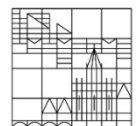# #GenderChallenge
Exploring Gender Identities Online

18–20 July 2021

Programme
&
Book of Abstracts

Social media platforms have opened spaces for users to enact gender identities as well as engage in meta-discourse on gender in online environments. This has made them particularly interesting as sites for researchers studying gendered linguistic patterns within sociolinguistics, as well as those interested in the varied constructions of gender identities from the perspectives of pragmatics, discourse studies, and applied linguistics.

This conference aims to contribute to a wider conversation on the ways in which social media research may be integral to advancing our understanding of the linguistic performances of gender. Our two preconference workshops include hands-on sessions on carrying out linguistic analyses of gender representation online. One day prior to the conference, we are also hosting a round-table discussion on the topic of "Rethinking Gender". The conference itself is divided into four sessions titled: misogyny and online communities, corpus-based approaches, multimodality, and acts of violence. Whereas our two keynote presentations and lightning talk sessions take place synchronously, the other presentations are pre-recorded.

This conference fosters an inclusive, supportive, and safe atmosphere for all attendees.

We look forward to welcoming you to the event!
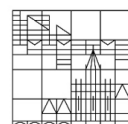
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together with

Luisa Grabiger (University of Greifswald)
Alice Cesbron (University of Greifswald / University of Paris)
Prof Dr Theresa Heyd (University of Greifswald)

Conference email: gender.challenge@uni-greifswald.de
Twitter hashtag: #GenderChallenge

PROGRAMME

Sunday, 18 July 2021: Note that all times are given in CET!

9:30 – 12:00	**Pre-conference workshop: Session 1**
	See the full workshop descriptions on the conference website! https://bit.ly/3ghJ7zj
	Exploring the online seduction industry: Methodological and ethical aspects Daria Dayter (University of Basel) and Sofia Rüdiger (University of Bayreuth)
13:00 – 15:30	**Pre-conference workshop: Session 2** **From inception to impact: Developing a study of gender identities online** Jai Mackenzie (University of Nottingham)
16:00 – 17:30	**Round-table discussion: Rethinking gender**

Monday, 19 July 2021

10:00 – 10:30	**Conference opening**
10:30 – 11:30	**Introducing Mantrap: Misogyny and the Red Pill** Veronika Koller (Lancaster University)
14.00 – 15.00	**Session 1: Misogyny and online communities** All discussion slots are live Zoom sessions based on pre-recorded talks! • **Men don't marry, simps do: Strategies of self-presentation in an online community of male separatists** Jessica Aiston (Lancaster University) • **"It is impossible for a women to be an incel": Collective identity construction and ideology in computer-mediated discourse and what do sex and gender have to do with it?** Natascha Rohde (Aston University Birmingham) • **Metapolitical seduction: White nationalist women's language and far-right metapolitics** Catherine Tebaldi (University of Massachusetts / University College London)

15:30 – 16:30	**Session 2: Corpus-based approaches**
	• **Gendering the self and the others through vocatives: a mixed-method study of "dude" in a corpus of Reddit comments** Marie Flesch (Université de Lorraine) • **"Not bigoted, but…REEEEEEEEEEEEEEEEEEEE": Challenges in looking at how videogame players react to the inclusion of a transgender character in World of Warcraft online fora** Frazer Heritage (Birmingham City University) • **The discursive construction of victim-perpetrator identities during Brett Kavanaugh's confirmation process** Patricia Palomino-Manjón (University of Valencia)
17:00 – 18:00	**Social programme**

