

# **Gender Minority and Its Sociolect**

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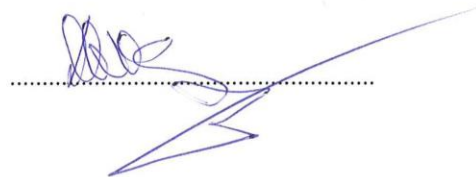
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## **ABSTRAKT**

Tato bakalářská práce se zabývá jazykem leseb, gayů, bisexuálů a transsexuálů. Práce zkoumá jazyk LGBT minorit v rámci genderu a sexuality. Značná část této práce je věnovaná homosexuálním identitám a jejich jazykové praxi. Účelem této práce je rozhodnout zda je terminologie gayů čteně užívána v jejich psaní, a zda, a jak se sexuální orientace odráží ve zvoleném korpusu.

Klíčová slova: gender, sexualita, jazyk homosexuálů, označování, neverbální jazyk

## **ABSTRACT**

This bachelor's thesis deals with a language of lesbian, gay, bisexual and transsexual individuals. The work examines the language of LGBT minorities with regard to gender and sexuality. An extensive part of this thesis is devoted to homosexual social identities and their linguistic practice. The purpose of this work is to determine if the gay terminology is frequently used in gay writing, and whether and how is the sexual orientation reflected in the selected corpus.

Keywords: gender, sexuality, language of homosexuals, labeling, non-verbal language

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## INTRODUCTION

This bachelor thesis deals with a sociolect which is defined as “the form of a language that people in a particular social group speak” (Cambridge Dictionaries, s.v. "sociolect") and so it focuses on the form of a language that lesbian, gay, bisexual and transgender individuals use.

These categories are culturally defined and historically originated, therefore, studying of their language practice is meaningless in some countries, because their existence has been suppressed (Kulick 2000, 268). On the basis of this claim, it has been chosen North American research environment as a place where are the complete concepts of gender and sexual categorization. Thus, this thesis focuses on a language study of the mentioned categories which can contribute to the linguistic exploration.

The thesis is divided into two parts: theoretical and practical. The major question to be answered is whether gay terminology is used in gay written language, and decide what are the most common semantic fields occurring in their writings. The found semantic fields will reflect not only a lexical structure of texts but also the same phenomena of gay writing.

The theoretical part deals with the interpretation of identity, gender and sexuality in relation to language because these concepts are essential for an understanding of LGBT minority and its sociolect. A close attention is devoted to language used by male and female homosexuals, however predominantly to language used by gay men, because their linguistic practice has been studied by researchers more in depth. The form of the language used by bisexuals and transsexuals is not described extensively because it does not exist any fixed concept of their language patterns. An extra attention is paid to non-verbal language practice of homosexual men since this linguistic behavior has been studied and enriched by scientists only recently.

The analytical part focuses on analysis of a written language of homosexual men. The collected corpora is under the careful searching for occurring expressions which are part of the gay terminology. The theoretical information are applied to assessment of language qualities reflected in gay writing. Furthermore, the most occurring semantic fields of corpora will be evaluated and compared.

## **I. THEORY**

## 1 LANGUAGE AND IDENTITY

An identity is formed from common history, in other words, from shared narrative (Carter 2014), and the language is crucial for creating and sustaining practices and beliefs of identities (McConnell-Ginet 2011, 14). Using of language is an act of identity and so it reflects different types of people. (Cameron and Kulick 2003, 11). On the basis of Carter's assertion, the shared past is a necessary part of the formation of any identity, and McConnell-Ginet highlights the importance of language as the main tool for the existence of identities. Consequently, if the language and common history is present, identity exists.

Individuals are constantly doing 'identity work', most obviously when they speak to others. They represent themselves like they want, however visibly or not, and recognize other people with various or same interests, rights, identifications, feelings and opinions which can be more or less important to them or to construction of their identity (McConnell-Ginet 2011, 9–10). In the discourse situation, 'identity work' can be observed not only through the spoken language and relaying certain message but also through facial expressions, postures, clothing and other features (McConnell-Ginet 2011, 13).

One of the most visible self-representation is through the gender sort, nevertheless the recognition of female or male gender cannot be possible in every case. Complicated cases are being comprised by transsexual individuals, whose assumed gender can be confusing. Another visible identity in connection with religion can be presented by a woman wearing hijab in comparison to invisible identity of a woman wearing ordinary clothes, and professing Christianity. In relation to sexual identity, 'tomboys' and 'sissies' represent the examples of visible identities. Moreover, beyond one identity can be another identity, for instance, homosexual black man who brings homosexual and African American identity.

If a heterosexual person is involved in talk about homosexual sex within homosexuals, it does not mean that person's identity is gay. Also, a person with gay identity can join talk with a religious context, in which person's identity is not important for communication. On the basis of these examples, a certain identity is not crucial or limited to certain context.

## **2 THEORY OF GENDER, SEX AND SEXUALITY IN RELATION TO LANGUAGE**

Language is ubiquitous and it offers meanings, however, according to McConell-Ginet (2011, 6), sex, sexuality and gender is not correctly understood by many people in American society. Some individuals hold traditional beliefs that inborn biological characteristics determine women and men's behavior socially as well as sexually McConell-Ginet (2011, 6).

The interconnected terms of gender, sex and sexuality are constructed diversely. Sex is a biological phenomenon or erotic practice, on the other hand, newer terms of gender and sexuality are cultural phenomena (Cameron and Kulick 2003, 1) and personal aspects (McConnell-Ginet 2011, 6).

Nevertheless, in connection with language, gender and sexuality should not be generalized. They should be included the topics which were not mentioned by majority of authors in the past: fantasy, desire, delight, unconscious, repression and worries. These phenomena create sexuality and play role in linguistic interactions (Kulick 2000, 270–271).

### **2.1 Language and gender**

Gender is distinguished by social relations and sociocultural behavior which means to be a social being in a specific society (Cameron and Kulick 2003, 4). Other definition describes gender as “the physical and/or social condition of being male or female” (Cambridge Dictionaries, s.v. "gender"). Cameron and Kulick defined gender socially exclusively in comparison with Cambridge Dictionaries which kept anatomical conception.

Due to abnormal sexual practice and a lack of femininity or masculinity, homosexuality was axiomatically understood as a gender deviance (Cameron and Kulick 2003, 6). In the example it means that if a man shows signs of low degree of masculinity, he is labeled as homosexual, which is a gender deviance according to some individuals of society.

According to Cameron and Kulick (2003, 47), the study of language and gender is connected to the study of language and sexuality, nevertheless, early works in the field of language and gender had little to say about sexuality, and the early feminist works written by radical feminists were oriented on heterosexual women and their gender ideal of femininity. On the other hand, many other feminists rejected heterosexuality and engaged

in issues of sexuality. However, the diversities of sexual orientation, class, ethnicity or race were mostly excluded.

Gender is connected with ideologies and sociocultural classification where being man and woman are one's own choice. A little boy playing with dolls is an example of gender nonconformity. Being either a boy or a girl is not biological but social phenomenon, therefore, children accept assigned gender label which can be unsatisfactory for a child. People can reject their assigned gender. It depends on their gender identity which varies individually, situationally, historically and cross-culturally (McConnell-Ginet 2011, 6–7). Men and women can reject gender ideologies and norms regardless their sexual orientation, however according to Friedman (2008, 57), there is a causal connection between childhood gender nonconformity and homosexuality.

### **2.1.1 Women's Language**

'Women's Language', also called 'Feminine style' is described as a symbolic feminine register characterized by less precise phonetic points, rising intonation, frequent usage of declarative sentences and question tags, diminutives, euphemisms, polite and indirect forms, the absence of expletives, etc. These features make woman sound less confident and authoritative. Nevertheless, women can avoid using 'Women's language', e.g. in professional contexts, and so prefer 'neutral language' typical for men because they do not want to be perceived in sexual terms (Cameron and Kulick 2003, 48–50). However, researchers ascertained that features of 'Women's language' are also used by low status individuals of both sexes and they are avoided by high status people. Therefore, the linguistic difference does not depend only on gender but also on power and contexts (Cameron and Kulick 2003, 57).

Feminists' concept of 'Women's language' invoked the concepts of 'Gay English' and 'The gay male voice' in queer linguistics (McConnell-Ginet 2011, 12). Nowadays, 'Gay English', which seems to be authentic because of its distinction and sharing gay presence and experience, do not exist officially.

## **2.2 Language and sexuality**

Some writings claim that sexuality is simply synonymous with sexual orientation and sexual identity, which is not a truthful assertion. Therefore many researchers work only with the term of sexual identity in their studies of language and sexuality. Moreover, they did not focus on the topics of sex in their linguistic research on sexuality. Their omission of

sex is hard to understand, because sexuality, which all humans have, includes all types of erotic desires and so is connected with sex directly.

Sexual identity is “a social status based on the individual’s self-definition as heterosexual, gay, lesbian, or bisexual, etc.” (Cameron and Kulick 2003, X). Sexual identity, which relates to more pervasive gender identity, is a recent concept of labels for various kinds of sexual preferences (McConnell-Ginet 2011, 7). On the other hand, sexual orientation means persons’ stable erotic preferences, practices and social identity (Cameron and Kulick 2003, 4). Every person has sexual orientation and so it allows the construction of social identities. (Cameron and Kulick 2003, 21). Both definitions seems to be similar, however sexual identity is more characteristic by self-conception and the adopted label in comparison with sexual orientation which is distinguished by the classification according to permanent sexual attraction and behavior.

Language and sexuality is about cultural and reasonable behavior which is semiotically coded. In connection with sexuality, language is a definitional medium which shapes the understanding of our present or future actions. Language and sexuality is about how people perform their sexual identity in conversation and how is sexuality represented in discourse genres linguistically. The significant discursive role also play an unsaid content and silence, for instance, especially in case of criminalization of homosexuality in the past (Cameron and Kulick 2003, 12).

