generic masculine* (i.e. masculine gender can refer to both females and males) can create a masculine bias in interpretation (Gygax et al., 2008, 2012; Misersky et al., 2014). That is, neutral human nouns are most likely to be interpreted as referring to men.

In this study, we select three tomes of *Méthode de Chinois* (L'Asiathèque, 2009, 2011, 2019) as a corpus. These textbooks are generally used for teaching Chinese as a second language in French universities. Firstly, we extract sentences from

texts and examples written in Chinese. We follow the methods from previous research (Cépeda et al., 2021; Macauley & Brice, 1997; Richy & Burnett, 2020): Each NP is coded regarding (1) gender of the argument (male, female) (2) grammatical function (subject, direct/indirect object, etc.) (3) theta roles (agent, patient, etc.) and (4) lexical choices (career, family, etc.). We also conduct sentiment analyses based on sentences describing masculine and feminine referents (Wang & Ku, 2016). Secondly, we study how human nouns without overt gender markers in Chinese are translated to French. For example, in the sentence *Jingli, wo keyi jinlai ma?* “Manager, can I come in?”, *jingli* “manager/director” can refer to both male and female referents in Chinese. However, it is translated as *Monsieur le directeur, puis-je rentrer?* “Director Sir, can I come in?”. Since grammatical gender is always required for every noun in French, we analyze the ratio of NPs translated to the *generic masculine* and its implication.

Seeing that textbooks are vehicles for the transmission of knowledge and for the socialization of learners in a field or in a culture (Blumberg, 2008; Brugeilles & Cromer, 2008; Cépeda et al., 2021), we hope to identify existing biases in textbooks and to propose a more neutral textbook content for CFL students.

Keywords: gender representation, stereotypes, textbooks, generic masculine, Chinese as a foreign language (CFL)

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Tackling medical misogyny by implementing lexical reforms with language guidance: The view from the UK obstetrics and gynaecology sector

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Despite longstanding recognition that misogynistic and otherwise outdated and offensive language can negatively impact patients when used in obstetric and gynaecological (O&G) care, movement towards lexical reform has been slow in the UK. Here, concerns about impact of such clinical language date back at least as far as the 1980s (Beard et al. 1985). However, little has changed in the intervening decades; either in how clinical language is used, or in how interested parties attempt to implement lexical reforms. This sluggish progress is due, in large part, to lack of empirical research on language attitudes and the role of diagnostic lexis in shaping experiences of this healthcare domain. Lack of specialist linguistic input has therefore meant that whilst a need for change has long been recognised, for example to eradicate misogynistic phrases such as *incompetent cervix*, *hostile uterus*, and *geriatric mother*, few practical steps towards systemic change have been taken.

In the absence of input from linguistic specialists and systematic empirical research in this domain, medical professionals and others have attempted to fill the gap. Obstetricians Beard et al. (1985), for example, wrote a letter to *The Lancet* which has been shown to have prompted widespread change in usage from *abortion* to *miscarriage* in British medical journals in the mid-1980s (anonymized citation). More recently, teams comprised mostly of medical professionals and third-sector representatives have produced so-called 'consensus statements' (e.g., Kolte et al. 2015; Johnson et al. 2020) on language, which prescribe lexis considered preferable. Whilst well-

intentioned, these prescriptions lack empirical evidence as to the attitudes of those most affected by such language, the impact of the status quo, or that of suggested reforms. Against this backdrop, complaints in public discourse have escalated with the advent of social media. Here, individuals voice dissatisfaction with diagnostic language which they believe perpetuates outdated attitudes, and poorly reflects modern understandings of O&G. As such, phrases like *incompetent cervix* have been implicated as inaccurate at best, and victim-blaming or misogynistic at worst (Oré 2020).

Systematic linguistic research is therefore needed, to examine how language is used in O&G care, and whether lexical reforms could make O&G care settings more accessible and equitable. Both evaluating previous attempts at lexical reform in this domain and outlining progress in the development and dissemination of evidence-based language guidance for O&G in the UK, this paper highlights the crucial role linguistic scholarship can play in shaping sustainable language guidance for public sector organizations.

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On ethical guidelines and media reporting on gender-based violence in Spain: A more sustainable practice?