Tuesday, 20 July 2021

10:00 – 11:00	**Session 3: Multimodality**
	• **Gendered islamophobia in digital culture** Carmen Aguilera-Carnerero (University of Granada) and Megara Tegal (Independent researcher) • **Claiming belonging and redefining identity on Italian social media: an investigation of Black Italian women and their bodies** Maria Eleonora Sciubba (Tilburg School of Humanities and Digital Sciences) and Kwanza Musi Dos Santos (QuestaèRoma) • **Multimodality and gender representations: The hyperreal female athletic body on Instagram** Adrian Yip (Queen Mary University of London)
11:30 – 12:00	**Lightning talks (synchronous, three-minute presentations)** 1. **The language ideology of neologism in Tumblr's MOGAI community** Sasha Barish (Rutgers University) 2. **Gender authority based arguments: when women claim a distinct epistemic status** Laura Delaloye Saillen (University of Lausanne) 3. **Debating afroqueer sexuality in digital Ghana: some critical methodological implications for discourse and gender research** Nancy Henaku (University of Ghana)

	4. **Wahmenz speech: the misappropriation of women's speech patterns in digital misogyny** Rachel McCullough (Old Dominion University) 5. **Digital blackface in online linguistic landscapes** Anna Metreveli (Stockholm University) 6. **"I feel like I'm letting my new employer down": An analysis of sexism and ableism in pregnancy discourse on Mumsnet talk** Eloise Parr (University of Birmingham) 7. **Twitter as discursive space for anti-feminist rhetoric in Spain** Sara Rafael (Universidad Autónoma de Madrid)
14.00 – 15.00	**Session 4: Acts of violence** • **Women murder or men terror? A corpus-based critical discourse analysis of Turkish online media articles about femicide** Mervenur Cetin (Boğazici University) and Merve Özcelik (Boğazici University) • **Public patriarchy in reporting femminicidio: The gendered crime on Facebook pre and during the Covid-19 pandemic** Federica Formato (University of Brighton) and Laura Torre (Independent researcher) • **Who cares about calling non-consensual sex "rape" in summaries of fictional narratives on Wikipedia? From a gender identity hypothesis to recurrent activist discursive practices** Anne Grand d'Esnon (Université de Bourgogne)
15.30 – 16.30	**Gender, sexuality, and the digital commodification of linguistic style** Christian Ilbury (University of Suffolk)
16.30 – 17:00	**Conference closing**

KEYNOTES

-Keynote-

Introducing Mantrap: Misogyny and the Red Pill

Veronika Koller (Lancaster University)

In this talk, I will introduce a research project that focuses on language use in the so-called manosphere. The manosphere can be described as a loose online network of websites and discussion forums dedicated to specific issues relating to men and masculinity, such as techniques for the seduction of women, male separatism, men's rights activism, and 'involuntary celibacy'. Consistent across many of these sites and forums is the legitimation of misogyny through discussion of 'red pill philosophy', which disavows feminism and gender equality. The Mantrap project examines language use within and between manosphere communities and considers how the popularisation and normalisation of misogynistic discourse especially online may have profound social effects on beliefs, values and social behaviours.

I will introduce the members of the project team, highlighting their contributions and elaborating on the special aspects of manopshere discourse that they work on. This will be followed by a review of publications that have resulted from our collaborative work, alongside other previous studies that inform our research. In short, this part of my talk will summarise what we know about the language use by different groups within the manosphere so far.

The team seeks to work with a broad range of academic and non-academic research partners to develop tools and strategies for countering the social harms resulting from the normalisation of misogynist discourse and practices, especially via mainstream online media. Accordingly, the final part of my talk will focus on existing and anticipated collaborations between the Mantrap team and individuals and organisations in academia and beyond.

Veronika Koller is Professor of Discourse Studies at Lancaster University (UK). Her research interests centre on language, gender and sexuality; political discourse; and business communication. She has published widely in those areas, with book-length publications including *Metaphor and Gender in Business Media Discourse* (2004), *Lesbian Discourses: Images of a community* (2008) and *Discourses of Brexit* (co-edited, 2018).

-Keynote-

Gender, Sexuality, and the Digital Commodification of Linguistic Style

Christian Ilbury (University of Suffolk)

Research has increasingly sought to document the ways in which linguistic and other semiotic signs become indexically linked – or 'enregistered' (Agha, 2003) – with person-types. This includes work which has examined those parodied or 'stylised' (Coupland 2001: 345) forms of interaction, such as the 'Mock White Girl' documented by Slobe (2018).