### **2.2.1 Patterns of heterosexual and homosexual speech**

Heterosexual speech is commonly termed as ‘gender appropriate speech’ and non-heterosexual speech as ‘gender inappropriate speech’. According to Cameron and Kulick (2003, 51), it is axiomatically supposed that lesbians will talk like men and gay men will speak like women. However, it exists the tendency of using female names and ‘Women’s language’ by gay men (Cameron and Kulick, 2003, 46–47). On the other hand, they do not exist any language tendencies of lesbians. They are based on society’s assumptions only.

A complication case come with transgender individuals and their attempt to change their speech. It exists the example of an individual after transition from male-to-female with new lesbian identity. The person refuses patterns of feminine heterosexual speech and so it raises the problem, because the guidance on changing person’s speech leads transsexuals to speak as heterosexual individuals. It emphasizes the fact that language does not recognize patterns of speech of transsexual people with lesbian identity (Cameron and

Kulick 2003, 51–52). This example confirms the fact that it does not exist any concept or theory of speech patterns or tendencies of lesbians. Lesbians speak through the mixture of linguistic styles – see the Chapter 4.1.1. – but they do not show any signs of quick recognition or a possibility of fixation of these styles as patterns.

### **2.2.2 Discursive construction of sexuality**

According to linguistic definition, discourse as ‘language in use’ is a studying of “the way meaning is produced when a language is used in particular contexts for particular purposes”. In compliance with critical theorists, discourse is “sets of propositions in circulation about a particular phenomenon, which constitute what people take to be the reality of that phenomenon.” These two terms are mutually connected (Cameron and Kulick 2003, 16).

Discursive construction of sexuality is described as a production of linguistic or non-linguistic signs which are linked to sexual experience. These meaningful codes are crucial for doing sex and understanding of character of actions and subsequent influence on actions. Person’s knowledge about sex does not originate from the first own experience but it is acquired from the discourse of society (Cameron and Kulick 2003, 15–16). Contemporary discourse on sex refers to pleasant and liberating affair in comparison with a meaning in the past. The modern and enlightened attitudes replaced ignorance and shame of taboo of sex (Cameron and Kulick 2003, 18). It is necessary to emphasize the topic of sex, because the language of homosexual community is highly sexual. However, there is another question if a perception of homosexual sex has stopped to be a taboo in American society already.

In connection to sexuality, language and discourse have not existed always but also have not been waiting for sociocultural conditions convenient for outright expressing. On the basis of the discursive categorization, old division of sexual practices was classified as either ‘allowed’ or ‘banned’, but, relatively recent sexual categorization is the division of ‘heterosexuals’ and ‘homosexuals’, which is the classification based on sexual practices and desires (Cameron and Kulick 2003, 18–19) as well as two components of the sexual categorization in ancient Rome: ‘sexual active people’ and ‘sexual passive people’ (Cameron and Kulick 2003, 22). At the turn of the eighteenth and nineteenth centuries, concern of sex regulation have moved from legal and religious authorities to scientific and medical authorities (Cameron and Kulick 2003, 19–20). However, classifications are not

based on new scientific discoveries but on changes in expert opinions mirroring ideological shifts in the society. For example, no scientific investigation has been done for the removal of homosexuality from the list of mental disorders (Cameron and Kulick 2003, 24). After all, sexuality is bounded by the conventions and rules, definitions and categories which circulate in discourse. However, our understanding of sex is not everywhere and always the same (Cameron and Kulick 2003, 43).



### 3 STUDYING OF LANGUAGE OF HOMOSEXUALS

The term homosexual denotes “someone sexually attracted to persons of the opposite sex” (Cameron and Kulick 2003, 21). ‘Homosexual’ is an identity and a permanent status, in comparison with e.g. ‘client’ in a sense of buying sexual services, which is the form of behavior and temporary status (Cameron and Kulick 2003, 20).

In the past, the oppression forced homosexuals to socialize amongst themselves, therefore they have separated from mainstream culture and formed their own. These individuals have developed vocabulary by which expressed their own experiences and uniqueness (Jacobs 1996, 55).

Heterosexual parents suppose their child to be heterosexual, therefore they treat it in a particular way so the child sees its future in this term. On that account, most of homosexual children are not focused on achieving homosexual identity (Hammersmith and Weinberg 1973, 57–58). However, the truthfulness of this assertion is doubtful, because some children can be aware of their different identity at an early age, and their identity can be supported by children’s parents. For example, American girl Jazz Jennings who was born as male. She was diagnosed with gender dysphoria at the age of five and her parents have started to support her different gender and sexual identity immediately.

They exist conceptual problems on homosexual language. This kind of language is grounded in lesbian and gay identities, thus only in people who self-identify as lesbian or gay use this language in certain ways and contexts (Kulick 2000, 246–247). Nevertheless, homosexual language can be also socially situated. For example, artificially learned homosexual language of heterosexual stage performers.

The early dictionaries of gay language and underworld dictionaries contain sexual terms relating to sexual relationships, preferences, activities or sex organs. Nevertheless, according to Shapiro (1988, 283), the evidence of sexual vocabulary posed a problem due to a lack of printed usages of terms, the anonymity of printed existing sources, the paucity of sociological interest in sexual terminology and the exclusion of some taboo words from dictionaries.

The homosexual language has been studied by philologists, sociologists, as well as anthropologists but according to Kulick (2000, 245–246), the study of this language was limited for the sake of small circulation of the relevant essays and passing journals, as well as seeing homosexuality as deviance and accordingly avoiding of studying. According to Proschan (1997, 164), language of homosexuals has been studied more by literary writers

than researchers in general, because scholars typically listed only terms used by gays and lesbians.

The gay and lesbian language studies were demonstrated in discourses, text and linguistic interactions, however, the ways of exploration differ. The examples of language studying are conversations of phone sex, narrative texts of lovers, African American drag queens performances, dialogues between transsexual and transvestite, references to homosexuality in newspapers, and etc. (Proschan 1997, 165).

Homosexual slang could not develop naturally because of social taboos and its importance of secret communication inside of community (Kulick 2000, 249). Later, major social problems were in the center of the public attention. On TV talk shows were discussed not only drug addiction and recovery stories but also topics of sexual behavior. On the basis of this situation, the awareness about homosexuals and their language have been raised.

### **3.1 Early documentation of homosexual language**

In 1928, Allen Walker Read observed and recorded writings in walls at men' bathrooms in the USA and Canada. Many of the entries are distinguished by homosexual topics and assumed as the terms used by gay men at that time, although the study was not aimed to homosexual language. His intention was linguistic, however he feared that people will perceive his work as pornography. That was the reason why his publication was limited to students of social science exclusively. This compilation has been considered as the earliest documentation of English homosexual terminology, however, in that time, there did not exist descriptions about what constitute gay linguistics and sociolinguistics. According to Jacobs (1996, 49), it was not only the early comment on gay language but also an attempt to advise people of inquiry of language and sexual orientation.

In 1941, Gershon Legman published homosexual language lexicon as the appendix of the homosexuality medical study. He indicated that homosexuality is the packet with certain lexicon, nevertheless some words have perished or started to be used more generally. This glossary is theoretical and covers sexual terms only.

In 1960s, it did not exist systematic investigation of homosexual language in the United States of America (Stanley 1974, 385). Gay men speech has begun to be more than exotic and mysterious language, however researchers were still compiling lists of vocabularies. Nevertheless, they started to perceive homosexual vocabulary as a linguistic

code related to political, social and emotional relations. It called a question how to denote this kind of code. Various researchers used different designation for such a vocabulary, e.g. gayspeak, gay male language, gay male speech, gay speech, lesbian language, lesbian speech, gay and lesbian language, LGBT talk and etc. (Kulick 2000, 258).

In 1972, Bruce Rodgers published humorously compiled *The Queen's Vernacular: A Gay Lexicon*, which is regarded as 'mother of homosexual lexicons'. This book contains more than 12 000 entries that existed in English-speaking countries. According to Stanley (1974, 385), Rodgers' terms express an interest of homosexuals, their sexuality and their anger which they feel toward the society.

Since 1980s, publications on lesbian and gay language have started to recognize the linguistic diversity of unique lesbian and gay sexuality. In 1981, Chasebro issued the book called *Gayspeak: Gay Male and Lesbian Communication*. He studied rhetoric of lesbians and gays, depiction of homosexuality in literature and movies, examined sex and gender stereotypes and anti-gay speech. Another author, Jeffrey Ringer, published the work *Queer Words, Queer Images: Communication and the Construction of Homosexuality* in 1994. Chasebro and Ringer's works involve gay communication, relationships, literary texts, liberation and homophobia, on the other hand, neither of these works include linguistic analysis and specific linguistic markers which distinguish homosexuals from heterosexuals.

William Leap started to describe patterns of queer language in the book called *Beyond the Lavender Lexicon: Authenticity, Imagination, and Appropriation in Lesbian and Gay Languages* in 1995. Since that year researchers have started to engage in gay sign language and nonverbal codes e.g. The Handkerchief Code.

Based on these information, the study of gay language has started with collecting homosexual terms and subsequent compiling dictionaries. However, the homosexual expressions and their meanings has been changing all the time. Later, the political, social, and economic meanings have begun to join homosexual language and they have increased speculations how to name this kind of language. Eventually, writers have started to recognize uniqueness of gay / lesbian sexuality and linguistic diversity of their language. Researchers have begun to describe interests of this culture, America's homophobic atmosphere and gender stereotypes.

### 3.2 Milestones in characteristics of homosexual language

- 1949 – Homosexual language is perceived as an own mysterious code of the group of people from homosexual community, and is incomprehensible to people outside of community (Kulick 2000, 248).
- 1951 – Homosexual terms arose, homosexuals craved for non-pejorative meanings of phrases which denote them and that helped to have unrestricted communication inside of community and overcome social stereotypes (Kulick 2000, 249).
- 1969 – Gay slang strengthens compactness of community and mirrors collective issues of population. The principal thought of isolation and secrecy of homosexual slang was suppressed (Kulick 2000, 250).
- 1972 – Researchers noticed political implications of problematic gay language. For example, racism, sexism and classism of homosexual slang was arising from glossaries (Kulick 2000, 252–253)
- 1974 – Gay slang is the device of anonymity of homosexual people (Stanley 1974, 386).
- 1979 – Homosexual slang is described as a list of offensive terms for women and gay men (Kulick 2000, 253).
- 1990s – Gay and lesbian language does not refer only to coded words, their meanings, word etymologies and collections of dictionaries but also to an authenticity of homosexual community and its speech (Kulick 2000, 247, 250).
- 1997 – Gay and lesbian speech is an esoteric communication which differs in many features and ways from non-esoteric one (Proschan 1997, 164)

Initially, the feature of secrecy is present, then, social, political, and economic topics start to be mixed into homosexual language. In connection with expressions, the word ‘secrecy’ was replaced by ‘anonymity’. The cohesion of the community was strengthened and the authenticity of this group was emphasized.

