

**The 20th American University Conference
on Lavender Languages and Linguistics
February 15-17, 2013**

www.american.edu/lavenderlanguages

The Conference Program

Conference venues:

- Butler Board Room, 6th floor, Butler Pavilion
- Butler Conference Room, 6th floor Butler Pavilion
- University Club Room 5, 1st floor, Mary Graydon Center

Friday, February 15

8:30 a.m. Registration Desk and Book Table open

Location: Butler Board Room

Coffee and tea service available all day.

9:00- 11:00 a.m. Workshop: Writing for professional journals

Workshop leader – Tom Boellstorff (University of California – Irvine)

Location: Butler Conference Room

Drawing on his recent experience as editor of the American Anthropologist, Prof. Boellstorff will discuss some of the problems that frequently appear in manuscripts submitted to professional journals and explore ways to avoid those problems when preparing a manuscript.

11:00 a.m. – 12:30 p. m. Plenary Session I: Normativities

Moderator: Bonnie Morris (George Washington University)

Location: Butler Board Room

Neoliberal Homophobia: A Summation

David Peterson (University of Nebraska-Omaha)
davidpeterso1@mail.unomaha.edu

Orienting to Sexual Normativity in Talk: Conversations on Objectophilia

Heiko Motschenbacher (University of Siegen)
motschenbacher@em.uni-frankfurt.de

12:30 N – 1:45 p.m. Lunch (on your own)

1:45 p.m. – 4:15 p.m. Scheduled Sessions Group 1

1.1 Naming and Claiming

Moderator: Robert Ó'Móchain (Rikkyo University)

Location: Butler Conference Room

LGBT Identity work and naming practices: “On the scene” in Tokyo

Robert Ó'Móchain (Rikkyo University)

robertomochain@rikkyo.ac.jp

Looking all Sharp, Knowing Where to Go: The Epistemology of Black Queer Women's Scene Space in DC

Nikki Lane (American University)

can.lane@gmail.com

Wax on, wax off: Commodification of Asian masculinity through Hollywood films

Mie Hiramoto and Teck Heng Tan (National University of Singapore)

ellmh@nus.edu.sg

teckheng@nus.edu.sg

Paradise glimpsed and immediately lost: The mapping of decayed gay spaces in Bangkok

J.D. Dougher (Independent scholar)

gdougher@gmail.com

Lexical varieties in the drag speech community: Reading and throwing shade

Benjamin Porter (Independent scholar)

ben.porter369@gmail.com

1.2 (Anti)homophobic Discourse

Session organizer, moderator and discussant: David Peterson (University of Nebraska-Omaha)

Location: Butler Board room

Opening remarks: 20 years of research in language and homophobia

David Peterson (University of Nebraska, Omaha)

davidpeterso1@unomaha.edu

God don't make mistakes: Anti-gay stances and metonymic logic in the construction of political arguments

Lisa Thorne (University of California, Los Angeles)

elizabeth.aka.lisa@gmail.com

When being "out" isn't enough: Queer identities and safe spaces

Chris VanderStouwe (University of California, Santa Barbara)
cvanderstouwe@umail.ucsb.edu

The meaning-making of *family*

Sarah Wagner (University of Texas)
sarahnaomiwagner@gmail.com

Analysis of the LGBTQ reclamation of slurs

Taylor Parks (Independent Scholar)
teparks42@yahoo.com

What's in a word?: The neologism *Phuying Kham-Phet*, therapeutic citizenship, and human rights in Thailand

Dredge Byung' chu Käng (Emory University)
dredgekang@gmail.com

4:30 p.m. – 6:00 p. m. Plenary Session II: Past, Present and Beyond

Moderator: William Leap (American University)

Location: Butler Board Room

Welcoming Remarks Phyllis Peres, Senior Vice Provost and Dean of Academic Affairs
American University

Lavender Discourse and Change 1994-2012: A Diachronic Corpus Analysis of 18 years of Lav Langs Conference Abstracts.

Paul Baker (Lancaster University)
j.p.baker@lancaster.ac.uk

Future Perfect: Queer Language in Scholarship and Practice

Tom Boellstorff (University of California - Irvine)
tboellst@uci.edu

6:00 p.m. – 8:00 p.m. AU Pride presents the 20th Annual Conference on Lavender Languages & Linguistics **Welcome Reception**

Your hosts: AU Pride Alumni Alliance

Location: University Club Room 4, Mary Graydon Center

Please confirm participation at the Lav 20 conference registration desk prior to the event or through the Reception's website <http://alumniassociation.american.edu/aupridelavender2013> .

Saturday, February 16th

Registration Desk and Book Table open at 8:30 a.m.

Location: Butler Board room

Coffee and tea, bagels, oatmeal and jam are available to start your morning.

9:00 a.m. – 12N Scheduled Sessions Group 2

2.1. Porn porn porn

Session organizer and moderator: Brian Adams-Thies (Drake University)

Location: Butler Board Room

Quantifying porn: on coding moans, gasps, screams, and sighs

Tyler Schnoebelen (Stanford University)
tylerschnoebelen@hotmail.com

Bareback and “regular” bodies in Gay Porn: “If you just look at their body you know how they are going to f*ck”

Brian Adams-Thies (Drake University)
brian.adams-thies@drake.edu

Politics, pornography, performativity

Jake Silver (Reed College)
silvjake@gmail.com

The cum shot: Trans men and visual economies of ejaculation

Elijah Edelman (American University)
elijah.edelman@gmail.com

Discussant: **Why porn studies matter to lavender language research**

William Leap (American University)

2.2 Sounding LGBTQ

Session organizer and moderator: Stephen L. Mann (University of Wisconsin – La Crosse)

Location: Butler Conference Room

Opening remarks: Queering phonology

Stephen L. Mann (University of Wisconsin – La Crosse)
smann@uwlax.edu

Social meaning potentials of fronted s : Constructions of sexuality and ethnicity among Copenhagen youth

Marie Maegaard, Nicolai Pharao, Janus Møller, and Tore Kristiansen (University of Copenhagen)

nicolaip@hum.ku.dk

Voices of trans men: Marking the unmarked gender

Owen Campbell (University of Manitoba)

owenrcampbell@gmail.com

Lexical discrimination: ABC's *Modern Family* and 'gay speech'

Bryce E. McCleary (University of Central Oklahoma)

bryce.mccleary@hotmail.com

Agency and stylistic variation in the voices of trans men

Lal Zimman (University of Colorado-Boulder)

zimman@colorado.edu

The application of folk/perceptual dialectology methods to research on 'sounding gay'

Stephen L. Mann (University of Wisconsin-La Crosse)

smann@uwlax.edu

2.3 Queering Violence

Session organizer and moderator: Tommaso M. Milani (University of the Witwatersrand)

Location: University Club Room 5

Let's talk about ...

Tommaso M. Milani (University of the Witwatersrand)

Tommaso.Milani@wits.ac.za

Lesson taught, lessons learned: Understanding the discourse surrounding corrective rape in South Africa

Lerato Motaung (University of the Witwatersrand)

thirddegree.motaung@gmail.com

Shades of grey: On the queer violence of representation

Richard John Martin (Princeton University)

rjmartinjr@gmail.com

Kiss with a fist: Violence and pleasure in Bolivian lucha libre

Nell Haynes (American University)

nell.haynes@gmail.com

12N – 1:00 p.m. Luncheon (included in your registration)

Location: Butler Board room

12:15 pm Noontime Special events:

Bring your lunch and enjoy one of the following :

- **A Reading from The Bar Notebooks**

Location: Butler Conference Room

BONNIE MORRIS read excerpts from her recently published volume *The Bar Notebooks*, which was first presented at last year's conference. An eight-year journal of workflow, herstory and tribute written entirely at D.C.'s lesbian bars, this political and erotic rant captures the vibe of a time and place now slowly vanishing from D.C.'s LGBT landscape.

Morris, on the women's studies faculty at George Washington University. She is the author of ten books, including three Lambda Literary Award finalists (*Eden Built By Eves*, *Girl Reel*, *Revenge of the Women's Studies Professor*) and the recent *Women's History for Beginners*, and is the winner of the 2012 Finishing Lines Press literary prize for a volume of poetry by a woman writer.

- **Film Screening: Austin Unbound: A Deaf journey of Transgender heroism**

Location: University Club Room 5

ELIZA GREENWOOD , the film's producer/director, will answer questions the film project after the screening. The conversation preludes discussion in this afternoon's session 3.2 Corporeal Ambiguities: Queering Inclusion. More information about the film is available at www.austinunbound.org.

1:00 p.m. – 3:00 p.m. Scheduled Sessions Group 3

3.1 Mahgrebi French

Session organizer and moderator: Denis Provencher ((University of Maryland Baltimore County)

Location: Butler Board Room

Opening remarks

Denis M. Provencher (University of Maryland Baltimore County)
provench@umbc.edu

Asymmetrical tolerance

Mayanthi L. Fernando (University of California – Santa Cruz)
mfernan3@ucsc.edu

Blood, borders, and Beur sexualities

Catherine Raissiguier, New Jersey City University
craissiguier@njcu.edu

Maghrebi-French disidentifications: Queer performances of gender, religion, and citizenship

Denis M. Provencher (University of Maryland Baltimore County)
provench@umbc.edu

3.2. Corporeal Ambiguities: Queering Inclusion

Session organizer and moderator: Erin Moriarty Harrelson (American University)

Location: University Club Room 5

A linguistic analysis of Deaf and Hard of Hearing GLBTQI identity language

Alex Jackson Nelson (Gallaudet University) and Tamar Jackson Nelson (Gallaudet University)
alex.jackson.nelson@gmail.com
tamarjacksonnelson@gmail.com

Mediating identities: A queer perspective

Dylan Geil, (University of Oregon)
dgeil@uoregon.edu

Between the blunt and the subtle: ASL and trans integrity

Eliza Greenwood (Independent Scholar) and E. Mara Green (University of California, Berkeley)
news@esodas.com
emaragreen@berkeley.edu

Deaf people as symbols of neoliberal ‘good governance’ and competing prescriptions for citizenship claims

Erin Moriarty Harrelson (American University)
erinmoriartyharrelson@gmail.com

Discussants: Audrey Cooper (American University), Elijah Edelman (American University)

3.3 Politics, performance, possibilities

Moderator: Forrest Caskey (Western Carolina University)

Location: Butler Conference Room

Carnivores and herbivores: Playing with masculine possibilities in Japan

Erika Alpert (University of Michigan)
ealpert@umich.edu

Orienting the male body: Evading the ‘gay label’ in advertising in Singapore

Teck Heng Tan and Mie Hiramoto (National University of Singapore)
teckheng@nus.edu.sg
ellmh@nus.edu.sg

Tiaras, tails and tales of Carnival gaiety

Debbie Hicks (Independent scholar)

Queer discourse: How gay men become socialized into the gay community

Erik Green (University of California - Santa Cruz)

errgreen@ucsc.edu

3:00 p.m. – 3:15 p.m. Break**3:15 – 5:15 p.m. Plenary Session III: Geographies**Moderator: Denis Provencher (University of Maryland – Baltimore County)Location: Butler Board Room**Sexed Signs – Queering the Scenery**

Tomasso Milani (University of the Witwatersrand)

Tommaso.Milani@wits.ac.za

"Going South": Sex in the Black Gay South

E. Patrick Johnson (Northwestern University)

e-johnson10@northwestern.edu

"Sex at Home Only": Modernity's Queer Turn in English-speaking Delhi

Kira Hall (University of Colorado-Boulder)

kira.hall@colorado.edu

5:30 – 6:30 p.m. *Piling Up Identities & destroying labels:* a

presentation by multidisciplinary artist 2Fik (2fik.info@gmail.com)

How bearing many social and cultural identities can be a tool to destroy labels that society tends to give us. Through his visual and performance art, 2Fik - a Moroccan descent, Canadian and french cultured agnostic homosexual man - questions sexual, gender, ethnic and social identities. (www.2fikornot2fik.com)

This special event is co-sponsored by the Arab Studies Program (CAS) and the American University Center for Diversity and Inclusion.

Your evening is free to allow you to enjoy Washington DC's legendary lavender hospitality on your own.

Sunday, February 17th

8:30 a.m. Registration Desk and Book Table open at 8:30 a.m.

Location: Butler Board room

Coffee and tea, bagels, oatmeal and jam are available to start your morning.