In this paper, I focus on the intersection of gender and sexuality in stylisation in digital communication. I do this by exploring the emergence of a stereotypically feminine style and persona that is prevalent in British social media. Specifically, I examine the prevalence of non-standard spellings (e.g., <dallyn> darling, <gawjus> gorgeous, <partehh> party), particular discourse features (e.g., hun, babe, u ok hun?), and characterological tropes (e.g., the life motto 'live, love, laugh', the budget alcohol 'Lambrini', taking a package holiday to 'Zante') as indexical representations of a particular type of classed, gendered, and ethnic identity in a corpus of 1000 Instagram memes. Through this analysis, I demonstrate that these features have become enregistered as a 'characterological figure' (Agha, 2003) of a White British working-class woman – the Hun. For users, this persona is particularly valued as a 'commodity register' (Agha, 2011) where it appears to have acquired certain social and linguistic capital within internet subcultures.

Concluding, I reflect on the social significance of the Hun and the challenges of examining (gender) identity online. Finally, I discuss the implications of stylisation and personae for future research on digital communication.

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Christian Ilbury is a Lecturer in Linguistics at the University of Suffolk. His research examines the intersection of digital culture and language variation, with a particular focus on examining the social meaning of variable patterns of language use across face-to-face and digital contexts.

PAPERS

"Men don't marry, simps do": Strategies of self-presentation in an online community of male separatists

Jessica Aiston (Lancaster University)

The 'manosphere' is a loose network of blogs, forums, and online communities devoted to discussions of men and masculinity unified by an anti-feminist worldview (Van Valkenburgh, 2019) and is increasingly becoming the subject of attention in popular media (e.g., Bates, 2020) and in academic research (e.g., Ging, 2019; Krendel, 2020). The manosphere comprises multiple sub-communities with differing ideologies, including a faction of male separatists who voluntarily abstain from marriage and long-term relationships with women, instead claiming to focus on self-improvement.

This study takes a discourse-historical approach to critical discourse studies (Reisigl & Wodak, 2016) in order to qualitatively examine the strategies of self-presentation used within an online community of self-identified male separatists. I will investigate how users define the ideologies and activities of male separatism, based on a sample of 50 threads taken from the content aggregation and social news site Reddit. Preliminary findings indicate that in contrast with other separatist movements, such as lesbian separatists, who emphasise communality (see, Koller, 2008), individualism and self-sovereignty appear to be key ideals for male separatists. Abstaining from marriage and relationships is depicted as signifying independence, rationality, and resistance to hegemonic societal ideals. Users wholeheartedly reject traditional notions of men as breadwinners or providers for their family. Instead, men who conform to these ideals are mocked through several derogatory and effeminizing labels such as "simp" and "beta provider" and are thus excluded from participating in the forum.

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"It is impossible for a women to be an incel": Collective identity construction and ideology in computer-mediated discourse and what do sex and gender have to do with it?

Natascha Rohde (Aston University Birmingham)

The Incels, short for involuntary celibates are a radical fraction of the so-called Manosphere (Ging, 2017; Krendel, 2020). Several acts of gender-based terrorism have been linked to the group and recent research into the their language shows a misogynist and violent ideology (e.g. Koller & Heritage, 2019). They communicate mainly online and therefore provide an good study background for collective identity construction in the context of radicalisation and gender-based terrorism.

The data has been collected from a self-identified incel online forum with the objective to observe how the incels discursively construct their (collective) identity, how gender roles are reproduced and how they utilise language to convey their ideologies.

While identity was long seen as static and pre-existing, recent approaches have highlighted its dynamic nature and the importance of social interaction for constructing and reproducing identity(/ies) (Tracy, 2011). Following the post-structuralist position in seeing language as one of the main tools in identity performance, a linguistic analysis can give insights into collective identity by analysing underlying discourse processes.