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VIDEO LINK

In recent years, violence against women (VAW) has become a major issue in political, social and institutional discourses, hence permeating the agenda of the newsroom. While increased media attention has spurred a growing public discourse on gender-based violence (GBV), the nature of media reporting on the subject has often been problematic in several regards. Sutherland et al. (2016) identify the following key themes in scholarly research on news reporting of VAW: failure to contextualize VAW as a wider social issue; sensationalism (i.e. tabloidization); perpetuation of myths (e.g., pathologisation of perpetrators' motives); victim-blaming and stigmatisation; lack of expert voices, etc. While acknowledging that media may play a powerful role in challenging myths and sparking informed public discussion, reporting tends to reinforce, rather than challenge, cultural and social biases about gender, thus contributing to disinformation (Musi & Reed 2022).

In this respect, gender-focussed media codes of ethics can potentially institutionalise a more sustainable practice that makes us cognizant about and responsive to gender concerns and to the way and perspective from which media globally position women (Macharia & Morinière 2012). Thus, in the current scenario of social legitimization of feminist demands, the paradox arises that the discourses of the media contribute to curbing these freedoms and feeding patriarchy.

This paper aims to critically appraise this paradox that emerges from the construction of two contrasting narratives on VAW by news media. To do so, a two-tiered analysis was conducted. On the one hand, a scrutiny of 16 guidelines for media reporting on VAW was carried out. These

include texts and manuals issued by media groups and (inter-)national associations of journalists, which adds a dimension of transnationalism as an important focus in FCDA research. The study of their principles has resulted in the articulation of the analytical apparatus that informs the analysis, built around three areas which discursively contribute to the construction of a media narrative on VAW: (1) focus (i.e.,

how VAW is generally conceived and represented); (2) profiling (i.e., how the identity of the victim/survivor and the perpetrator are configured); and (3) sources (i.e., whether expert voices are often found). On the other hand, we use a mixed-methods approach to analyse news reports on VAW from an ad-hoc corpus of gender-based violence news in Spanish (2014-2021).

The results point to the importance of a feminist perspective to situate GBV in a global dimension. Media must play a fundamental role in reinforcing the social repudiation of abuse(rs), supporting the victims, spreading the structural and systemic complexity of GBV, and helping women to tell their stories in their own voices. This implies a shift in the discursive practices of media, a revision of the routines, and a stance actively committed to more sensitive reporting.

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Jot and Tittle: Detailing What Discourse Analysis Tells Us about the Impact of Media Representation of Women Political Leaders in the Context of Northern Ireland

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VIDEO LINK

Under-representation of women and other minorities in political institutions persists, and this phenomenon continues to drive research efforts to figure out why. Feminist, linguistic, and socio-political researchers continue to probe the experiences and social structures that allow barriers to participation and increased representation endure. Language and language use are expressions of gender and of how gender is enacted (Butler, 1990) and therefore, examination of linguistic behaviour may contribute further knowledge to address under-representation of women in political decision-making. This under-representation must be addressed to achieve substantive representation for women and to ensure sustainability of political institutions. Women made up 32% of members elected to the devolved Northern Ireland Assembly in 2017. Mackay & Murtagh (2019) emphasise the descriptive representation of women in the devolved institution of the Northern Ireland Assembly post the Belfast Agreement 1998 "has been uneven" but note that the actuality of the leaders of both main parties being women represents a "...considerable symbolic break with the past" (2019, p. 24). Media representations such as the commentary on Naomi Long and Arlene Foster's twitter exchange illustrates the on-going characterisation of "women as 'political - pretender, juxtaposed to the male political norm" (Childs, 2012, p. 5) despite the significant symbolic representation of women gaining high political office. Media Coverage of the symbolic

representation of women persists in presenting women as having a 'different voice'. Different Voice ideology centres on the proposition that women's political contributions, both substance and style, are influenced by gender (Cameron & Shaw, 2016). Gender is significant in that women arguably offer a different kind of politics, and this difference is indissoluble from how women use language in political contexts. Cameron maintains that the "other side of the communication coin" (Cameron & Shaw, 2016, p.76) is how linguistic behaviour is interpreted, how it is represented by media. Media transmits information but also arguably sets agendas and shapes public discourse and perception. Consideration of how media represents female politicians' discourse is necessary as media's presentation is salient to how we achieve substantive representation of women in sustainable political institutions.

This presentation will examine the importance of linguistic research in exploring the impact of media representation of women political leaders and their speech in the political context of Northern Ireland.

