LANGUAGING IDENTITIES IN CHANGING TIMES
Challenges and opportunities

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PREFACE

Languaging Diversity is an international biennial conference of the I-Land Inter-university Research Center, an international and interdisciplinary center based at the University of Napoli L'Orientale, Italy. It welcomes scholars interested in a variety of fields such as Linguistics, Social Sciences, and the Humanities. The concepts of identity and diversity are at the core of the conference series. These are investigated cross-culturally, cross-linguistically and from interdisciplinary perspectives.

Following the seven successful events hosted by the Universities of Napoli (2013), Catania (2014), Macerata (2016), Cagliari (2017), Antwerp (2018), Teruel (2019), and Lille (2021), the eighth edition of the Languaging Diversity conference (LD2023) is organized by the University of Torino, Italy.

The present volume is a collection of extended abstracts submitted to the 8th edition of the Languaging Diversity Conference (LD2023) titled 'Languaging identities in changing times: Challenges and opportunities'. The 2023 version of the conference is jointly organised by the Department of Foreign Languages, Literature and Modern Cultures and the Department of Cultures, Politics and Society at the University of Torino, Italy.

The theme of the conference focuses on the representation and the languaging of identities against the backdrop of our rapidly changing societies. Cultures, traditions, and customs are evolving very quickly; in the same way, the interpretation of the concept of identity is undergoing a significant transformation. Languaging Diversity 2023 brings together researchers from a wide range of research disciplines and from diverse cultural and linguistic backgrounds. The contributions explore how people embrace the opportunities and overcome the challenges of current times to create a space for their identities to be acknowledged and recognized.

The book of abstracts gathers four plenary talks, four panels that include twenty presentations, seventy-two parallel presentations and six poster presentations, totaling a number of 102 talks. The abstracts discuss the conference theme in relation to gender and sexuality, ethnicity, disability, ageism, religion, ecology, medicine and science, media, politics, the law, education, and learning. The abstracts in this volume also reflect a broad range of the spectrum of theoretical and analytical approaches to study the interface between language and identity such as ethnographic, case studies, multimodal, multilingual, translational, textual and corpus-based methods.

Keywords: identity representation; identity transformation; language dynamics; Cultural dynamics; challenges and adaptation.

Conference Venue

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JOURNALISM AND DIVERSITY FROM AN INTERSECTIONAL PERSPECTIVE

With the rapid proliferation of technology and means of communication, the world has become increasingly interconnected and globalized, profoundly changing the way people relate to each other and to their surroundings. However, rather than weakening, community bonds have strengthened (Meyrowitz 1985; Thompson 1995) in fostering a sense of belonging and solidarity, as they are more adept at promoting the understanding and acceptance of a wide variety of cultures and traditions. This recalls the concept of public sphere which, according to Jurgen Habermas' definition (1971), represents the democratic space that should be accessible to all, where it is possible to communicate openly and discuss collective interests. The public sphere refers to how public opinion beliefs are produced and it denotes the communicative processes that allow us to form an opinion. In this context, the public sphere can be defined as the set of conditions that enables us, through comparison with others, to form an opinion on matters of general interest. A public sphere so understood refers to discursive situations on politically relevant issues in informal, organized or media arenas. The public sphere can also be interpreted as a network of discourses, which are in turn defined by the meeting of different types of conversations within a relational space where one discusses, narrates oneself and one's experience of the world, and represents oneself. Furthermore, the definition of the public sphere accounts for the existence of three different arenas which, through their interaction and mutual collaboration, influence the quality of the opinion formation process: institutionalized debates at the heart of the political system; daily communication in civil society; mass communication in mainstream media.

In the shaping of public discourse practices, the media, in general, and journalism within politics and culture institutions are the main players and compete for the role of makers of public discourses.

Studying dominant discourses means seriously taking into account newspaper or generalist information, Ruth Wodak asserts (Wodak & Krzyżanowski 2008). The main reason is that they appeal to a wide audience, making them an excellent vantage point for observing the construction of discursive power relations. The mainstream media's function and power to shape discourse and thematize it structures the framework within which networks of relationships between people and society take shape both through discourses and by providing opportunities for social issues and representations to become visible.

For this, newsmaking analysis (Tuchman 1978) becomes a useful empirical resource for identifying and codifying the format and space that the life cycle of an issue and its issue features takes. News becomes a factor of knowledge and must be interpreted for the meanings that are produced within a social context. A news story does not tell us what objective reality is made of, but it does inform us about the relationships and selective criteria that led to its occurrence. It informs us about a cultural attitude to dealing with relevant issues, the willingness of public actors to deal with them, and the presence of an organized civil society willing to confront them. Finally, the presence of an issue is also the result of competition between events and the actors who are willing to deal with it, often by virtue of the knowledge that there is an audience of concerned citizens.

Starting from this theoretical framework, this contribution focuses on the role of journalism, which, acting as a lens of society, shapes the way we perceive ourselves and others. The modern media landscape is constantly changing, forcing journalism to understand and interpret an increasingly multifaceted world in real time. In the digital age, the role of journalism has changed significantly, as well as its power to define situations. With the rise of the Internet and digital platforms, the scenario has been transformed, and journalism has lost some of its content mediation ability. Disintermediation has been greatly facilitated by digital technology, which has enabled information producers to reach their audiences directly, bypassing traditional intermediaries. Disintermediation can sometimes blur the lines between journalism, opinion and activism. Without traditional checks and balances, journalists are increasingly obliged to maintain integrity and ethical standards.

A partial answer comes from the capacity to change perspectives by revising one's ethical assumptions. For journalism to include diversity as a horizon of meaning, it must accept the concept of intersectionality, or a framework that considers the interconnected nature of individuals' identities. By understanding intersectionality, we can see how race, gender, class, sexuality, disability and other factors shape diversity experiences. The concept of intersectionality provides a framework for understanding how various social identities intersect and influence one's experiences. Proposed by Kimberlé Crenshaw (1989, 2017) this idea suggests that people's lives are multifaceted and can't be understood by considering singular attributes in isolation. For journalism, this means recognizing that stories, sources, and subjects cannot be seen through a single lens—such as race or gender alone—but require a holistic approach.

This presentation will aim to critically evaluate the representation and incorporation of diversity in journalism, focusing on the lens of intersectionality. Emphasizing the importance of multifaceted identities—which include race, gender, class, ability, sexual orientation and more—means reflecting on how they influence and are influenced by media narratives.

Mainstream media have often been accused of perpetuating stereotypes and providing a narrow, homogenized perspective (Ross & Carter 2011). Such a limited viewpoint has often marginalized voices from non-dominant communities and rendered their stories invisible or distorted. This does not only do a disservice to these communities but also limits the breadth and depth of public discourse.

A truly diverse newsroom offers several benefits. It fosters a wide range of perspectives, encouraging robust debates and inclusive coverage. When journalists have different backgrounds, they bring along varied life experiences, which can lead to pluralistic storytelling and a more comprehensive understanding of multifaceted issues.

Moreover, diverse newsrooms are more likely to challenge stereotypes and avoid bias. A journalist who understands intersectionality, for example, would be careful to report on a Muslim woman only from a religious or gender perspective, recognizing that her experiences are influenced by a combination of gender, religion, ethnicity, socioeconomic status, and other factors. Although the benefits of diversity in journalism are evident, its achievement is not without challenges. Institutional and cultural barriers, structural resistance and unconscious biases can prevent news organizations from adopting a truly intersectional perspective. Moreover, even when diverse voices are present, there is the risk of over-generalization, when individuals are expected to represent the whole of their community's experience. Without intentional effort, journalism may risk relying on outside observers rather than including the pluralistic aspects of the debate. This can lead to narratives that lack authenticity and depth. Journalism's assumption of an intersectional gaze can sometimes lead to strong reactions from different audiences. Especially in digital environments, taking too inclusive a perspective can be a threat to some and can generate polarization and divisive opinions.

The role of audiences in promoting diverse and intersectional journalism cannot be underestimated. In the age of digital journalism, audience feedback plays a key role in shaping editorial decisions for better or worse. By supporting stories that offer different perspectives and voices, audiences signal their desire for content that reflects the complexity of the world. In addition, audiences now have the tools to challenge and criticize media content. Through social media platforms and comment sections, readers and viewers can hold journalists accountable for biases, omissions, and misrepresentations, urging them to adopt a more intersectional approach.

The future of journalism consists in its ability to adapt and evolve, recognizing that society is not monolithic. Media literacy programs can play a crucial role in educating both journalists and the public about the importance of intersectionality (Leonelli & Biemmi 2016). By ensuring that the next generation of journalists is equipped with an intersectional perspective, we can hope for a media landscape that truly reflects the diverse world it seeks to represent.

Likewise, technological advances, such as artificial intelligence, offer promising potential for uncovering bias in news reports. Tools that can analyze vast amounts of content and highlight potential areas of bias can help journalists ensure that their work is complete and fair.

Supporting diversity in journalism is not only a moral imperative, but also a journalistic one. To properly represent reality, journalism must understand and reflect the multifaceted experiences of its audience. By adopting an intersectional perspective, news organizations can challenge biases, counter stereotypes and produce content that resounds with a broader spectrum of society. As the media construct the public sphere and continue to shape perceptions, it is critical that these are informed by a rich and diverse range of voices, ensuring that each story is told with the depth, nuance and respect it deserves.

Keywords: public sphere; journalism; intersectionality; diversity.

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‘MIDLIFE’ PROSODIES AT THE AGE-GENDER INTERFACE

In its most basic meaning, *midlife* is best described as a life stage – a phase of life covering the central years of our lives, which begins at some point past our prime, and ends when we officially enter old age. But *midlife* is also a categorization device which “activates” a set of assumptions and expectations concerning the members of the category it identifies.

Life stage labels are powerful categorization devices. They are among the chief tools whereby we make sense of the social world we live in. Whenever we engage in social interaction, we immediately – and inevitably – categorize people in terms of attributes such as race, gender and age, to name but the most obvious ones. We do so by applying membership categories (Sacks 1992 (1966)). As notional concepts used by members of a culture to classify persons (Sacks 1992, pp. 40-48), membership categories can be best described as meaning-making resources whereby a person’s actions and utterances are interpreted, classified and assigned meaning (Sacks 1992, p. 241). Sacks based his exploration of category work on the *in situ* operationalization of social categories on the part of participants in any given interaction, focusing in particular on the way in which taken-for-granted social categories (and their attendant assumed actions and predicates) are constantly relied on, and often explicitly displayed (typically through the use of membership categorization devices; cf. Schlegoff 2007), in conversation. Categories are inherently “inference-rich” (Schlegoff 2007: 469), which means that whenever a category is implicitly evoked or explicitly applied, it carries along a wealth of information about its members. In fact, Schlegloff describes categories as “the store house and the filing system” for our “common-sense knowledge” about “what people are like [and] how they behave” (Schlegoff 2007: 469).

Categorization is pervasive in social interaction, and while it is not necessary that it be explicitly mentioned for it to be relevant, relevance can indeed be signaled by means of linguistic cues. For instance, if, in the course of a conversation, one of the interlocutors uses the expression “at my age”, or “as a woman”, they are clearly making age and gender relevant to the interaction. The phrase “at my age” evokes different sets of characteristics considered typical of that specific age group or life stage, depending on what aspect of “age” is salient in conversation. For instance, a person in their forties may say, “At my age, I should be a home owner”. The category “person in their forties” is here clearly understood as having the characteristic of being expected to have earned enough money to get onto the property ladder, and failure to do so is interpreted as a lamentable deviance from a commonly accepted norm – a norm whose validity the speaker recognizes as “common-sense knowledge”. Membership categories can of course also be resisted and even challenged, but they nonetheless retain their normative power insofar as they are recognized as the benchmark against which that very resistance and challenges are measured. Thus, when women in their late forties reclaim their right to be first-time mothers, they are opening resisting chrononormativity (Freeman 2010), which sets the upper limit of "ideal motherhood" at around 35. In doing so, they are rejecting the social categorization of "women past childbearing age" according to which they have been traditionally classified. At the same time, though, insofar as they feel the need to insist that "it is never too late to become a mother", they acknowledge the continuing power of "the temporal norms that benchmark the appropriate time for lifespan [...] transition" (Ylänne and Nikander 2019: 468).

Age is a powerful categorization device. Even when people categorize themselves or others in terms of the number of years they have lived, using a socially created measurement system entailing what are considered "precise" categories (Sacks 1988), they often associate age with stage-of-life categories, such as "baby", "child", "teenager" and "adult" (Stokoe 2012). These are "positioned" categories that characterize people relative to each other, or to their older or younger selves. Like all categories, they are socially constructed, and subject to changes over time and across cultures, where they are embedded and embodied, challenged and reproduced, resisted and redefined in discourse.

My presentation will focus on the discursive construction of the life-stage category of *midlife* in contemporary discourse. While the most common collocate of *midlife* – if we are to trust search engine suggestions – continues to be *crisis*, over the last few decades the term has emerged as an alternative to "middle age" (to which, however, it continues to be, as I will argue, often improperly equated) in a number of contexts. As a stage-of-life category located after early adulthood and before old age, midlife covers, according to the *Britannica* dictionary, "the period in a person's life from about age 40 to about age 60". These chronological boundaries, however, are remarkably flexible (Baltes, Staudinger and Lindenberger 1999), with great variability in their application. Identifying clear-cut thresholds for this life stage is extremely difficult, and, in turn, makes the concept amenable to discursive negotiation. The label "midlife", moreover, would appear to challenge conventional attributes of the "middle age" category by moving the focus away from impeding old age, with the negative associations entailed by the western conceptualization of old age as decline.

My discussion draws on previous research that has provided robust lexico-grammatical evidence of stereotypical constructions of age and ageing in contemporary discourse, examples of which are Mautner (2007) and Caldas-Coulthard (2023), the latter focusing in particular on the intersection of ageism and sexism in the representation of older women and adding a semiotic perspective to linguistic evidence. By investigating the patterns of occurrence of *midlife* in a large corpus of contemporary discourse, and intersecting the life-stage categorization it codifies with gender categories, I intend to shed light on the way in which this life-stage category continues to be imbued with an ageism often compounded with sexism, thereby perpetuating the marginalization of women in social representation.

Keywords: discursive representation; midlife; life-stage categorization; sexism; ageism.