My research project combines constructionist frameworks for analysing identity (Bucholtz & Hall, 2005; Grant & MacLeod, 2018) with Queer Theory (Leap, 2005) and Connell's model of hegemonic masculinities (Connell, 2005) to form the theoretical basis for this study. A corpus-based approach combined with CDA analysis framework aim to unearth underlying patterns of collective identity construction and better understand the radicalisation process.

In this presentation I want to present particularly focus on the construction of sex and gender identity(ies) within the incel community and how their own terminologies contribute to their ideology and aids radicalisation within and into their movement.

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Metapolitical seduction: White nationalist women's language and far-right metapolitics

Catherine Tebaldi (University of Massachusetts / University College London)

This paper analyses white nationalists women's language as a form of metapolitical seduction. Using submissive speech (Hall, 1998), these Tradwives narrate their conversion to the far right. Drawing on Inoue's work on the fetishization of women's voice (2004), this paper analyzes 18 videos on conversion and dating as metapragmatic narratives of appropriate femininity and inappropriate feminism, designed to both seduce men and to restore them to their proper place above women. By performing feminine tradition, Tradwives both communicate white nostalgia and allow men to take the helm of a masculine modernity. This sexuality has metapolitical effects. Metapolitics is the discursive and cultural definition of the political, of its borders, roles, ideals and values; or to paraphrase Trump advisor Steven Bannon, an understanding of politics as downstream from culture. Tradwives contribute to the white nationalists project of resurrecting white masculinity and regendering the political sphere. While many researchers focus on white supremacist men, and men's speech, more analysis is needed of the social and semiotic work women do to elevate white men, revealing mechanisms by which white supremacy is made to seem not only normal but desirable. White nationalist women offer modes of being masculine that are heroic, world historical fun. You can be a knight fighting the evil witch PC culture, a soldier in the civil war 2 electric boogaloo, a defender of western civilization, and win the love of a woman who worships you in a voice like powdered sugar. It's a romance where beauty inspires heroes to defend the nation, and to see western civilization as the knight in shining armor's ultimate gift to his bride.

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Gendering the self and the others through vocatives: a mixed-method study of "dude" in a corpus of Reddit comments

Marie Flesch (Université de Lorraine)

Several studies suggest that address terms conventionally associated with men are becoming more gender-neutral (Rendle-Short, 2009; Urichuk & Loureiro-Rodríguez, 2019). This presentation focuses on the vocative *dude*, which has been shown to index a cool, nonserious masculinity (Kiesling, 2004). It explores its usage in a corpus of 460,000 comments posted on the American community website Reddit by 1044 internet users: 372 women, 372 men, 100 transwomen, 100 transmen and 100 non-binary individuals. The 4300 occurrences of *dude* in the corpus were manually inspected to exclude it uses in reported speech or as a noun. Two analyses, one quantitative and the other qualitative, will be presented.

First, we used regression analysis in order to study the correlation between the frequency of *dude* and the gender of internet users. Age and ethnicity were included in the regression analysis, as these variables are known to interact with gender (Flesch, 2019). Preliminary results suggest that there is no significant difference in the frequency of the term between cisgender men and women. Transgender women and non-binary individuals use *dude* the least frequently. Transgender men seem the most prolific users of the address term. Age is negatively correlated with the use of *dude*.

The second analysis adopts a quantitative approach. It examines concordances in order to see in what contexts *dude* is used, and what styles and stances it indexes. It also focuses on the meta-discourse around *dude* and other conventionally gendered vocatives, which was uncovered while manually coding the occurrences for analysis. This analysis will shed light on the way Redditors use the address term, on the internet and in real life, to create gendered identities, and will give insight on the shift towards gender-neutral *dude* seems to be experiencing.