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Gender-Fair Language and Corporate Identity – A Case Study of the DAX-40 Companies in Germany

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Profit-oriented companies are in a constant process of presenting themselves to the outside world. Manifestations of this so-called Corporate Identity (CI) have been thoroughly investigated in economic and social sciences (e.g. Frandsen & Johansen, 2014; Melewar et al., 2021). However, linguistic analyses of CI remain uncommon, despite language being the main medium with which CI is communicated (cf. Burel, 2015; Wei, 2020). This paper presents an empirical study of the DAX-40 companies and the integration of gender-fair German into their Corporate Communication strategies.

The data for the study comprises all personal designations from the About Us and Jobs pages on the companies' publicly accessible websites. The personal designations were coded for their surface form, i.e. if and how they were gendered: We found 'masculine generics' as well as more gender-inclusive expressions like pair forms (Kundinnen und Kunden 'female and male clients') and neutralizations (e.g. participles: Mitarbeitende 'employees'). Newer forms include so-called gender symbols (for an overview of forms, cf. Schunack & Binanzer, 2022, p. 4), e.g. the gender star (Kund*innen 'clients[m.]* [f.pl.]') or the colon (Kund:innen 'clients[m.]:[f.pl.]'), which are intended to encompass all gender identities (cf. Friedrich et al., 2021; Körner et al., 2022).

New, gender-inclusive orthographies are highly debated in German society and scholarship. The gender star, in particular, gives rise to heated discussions (cf. Müller-Spitzer, 2022; Rummel & Hetjens, 2021). Opponents consider it orthographically wrong or even ideologically motivated. Proponents see it as a way to make marginalized groups visible in language and to promote tolerance. Therefore, the gender star and

other gender symbols have become indexical signs (cf. Silverstein, 2003) and prominent markers of linguistic positioning (cf. Bucholtz & Hall, 2010). For companies, they can express "progressive gender role perceptions" (Sczesny et al., 2016, p. 6) and "corporate dedication to prosocial deeds apart from profit-driven activities" (Wei, 2020, p. 1013).

Through empirical linguistic and discourse analysis, we demonstrate the varied use of gender-fair language by the DAX-40 companies, and how it is associated with projected corporate values such as integration, sustainability, and future-orientation. We also discuss masculine generics and their continued use by most companies. Importantly, many companies employ a variety of forms on their websites (which is also true for the websites of German cities, cf. Müller-Spitzer & Ochs, in press), indicating that the use of gender-fair language is rarely an either-or decision. It "results from deliberate processes, involving attitudes and intentions, and habitual processes" (Sczesny et al., 2016, p. 7), thus contributing to the formation of Corporate Identity.

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Queering the roles: Discursive structuring of affordances for (non-)heteronormative participation in partner dance classes

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VIDEO LINK

While the creation of gender-neutral role nouns has been a valuable mechanism for drawing attention to (cis-)sexist language and creating the potential for greater linguistic inclusion, such word changes alone often fail to overcome underlying gender stereotypes associated with a given word (e.g., Lassonde & O'Brien, 2013). This linguistic ethnographic study explores how an on-going lexical reform interacts with the opening act sequences (Hymes, 1974) of social partner dance classes to create affordances and/or barriers to students' participation in non-heteronormative roles (i.e. people other than men leading; people other than women following). Data are drawn from 8 months of participant observation in West Coast Swing dance classes and interviews with instructors, as well as dancers who engage in non-heteronormative roles. I explore how instructors' utterances structure role allocations in classes—which often then extend into the community more broadly—as well as how instructors verbally manage dancers as they chose their roles.

West Coast Swing dancers have made significant strides in “degendering” the dance, including reforming “traditional” gendered terms (e.g., ladies, gentlemen) to so-called degendered terms (e.g., leaders, followers), however, the diversity of approaches to disciplining roles in classes means that not all dancers are given equal access to their preferred role. For example, telling the class to “go grab a partner”, while creating fewer barriers to non-heteronormative participation than splitting the class into roles with “guys over here, girls over there”, also provides fewer affordances for non-heteronormative participation than splitting the class into “leaders” and “followers” using the degendered neologisms. When dancers have to “go grab a partner” heteronormative biases re-emerge and, like the lesbians studied by Land & Kitzinger (2005), individuals wishing to engage in non-heteronormative roles are left to correct

heterosexist assumptions individually, without the support of a pre-established role-based discourse. Further, many instructors, including those who explicitly state that roles are not gendered, subtly police role choice, asking women positioned as leaders “are you leading” or men positioned as followers “are you following” without questioning heteronormative participants. While such interventions are often intended to assist new students, they mark the role choice as non-normative and potentially inappropriate. Thus, though practices that afford more opportunities for non-heteronormative participation are emerging, “traditional” heteronormative logics remain substantial factors in the allocation of roles, appearing both in what is said, and in the discursive “gaps” left by what the instructor does not say or who they do not question.