9:00 – 11:00 a.m. Plenary Session IV: Queer Women's Discourses

Moderator: Lucy Jones (University of Hull)

Location: Butler Board Room

“Dolls or teddies?” Constructing Lesbian Identity through Community-specific Practice

Lucy Jones (University of Hull)

Lucy.Jones@hull.ac.uk

How Gay is Football This Year? Tactics of Intersubjectivity in a Women's Varsity Football Team

Helen Sauntson (York St John University, UK) and Liz Morrish (Nottingham Trent University)

h.sauntson@yorks.ac.uk

lizmorrish@aol.com

Why Are There no Fems in the Townships? Narratives of Female Masculinity from the Cape Flats (ZA)

William Leap (American University)

wlm@american.edu

11:00 a.m. – 1:00 p.m. Scheduled Sessions Group 4

4.1. Language & Queer Online Communities: Using Cyberspace to Cruise, Connect, Explore, and Discover (Part 1)

Session organizer and moderator: Brad Rega (American University)

Location: Butler Board Room

Through the looking glass: Sexual-symbolic interactionism and the presentation of self in (dis)embodied worlds

Jacob T. Barker (University of North Carolina Asheville)

jtbarker@unca.edu

World Wide Queer: New modes of articulating queer and national identities Online

Lukasz Szulc (University of Antwerp)

Lukasz.Szulc@ua.ac.be

“Exit from the Underground”: Kazakhstani websites discuss “coming out”

Samuel Buelow (Indiana University)

srbuelow@indiana.edu

“Aslkjflkh,” “Hnnggg,” and “All the Feels”: Expressing admiration, desire, and insider knowledges in the USWNT fandom

Meghan Ferriter (Independent scholar)

meghan.ferriter@gmail.com

4.2 Lavender Rhetoric, Composition and Language Learning (Part 1)Session organizer and moderator: Marlen Elliot Harrison (University of Tampa)Location: University Club Room 5**Opening remarks: Why study lavender rhetoric**

Marlen Elliot Harrison (University of Tampa)

marlen.harrison@yahoo.com

"No English Life, No Fun to Live": Examining the effects of global queering on linguistic affective stances in Japanese queer narratives

Marlen Elliot Harrison (University of Tampa)

marlen.harrison@yahoo.com

Languages and language learning: Learner attitudes, self-efficacy, identity, and behavior

Kris Knisely (Emory University)

KrisKnisely@gmail.com

Discursive construction of sexual and gender identities in pedagogical and general-use dictionaries of English

Łukasz P. Pakuła (Adam Mickiewicz University)

lukaszp@wa.amu.edu.pl

4.3 Language, boundaries and transgender rightsSession moderator: Lal Zimman (University of Colorado)Location: Butler Conference Room**Opening remarks: Transgender language studies so far**

Lal Zimman (University of Colorado)

zimman@colorado.edu

Ambiguity and boundary policing in transgender America

Angus B. Grieve-Smith (New York University)

grvsmth@panix.com

“Are you a man or a woman, are you attracted to men or women?”: Exploring the Limitations of Discourses on Sexuality in a Trans Community

Bethany Townsend (Rice University)

bat2@rice.edu

Working trans in Jaime Cortez's *Sexilio*

Carlos Decena (Rutgers University)

cud200@gmail.com

“Science Fiction Girlfriends”: Transsex Women in U.S. Science Fiction Televisual Discourse—Dark Angel and Beyond

Peter Cava (Florida Atlantic University)

petercava@gmail.com

1:00 – 1:30 p.m. Luncheon served on site (included in your registration)Location: Butler Board room**1:30 – 3:30 p.m. Scheduled Sessions, Part 5****5.1. Language & Queer Online Communities: Using Cyberspace to Cruise, Connect, Explore, and Discover (Part 2)**Session organizer and moderator: Brad Rega (American University)Location: Butler Conference Room**The Language police of queerness online**

Emily T. Andrews (The Catholic University of America)

emily.traeger@gmail.com

“God loves you and it gets better”: Ideology, deixis and agency in an anti-homophobic bullying viral campaign

Siobhán McGuirk (American University)

Siobhan.McGuirk@student.american.edu

“No Queens, Chocolate, Or Fried Rice”: Anti-effeminate and racist discourse among gay men

Brad Rega (American University)

Br4869a@student.american.edu

“Are you clean?”: HIV, illicit drugs, gay male subjectivity

Robert Phillips (University of Manitoba)

phillirf@cc.umanitoba.ca

5.2 Lavender Rhetoric, Composition and Language Learning (Part 2)Session organizer and moderator: Marlen Elliot Harrison (University of Tampa)Location: University Club Room 5**From syntax to self: Challenging normalizing power and knowledge in a queer-friendly composition classroom**

Edward Comstock and Margaret Twigg (American University)

ecomst@american.edu

t5049a@american.edu

The language of self-expression: Digital storytelling with multilingual LGBT adults

Jamey Sadownick (EC New York)

JameySadownick@ecenglish.com

The group and the truly unique: An ethical paradox of language, "stable" queer identity, and legibility

Ross Kenyon (University of Arizona)

ross.miller.kenyon@gmail.com

Toward an ethics of response: Reading queerness in first-year writing

Meredith Kruse (Eugene Lang College)

meridithkruse@gmail.com

5.3 Queer Language AnarchismSession moderator: Jenny Grubbs (American University)Location: Butler Conference Room**“Rethinking intimacy”: Anarchist non-monogamy and the embodiment of resistance**

Sarah Bradley (Suffolk University)

sarebrad@gmail.com

The cow jumped over the moon...while shouting, "Get off my tits": An anarcha-feminist treatise on trans-species motherhood

Jennifer Grubbs (American University)

jennygrubbs@gmail.com

Professor Xavier is a Gay Traitor!: An anti-assimilationist framework for interpreting ideology, power & statecraft

Michael Loadenthal (George Mason University)

michael.loadenthal@gmail.com

3:30 – 4:00 p.m. Concluding session: Building a Lavender Language Future

Location: Butler Board Room

Conference participants, presenters and plenary speakers join in a roundtable discussion, to review high points of conference activity since 1993 and think about new directions for conference development.

Lav Lgs turns 21 – February 14-16, 2014 ???

The 20th American University Conference on Lavender Languages and Linguistics

February 15-17, 2013

ABSTRACTS: CONFERENCE PRESENTATIONS,

Adams-Thies, Brian. (Drake University) brian.adams-thies@drake.edu

Bareback and “Regular” Bodies in Gay Porn: “If you just look at their body you know how they are going to f*ck”

This paper analyzes how both mainstream porn performers and bareback porn performers talk about bodies as desirable and undesirable; and reading the body as an indicator of sexual potentialities. Mainstream porn performers are those performers that work exclusively in studios that use condoms on camera and the cum shot usually occurs on the body or face of the partner(s). Bareback porn performers work in porn studios where sex without condoms is expected and the cum shot is generally on, in or near the anus. Despite these obvious differences present in the cum shot there also exists a larger symbolic system that these performers engage, read and make physical in their own bodies. My interlocutors, through discussions of their bodies and those of other performers, trace how bodies are created for specific audiences, consumptions and sexual potentialities. Based on a year of field work with both mainstream and bareback porn performers, this paper seeks to better understand how barebacking has become not just a practice and cultural subjectivity but also an aesthetic that is both physicalized in the body and made physical by those performing in bareback porn.

Alpert, Erika. (University of Michigan) ealpert@umich.edu

Carnivores and Herbivores: Playing with Masculine Possibilities in Japan

Marketers, social scientists, and matchmakers in Japan have identified a new group they call *sôshoku-kei danshi*, or “herbivore men”—shy, unambitious young men more interested in domesticity and fashion than traditionally masculine pursuits, including sex. In this talk, I present data from my fieldwork with contemporary Japanese matchmakers to discuss how they try to reshape their passive male clients’ problematic masculinities and attitudes towards marriage. I argue that in present-day Japan, romantic and sexual assertiveness have become decoupled from gender. As related terms have proliferated—“carnivore woman,” for example—it is now possible for anyone to declare themselves active or passive in their pursuit of sex and love. As matchmakers see it, the problem with the *sôshoku-kei danshi* is not their feminine pastimes: rather, it is their queer sexual passivity. Matchmakers encourage *all* their clients, male and female alike, to aggressively pursue marriage—to meet as many people as possible, be open and engaging conversational partners, and be proactive about proclaiming their desires and intentions

to marry to their partners. In the world of matchmaking, everyone should be a carnivore. In this paper, I explore how matchmakers counsel their passive male clients; their goal is not to make them more masculine, but instead, to give them the conversational skills to pursue heterosexual relationships. I conclude that matchmakers' counseling allows for a surprising amount of gender play and variance within the fairly traditional institutions of marriage and matchmaking.

Andrews, Emily T. (The Catholic University of America) emily.traeger@gmail.com

Language Police in Queer Communities Online

Online communication relies so heavily on written text that language use and grammar are much-discussed topics of metaphysical speculation within the blogosphere. Within some queer communities online, and for the purposes of this paper primarily trans* communities, these discussions often come in the form of authoritative lectures on vocabulary definitions and inoffensive language practices. These authoritative bloggers rise to the top when their loose networks reify into bounded, emotional communities. This reification of imagined social spheres occurs with the existence of four primary factors: shared history, emotional support, speech community, and policing. It is with the latter two factors that I wish to concern this paper. Within Tumblr.com, a user-friendly blogging platform supporting almost eighty million blogs, certain bloggers have developed authoritative voices on queer and LGBT language use in the blogosphere by being the police of speech communities. How is consensus developed around their authority? Personal bloggers built trust within a network of strangers via the Internet as the smallest units of social capital are exchanged in the form of *likes* that, over time, foster a sense of emotional support and, I suggest, communal trust through shared knowledge. Personal bloggers entextualize misfortune through performances that disembled experience from the details of daily life and encourage understanding across societal boundaries within the meta-speculative online community. The liminal characteristics of the Internet may make it feel to bloggers like an emotional environment in which authoritative, activist discussion of trans* and queer language use is unquestionably heard and validated.

Baker, Paul. (Lancaster University) j.p.baker@lancaster.ac.uk

Lavender Discourse and Change 1994-2012: A Diachronic Corpus Analysis of Lavender Languages and Linguistics Conference Abstracts.

Since its first outing in the early 1990s, the Lavender Languages and Linguistics Conference has acted as a way of bringing together a wide range of people who are interested in issues relating to language and sexuality, with a particular focus on LGBT identities. At its 20 year anniversary it is useful to take a look back over the past in order to gain an idea about how far the conference has come, as well as to gather some clues about where it might be heading in the future. I created a 158,000 word corpus of 20 years of conference abstracts and then used corpus methods in order to investigate the following questions: What is this conference about? Has the language used in this conference changed over time and if so how (and why)? Do the trends mirror what's happening in the wider world and what can the past suggest about the future? Using a technique called keywords, I identify words in the abstracts that have remained constant with conference goers, as well as those which were more common in its first ten years but have since become less popular, and those which are only more frequent in the later years. By exploring these words in

more detail, as well as comparing their usage in a much larger corpus of general American English, we can get a better idea of the ways in which the discourse around Lavender Languages has evolving, and whether general American discourse is following behind us.

Barker, Jacob T. (University of North Carolina Asheville) jtbarker@unca.edu

Through the Looking Glass: Sexual-Symbolic Interactionism and the Presentation of Self in (Dis)Embodied Worlds

Charles Horton Cooley wrote in 1902 "Each to each a looking glass/Reflects the other that doth pass." Examining this aphorism in terms of twenty-first century social networking technologies, we can see how new technologies enable new media through which we present ourselves to a virtual world. The innovations in these technologies mean that, according to symbolic interactionist theorist Monica A. Longmore, "we can create, describe, transform, and evaluate ourselves just as we can describe and evaluate other people and other objects . . ." *in different ways than have previously been available*. Observing shifting trends in identification and problematizing dominant identity categories, Gagnon and Simon's scripting theory provides a compelling framework for synthesizing a diversity of linguistic and sociological theories which intersect in the text we call the body. In the virtual world, there are no physically-manifest bodies to observe or with which to interact, but the body is translated into a symbol itself, a complex matrix of "representations, images, descriptive codes, words of expectations, appearance and action," according to Dennis Waskul and Mark Douglas and Charles Edgley. In contrast to embodying the self, the reflexive process of assuming multiple selves through multiple disembodied representations constitutes an "enselfment of the body." I argue that these phenomena deserve further research and theoretical attention as virtual, disembodied interaction increases not only in sexual relations, but in social relations in general.

Boellstorff, Tom. (University of California, Irvine) tboellst@uci.edu

Future Perfect: Queer Language in Scholarship and Practice

In this talk, I reflect on a range of debates in the field of language and sexuality studies, broadly conceived, drawing on my research in Indonesia and virtual worlds, and also on the work of other researchers. The goal is to open spaces for discussion rather than seek analytical closure; to acknowledge the valuable past work of scholars and chart future possibilities. With those purposes in mind, I focus on the following three issues. First, I examine what I have termed the "logic of enumeration," and the relationship between identification, inclusion, and analysis with regard to queer language work. Second, I explore what I term "queernormativity," and the relationship between language and forms of power. Third, I ask after the possible benefits of drawing from varied branches of language theory, in particular theories of indexicality and reference.