### 3.3 Reasons of inventing homosexual language

Considering the history, homosexuals were outcasts of society, however they were capable of remaining in heterosexual society as individuals with covered identity and many of them lived their life in isolation or social invisibility.

Homosexual slang was invented by virtue of gay stereotypes and difficulties to be accepted for who they are. Homosexual language stereotypes others and is full of offensive

and ridicule terms aimed against people inside or outside of their community. Gays have mocked female, masculinity, marriage and other matters related to heterosexual life. This kind of language is a form of social protest, defense, survival and cohesion of gay community (Kulick 2000, 252).

Gay life and slang reflect passing nature of homosexual relationships and revolt against society. Nonetheless, because of embodying some heterosexual values, it can be seen longing to mix into the larger society. For instance, homosexuals and heterosexuals alike use sex-role stereotyping terms, expressions of racial preferences, as well as terms classifying others according to economic and social status (Stanley 1974, 386).

### **3.4 Distribution of vocabulary of homosexuals**

According to Stanley (1970, 46) and her research into the vocabulary of the homosexual community, expressions can be divided into two separate groups: core and fringe. In addition, she mentioned the third group of terms defined as Heterosexual slang about homosexuals, which she put aside from the two main categories (Stanley 1970, 50-51). However, she accentuated certain impossibility of any definition of homosexual terminology due to passing terms of one group to another (Stanley 1970, 49). Charles Clay Doyle (1982, 75) confirmed the possibility of category changing and he asserted passing from the group of terms used by homosexuals into the general use solely. However he disproved Stanley's argument about passing from general use into the category of terms used by homosexuals. Doyle stressed that these terms remain prevalent in the heterosexual speech.

Due to the division, fringe vocabulary is a true sign of community membership owing to specific syntactic patterns and incomprehensiveness to heterosexuals. The core vocabulary is familiar to many heterosexuals, on that account the core vocabulary is not a potent linguistic group of community cohesion as a slang of subculture is distinguished (Kulick 2000, 251). Nevertheless, it cannot be excluded the fact that a few heterosexuals know some terms of the fringe group.

The knowledge of terms varies mostly according to place of living: urban or rural; and gender (Kulick 2000, 251). Besides, the terms in the semantic field of sexual nature represent the most demanding task of classification since these phrases are used by heterosexuals, homosexuals, and members of varied subcultures (Stanley 1970, 46).

Stanley's vocabulary division cannot be seen as the fixed classification because of the frequent category changing of expressions as well as innovations of meanings and diversity of definitions regionally. However, her concept clearly outlines the nature of phrases of homosexual language.

### **3.4.1 Core vocabulary**

Core vocabulary is formed by favorite and widely used terms known for both homosexual and heterosexual informants in various areas of the United States of America and borrowed terms from other subcultures such as prostitutes, criminals, adolescents, etc., which have entered the core lexicon. Nevertheless, the determination of borrowing direction poses a dicey task as well as exact tracing of expressions across dialects. Due to the subculture overlapping, it is not evident which accurate expressions present homosexual terminology exclusively and are defined by homosexual use primarily, and also it does not exist certainty which terms have become part of more general usage rather than homosexual use. However, most of these expressions can be found in standard slang dictionaries, although some definitions could differ from those given by homosexuals. In addition, the core vocabulary is defined by stability compared to innovation that is present at fringe vocabulary (Stanley, 1970, 46–48).

Greg Jacobs (1996, 57) remarked that it is unknown how much are heterosexual people familiar with the core vocabulary. However, according to Stanley (1970, 48), it can be observed increasing knowledge of homosexual slang by heterosexuals, which reflects decreased social barriers to homosexuality.

### **3.4.2 Fringe vocabulary**

Fringe vocabulary is more varied and creative than the core lexicon. The fringe group includes many terms generally unknown for heterosexuals and terms limited regionally, thus familiar to homosexuals in certain geographical areas, and therefore it is not possible to claim that the fringe lexicon is familiar at all levels of gay community. Some terms and their word meanings are not only different in every region but they cannot be unambiguously defined so they bear mixed meaning (Stanley 1970, 47–48).

In larger cities, definitions are mostly unified, however words can be innovated often, so the vocabulary is incessantly changing. These new words and definitions tend to spread rapidly into nonmetropolitan areas, however the spreading leads to complication of observing of accurate geographical distribution. At least, it can be asserted that there exists

the gap between metropolitan and nonmetropolitan slang because of great shifts in meaning of terms between both slangs. In addition, it is possible that some terms from the fringe group will be entering the core group over a period (Stanley 1970, 52–53).

Stanley (1970, 47) also asserted that lesbians usually do not know terms of the fringe group, so it eliminates them from this classification group, therefore, it reflects the fact that the homosexual subculture is gender-determined and not homogenous. The main reason of ignorance of words from fringe group is caused due to limited sexual vocabulary of lesbians.

### 3.4.3 Heterosexual slang about homosexuals

Some expressions associated with homosexuality and used by both heterosexuals and homosexuals are classified as Heterosexual slang about homosexuals. Gays as well as heterosexuals use these terms to refer to other homosexuals in pejorative connotation, however, some gays highlighted that these terms are comprehended as the insults exclusively. Homosexuals themselves affirmed that these terms should be regarded as heterosexual speech only (Stanley 1970, 50–51).

## 3.5 Methods of formation of homosexual language

Stanley (1970, 53) enumerated five methods of formation of expressions: compounds, exclamations, puns, blends and truncations. Compound formations are created by existing words, e.g. *closet queen*, *bull dyke* (Jacobs 1996, 56). They are the most productive formations which are limited in number but common in occurrence. The largest group is comprised by rhyme compounds, e.g. *kiki*, *peer queer* (Stanley 1970, 53). Exclamations are popular forms constituted by words, phrases or questions and used in statements intended to astound or cheer the audience. They are mainly applied by male homosexuals who add the surfeit of gesticulation and intonation, e.g. *Mary!* (Stanley 1970, 53–54). Puns comprise popular vocabulary of drag queens and effeminate homosexual men and blends are limited in number, e.g. *bluff* from *butch* and *fluff* (Stanley 1970, 54). Truncations are distinguished by stylistic effect (Jacobs 1996, 56). They comprise three well-known forms: *bi*, *homo*, *hetero* (Stanley 1970, 54).

It can be asserted that only few studies have focused on characteristic grammatical structures of gay and lesbian language (Jacobs 1996, 53). Some syntactic and morphological constructions, words and phrases, for example for homosexual men *-ette* or a word + *queen*, are prominent in the speech of homosexual individuals. However, a

certain number of homosexuals may not know them, on the other hand, some heterosexuals can be privy to this knowledge of phrases and words. Therefore, it is essential to realize an individuality, and not to stereotype homosexual community and their language practice. Furthermore, different terms are grounded in lesbian sexuality in comparison with gay sexuality (Kulick 2000, 257).

Cynical humor is a mark of difference among male homosexuals and greatly appreciated among them. It can be also seen tendency to formation of alliteration, double entendre and metaphor in many cases. However, these formations require higher level of linguistic sophistication of speakers and listeners (Stanley 1970, 55).

### **3.6 Functions of language of homosexuals**

Homosexual slang functions as a mean of identification and restricted language, although these two functions are distinguished by distinction between the core and fringe groups. These facts are questionable within core vocabulary shared by heterosexuals hence these mentioned functions characterize fringe vocabulary more likely (Stanley 1970, 47–49).

There are three functions of gay men language. The first function is protection against uncovering, which can be characterized as secretive function or ‘language of risk’ with code words, euphemisms, insinuations, which guarantee cognizance of sexuality between gays. The second is social function which includes expression of sexual roles within homosexual community characterized also as ‘cooperative discourse’ with metaphors, imagery and deductions, which play a crucial role in gay communication. The last function is politicizing of social life, however this function is not included by each researcher (Kulick 2000, 259, 264).



## 4 LESBIAN, GAY, BISEXUAL AND TRANSGENDER LANGUAGE INDIVIDUALLY

Researchers focused on identity, not sexuality. That is the reason why only lesbian and gay language has been studied in depth. These studied individuals were sure who they are, they identified themselves as homosexuals and knew what group they belong to (Kulick 2000, 271–272). However, according to number of published books and research papers, language of lesbians was not studied in such extent as language of gay men.

Linguistics have tried to freeze and describe language system of transgenders, however, it does not exist any fixed concept of such a language until now. According to Kulick (1999, 610), the effort to describe transgender language applies to stereotypical speech norms of heterosexuals. Nevertheless, the study of transgender language was replaced by queer linguistics (Kulick 1999, 614) which is quite recent approach to language which refuses linguistic analysis in gender or sexual related categories.

### 4.1 Language of lesbians

In 1941, Gershon Legman claimed that lesbians do not have substantial vocabulary. He offered reasons of emotional orientation and restraint in sexual matters, therefore sexual terms, which are required part of slang, would be redundant. In 1979, Penelope and Wolfe asserted that lesbian terminology is not large because the vocabulary of males and gay man is misogynist, therefore women would not use phrases insulting themselves and also women's terminology is not characterized by derogatory terms against men in such extent. Another reason of slow development of lesbian terminology is historical and social invisibility of lesbians and their non-cohesive community (Kulick 2000, 249). Currently, listed expressions in dictionaries used by lesbians are still not highly sexual in comparison with terms of gay men language.