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Entangled performance and disappearing acts: Shifting person reference in contestant introductions on *RuPaul's Drag Race*

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Drag, as depicted in *RuPaul's Drag Race*, is the performance of feminine personae by individuals

who were assigned male at birth and/or now identify as men. Contestants are frequently shown out of drag in so-called “boy-mode”, however, they are almost universally referred to using drag names or feminine nouns and pronouns. Thus, within the show, the feminine drag persona becomes the dominant linguistic point of reference for the contestants, submerging their (typically masculine) non-drag identities beneath the level of language, even when they are visually represented as male. The collapse of performer and performed under a single drag identity is, however, sometimes shaken in the contestants' self-introductions.

In this study we analyse contestants' introductions in the premieres of Seasons 1-14 of *RuPaul's Drag Race*. After some instability in Seasons 1-4, a clear genre emerges wherein the contestant enters the “workroom” set in drag, delivers a pithy one liner, then meets the other contestants and/or explores the workroom. This in-workroom footage is intercut with footage of the performer out of drag introducing themselves beginning with “I am X” or “my name is X” where X is their drag name. While these generic conventions likely stem from the intervention of producers and editors, the self-introductions nonetheless vary in the linguistic details of how the participants present themselves and their drag personae. Specifically, patterns of person reference differ between contestants in the extent to which the “I” of the introduction is or is not distinguished from a “she” of the drag persona. E.g.:

I'm Kandy Muse and I'm a Dominican doll from
New York City

My name is Monique Heart **she's** the razzle
dazzle queen

This project expands upon Conversation Analytic explorations of person reference (e.g., Lerner & Kitzinger, 2007), examining how speakers deploy shifts between first and third person reference, not necessarily to take on the perspective of an interlocutor or third party (cf. Land & Kitzinger 2007), but to navigate the relationship between performer and performed persona. This persona is unique insofar as it is created by the performer and is often entangled with the performer's own sexuality and gender identity. Hence the shifts in footing (Goffman 1981) established by

contestants' references to themselves and their drag personas demonstrate the ambiguous and flexible ways that English person reference can be used to agentively construct and articulate complexly gendered identities even within the structured generic frames of a television production.

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Discourses on sexual violence: The multifaceted nature of the discursive construction of rape as secondary victimization within two cultural contexts

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VIDEO LINK

Secondary victimization refers to the phenomenon of the further victimization of an already-victimized person who has experienced sexual assault, which prompts feelings of guilt or shame in the victim regarding their role in the crime (Williams 1984: 67). The presented study views the phenomenon of secondary victimization as not only taking place socially but as also taking place in discursive settings, including in media commentary made on the subject of rape, the role of the victim in the crime, as well as the role of the perpetrator. By investigating discourses about and which are representational of the offender, the victim and the discursive representations of the rape itself, a concept of *discursive secondary victimization* emerges. In this paper, I analyze the phenomenon through a discourse analysis of evaluation (Hunston 2011). I highlight the view that in the online discourses which are presented

in the specific genre of digital comments, and which either directly or indirectly blame the victim, the product that is discursive secondary victimization and blame attribution is seen, hence focusing on how the presentation of the role of the victim highlights her as an actor who is seen as at least partially at fault for the crime committed against her (Grubb & Turner 2012). The notion of discursive secondary victimization is viewed here as emergent from discourses about rape, which both directly and indirectly perpetuate stereotypes regarding male and female sexuality, rape myths, as well as through processes of linguistic erasure or suppression.