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"Not bigoted, but…REEEEEEEEEEEEEEEEEEEE": Challenges in looking at how videogame players react to the inclusion of a transgender character in World of Warcraft online fora

Frazer Heritage (Birmingham City University)

In 2020, Blizzard Entertainment introduced their first transgender character to World of Warcraft (WoW), a Massively Muti-player Online Role-Playing Game (MMORPG) which has been running for 17 years (WoWHead, 2020). Previous research (for example, Braithwaite, 2014) has revealed that players of WoW reacted negatively to the inclusion of a lesbian character. This paper extends on Braithwaite's work by examining how players respond to this character – named Pelagos. I take two approaches to the data: first, I present some initial corpus-assisted findings which examine how pronouns are used in relation to Pelagos, and show that even those who disagree with his inclusion in the game use the correct pronouns for him. I then take a more qualitative interactional-based approach to the data and examine how posters in the first 100 comments rely to each other. I argue that there is a surprising backlash to transphobia, and overwhelming support for the inclusion of a transgender character in WoW. Those who argue against the inclusion of transgender characters frame their argument in terms of making gaming "political" or in terms of being inconsistent with in-game logic. Those who argue for the inclusion of transgender characters point out instances where WoW is political and where similar in-game logic is utilised but not remarked upon. Those who disagree with transphobic posters use inter-discursive and inter-textual references to compare those with these ideologies to alt-right groups. I argue that this study presents several considerations for scholars. First, I argue for considerations related to the use of small (but representative) corpora in the study of representations in online communication (including issues around building such corpora). Second, I discuss the challenge of approaching data with an emancipatory agenda associated with Critical Discourse Studies but being surprised by data that disconfirms our initial intuition.

The discursive construction of victim-perpetrator identities during Brett Kavanaugh's confirmation process

Patricia Palomino-Manjón (University of Valencia)

Digital platforms have provided researchers with the opportunity to examine (gender) ideologies and inequalities. Research from different fields of knowledge suggests that digital technologies are usually employed to harass and intimidate women, whereby highlighting the already existing gender differences of the offline world. The microblogging platform Twitter has been of special interest since it has proven to be one of the most hostile digital platforms for women (Frenda et al., 2019; Hardaker & McGlashan, 2016). However, research has also emphasized the popularity of this social networking site to engage in online feminist politics (Morikawa, 2019).

Even though it is considered to be a platform where different gendered ideologies and dynamics of power coexist, linguistic research on gender-based violence on Twitter remains scarce. Consequently, the aim of this research is: a) to study the discursive construction of victim-survivors and perpetrators, and b) to examine how discourses of sexual violence are perpetuated or challenged by Twitter users. To do so, this study takes Dr Christine Blasey Ford's accusations of sexual assault against As Brett Kavanaugh as a case study since the event was heavily discussed among users who constantly negotiated the identities of the perpetrator and the victim.

The data under analysis include tweets containing the hashtags #KavanaughConfirmation and #NoKavanaughConfirmation (109,555 tweets), which were used during AsJ Kavanaugh's confirmation process to comment on the event and express (dis)affiliation. The present study takes a corpus-assisted discourse analysis approach (Partington et. al, 2013) and draws on Appraisal Theory (Martin & White, 2005) as the theoretical framework to identify linguistic patterns employed to construct the identities of AsJ Kavanaugh and Dr Ford. This study will shed light into the use of evaluative language to construct discourses of sexual violence. Moreover, they will contribute to our better understanding of how Twitter users (re)produce and challenge patriarchal discourses and practices.

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Gendered islamophobia in digital culture

Carmen Aguilera-Carnerero (University of Granada) and Megara Tegal (Independent researcher)

Although its origin can be traced back to biology (Dawkins, 1989), the concept of "meme," as we understand it today, is an artifact typically product of Internet culture. As highly medium-specific constructions of discourse, memes are multimodal, combining image and text, usually with humoristic purposes (Milner, 2012). However, the very notion of humour is problematic, and memes have evolved towards other communicative functions, some of which may be interpreted closer to extreme speech and radicalisation (Feilitz & Thurston, 2019), allowing "extreme message to masquerade as a medium-specific parody" (Crawford 2020).