Stanley (1974, 385) emphasized the difference between gay and lesbian slang, and reasserted that the homosexual community is not homogenous. For that reason, gay slang relates predominantly to the men, their interests and life, by way of contrast of lesbians who do not know many terms from gay men vocabulary. The phrases known by both gay men and lesbians had only the political meaning among homosexual activists.

Due to a small number of available studies of lesbian language, it can be asserted that lesbians have been ignored by studies very often so researchers did not focused on lesbian lexicon in such a wide range. The first lexicon of 298 terms used by lesbians was published

by sociologist Giallombardo in 1966. These phrases relating to relationships and sexuality were used by women in prison.

#### 4.1.1 Features of language of lesbians

Lesbians have some certain nonverbal and verbal signals of lesbianism interpretation, nevertheless, their recognition of each other is mainly based on the intuition. It exists some hints or gender references, however they are not understood by every gay woman (Kulick 2000, 258–259).

Some lesbians can identify themselves and another lesbians through the combination of linguistic styles. They exist four linguistic styles of lesbian language in which lesbians speak and combine them (Kulick 2000, 267):

- Stereotyped gay male language with specific vocabulary
- Stereotyped lesbian language characterized by cursing and flat intonation patterns
- Stereotyped women's language – see features in section 2.1.1.
- Language of males from working class living in cities with their cursing and contracted forms of the verb *go*

It was also proven the existence of features of unity of lesbian identity, certain cohesiveness of a group and hidden or obvious topics of talk between lesbians based on inquired communication of lesbians. Furthermore, as well as for gay men, the humor functions as tie between lesbians and helps them to recognize each other (Kulick 2000, 262).

## 4.2 Language of gay men

Gay men slang is comprised of terms of sexual interest predominantly. They exist many expressions connected with the male genitals, sexual preferences and physical attributes in slang dictionaries. According to Stanley (1974, 390) the highly sexual system of classification is a part of gay men social structure, and it reflects the fact that homosexual men see themselves and other gay men as sexual objects.

It was discovered that younger gays and homosexuals from lower class use homosexual slang more therefore they are more integrated to community (Jacobs 1996, 66).

#### 4.2.1 Features of language of gay men

The one distinctive feature of the gay men language which is generally known is the substitution of female names and pronouns for male ones. However, according to Kulick (2000, 243), these forms are not typical for every gay man. These substitutions are used mostly by confessed homosexual men who spend much time with other individuals of the gay community. Kulick (2000, 243–244) stated that the linguistic usage of feminine words can be designated as misogynist, which leads to stereotyping. On the other hand, the use of these names and pronouns can be perceived only as a lack of naturalness of gay individuals. Last but not least, the reason of using female forms is the mockery of the major culture.

#### 4.3 Language of bisexuals

‘Bisexual’ is “a person who is sexually attracted to both men and women” (Cambridge Dictionaries, s.v. "bisexual"). Due to the fact that researchers focused on identity, not sexuality, bisexual language has never been studied in detail because of uncertain meaning of bisexual identity (Kulick 2000, 271–272). However, it can be supposed that language used by bisexual individuals includes language used by lesbians and gay men.

#### 4.4 Language of transgenders: transvestites and transsexuals

Transvestites are a group of people who illustrate complicated cases of gender and sexuality interplay. Their sexual orientation is mainly homosexual with desire for non-homosexual individuals. Men transvestites’ linguistic choice is formed by feminine gender so they adopt female names but they do not identify themselves as women (Cameron and Kulick 2003, 5–6). On the other hand, transsexuals identify themselves either as homosexuals or heterosexuals (Cameron and Kulick 2003, 28) and say briefly about themselves that they are trapped in wrong bodies (Cameron and Kulick 2003, 6) which is according to Kaveney (2010) a sentimental statement.

Transgenders are characterized by endowment for linguistic creativity, mainly for grammatical forms of gender. They create new words, debate about labels, pronouns and names in magazines and on the internet, for example about pronouns as *hir* and *s/he* which they prefer (Kulick 1999, 610–611).

Roz Kaveney (2010) described linguistics of transgenders as vital battlefield because transgenders suffer from tendency of misgendering their personality by others, thus

referring to them with the wrong third person pronoun (Kaveney 2010). Many present terms are offensive, for example the expression *she-male* or *chicks with dicks* occupies famous place in the pornography industry. The other insulting terms have disappeared from usage, e.g. *male-to-constructed-female*.

According to Kaveney (2010), medicalized terms of current modish terminology can lead to detailed descriptions like *man-bodied*, *female-identified*, *man-assigned-at-birth*, therefore the only word *trans* is considered acceptable and reserved.

One of the influential authors of the literature on the language of transgenders is Janice Raymond who wrote the book *The Transsexual Empire*, in which she analyzed transsexualism as a social phenomenon instead of individual pathology. Other fundamental works are *Language and Woman's place* from Robin Lakoff and Deborah Tannen's *You Just Don't Understand*. They are sources for transgenders with advices how to sound like a man or a woman – to use more ‘question tags’ and ‘empty adjectives’ or to listen and not interrupt at the process of communication. Nevertheless, they do not exist academic works about language of transsexuals directly.

For the male to female transsexuals is essential the speech modification. They are advised to change the voice pitch from deep one into falsetto, learn voice choices and articulation and then, they will become gender appropriate (Kulick 1999, 607). However, it is not only about pitch recommendation but also about skills relating to syntax, lexicon and paralinguistic and non-verbal behavior (Kulick 1999, 609). One transsexual person stated that the try to make a voice feminine was naturally impossible (Kulick 1999, 608). That is obvious, because the language is affected not only socially but also by physical factors. On the other hand, scientists asserted that the transition to manhood with hormone therapy is not as problematic as transition to womanhood of male to female transsexuals. It is due to physiological reasons because testosterone influences the voice pitch whereas estrogen does not.

In conclusion, being a man in comparison with being a woman, is not so difficult set of procedures and instructions including walk, dress, sit and talk as being a woman, which is culturally conditioned and connected with the sexist society (Kulick 1999, 609).

## 5 POLITICS OF LABELING

Sexual categories, practices and desires are expressed by labels, so naming is required by the process of classification as well as by the fact that minority groups want to have the right to name or rename themselves and things connected with them and their activities.

The continuous social labelling is formed by social meanings. According to this, a society keep labels for identities which do not accept due to their conflict with natural – make sense and do not require any explanation – and cultural ideas and rules (Barris 2007).

The major influence on classification has had the discourse of medicine, psychology, psychiatry, sexology and social science (Cameron and Kulick 2003, 23). Therefore, for instance, homosexuality and its label changed many times in the past, as well as its conception from negative to neutral perception.

Naturally, any new classification tends to involve new words, however, the linguistic process was not only about giving new labels and names on pre-existing reality but also renaming the reality owing to new way of thinking. (Cameron and Kulick 2003, 24–25). For example, a sexual behavior of lesbians was not named immediately but it was labeled as their sexual orientation later.

The designation confers existence hence the marking has been important for gender and sexual-rights activists and their movement, however it has been difficult to find expression which covers all gender and sexual identities equally (Kulick 2000, 244). There are many synonyms to define queer people, therefore it is complex to select one appropriate expression. Many of terms bear negative connotation by which the community does not want to be presented, because it affects their personality negatively and these insulting expressions are the source for homophobia.

### 5.1 Renaming

In the past, gay activists were aware of prejudices and social oppression so they started to create positive references for some terms which had negative connotations before. These redefined terms started to have political meaning and be the part of the new identity of gays who struggled for own satisfaction, new identity and acceptable status in society. However, according to Cameron and Kulick (2003, 25), homophobic opinions cannot be immediately changed on the basis of renaming. Stanley (1974, 390–391) asserted that it is long-term process with the risk of misunderstanding.

Homosexual activists chose altered terms for themselves according to their political positions. Homosexual women chose terms in accordance with their degree of feminism and radicalism, e.g. *dyke* - radical, *lesbian* - liberal, *gay woman* - committed to gay community. On the other hand, homosexual men were not so unified. Their opinions on each terms differed, therefore, some expressions were either accepted or rejected, e.g. *faggots*, *homosexuals* - accepted, *gay men* - accepted / rejected, *queen*, *swish* - rejected. On that account, this redefining was more politically significant for homosexual women (Stanley 1974, 391).

There have been several changes in labeling homosexual people, e.g. the substitution of pejorative term *homosexual* for neutral expression *gay*. Even if the term *gay* can be offensive for some individuals or inappropriate, e.g. for lesbians who consider it referential to men only, it is still accepted as proper in-group term used by many institutions in public discourse. Jacobs (1996, 58) emphasized that lesbians became invisible not only under the term *gay* but also *homosexual*.

It also began to be used the relatively new term *queer* which embraced all kinds of non-heterosexual groups. This term had abusive meaning in the past, nevertheless, the new strategy of labeling has been applied and the expression started to be accepted as positive term (Cameron and Kulick 2003, 27). The designation for non-heterosexual groups has many forms. It starts with main groups of lesbians, gays, bisexuals, transgenders under the term LGBT. There can be seen many extending forms, e.g. LGBTQ, LGBTQQ, LGBTI, LGBTIQ, as well as confusing term LBTTQQAAP.

## **6 PARALANGUAGE: LINGUISTIC PATTERNS OF HOMOSEXUALS IN AREA OF PHONOLOGICAL VARIATION**

At the end of 19<sup>th</sup> century, French criminologist discovered the ability of homosexual men to recognize another gay men on the grounds of exaggerated intonation of the voice and obsequious politeness. This finding was also confirmed by French physician who agreed with high affected voice of homosexual men (Proschan 1997, 164). This discovery of the ability to recognize homosexual person resembles the contemporary term called 'gaydar'.

The voice pitch is a matter of sex which is given biologically, on the other hand, intonation is a learned behavior. According to Jacobs (1996, 50), it exists a stereotype of gay men's high pitched voice and flowery intonation which is compared to women's speech. Additionally, Kulick (2000, 260) remarked that the stereotype has not been made about the rarely discussed voice of lesbians. Jacobs (1996, 53) claims, it exists the stereotype that lesbians as well as gays use patterns of intonation which distinguish them from heterosexuals but these differences have not been supported. In any case, some homosexuals do not rebut the stereotype of their specific way of speaking.