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EXAMINING EMANCIPATORY DISCOURSES AS TRANSLATIONAL RESEARCH
The need for a socially engaged critical discourse analysis (CDA)

Following its inception in the late 1980s, critical discourse studies (CDS) is now one of the most influential and visible research programs in applied linguistics. It is a transdisciplinary, text-analytical approach to critical social research that is often viewed as an alternative perspective to discourse analysis rather than a school or specialization (Van Dijk 2001). CDS research or critical discourse analysis (CDA) approaches its investigation in a problem-oriented, multidisciplinary manner and "primarily studies the way social power, abuse, dominance, and inequality are enacted, reproduced, and resisted by texts and talk in social and political context. With such dissident research, critical discourse analysts take explicit positions, and thus want to understand, expose and ultimately resist social inequality" (Van Dijk 2001, 352). CDA achieves its objective by analyzing semiotic phenomena to demystify the asymmetrical and ideological power structures that impede social, political and cultural processes. It is interested in the relationship between language and society (i.e., language as social practice) and the relationship between analysis and the practices analyzed. Hence, it critically examines real instances of language use, including multimodal forms, with the aim of exposing how social inequity, structural inequality, exploitation and manipulation among other injustices are expressed, signaled, constituted, legitimized and challenged in discourse (Wodak 2001).

As indicated above, the two main goals of CDA are to uncover how unequal power relations are established and reproduced as well as demonstrate how social injustice, power abuse, and discriminatory practices are (or can be) resisted. However, a lot of studies have focused on the first objective, shedding light on the construction of dominance and discourses of oppression rather than how dominance is challenged and disrupted (especially by marginalized groups) or how members of non-dominant groups resist constricting social structures (Macgilchrist 2016; Hughes 2018; Nartey 2023). In this regard, Lazar (2014, 188) has observed that "[i]n CDA scholarship, studies on how discourse is used by historically disadvantaged groups to resist and challenge the social status quo remain largely undeveloped, even though the potential exists". Hence, there is scope for more research on emancipatory discourses (in conjunction with dominant discourses) to center the voice, agency, empowerment and solidarity formation of marginalized groups. Such research will extend the growing scholarship on reparative critical practices and deepen the ongoing conversation on re-imagining and building fairer and more inclusive communities. Given CDA's commitment to advocacy in scholarship and interventionism in research, it is necessary to address the aforementioned gap as this plenary paper sets out to do.

In this plenary presentation, I examine discourses that serve emancipatory purposes by taking a social justice approach as well as how the discursive practices enacted by non-dominant groups realize an empowering objective. By emancipatory discourse, I mean language use, especially by members of marginalized groups, aimed at resisting all forms of oppression, dismantling unequal social structures, building fair and inclusive communities, and promoting a social justice agenda (Lazar 2014; Macgilchrist 2016; Nartey 2023). Specifically, I illustrate how discourse can be construed as an inspiring artifact and bring the following insights into focus: (a) how discourse can be used to center the voice and agency of marginalized groups, including their positive self-presentation and their solidarity formation for group empowerment, (b) how feminists re-make gender relations in our world, (c) how migrants and indigenous people re-author their lives from victimhood to survival and beyond (d) how non-dominant groups actively resist injustices and hegemonic discourses directed against them, (e) how discourse can be used to advance the goals of repressed groups in order to instigate progressive social change and (f) access to forms of discourse that can be empowering for marginalized groups' participation in social domains. By engaging with these issues from the perspective of members of non-dominant groups themselves, I demonstrate how marginalized (disempowered) groups or oppressed peoples reframe their experiences to give themselves voice, agency, and a positive identity. Breeze (2011, 521) asserts that "discourse analysis that explores emancipatory discourses or positive changes in social language use would be useful [in providing] information about the way that positive transformations can be brought about". Hence, my focus on the processes, practices, and discursive strategies of emancipatory discourses and the impact of such discourses put the spotlight on CDA's commitment to translational research, positive change, and social transformation.

My talk is divided into three sections. First, I review the literature on non-dominant groups to demonstrate the paucity of studies on the voice and agency of non-dominant groups. Next, I use case studies from Africa, North America, Latin America, and the Arab Levant to illustrate how members of non-dominant groups sculpt a positive image for themselves, engage in solidarity formation for group empowerment, and reconstruct their experiences to give themselves voice, agency and a positive identity. I then argue for a more interventionist stance in ideologically oriented discourse analysis and the need for (critical) discourse analysts to adopt an activist-scholar posture to advance positive social change. This is necessary for a socially engaged CDA that translates research into radical social action.

My talk does not suggest that discourses and social practices that reinforce dominance must no longer receive the attention of (critical) discourse analysts. Such research must continue but my thesis is that in addition to deconstructing language in the service of power, we must highlight discourses that disrupt dominance, build inclusive communities, and serve emancipatory purposes (Martin 2012; Macgilchrist 2016; Nartey 2023). This dual approach is useful in advancing understanding of "possibilities for transformations capable of enhancing human flourishing and mitigating social ills" (Hughes 2018, 199). Regarding CDA's objective of centering emancipatory discourses, I maintain that adopting an activist-researcher stance will ensure that our research is not only done ***on*** social groups, but more importantly, ***for*** and ***with*** them (Cameron et al. 1992). Given the role of scholars as public transformative intellectuals (Phipps & Ladegaard 2020), I submit that critical discourse analysts must embed advocacy and empowerment in their work as well as promote a social justice agenda in both their scholarship and practice. That is, we must imagine our research as a transformative tool to advance social justice and equity. Admittedly, there might be good reasons why some people may not want to (or cannot) adopt an activist-researcher stance (e.g., keeping silence for the sake of safety, security and inclusion), but if we are able to speak out, we should. Finally, I recognize that an activist-scholar posture committed to social justice is accompanied by risks, but I think that these risks are worth taking and in doing so, we must take care of ourselves. As praxis-oriented critical scholars, we must continue to center social justice in our work. Therefore, I hope that this talk amplifies the importance of emancipatory discourses and engenders more transformative scholarship and praxis!

Keywords: critical discourse analysis; emancipatory discourse; identity construction; non-dominant or marginalized groups; voice and agency.

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ONLINE NARRATIVES OF RELIGIOUS CONSERVATIVE WOMEN
Submission and Rebellion

The term 'influencer' is often used to cover a wide range of digital content creators, from niche YouTubers posting to their small but loyal audience to prolific Instagrammers with wide appeal who are earning millions of dollars from monetising their online following. Among the 'internet famous' (Tanz 2008) is a group of influencers who can be broadly labelled as 'religious conservative women'. As with many identity labels, this term is an imperfect one that may be contested and that may also incorrectly suggest homogeneity. I use this label here as a shorthand to refer to women who identify with a religious tradition that tends to focus more on women's role within the domestic sphere (often including more traditional or older notions of femininity and motherhood, and separate binary gender roles) and/or that aligns broadly with more politically conservative viewpoints. This label therefore includes (although is not limited to) groups such as 'trad wives', stay-at-home-daughters, Orthodox Jewish homemakers, and Mormon (LDS) Mommy Bloggers. It should be noted that there is quite a wide spectrum in terms of both religious and political affiliations, including some social media content that can be categorised as alt-right and anti-feminist (in which a certain feminine aesthetic of fashion and overall style may be combined with extremist messaging; see for example Zahay 2022) and/or that reinforces white supremacist ideals (see for example Tebaldi 2023). There are, of course, women within these groups who do not necessarily uphold these religious conservative ideals in some or all aspects of their content (and may actually problematise or challenge them).

This paper focuses on this growing field of 'digital religion' (Campbell 2012; Whitehead 2013) by exploring the connections between language and religious identity, and how these connections are played out online in the case of social media produced by, and for, religious conservative women. The popularity of some of these influencers indicates (1) that religious women, especially stay-at-home mothers, find this media content a helpful (and often lucrative) outlet (Petersen 2015); and (2) that this content has a wider (and often large) appeal beyond these immediate faith groups and political backgrounds. Within the 'digital religion' category, I consider these kinds of social media 'religious texts' in a deliberately broad, inclusive sense, in that their authors are part of faith groups and therefore religious themes may be discussed, but it should be noted that some of the content is not explicitly 'religious' in nature (Ringrow 2020b, 20). As such, the foregrounding or backgrounding of particular religious ideals or political viewpoints through both text and imagery is an area that is considered at several points in this paper.

My previous research has explored religious identity in digital settings more broadly (Ringrow 2021); religious motherhood online (Ringrow 2020a); and the language of (religious) modest fashion bloggers (Ringrow 2020b). Some of my previous analysis of North American motherhood blogs has suggested a more explicit foregrounding of religious elements in Evangelical Christian blogs, compared with a more subtle or axiomatic expression of religious content for Latter-day Saint bloggers (Ringrow 2020a). In my research, Evangelical Christian and Latter-day Saint modest fashion bloggers, however, both presented modest fashion as a way to emphasise a form of 'counter cultural' action, to distinguish themselves from those outside their belief systems in the dominant 'culture at large' (Ringrow 2020b). Metaphorical language has been identified in these blogs as a way of representing women as God's special creations, relaying the role that modest fashion plays in appropriately highlighting this particular gendered identity construction. Metaphors in these blogs often therefore reinforce traditional, conservative binary gender differences, arguing that women and men are created to be fundamentally different, and modest fashion should therefore reflect this difference in terms of specific dress codes or principles to follow (Ringrow 2020b).

Building on these previous findings, this paper aims to highlight and bring together some of my existing work in this area with ongoing research into the wider religious conservative online sphere. Using approaches from (Multimodal) Critical Discourse Analysis (with a special focus on metaphor), this paper draws on textual and visual examples across social media platforms and across faith groups. These examples are used to unpack the ways in which many religious conservative women carefully and skillfully make expert use of the affordances that social media spaces have to offer in order to present their 'counter cultural' viewpoints and ideologies. In this way, religious conservative influencers use very contemporary methods and media to repackage arguably very traditional ideas and narratives. Religious conservative women often discuss 'submitting' to their husbands and, in so doing, 'rebelling' against societal norms around work, gender, relationships, and so on.

These very traditional ideas and narratives can of course be challenged, critiqued, and unpacked by their audience(s), intended and otherwise. These challenges can happen via 'snark sites' such as the (no longer quite as active, but at one time infamous) Get Off My Internets website (GOMI); threads on Reddit; and directly in the comments sections of Instagram posts, YouTube videos etc. Religious motherhood or modest fashion influencers are often praised by their followers and fans for being a good example of a young mother staying true to her faith-based values in contemporary society, while they are also critiqued for being apparently hypocritical or inconsistent, with particular discussions around how they show their children on their blogs for monetary gain and if there seems to be a discrepancy between their outward social media presentation and their inner religious identity (Ringrow 2021, 285-286). Another critique is the apparent tension between these influencers advocating for men to be the dominant 'breadwinners' in a traditional patriarchal familial set-up, while sometimes far outearning their husbands through the monetisation of their social media accounts. Drawing on work from Abidin (2016) and others, the paper will unpack this complex relationship in terms of how certain kinds of labour are categorised, valued (or not), and (re)presented both positively and negatively online. It will consider the role of language in the discussion of the connections between gender, capitalism, neoliberalism, consumerism, and social media.

The textual and visual analysis of both the social media content itself and the reader responses aims to highlight how certain identities are represented and challenged in these kinds of narratives. The paper also considers the ethics of analysing the narratives of religious conservative women online, before providing a broader discussion around linguistic research, online ethics, and the politics of digital spaces. Analysing the language of religious conservative women is not just to do with religion per se but also relates to the intersecting themes of gender, socioeconomic status, cultural background, and so on. In doing this kind of analysis, there are also often sensitive considerations around advocating for or critiquing groups of which you are not a member; unpacking ideologies with which you may disagree; analysing the language associated with groups who may face discrimination from others; and analysing the language associated with groups who may discriminate against others (cf. Ringrow 2021, 281-282). These are important challenges for any researcher working within this field, and these should be considered very carefully in terms of navigating quite complex ethical issues — online, offline, and in the blurred spaces in between.

Keywords: gender; digital religion; metaphor; critical discourse analysis; social media.

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Panel Sessions

PANEL I: DIVERSITY AND INCLUSION IN THE TRANSPORT INDUSTRY

Panel Organisers:

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Panel description:

In the wake of social movements such as Black Lives Matter and #MeToo, companies have come under mounting pressure from stakeholders to reconsider their stance on social issues, including diversity, equity and inclusion. The promotion and practice of Diversity and Inclusion are driven by two key arguments: the business case, whereby a company aims to win competitive advantage, and the justice case based on moral and ethical considerations, that is, a utilitarian approach and a deontological approach. The panel will investigate how companies operating in the transport industry present their policies and practice of Diversity and Inclusion in the three main channels of communication available to them, namely CSR reports, websites and social media. The presentations will cover the various sectors of the industry, namely rail, sea, road and air.

However, it is no longer sufficient to just 'inform' about the question. In the current context of growing public suspicion and distrust towards businesses, firms have to disclose facts as regular, clear and honest communication of information pertinent to decisions. Indeed, it has become a crucial element in Corporate Social Responsibility (CSR) as it strengthens the relationship between stakeholders and the company, enhances trust, and builds public consent for the organization. The aim of this panel is therefore to begin to shed light on the way in which the topic of Diversity and Inclusion is developed and communicated lexically, grammatically, discursively and multimodally in corporate discourse so as to appear authentic and cogent, rather than just responding to the pressure of public opinion. The panel is made up of members of the Modena Unit of the PRIN project who are currently working on "Communicating transparency: New trends in English-language corporate and institutional disclosure practices in intercultural settings" and for the purpose of this conference are focusing on the question of Diversity and Inclusion.

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ALL ONBOARD
Diversity and inclusion in the sea transport industry

The promotion and practice of Diversity and Inclusion have become a business imperative (Murphy 2018). There are basically two arguments that can drive companies to promote Diversity and Inclusion: firstly, the business case concerned with winning competitive advantage and secondly, the justice case based on moral and ethical considerations, which can also be referred to as the utilitarian and deontological arguments respectively. However, in the wake of recent social movements like Black Lives Matter and #MeToo, firms are under even greater pressure from stakeholders to take a leading role in achieving greater social equality and consequently we might expect to find an incisive and transparent approach to the issue in corporate communication. Although in some sectors the topic is dealt with extensively (Turnbull 2023), the transport sector, and in particular the maritime industry, is lagging far behind in adopting the values of Diversity and Inclusion. In particular, as a recently published survey showed, the maritime sector is still regarded as a male dominated industry (Nastali & Bartlett 2022).

The aim of this study is to investigate how and to what extent companies operating in this sector provide information about Diversity and Inclusion. The focus of the study will not be limited to gender, but will also cover, where data is available, other categories of diversity such as ethnicity, age, disability and sexual orientation. The maritime sector includes a very wide range of activities and companies, but, for the purpose of this research, the focus will be on ferry and cruise operators. The reason for this is that they certainly belong to the category of sea transport, but also appertain to the tourism sector, especially in the case of cruise lines, and therefore involve a large variety of jobs both on board and on land, which may 'encourage' greater Diversity and Inclusion. Originally it was intended to select companies operating in different geographical, social and cultural contexts to compare the different approaches and content that may be adopted. The selection of cruise lines, which usually operate on a global scale, was made from the leading companies in the field. However, given the scarce availability of texts in some geographical areas, it was decided to take into consideration only ferries operating in Europe.