The paper presents an analysis of how secondary victimization in discourse takes place through linguistic evaluation which can either be direct or indirect (Mills & Grainger 2016). Secondary victimization is visible in various discourses, including in the media and regular talk and text. This can be seen very clearly in online discourses on rape, including in digital comments, a separate genre of online discourse. The presented paper analyzes digital comments of two cultures, American and Polish cultures, to look at secondary victimization through discourse that is more indirect and more. For the analysis, anonymous digital comments which strictly discuss the topic of rape were compiled to form two separate corpora and analyzed in the CAQDAS software MaxQDA (Verbi 2019). The strategies of victim-blaming (blame attribution) and secondary victimization analyzed include the use of metaphors and naming strategies on the socio-semantic level, as well as sentence structure, modality, and negation on the structural level of discourse (Van Leeuwen 2013). I aim to demonstrate that the reproduction of secondary victimization in discourse is prevalent in digital comments that represent the discourse of Internet users in both American and Polish online communication, and manifests itself through various discursive strategies, thus demonstrating both harmful and pervasive the reproduction of such discourses is in a post- metoo age. Such discourse has a direct impact on women, as it is usually this social group that is affected by rape.

Keywords: discourse analysis, sexual violence, CDA, representations of social actors

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Negotiating transgender identity in interaction: the experiences of transmasculine people in the UK

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VIDEO LINK

This paper is drawn from ongoing doctoral research into transmasculine people's lived experiences of negotiating their gender identities in interaction. It covers background literature and an explanation of why phenomenological approaches are suitable for respectfully exploring

transmasculine experiences on an idiographic level. The presentation will discuss preliminary findings from my fieldwork, which will be underway by the Conference.

This doctoral study is an investigation into transmasculine people's linguistic experiences, investigating their understanding of and attitudes towards masculinity and stereotypically masculine linguistic behaviours, as well as their attitudes towards, and experiences of, passing in different interactive contexts. The study consists of semi-structured phenomenological interviews with 10 transmasculine participants, analysed using Interpretative Phenomenological Analysis (IPA).

Transgender linguistics is on the ascendent, however there is often less attention on transmasculine individuals. Additionally, much of the literature that has been published in trans linguistics thus far is clinical or phonetic in nature, with fewer studies exploring the nuances of trans identity and experience. This paper explores transmasculine experiences of interaction in a rich, idiographic manner, prioritizing transmasculine people's sense-making activities over an observational approach.

This study is novel in trans linguistics through its use of IPA, a methodology developed within psychology. Drawing on the work of philosophers including Husserl and Heidegger, IPA is committed to exploring how people interpret their lives, focusing on meaning-making and the validity of lived experience. It positions the participant as expert in their experience, with the analyst as an equal participant in the meaning-making process. I have chosen this methodology, as opposed to more common observational approaches, in order to prioritise participants' own understandings of their world. This approach is particularly important for a community that has been marginalised in research in the past, with trans people treated as objects of scrutiny, rarely being given a voice. This paper seeks to give voice to transmasculine experiences, bringing depth and nuance to the conversation about trans lives, while also interpreting their experiences in light of wider sociolinguistic literature, understanding that trans people have much to tell us about the everyday realities of navigating gendered lives.

Considering the Conference theme, understanding the experiences of marginalized groups is important for organizations developing safe working environments. Understanding what it means to be transmasculine in interaction will help organisations to stay mindful of how transmasculine employees may experience their professional interactions, and how to attend to their needs in a nuanced and constructive manner.

I shouldn't have to try hard to fit in: A discursive analysis of women's accounts of their performance in gendered organizations

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Gendered organizations typically “create a climate” where women (as minority members or tokens) are not assumed to “quite fit” and are thus expected to be not as competent as men (the dominants) (Ridgeway et al. 2022: 645). This in turn creates increased pressure on women not only to perform according to the prescribed policies and regulations, i.e., to do their job flawlessly, but very often to work beyond what is expected of them, i.e., to over-perform (Yoder 1991). The question remains whether such (over-)performance suffices for these women to develop a sense of felt inclusion and to be recognized as legitimate members of the organization.

In this paper, drawing on methods of discourse analysis and conversation analysis, we qualitatively unpack the complexity of how women's performance is perceived and received

in highly gendered masculine organizations. Our data sets are in-depth, semi-structured interviews with U.S. military women and (authentic) dyadic coaching interactions between a coach and female leaders working in (technology and reinsurance) business. Assuming that gender-based inequality regimes produce “markedly different experiences” (Flores & Bañuelos 2021:111), we examine how military women and women working as leaders report on their experiences regarding ‘doing their job’, i.e., performing their organizational duties. Our discursive analysis reveals a problematic (self-)perception and reception of women's (over-)performance that may have real-life consequences for their career(s). Women's accounts allow us to both demonstrate how the organizational climate of ‘having to fit in’ is constructed as well as identify various practices of how these women orient to that climate. The accounts also reveal women's immense labor of coping involved in that process (Ridgeway et al. 2022).