In this paper, we analyse 104 memes collected from 2014-2021 that portray Muslim women through negative stereotypes resulting in what can be seen as a naturalised practice of Islamophobia (Runnymede Trust, 1996) in popular culture discourse. Our analysis will follow a three-phased system that includes McCloud's (1994) taxonomy for comics and Shifman's (2014) dimensions —content, form, and stance— to classify families of memes.

The analysis will parallelly explore why Muslim women are a popular subject of Islamophobic memes as a form of othering and imperialism (Fanon, 1967; Said, 1978) and how it is a means of disciplining Muslim communities (Ramirez 2014). In the age of the internet and transnationalism, borders are blurred and redefined. As Eisenstein (1994) describes, the veil worn by Muslim women represents the borders between East and West, and it is on veiled Muslim women's bodies that these wars are waged. Our study results show two main conclusions: first, it confirms how Islamophobia propagates easily in digital culture through apparently innocuous humorous multimodal artifacts such as memes, and second, it shows how Muslim women are doubly discriminated in their two-fold condition as Muslims and women.

Claiming belonging and redefining identity on Italian social media: an investigation of Black Italian women and their bodies

Maria Eleonora Sciubba (Tilburg School of Humanities and Digital Sciences) and Kwanza Musi Dos Santos (QuestaèRoma)

In Italy, as well as in other "western countries", the body of Black women is generally racially fetishized (cf. Ainett Stephens, "Mercante in Fiera"). This well known phenomenon has its roots in colonialism and patriarchy: the body of the black woman is perceived as something exotic that must be "conquered", is supposed to be always available on demand, as commodified Black female bodies (Benard, 2016; hooks, 2016), as was the case in 1900s when Italians colonized Ethiopia, Eritrea and Somalia. Starting from this historical contextualization, our preliminary data sample, using digital ethnography, of popular Black Italian women on social media shows that there are two trends: those who consciously exploit the objectification of the (black) female body in order to acquire more followers, and therefore, social media presence (Danny Mendez, Ainett Stephens, etc.); and those who use social media to problematize, and fight, the idea that Italians are normatively white, trying to fight the problem of diversity and inclusion (i.e. Oiza, Loretta Grace, Eveline Nappy Italia). In doing so, those influencers, also try to overturn toxic effects of racism in the beauty industry (which creates a hierarchy of value in which fair skin is preferred to dark skin [Cameron, 2019]): on the one hand, challenging beauty standards, keeping their natural hair and colors, on the other, daring to try out colors considered to be too audacious (like the color red, or any vivid color). This diverse group of influencers create a community for Black women who find, on social media, beauty models that are not present on other, traditional, media like tv and the press. They find inspiration, they identify with the influencers, and empathize with one another on the influencers' social platforms. They finally understand that they are not alone and that they are represented. That they belong.

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Multimodality and gender representations: The hyperreal female athletic body on Instagram

Adrian Yip (Queen Mary University of London)

Gender and language research has long been interested in how ideological normativities are constructed through linguistic practices. In recent years, more attention has been paid to theoretical and methodological normativities – there are constant attempts to explore new methods as the field expands to examine new sites and new speakers (Calder, 2020). In this regard, social media presents the challenge of attending to various semiotic resources for meaning making in representing genders. This study demonstrates how multimodality can offer new insights into linguistic studies by discussing the gender representations of tennis players on Instagram.

The dataset for the current study was assembled during the Wimbledon Championships 2018. It consists of 99 posts from female and male tennis players. The analytical framework is based on a social semiotic perspective to multimodality, and Kress & van Leeuwen's (2006) visual grammar is drawn on. Image and text are analysed as an 'integrated, multimodal whole' (Jewitt, Bezemer, & O'Halloran, 2016) such that neither mode takes precedence over the other; they are seen as interdependent, and each has its unique meaning making potentials.