The study will be carried out on a corpus of texts dealing with the question of Diversity and Inclusion that have been extracted from various sections of the websites (About us, Values, Sustainability, Careers) and the latest official reports and documents (CSR reports, ESG reports, Annual Reports, Codes of Conduct) of the selected companies. The corpus also includes reports from earlier years to give a diachronic dimension to the study in order to see whether there has been a shift in values and priorities over the years. These texts will be first examined adopting a corpus-assisted discourse analysis approach, primarily qualitatively given the limited amount of data available, in order to gain insights into the linguistic, discursive, textual and rhetorical strategies adopted to present the information. The analysis will then move on to a multimodal approach, as both websites and the reports combine verbal, visual and graphic elements. It will investigate how these elements interact and contribute to the communication of Diversity and Inclusion (Bateman 2014).

The study will also try to assess whether the communication is not simply rhetoric in response to the expectations of the public at large, but rather demonstrates a sincere, effective and transparent implementation of Diversity and Inclusion policies through precise and explicit information. Firms are obliged to meet certain legal requirements as regards equality and equal opportunities and may also follow the guidelines in subsection GRI 405, specifically about Diversity and Inclusion, of the sustainability reporting standards issued by the Global Reporting Initiatives. It will be interesting to see if and how firms go beyond these obligations and use linguistic and rhetorical resources to create an honest and trustworthy image, two essential elements in successful communication. As Christensen and Cheney state (2015: 70), "Transparency has become one of the most cherished and celebrated, yet unquestioned, ideals and aspirations of contemporary society."

The study aims to illustrate the various approaches adopted by the companies in communicating Diversity and Inclusion. The results indicate varying degrees of commitment both to the practice of Diversity and Inclusion, but also to the communication of its values. Some companies appear to pay just lip service, often 'embedding' the discourse about Diversity and Inclusion in general discussions about sustainability, whilst others deal with them at much greater length, going beyond mere broad statements and giving accurate, detailed information backed by graphics and images.

Keywords: diversity; inclusion; transparency; discourse analysis; multimodality.

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EXPLORING DIVERSITY AND INCLUSION IN TRANSPORT FOR LONDON'S INSTAGRAM
A corpus-assisted multimodal analysis of social actors

Transport for London (TfL), the government body responsible for managing the transportation system in the greater London area, holds a crucial cultural significance in the life of Londoners, mainly by facilitating the movement and interaction of people from diverse cultural backgrounds and by contributing to enhancing London's multicultural society. As a public body, it has been particularly proactive on Instagram, where it shares information about its services and encourages users to embrace public transportation alternatives.

Studies in the field of communication have delved into the multifunctionality of social media platforms employed by the public and corporate sectors. Among these functions, one prominent aspect is the portrayal of an organization's image to the broader public and promoting services. This usually includes cultivating a brand identity and image, which eventually contributes to conveying organizational values, missions, and culture, all of which shape public perception of the organization. On the other hand, the use of social media by governmental bodies fosters transparent communication and enhances trust (Hansson & Page 2022). Indeed, in an era characterized by complete information accessibility and participatory web, social media platforms offer organizations a direct and immediate channel for engaging with stakeholders.

Diversity and inclusion are core issues in corporate discourse (Roberson 2006). In organisational contexts such as TfL's, inclusion can be defined as enhanced participation and engagement of all users, including making transportation services user-friendly and accessible for everyone, whereas diversity is aimed at valuing differences (e.g., background, abilities, etc.) among users. Given the culturally diverse landscape of London, the question of equity naturally comes to the forefront, and it can be easily assumed that TfL's digital presence needs to align with the values of diversity and inclusion. This calls for a reflection on how TfL engages with its diverse target users, how it can represent the rich tapestry of London's residents, and how it ensures equitable access to its services through social media.

Social media discourses can be understood as recontextualizations of social practices (Van Leeuwen 2008) and as such, their verbal and visual contents can be considered as representations of actions and individuals existing in the real world. Accordingly, social actors can be understood as the participants of such discursive social practices and can be defined as individuals or groups of people who perform specific actions in a given discourse or communicative context. The critical study of the representation of social actors (Van Leeuwen, 2008) in corporate discourse seems to be a well-established method to investigate textual voices in business communication, and promising insights have been provided into the multimodal understanding of diversity (Maier & Ravazzani 2021). However, the construction of diversity through social actors' representation in the transport sector on social media has received little attention. For this reason, the present study aims to explore Transport for London's (TfL) Instagram profile to examine how social actors are potentially multimodally constructed to promote a diverse and inclusive self-image to the general public.

More specifically, the study adopts a semiotic approach to explore how social actors are constructed through verbal and visual content to promote diversity and inclusion in TfL's Instagram posts, as its platform-specific features are particularly suited for a multimodal analysis (Kress & Van Leeuwen 2006). The investigation examines how social actors and their actions are framed on the social platform by referring to Van Leeuwen's framework (2008) for social actors' representation. Specifically, we will uncover the discursive strategies employed by the organisation to portray social actors, exploring on how they may be discursively included or excluded and represented as generic or specific entities, individuals or groups of individuals. Moreover, a focus on the discursive implications of these strategies will be provided.

The dataset for the study consists of the TfL_IG Corpus, which encompasses Instagram posts, both images and captions, from the official TfL Instagram account up to September 2023. The data collection process is automated through the utilization of web scraping software. In total, the corpus comprises over 4,000 individual posts, comprising a total of 59,021 tokens.

Results will uncover how a governmental body like TfL can use social media, particularly Instagram, to promote diversity and inclusion transparently. Furthermore, the study will provide a valuable understanding of the construction of a diverse and inclusive brand identity in the digital age and its possible impact on public perception. The results will shed light on the strategic role that the representation of social actors plays in conveying diversity and inclusion on social media. Specifically, the inclusion or exclusion of different social actors and the degree to which they are individualised, collectivised or backgrounded can add more insights into how transparent TfL's promotion of inclusion on social media is.

Keywords: diversity and inclusion; social media; multimodal analysis; social actors; transport.

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DIVERSITY, INCLUSION AND TRANSPARENCY IN RAIL COMPANIES' CSR REPORTS

Over the last decades Corporate Social Responsibility (CSR) (Dahlsrud 2008) has become a sine qua non in the corporate world and a central plank of corporate communication. Firms have been increasingly called upon to behave responsibly and disclose information about their ethical values and performance. In particular, the recent events of the Covid-19 pandemic and the renewed upsurge of social movements in the late 2010s, such as Black Lives Matter and #MeToo, have brought attention to the question of inequality and, for that matter, to equality, diversity and inclusion (EDI). As such, companies have started not simply to intensify their engagement in Corporate Social Responsibility, but also to (re)consider and communicate their stance on these social issues. In the literature, great attention has been paid to EDI in the workforce from a management perspective. In detail, while equality assumes that all people should be offered equal opportunities irrespective of their race, gender and disability, diversity entails the recognition of the value of differences (e.g. age, ethnicity, gender, sexual orientation, education, religious beliefs to name but a few), and inclusion is concerned with the processes that support employees' participation, empowerment and contribution in organizations (Oswick & Noon 2014). Nevertheless, although EDI has been widely explored in the management field, limited research has been conducted on how companies linguistically, discursively and (non-)transparently construct these issues in corporate disclosures.

In the current context of growing distrust towards businesses and their CSR practices, transparency has become a key priority for companies as it allows them to maintain their legitimacy to operate and build stakeholders' trust. Following Stacks et al. (2013: 570), "Stakeholders ascribe strong reputation to the organization when it is transparent in the conduct of its affairs. On the contrary, if the organization avoids communication with stakeholders or provides only minimal, incomplete, or untruthful information to stakeholders, it loses ground in the court of public opinion (Fombrun & van Riel 2004)."

In view of these considerations, the present study focuses on transportation: a particular industry sector in which public perceptions of transparency need to be carefully managed and maintained. Specifically, we aim to investigate whether and, if so, how, equality, diversity and inclusion are transparently framed in the CSR reports belonging to a selection of rail companies operating in three different geographical areas across the world: Europe, North America and Asia. More to the point, we will take into account the case study of three rail companies headquartered in three different countries, namely Deutsche Bahn in Germany, Amtrak in the USA, and West Japan Rail Company in Japan. Furthermore, in an effort to explore the language constructions of EDI not only in their variation across countries but also as a consequence of the Covid-19 pandemic, the analysis examines a sample of CSR, Sustainability or Integrated Reports that were disclosed in 2018 (pre-Covid-19) and 2022 (post-Covid-19). More specifically, we considered specific sections describing People and Employees (e.g., "Human Resources", "Our People", and "Social"). In the first stage of the study, transparency is examined along three dimensions: disclosure, i.e., amount, completeness and relevance of information; clarity or understandability of information; and accuracy, i.e., information reliability (Schnackenberg & Tomlinson 2016). The sections of the CSR reports covering EDI topics are explored with the support of corpus linguistics tools (such as word frequencies, concordances and keywords) to identify frequent lexico-grammatical patterns, and qualitatively through discourse analysis, to verify whether the information provided by the companies on their social impact is transparent, namely complete, relevant, understandable and reliable (Schnackenberg & Tomlinson 2016).The second part of the study investigates transparency as a prerequisite for trust, which is intended as the belief that a company will act in the stakeholders' best interest, further their interests, and intentionally cause no harm. Fuoli and Paradis's (2014) trust repair framework will be applied to our corpus in order to explore linguistic strategies adopted in the communication of equality, diversity and inclusion issues. The research, which provides a more qualitative perspective and an interpretative approach to the data, also looks at elements of multimodality (e.g., images, tables and graphs), taking into account paratextual elements, which might add information or reinforce/support the textual content.

Our goal is to map the construction of transparency in rail companies' CSR reports and to explore how it intertwines with trust building with their stakeholders. The cross-country and micro-diachronic study highlights similarities and differences in the discourse strategies adopted by rail companies for transparent reporting of information relating to social issues and strengthening stakeholder trust in the company. Results show how trust and transparency coexist and work on different levels, reinforcing and compensating one another.

Keywords: Corporate Social Responsibility; equality; diversity; inclusion; trust.

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WILL THE PANDEMIC CRISIS DISRUPT THE LONG ROAD TO DIVERSITY AND INCLUSION? A small-scale case study

In 1997, by coining the 'triple bottom line' (TBL) concept, Elkington argued that companies should not take into consideration only their economic value, but also their social and environmental responsibilities. In practice, the TBL concept *de facto* extended the narrower focus on the financial to a wider environmental and social performance.

In recent years, we have been witnessing growing expectations among stakeholders to receive reliable accounts from companies, informing the public about their progress on environmental and social dimensions of sustainability. As a consequence, discourses of sustainability have evolved and have become strongly influential in society, turning diversity, equity and inclusion (DEI) into to a way of life for many companies. It is no surprise, therefore, that this state of things has led to a change in the way corporate leaders address sustainability in their speeches and letters, in line with the findings of an eye-opening research from Catalyst, according to which inclusive organizations are twice as likely to meet or even exceed their financial targets. However, the long road to go may still be filled with obstacles (Maurelli & Mussome 2020).

In 2020, for instance, the outbreak of the COVID-19 pandemic affected our world and our way of living dramatically, bringing along the third and greatest economic, financial and social shock of the 21st century after 9/11 and the Global Financial Crisis of 2008 (Jackson et al. 2021; Padhan & Prabheeshb 2021). Normal business activities were disrupted and some sectors, like for instance the airline industry, were badly hit. In fact, with travel restrictions enforced in virtually all countries around the world, airplanes had to stay on the ground.

In such a dire situation, airline companies had to communicate effectively with their stakeholders to let them know how the company was reacting and was going to react, both during and after the crisis. One of the most useful communication tools to rely on and possibly the most visible and accessible manifestation of the company is certainly the company's website, which is normally organized into different sections dealing with various aspects of the corporate activities.

One of the many sections of a company's website, and a means through which corporations are able to communicate their initiatives, as well as their financial performance is the one which contains letters to shareholders. A letter to shareholders is a letter written by a firm's top executives to its shareholders to provide a broad overview of the firm's operations throughout the year, which generally covers the firm's basic financial results, its current position in the market and some of its plans, and is generally meant to increase or restore the confidence in the organization by evoking positive scenarios.

The present study aims to ascertain whether or not airline companies, while facing the need to communicate effectively with their stakeholders and restore their confidence, could still continue on their road to inclusion. Accordingly, two corpora of letters to shareholders written in 2019 and 2020 by the CEOs of selected airlines companies will be analyzed through the lens of the appraisal theory, with a view to investigating the changes undergone by the companies' attitudes to inclusion.

The analysis will be structured into three phases. In the first place, by uploading the two corpora to a concordancing software program, it will be possible, by looking at the word lists, to identify the frequency and ranking of content words connected with diversity, equity and inclusion. Later on, the co-text of these words will be closely scrutinized in order to uncover possible differences in the way sustainability discourses are construed in the two corpora. In order to do this, reference will be made to Martin and White's Appraisal Theory (2005), which provides a flexible set of tools to explore CEO letters as a medium where corporate leaders communicate their views and perspectives on sustainability.

The Appraisal Theory has three main subsystems: Attitude, Engagement and Graduation. Given the objectives of the present study, the analysis will focus on Attitude and on the semantic region of Judgement, which is further articulated into two categories, expressing the different approaches adopted by the companies: social esteem (reflecting the business argument based on performance) and social sanction (embodying the deontological,
ethical approach).

The CEO letter is one of the means for conveying influential ideas, such as a "win-win" relation between sustainable development and economic profits. While many studies on CEO letters and, more generally, corporate sustainability accounts emphasize the profit-driven "win-win" approach to sustainability in corporate rhetoric, the present analysis aims to investigate to what extent the meaning of "win-win" is adapted, by aligning itself with continuously evolving socio-political discourses related to sustainability.

In particular, the preliminary results of the study suggest that in times of weakened corporate financial performance, CEOs tend to frame sustainable discourse as part of the future economic growth narrative.

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(UN)TRANSPARENTLY COMMUNICATING EQUALITY
Diversity and inclusion in the car transportation sector

The last decades have been marked by social changes that have affected civil society and the business world. In particular, the rise of different social movements in recent times, including the women's rights movement, #MeToo, LGBTQIA+ activism, Black Lives Matter, the strikes organised internationally by Fridays for Future and the animal rights movement, has affected companies' way of doing business and their communication practices.-Companies, in fact, have progressively acquired awareness of the necessity to show a socially and environmentally responsible behaviour. This is reflected in the number of different types of documents that have been increasingly published by companies to disclose information related to these issues (Point & Singh 2003). These include Corporate and Social responsibility (CSR) reports; Environmental, Social and Governance (ESG) reports; Annual Reports, Modern Slavery Statements, Diversity Statements; and web sections where this kind of information is included (e.g., About-us Sections, Mission Statements and People & Communities).