Our findings show that the practices of (over-)performance do not secure women's sense of acceptance and inclusion in highly gendered organizations. They also align with the research findings in other gendered organizations where competent women employees continuously need to prove their already earned competencies.

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“I’m inviting all men to notice that I’m now ripe” : Metaphors for sex in a newspaper’s cartoon on the sexual abuse of an underage girl and in readers’ Facebook comments

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VIDEO LINK

Feminist studies in Botswana have so far focused on various aspects of women’s lives and lived experiences but there is scarcity of research on how they are represented in cartoons, specifically how they are conceptualised via heterosexual metaphors. Gender relations are relations of power and conceptual metaphors help us understand how women are talked and thought about and the roles they occupy in heterosexual sex. Drawing on feminist critical discourse analysis and conceptual metaphor theory, this study reports on the findings of one cartoon on the sexual abuse of an underage girl in The Voice newspaper’s ‘Conversations from a Combi’ cartoon column and in readers’ Facebook comments on the cartoon. The results show that the readers not only use a lot more sex metaphors than can be found in the cartoon text but varied ones as well. Additionally, the metaphors are dysphemistic rather than euphemistic and therefore, dehumanise and objectify the targets. Food metaphors are used to refer to the sexually abused girl in the cartoon. The male perpetrator, and men in general, are metaphorised as ‘dogs’, while the minor victim and women in general, are ‘bitches’. The results show that female readers’ resistance to patriarchal and heteronormative ideologies inadvertently reproduces gender power imbalances and beliefs about women’s sexual availability and men’s sexual insatiability and lack of control.

Fashion discourse and containment: Are we in or out of fashion?

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VIDEO LINK

Fashion discourse is largely hegemonic and authoritative. On the one hand, it does not legally force people (usually women) to follow trends and adopt its vision of sexuality, attractiveness, and gender-appropriate looks. On the other hand, it is virtually impossible to stay out of this discourse and deny its power to push into (increased) consumption. In a sense, fashion has become a global institution shaping societal perceptions and preferences.

This paper focuses on the discourse of online fashion magazines and power structures that they both support and are supported by. The key aim is to critically reflect on how fashion discourse is both empowering and restrictive in terms of identity construction, acceptance / rejection of fashion, and decision to either be ‘in’ fashion or stay ‘out of’ fashion. The following goals are pursued in this context. First, to demonstrate how fashion discourse is a discourse of containment and divides people into the ‘in’ group and ‘out’ group, those who are chosen to dictate trends and be part of fashion events versus those who are expected to follow and consume fashion trends. Second, to show how fashion magazines exercise the power of shaping identities, similarly to how it is done in political or other discourses, and feed on women’s desire to look sexually attractive. The qualitative in-depth analysis is enabled by the tools of discursive psychology and the cognitive schema of containment.

Keywords: fashion magazines, discourse, critical discursive psychology, containment

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Margaret Thatcher and Theresa May: A Feminist Pragmatic Analysis of Prime Minister's Questions

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VIDEO LINK

In this paper, I explore the degree to which the speech patterns of women Prime Ministers of the United Kingdom abide by political conventions and expected societal standards of gendered

speech norms in parliamentary discourse. I focus on the first two female Prime Ministers of the UK, Margaret Thatcher and Theresa May, and their performance in Prime Minister's Question Time. The analysis explores how the use of gendered linguistic behaviours inform perceptions of their abilities as Prime Minister, and how the standards of femininity by which they are judged have evolved over time.

Historically, women politicians may have been disadvantaged, being denied the ability to engage with the norms of political debate on the grounds that it is 'unfeminine' (Lakoff, 2005; Lovenduski, 2012). Examples of this inequality include decreased floor time (Shaw, 2006), being patronised (Fracchiolla, 2011), and being perceived as too aggressive (Nau and Stewart, 2018). Additionally, in response to debate performance, journalists often have a tendency to exaggerate any gender variation and perpetuate a double bind, whereby women political leaders are either perceived as too masculine, and unlikable, or too feminine, and incompetent (Cameron and Shaw, 2016; Baxter, 2017).