The discussion focuses on the gendered theme of body in motion. It is argued that some female players represent themselves in a 'hyperreal' manner (Baudrillard, 1983). Their moving bodies are less naturalistic, and the accompanying captions allude to non-athletic contexts. In comparison, male players focus on their athlete identity and represent themselves in a more authentic way. Such representations gender the female athletic body (and the athletic space it occupies), thereby reinforcing the dominance of men in sports.

Towards the end of the talk, the wider social impact of hyperreal images is discussed and the significance of adopting a multimodal lens in gender and language research, especially in the social media context, is emphasized.

Women murder or men terror? A corpus-based critical discourse analysis of Turkish online media articles about femicide

Mervenur Cetin (Boğazici University) and Merve Özcelik (Boğazici University)

This study aims to investigate how femicide is linguistically constructed and to what extent the perpetrator of the murder is visible in Turkish online media articles by combining the methods of Corpus Linguistics and Critical Discourse Analysis. To this end, a corpus consisting of around 400 murder news articles from three popular online media outlets in Turkey has been created. This corpus has two corpora as the node corpus made up of femicide articles and the reference corpus composed of homicide reports, which consist of 130 and 250 media articles respectively. The node corpus has been examined with a two-step analysis, which subsequently follows quantitative and qualitative analysis. As for the quantitative step, the frequency analysis of the keywords in the node corpus has revealed that the most frequent word is the word *kadın* (woman) and other words referring to women are found to be four times more frequent than the word referring to men in femicide articles, which suggests that the actual perpetrator is not as visible as the victim. Furthermore, the collocate analysis has revealed that the word *kadın* (woman) has been found to collocate with negatively connotated words such as "murder, stab, strangle, violence", which indicates that the victim is associated with negatively connotated words instead of the actual perpetrator.

Public patriarchy in reporting femminicidio: The gendered crime on Facebook pre and during the Covid-19 pandemic

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Violence against women is a worldwide social issue and the recent covid-19 pandemic seems to have worsened it. In Italy, femminicidio is one of the most serious forms of male violence: men kill women, mostly in the role of (ex-)partners or (ex-)wives. Previous work has been conducted on how femminicidio is constructed in the Italian parliament, in printed media (Formato, 2019), and in how Italian news about gender violence – i.e. physical, cultural and psychological women's discrimination simply for being women – are reported and commented on in the social media site Facebook (Torre 2019). This literature on the Italian context complements that on gendered violence in the media in the UK (Monckton-Smith, 2012), the accounts of traditional manhood (Shrock & Padavic, 2007), doing masculinity (Bonzaier, 2008) and the notion of desire (Kiesling, 2011). Our theoretical framework also considers the notion of public patriarchy, stemming from the seminal work of Walby (1990).

This paper investigates how the news have been reported on the official Facebook pages of selected newspapers, comparing 100 articles in 2019 and 100 starting from March 2020, when the first lockdown was announced in Italy. The two corpora have been collected through the Facebook search engine, starting from a list of national newspapers (among which La Repubblica, Corriere della Sera, La Stampa, Libero, Il Giornale). The pre- and during- pandemic cleaned corpora, uploaded on SketchEngine, are investigated through keywords and collocation analysis. This study is informed by CDA (van Dijk 2015) and FCDA (Lazar 2018) perspectives as well as by framing gender violence news (Berganza Conde 2003; Carballido González, 2009; Gámez Fuentes, 2012; Menéndez Menéndez, 2014; Comas d'Argemir, 2015). Preliminary findings seem to show that there are both similarities and differences in reporting femminicidio in the two periods. This paper forms part of a wider project that also examines users'   comments.

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Who cares about calling non-consensual sex "rape" in summaries of fictional narratives on Wikipedia? From a gender identity hypothesis to recurrent activist discursive practices

Anne Grand d'Esnon (Université de Bourgogne)

This presentation is based on a larger research project about novel and film summaries on Wikipedia where a recurrent dissensus as to which word summarizes best what happens in a fictional sex scene (typically seduction vs rape) was spotted by exporting and searching revision histories.