In relation to the commitment of companies to *equality*, *diversity* and *inclusion* (henceforth EDI), the existing literature has widely focused on this aspect from a management perspective (Oswick and Noon 2014). In this field, *equality* is referred to the belief that all individuals should have the same opportunities irrespective of their ethnical origin, sex and disability. In practical terms, this means, for instance, guaranteeing employees with equal and dignified career opportunities, salaries, and social benefits. *Diversity* is conceptualised in corporate management as the awareness that differences (e.g., age, ethnicities, biological sex, gender identity, sexual orientation, disabilities, learning disorders, religious beliefs, and dietary practices) represent an added value. *Inclusion* is concerned with those actions undertaken to support, empower and make different employees contribute together to the future of a company. However, there is still a paucity of studies that investigate the discursive promotion of diversity and inclusion in corporate discourse (Malavasi 2023; Nocella 2023), and scarce attention has been paid to the specific linguistic choices employed to communicate EDI issues. Furthermore, although transparency is a key value that guarantees a successful corporate communication, no linguistic research has been conducted on how EDI is linguistically promoted in a transparent way.

Drawing on this background and considering that some of the companies from the transportation sectors selected for this research have grown in recent times, this study quantitatively and qualitatively examines two ad-hoc monolingual corpora of texts from the sectors of car hiring and sharing. In detail, the corpora contain respectively 2020-2022 ESG reports and web sections, all written in English, created by international companies operating in this field, including, e.g., *Avis Budget Group* and *Lyft*. The aim of this analysis is to answer the following research questions:

1. What aspects related to EDI are the most or least represented in the communication by the selected companies?
2. How are EDI and related issues discursively constructed in the texts under analysis?
3. Which linguistic and pragmatic strategies are employed by the companies under study to (un)transparently disclose information about EDI practices and initiatives?
4. Do multimodal resources, such as images and visuals, contribute to the (un)transparent expression of companies' approach to EDI?
5. Is it possible to find similarities or differences between ESG reports and web sections?

In terms of methodological procedures, the first stage of the analysis, aimed at providing results to answer the first research question, employs quantitative tools of corpus linguistics, including the observation of lexical keywords and frequency lists. In order to answer the second and the third research questions, the second phase consists in the analysis of the lexico-phraseological patterns around *equality*, *diversity* and *inclusion*, through the analysis of their extended concordance lines, but also by means of close text reading. In particular, to investigate transparency in relation to EDI, the following three dimensions are taken into account: a) *disclosure*, which refers to the quantity, completeness, and relevance of the information; b) *clarity*, *understandability*, or *accessibility* of the information; c) *accuracy*, i.e., its degree of reliability (Schnackenberg & Tomlinson 2016). In addition, to answer research question 4, the analysis of the multimodal resources, if present, makes it possible to assess whether their use contributes to the linguistic promotion of EDI and conveys information with the same degree of transparency observed at a linguistic and content level. This is achieved by observing, for instance, the subjects included in visuals, and the perspective through which they are represented – whether they are foregrounded or backgrounded. Finally, findings are compared to answer research question 5.

Results will show analogies and divergences among the selected companies, but also between ESG reports and web sections, in relation to their choices of specific or vague resources to (un)transparently promote and communicate their commitment to EDI.

Keywords: EDI; transparency; corporate discourse; car hiring; car sharing.

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PANEL II: DISALLOWED IDENTITIES MAKING THEIR VOICE HEARD

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Panel description:

This panel focuses on a number of identities that we will define as "disallowed" as they are often silenced in society and public discourse, mainly due to taboo, stigma or social trivialisation alone. These identities include, among many others, those of parents experiencing perinatal death and those of victims of different types of abuse, such as incest or obstetrical violence. Some of these emotionally challenging episodes generate traumatic experiences that have only more recently been designated by means of newly formed terms, such as "angel parent" for the bereaved, or brought to the fore by campaigns of Internet activism, such as the French #MeTooInceste movement.

The papers presented within this panel focus on a number of traumatising experiences and the way these are articulated and denounced by means of discourse and visual semiotics. In order to do so, we will be looking at different linguistic elements, such as cases of lexical innovations or metaphor, that confer tangibility and reification to an 'unnameable' experience, which can thus be conceptualized and shared with those who are unfamiliar with it as a step in the direction of social recognition. This panel invites contributions drawing upon a number of methodological frameworks, including Corpus-based Discourse Analysis, Conceptual Metaphor Theory, Systemic Functional Grammar and the Appraisal framework.

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THE DISALLOWED IDENTITY OF INCEST VICTIM Survivors and the discursive construction of emotions in a changing society

"Victor asked me to go and see him in his bedroom. It was after the first time. A few weeks later, I think. He said: "He took me away for the weekend. Do you remember? There, in the bedroom, he got into my bed and said: "I'm going to show you. You'll see, everyone does it"" (Kouchner 2021, 105)[1]. These few lines, written in the summer of 2020, wrought havoc across French media and society when Camille Kouchner's '*La Familia Grande*' was published in January 2021.

In her autobiographical novel, Kouchner denounces the incest suffered by her twin brother at the end of the 1980s against a backdrop of total indifference on the part of their mother and the Parisian intelligentsia of the time. When the novel came out, Emmanuel Macron spoke out publicly (and movingly) in defence of incest victims, declaring "*la honte aujourd'hui change de camp*" (As of today shame changes sides). An unprecedented wave of testimonies then hit the press and hundreds of incest survivors took to the streets.

The cathartic effect of Kouchner's volume unleashed reams of user-generated comments across social networking sites especially on the Twitter micro-blogging platform where the French #MetooInceste hashtag first appeared, only to be followed shortly afterwards by the parallel English #MetooIncest, in the wake of the global #Metoo movement that denounced, and still denounces, sexual assaults and harassment.

It is by employing a hybrid methodology integrating tools pertaining to Corpus-based Discourse Analysis with SFL and the Appraisal framework applied to the analysis of the communicative language adopted in Twitter that this paper aims to investigate two corpora made up of the French and English incest tweets from their inception in January 2021. The research questions upon which the investigation focuses are the following:

- What are the dominant emotions expressed in incest talk?
- How are they encoded in language at the morphological, syntactic, lexical, semantic and pragmatic levels?
- Do they differ between the two corpora?
- In the French and English tweets under investigation, do users tend to represent or enact their emotions? do the tweeters exploit the experiential or interpersonal metafunction? In Bednarek's (2008) terms do they use emotion or emotional talk?

[1] The original French version reads : « « Victor m'a demandé de venir le voir dans sa chambre. C'était après la première fois. Quelques semaines après, je crois. Il m'a dit : « Il m'a emmené en weekend. Tu te souviens ? là, dans la chambre, il est venu dans mon lit et il m'a dit : « Je vais te montrer. Tu vas voir, tout le monde fait ça ». As the book has not yet been translated into English, the translation is the authors' own.

As will be illustrated throughout the research, far from being mere discourse markers, hashtags allow Twitter users to embed both metadata and metadiscourse in social media posts and thus serve as ideological tools to facilitate group inclusion and social bonding. When interpersonal meaning co-patterns or 'couples' (Zappavigna 2018) with ideational meaning in microposts, hashtags become evaluative and serve to ideologically express identity and beliefs. Patterns of coupling align people into communities and create "affective publics: public formations that are textually rendered into being through emotive expressions that spread virally through networked crowds" (Papacharissi 2015, 14).

Thus, despite the deeply intimate nature of the sentiments expressed in the #MetooInceste / #MetooIncest posts, it can be said that on the Twitter platform "emotion and affect do not simply belong to the individuals and are not just a private matter, rather emotions are collective and socially constructed" (Lee & Chau 2018, 23).

Keywords: microblogging; evaluative language; ambient community; SFL; hashtag re-coupling.

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‘DISALLOWED IDENTITIES’ AND WHAT TO CALL THEM
Statistical models for the linguistic analysis of neologisms surrounding perinatal death

Perinatal bereavement is one of the most challenging yet unspoken types of grief. In many European languages the lack of a lexicalised item to refer to prematurely deceased babies and their parents witnesses to the stigmatization that still broadly surrounds perinatal death (Heazell 2016; Markin & Zilcha-Mano 2018), making it difficult to identify, let alone acknowledge, those who have experienced it. The absence of officially recognised terms to designate a bereaved parent, for instance, makes their unnamed identity invisible in society and consequently oppressed and ‘disallowed’. In countries like France people are currently petitioning for the recognition of a name (Caliendo & Ruchon 2020) to define those who have suffered what is called the “silent” or “invisible” loss (Lang *et al.* 2011).

In the context of perinatal death, identifying new terms to designate parents and their deceased babies affirms the reality of their bereaved condition, which can prove beneficial to tackle the invisibility of perinatal loss and help prevent cases of dysfunctional grief. As defended by the hypostatization theory (Schmid 2008), words have a concept-forming power, in the sense that the existence of a unique term renders what is denoted conceptually real to language users, creating the idea that that word corresponds to a tangible entity. Schmid (2008: 3) himself suggests that “[t]he process of hypostatization is temporally prior to and logically necessary for the spreading of a new word.”

In the light of the above, this paper seeks to reflect on the issue of designation in the French language and to encourage a naming policy by contributing to the questions that bereaved parents raise in their discourse: how can the bereaved refer to their deceased babies, and how can bereaved mothers and fathers see their identity as parents finally recognised? To address this issue, the collaborative research project PERINAT (https://perinat.univ-lille.fr/), funded by the French National Research Agency in 2023, reflects on the complex nature of perinatal death from a discursive perspective. More specifically, the research project focuses on the use of lexical innovation (neologisms) in the metadiscourse of bereaved parents through an inventory of the self- and other-designating terms they use. The innovative aspect of this work lies in the collaboration between the authors and the actors directly concerned by perinatal death, who are sources of situated viewpoints, with the final aim of contributing to the validation of a designating term that is deemed acceptable.

The PERINAT project analyses the use of neologisms by means of a survey based on questionnaires administered to a total of 99 bereaved parents (45 male, 54 female). Seventeen terms are proposed as possible neologisms to denote bereaved parents and their babies to be rated on a rating scale with five categories ranging from "I refuse to use this word" to "I am already using this word".

Two different approaches have been used for the evaluation of these ordinal variables, cumulative models with proportional assumption related to the framework of Generalized Linear Models and the multi-item generalization related to the framework of the Item Response Theory. The former is based on a single item while the latter on multiple items based on ratings. Both of them work on modelling latent components in the response process measuring multiple factors, including knowledge, interest and involvement in the topic. The first model aims at identifying the socio-demographic variables that most influence the choice of one neologism over another. The second model identifies latent traits and also examines the quality and correctness of the items used in the survey. The analysis can identify patterns and trends in the responses, as well as factors that influence the acceptance of neologisms among bereaved parents. By understanding these factors, one can identify a neologism that accurately captures the emotional and psychological experience of perinatal bereavement and is therefore more likely to be accepted and used by those affected. Additionally, the statistical models can provide insights into the quality and validity of the survey questions, allowing researchers to refine their methods and improve future studies.

Keywords: perinatal loss; bereavement; neologisms; hypostatization; ordinal data (or ratings); statistical modelling.

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THE UTILITY OF FEMINIST NEOLOGISMS Naming as an opportunity to recognize experiences

Since the emergence of feminist linguistics in the 1970s, one main linguistic aspect that has been of interest to this field is the observation of the androcentric nature of language. One feature of language in particular has been widely commented on by feminist linguists for its overtly androcentric character: the masculine-as-neutral form, more commonly known as masculine generics. As a response, feminist linguistics has advocated for the use of gender-fair language – a type of feminist linguistic activism (FLA), also known as the equality approach. However, the androcentric nature of language has not only been observed in terms of the over-representation of men, but also in the absence of names to refer to women's experiences. As a result, women were encouraged to name these experiences, such as *sexual harassment* or *date rape*. This form of FLA has been described as linguistic disruption, which includes "the creation of new words [...] to highlight women's subordination and men's domination" (Pauwels 2003, 555). In comparison to the equality approach, these neologisms have been largely overlooked. This form of FLA did not stop after the 1970s, but continued as feminism evolved. Indeed, the current feminist movement is still accompanied by the creation of new words. For example, the term *misogynoir* was coined to refer to cases of misogyny towards black women, or the neologism *manspread* to refer to men spreading their legs, thus taking the space of others, especially in public transport. Neologisms coined in the current feminist movement are the focus of the present study.

Why was it (and still is) important to create these words? According to some feminist linguists, the creation of these neologisms does more than fill a lexical gap, but is explained by three underlying motivations. First, according to Spender, naming is an "attempt to order and structure the chaos and flux of existence which would otherwise be an undifferentiated mass." (1990, 163). This idea is not specific to feminist linguistics. Investigating the effect of new words, Schmid explains that having a name helps language users to experience: "phenomena as manifestations of recurrent and familiar events or personal habits, mental representations of which seem to pop up readily in their minds. [...] the nouns carve an apparently neatly bounded segment from the constant flux of events going on in the world around them. This is what the impression of having a concept of something is all about" (2008, 8). The concept-forming power of names is also known as hypostatisation, as it is addressed in contemporary philosophy of language and taken up by linguistics. Second, naming has an identity-constructive power. It can lead to a better understanding of the denoted experiences, and even to a *confirmation* of such experiences. Third, having a name for an experience can also help to convince others of the reality of these experiences. However intuitive these motivations and the notion of hypostatisation may be, they still need to be tested. In this paper, I explore the notion of utility to test these intuitions.

The power of words has been a recurrent theme in feminist linguistics. However, the potential effect of feminist neologisms has not been verified empirically, in contrast to gender-fair language. While there are no studies testing the effect of feminist neologisms, there is one study, however, with preliminary findings suggesting that the knowledge of a word could have an impact on the perception of what is being denoted. In her study, Kerremans (2015) aims at testing nameworthiness as a factor of conventionalisation of neologisms. To do so, she asked participants to rate the usefulness of several concepts and to provide a short explanation. The concepts were only given by the definition. Definitions of novel, non-existent, and conventional concepts were presented. Participants also had to answer whether they were familiar with these concepts and give the possible corresponding lexemes. Overall, concepts for which there is a conventional lexeme were rated more useful than concepts with novel lexeme. The participants who could not provide the correct forms for concepts denoted by a conventional lexeme tended to rate such concepts less useful. This suggests that the knowledge of a word has an influence on the perception of the utility of a denoted concept. Moreover, three main types of utility came back when participants justified their score: (i) holistic, (ii) personal, and (iii) societal. Holistic utility, or informativeness, was found when concepts unite individual meaning components in a succinct and expressive way. Personal utility corresponds to concepts to which speakers can personally relate or by which they are personally affected. Societal utility corresponds to the salience of the extralinguistic referent in society, something that is a common or topical phenomenon. These are clearly linked to the notion of hypostatisation, which has holistic, personal and social effects. Thus, these types of utility can be a way to measure the hypostatisation effect of neologisms. In the present paper, I use the notion of utility to explore the hypostatisation effect of neologisms, with a questionnaire inspired by Kerremans, as a way to answer the following research question: does the knowledge of feminist neologisms influence the perception of utility of the denoted concepts?