In order to explore how these patterns and expectations have changed over time, this study takes a corpus-assisted Feminist Critical Discourse Analysis (Baxter, 2003) approach. Four corpora were built out of a total of 2,500 newspaper articles mentioning Thatcher or May's performance in PMQs in both the first and final years of their respective premierships. PMQs data were then collected on the basis of the events most commonly discussed in relation to each Prime Minister in the newspaper corpora, revealed through keywords analysis. Question/answer pairings from the appropriate time period that mentioned the events referred to by the top keywords were then selected for further qualitative analysis. This set of interactions from PMQs was then analysed using a combination of FCDA and Feminist Pragmatic Analysis (Christie, 2000), with an emphasis on how im/politeness and rapport-management contribute to gender performance, displays of authority, and compliance with Parliamentary discursive norms. I argue that the findings have wide-reaching implications for our understanding of the existence of gender inequalities in the highest level of political institutions within the UK.

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Self and Other Representations of Sexual Harassment Victims in Malaysia

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According to (Babulal, 2019), one-third of Malaysian women have been subjected to sexual harassment at least once in their lives. Sexual harassment is a pervasive issue in Malaysia, although not much has been explored from a linguistic standpoint. In April 2021, Ain Husniza, a secondary school student, disclosed a sexual harassment incident involving a physical education teacher who shared rape humour in a briefing with students (Balachandar, 2021). The issue acquired substantial online traction in Malaysia and sparked a nationwide discussion about sexual harassment, misogyny, and intimidation in academic institutions. Ain Husniza also launched the #MakeSchoolASaferPlace social movement to raise awareness about sexual harassment in schools. In response, other students have detailed their experiences with sexual harassment on social media platforms such as Instagram and Twitter as part of this larger campaign. Thus, this study intends to assess how social actors are depicted in 536 testimonies of sexual harassment by anonymous victims on the Instagram account #MakeSchoolASaferPlace from 2021 to 2022. Selected frameworks, such as the Self and Other Schemata (Wodak, 2009) and Representation of Social Actors (van Leeuwen, 2013), are employed in this study to examine how perpetrators, victims, and the phenomenon of sexual harassment have been discursively constructed in these recounts. Findings indicate that the perpetrators in these types of situations are usually senior students, teachers, superiors, and family members. Most recounts portray the victims as passive and naive agents and the perpetrators as active agents. It is also discovered that, due to power disparities

between the victims and the perpetrators, most victims prefer to remain silent about their experience with sexual harassment. The findings from this study are expected to provide insight into the ostensibly normalised culture of sexual harassment in Malaysia. Most notably, this study will explicate how linguistic tools are capable of unfolding power relations and dominance in the recounts of sexual harassment victims in Malaysian academic institutions.

Exploring Fat Stigmatisation and Social Justice in the Portrayal of *Shrill's* Annie Easton

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VIDEO LINK

Social justice is one of the four pillars upholding green politics (Wall, 2010)—alongside environmentalism, grassroots democracy and nonviolence—and refers to the fair distribution of rights, opportunities and resources within a society (Cramme & Diamond, 2009). Whilst the discrimination and stigma placed on racialised or queer individuals has been a source of scholarly attention for decades (Wann, 2009), it was not until 2004–2006—when fat activists belonging to the National Association to Advance Fat Acceptance (NAAFA) joined efforts with fat scholars to create the field of Fat Studies (Pausé & Taylor, 2021; Rothblum & Solovay, 2009)—that fat stigmatisation received an equivalent amount of scholarly attention.

The media is a social institution that contributes to the education of citizens. Therefore, the ways in which the fat collective is portrayed in the media have an impact on how viewers process and relate to fat individuals (Kyrölä, 2021; Lupton, 2017). The object of study in the present paper is the TV series *Shrill* (Hulu, 2019–2021). Given that this series is an adaptation of the memoir of the same name written by fat activist Lindy West, it was assumed that the series would give testimony to the stigmatisation that fat people suffer from and its consequences (specially for women like

the protagonist) as well as enforce the “Equality at Every Size” programme promoted by the NAAFA. Against this backdrop, this paper investigates the linguistic characterisation of *Shrill's* fat female protagonist in the first season of the series with the aim of exploring the ways in which she suffers from fat stigmatisation and manages to obtain social justice.