Bradley, Sarah. (Suffolk University) sarebrad@gmail.com

“Rethinking Intimacy”: Anarchist Non-Monogamy and the Embodiment of Resistance

Within this paper, I will explore the state of non-monogamous relationships in the anarchist community of Boston, MA. Drawing on rich ethnographic material, I examine how non-monogamy can be used in the expression and communication of an anarchist identity as well as how relationships can represent a significant site for the embodiment of social and political resistance. By engaging in non-monogamous relationships, queer anarchists actively question the legitimacy of patriarchal, heterosexist, and sexist ideologies and offer an alternative to the oppression they see as inherent in heteronormative relationships. Especially significant is the maintenance of autonomy and individual freedom in the articulation of sexualities, identities, and desire. I will show how anarchist participation in non-monogamy can represent an embodied form of resistance against these hegemonic frameworks as well as a strategy for reclaiming individual autonomy in the realm of the intimate. I will draw upon the lived experience of non-monogamous anarchists and radicals to examine what brought them to non-monogamy, how their relationships are constructed, and how their politics and relationships are intricately connected.

Buelow, Samuel. (Indiana University) srbuelow@indiana.edu

“Exit from the Underground”: Kazakhstani websites discuss “Coming Out”

Frequently on the Kazakhstani, Russian-language website, gay.kz, the English phrase “Coming-Out” in either Roman letters or (less often) transliterated into Cyrillic appears frequently. Why is coming out not translated? This is, in part, because the phrase in Russian is meaningless, particularly when rendered as “coming out of the closet”. While the phrase “exit from the underground” is offered as a translation of “Coming-Out”, this is not what the phrase actually signifies in the Kazakhstani context.

This paper explores three main questions:

- What is the significance of rendering the phrase “Coming-Out” in English?
- According to the website gay.kz, what does “Coming-Out” really mean in Kazakhstan? How does this version of “Coming-Out” compare with the existing literature on coming-out in Central Asia?
- What can a “modern homosexuality” look like if coming-out, in the American sense, is not part of the equation and the concept of the closet does not really exist?

The phrase “Coming-Out” takes on a fetishistic quality, as well as signifying both cosmopolitanism in general and a connection to a globalized LGBT movement more specifically. However, it has a specific localized meaning, implying discovery of a gay identity, disclosure to family or friends, and/or becoming part of a political community. Finally, in spite of a lack of coming out, Kazakhstan’s LGBT movement styles itself as part of both a global and local modern LGBT movement and does little to connect to traditional categories of homosexuality and gender variance.

Campbell, Owen R. (University of Manitoba) umcampbo@cc.umanitoba.ca
Voices of trans men: Marking the unmarked gender

Research on the voice of trans women in our society has been prolific as of late, both the phonology and the syntax, and to a somewhat lesser degree, the lexicon. Research has also been done on the voice of gay men, and what it is that “sounds gay” in their voices. As a trans man who also identifies as gay, I can attest to the fact that there has been a glaring absence on the voice of trans men. Trans men are not encouraged to partake in vocal retraining, as trans women so often are, nor are they coached on how to speak in order to sound more “manly”. Through personal knowledge, I am aware that the public often assumes trans men to also be gay. It is my goal, through my research, to ascertain why this is. I have begun speaking to doctors of Speech Pathology as well as doctors of various trans health clinics in Canada. However, the bulk of my research for this paper will come from recorded interviews with trans men, where I can analyze their use of such things as tags, adverbial tags, and hedges. It is my hope that this paper may open up the door to more research being done on the voice of trans men.

Cava, Peter. (Florida Atlantic University) petercava@gmail.com
“Science Fiction Girlfriends”: Transsex Women in U.S. Science Fiction Televisual Discourse—*Dark Angel* and Beyond

To my knowledge, Louise, a character in James Cameron’s 2000-2002 science fiction television series *Dark Angel*, is the only openly postoperative transsex human in science fiction television. A transsex lesbian (a transsex woman who is attracted to women), Louise propositions a cissex (non-transsex) lesbian nicknamed Original Cindy. Original Cindy rejects Louise’s advances. Referring to herself in the third person, Original Cindy explains her actions as follows: “When you get right down to it, Original Cindy’s just too damn straight to kick it with a science fiction girlfriend.”

Original Cindy’s rejection of Louise is decisive, but ironic. The irony derives from the implication, signified by the phrase *science fiction girlfriend*, that, while Original Cindy rejects the reconfiguration of sex/gender that Louise represents, this reconfiguration may be accepted in, even exemplary of, Original Cindy’s television genre (science fiction). This raises the question, “When you get right down to it, is science fiction television just too damn cisgender (non-transgender) to kick it with transgender people?” That is, “Are transsex/transgender reconfigurations of sex/gender rejected in, or exemplary of, science fiction television?”

This presentation will provide a report on my dissertation research-in-progress, research that addresses this question. After briefly summarizing my dissertation’s theory and methodology, this presentation will engage in discourse analysis of *Dark Angel* as a case study in how transgender is concurrently rejected by, and exemplary of, science fiction television.

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From Syntax to Self: Challenging Normalizing Power and Knowledge in a Queer-Friendly Composition Classroom

Undergraduate students, particularly freshmen, are often uncomfortable with anything they consider “abnormal.” And they tend to display this discomfort by clinging to illusory fixed points of normalcy— from classroom identity all the way down to sentence syntax. College writing professors have a unique opportunity to challenge students to think critically about normality in order to articulate and empower difference. We seek to offer practical solutions to help professors achieve these goals. While we hope for these solutions to be “classroom ready,” they have been developed through a combination of queer and postmodern composition theory. Therefore, each speaker—one a veteran composition scholar with a Ph.D. in Education and the other a new professor with an M.A. in Literature—will explore the topic from through different lenses.

Decena, Carlos. (Rutgers University) cud200@gmail.com

Working trans in Jaime Cortez's *Sexilio*

This presentation begins by situating its reading of the graphic novel *Sexilio* in the traditions of queer of color writing and organizing through activism around HIV/AIDS and, in particular the cultural work of APLA and GMHC. The first part will provide an overview of the convergence of these crucial queer traditions with older legacies of activist art during the epidemic as well as through the legacies of Latin American *testimonio*. The second part engages *Sexilio* itself as an artifact that proposes a multi-layered intervention into how we think history, bodily imagos, and desire. My reading of the novel will put pressure on its bilingual dimension, to illustrate Adela Vazquez’s trans as movement towards becoming driven by a desire and ideation of impossible yet material being. The last part of the chapter palces *Sexilio* in conversation with other trans identity narratives, emphasizing the distance it sets from teleological narratives of becoming while materializing ontologies of being that overcome the colonial, nationalist, and revolutionary bodies. Revisiting the notion of sexile through the scholarship of Guzmán, La Fountain-Stokes, and Martínez-San Miguel will help substantiate the claim of the degree to which Vazquez’s sexile is a productive site for the reimagination of a notion of being based on the desire and pleasure of becoming, not in the totalizing narratives that condemn subjectivity to the finitude of identity.

Dougher, JD. (Independent Scholar) gdougher@gmail.com

Paradise Glimpsed and Immediately Lost: The Mapping of Decayed Gay Spaces in Bangkok

Bangkok's gay geography has long been portrayed as a landscape of endless possibility: youthful rejuvenation, romantic excess, sexual exploits, and endless tropical bodies, all bound together by the entrenched mythos of Thailand's “gay utopia.” The sites mapped onto Bangkok's gay geography—bars, massage parlors, gloryholes in hypermarkets—are discussed on message boards as sites promising the fulfillment of both sexual and romantic desires that often elide fully

recognizing socioeconomic realities and the impossibility of utopia. As Anna Tsing reminds us, merely imagining geographies of utopia necessitates fully recognizing the threatening and constantly presence of dystopia. Thus, while on a global scale, Bangkok's gay cartography is depicted through the entrenched imagery of a "Thai gay paradise," foreign gay expats in Bangkok frequently experience this imagery in terms of death, decay, and disintegration, ranging from figurative discussions of "paradise loss" to more immediate terms of MSM-on-patron murder.

Edelman, Elijah (American University) elijah.edelman@gmail.com

The Cum Shot: Trans Men and Visual Economies of Ejaculation

In this paper I explore how visual and text-based discourses work to frame particular constructions of orgasms for trans masculine and trans male-identifying subjects as, specifically, 'male,' read through the capacity to produce ejaculate. Situating trans men's genitals as both discursively and phenomenological-managed alongside "the privileging of the visual over the figurative" as the modality through which "mainstream viewers [gain] access to a transgender gaze" (Halberstam 2003:93), I consider in this project two milieux of genital management: erotic sexual cinema and written text. Specifically, I focus on the 'visual' platform and diegetic content of amateur produced x-tube videos featuring trans men's genitals alongside the 'figurative' platform of web-based dialogue between trans men debating personal capacities to produce ejaculate. Building upon this data, I discuss here how trans men and their sexual interlocutors both reproduce and destabilize hegemonic notions of maleness, genital function and the politics of cum to reflect the ideological 'productivity of genitals' for trans subjects—common focal points of inquiry into trans subjectivities (Edelman and Zimman, forthcoming).

Using expat-drawn maps, analysis of message boards, and theories on necropolitics and Marxian geography, this presentation presents tentative theories on how gay expats, invested in global gay imaginaries of utopia, oftentimes sexually/emotionally experience gay geographies in varying states of "decay." Is geographic decay a tangible process of disintegrating spatial links and quality, or, is it a symptom of proliferating urban links that resist concise interpretation? Why are spaces marketed towards Thais now preferred by expats while foreign-oriented gay geographies are depicted as decaying? How do gay capitalists market—and solidify—narratives and spatialities of geographic decay? It is my initial suspicion that narratives of decayed paradise reveal linkages between increasing globalization of Thai bodies despite local resistance against sexual consumption, new waves of privatization throughout Thailand, and Western concepts of decay.

Fernando, Mayanthi L. (University of California, Santa Cruz) mfernan3@ucsc.edu

Asymmetrical Tolerance

Over the past ten years, Muslim homophobia has become the justificatory grounds for the exclusion of Muslims from France, and from Europe more broadly, as legitimate moral and political actors and citizens. This paper examines the structure of that justification and what I call the asymmetrical distribution of tolerance. First, drawing on public debates and political discourse in France and the rest of Europe, I show how Islam is portrayed as civilizationally

opposed to Europe, and Muslims as consummate outsiders incapable of evolution. I then turn to secular-liberal and -republican reactions to homophobic declarations by European Christians, focusing in particular on recent French debates about *homoparentalité*, or same-sex adoption. Honing in on a recent televised debate between advocates and opponents of *homoparentalité* – all of them white Christian or post-Christian French – I attend to the precise structure of that debate. I demonstrate the way in which the argument about *homoparentalité* (which is often an argument about homosexuality itself) is presented not as a civilizational clash but rather as a political disagreement between two sides always already accepted as *bona fide* French, that is, already within the moral and civilizational space of Europe. Extending from this specific instance, and drawing on other media and political debates, I then examine how the obligation of tolerance falls asymmetrically on different religious communities: where Muslim homophobes are interpellated as an essentialized group, Christian and post-Christian homophobes are perceived as individuals, and where Islam is constructed as unchangeable, Christianity – the bedrock of Europe, or so many argue – is seen as constantly evolving. Finally, I observe how tolerance, ostensibly the gesture of a powerful majority, has come to be both individualized and made incumbent upon certain minorities, thereby dissimulating the power, and the homophobia, of the French state and dominant majority.

Ferriter, Meghan. (Independent Scholar) meghan.ferriter@gmail.com

“Aslkjflkh,” “Hnnggg,” and “All the Feels”: Expressing admiration, desire, and insider knowledges in the USWNT fandom

Though excellent analyses of fans and participatory cultures have been conducted, the use of micro-blogging platforms remains underexplored in relation to women’s sport, fans, language, and sexuality. Studies have not yet addressed language and behavior on the micro-blogging platform Tumblr. Furthermore, discussions have not yet elaborated on ways in which sexuality and identities are established in groups organized more centrally around the shared identity of “fan,” rather than sexuality. Much work remains to explore the various language choices participants make within specific “fandoms” in the online realm.