Overall, 24 neologisms were tested and 90 English speakers participated. The results show a positive relation between the knowledge of a word and the utility score. Although this confirms certain feminist intuitions, others remain to be verified, including: is there a difference between people who live named experiences and those who do not? In other words, do neologisms only function as a confirmation bias, or can they really convince us of the reality of other people's experiences? These findings and questions can be applied to other domains of lexical creativity, such as perinatal loss.

Keywords: neologism; utility; hypostatisation; feminist linguistic activism.

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REPRESENTING IDENTITIES IN INCEST DISCOURSE
#MeTooInceste as a movement of victims with no perpetrators?

In January 2021, the #MeTooInceste hashtag emerged on French-speaking Twitter, allowing victims of incest to recount their experiences and bring their narratives to light. What has been characterised as a private and taboo subject gained attention and emerged as a major topic of public discussion in France, thus giving the impression that discourse on incest has become normalised in the public sphere. This impression of normalisation can be shown by the description of the movement. For example, it has been described as a "liberation of speech" or as "breaking the taboo". With more victims recounting their experiences, those narratives of violence got institutionalised, in the sense that they were reported and commented on by the media and politicians. While the term *incest* was at the forefront of the movement, the reactions of some politicians revealed that they were unable to utter the word. These observations are in line with previous studies on victims' discourse of sexual violence, which tend to go through distortion in the process of institutionalisation. In other words, victims' narratives get reformulated as they "move beyond their original contexts of productions" (Ehrlich 2014:467 on the legal context). Violence is made less visible by using different naming strategies to refer to the act itself, and by avoiding references to the perpetrator (Coates *et al*. 1994).

Drawing from previous research on discourse of sexual violence and distortion, our study investigates French narratives of incest on Twitter during the #MeTooInceste movement. More specifically, the aim of this paper is to investigate the representation of perpetrators and victims, through the notion of agency in these tweets. To do so, we used Van Leeuwen's (2008) sociosemantic inventory of social actors. Our corpus consists of 1,122 tweets collected with the Twitter API for Academic Research. These tweets were published from January 14 to January 27, 2021, which correspond to the first two weeks following the first mention of the hashtag. The resulting dataset was annotated in different categories: (i) testimonies and (ii) reactions. Reactions include tweets from politicians or political institutions, media outlets, and other kinds of accounts (i.e., general public).

First, we compare the way perpetrators are represented in testimonies and in reaction tweets. We find that while the majority of testimony tweets include the perpetrators (69%), it is the opposite for reaction tweets (31%). The perpetrators are not only represented without linguistic agency: as social actors, they are actually rendered visible. These findings are in line with previous studies on discourse of sexual violence revealing the absence of perpetrators. Moreover, we find that even in the minority of cases where the perpetrator was present in reaction tweets, it is done in a very different way than in testimony tweets. While some reaction tweets refer to perpetrators by using relational identifications as done in testimonies, most of them do not specifically refer to perpetrators of incest specifically, but of sexual violence in general, such as "predators" or "abusers". One form of perpetrator representation specific to reaction tweets is deviation, more specifically by referring to perpetrators as non-human beings, e.g., "pigs", "monsters", or "ogres". As noted by Van Leeuwen "[d]eviation almost always serves the purpose of legitimation: the failure of the deviant social actors confirms the norms" (2008: 51). These examples reveal the distortion of victims' narratives as the discussion becomes more general and abstract.

Second, we observe the way victims are represented in reaction tweets. We find that while most reaction tweets exclude perpetrators, the majority includes the victims (64%). These tweets, which mainly express support and solidarity, reinforce a type of discourse of sexual violence perpetuating the idea that there are victims of violence with no perpetrators. Focusing on the roles allocated to the victims, they can be both represented as passive or active. Victims are represented as passive since they are the victims of sexual violence (thus backgrounding the perpetrators). Characterising victims represented in an active role is their responsibility to speak out. Reaction tweets tend to highlight how brave victims are for "breaking the silence". However, they do so by putting all the responsibility on victims, as in "[m]ay her example encourage many other victims, known or not, to finally break the omerta", sometimes to the extent that the ones who do not speak are not even represented. This tendency to pressure victims to break the silence was also observed in governmental campaigns against sexual violence in France.

The framing of #MeTooInceste in terms of liberation of speech has been criticised, and instead, the framing of liberation of listening has been suggested. The many tweets in reaction to the testimonies could suggest that there was indeed such liberation. However, the professed listening remains imperfect. The comparison between the testimonies of incest and the reactions on Twitter reveals the distortion of victims' narratives.

In March 2021, two months after the emergence of the hashtag, an independent commission on incest and sexual violence against children was formed. It gathered more than 10,000 testimonies within four months. Their interim conclusions report that the majority of incest victims had already spoken before, but that four out of ten times, the confidant had not done anything (CIIVISE 2022). What is the point of asking victims to speak out if they are not listened to?

Keywords: social media; Twitter; critical discourse studies; incest; sexual violence.

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METAPHOR ANALYSIS AS A ROUTE TO UNDERSTANDING EXPERIENCES OF PREGNANCY LOSS IN ENGLAND AND IN FRANCE

Pregnancy loss may be experienced as an intense and unique form of bereavement, which can engender difficult and painful emotions. The subject is not widely discussed, the loss itself is usually sudden and unexpected, and there is a lack of cultural scripts for dealing with this kind of bereavement. The fact the bereaved are unable to derive comfort from any 'lived' memories with the deceased is also likely to complicate the grieving process.

Studies have shown that when people experience difficult or painful emotions or situations (of which pregnancy loss can be considered an example), they employ metaphor as a tool to help them make sense of them and express their experiences (Semino 2011). More specifically, it has been found that people produce more metaphors when describing intense emotional experiences than when describing actions, and that they generate more novel metaphors when writing about their own emotional experiences than when writing about the feelings of others (Williams-Whitney, Mio, and Whitney 1992). When an experience is not widely shared with the rest of society, metaphor is frequently used to bridge gaps in understanding (Gibbs 1994). Furthermore, metaphor can often be considered a tool which people can use to help them to understand and come to terms with their own experiences. For example, Gibbs & Franks (2002) found a particularly high density of powerful metaphors in the narratives produced by women suffering from cancer, which helped them to conceptualise this complex experience. For these reasons, exploring the metaphors that people use to describe pregnancy loss can be an effective way of understanding their experiences.

In the 'Death before Birth' project, which ran from 2016-2018,[2] we studied the metaphors used by a group of women[3] in England when talking about their experiences of pregnancy loss. We focused on the ways in which they used metaphor to describe: the experience of the loss, the effects that this loss had on their conceptions of themselves and their bodies, and the implications this had for recovery. We found metaphors involving *journeys*, *containers* and *division* to be particularly prevalent. Our findings provided insights into how the bereaved conceptualised and experienced the grieving process which follows pregnancy loss, the ways in which people respond to their grief, and ultimately their recovery process. Our metaphor analysis underlined the particularly isolating and challenging nature of pregnancy loss. It provided insights into the nature of the thinking processes that both contribute to and result from these feelings of isolation. We saw that in pregnancy loss the embodied nature of grief is reinforced by the physical nature of the experience. The loss is both literally and metaphorically situated with the body. The unique nature of this experience makes it difficult to share with others. The fact that the death often occurs within the body, or shortly following birth, further heightens the silence and invisibility of these losses.

Our findings also indicated that the embodied nature of pregnancy loss can also affect the relationship that people subsequently have with their bodies. We saw that people often talked in terms of separation from their bodies, a fragmentation of the body from the mind, and in some cases subsequently blamed their bodies for the loss. We also saw that pregnancy loss involves a shift into a 'different reality' which is often metaphorically enacted, with parents engaging in parenting behaviour despite the loss of their child. While this is not specific to perinatal bereavement, we would argue that it is particularly marked in the context of pregnancy loss; parents have not had an opportunity to engage in parenting behaviour so they seek to enact their parental identities even after the child has died. Furthermore, pregnancy loss involves a loss of future life, which can be contrasted with grief following an adult death in which the bereaved can draw on memories of the deceased's life.

Our results suggested that recovery from pregnancy loss involves integrating the conflicting realities that the loss creates, through regaining agency and control over the grief, while recognising and accepting that it does not go away. This was demonstrated through metaphorical language that reifies and personifies grief, giving it the agency to change the bereaved – often for the better, as the recovery process continued. This is considered to be a positive outcome by the bereaved, reminiscent of Rando's (1993) work on the need to let go of old ideas about the world and to form a new identity following a loss.

We recognise that the findings from the Death Before Birth project are restricted to an English context, and that further research should be undertaken to examine the extent to which these findings hold true in other contexts. In light of this, in our current project PERINAT,[4] we are now extending this research to a new context: pregnancy loss in France. We are also expanding on the scope of the study to include the experiences of fathers in order to identify the ways in which their experiences resemble and differ from those of mothers, as revealed through an analysis of the metaphors used. We have conducted 100 semi-structured interviews with French-speaking bereaved parents and are in the process of analysing these for metaphor. While our analysis was based on the metaphor categories found in the

[2] https://deathbeforebirthproject.wordpress.com/

[3] While we acknowledge that not all pregnant people may consider themselves women, all participants in the Death Before Birth project who had experienced a pregnancy and a subsequent loss considered themselves to be cisgender women. We therefore use this term here.

[4] https://perinat.univ-lille.fr/

Death Before Birth project, new categories have emerged from our analysis of this new French corpus. These findings reveal important similarities and differences between English and French who have experienced pregnancy loss. We are working closely with the charity Nos Tout-Petits in Lille and we plan to use our findings to develop training programmes for their teams that will help them to communicate more effectively with bereaved parents.

In this paper we report on parallels and differences between the two projects. We compare our experiences across the different settings in relation to: gaining access to participants, ethical issues, the procedure(s) used to identify metaphor, and initial findings concerning the metaphors used and what they reveal about the experience of pregnancy loss in the different settings.

Keywords: metaphor; pregnancy loss; grief; bereavement.

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"WE NEED OUR OWN #METOO" A discursive analysis of women's online birth stories

Maternity care usually encompasses the services provided to women, babies and families, extending through pregnancy, labour, birth and a few weeks after birth. The quality of maternity care varies greatly, depending on settings and providers, and can have major consequences affecting the physical, psychological and emotional health.

This paper takes inspiration from the debate on the role of human rights in maternity care, following several emerging cases of obstetric violence and aggressive and intolerant treatment permeating care during labour and delivery (Freedman et al. 2014). While a woman's relationship with her maternity caregivers is vitally important – not only for lifesaving health services, but also to avoid lasting damage and emotional trauma – data from the wealthiest to the poorest nations worldwide show that women are susceptible to human rights abuses during childbirth, which is already, in itself, a time of intense vulnerability (Bohren et al. 2015).

In 2015, the World Health Organization (WHO) released a statement directed at preventing and eliminating disrespectful, non-dignified and abusive behaviour by health professionals during childbirth, highlighting physical as well as emotional and psychological violence. Early in 2019, a UN report warned against obstetric violence as still being widespread and systematic in nature, acknowledging it has not been fully addressed from a human rights perspective so far. As suggested in the same UN report, this means that health-care systems around the world should be made accountable for negative childbirth experience, and should implement a holistic woman-centred approach to optimize labour and childbirth experiences.

The study therefore explores how women's experiences of obstetric violence are discursively construed, specifically taking into account the stories shared on the online forum of Mumsnet, one of the most popular websites for parents in the UK, which is meant to provide advice and support from conception to childbirth.[5] Mumsnet is among the many platforms that have progressively played an important role in almost every aspect of human activity, including the one that this paper addresses. Indeed, support-related social media outlets such as Mumsnet connect and give voice to people from diverse backgrounds, resulting in a tenacious social structure which is increasingly being relied on to exchange views, write testimonies, and seek support within a potentially sheltered environment for the production of

[5] https://www.mumsnet.com .

meanings. Such participatory practices on these platforms provide a pathway towards sensemaking and self-representation through which personally-lived experiences, such as childbirth, are narrated. In doing so, individuals in general, and women in particular, are engaged in a sort of therapeutic healing process that consists in unpacking hidden emotions and gaining a sense of togetherness and connectedness.

A sample of the birth stories shared online is thus collected and analysed through a narrative discourse framework (Labov 2006). If stories are organized into structured units, the resulting patterns reflect subjective ways of arranging and putting experiences into words, thus allowing the acknowledgment and recognition of the mothers' neglected identities. Structural narrative analysis will help analyse the collected stories and understand the meanings the women ascribed to their traumatic experiences. Riessman (1993: 3) affirms that, since human beings often narrativize specific experiences, especially when there is "a breach between ideal and real, self and society", it is first necessary to identify a narrative in a text and then retranscribe it. In addition, storytelling has been found to have therapeutic value for those who have lived through traumatic, physical or psychological experiences (Riessman 1993). According to Androff, "victims' testimonies are expected to result in a cathartic release along with a public acknowledgment of their abuses by sympathetic witnesses, thereby benefiting individuals' recovery from violent trauma" (2012: 38).

Combining a feminist post-structuralist theoretical framework influenced by Michel Foucault's work (Foucault 1977, 1980; Butler 1990) with a critical discourse analysis perspective, the paper aims to detect emerging and recurrent themes in women's narratives, questioning power dynamics and existing power relations in society (Cohen Shabot 2016).

Keywords: Mumsnet; maternity care; birth stories; childbirth trauma; social media.

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PANEL III: REPRESENTATION, IDENTITY, AND PERFORMANCE
Counter-narratives and hybrid aesthetics in Latin American media production

Panel Organiser:

Katerina Gonzalez Seligmann - University of Connecticut
Inileidys Hernandez Delgado - University of Connecticut
Alicia V. Nuñez - Northwestern University
Glorimarie Peña Alicea - University of Connecticut
Angela Pitassi - University of Connecticut

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Panel description:

Art, in all its forms, has been for Latin America and the Caribbean a reappropriated space with the intention of creating counter-narratives that reconfigure aesthetics in such a way that identity is reborn. Media in its broadest sense is a bearer of meaning, and multimodal discourse facilitates our being able to better understand aesthetics and significance in this context. Multimodal discourse also involves the use of various semiotic systems in order to construct meaning, as well as creating semiotic products in specific contexts (Kress and Van Leeuwen 2001). Our presentations, described below, take into account specific temporal and spatial contexts in Latin America and the Caribbean and their relation to media production.