Few studies gave certain evidence of homosexuals' pitch variability which is different from heterosexual people, however due to a limited number of samples, respondents, or statistics and methods of measuring, it does not exist any trustworthy conclusion.

### **6.1 Voice testing of males**

In 1994 was performed the experimental research on the voice of homosexual men. This research included the voice samples of homosexuals and heterosexuals reading dramatic and accounting text. The answers of respondents corresponded to the sexuality of the voice samples with nearly 100% accuracy. It was also discovered the fact of a slightly bigger pitch range of gays in comparison with heterosexuals. However, this fact did not apply to the sample of dramatic text. Therefore, the right evaluation of respondents poses an unanswered question how did they make decision and what did influence them (Kulick 2000, 260–261).

In 2002, two linguist professors did similar research with 62 % of recognition accuracy. According to Rynor (2002), it was because not all homosexual men sounded gay and some voices of heterosexual men seemed to sound gay. It disproved the stereotypes of effeminate sound of gays and their typical way of speaking.

Phoneticians have defined some voice patterns according to listening to recordings of men talks and rating of 'gayness'. They have discovered 'vocal fry' defined as lowering and vibrating the voice at the end of statement, 'uptalk' described as rising the voice at the end of the statement, an affrication of *d* and *t* as well as the dentalization of *n*, *s* and *z* in gay speech (Shariatmadari 2015). Fallon (2015) added long and clear vowels, longer *l* and *s* consonants, over-articulation of *k*, *p* and *t* and lispings which is characteristic by pronouncing *s* as *th*. However, these characteristics are present with straight people as well, mainly with those heterosexuals who have been surrounded by females from their childhood. Therefore, 'gay voice' cannot be exclusively connected to homosexual men.

Homosexual men unconsciously adapt their speech to resemble individuals they identify with and to sound dissimilar to people with whom gays have less mutual, however their voice is sometimes a source of ignominy (Shariatmadari 2015). However, Shariatmadari's assertion can pose the unanswered question: why some homosexual children have got the mentioned voice patterns at their early age when they are not a part of community yet and could not know their true identity.

## **6.2 Voice testing of females**

In 1985, it was performed a research on lesbian's voice to find certain qualities and intonation patterns which differ lesbian women from heterosexual women. Lesbians' voices were compared with heterosexual women's voices and it was discovered that heterosexual women use the pitch range more, whereas lesbians incline to male speech patterns. However, this research is imprecise because statistics of the research and the way of measuring were not provided (Jacobs 1996, 51).



## 7 HOMOSEXUALS' DISCOURSIVE STRATEGY

Men and women organize the conversation diversely. According to Jacobs (1996, 58), women as speakers are more cooperative subjects, therefore it is supposed the conversational dominance of a man in a heterosexual relationship

Researches wanted to ascertain some communication ascendancy in a lesbian relationship so they examined the stereotypical couple of butch and femme lesbian. Lesbian conversation did not show any dominance of either, therefore the tradition of heterosexual marital model in lesbian relationship was rejected (Jacobs 1996, 58–59).

Another study examined the way of conflict resolving in heterosexual and homosexual relationship. The same-sex couples talked less then heterosexual ones. However, according to Jacobs (1996, 59), it could be owing to discomfort in an experimental place or that they solved the problem faster and better.

Due to vicious attitudes of society toward homosexuality and societal stigmatization which is e.g. loss of job, gay people can hide themselves by using invented words by which they can express their sexuality without verbalizing it. This also helped them to explore a person's sexual orientation without asking a question directly and revealing own sexual orientation. It can be said that this kind of discursive strategy enable homosexuals to maximize gains and minimize losses. However, discursive strategy is not limited to homosexuals only (Jacobs 1996, 63–64).

### 7.1 Humor

Humor is a part of communicative strategy among homosexuals. Many homosexuals hold humorous conversations often because the jokes ease interaction. They use laugh and insults to suppress homosexual stereotypes and criticize heterosexual norms. According to slang dictionaries, the main themes of mock are women, male masculinity and marriage, as well as sexuality and gay roles.

According to Jacobs (1996, 62), joking can also improve verbal skills against verbal attacks and helps with forming personal balance and popularity within homosexual community. Nevertheless, not all gays and lesbians relish homosexual type of humor.

Homosexual children are surrounded by heterosexual society therefore most of them identify with mockery of queer people which remains later as self-mockery. Some gay people trust that the humor is a reflection of self-hate (Jacobs 1996, 62).

## 7.2 Body language

Communicative behavior of homosexuals does not have to be verbal solely. Nonverbal language may be more significant for homosexuals than heterosexuals, because queer people are more ingenious in its use and manipulation for their goals. Hence, they use symbols and gestures, eye contact, social posturing, clothing and dance through which they communicate and express their preferences (Jacobs 1996, 64–65).

Researchers have discovered that homosexual people have more gender unsuitable body shapes and motions than heterosexual subjects. It was done a study with social judgments about determination of the sexual orientation based on body movements of silhouette, in which the observers matched persons' sexual orientation with about 60 % of accuracy. In addition, in male cases were the results more successful than in female cases (Johnson, Gill, Reichman, Tassinary 2007).

Thanks to 'gay dar', people are able to identify individual's sexual orientation based on easy observation of body cues as indicators. Overall, if the person's gait and body is more gender atypical, it is more possible to successfully identify the individual's sexual orientation as homosexual (Galvao 2014).

## **II. ANALYSIS**

## 8 INTRODUCTION

I am going to analyze written language which is comprised by the selected corpus of gay authors who write high quality stories of various genres dedicated to members of LGBT community and not only to them. More than 7,600 freely available stories have been published by hosting writers of heterosexual but mainly homosexual orientation on the internet site called *Gay Fiction Writing*. The collected and analyzed corpus is comprised of six homosexual-related stories written by overt gay men.

Based on an identity work, I suppose that the homosexual orientation of writers is going to be reflected in the way of their writing and use of language. I already know that not every gay man frequently uses terms which are unique and comprehensive only for homosexual community. Therefore, I do not expect that I will find a big amount of gay vocabulary which is part of the fringe group. However, I assume that analyzed corpora is going to be the mirror of gays' preferences, interests, and feelings, no matter in what genre each author writes. I also expect that the nature of expressions is going to include the element of gays' cynical humor with themes of self-mockery, as well as ridiculing females, male masculinity, traditional marriage, sexuality, or gay roles. I also suppose that the used language of authors is going to be highly sexual and offensive.

Besides, during the analysis, I am going to focus on the morphological and syntactic constructions which are typical for gay language, for instance, the possible occurrence of numerous compounds including a word *queen* or a potential frequent usage of the suffix *-ette* as well as possible presence of exclamations, blends or puns. Gay minority is also productive in forming metaphors, euphemisms therefore these creative tendencies and their occurrence in corpus are going to be taken into the consideration too.

The main focus of the practical part is to find words, phrases and sentences related to gay community, analyze and categorize occurring lexical units and state in what extend is gay slang being involved in writings of male homosexuals. I believe that writing of the stories represents proper source of original language with human emotions. By scrutinizing language use, the analysis can offer valuable insight into reality of gay community and the language individuality of each author.

## 9 ANALYSIS OF STORIES

Firstly, each analyzed story will be described; not only a brief plot of the story but also its author, his age, the date of publication, and the amount of words. Secondly, there will be listed the expressions which could be incomprehensible to others, therefore, they will be presented with their definitions. These expressions will be either part of core or fringe vocabulary of homosexual language, however their exact classification is not possible because I cannot be sure whether the lexical units are in/comprehensible to heterosexuals or a part of different slang of any other subculture. Thirdly, there will be collected lexical units which are allocated to corresponding semantic fields. Lastly, the semantic fields will be included into the graphs which will provide the information about the nature of author's writing and his choice of predominant interests of his writing.

### 9.1 Dancing with Fans

The first analyzed story from the *Chapter 1: Brent and Jack* is written by 61-years-old S Carlin Long. The text was published September 5, 2011 and it contains 2,479 words.

A story starts with the description of existing gay bar called The Eagle in New York, of its visitors, their appearance, and actions being done in such a bar. The detailed descriptions are devoted to Jack and Brent who are the main protagonists of this short narrative, however, there are more characters mentioned in the story. Later, Jack dies and Brent starts to live new life. In the end, Brent dies too.

The author vividly describes the leather gay community, homosexuals and their decadent behavior in bars, naive finding of either 'The Love of Their Lives' or sexual partners at least. S Carlin Long focuses mainly on the description of muscular bodies. He also includes clothing of characters, sex practices and organs, and ridicules gay voice and jealousy of gay men.