This paper explores the ways in which the US Women’s National soccer Team (USWNT) “fandom” communicates on Tumblr. This social network website, microblogging platform, and associated applications allow individuals to share, consume, and create content in a flexible, asynchronous social space. These activities encourage a shared group affiliation (“fans”), which opens discursive space to explore, express, and discuss sexual identities. Communication within the wider USWNT “fandom” project actively teaches new users, rewards insider knowledges, allows for dissension and discussion, and offers opportunities for inclusion of fans, who might otherwise be isolated. Tumblr’s structure also facilitates distinct techniques of self-expression and specific language choices are applied through tags, asynchronous communication, “reblogging,” and “asks.”

By closely examining language in online contexts, this project provides insight into what kind of information is exchanged, in what ways queer identities are supported through a particular fan community, and the role the “fandom” provides in teaching users about women’s soccer, female athletes, and queer women in sport.

Geil, Dylan. (University of Oregon) dgeil@uoregon.edu

Mediating Identities: A Queer Perspective

Identities are created within interactions. In interpreted situations the identities of all participants, including the interpreter, are paramount. Interpreters are constantly inundated with a myouriad of identities, abilities, languages, and cultures that are different than their own. Interpreters not only acknowledge these differences, but also embody them through their interpretations.

From these interpretations listeners make judgments about the people they are talking with based not only on the situation and their personal relationships, but also on how the person sounds. This phenomenon is, in effect, an ongoing construction of social identity. This paper will explore how sign language interpreters actively contribute to the construction of identities of Deaf people through their ASL-to-English interpretations.

This paper will examine how identities are developed and maintained through communication and how each person's social identity is expressed through their own personal communication style. They will develop an understanding of how their own identity is infused in an interpretation, and the potential impact on the hearing person's perception of the Deaf consumer.

This paper has been developed as a result of my current research on the effect of interpreter-mediated identity on social interaction. It is grounded in the social identity theories of Turner and Tajfel (social identity development), Giles (communication accommodation) and Alan Bell (audience design).

Green, Erik. (University of California Santa Cruz) errgreen@ucsc.edu

Queer Discourse: How gay men become socialized into the gay community

Two important theories in the understanding of language and literacy come from Gee's (1996) model of "big D Discourse" which integrates ways "of behaving, interacting, valuing, thinking, believing, speaking, and often reading and writing" into a single idea of performative identity and Brandt's (1998) model of literacy sponsorship which explores the way literacy (and secondary Discourse) is taught, transferred, and sponsored. Starting from that theoretical foundation and adding research around gay languages from linguistics, this preliminary phenomenological project connects to the overarching question of how and why gay men become socialized into the gay community and Gay Discourse. Through four in-depth semi-structured interviews and thematic analysis, preliminary themes are developed including the ways gay men become introduced to the gay community, the shared experiences they then develop, the ways their language changes, and why they develop and utilize that type of language.

Greenwood, Eliza and Green, E. Mara. (Independent Scholars) news@esodas.com

Between the Blunt and the Subtle: ASL and Trans Integrity

A tension exists in US-based Deaf communities between bluntness and subtlety. Deaf persons and even ASL are frequently characterized as blunt. That this trait is valued makes sense, given the struggle Deaf people face accessing information. Within Deaf communities, sharing information is generally considered obligatory, yet Deaf people often want to maintain privacy

around particular issues. ASL offers linguistic avenues – such as eye gaze, facial expressions, and ellipsis - for achieving this. The ability to use and comprehend exactly what is (not) being said marks a key difference between fluent non-native and native signers.

In this paper, we suggest that a productive parallel exists between this dynamic and one experienced by (some) transgender people. We ground our argument in footage from the independent documentary, “Austin Unbound: a Deaf Journey of Transgender Heroism.” As the producer and assistant director of the film, we also draw on our background knowledge of Austin and his community.

Austin – a straight-identified transgender man – is a native ASL user with a comedic flair and an engaging and open style. He talks easily and candidly about walking around bare-chested as a child, his first shot of testosterone, and the hormone’s effect on his sex organs. The transparent quality of his narratives is enhanced by ASL’s iconic properties. Austin also utilizes ASL’s affordances for subtlety to maintain integrity. He avoids explicitly naming anatomical parts that might be read as female, and he talks discretely about close friends who are stealth. More information about the project at www.austinunbound.org

Grieve-Smith, Angus B. (New York University) grvsmth@panix.com

Ambiguity and boundary policing in transgender America

The term "transgender" contains at its core a destructive ambiguity. Most public definitions of the term "transgender" are inclusive, such as this widely circulated one that appears in the GLAAD Media Guide: "An umbrella term (adj.) for people whose gender identity and/or gender expression differs from the sex they were assigned at birth." But when it comes to providing benefits for transgender people, such as advocacy, information and physical and mental health services, the practical use of the term is much less inclusive.

In particular, while the public definitions of "transgender" go out of their way to emphasize that many transgender people choose not to transition to the other gender, the overwhelming majority of transgender people held up as examples by advocacy organizations have either completed or begun a process of gender transition, and discussions of transgender issues are dominated by the logistics of transition. Benefits offered are usually narrowly tailored to the needs of people who are transitioning genders, or who have completed a gender transition. In some cases, people who experience transgender feelings are explicitly told that they are "not really transgender" and "just a cross-dresser" or "just a butch lesbian," and ineligible for benefits if they do not express an intent to transition.

The category of “transgender” is thus a *radial category* (Rosch 1973, Lakoff 1987), but is treated as a traditional Platonic category, thereby excluding certain groups of people from receiving benefits. Making this ambiguity explicit is a first step towards serving all transgender people fairly.

Grubbs, Jennifer. (American University) jennygrubbs@gmail.com

The Cow Jumped Over the Moon...while shouting, "Get off my tits": An anarcha-feminist treatise on trans-species motherhood

The following presentation examines the ways in which "motherhood" is constructed through heteropatriarchal anthropocentric language in order to manipulate and perpetrate reproductive violence against other species. Specifically, the gendered and sexualized practices within animal farming are predicated on an acceptance of speciesism, the constructed privilege of human/animal. From the bull's cyborg masturbation contraption to mechanized milking machines, animal exploitation is embedded in the intersections of systems of domination. Further, the constructed identities of "women" are manipulated through an animalizing rhetoric that have many racial and class implications. "Motherhood," often dismissed as the hegemonic reproduction of gender, can be a powerful site of queer resistance. Through a close reading of ecofeminist texts by Patricia Jones, Carol Adams, and Marjorie Spiegel, the following presentation uses linguistic evidence to demonstrate the potentiality of queer(ing) motherhood as a basis for trans-species solidarity. Breastfeeding, as a manifestation of systems of power and public performance, provides a tangible site to examine the intersections of speciesism, sexism, racism, classism, and heterosexism. The language of speciesism attempts to depoliticize exploitation: "rape" is "animal insemination," "breastmilk" is "dairy," and "flesh" is termed "meat." Through an analysis of the language used to construct and demarcate *human* motherhood from *animal* commodity-reproduction, this presentation facilitates a larger discussion about reproductive labor, anthropocentric language and animal exploitation, and ultimately, the precarious lives reproduction of beings

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"Sex at Home Only": Modernity's Queer Turn in English-speaking Delhi

This paper analyzes the joking routines of lesbian and transgender women associated with an NGO in New Delhi, drawing from ethnographic fieldwork conducted in 2008 and 2009. The humor plays on the longstanding, albeit problematic, caricature of the naive Sikh man, the "Sardar Ji," who lacks the social grooming to understand forms of English associated with modernity. The interactive jokes analyzed here thus replicate a dominant moral geography that privileges modernity over tradition, urban over rural, middle class over lower class, globalism over provincialism, and most significantly for this paper, English over Hindi. Yet the women who tell these jokes, all of whom share highly marginalized positions in contemporary India as queer subjects, also restructure this same geography by positioning themselves, not procreating heterosexuals, at its forefront. This is accomplished in large part by reframing heterosexuality as practice without knowledge: the ignorant heterosexual does the motions of sex but fails to understand its significance. The temporalities that emerge in the punch lines, built through the Sardar Ji's bungling use of a globalized English, thus trouble the chrononormativity associated with reproduction and child-raising, resignifying heterosexuality as a rote and repetitive practice that lacks social meaning.

Harrelson, Erin Moriarty. (American University) erinmoriartyharrelson@gmail.com

Inclusion as a Signifier of Neoliberal 'Good Governance'

Theorists have illustrated how specific bodies and identities are tantamount with the nation-state and contend that the inclusion of certain subjects depend on the production of normative identities and behaviors. Puar (2007) examines how certain queer subjects have recently become

incorporated into the nation-state through legislation and the protections extended to citizens, as well as their “de-queering” through the increased visibility of gay marriage and reproduction. Puar argues that heteronormative ideologies are now accompanied by homonormative ideologies that also depend on narrow racial, class, gender, and national ideals.

Ong’s (2006) examination of neoliberalism and exceptions to neoliberalism illustrate strategies deployed by the nation-state to redefine relationships with its citizens and how administrative strategies are informed by biopolitical considerations. Imperfect and impaired bodies are regulated to a special class and the inclusion of disabled people has become a marker of the liberal nation-state; however, differential biopolitical investments in specific populations privilege certain races, classes, genders, and disabilities over others. This paper examines how specific deaf and disabled subjectivities are privileged over others as subjects to be incorporated into the nation-state. This paper also examines how varied populations of people with “impairments” are subjected to different disciplinary technologies for inclusion and illustrates how deaf people and people with disabilities deploy claims to citizenship and its inherent recognitions.

Harrison, Marlen Elliot (University of Tampa) marlen.harrison@yahoo.com

"No English Life, No Fun to Live": Examining the Effects of Global Queering on Linguistic Affective Stances in Japanese Queer Narratives

As *global queering* – the propagation of Western ideals of queer sexuality and identity – continues its questionable influence, a deeper discussion of the role language plays in such influence is warranted. This presentation will examine the literacy (linguistic and sexual) narratives of eight Japanese men and women who self-identify as gay, lesbian or bisexual in order to highlight the role language plays in their conceptualization and revelation of their sexualities. Of specific focus is the affective stances toward both Japanese and English languages, and accordingly English- and Japanese- speaking cultures, constructed in participants’ narratives.

Haynes, Nell. (American University) nell.haynes@gmail.com

Kiss with a fist: Violence and pleasure in Bolivian Lucha Libre

Violence and pleasure have long been intertwined in various forms of entertainment, particularly in the genres which rely on excess: melodrama, horror, and pornography (Williams 1993). Professional wrestling, which combines aspects of all three is a particularly pertinent context in which violence and pleasure intertwine. Though much has been written on suppressed homosociality in wrestling, Bolivian *lucha libre*, which regularly includes mixed-gender matches, provides an interesting case in which sexuality is a focus within the violent genre. In analyzing the language of bodily action—at times using Laban Movement Notation—the ways in which pleasure, both for the actors/athletes, and for the audience, emerge through violent acts become clear. Indeed, despite common assumptions that wrestling is “fake,” participants undergo extreme bodily stress. Both through the acts that produce physical pain and injury, as well as the “diacritic” (Barthes 2005) action that constitutes acting in the match, pleasure is produced in the mode of violence. By understanding this particular nexus of violence and pleasure, avenues are

opened to understand the ways violence may be variously used to constitute identity, subjectivity, and desire.

Hicks, Debbie. (Independent scholar) Mobile, Alabama
Tiaras, tails and tales of Carnival gaiety

“Floats and costumes tell stories...our balls, tableaux, and parades tell our stories”
King Heather Leigh, Order Of Osiris

“When all else fails, throw a party”
Eugene Ferdinand Walters, Mobile Renaissance Man & Raconteur

Costumed members of the Order of Osiris curtsy and bow in homage to two women, newly crowned monarchs, King Heather Leigh and Queen Anna Leigh as two thousand revelers wearing *costume de rigueur* cheer. Some say cheers echo across time when mystics and other revelers by tens of thousands yearly renew Carnival rituals cherished over 300 years in the Gulf South city of Mobile, Alabama. Same-sex couples exult in rare opportunities to dance together in formal venues, yet here protocols of Mardi Gras pageantry convey messages beyond frivolity. *Bal Masques* hosted by GLBTQ affinity societies like Osiris create rare “open spaces” where guests from the gender-majority mingle with diverse gender-minorities under centuries old rules of etiquette. Gay mystics as hosts temporarily become the social majority welcoming “*straight*” guests who eagerly seek “hot ticket” invitations to distinctively lavish “*gay*” Mardi Gras balls. Gender-minority GLBTQ societies which invite members of the gender-majority to their annual *Bal Masques* negotiate complex and contentious social terrain. Some of their straight guests, as OOO King Travis observed, “discriminate against us on a daily basis”. Here in conservative Alabama *gay* Krewes and Orders steadfastly defy expectations for conformity by openly expressing gender difference while respecting Carnival conventions evolved over centuries in the birthplace of Mardi Gras in America. Our discussion situates articulations of gender within Carnival as a unifying social tradition. We will see formal balls as spaces where minority-gender persons—and their family members—publicly affirm relationships with loved ones and validate GLBTQ relationships. Lastly, we will show openly GLBTQ mystics asserting a birthright claim to the larger society in the local Creole culture celebrated by Mardi Gras organizations.