We are going to focus on Cuba, the Dominican Republic and other Caribbean areas, as well as Mexico, including Chicano and Mexican-American spaces in Los Angeles. Cuba comes to the fore in two presentations. The first regards the photographic and audiovisual work of Nonardo Perrea, a Cuban artist, whose textual strategy destabilizes heteronormative devices of power, including artistic institutions and means that promote their work. Moving towards the Caribbean, the first presentation in this area discusses the encounter between Aimé Cesaire's poetry and Wilfredo Lam's painting, and how their friendship allows the presenter to inquire into the consequences of Césaire's proposition for both his own work and how Lam's is understood in an Afro-Caribbean context. In terms of the Dominican Republic, undocumented Dominican migration will be analyzed through the cinematic representation of the migrant experience as an alternative to challenge hegemonic narratives regarding mobility. The films to be discussed include One Way Ticket (1998), Dos compadres y una yola (2017), El silencio del viento (2017), and I Forgot How to Speak Spanish (2018). This is related not only to performance and identity, but also to the possible reproduction of ideologies regarding the migratory process.

Migration and migrant communities are also discussed in “We’ve Been Yearning for a Riot”, where the focus of the presentation revolves around the discussion of how Christopher “Lomas” Soto’s poetry collection, Diaries of a Terrorist (2022) subverts the representation of the migrant experience and Chicano identity in the United States, taking into consideration Latinx Punk genealogy. The last presentation is connected to the former in that it carries out a multimodal discourse analysis of ideologies surrounding Chicano identity in the television series *Vida*, examining how characters in the series articulate different identities in public and private spaces, especially through the use of Spanish, English, and code switching, challenging stereotypes of more mainstream television depictions.

With these presentations, we hope to add to the growing number of multimodal studies on various types of media that examine hegemonic discourses that marginalize people, groups and spaces in Latin America and the Caribbean.

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SIMOUNS
Aimé Césaire's poem for Wifredo Lam

Aimé Césaire, Afro-Martinican poet, dramatist and politician who coined the term "négritude" in 1935 to name a race-proud Black consciousness that could resist anti-Black derision in French, met Afro-Chinese-Cuban painter of international renown, Wifredo Lam, in 1941. Lam was en route back to Cuba from an eighteen-year sojourn in Europe, first in Spain, then in France. In 1941 Lam fled the Vichy-collaborationist regime after the Nazi defeat of France along with surrealist theorist and writer André Breton. On their stopover in Martinique, they found Césaire and the group of writers he collaborated with through *Tropiques* (1941-1945), the literary magazine they produced during this period. At this time, Lam and Césaire initiated a lifelong friendship and collaboration. From the force and tenderness of the exchanges between them, the testimonies of their encounter, and the legacy each left in the other's work, I imagine something extraordinary in the encounter between Césaire and Lam that defied the basic order of time: a mutation of exponential dimensionality.

The mutual enchantment caused by the meeting of these two great and kindred artists is understandable. In their life's work we can observe a corresponding aesthetic commitment and practice: while both artists counter the work of the history of slavery and empire in producing a racist structure of knowledge and symbolic representation, neither sought to intervene aesthetically through observably realist representations, preferring to refract their visions into text and image in ways that have been readable through the framework of surrealism, but which are also close in many ways to the aesthetics of the "neo-Baroque" that would be applied to other Caribbean artists who elaborated beyond-realist work. Because both artists would be written about by surrealism's central theorist and practitioner André Breton, who facilitated their encounter, it has become the most dominant structure for understanding both of their works, but it is important to note that their aesthetic aims were distinct from those of French surrealists, as their work excavated the psyche in order to diffuse the distortion of reality imposed by the history of empire and its attendant racial ideologies.

Many Lam critics see his encounter with Césaire as transformative, for his painting transformed after they met, and he began to work in a way that directly incorporated into his paintings his knowledge and experience of studying Afro-diasporic religious traditions. This led to some of his most famous works, including his painting of great renown, known as "The Jungle" (1944), which is housed at the Museum of Modern Art in New York City. Lam's great impact on Césaire receives less attention, however. Césaire dedicated several poems to Lam during the 1940s and would later write a whole book of poems based on his encounter with Lam, *Moi, laminaire* (1982). The portmanteau "laminaire" suggests a fusion of the poet with the painter that I am interested in for understanding what I call "laminaire aesthetics" in their collaborative work. Their work responding to each other, as I have argued before, consists of a symbolic confrontation with the colonial unconscious of Western structures of value that position conquest as a virtue. The repertoire of laminaire aesthetics thus inverts rather than reverses this structure of value with concepts and images that fly the mind out of conquest.

My presentation includes a close reading of a manuscript edition of an early poem Césaire dedicated to Lam, "Simouns," that he would not go on to publish. I read this poem as an early attempt at Césaire's laminaire aesthetic work of fusing himself with Lam as a poetic subject that illustrates how profound the mutation, or accelerated growth and transformation, caused by their encounter was. Aimé Césaire sent "Simouns" to André Breton during the 1940s for consideration with several other poems, most of which would eventually be published in his 1946 volume, *Les armes miraculeuses*. A manuscript version of it is conserved in the André Breton archive at the Schoelcher Library in Fort-de-France. This poem would only be published partially in the 1946 volume with the title "Les oubliettes de la mer et du déluge," and it would lose the dedication to Lam. The much shorter poem, "Tam Tam II," would appear for Lam instead. "Simoun" in the singular, has a double meaning that indexes both Africa and Europe: the word comes from the Arabic to refer to sandstorm winds. The "Caudron Simoun" was also a four-seat monoplane developed during the 1930s and used by Air Bleu to transport mail. In the plural, Césaire likely expressed both his and Lam's art as "Simouns", both winds and planes, articulating the hybrid legacy in their work drawing on both African and European traditions. But the laminaire hybridity goes beyond weaving African and European aesthetics; I am not at all interested in the affirmation of their work as another Caribbean "creolité." Rather, my argument engaging the poem suggests the production of an African and European simultaneity in both Césaire and Lam's work that undoes the hierarchical logic of conquest ideology in the Western unconscious.

Keywords: Aimé Césaire; Wifredo Lam; hybridity; conquest ideology; simultaneity.

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COSTUMES, SIMULATION AND DISSIDENT SEXUALITIES IN THE PHOTOGRAPHIC SERIES *MARICÓN TROPICAL LIVING IN MADRID* AND *SILENCES* BY NONARDO PEREA

In the photographic work of the Cuban creator Nonardo Perea, Simulation is accompanied by baroque styles in dressing and behaving. The way she dresses her body and uses her clothing represents a peculiar beauty that reveals the rawness of the personal conflict to which people with non-hegemonic sexual identities are forced. It also shows the inevitable consequences of the systemic violence that is generated in a hetero-patriarchal social environment such as Cuba, as well as the influence that the transnational and diasporic experience mediated by a forced migration process for political reasons has on the subject.

I understand that, for Perea, the dress represents the liberation and enjoyment of the subject who creates and wears new outfits designed to his liking as an "expression of the desire to establish a relationship with the Other…that provokes questions, exposes limits" (Maldonado-Torres 2017).

In his works, clothing exercises a kind of "simulation" of identities that is equivalent to assuming the subject as "a result of dissimilar phenomena, coming from heterogeneous and apparently unconnected spaces" (Sarduy 1987, 52). These aesthetic and playful ways of assuming ourselves allow creators to "depatriarchalize" (Galindo) the discourses of power and create artistic practices of resistance understood as "an effort for re-existence" (Maldonado-Torres 2017).

For a better understanding of clothing, as "human praxis", which becomes a "type of language" and establishes "a circuit of communication with other subjects" (Kristeva 1999, 6), I use Roland Barthes' concept. In his words, dress is a "system of signs" that "can comprise several fragments of signifiers…and several fragments of meanings. So, there is no need to try to make this part of the signifier correspond to another part of the meaning" (187). Becoming "a perceptible and intelligible pluridiscursive interface in relation to a series of sociocultural codes" (qtd. in Sunyé) whose use implies an "authentic ideological choice" (Eco in Squicciarino 23) that reveals the subject's link with himself and with society.

Through simulation in clothing, Perea turns his work into an archive of practices and "techniques of the body" (Crossley in Entwistle) that do not conform to what is socially expected. Their designs dress a subject with agency, capable of assuming and externalizing their identity according to their feelings. He then takes advantage of the interpretative possibilities of this sign to produce clothing that tends towards the androgynous and allows for the materialization of a loose definition of gender-typical of the current "pharmacopornographic" era (Preciado 2008, 32).

To better understand what I mean, when I approach simulation, I refer to Severo Sarduy when he describes it as the "unlimited drive of metamorphosis, of transformation" that "is not reduced to the imitation of a real, determined model, but rushes into the pursuit of an unreality." infinite" (57). From which the subject is no longer interested in having “a friendly appearance to attract, nor an unpleasant appearance to deter.” What matters is the “disappearance, [t]he fictitious loss of individuality” (Sarduy 1987, 58). Simulation as the creation of a self-designed body allows us to assume that there exists in the world “a law of pure disguise” (58) that produces new subjectivities, diverse ways of inhabiting other identities, other bodies, and new ways of materializing the being that we recognize in our interiority. In this sense, in Perea's work the camera no longer captures reality, nor does it mask it, but instead unleashes fantasy, the infinite, arbitrary, and paradoxical search for meaning through “clothing signs” (Barthes 1978, 29).

From here I analyze how Perea uses simulation as part of a visual strategy created to advocate for the freedom and rights of people who have been discriminated against for “their sexual orientation, religion, race and ways of living” (Perea [s.p]). I assume then that the simulation in his work, as a space where the beautiful, the interesting, and the bizarre converge, does not pretend to make invisible or adorning a specific reality, but becomes a form of liberation that defends the idea that society is inhabited by “a multiple, almost infinite and irreducible way of conceiving bodies” (Preciado, 2018).

With the analysis of the works *Maricón Tropical Living in Madrid (2020)* and Silences *(2021)* by Nonardo Perea, I propose to study how dissident sexualities are represented in current Cuban independent photography and audiovisuals. My thesis is based on the idea that Perea uses the fusion of photography with alternative media and digital tools as a resource to represent “illegitimate sexualities” (Foucault 6) as “mechanisms of resistance and vanishing points to normality” (Rubino 2017, 5). While redefining the uses of simulation, it uses camp sensibility as a textual strategy destabilizing the heteronormative devices of power that include artistic institutions and the media that promote their work.

When I refer to dissident sexualities, I do so by using the concept of Atilio Rubino (2017), who understands them as, “those manifestations of sexuality that question the heteronormative regime and the heterosexual matrix. But also, to those normative manifestations of non-heterosexual sexuality, that is, homonormativity.” (62) Dissident sexualities must be approached as something dynamic and relational that does not remain stable nor constitute private manifestations. Sexual dissidence refers to those practices, bodies, and identities that constitute resistance to an always variable norm within the framework of power relations. These must be studied as part of a combat process that has gone through different stages and contexts. Facundo Nazareno Saxe (2013) recommends “beginning to think about dissident sexuality by virtue of a transnational cultural representation that breaks with any idea of normality and political correctness” (498). The theories of Paul B. Preciado (2002) demonstrate how hetero masculinity has become a form of political regime. In this way, sexual dissidence is considered a manifestation of resistance that calls into question the dynamics of power and control that produce “monstrous” bodies from the implementation of categories such as gender, race, sex and social class.

Keywords: simulation; costumes; dissident sexualities; Cuban photography; depatriarchalizing.

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"WE'VE BEEN YEARNING FOR A RIOT"
The punk poetics of Christopher 'Loma' Soto

Depictions of Los Angeles emphasize an obsession with beauty, fame and wealth: a media- fueled superficiality that gives a myopic view of the city. For its diverse migrant communities, the realities of this City of Lights are much more dystopian and seem unrecognizable from the fairy tales Hollywood tries to disperse to the world. From police violence, to homelessness, and queer trauma, Los Angeles is a microcosm of the marginalization migrants experience throughout the United States. LA also has a long history of Latinx Punk Rock that screams against gendered, racial and socio-economic injustices. Punk Rock, with its enticing ability to use rhythmic violence and hard-hitting melodies is a music genre that aims, since its inception in the mid 1960's, to be a destabilizing political and social agent. The origins of the Punk genre are incessantly debated. While primarily being traced back to London, some of Punk's additional birth cities include New York City and Peru (Torres 2017, 273). Often thought of as aggressive and chaotic, Punk rockers sought to protest neoliberal regimes and oppressive socio-economic class structures. Self-taught and "untalented" punkers also desired to deconstruct elitist notions of what was considered "music" by playing their instruments badly and singing in seemingly unintelligible gibberish. Alice Bag, a pioneering Latina punkera from the 1970's describes that: "Early punks were rich, poor, gay, straight, male, and female, with a good sampling of L.A.'s ethnic diversity: Latinos, blacks, and Asians were all involved along with whites… Early punk was as much a rejection of the status quo as it was the product of the rejects of the status quo" (Bag 2012, 236).

Tracing the differing artistic, regional, and gendered distinctions of Punk Rock in Los Angeles gives important social and historical context about the racialized and disenfranchised people on the frontlines of L.A. Punk. In the late 70's, Punk Rock in Los Angeles started changing from its early queer, Brown, and Black origins, as described by Alice Bag above. Going against the very foundations of what Punk Rock was seemingly fighting for, Punk in L.A. was granted a mainstream image of masculine aggression. This more toxic masculine image designated radical and public expressions of individuality for the White male misfit. This fragmentation of Punk in terms of gender—and then ultimately across race and class lines—hit its peak in the 1980's with the emergence of Crust and Anarcho punk in London as well as in the Southern California (Orange County and Los Angeles) Hardcore Punk scenes described by Julia Downes as "sonic machismo" (Downes 2012, 207).

In the 1990s, the Riot Grrrl movement in Punk began pushing against the "sonic machismo" that continued excluding women and reproducing masculine discourses in Punk spaces. Particularly in the United States, Riot Grrrl challenged the rock world's obsession with the female body as a sex object and looked instead towards the "tomboy" punk-feminist (Downes 2012, 204). By using the term grrrl, this punk movement urged young women and girls to explore radical political identities. The Riot Grrrl scene was not a perfect haven for those that felt oppressed. Like second wave feminism, the Riot Grrrl movement was soon criticized for being almost solely focused on issues concerning white women. The non-intersectionality of Riot Grrrl was coupled with the problematic rejection of the "sexual" woman. Downes explains that: "these identifications carried high costs: the rejection of conventional femininity effectively alienated women from each other and perpetuated a patriarchal devaluation of the feminine" (Downes 2012, 208). These intersectional issues bled into the Punk archival work aimed at creating a Punk Rock genealogy that started solely comprising of white male and female punkers. But Latinx musicians such as Alice Bag (Los Angeles), Martin Sorrondeguy from Los Crudos (Pilsen, Chicago), and Michelle Cruz Gonzales from Spitboy (Oakland) helped reimagine the Punk archive that helped uncover the Latinx roots of Punk since the genre's inception. Punk across in Los Angeles has always had the presence of Latinx punkers: female, queer, and trans punkers pushing current scholars to not only revisit the archive but to currently study Punk's continued presence in Latinx and minority communities.