#### Occurring lexical unit and its definition with regard to the context:

- **Leather/Levi gay bar** – gay bar related to leather subculture which adhere leather clothing and BDSM practices (BDSM – bondage and discipline, dominance and submission, sadism and masochism)
- **Giving/getting a blowjob** – active/passive practice of sucking a man's sex organ in order to give him sexual delight

- *Breeder girlfriends* (of eithers sex) – derogatory term used by homosexuals to describe heterosexuals
- *Gay-bar-coming-out cocktail* – an alcohol beverage which a person drinks and realizes his/her sexual orientation is not heterosexual
- *Gym bunnies* – gay men who exercises a lot and then comes to the bar to show their body
- *Daddies and boys* – older and younger gays
- *Sad old queens* – sad old flamboyant gay men

The semantic fields with lexical units which were mentioned in the story:

Masculinity

- *Excitingly masculine Eagles* (Eagles are the bar visitors who adhere leather/levis clothing)
- *Fair skin plumping over muscles like raised dough* (simile)
- *A composite of genetically sculpted, repeating, squares* (about abdominals)
- *A slab-flat square torso crowned by pectorals squared under straining white cotton jersey in that just-a-little-too-pumped New York way of the time, each adorned with a tight, discretely raised nipple*
- *An olive skin stretched over an efficient, amazingly defined, musculature that served him well in the construction trade*

Sex

- *Giving/getting a blowjob* (informal)
- *Friends with benefits* – friends who have a sexual relationship
- *They had fucked once* (offensive)
- *They had sex once* (neutral)

Height

- *Jack was short*
- *Brent, who was tall*
- *Everything about Brent was long – his arms, his legs, his feet, his fingers...*

Clothing

- *Bulging denim-clad thighs*
- *White cotton jersey*

- *The black 501's he wore* – a kind of trousers

#### Religion

- *Jewish*
- *Christian*
- *“Divorce isn't right in a Catholic family, Richard”*

#### Face

- *Even Jack's face ended in a squared jaw*
- *A handsome weathered face*

#### Hair

- *Blond*
- *Wild hair the color and texture of hay*

#### Skin

- *Fair skin*
- *Olive skin*

#### Sex organs

- *His rounded glutes and, presumably his balls* (balls – impolite, in the meaning of testicles)
- *Everything about Brent was long ... very apparently, the unit he was free-balling in the black 501's he wore* (he was not wearing underwear, ‘free-balling unit’ in the meaning of penis)

#### Gay voice

- *Nasal lohhhhng-eye-land twang* (‘twang’ – sound going through person's nose)
- *High-pitched nasal fog horn* (‘fog horn’ – a loud hoarse voice)

#### Disease

- *Pneumonia* (a serious illness of lungs)
- *Gay-Related Immunodeficiency Disease* (AIDS in the context)

#### Jealousy

- *Jack was very “protective,” having banished long-standing friends for even the hint of harbored feelings so he quickly transformed attraction to guilt – something any gay man is master at doing*

#### Alcohol

- *Mint Julep* (cocktail, consisting of bourbon, water, ice and mint)

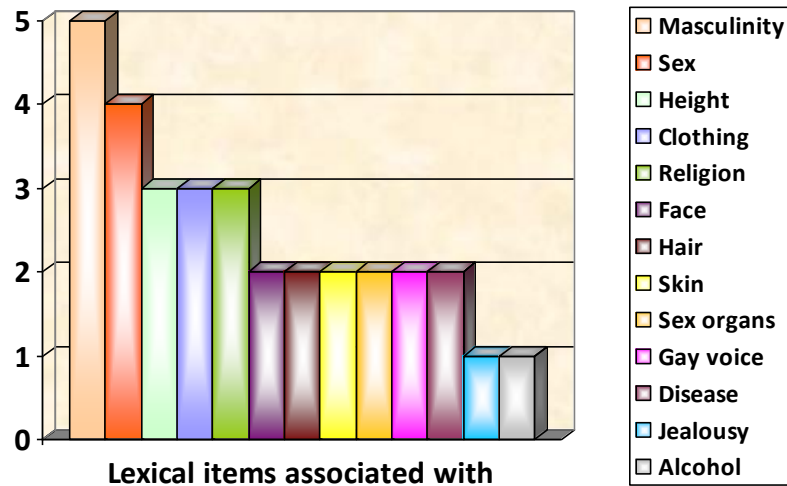


Chart 1: Thematic lexical units of the story: *Dancing with Fans*

## 9.2 2016 Prompt Responses

The second story named *2016 Prompt Responses* comprises two analyzed chapters called *50<sup>th</sup> Birthday* and *First Decision*. Both chapters are written by 58-years-old Carlos Hazday and published January 3, 2016. The text contains 1,575 words.

A protagonist who is also a narrator, is a biker who thinks about his past. He complains about the college life and recalls his bad and good partners as well as his parent's death and tries to resolve dilemma of the sale of remaining family property. The story ends with protagonist's interest in a real estate agent Bliff and following affair with him.

The story is full of highly sexual utterances. The protagonist can be perceived as promiscuous gay that is the reason why the author mentions expressions of semantic field of diseases.

Occurring lexical unit and its definition with regard to the context:

- ***Bareback*** – gay anal sex without condom (compound)
- ***Come out of the closet*** – to announce that a person is attracted to person of the same sex (idiom)



The semantic fields with lexical units which were mentioned in the story:

## Sex

- *Too horny*
- *I'd allowed the hot stud to fuck me bare* (means without condom)
- *Twelve months of wild sex*
- *He was fucking and getting fucked by anyone and everyone*
- *Friends with benefits*
- *"Let's go back to your place and use them to celebrate your fiftieth." Boy was he going to be sore whenever I got around to un-cuffing him from the bedposts*

## Sex organs

- *The following morning we both woke up hung over and sore. Me more so due to his size*
- *And he was hard. Damn was he hard* (about penis)
- *Baseball bat* (means erection)
- *A leather cock ring with metal studs* (male sex equipment for maintaining an erection)

## Disease

- *Gonorrhoea* (a disease of the sex organs)
- *STD* (means sexually transmitted disease)
- *HIV* (means human immunodeficiency virus)
- *Bug catcher* (a person who wants to be infected with STDs)

## Masculinity

- *I'm in good shape, as a result of the hours spent working on the boat and regular weight lifting*
- *Biff, on the other hand, is ripped. He has solid pecs, with a deep valley between them, and an honest-to-goodness six pack*
- *The hard planes of his chest and abs were on display*

## Alcohol

- *Rum*
- *Beer*

## Hair

- *Salt has overtaken pepper in my hair* – more gray hair than black hair (idiom)
- *His honey colored hair doesn't show any gray*

#### Clothing

- *Deck shoes, faded jeans, and a tight short-sleeve shirt left unbuttoned*

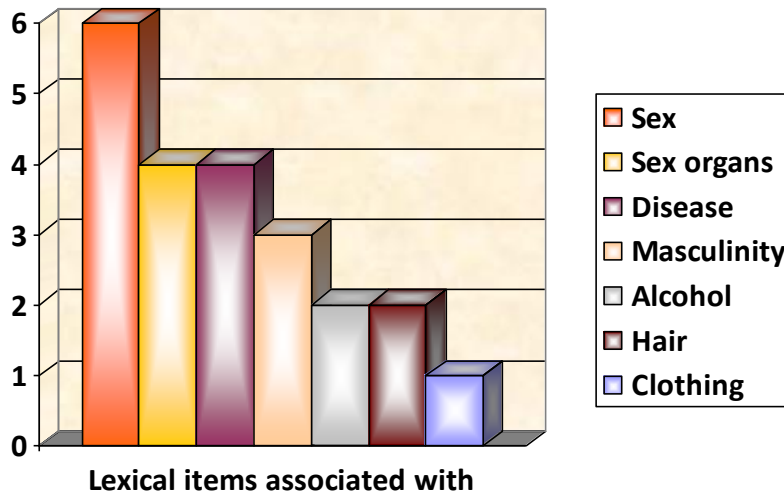


Chart 2: Thematic lexical units of the story: 2016 Prompt Responses

### 9.3 The Art of Being Gay

From the third story called *The Art of Being Gay* were chosen the *Chapter 1: Signs* and the *Chapter 2: Symbols*. The narrative was written by Cole Matthews who is 49 years old. He published the story August 9, 2014. It includes 5,784 words.

The story is about 39-years-old truck driver Chad who announced his sexual orientation to his family that reacts unacceptably. He narrates details about gays that he knows. Later, he applies for a job as an overt homosexual. Another chapter starts with a Roy's conversation with his mother, mainly about his sexual orientation and father. The chapter ends with Chad's nervous breakdown at work.

The story includes mainly anti-gay utterances which are connected with protagonist's coming out, as well as gay identity in relation to religion. There are also mentioned various kinds of alcohol beverages.

#### Occurring lexical unit and its definition with regard to the context:

- *Bitter old queen* – hateful old flamboyant gay

- *Gay side* – unexpressed feelings for the people of the same sex
- *To be out of the closet* – to live as a person with overt homosexual orientation
- *Coming out* – to tell people that you are gay after having kept it as secret

The semantic fields with lexical units which were mentioned in the story:

Homophobia

- *“How could you embarrass the family so bad, ... I mean, if you chose to be gay, at least be quiet about it.”* (badly accepted coming out)
- *“Do you know what this will do to your son? I don’t care much about how it appears. But, this isn’t how I raised you. Now your son will bear the burden of your behavior.”*
  - Bear the burden of something – to endure something distressing for the sake of others (idiom)
- *“I always knew there was something wrong with you Chad”*
- *Twenty years ago, people seemed to care about such things. Men with a left earring were straight. Men who got their right ear pierced were announcing to the world they liked dick. She was afraid he’d get beat up or something* (for signaling of being gay because of wearing earrings)

Alcohol

- *Beer* (mentioned 3 times)
- *Vodka soda*
- *Margaritas*
- *Whiskey*

Religion

- *“This church you’ll like. It’s a gay one. We’ll find you a nice young man to bring home”*
- *“The church will have nice men who aren’t wondering if they like other boys or if they like girls”*
- *You don’t go to church to pick up men. You go to church to praise God and well, to ask for forgiveness*

Face

- *His face was slightly pink*

- *Roy felt his cheeks grow red*
- *He asked rubbing his face. It was red and streaked with dust*

#### Hair

- *A woman with fading brown hair*
- *A man with shortly cropped red hair*
- *Old mother with short gray hair*

#### Clothing

- *His jean jacket*
- *These people were dressed so strangely, men in Capri pants and women in dresses that looked like flour sacks*

#### Diseases

- *Scurvy*
- *You know, finding a different boyfriend every few weeks. That's how you catch diseases you know*

#### Height

- *She was tall, almost as tall as he was*

#### Skin

- *His skin was broken out*

#### Sex

- *I like 'em big (meant penises)*
  - 'em – them (abbreviation)

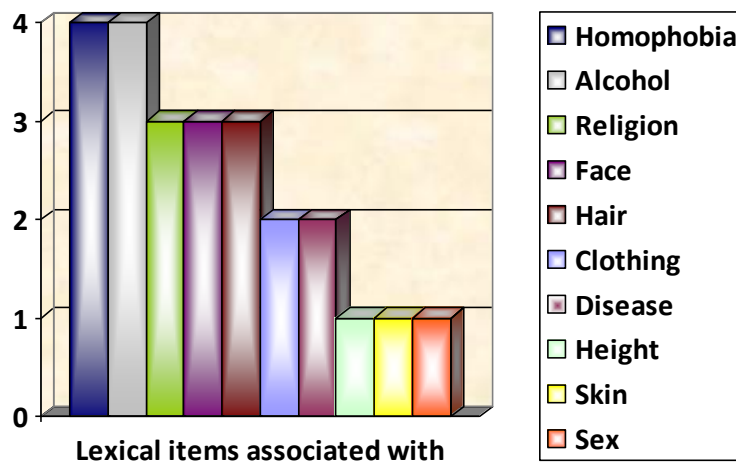


Chart 3: Thematic lexical units of the story: *The Art of Being Gay*

## 9.4 Infinite Density

The name of the third analyzed story is *Infinite Density* which was written by C James. The work was published March 11, 2012, and includes 12,129 words. The age of the author is unknown.