The linguistic consistency and recurrence of such words shifts suggests these findings cannot be explained solely by interindividual subjective variation in interpretation or chance: can we predict whether a reader / contributor will make this type of discursive shift on the basis of their social identity, such as their gender? A methodological difficulty is that identity online and particularly on Wikipedia is often blurred and ranges from full presentation to a mere IP address, in a mostly male community of contributors (UNU-MERIT 2010). Cues about the contributor's gender in metadata and user pages (name, userboxes) are the exception.

However, by studying the users' history of contributions to other articles (including unregistered contributors identified through their IP address), we could trace discursive patterns rooted in politicized practices of verbal hygiene (Cameron 1995) rather than gender identity, suggesting that some contributors care about sexual violence vocabulary in fiction because they care and learnt to care about the political meaning of language in general. Further investigation revealed three main discursive patterns: 1/ contributors make identical discursive shifts (renaming an action "rape") in various fictional narratives; 2/ contributors specialize in articles about sexual violence, whether fictional or real, and feminism-related themes; 3/ contributors display recurrent verbal hygiene practices linked to progressivism (anti-racism, transgender rights).

Although our data does not allow a quantitative approach that could generalize these findings, the qualitative focus on a sample of contributor profiles still provides a more robust hypothesis about discursive behaviors regarding gender-related subjects online.

LIGHTNING TALKS

1. **The language ideology of neologism in Tumblr's MOGAI community**
    Sasha Barish (Rutgers University)

    On Tumblr, MOGAI refers to a set of neologizing practices for niche queer identity labels. MOGAI blogs use word-coining as a form of counterpublic discourse to codify and validate the complexity of gender and sexuality, revealing a unique referentialist language ideology.

2. **Gender authority based arguments: when women claim a distinct epistemic status**
    Laura Delaloye Saillen (University of Lausanne)

    This paper takes a linguistic and argumentative approach to investigate how categories of gender can be used by participants in online debates to construct and negotiate a position of epistemic authority based on a distinct experience or expertise linked with a gender identity. The focus is on the occurrence "As a woman I, "

3. **Debating afroqueer sexuality in digital Ghana: some critical methodological implications for discourse and gender research**
    Nancy Henaku (University of Ghana)

    Following calls for Global Southern insights on discourse and gender, I will discuss how discussions on queer rights in Ghanaian social media points to the need for new theoretical insights for understanding the complexity of gendered discourses in postcolonial African contexts.

4. **Wahmenz speech: the misappropriation of women's speech patterns in digital misogyny**
    Rachel McCullough (Old Dominion University)

    In incel and far-right online communities, men use several strategies to ventriloquate hypothetical women and ascribe qualities to them VIA the words they put in their mouths, including mimicking phonetic spellings and paralinguistic features associated with feminine talk.

5. **Digital blackface in online linguistic landscapes**
   Anna Metreveli (Stockholm University)

   This study investigates how Digital Blackface GIFs are used in online linguistic landscapes such as Twitter, whether they are posted more frequently than GIFs with White individuals for describing stronger emotions and if they contain more images with examples of misogynoir.

6. **"I feel like I'm letting my new employer down": An analysis of sexism and ableism in pregnancy discourse on Mumsnet talk**
   Eloise Parr (University of Birmingham)

   Dominant discourses found in a feminist critical discourse analysis of Mumsnet discussions = pregnancy as a temporary disability -> a potential cause of pregnancy discrimination in the workplace. Undergraduate dissertation -> PhD, will now use corpus metaphor analysis

7. **Twitter as discursive space for anti-feminist rhetoric in Spain**
   Sara Rafael (Universidad Autónoma de Madrid)

   Twitter has become a discursive space in which anti-feminist rhetoric is (re)produced and disseminated. Through hybrid qualitative-quantitative analysis I study the discursive strategies used to oppose inclusive language in Spain, showing the continuity of old forms of misogyny through the use of new discursive spaces.