In this presentation, I discuss how Punk Rock has continued to influence literary artists, particularly young Central American poets in Los Angeles. I turn towards Christopher 'Loma' Soto's poetry book, Diaries of a Terrorist (2022), to highlight their raucous, queer, and pro-migrant stance. Fellow Salvadoran poet, Willy Palomo, writes that being in the presence of Christopher Soto is to be in the "presence of someone who has survived the many faces of death only to transform their anguish into deepest love, forgiveness, and the fury in support of fellow outcasts. Facing domestic violence and bigotry at home, Soto spent much of his youth searching for a true home" (Palomo). This is the fury and community I hear as Punk songs in Soto's poetry: "We could no longer wait // Wishing strangers would // Help or empathize" (Soto, line 20). The DIY or "do-it-yourself" urgency found in Punk can be clearly observed in Soto's poetics. Soto's use of a Punk aesthetic disrupts mainstream representations of who is thought of as a "punker" and who is imagined as someone worthy enough to be heard. In my work, Soto's Punk poetry helps re-signify a non-conforming migrant experience that exudes anger and violence to destabilize the "model minority" narrative used by immigrant proponents. While Soto's poetry is deeply focused in portraying their localized and regional experience, Soto also unapologetically throws us into their mosh pit to rethink a Latinx futurity that is based on communal action on a more global scale.

Keywords: Latinx poetics; migrant literature; queerness; punk rock; feminist aesthetics.

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IDENTITY, DISPLACEMENT, AND UNDOCUMENTED MIGRATION IN THE DOMINICAN CINEMA

The undocumented Dominican migration to Puerto Rico and the United States is a social phenomenon that "started" in the early 1970s and continues to the present. Since then, thousands of Dominicans have traversed the perilous Mona Passage, separating Puerto Rico from the Dominican Republic. This passage is characterized by dangerous currents, strong waves, sharks and other hazards for the migrants' lives. Migrants use *yolas* (fragile vessels often constructed before departure) or hiding in ships as a mode of transportation. Statistics and official documentation do not do justice to the complexities behind this population movement. Focusing on the human experience and its representation in media constitutes an alternative option to better understand this complex migration process, aiming to generate a change in the perception of borders and migration laws. This paper analyzes the representation of the undocumented Dominican migration in cinema. The study will focus on "el viaje" (the voyage), the human experience, transnational practices, power dynamics, and the performativity of identity. The films considered in the analysis are: *Un pasaje de ida (One Way Ticket, 1998), Dos compadres y una yola (Two Compadres and One Boat, 2017), El silencio del viento (The Silence of the Wind, 2017)* and *Pies en la arena* (2023). As part of the theoretical framework, this presentation will focus on the book *Undocumented Dominican Migration* by Frank Graziano (2013), the concept of transnationalism and transnational practices proposed by Jorge Duany (2011) and Nina Glick Schiller (1995), Critical Analysis Discourse (CDA), as proposed by Teun A. van Dijk (1993), *Representation and the Media* (1997) by Stuart Hall et al., and Diana Taylor's work on *Performance* (2015). I propose that Dominican cinema and Puerto

Rican films on Dominican Republic migration serve as a mechanism to break the silence on undocumented migration and also to function as a mirror. In other words, as the Mexican filmmaker Alejandro G. Iñarritu said, "Cinema is a mirror by which we often see ourselves (2016)."

In the book titled *Undocumented Dominican Migration,* Frank Graziano presents four ways of undocumented Dominican migration. The first and most common modality is the yola. The second modality is the trips of self-employed captains or fishermen as captains. The third one is family trips, where migrants assume all the responsibility of the trip. The last modality is traveling as stowaways or *polizones* in sailboats or speedboats. (Graziano, 2013: 36-42) A *yola*, the most common way to arrive in Puerto Rico as the first stop or the final destination, is a fragile vessel often built by Dominicans before their departure. Graziano mentions that *yolas* commonly carry between 40 and over 100 passengers. The *yola* trips are usually organized by smugglers who have contacts in Puerto Rico. These voyages often have an organizational structure: a captain, a small crew (composed of organizers and recruiters), and other collaborators in the Dominican Republic and Puerto Rico. The voyages with a self-employed captain are often organized by native fishermen who organize the trips without a crew or smugglers. Usually, the passengers know the captain, and the boats are less crowded than a typical yola. These captains tend to be more trustworthy and are usually located through networks. The family trips, or, as Graziano calls them, *viajes de familia,* are organized by the migrants. This kind of trip involves family and friends and is usually composed of 6 to 12 migrants who gather money to buy the boat and/or the materials for the boat, such as gasoline and engines. In this case, one of the passengers becomes the captain, eliminating the middlemen (referring to captains or recruiters). Because these small fishing boats are faster and more secure in relation to *yolas*, they have fewer chances of capsizing. The undocumented voyages in speed boats or sailboats as stowaways are too expensive for regular migrants, so they tend to be for wealthier Dominicans and foreign nationals who migrate through the Dominican Republic. Starting from Graziano's proposal and my experience as an oral historian on undocumented Dominican migration, I will analyze how these films represent these modalities of undocumented migration, in addition to the figure of the migrant and identity.

All the films analyzed here depict the different modalities of undocumented migration, as described by Frank Graziano. The film *One Way Ticket* (*Pasaje de ida in Spanish)* was released in 1988 and directed by the Dominican film director Agliberto Meléndez. The film's script is based on a real-life event: the deaths of 22 Dominicans on board the Regina Express as stowaways in 1981. These Dominican migrants died from suffocation on their way to the United States. *One Way Ticket* is a great example of the undocumented migration of *polizones* (migrants that hide either on a plane or a boat). On the other hand, the Dominican film *Dos compadres y una yola,* released in 2018 in Puerto Rico, tells the story of two Dominicans who take a yola for love. They met two Puerto Rican women in Santo Domingo, and because they did not have visas, they decided to take the easiest way: traveling in a yola. When they arrived on the island without anything, they got "kidnapped" by a Puerto Rican, who did not want to release them until they paid a ransom. Beyond the Dominican films produced in the Dominican Republic, Puerto Rican filmmakers Alvaro Aponte Centeno and Gustavo Ramos Perales have depicted undocumented Dominican migration in their work. The drama *El silencio del viento* (2017) by Aponte Centeno presents the story of Rafito, a Puerto Rican captain of a yola, who is dealing with his sister's death and at the same time transports migrants (Dominicans, Haitians and Chinese) to Puerto Rico from the Dominican Republic. Finally, the film *Pies en la arena* by Ramos Perales, captures the undocumented migration experience of a Dominican woman and a Cuban man in Puerto Rico. Both of them aim to rebuild their lives in Puerto Rico and regulate their status, impacting their own identities. How do these films, as part of the transnational cinema reconcile the silenced undocumented migration experience?

Keywords: migration; cinema; Dominican Republic; identity; undocumented migration.

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THE MULTIMODAL CONSTRUCTION OF CHICANO IDENTITIES AND COMMUNITY IN THE TELEVISION SERIES *VIDA*

In the United States, the growing Latinx population has led to a growing body of representations of Latinx in audiovisual products, as well as their analysis in the academy, including but not limited to television series (Beseghi 2019). Moreover, "Latino TV series on American media has become a "newfound source of information about U.S. Latinos at a time when immigrationfrom Latin America is a prominent and complex social issue" (Avila-Saavedra, 2011, 298). This, together with advances in media streaming options, allows for a more diverse portrayal of the US Latinx population, as compared to the more homogeneous one in mainstream cable media (Higueras-Ruiz et. al. 2021). This study carries out a multimodal discourse analysis (Kress and Van Leeuwen 2001) of the three seasons of the television series *Vida*, aired on the premiumcable and satellite television network Starz from 2018-2020 (6, 10, and 6 episodes respectively). I aim to show, through multimodal discourse analysis, how Chicano identities and the notion of community are constructed in the predominantly Chicano neighborhood of Boyle Heights, Los Angeles (USA).

The aim of this presentation is to address how several characters' varied use of Spanish, English and code switching in various public areas, compared and contrasted with their use in private spaces, constructs the representation of the Chicano community. Characters such as Mari (also known in her vlog activism against gentrification as the "Pinche Chinche"), "[put] us squarely into a world where the personal is political and where every space is a place of contention" (Martinez, 2023). Still other characters problematize the use of language, identity and the public vs. private sphere, as well as their intersection, in venues such as the historically gay bar that is central to the series, initially named as "La Chinita", a protagonist unto itself, at the root of both familial and societal clashes, as well as those regarding gender and sexuality within and beyond its immediate family owners. All of these spaces are also further problematized through language use: for example, Lyn, one of the main characters, refuses the "pocho Spanish" spoken by her mother, which signals generational change and educational disparity, as well as ideologies surrounding different Spanishes which coexist in the neighborhood. It is also important to note that the creation and production of this series is not without everyday consequences for and within the Boyle Height neighborhood. The filming of the show itself was not without conflict, and is part of the public discourse surrounding how Boyle Heights is portrayed, and how the local community welcomes (or not) publicity surrounding the series: while the show addresses the theme of gentrification, also intimately related to local Latinx identity politics, it has given rise to protests in real life. One example of this, as reported by the LA Times, compares the filming of the show to a further attempt at gentrification, "tastelessly exploit[ing] the anti-gentrification struggles of Boyle Heights" (Reyes-Velarde, 2018). The conflicts regarding class, language and gentrification, therefore, exist not only within the show itself, but also between the show and the activists who inhabit the neighborhood in real life, adding another layer to the multimodal discourse surrounding ideologies regarding the series and the urban area itself.

Overall, *Vida* both unravels and complicates today's Boyle Heights, not only linguistically, but also from a viewpoint in which language, identity and gentrification overlap and spill over into the actual daily life of neighborhood inhabitants through its filming, creating questions and conflicts as to the actual place that *Vida* may or may not occupy in the Latinx television panorama as well as amongst inhabitants of the same Boyle Heights neighborhood in which it is filmed.

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PANEL IV: THE IMPACT OF NMT ON SOCIAL, PROFESSIONAL AND CULTURAL IDENTITIES

Panel Organizers:

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Panel Description:

In an age of exponential development of neural network technologies for natural language processing, professional and social practices are undergoing unprecedented transformations. Artificial Intelligence (AI) tools, in particular Neural Machine Translation (NMT), can be invaluable resources to assist people in various domains of application, from information access and retrieval to communication exchange and knowledge dissemination (Monti 2019; Koehn 2020). However, alongside the benefits of such instruments, there are also potential risks that require consideration to promote correct, ethical and conscientious use.

At a discursive level, NMT technologies can perpetuate stereotypes and prejudices. For example, language processing algorithms can reflect the biases present in their training data, leading to results that reinforce discriminatory social, cultural, and racial representations (see Stanovsky et al. 2019; Marzi 2021). At a professional level, while AI tools can increase efficiency and accuracy, they also require new skills and practices. In professional translation, for example, the development of appropriate competencies is essential to enable translators not only to integrate input from different digital sources, from translation memories to NMT but also to pre- and post-edit texts according to established guidelines (e.g., Translation Automation User Society (TAUS) guidelines, see O'Brien 2022). Finally, at a cultural level, the impact of AI on linguistic diversity and identity needs to be considered. NMT is an example of a neural technology that is increasingly available on major e-commerce platforms, institutional websites, and as a free online application, helping users to overcome language barriers (see Leppänen & Peuronen 2021). While the number of supported languages is increasing, several critical issues need to be addressed, such as the impact of English as a pivot language for deep learning and the scarce availability of large corpora for low-resource languages (Vetere 2022; also see Charlton 2018).

In this context, as AI and NMT continue to evolve and become more widespread, it is essential to study and monitor their impact on professional activities, develop strategies to reduce discursive biases, and support and preserve linguistic diversity. Moreover, it is of paramount importance to promote conscious and ethical approaches to the use of AI tools, based on a sound understanding of their implications. By inviting papers that develop critical reflections or case studies on these issues, this panel aims to encourage discussion and reflection on the impact of AI and NMT on social, professional and cultural identities.

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DOES THE INTERNATIONALIZATION PHASE IN LOCALIZATION PROJECTS MEAN THAT DIVERSITY IS AT RISK?

The first phase in the localization of a website, software package or marketing strategy is the internationalisation of the project. The countervailing forces to be taken into account are the dynamics of globalization and the need to adapt content and format to the sociolinguistic constraints of markets that benefit from localized products or services (Gouadec 2004). This paper argues that these strategies are by definition ambidextrous and require specific skills to maintain both diversity and uniformity. Localizers must therefore be trained in the ways to reconcile seemingly contradictory objectives in a spirit of compossibility.

The process of localization is a way to adapt messages embedded in various vehicles to reach a plurality of audiences and respect their inherent diversity. There are technical, cultural and sociolinguistic constraints in managing what are commonly referred to as localization projects in various sectors of the economy: public, private and parapublic. As we have pointed out elsewhere (Archibald 2009), localization allows service providers to maximize the level of service offered to users while at the same time respecting official, corporate or institutional language policies. Localization is an integral part of sociolinguistic planning and management and requires very specific skills by a group of professionals which has come to be known as localizers.

According to Bert Esselink, localizers started to face the practicalities of internationalization in the 1980s. The concept is, in fact, the point of departure in a plethora of projects ranging from software development to web design and advertising campaigns supported by a variety of technologies including social media. Once products are internationalized, they can then be re-imagined and redesigned to reach international markets. There is not only a myriad of technical issues, but there are also issues to be resolved with the use of natural language as opposed to computer-generated language based on well-known machine translation technologies which are increasingly used out of facility in today’s marketplace. Internationalization breaks down products and services to underlying elements of a universal character which in turn can be adapted to localized conditions by respecting a great variety of constraints.

The localization process is by definition dynamic in that many of the projects involved must constantly adapt to market conditions. Websites must be modernized for a variety of reasons, including market trends; computer software and systems must be updated regularly because of technical advances; advertising campaigns must remain current or risk losing their efficacy. In other words, once the initial localisation of a product or service is done, that is only the beginning of an ongoing process which is an integral part of localization management.

It is clear then that localizers adapt content to emerging needs in various marketplaces. In addition, the translatable elements of localized products or services are by definition tradapted, and transcreation has been added to the skills required of localizers (Díaz-Millón and Olvera-Lobohas 2023; Prime and Usunier 2003). This can be seen in many commercial examples such as the international reach of MacDonald's or Carrefour where the transcreation-localization process transfers a brand and/or message from one culture to another without violating the source message discovered during the initial internationalization phase which lays bare the natural language at the core of the product or service which can then be recoded in another linguasphere.