The story is about 18-year-old Chad who moves in for the purpose of study and he looks for a roommate. Chad does not tell his new roommate Jason that he is gay. Later, Jason stops to talk to Chad because he thinks Chad hates gay people while Chad thinks Jason does not want to talk to him because of Chad's sexual orientation. In the end, both discover each other's sexuality.

Despite the fact that the hate is not the main topic of this story, the author frequently engages school and regional issues in connection with homophobia. Besides, C James describes clothing very often. It can be noticed continual mentioning of dressing and undressing of a shirt. The shirt was mentioned seventeen times during the whole story. Last but not least, another frequently mentioned interest is a tanned body.

### Occurring lexical unit and its definition with regard to the context:

- ***To stay / be in the closet*** – to be a gay person who do not announced own sexual orientation (idiom)
- ***Sicko fag*** – homosexual who is considered to be mentally sick because of his sexual orientation
  - ***Fag*** – an offensive word for a gay man
- ***Homophobic*** – fear or hate of homosexuals
- ***Outing*** – the act of publicly saying that a person is gay, and that homosexual does not want it to be known
- ***Gay-basher*** – a person who beats up a homosexual
- ***Closet case*** – a homosexual person who does not want to admit own sexual orientation for fear of being rejected
- ***GLBT*** – gay lesbian bisexual transgender (initialism)

### The semantic fields with lexical units which were mentioned in the story:

Homophobia

- *I thought back to my first experience with seeing someone outed; it had happened halfway through my junior year in high school. High school, my high school in any case, had far more than its share of kids from homophobic homes. It was definitely no place for a guy, any guy, to be out. After the guy was outed, he'd been beaten up, and then beaten twice more before he finally gave up and transferred out*
- *He was straight, and apparently at least a bit homophobic*
- *Beat the crap out of me (idiom: to beat really badly)*
- *South Dakota was one of the worst places in the country to be gay*
- *He's a fag! Look at this shit he's been writing; I can't believe he's a fag, the fucking sick bastard!"*
- *You fucking pervert! You're doing this sick stuff, and now you're trying to smear Chad with it, you piece of shit*
  - *Perversion – sexual behavior that is considered abnormal*
- *I ignored my concerns, burying them, choosing to believe that not every Mormon was anti-gay*

#### Clothing

- *I was wearing shorts, not jeans*
- *On my way outside in just running shorts and shoes, I liked going without a shirt anyway*
- *Throwing on some shorts*
- *He was wearing running shorts and a muscle shirt, which was open at the sides*
- *He was wearing a different pair of shorts*
- *Some guys think Speedos are gay*
  - *Speedos – the brand of swimwear*
- *He was wearing a shirt*

#### Tan

- *The balcony, I noticed with a grin, faced south, perfect for working on my tan*
- *He had an awesome tan, plainly visible through the open-sided muscle shirt he was wearing.*
- *I have to keep up my tan, and not have tan lines when I'm in a Speedo*

#### Social classes

- *With visions of finding myself living with some giant, violent, homophobic redneck*

- *Redneck* – a working class white person from the countryside in southern US, who has prejudices beliefs and ideas

#### Religion

- *I was well aware of how much of the Mormon Church regarded gays*

#### Sex

- *My very few sexual encounters were one-night stands picked up in a dance club in Los Angeles*

#### Hair

- *He was blond, and gorgeous*

#### Eyes

- *He has such perfect blue eyes*

#### Alcohol

- *Beer*

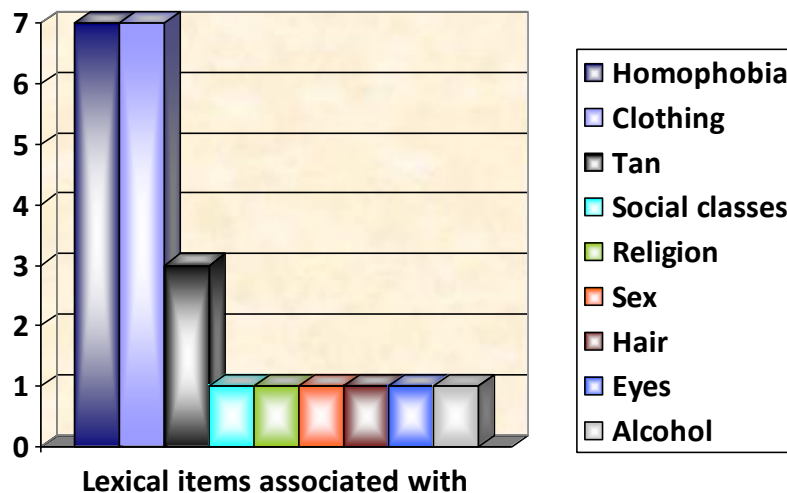


Chart 4: Thematic lexical units of the story: *Infinite Density*

## 9.5 Indiana Summer

The fifth analyzed text of the story called *Indiana Summer* is comprised by the *Chapter 1: Crime and Punishment* and the *Chapter 2: First day, not the first time*. The narrative was written by a person whose internet nickname is NightOwl188. This person is 23 years old. He published the story January 16, 2011 with the amount of 5,427 words.

The story is about David who spends his summer with the Templeton family. David is attracted to Billy Templeton and vice versa. The alternating narrators of the story are both boys. The second chapter ends with the information about Billy's psychical problems and self-harm due to his father's attitude.

The author is mainly focused on clothing, frequently on shirt dressing and undressing which is related to exposing boys' masculinity. Another part of frequent mentioning includes hair descriptions which complement the author's interest in men's appearance that is expressed in the story many times.

#### The semantic fields with lexical units which were mentioned in the story:

##### Clothing

- *A pair of jean shorts and a black tank top*
- *A blue T-shirt and my basketball shoes*
- *He led me back up to his room and pulled out a pair of worn work boots and a plain white t-shirt*
- *I pulled the front of the shirt up and rested it behind my head, exposing my torso*
- *I piled the white shirt with the rest of the comfy clothes*

##### Masculinity

- *He even put my lean swimmers build to shame with all his muscles*
- *The dust, dirt, and sweat that splashed across his clothes and exposed skin couldn't hide how ripped his was*
- *The sleeves of his shirt strained to contain his thick upper arms and the sweaty shirt clung to his round pecs and what looked to be a perfect six pack*
- *The way his chest stretched when he changed shirts after breakfast, ... how the black tank-top he wore was showing off his arms*

##### Social class

- *Yeah that is exactly who I want to hangout with all summer, some redneck teenager in overalls who uses words like, "y'all", and, "yuins". (irony)*
- *"Yea I didn't think they would much interest a big city boy like you..."*
- *"That room is too drafty; I don't need city boy here getting sick..."*
- *I really hated this guy. He had taken to calling me "City" whenever he spoke to me*

##### Hair



- *He could have made a killing selling his short hair had it been real gold, which it resembled so closely*
- *His short, spiked black hair*
- *A quick glimpse of a dark haired treasure-trail*
- *I lathered up my hair and body with the RPM hair and body wash*
  - *RPM – Avon cosmetics*

#### Sex

- *I started to wonder about his dick*
- *His ass was directly in my line of view*
- *I reached down and squeezed my semi hard cock*

#### Eyes

- *Amazing baby blue eyes*
- *The way the sun made the bluish-green of his eyes shine a bit*

#### Height

- *He was my height, around 6'1*

#### Tan

- *I guess that growing up on a farm; working in the sun day after day had given his skin its beautiful bronze color*

#### Homophobia

- *He didn't tolerate mistakes and being gay or even thinking about another guy in any sort of sexual way was, in his view, the biggest mistake there was*

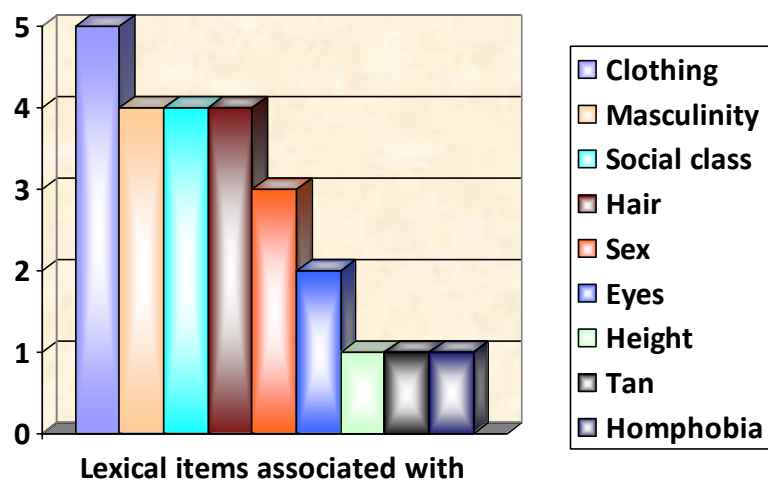


Chart 5: Thematic lexical units of the story: *Indiana Summer*

## 9.6 Hello, Stupid

The last story with the title *Hello, Stupid* is comprised by the *Chapter 1: Eat milk, jackass!* written by 27-year-old man using the nickname DomLuka. The story was published December 27, 2010 with the amount of 5,808 word.