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Wax on, Wax off: Commodification of Asian masculinity through Hollywood films

This paper examines the enregisterment of Asian martial arts masculinity to expose the armature of essentialism by observing representative Hollywood films. Films conveniently frame their viewers as spectators outside the story’s time and space, and this framing works well to fulfill a function for ideologized mediatizations of authenticity as tools of ‘Othering’. We pay particular attention to non-Asian (hence western) characters’ appropriation of Asian masculinity via their scripted language uses such as philosophical/formulaic speeches and reticence. These linguistic tokens, accompanied with visual images, succinctly encapsulate precisely how western hegemonies (via their in-text surrogates) have co-opted a commodified Asian-ness for their own

purposes. For example, in *Karate Kid* (1984) and its remake (2010), the non-Asian protagonists are exposed to extreme Asian-ness projected by their Asian martial arts teachers. In the beginning, the students are reminded that they are unfocused, frivolous, and obnoxiously talkative. Later, after some training, the students connect to the Asian-ness (as well as the martial arts philosophy) and achieve their goals. This use of intertextuality not only allows western viewers to easily access a simplified model of Asian masculinity, but also allows them to reference an existing work to further facilitate mediation and mediatization. This is a process which continues to other, exoticize and de-center plural Asian identities, even as it ostensibly carves out a niche for Asian bodies and identities in the institution of the film industry.

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A Linguistic Analysis of Deaf and Hard of Hearing GLBTQI Identity Language

This paper presents information accrued through research involving people who identify as Deaf, deaf or Hard-of-Hearing (D/HH) and as Gay, Lesbian, Bisexual, Transgender, Queer/Questioning, and/or Intersex (GLBTQI). The research focuses on diversity in language and culture within D/HH and GLBTQI communities. The goal is to develop an increased understanding of identity language in American Sign Language (ASL) given the historic oppression of ASL and the lack of language access D/HH people have experienced. Sexuality and gender identity expressed through language relies on language access. This paper explores the complex intercultural social identities of D/HH GLBTQI people through the framework of linguistic semantics.

Pragmatic context will be discussed throughout the paper as videotaped footage of D/HH GLBTQI people is viewed. The video footage provides various examples of linguistic and situational contexts. ASL uses a variety of nonmanual markers such as various facial expressions, mouthing, and head tilting to create language meaning. Community argot is often developed to distinguish in-group communication and linguistic context. The slight manipulation of hand placement or facial expression can change word meaning drastically, from culturally appropriate to offensive. Many ASL signs derive meaning from placement marking “male and female,” supporting the gender binary and are constricted by social and linguistic boundaries. Within this context, how does appropriate, natural language emerge for identities such as ‘intersex’ and ‘genderqueer’?

ASL vocabulary within D/HH GLBTQI communities will be dissected in terms of how signs have naturally developed, and are used within the schema of the American binary culture, as well as how signs are “redeveloped” and then reclaimed by those outside of the binary. The discussion at Lavender Languages will support further linguistic analysis regarding diversity in language and culture within D/HH and GLBTQI communities.

Johnson, E. Patrick. (Northwestern University) e-johnson10@northwestern.edu
Going South”: Sex in the Black Gay South

This talk engages discourses that suggest the U.S. South, as a region, is sexually conservative. Often referred to as the “Bible Belt,” the South is imagined as a space where sexuality of any kind is repressed because of the religious mores that pervade southern culture. The secular and the sacred, however, are often blurred—especially within southern African American communities and within expressions of sexuality in particular. Within the confines of the black church, for example, sexuality and spirituality are presented as mutually exclusive but nonetheless practiced as intimately intertwined because of the proximity of bodies to one another in the church space. This is no less true for the black church’s queer members as it is for its heterosexual ones. The passive aggressive stance toward that southerners take toward most things taboo also, paradoxically, provides a space for black southern queers to maneuver and co-exist peacefully amongst their otherwise homophobic neighbors. By drawing on narratives by black gay men who were born and raised in the South, this lecture discusses the ways in which the landscape and cultural milieu of the South actually provides fecund ground for not only the exploration of and affirmation of (homo)sexuality, but also the creation of communities for sexual minorities. From open fields, treetops, outhouses, to church pews and one-bedroom homes, black gay men’s relationship to space and culture in the South calls into question a simplistic reading of this region as sexually slow.

Jones, Lucy. (University of Hull) Lucy.Jones@hull.ac.uk
“Dolls or teddies?” Constructing lesbian identity through community-specific practice

The concept of community has, historically, presented a problem for queer linguists, especially those hoping to map the connections between language use and identity. “The gay community” is often viewed as an impossible site for research due to its apparently imagined status, for example, and local communities of gay people have frequently been considered too heterogeneous to draw conclusions about patterns of ‘gay language’ from. Though researchers have continued to work in local communities to investigate the relationship between language and sexual identities, the community construct has often not been a part of the research question as a result. In this paper, however, it is argued that ‘community’ should return to the forefront of research into language and queer identities, and be dealt with in a coherent way. Through the analysis of an interaction emerging from a lesbian group, it is argued in this paper that the combined use of the community of practice (CoP) model and a sociocultural linguistics framework can enable an approach which ascribes equal importance to a broader, imagined gay community and a local grouping of gay people. It is argued, specifically, that a sociocultural approach which makes use of the CoP can play a crucial role in understanding how ideologies from ‘the gay community’ are used to construct coherent sexual identities on a local level.

Käng, Dredge Byung'chu. (Emory University) dredgekang@gmail.com

What's in a Word?: The Neologism Phuying Kham-Phet, Therapeutic Citizenship, and Human Rights in Thailand

Gender dimorphism is one of the key projects of Thai modernity, an anti-colonial move employed to make Thai bodies legible to the “civilized” West. However, the variousness of gender forms continues to be a problem to the Thai state. The Thai Constitution guarantees equal rights for men and women, but failed to be amended in 2007 to include “all genders.” In the last decade, transgender women have been organizing within a human rights framework. However, in 2010, the celebrity activist, Nok Yollada, promulgated the term “*phuying kham-phet*” and put forward a platform for the sexual reclassification of “transsexual ladies” as female based on the legitimizing discourse of biomedicine. She cites the World Health Organization’s (WHO) International Classification of Diseases’ (ICD) definition of gender identity disorder (GID) to argue that transsexual women who have had sexual reassignment surgery (SRS) are cured of their disease and thus should be recognized as women, as they are in other countries. That is, Nok makes claims for Thai transsexual rights through an “international” medical framework. Hence, this neologism distinguishes post-operative transsexuals from the larger category of transgender women, including those who are uninterested in or unable to afford SRS. I argue that the deployment of therapeutic citizenship as a strategy for transsexual rights re-instantiates the Thai biopolitical project of heteronormative binary gender to the exclusion of broader rights. The re-classification of males as females side-steps the issue of historical transgenderism, severs potential alliances with sexual diversity networks, and sustains the auto-colonial project of civilizing Thai gender difference.

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The Group and the Truly Unique: An Ethical Paradox of Language, "Stable" Queer Identity, and Legibility

Due to the overwhelming nature of sensory input and mass society, we necessarily abstract into categories for placing experience, especially for people, complicated creatures that they are. Language requires commonality between users, which means that while every person is a truly unique event in the universe, they generally must be spoken of as members of broad conceptual categories (as a "man" or a "woman", or we strive to create ever-more accurate and just categories), but seemingly never as unique or nominal ontological entities. This poses a difficult problem for ethicists concerned with the separateness of persons and linguists focused on interrogating and destabilizing monolithic categories and discursive dichotomies in identity, sex, and gender. The ethical and cognitive conflicts between complexity, intersectionality, and performance on the one hand and the importance of interpersonal and social legibility on the other are explored and reconciled in an attempt to make use of the best of both approaches and their intellectual traditions.

Knisely, Kris. (Emory University) KrisKnisely@gmail.com

Languages and Language Learning: Learner Attitudes, Self-Efficacy, Identity, and Behavior

This mixed-methods study investigates the perceptions of belongingness, gendered language attitudes and language learning behaviors of 500 students at four Universities in the Southeastern US considering: 1) The extent to which individuals perceive languages as gendered, 2) the extent to which taking French is perceived as non-masculine, effeminate, or gender-norm violating, 3) the extent to which college-age American males perceive learning French as a threat to their sense of belongingness to their community, and 4) the extent to which an individual's gender identity and gendered perceptions of language, sense of belongingness, and causal attribution influence their motivation to learn French and their goal-mastery orientation.

This research is currently in the data-collection phase. Analyses will be completed prior to the conference. The following are anticipated findings. Anecdotal evidence and target culture stereotyping suggest that languages themselves are perceived as gendered, as masculine or feminine, to varying degrees, with French being perceived as highly non-masculine. It is anticipated that there is a perceived social impact on college-age American males who take French. If taking French is perceived as non-masculine and as being a threat to belongingness, it is expected that the male participants' motivation to learn French will be affected. The potential of a negative impact on belongingness may be great enough to deter males from taking French. The potential pedagogical and curricular implications of these findings will also be addressed.

Kruse, Meridith. (Eugene Lang College) meridithkruse@gmail.com

Toward an Ethics of Response: Reading Queerness in First-Year Writing

In this presentation, I will use personal experiences as a catalyst to develop a preliminary set of principles and practices for ethically responding to "queerness" in the first-year writing classroom. The aim is to develop ways to help "queerness" survive and persist (and be respected) rather than be ignored/erased from view. While "queerness" can signify many things in the field of queer theory, my use of this term emerges from the work of two prominent queer theorists, Michael Warner and Eve Sedgwick. The question at the heart of my research is what "set of equipment" might enable first-year writing students to ethically respond to queerness in texts and daily life? To begin to address this question, I will review leading feminist/queer scholarship that has already begun to articulate a contemporary ethics of reading for the classroom, including Jane Gallop's "Close Encounters: The Ethics of Reading" (2000), Eve Sedgwick's "Paranoid Reading and Reparative Reading" (2003), and Krista Ratcliffe's *Rhetorical Listening: Identification, Gender, Whiteness* (2005). I will also use insights I have gained from my own experiences of teaching first-year writing for the past six years to develop a preliminary set of principles and practices for ethically relating to "queerness" in texts and daily life.

Lane, Nikki. (American University) dr.nlane@gmail.com

Looking all Sharp, Knowing Where to Go: The Epistemology of Black Queer Women's Scene Space in DC

Black queer women living in and around Washington, D.C. have been and continue to create and name their everyday experiences through the production and consumption of various forms of cultural spaces including annual parties, book clubs, support groups, house parties, and seasonal gatherings around women's sporting events including professional basketball and football. Looking critically at ethnographic material and marketing material from several Black queer women's events, this paper asks epistemological questions about how one comes to *know* that these spaces are *for* Black women who partner with women. Considering what kinds of knowledge are produced about these spaces and within them, this project addresses the unique condition of occupying space as a Black queer woman in Washington, D.C.

Leap, William L. (American University) wlm@american.edu

Why Are There no Fems in the Townships ? Narratives of Female Masculinity from the Cape Flats (ZA)

In the concluding chapter of New Perspectives on Language and Sexuality, Morrish and Sauntson remind us: it may be "...theoretically possible to enact sexuality without recourse to the signifying practices associated with gender", but and more usually, people "... deploy the semiotic resources culturally associated with gender to perform certain kinds of sexual identity in discourse" In fact, they continue, "people do not separate gender and sexuality into discrete variables but often conflate them in processes of constructing social identities" (2007: 202.) I am concerned in this paper with the material conditions underlying these confluences between gender resources and discursive performance of gendered and sexual identities. The paper is based on an analysis of narratives that I obtained from female-bodied residents of Cape Town (ZA)'s Black townships and from conversations I had with township residents during fieldwork in township and City Centre settings during the mid and late 1990s; material drawn from more recent sources amplify these primary data. Analysis of these data show repeated instances of female bodied, same-sex identified township residents favoring a deployment of "female masculinity" when other "confluences" of gender and sexuality are – at least theoretically-- possible. And maintaining a female masculine deployment leads to complications even if it has certain advantages (primarily self-protection and safety.). A female masculine deployment is also flexible. Travel into the City Centre may prompt certain adjustments, and so will anticipations of difficulties in a shebeen (township tavern.) Overall, the gendered semiotics at issue in this deployment move the discussion far beyond a framework defined by desire and objects choice, or by references to masculine practices "owned" by "men" and then appropriated in imitation by "women." Instead, these gendered semiotics position township-centered "female masculinity" as statements about opportunity, mobility and power as embedded within structural realities of township political economy in late apartheid.