This paper relies on a combination of theoretical and methodological insights from Corpus-Assisted Discourse Studies (Baker, 2006; Partington et al., 2013), Fat Studies (Pausé & Taylor, 2021; Rothblum & Solovay, 2009), and Culpeper's (2001) theory of characterisation. For the exploration of Annie Easton's linguistic characterisation, the textual cues meant to characterise her were identified with the aid of corpus linguistics tools and judged against the principles underlying Fat Studies theory. Through the analysis of a selection of concordance lines from the characters' dialogue as well as a manual analysis of two scenes from episode 4, it was revealed 1) that she is stigmatised by her boss, mother and internet troll who consider her lazy, unhealthy and undesirable, and 2) that she obtains social justice by claiming her rights to equal job opportunities as well as exposing the workings of institutions which, like the beauty industry, promote the patriarchal thin aesthetic to financially exploit the women who endorse it.

Keywords: fat stigmatisation, social justice, characterisation, TV series, Corpus Assisted Discourse Studies, Fat Studies.

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How to ask about gender: An LGBTQ+-based, data-driven approach to gender questions in survey research

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With increased attention for gender identities outside the male-female binary, new questions have been raised in demographic and sociological research on how to most accurately and most ethically ask participants about their genders (Bauer et al. 2017; Medeiros et al. 2020; Guyan

2022). At the same time queer linguistics has moved away from working with static categories, aiming to resist the essentializing effects of using those categories (Jones 2021). This raises the question of whether it is possible to collect data in a quantitative way that does not harm queer participants, and if so, how.

The current study investigates this through a large-scale survey of LGBTQ+ participants (N=682), based primarily in the United States, United Kingdom, and the Netherlands. It explores how well gender diversity is measured across five types of demographic gender questions, how often those are refused, and how they are evaluated by trans, non-binary and genderqueer participants.

It was found that questions with limited options masked the true gender diversity of our sample. This was true for a binary question ('male' or 'female') but also, to a somewhat lesser extent, for a three-option question ('male', 'female', or 'other'). Furthermore, participants' preferred question overall was not an open question (hypothetically allowing for participants to be maximally precise) but a 6-option multiple choice question, which included both 5 pre-set options ('man', 'woman', 'non-binary', 'indigenous or cultural minority identity', 'prefer not to say') and an option to type out one's gender manually ('something else, please specify:'). This may have been due to its explicit recognition of minority genders, countering the invisibility many individuals with minority genders face (cf. Taylor et al. 2019). At the same time we found that there is a small number of participants who did not evaluate the 6-option gender question positively or who refused to answer it, possibly resisting being essentialized in this way, or being unhappy about being asked the question at all.

We recommend that by using the preferred 6-option question, whilst acknowledging the participant refusals that do occur, as well as the essentializing nature of the question, quantitative researchers may be able to reconcile the interests of both those who refuse categorization or resist being questioned about their gender, and those who benefit from having their own minority gender labels explicitly listed, or given space to.

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third gender group, the "muxes", by in-group and out-group members. A first examination of the data shows, strikingly, that gender-neutral forms are almost entirely absent. While muxes are referred to most frequently in the masculine, by both in-group and out-group members, a logistic regression revealed that many factors condition the use of masculine versus feminine reference. Feminine gender marking is more common for muxe referents who identify more closely with women, as well as for referents who are friends with or identical to the speaker. Masculine gender marking, on the other hand, is more common for referents who are family members and in discourses about gender discrimination and violence. Furthermore, male speakers use masculine reference for muxes much more often than other speakers, and feminine-identified muxes use masculine reference for other muxes the least often. These results suggest that muxes are referred to in Juchitán with both masculine and feminine gender, instead of a gender-neutral alternative, and that these grammatical gender markings have come to index meanings beyond gender, such as relationships with and stances towards muxes and gender discrimination.

Grammatical Gender and Muxe Reference in Juchitán, Mexico

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As discussions of gender non-conforming people and gender-neutral language tend to focus on identities and communities from the global North, the question of how people with so-called "third gender" identities in colonized communities refer to themselves and are referred to by others has been less explored. Gendered language practices in these communities have typically either been ignored or referenced in passing in anthropological articles with a different focus. Particularly lacking are studies using statistical methods to figure out how often different gendered and non-gendered forms are used within these communities. Therefore, in this variationist study on Spanish in Juchitán, Mexico, I bridge this gap by looking at variation in the grammatical gender markings used to refer to a

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