The story is about Taylor who breaks up with his boyfriend. It continues with the narration about his passion for Quinn who dates the other person. Later, Taylor meets an attractive man once and then starts to search him every day at the park. When he meets him again, Taylor kisses him and runs away. At the end, Taylor receives guy's mobile number.

Throughout the story, the author focuses on detailed description of characters' hair. He describes eyes as well as masculinity, however not in such an extent as long descriptions of hairstyles.

Occurring lexical unit explained before:

- *Closet case*
- *Homophobic*
- *Gay-bashed*

The semantic fields with lexical units which were mentioned in the story:

Hair

- *Neatly combed auburn hair*
- *He had silky auburn hair*
- *Only Audra inherited Grandma's jet-black hair. She liked to keep it tied tight at the back of her head*
- *Perfectly straight blond bangs*
- *Blond curls stuck to his glistening forehead*
- *My three-inches-long, neatly cut, boring brownish hair*
- *I let him tell me how to cut my hair ... and of course the Orange-Frost coloring I had in it had to go, too*
- *We should dye my hair*

Eyes

- *Green eyes*
- *His blue eyes laughed at me*

- *When his blue eyes came in my direction...*
- *I daydreamed about blue eyes*

#### Masculinity

- *The muscles in his legs*
- *I wasn't exactly out of shape but he was all lean muscles and energy*
- *I daydreamed about ... broad shoulders and a firm, round ass*

#### Clothing

- *She looked way more serious than she really was in the black skirt she wore to work*
- *A long-sleeved zip-up grey hoodie*

#### Sex

- *The only thing with James I looked forward to anymore was the sex, and we hadn't had that in over two months*
- *I allowed him to pull me from the bed, even place his hands on my bare back and push me towards the hall. At one point I made a point to lean back on him and wiggle my butt. He slapped my ass...*

#### Jealousy

- *He and Jude were settling into their relationship nicely, while I was left completely jealous*
- *I knew it had reached the red zone when I even got jealous of their fights*

#### Homophobia

- *If he happened to be seriously homophobic, maybe I'd even make the evening news*
- *There's a good chance I might get gay-bashed*

#### Tan

- *Long, toned body*
- *Toned and golden, the muscles in his legs*

#### Height

- *Her tall, thin figure in my doorway*

#### Skin

- *His skin smooth*

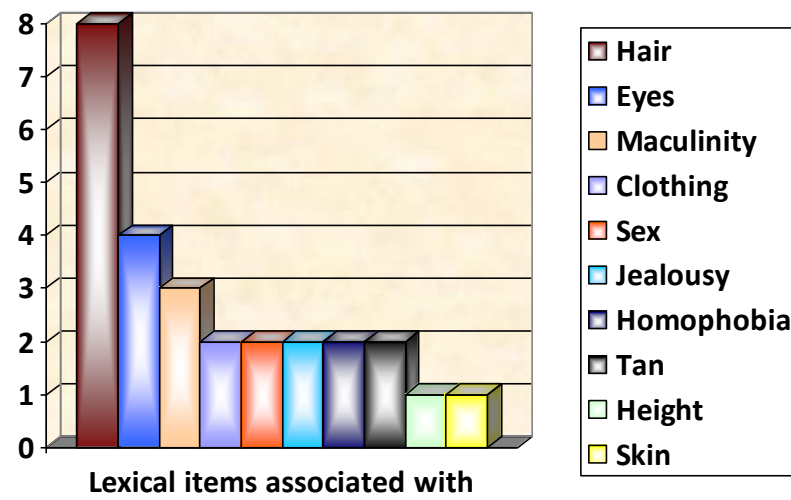


Chart 6: Thematic lexical units of the story: *Hello, Stupid*

## 10 EVALUATION

All authors are overt gays but not each of them includes a big amount of terms of unique gay vocabulary which confirms the fact that not every homosexual man knows or uses gay terminology numerously.

In the six stories, two words 'queen' have been found only, however none of them is being formed as a compound. There are two words 'queen' with their qualifiers (*sad old queen, bitter old queen*). There have not been found any diminutives, gay exclamations, blends or puns.

The most occurring semantic fields include hair and clothing. Authors described hair in a large spectrum of colors and various haircuts as well as the moments of dressing and undressing of characters. Although the description of characters' appearance is important for the readers' imagination in the stories, gays devoted too much attention for these illustrations. Therefore, I consider these semantic fields as gender-inappropriate for males, however typical for most of gay individuals.

With the amount of twenty-three lexical units in the semantic fields of sex and sex organs, it can be asserted that the usage of sexual vocabulary by gay authors is very frequent. This agrees with the fact, that the language of gay man is highly sexual.

It can be stated that authors' homosexual orientation is reflected in their writings through their linguistic practice and their knowledge, feelings, preferences, and interests within gay community.

It has been found the fact that each author included a large number of swear words. It does not confirm the fact that the use of language of homosexual men is aimed against something or somebody offensively, because the usage of swear words is also common in language of heterosexuals, but that the writers' usage of swear words is numerous in general. For example, *fucking idiots, another fucking thing, what the fuck, the fucker, manipulate bitch, it's a bitch, old dick, fuck 'im, fucking seventeen degrees*.

In the analyzed corpus was not ascertained any fact which proves ridiculing females, traditional marriage, sexuality, or male masculinity. On the contrary, male masculinity has been rather described as the desired sex symbol and appreciated quality.

The stories are humorous however the nature of humor is not directly connected with a gay topic. There are the parts of the text which can be classified as noticeable black humor, for instance, *as a toddler, ... he had once climbed up into an open casket, straddled a prepared corpse and been found gleefully bouncing up and down on the deceased's chest*

squealing, “Horsey” or *he went back home after his vacation, leaving me with a surprise birthday present – gonorrhoea.*

In the analyzed corpus were used idioms, e.g. *hopes against hope, out of the closet, put knots in my stomach*, compounds, e.g. *playmate, spring chicken*, slogan – *if you’re not cool with Bree, you’re not cool with me*, repetitions, e.g. *The Love of Their Lives*, abbreviations, e.g. *AC, CD, bud, I.D.*, adverb – *old habits die hard*, similes, e.g. *he smelled like a pleasant mixture of deodorant and peppermint*, and other linguistic devices which affirmed a high degree of linguistic sophistication of gay authors.

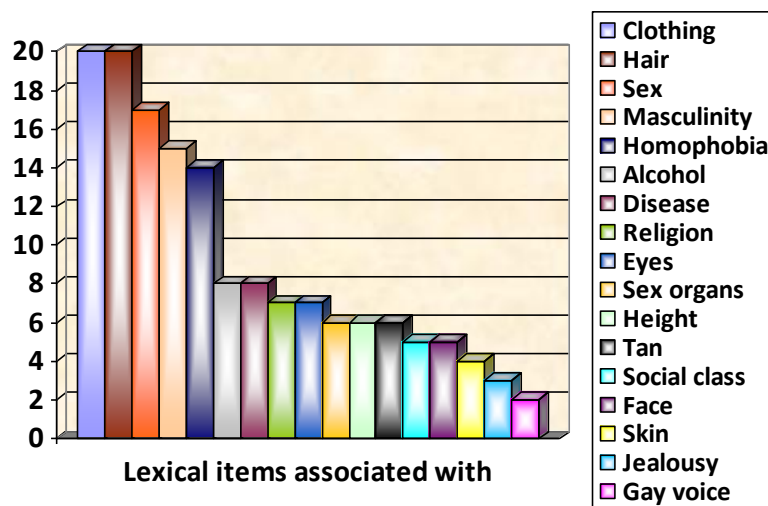


Chart 7: Thematic lexical units of all the stories

The analyzed stories can be seen as the authors’ attempts to:

- Advise people of inquiry of non-heterosexual sexual orientation
- Enrich gay literature
- Maintain gay culture
- Spread information about gay community
- Strengthen compactness of the gay community
- Highlight the authenticity of homosexual community and its language
- Evoke diverse emotions
- Entertain society
- Gain publicity

## CONCLUSION

I chose to analyze the gay language because the language system and tendencies of gay men have been described and verified in detail. I determined not to examine language of lesbian individuals since this group is limited in its number of own unique terminology. I also refused to analyze language of bisexual and transgendered individuals because it does not exist any fixed concept of their language practice.

The objective of this thesis was to ascertain whether gay authors apply gay terminology to their written language, how is their sexual orientation reflected in the selected corpus, and what is the most predominant semantic field in their writings.

The hypothesis proposed that not every gay man will use a big amount of unique gay vocabulary, however it was supposed that their sexual orientation will be reflected in their writings through their interests, expressed feelings and preferences which they transferred into their stories. It was also assumed that their language will be highly sexual, offensive, and aimed against the majority of a society. A research was carried out to prove the hypothesis.

Some expressions of the gay terminology were used by gay authors, however it can be asserted that the unique gay vocabulary is not being used in gay writings frequently. It has been proved the fact that they included humorous approach in their writings, however it has been disproved the fact that their cynical and abusive humor is aimed against females, traditional marriage or male masculinity. On the contrary, the male masculinity was perceived as a symbol of perfection and desirability. Their language was not considered being extensively offensive to anybody. However, it can be stated that gay men use many swear words in their writings. It can be definitely reasserted that their use of language is highly sexual and they perceive men as sexual subjects. The most occurring semantic fields include clothing and hair. These semantic fields have been evaluated as gender-inappropriate for males, on the other hand as a typical interest of most of gay individuals.

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**CORPUS MATERIAL**

<http://www.gayauthors.org/stories/>

**LIST OF CHATS**

Chart 1: Thematic lexical units of the story: *Dancing with Fans*

Chart 2: Thematic lexical units of the story: *2016 Prompt Responses*

Chart 3: Thematic lexical units of the story: *The Art of Being Gay*

Chart 4: Thematic lexical units of the story: *Infinite Density*

Chart 5: Thematic lexical units of the story: *Indiana Summer*

Chart 6: Thematic lexical units of the story: *Hello, Stupid*

Chart 7: Thematic lexical units of all the stories

## APPENDICES

P I      Corpus of analyzed stories (see the enclosed CD)