Loadenthal, Michael. (George Mason University) michael.loadenthal@gmail.com

Professor Xavier is a Gay Traitor!: An Anti-Assimilationist Queer Framework for Interpreting Ideology, Power & Statecraft

Ideology is an integral component in the reproduction of power. Integral to this central tenet of Statecraft is the regulation of identity and proscribed methods of social engagement—positive portrayals of ‘good citizenry,’ and delegitimized representations of those challenging State hegemony. Through an Althusserian analysis, positioning the X-Men movie franchise as an Ideological State Apparatus, one can examine the lives of Mutants portrayed in the text as indicative of preferred methods of State-legitimized socio-political interaction. This metaphorical, textual, analysis is used to discuss the lived realities of Queer persons resisting hegemony, and is located in the bodies and performances of Queers resisting assimilation and homonormativity—neo-insurrectionist, anarchist-Queer networks such as BashBack!—which challenge reformist LGBT organizations seeking rights for non-heterosexuals through further entanglement with the State. The world of Mutants and Queers will be used to examine the question: How can one utilize a Queerly theoretical analytical lens while maintaining a discernable distance from reformism, homonormativity and assimilationist reductionism? Both the fictional world of the X-Men and the lived Queer reality reflects the State’s efforts to dictate the borders of citizenry, the expression of grievance, and the performance of deviance, difference and stigma. Whereas the Mutant narrative reflects Statist ideals of a neo-liberal, “politically correct” politic of integration, this agenda conceals an insidious denial of Queer identity through the coerced conformity of “deviant” bodies. This discourse will be discussed through a variety of locales including the performativity of gender and sexuality, the narrative of racial deviance and the discussion of “passing.”

Maegaard, Marie, Phraao, Nicolai, Møller, Janus, and Kristiansen, Tore (University of Copenhagen) nicolaip@hum.ku.dk

Social meaning potentials of fronted s: Constructions of sexuality and ethnicity among Copenhagen youth

It is well documented that the same sociolinguistic feature can be used as a sociolinguistic resource with different social meaning potentials in different linguistic as well as social contexts. However, often meaning potentials of a specific feature are related to or derived from one another (Silverstein 2003, Eckert 2008, Podesva 2007). In this paper we will present the results of an ongoing perceptual study of social meaning potentials of alveolar versus fronted *s* in different Copenhagen linguistic styles.

The pronunciation of *s* in “standard Danish” is usually described as alveolar (cf. Grønnum 2005), whereas the fronted *s* has been regarded as a speech impediment or so-called “young girls’ lisp” (Bau & Hutters 2005). In public discourse the fronted *s* is also termed “gay-s”. More recent sociolinguistic studies show that the fronted *s* is used by both girls and boys, and that fronted *s* is used both in clusters of features that are stereotypically associated with femininity and in clusters of features that are stereotypically associated with streetwise, heterosexual masculinity (Maegaard 2007, 2010, Stæhr 2010).

In our matched guise experiments we obtained reactions to male speakers' use of the two types of *s* in two different styles: so-called "modern Copenhagen speech" and "street language". Results show that guises containing alveolar and fronted *s* are evaluated very differently, and that the social meaning potentials of the variants of *s* furthermore are very different in the two styles. While fronted *s* in the "modern" guises has all the stereotypical associations with gayness and femininity that have been found in similar studies of English (cf. Munson & Mack 2011, Campbell-Kibler 2010), and that are to be expected on the basis of popular discourse, none of these associations can be found in the responses to the "street" guises. In our presentation we will look closer at these differences, and discuss possible explanations of the patterns.

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The application of folk/perceptual dialectology methods to research on 'sounding gay'

Folk linguistics (a.k.a. perceptual dialectology, ethnolinguistics) focuses on non-linguists' beliefs about language structure and usage and how those beliefs intersect (or not) with linguists' observations and generally accepted theories. Suggested as early as 1966 by Hoenigswald, folk linguistics has only recently gained wide acceptance as a viable area of research in both sociolinguistics and dialectology. While folk linguistic methods have been used to examine sociolects (e.g., African American English [Preston 1992]), the research has focused primarily on regional variation. I argue that folk linguistic methods can serve as a valuable resource for linguists studying what it means to "sound gay". These methods could help to define the concept more accurately and may lead to a better explanation of contradictory findings reported in the literature. This paper will consider some of the methods used most frequently in folk linguistic research (e.g., interviews, hand drawn maps, voice placement, imitation studies) and show how those methods could be applied to research on "sounding gay". I will present folk linguistic analyses of existing data collected while studying gay men's attitudes toward gay male varieties of American English in the U.S. South, as well as provide suggestions for how future research could incorporate folk linguistic methods. Niedzielski and Preston (2003 [2000]) argue that folk linguistic methods are often devalued by linguists and, therefore, serve at most a peripheral role in linguistic research. My goal is to demonstrate the invaluable insight that folk linguistic treatments of sounding gay can provide.

Martin, Richard Joseph. (Princeton University) rjmartinjr@gmail.com

Shades of Grey: On the Queer Violence of Representation

E.L. James' best-selling *50 Shades* trilogy centers on the "BDSM-themed" romance between the recent college graduate Anastasia Steele and the (sexually-and-otherwise) dominant CEO Christian Grey. The trilogy is not exactly realistic: its plot features a 27-year-old self-made billionaire who inexplicably earns \$100,000 an hour, for example, and the story originated as "fan fiction," an alternate-universe version of the vampire-themed *Twilight* saga. Yet, when it comes to the BDSM elements of the story, the trilogy tends to be captioned as a mimetic rendering of a secret world that actually exists. Upon the release of the German translation of the first volume in July 2012, *Spiegel TV* produced an exposé that set up a parallel between the novels and actual practitioners of BDSM. While this "mommy porn" titillates everyday housewives, this exposé, exemplary of a trend in the trilogy's reception, proclaimed there are in

fact people who really live such lives, an equivalence that suggests to those with no exposure to BDSM that the realities of this practice correspond to the deeply problematic models of/for reality presented in the text. In this paper, I show the limits of imagining *50 Shades* as a representation of BDSM, drawing on fieldwork with SM practitioners in Berlin. In doing so, I argue that the flawed reception of the trilogy is characteristic of problems of mimetic logics more broadly, logics that would render actual BDSM practices as referential reproductions of violence. Thus, I suggest, queering violence requires queering our understandings of the work – and play – of representation.

McCleary, Bryce E. (University of Central Oklahoma) bryce.mccleary@hotmail.com

Lexical Discrimination: ABC's *Modern Family* and 'Gay Speech'

Popular culture's embrace of LGBTQ characters and themes in media and writings continues to receive praise as a window to mainstreaming in a society that has for years closeted and shuddered at images of gay realities. In these depictions, however, the characters' portrayals of what must be assumed to be representative of the community as a whole betray any actual progress made for the movement in the stereotypes revealed primarily through their speech. While phonological and phonetic aspects of this supposed "gay dialect" require thorough study and legitimate consideration before assumed destructive of the community, the word choice and usage—areas which give way to a syntactic variation from Standard American English—demonstrate a pre-articulated expectation of performance from gay men. This stereotypical speech, when projected on an entire group of vastly diverse individuals, results in nothing less than a reduction of the nature of homosexuality and inaccurately supposes a role to be played by one or two parties involved in a dialectic exchange.

ABC's *Modern Family* frequently exploits its two gay characters, a couple who not only fit a cookie-cutter model of relational roles that clearly mimic those of gendered stereotypes that have been fought against for years. Cam, one of the characters, uses words related to male-dominated sports and farm work to evoke a sense of male dominance in the relationship, yet his constant references to fashion, images of stereotypically "gay favored" celebrities, and interjections that undoubtedly echo of assigned roles of the housewife achieve an offensively perpetuated caricature.

McGuirk, Siobhán. (American University) Siobhan.McGuirk@student.american.edu

"God loves you and it gets better": Ideology, deixis and agency in an anti-homophobic bullying viral campaign

The 'It Gets Better' campaign is an online initiative directed at lesbian, gay, bisexual, transgender, queer and questioning (LGBTQQ) youth. It was founded in 2010, in response to a spate of teen suicides linked to homophobic bullying. To date, over the 40,000 It Gets Better videos have been posted to YouTube, attracting over 40 million views.

In a national context of religiously inflected support for anti-gay rights legislation, I examine how religion and faith feature in the It Gets Better messages. Through critical linguistic analysis of videos tagged with the search term "faith", I interrogate the assumptions underlying the

campaign's core assertion. I ask: *what* gets better for *whom*, and, regardless of political currents, *how* do speakers imagine that might happen?

Comparing the messages of laypeople and spokespeople of religious institutions, I argue that laypeople betray neo-liberal assumptions in their messages, evinced by their emphasis on individualism, economic success, urban spaces and heteronormative conceptions of time. Conversely, and as also distinct from the rhetoric of the religious right, religious spokespeople contest neoliberal perspectives by emphasizing community-based opposition to homophobia in the here and now.

In making a distinction between advice to “tough it out”, and encouragement towards “it getting better, now”, I conclude that opposition to homophobic bullying must include contestation of neoliberal attitudes, as well as rejection of religious anti-gay sentiment, if it is to get better for LGBTQQ youth in the present.

Milani, Tommaso M. (University of the Witwatersrand) Tommaso.Milani@wits.ac.za
Let's talk about...

The paper will introduce the general theme of the panel by interrogating the complex nexus between “sex” and “violence” from a queer theoretical perspective. This will be done by bringing into the spotlight a series of data from the South African context: 1) a few profiles from *meetmarket*, an online community for men who are looking for other men, and 2) a set of interviews with 15 white, middle-class, South African men. The main aim of the paper is not only to interrogate the relationship between *discourses* and *practices* in relation to sex and violence, but also to question the limits of (queer) linguistics in investigating issues of violence.

Milani, Tommaso M. (University of the Witwatersrand) Tommaso.Milani@wits.ac.za
Sexed signs – Queering the scenery

Most commonly known under the somewhat controversial umbrella term of “Linguistic Landscape” (LL), the study of language in public space has gained considerable momentum within the broader scholarship of the sociology of language over the last ten years or so. The linguistic study of public signage has developed into a vibrant field in its own right which analyses disparate sets of data through a variety of diverse theoretical tools and methodologies (see Shohamy and Gorter 2009; Shohamy, Ben-Rafael and Bagna 2010; Jaworski and Thurlow 2010).

Whether quantitative or qualitative, aimed at fixed or mobile objects, textual, material or phenomenological, it is my contention that this body of research has largely ignored – erased even – gender and sexuality, two important axes of power along which public spaces are structured, understood, negotiated and contested. In order to partly redress this academic oversight, this article investigates a small data set of “banal sexed signs” (see Baker 2008), mundane semiotic aggregates, which, precisely because of their fleeting and unassuming character, can easily be ignored, but nonetheless “(in)form our understandings and experiences of [gender,] sexuality and subjectivity” (Sullivan 2003: 190). In doing so, the article also argues for the importance of incorporating queer theory into the analytical apparatus of Linguistic

Landscape research, because it provides us with a valuable theoretical lens through which to unveil the operations of power in relation to gender and sexuality (and other social categories) in public space.

Motaung, Lerato. (University of the Witwatersrand) thirddegree.motaung@gmail.com

Lesson taught, lessons learned: Understanding the discourse surrounding corrective rape in South Africa

The aim of this paper was to explore the discursive practices that underpin corrective rape as found in an online documentary that was published by the UK based Guardian. The documentary, which is titled *Hate Crimes: The rise of corrective rape in South Africa* is 4:40s long and features within it the stories of four, self-identified, black, lesbian women who have been subjected to a form of homophobic violence. It also features three black heterosexual men who express homophobic sentiments. Approaching the narratives from a Critical Discourse and Queer perspective, I sought to unpack the ways in which homophobic acts of violence were sanctioned by the three men and how those sentiments were informed by wider socio-cultural heteronormative ideologies. Furthermore, I also analysed the comments posted in response to the video. The comments chosen substantiate the homophobic discourse used by the three men in the video. The findings suggest that the discursive practices of society enable the justification and subsequent execution of corrective rape that is grounded in heteronormative values. These acts of homophobic violence are given meaning through the desire to normalise heterosexuality as part of a broader hegemonic struggle to prescribe what constitutes male and female as well as their associated practices. The study also underscores the intersections between race, class, gender and race.

Motschenbacher, Heiko (University of Siegen) motschenbacher@em.uni-frankfurt.de

Orienting to Sexual Normativity in Talk: Conversations on Objectophilia

This paper explores how social actors orient to sexual normativity in their talk. Taking the role that normativity has traditionally played in research on language, gender and sexuality as a starting point, normativity is related to (Foucauldian) notions of discourse and power. The empirical part focusses on how sexual normativity is linguistically constructed in conversations on a form of sexual desire that is clearly non-normative and has not discursively materialised into a sexual identity, namely objectophilia, i.e. the erotic desire for inanimate objects. The data stem from the German radio phone-in show *Domian*. It is shown how speakers co-construct sexual normativity in general as well as more specific forms of it such as humano-normativity and heteronormativity. It turns out that the construction of non-normative desires is over wide stretches structured by normative sexuality discourses.

Ó'Móchain, Robert (Rikkyo University) robertomochain@rikkyo.ac.jp
LGBT Identity work and naming practices: “On the scene” in Tokyo

Few English language texts explore identity work and naming practices among Japanese nationals. Even less attention has been directed to this area with regard to individuals who identify as LGBT or queer. This is unfortunate, especially as naming practices involve a rich source of language creativity through the foregrounding of personalized expressive meanings which are often open to multiple interpretations.

This presentation reports on an analysis of 250 names from LGBT venue publicity sources (mainly paper advertisements or flyers which are freely available in LGBT venues all over Tokyo, especially “Shinjuku Ni Chome” the center of the LGBT scene in the city.) All of the names belong to individuals who are employed in various capacities in bars and clubs as DJ's, drag queens, bartenders, go-go boys, and dancers. These individuals choose how to name themselves in publicity material, and these names help to actualize identities along lines of nationality, gender, desire, and individualized sense of being. Analysis of a large number of names shows a great deal of variety among these *personae* on the LGBT scene as well as the use of diverse language resources to create effect such as: punning, code-switching, metaphors, style mixture, and references to popular culture. A final reflection is made on the politics of labeling. The degree of diversity in naming practices and their resistance to dominant discourses of “normal” desire may justify the label ‘queer’ to denote this playful dissemination of signifiers without a signified.

Pakuła, Łukasz P. (Adam Mickiewicz University) lukaszp@wa.amu.edu.pl
Discursive construction of sexual and gender identities in pedagogical and general-use dictionaries of English.

The intention of this project is to return to the lexicographically oriented study of sexuality and gender from two perspectives. The focus will be on the specific vocabulary allegedly employed by LGBTQ people along with the portrayal of this group of people in both general-purpose and pedagogical dictionaries. To a large extent, this study draws on a quite recent trend, advocated by some (meta)lexicographers, of critical dictionary reception which postulates that dictionaries are artifacts of people writing them, hence they convey biases, (hidden) ideologies and prejudice (among others Moon 1989, Benson 2001, McKean 2006). Despite that, *a* dictionary still tends to be perceived as *the* dictionary (Leech 1981), i.e. the ultimate source of semantic knowledge, and very frequently used in order to make ultimate judgments on the meaning of words. This constitutes a potentially dangerous situation where what is commonly considered neutral and objective is *de facto* subjective and value-laden, and may affect court rulings, law-making and the outcome of public debates on issues of controversial nature. The research aspires to be a contribution to the awareness-raising campaign in dictionary writing and usage. As far as lexicographers are concerned, a more sensitive approach to depicting social minority groups will be advocated alongside postulating for creation of more diversified corpora on which contemporary works of reference are based. The research is unique in terms of the object of study (pedagogical and general-use dictionaries), perspective (diachronic and synchronic) and target group (English native speakers and EFL learners).

Parks, Taylor. (Independent Scholar) teparks42@yahoo.com

Analysis of the LGBTQ Reclamation of Slurs

This paper investigates the reclamation of anti-LGBTQ slurs and makes some initial claims regarding what factors might contribute to the success or failure of word reclamation within this domain. By comparing and analyzing data gleaned from Web usage, I assess the relative “success” with which the words *queer*, *dyke*, *faggot* and *tranny* have been reclaimed, (see e.g. Chen 1998). The study reveals different levels of success for the four terms under investigation; a distribution that I argue is related to vestigial attitudes concerning gender roles and identities. Thus, the most successful reclamation involves *queer* and *dyke*, words for which changing gender identities have been accepted, while *tranny*, on the other hand, appears most frequently in persistently negative contexts. Overall I relate these findings to on-going negative attitudes towards femininity, and particularly the disruption of the masculine body that transsexuals pose. My own choice to study reclamation is a journey to investigate my own participation in such word choices. I have been inclined to embrace words like ‘dyke’ and ‘queer’ as positive descriptions, but I am aware that there are many within the LGBTQ community opposed to the out-group or in-group use of these words, and consider them offensive in any context. Consequently my paper also comments on the status of such usage in the community today.

Peterson, David. (University of Nebraska –Omaha) davidpeterso1@unomaha.edu

Neoliberal Homophobias: A Summation

While expressions of hatred, disdain, disgust, ill will, or violence play an important role in defining homophobic formations, they do not fully account for what I’ve been noticing in a broad range of texts dating from the late 1980s to the present: a strange alignment between anti-queer formations and ideologies that support (neoliberalism) or contest (anti-globalism; social justice globalism) globalization. In short, the neoliberal moment has produced new forms of homophobic messaging.

Drawing on the wide variety of texts I have been working on over the past few years (including novels, literary criticism, web-based texts, mass-media articles, film commentary, senate hearing transcripts), my talk explores some key features that distinguish neoliberal homophobic formations from other homophobic formations. To do this I focus on two processes of formation. The first harnesses discourses associated with various globalisms to produce and/or legitimate homophobic formations. In the second process, homophobic formations are harnessed to produce and/or to legitimate globalisms. While the immediate referent of such formations may or may not be any actual or imagined queer subject, both processes are premised on or produce the exclusion of the queer subject.

Phillips, Robert. (University of Manitoba) phillirf@cc.umanitoba.ca

“Are you clean?”: HIV, illicit drugs, gay male subjectivity

In this paper, I begin by examining Internet cruising and briefly explore how it has come to strongly influence gay male subjectivity. I then unpack one facet of Internet cruising in which an increasing number of men, after confirming mutual interest in hooking up, often ask one another, “Are you clean?” This question, ostensibly meant to determine someone’s HIV status, is seen by

many as offensive and harmful in that it may imply that someone who is HIV+ is also “unclean.” This is also often asked in conjunction with the question, “DDF?” meaning, “Are you drug and disease free”, in which, I suggest, the conflation of HIV+ status and illicit drug use again feeds ignorance and misunderstanding. I highlight the various levels of meaning that underlie this type of language and think about how the language used in the negotiation of Internet-based sexual encounters differs from that used in hooking up “offline.” I conclude by thinking about the effects of this type of discourse on what it means to be a gay male in the early 21st century.

Porter, Benjamin. (Independent scholar) ben.porter369@gmail.com

Lexical Varieties in the Drag Speech Community: Reading and Throwing Shade

In this paper I investigate the lexemes “reading” and “throwing shade” from the drag speech community and the intimate relationship they share. I look into the difference between these related lexemes, specifically focusing on the structural differences, taxonomy and hierarchy of the lexemes, and how a “read,” both successful and unsuccessful, changes the power roles in a discourse.

This paper is based on the interactions between drag queens shown on the third and fourth seasons of RuPaul’s Drag Race as an example of mainstream drag culture to examine the use of these lexemes in context and to find examples of correctly and incorrectly executed “reads.” Through detailed studies of lexical usage I was able to piece together a taxonomy of these lexemes, “Reading” and “Throwing Shade” as subordinate categories to the superordinate category “Reading.” I was also able to piece together the difference between these lexemes by observing the many examples provided in these seasons, noting that “reading” someone had a specific structure to the utterance while “throwing shade” was more direct and concise, but ultimately gaining the same result.

Through observing the mini-challenges I was also able to piece together the affects “reading” has on power transfer in a discourse and how a successful “read” can transfer the attention and power to the queen who delivers the “read,” while an unsuccessful or lengthy “read” could have negative effects on the “reading” queen. I did this using the descriptions of the power of language as given in Duranti (2009).

Provencher, Denis M. (University of Maryland Baltimore County) provench@umbc.edu

“Maghrebi-French Disidentifications: Queer Performances of Gender, Religion, and Citizenship”

This article builds on recent work in anthropology, critical discourse analysis, and performance studies to examine the queer performances of gender, religion, and citizenship by self-identified gay Maghrebi-French men from my recent fieldwork in France. As a point of departure, I draw on José Estaban Muñoz’s notion of ‘disidentification’, which he defines as a strategy of resistance that ‘works on and against dominant ideology’ and that ‘tries to transform cultural logic from within’ a dominant system of identification and assimilation (1999: 11-12). In my own analysis, I examine how two French interviewees of Maghrebi descent, Toufik (2Fik) and Ludovic, ‘disidentify’ or draw on and reshape dominant ways of being and belonging in

contemporary France. First, I consider a series of interviews with Toufik (2Fik), a performance artist and photographer, who works from within dominant Western notions of feminism to rewrite longstanding images of Islam in France. His parodic photographs capture the encounters between ‘liberated’ and ‘conservative’ Muslims in order to question the dominant images of the subordinate veiled woman as well as heteronormativity and traditional masculinity associated with Maghrebi-French families. Next, I consider my interview with Ludovic Lotfi Mohamed Zahed, founder of the French association *Homosexuels musulmans de France* (HM2F), and analyze his recent essay/autobiography *Le Coran et la Chair* (2012) to show how his work as an activist, scholar, and religious thinker functions from within dominant Islam and readings of the Coran to reconstruct the ‘good’ practicing Muslim and ‘good citizen’. Indeed, Toufik’s and Ludovic’s stories will help us to see how they must ‘straddle competing cultural traditions, memories, and material conditions’ in their queer performances and they must devise ‘a configuration of possible scripts of self/selves that shift according to the situation’ (Manalansan 2003: x) in order to be heard both in contemporary France and in their families of origin.

Raissiguier, Catherine. (New Jersey City University) craissiguier@njcu.edu

Blood, Borders, and Beur Sexualities

In the proposed paper, I analyze the 2007 Hortefeux immigration law and its introduction of DNA testing as a troubling move toward the re-inscription of “blood” and “bloodlines” into discussions of national belonging in France. This move is hardly new or exceptional within the French Republican tradition. However, it is a disturbing one at a time of intensified anti-immigrant feeling and the normalization of radical right nationalist agendas throughout Europe, and one worthy of close scrutiny. In this paper, I am particularly interested in analyzing the gendered and sexual underpinnings of the language of blood that is being deployed in political, (pseudo)-scientific, and everyday parlance in France today. While the human rights weaknesses and the racist effects of DNA testing (in relation to immigration) have been discussed at great length in France, very little attention has been directed toward the gender and sexual implications of a law that, after all, focuses on blood, bloodlines, and descent. The proposed paper links the analysis of the law to hegemonic discursive practices, in France, that systematically link Beur young men to violence and insecurity at the same time as they construct Beur sexualities as foreign and deviant. Building on the work of Etienne Balibar, the proposed paper offers an analysis that looks at these legal acts and discursive practices as forms of border formation. Finally, the paper suggests visions for resistive strategies and coalitional practices that might emerge in border zones where Queers, Beurs, and other stratified Others meet and invent new forms of belonging and citizenship.

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“No Queens, Chocolate, Or Fried Rice”: Anti-Effeminate and Racist Discourse Among Gay Men

Many gay men often experience discriminatory, violent, and oppressive actions of the wider society directed towards them based on their sexuality. Many of these men often seek safety and acceptance in gay spaces of which are often online such as chat rooms and blogs or also found online such as bars and coffee shops. When examining the language used in online spaces that

many gay men go to in order to get away from the negative attitudes of the wider society; I was surprised to see a large occurrence of discriminatory, violent, and oppressive language coming from gay men themselves that was directed towards other gay men. This language in a way was used to deny access to a space that is often perceived as tolerant and accepting to gay men. I therefore began to look deeper into this issue by using linguistic practices to examine the language used in personal ads and blogs seen online to answer the questions: What exactly does “No Fems” or “Masculine Only” Mean? Where do these anti-effeminate and racist attitudes come from? What makes it OK to explicitly use this language? Where can we draw the line between sexual preference and prejudice? Why use the Internet to research this issue?

Sadownick, Jamey. (EC English) JameySadownick@ecenglish.com

Queer Expression of ELL’s through Digital Media

The act of coming out can be one of the most difficult moments in the life of an LGBT person. This can get complicated further depending on the country and culture one grew up in. Expressing one’s feelings in the digital realm can feel safer and more controlled; the creator of the work can edit and modify their sentiments until they are just right. Expressing yourself this way can be incredibly emotional and empowering.

I have developed a Digital Storytelling course at a school for adult ELLs. This course takes students through a process of self-discovery, first through the brainstorming; writing and editing process, creating and assembling photos and videos, then recording their own voice to speak their truth. Through this medium, students have revealed their their inner-most thoughts while perfecting their writing and pronunciation skills. It enables them to use their new language in a personal and accessible way. Students work one-on-one with a teacher through the process, developing and discovering language that expresses their true selves.

In this workshop, I will present educators with the materials and resources to provide a space where students can express themselves through this powerful medium. We will also discuss multiple ways to implement the program and the various ways the finished products can be utilized.

This presentation focuses on the language of self-expression; how do you choose the words to tell your story? What grammatical structures are more impactful? The presentation format will be in Powerpoint and will include video examples. Portions of the workshop will be interactive.

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How gay is football this year? Tactics of intersubjectivity in a women’s varsity football team

Bucholtz and Hall (2004; 2005), Morrish and Leap (2006) Morrish and Sauntson (2007) have argued and illustrated how sexual identity emerges in context, is done relationally (i.e. between interactants) and can be linguistically signalled in various ways. This work also recognises that sexual identity categories are often constructed in everyday discourse as relatively fixed and stable, but such constructions usually do not sit comfortably with people's lived experiences of their own and others' sexualities. This paper examines some of the ways in which members of a university women’s football team use language to construct sexuality identities in their everyday

conversations In doing so, the paper brings together some key elements of language and sexuality work from the past twenty years. In particular, we follow Eckert and McConnell-Ginet (1992), Eckert and Wenger (2005) and Wenger (1998) by conceptualising the group of speakers as a ‘community of practice’.

The conversational data is analysed using Bucholtz and Hall’s (2004; 2005) ‘intersubjective tactics’ framework to explore how the young women use language to construct and understand their own sexual identities, and those of others, in relation to their experiences of higher education. This analytical approach, which is informed by aspects of queer theory and sociolinguistic theory, offers a clear framework of analysis for the study of language and sexual identity. The analysis shows how the women both construct and deconstruct boundaries as they seek to diminish the potential for conflict within the team. Instead, a ludic attitude to sexuality is projected, and one which the speakers acknowledge arises from the university context, and at their particular life stage. This community of practice thus appears to embrace what Halberstam (2005) terms ‘queer temporality’. In the women’s conversation, the possibility of temporary and contingent sexual identities is foregrounded, and these identities can be discursively signalled in various ways. As well as presenting findings from the data, we use the research presented in this paper to reflect on the contributions that sociolinguistic work on communities of practice has made to the field of language and sexuality over the previous two decades.

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Quantifying porn: on coding moans, gasps, screams, and sighs

While there is a growing amount of trans porn intended for queer audiences, the most widespread pornographic representations of trans people comes in the form of “chicks with dicks” genres. It seems reasonable to hypothesize that the construction of “trans” is different given the intended audiences and one way to test this hypothesis is to code and compare: who does what to whom and what do performers say while doing it? Such a project is beset by problems. The first is choosing a sample. We can code the most popular clips on porn sites for widespread porn, but it is harder to figure out which trans-for-trans porn is equivalently popular. The larger problems come in the actual coding. Moans, gasps, screams and the like are surely important paralinguistic signals, but what do we focus on—how do we lump like-sounds together? Using phonetic measurements is one possibility, but which aspects of the sounds do we privilege: intonation patterns, voice quality, duration, intensity? Alternatively, we could try to determine what groupings “insiders” make, but whose opinion do we privilege: performers or viewers? And do we insist upon using actual performers/viewers of particular videos or open it up to those who perform/view similar videos to the ones we’re attempting to code? This paper attempts to lay out the assumptions and implications of coding choices in order to propose not so much a taxonomy of sex sounds as a framework.

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Politics, Pornography, Performativity

This paper questions the limited scope of porn studies by pointing out how pornography is so intimately connected to politics, nationalisms, ideology, and global identity. In recent years, gay

pornographies have increasingly focused on Arab and Israeli subjects—though in dissimilar ways—as a part of a larger pornographic tendency to eroticize certain geographies and ethnicities. Such pornographies employ language, the body, national spaces, and violence in emergent ways, bringing together worlds of war, social unrest, intimacy, and desire. In this way, pornographies become mobile vehicles capable of carrying sociopolitical force: the actors’ code switching at key moments of orgasm brand Middle Eastern men as queer Western objects of desire; the narratives of these pornographies intricately integrate consumerist and sexual desires within politics of the Israeli-Palestinian conflict; and performativities run rampant through these pornographies such that the actors become tourist advertisements for a "gay-friendly" Israel. The discursive and interdiscursive elements of “exotic” pornographies are thus tied up in the global politics of war, social unrest, and neoliberalism. Pornography is simultaneously apart of the everyday and at once a performative means to code different nations as disparately moral, modern, savage, cultured, erotic, mundane, liberal, or traditional. By looking at specific gay pornographies marketing Israeli and Arab men, this paper seeks to ground porn studies in an ethnographic, semiotic, and cultural manner in order to conceptualize pornography as a performative interlocutor with powerful global force.

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World Wide Queer: New Modes of Articulating Queer and National Identities Online

Not everything about new media is new. Many traditional strategies of articulating queer and national identities can be easily found on websites created by and for sexual and gender minorities, such as specifying official names, determining *About Us* sections or choosing particular colours and logos. While scholars in different fields have already examined some of these semiotic modes (though they paid greater attention to the textual rather than the visual modes), little attention has been paid to the modes which are unique to web communication. This paper presents the results of an analysis of URL addresses and page sources of 36 Polish and 28 Turkish relatively popular portals for sexual and gender minorities. Further, it compares the results with the findings of an analysis of the websites’ official names and logos to examine the interplay between more traditional and web-specific modes. Qualitative textual methods and multimodal discourse approaches are applied to answer the question: What is the relation between queer and national identities online and how it is negotiated through the new web modes of identity articulation.

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Orienting the Male Body: Evading the ‘Gay Label’ in Advertising in Singapore

We examine how images and texts in Singapore advertisements evade a ‘gay label’ in this anti-gay nation. From a variety advertising images, various strategies of reclaiming masculinity for the objectified and sexualized male body were observed. These strategies create ideal and naturalized masculine and feminine performativities which are catered to consumers in Singapore. Our data suggest that advertising images and texts—which by definition must be succinct and designed for many eyes—will naturally and tragically reference epistemologically violent taxonomies of sex, gender and sexuality as perpetrated by the heterosexual hegemony.

Despite the indiscriminate association of male objectification with the gay community, there remain many sexualized depictions of men in Singapore's mass media.

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God don't make mistakes: Anti-gay stances and metonymic logic in the construction of political arguments

This paper examines homophobic discourse in the context of face-to-face interactions between anti-gay voters and pro-gay political canvassers, with an eye toward how homophobia emerges in the ways that argumentative reasoning is built. The data come from video recordings of canvassing conversations that were conducted by volunteers for a Los Angeles gay rights organization between September 2011 and March 2012. These discussions focus on a California education requirement to teach gay history that, being fairly recent and not well publicized, was largely new to the voters' consideration. After briefly introducing this law to the voters, canvassers ask voters whether they would vote to repeal the law and then ask the voters to explain the reasons behind their stated opinion. Of the more than 80 recordings collected, this paper focuses on conversations in which voters immediately state that they would repeal the law and then maintain this anti-gay position throughout the canvassing conversation. As the voters construct their stance in the moment, the connections they make between disparate issues and ideologies rely on implicit associations (e.g., teaching about a group means condoning that group's existence) and unquestioned assumptions about what it means to teach history in school (e.g., learning history isn't as important as learning math and English). Although the voters themselves position their reasoning as objective and even-handed, the structure and content of the topic shifts within the interactive frame of the conversations reveal the underlying homophobic attitudes that dictate their conclusions before the specifics of this particular education law have even been considered. Drawing on the rhetorical concept of "metonymy" but applying it to the analysis of argumentative logic, this paper uses a critical linguistic lens to explore the social consequences of discourse structure as it not only shapes individual interactions but also reflects and influences broader public opinion and governmental policies.

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'Are you a man or a woman, are you attracted to men or women?': Exploring the Limitations of Discourses on Sexuality in a Trans Community

Valentine's research on the (imagined) transgender community of New York in the late 1990s demonstrated that 'the distinction between sexuality and gender upon which the transgender/homosexuality divide is based is conceptualized as ontological and cannot account for the complex movements between and reshaping of those analytic and lived domains "gender" and "sexuality"' (2007:60). Taking this complexity of the movements between gender and sexuality as a starting point, this paper examines how transgender community leaders, asked to speak about their gender at a church with a predominantly LGB congregation, simultaneously used this discursive space as an opportunity to denaturalize the discourses of sexuality available to them or imposed upon them. Community members problematized the 'transgender/homosexuality divide' by questioning the identity labels available to them after

transition and inventing their own (e.g. ‘lesbianmandyke’), criticized the fetishization/sexualization of trans bodies and lives (and their ideological relationship to homosexuality), and explored their own reconciliations of desire for other pre-operative trans bodies. This paper then positions transgender community members themselves as queer linguists (Motschenbacher 2010:10) inasmuch as their metalinguistic commentary views dominant discourses and categories as flawed. I use this event to emphasize the importance of ‘socio-sexual life choices’ (Campbell-Kibler et al. 2001:1) in the transgender community (as well as outside it) as central to an ethnographic and historical analysis of gender and sexuality (Valentine 2004:219) and call for further exploration of the ways in which transgender lives and bodies display complex interactions with (homo)sexual identities and discourses.

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When Being “Out” Isn’t Enough: Queer Identities and Safe Spaces

Queer Linguistics as a field of inquiry has expanded immensely in the last twenty years since Lavender Languages began. One key area of study has focused on coming-out stories (e.g. Liang 1997, Chirrey 2003) and ways that individuals renegotiate their sexual identities in a public versus private light. Research has also shown that the process of coming out is a complicated, lifelong process of choosing to or not to challenge the heterosexist presumption (e.g. Land and Kitzinger 2005), and that different self-identified groups such as lesbians or transgendered individuals have unique coming out experiences (e.g. Wood 1997, Zimman 2009). In addition, recent research has also focused on ways that language works to create or maintain (anti)homophobic situations and spaces (e.g. Peterson 2011). In this paper, I combine these areas of research to discuss the complex social issues of coming out and being out in the wake of recent popular discourses implicating the possibility of an emerging post-gay society, and the role identities and ideologies play in the creation and maintenance of pro-queer, anti-homophobic spaces. In particular, I analyze data from a university queer alliance group in order to expand these understandings of social reactions to homosexuality and queer identities.

Drawing on data from an ethnographic pilot study at a large California university, I explore the implications of queer identities on what it means to be "gay" as opposed to "out" and how this relates to the need for safe spaces. I document the ways in which the campus' queer alliance group members display a conscious awareness of language and social practices, as well as the ways that participants negotiate identity categories in relation to both internal and external social norms. Application of this awareness is enacted primarily through the creation of "safe spaces," wherein an individual is expressly free to express one's "true" self without fear of discrimination or violence. This paper thus explores the possibility and necessity of safe spaces, as well as the juxtaposition between safe spaces and other performative and public spaces on campus.

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The meaning-making of *family*

Identity research often examines the linguistic features of a speaker's discourse as an indication and reflection of their identity (e.g., Podesva 2011) and many have pointed out that these features are tools that are used to create and maintain identities (e.g., Eckert 1989; Bucholtz and Hall

2005). Less well-explored are cases in which identity, characterized by a particular word, is publicly contested.

This paper examines the debate over changes in the word *family* and what this reveals about the complex, socially-grounded mechanics of meaning-making more generally. In the case of *family*, its meaning has become disputed along with individuals' legitimacy in claiming membership, leading to serious legal and social ramifications. I argue that Lakoff's prototype theory (1986), meant to bring social considerations to grammatical exploration, also nicely brings grammatical considerations to sociolinguistic exploration. For participants in the debate within American society, *family* is constituted of mutually exclusive ideal and central members.

Examining the discourse from 23 interviews with gay and lesbian parents, I use prototype theory as one way of examining the complexity of this familiar category. When we look at data across the interviews, the parents' definitions reveal a prototype with emotional-relational, locational, and material characteristics. However, when we look at the national-level debate over *family*, the discourses contesting same-sex parenting outline a prototype in which having one parent of each sex is the required feature. I argue that a combination of discourse and category features analysis provides new insight into cases of highly salient, contested social categories.