Although artificial intelligence (AI) and machine translation (MT) have revolutionized the language industry, the localization industry relies heavily of the creativity of localizers who must create new language and new sociocultural perspectives in a dynamic process to keep up to market and societal trends. It is precisely for this reason that transcreation must be included in localizer education (Minghai Zhu 2023).

The end result of a successful localization project respects both market diversity and the uniformity of the initial message. In a sense, this is a form of compossibility in that the initial message is saved while at the same time diversity is not put at risk; through localization, products and services become readily accessible to speakers of other languages in other sociocultural settings in what could be termed a transcreated message.

Keywords: internationalization; localization; localizers; transcreation; translation process.

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RE-CENTERING THE TRANSLATOR
Can NMT be a tool to refresh dated translations?

The neural turn in machine translation has brought about remarkable improvements in the quality of the output, which varies depending on the language pair, the type of text, and the data used for training the software. The degree of correctness and fluency – at least between widely used languages – has even prompted research into the possibility of extending the use of MT to creative and literary texts. For example, Toral and Way (2018) worked on passages from twelve novels translated from English into Catalan with both phrase-based statistical MT and neural MT trained on a large number of literary texts, then evaluated the output using metrics and asking human readers, who confirmed the greater lexical richness and fluency of the latter. Kuzman, Vintar, and Arčan (2019) compared excerpts of novels in English translated into Slovene using Google Translate and models trained on a small parallel literary corpus, and found that Google's quality was superior, possibly because the specialised corpus was too small.

A similar study involving English and Catalan (Toral, Oliver, and Ballestín 2020) showed instead that large quantities of domain-specific data (parallel and monolingual novels) yielded target texts in which the evaluators found a higher percentage of sentences whose quality was equivalent to human translation. Research is also focusing on end-users, i.e. readers, who – despite NMT's performance – report lower engagement in the narrative and find human translation superior (Guerberof-Arenas and Toral 2020). Reading is probably affected not so much by single mistranslations, whose meaning can usually be derived from the context, but rather by dialogues and passages relying on inference, i.e. aspects of human experience with which a disembodied system is not familiar. As Brusasco (2022) showed, dialogues in three NMT outputs of an excerpt from J. Polzin's novel *Brood* (2021) contain meaningless or even wrong lines because the elliptical nature of conversation relies on interpretation and inferring from the context, while MT is based on segmentation.

Despite these shortcomings, the spread of NMT to virtually all sectors has raised questions about its use in certain domains and the future of translators. Guerberof-Arenas and Moorkens (2023) analyse various cases of use of NMT adopting criteria of risk (what consequences can a wrong translation have?) and "shelf-life" (how perishable is the source text, and how long will the translation circulate?). Creative texts may be very short-lived, like a commercial ad, or last for centuries, like a nineteenth-century novel, but their level of risk is low, so in theory they could be machine-translated because errors are not likely to have any consequence. However, besides the disappearance of jobs for literary translators, in the long term – and combined with reading habits and skills that are already changing because of new media – language would be affected, and with it world vision, especially if bias (among which gender, race and age) continue to pollute training data.

Against this backdrop, a higher NMT literacy is necessary, so that users develop greater awareness of its benefits and its limitations. Also, we need to find ways of restoring centrality to the personal and professional identity of the literary translator, whose task may soon be that of post-editing machine-translated texts, thus losing their voice and copyright on the translations. Could NMT be used only as a tool when the brief is to "refresh" – and correct where necessary – an existing human translation that has aged with a view to republishing it? Since this kind of revision is time-consuming and not very creative, could MT provide adequate solutions to replace single items, segments or sentences, while still retaining the translator's style?

This paper expands a recent co-authored study (Taivalkoski-Shilov and Brusasco, forthcoming) in which two chapters taken from the Italian version (1955) of Sinclair Lewis' *The Job* (1917) were aligned with DeepL's output and submitted to three translators with the request to identify the items or segments that needed corrections or changes, and highlight the corresponding acceptable items or parts. The responses were mixed but all found the procedure long. However, most of the output was fluent, with some very adequate renderings and it also corrected two errors in the existing translation. The same procedure has been applied to the first chapter of S. Lewis's *Ann Vickers* (1933) and its Italian translations (1933; 1965), and the aligned versions have been given for revision to five professional translators. The four texts will then be submitted to about forty readers (translators, teachers, and MA students) with a short questionnaire. The aims are multiple: 1) evaluate NMT's performance where the pragmatic dimension is crucial; 2) collect translators' opinions on the use of NMT as a tool for this kind of revision; and 3) investigate readers' ranking of the four versions (1933, 1965, raw MT output, revised version) and their evaluation of the single changes.

Keywords: neural MT; creative texts; post-editing; translators; readers.

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THE EVOLUTION OF THE EUROPEAN LANGUAGE INDUSTRY
A 10-year perspective on the translation profession and the impact of technology

Over the last 10 years, the translation profession has been affected by significant socio-cultural and technological changes. As the world becomes increasingly interconnected, there is a growing demand for translators with domain-specific knowledge and for localisation services to adapt content to specific target markets and cultural contexts. This scenario also requires reduced turnaround times and workflow efficiency. Technology is key to meeting these challenges. Translation management systems (TMS) and computer-assisted translation (CAT) tools have become invaluable resources. In addition, the emergence of Artificial Intelligence (AI) and Neural Machine Translation (NMT) in the second half of the 2010s has contributed to transformations in translation practices and skill requirements.

Perceptions of NMT have fluctuated over time. According to the European Language Industry Survey (ELIS) reports, in 2013 - i.e., before neural network technology – machine translation was perceived as a threat to quality (Tirry 2013, 1), whereas in 2022, 65% of language company respondents perceived the improved quality of NMT as an opportunity (ELIS 2022, 25). However, the latest ELIS report shows that while NMT remains the dominant trend across all sectors of the language industry, AI “is now mainly perceived as a negative trend, possibly based on ChatGPT coverage in press and forums” (ELIS 2023, 4).

The aim of this paper is to examine the factors that have affected the translation profession within the European language industry over the last 10 years, with a particular focus on changes related to the skills required as a result of globalisation and technological innovation. To this end, the ELIS reports published between 2013 and 2023 will be examined to answer the following research questions: 1) How is the translation profession evolving? 2) How is NMT changing the demands and identity of the profession? 3) How can educational institutions best prepare future translators?

According to the 2023 ELIS report, translators are now required to have sophisticated and differentiated technological skills. In particular, there has been a dramatic surge in automated workflows between 2022 and 2023, with artificial intelligence emerging “as the main ‘new’ technology for independent Professionals” (ELIS 2023, 38). This reality leads to new professional practices that despite automation, still require human input, such as pre- and post-editing, i.e., the preparation of texts for NMT and their subsequent revision. In addition, language service providers (LSPs) are now required to offer other types of services, such as audiovisual and web translation, subtitling and audio description, as well as services for people with visual impairment or other disabilities. This means that LSPs have not only to keep up to date with technological developments but also to adapt to evolving market needs, which go far beyond the traditional translation practices of a few years ago. It is therefore necessary to rethink the whole translation process, its quality assessment and the role and skills of translators themselves.

These new requirements inevitably affect the identity of the translation profession. It is particularly interesting to note that in 2023, “CPD (continuous professional development) plays an ever more important role in the life of independent language professionals. 77% of independent participants rate it as 'Important' or 'Very Important', which is slightly higher than in ELIS 2022” (ELIS 2023, 44). This increase reflects an acute awareness by translators of the need to keep up with the changing demands of the language industry, which also include greater project management abilities (ELIS 2023, 47).

Such rapid changes pose major challenges for the field of translator training, in particular for university courses in Translation, Interpreting and, more generally, in Linguistic and Cultural Mediation, which need to redefine the identity contours of a thousand-year-old profession. While the increasing centrality of machine translation has been reported since 2013 (Tirry 2013), the urge to bridge the gap between translation training and professional requirements has become particularly pronounced since 2021 (ELIS 2021). The European Master in Translation (EMT) network of translator training institutions has responded by adopting a common translation framework which has been constantly updated and sometimes substantially revised since its initial publication in 2009. This has led to an increased emphasis on the need for foundational knowledge in linguistics, as well as translanguaging, communication and technological skills, in particular knowing how to work with parallel corpora, CAT tools, word processing software, terminology management programmes, and, of course, NMT. Based on the analysis of the ELIS reports, what emerges is the urgent need for a teaching approach that embraces such systems, as well as generative AI, as something more than just tools, thus leading to a radical (Mattioda et al. in press) rethinking of translation teaching methodologies. This also requires careful reflection on the identity models of the profession, in order to develop a didactic approach that is more in line with the transformations of contemporary society.

Keywords: technological innovation; Neural Machine Translation (NMT); ELIS (European Language Industry Survey); professional identity; translation training and education.

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MULTILINGUALISM IN EU DIGITAL COMMUNICATION

The EU formally has 24 official and working languages. Regulation No 1/1958 is the legal cornerstone of EU multilingualism obligations (Gazzola 2016, Leal 2021, Lequesne 2021). It presents the rules determining the languages to be used by EU institutions, bodies and agencies and provides some degree of flexibility for EU entities to decide which languages to use in their internal activities. The Regulation, however, does not address how to deal with multilingualism in digital communication. As a result, much content published on the websites of EU institutions, bodies and agencies is not translated because it is viewed as a by-product of internal communication. This means, however, that many documents that can affect citizens, businesses and Member States are published without being available in their language.

Using state-of-the-art language detection algorithms, this presentation reports the results of two studies on three large datasets (Mendez et al 2022 and Mendez et al. 2023). The first dataset comprises 1.5 million webpages on 13 sites with multilingual content. The other two original datasets include more than 1.5 million tweets from the accounts of the EU institutions, bodies and agencies, as well as from the accounts of individual commissioners, MEPs and presidents of the EU institutions. The results show the extent to which these web pages and tweets are actually available in the 24 official languages of the EU, and draws conclusions on

European language policy, also taking into account the link between language and identity.

As regards webpages, a distinction is made (a) core digital documents that are legally obliged to be available or submitted in all EU languages; (b) primary digital documents that should be available in all EU official languages due to their substantive content and potential impact on the rights and obligations of citizens, businesses and public authorities; and (c) secondary digital documents that are a lower order priority for multilingual needs and accessibility. Webpages that belong to groups (a) and (b) ought to be available in the 24 official languages. The analysis of the website dataset, however, reveals significant variations in the availability of multilingual content that ought to be available in all EU languages. The European Commission and the European Central Bank websites do not perform well in the publication of sections with “mostly core” and “mostly primary” content. By contrast, the performance of the websites of the European Council/Council of the European Union (shared website), the Court of Justice of the EU and the European Court of Auditors is very good. The European Parliament also has a relatively high score.

The analysis of tweets reveals that, despite an explicit commitment to promote multilingualism, there is a clear dominance of English communication in the twitter-sphere by EU actors. There is one notable exception to this pattern by the European Parliament (EP). Though it may not be surprising to learn that individual MEPs frequently communicate in their own language -albeit with some significant country/language variation- the results show that, unlike most of the other institutional actors, the EP has an explicit institutional strategy to communicate in all EU languages. It achieves this through dedicated Twitter language accounts. By contrast, for the majority of the remaining institutions, bodies and agencies the communication is, in practice, monolingual in English and not multilingual as may be expected. A possible explanation for this differentiation is that communication by EP actors is directed towards national audiences while communication from other institutions is predominantly addressed to specific groups, such as the press, professionals and interest groups, that mediate communication towards national audiences (i.e., from English into domestic languages).

Where only English is used, however, the accessibility to digital documents published by the EU is low. Using data from Eurostat’s Adult Education Survey, it is shown that around one-third of EU residents aged 25-64 speak only their native tongue(s). There is no common language in the EU spoken at a very good level (i.e., as native speaker or as a foreign language at a proficient level) by a majority of the population. About 20% of EU adult residents are able to communicate at a very good level in German, followed by French (about 16%), Italian (14%), and English (13%). If a document is published in English only, a share of 13-45% of the EU adult population can understand it (the range depending on the indicator used to measure language proficiency). This share increases to 43-65% if a document is available in English, French and German. A fully multilingual communication policy with 24 language ensures accessibility to content by 97-99% of EU adult residents.

The lack of attention to the importance of multilingualism in communication policy can entail political risks, because it can potentially fuel perceptions of the EU being distant and disconnected from citizens. The EU language policy cannot ignore budget constraints. However, although not free from a resourcing perspective, a multilingual regime is the most effective and accessible communication policy, considering the current distribution of language skills of EU residents.

The following recommendations are proposed. Since Regulation No 1/1958 was adopted in an era when the Internet did not exist, the EU should develop a modern common and transparent framework and standards for multilingual communication including in the digital sphere. In addition, the EU could provide regular monitoring of legal compliance, administrative transparency and use of resources to ensure multilingual communication through a Periodic Report. An Officer of Multilingualism could be established for this purpose. The Office's task would be to review practices and website language policies. The Officer should be responsible for the periodic monitoring report and be accountable to the European Parliament. Furthermore, the EU could promote the use of official languages in digital communication in order to improve accessibility and closeness to citizens. The systematic use of high-quality machine translation could help. Finally, it is important to increase the EU budget allocations for multilingualism to counter the cuts to language mediation services witnessed in recent years.

Keywords: language policy; multilingualism; European Union; digital communication.

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Parallel Presentations

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"THINK OF IT AS CAMO FOR YOUR FACE" Masculinity and normativity in the advertising discourse of makeup for men

While beauty products for men are increasingly gaining popularity, makeup continues to be seen as controversial, perhaps involving mostly the types of products that challenge hegemonic or even (hetero-)normative constructions of masculinity. In this context, the role of advertising as "a crucial facilitator of consumption" and as capable of appealing to identity through references to an inner self or to group membership (Benwell & Stokoe 2006: 171-177) is particularly relevant. Advertising is in fact recognized as being capable of constructing certain types of identities – often by conflating who we are as people with what we own (Giddens 1991: 198) – and promoting an ideology of envy that generates dissatisfaction both in women and men alike. As a matter of fact, it often represents "small surface changes such as cosmetics or accessories as if they were deep changes of identity" (Stibbe 2021: 104). As Giddens (1991: 198) remarks, "[t]o a greater or lesser degree, the project of the self becomes translated into one of possession of desired goods and the pursuit of artificially framed styles of life." The possession of desired attributes or attitudes – in addition to desired goods – becomes particularly interesting when the creation of consumer identities intersects with the creation of gendered identities, blurring the line of demarcation between self-expression and commodification.

Drawing on these premises and a theoretical framework mainly influenced by Multimodal Critical Discourse Analysis (Jewitt 2009; Ledin & Machin 2017; among others), Appraisal Theory (Martin & White 2005; Stibbe 2021) with a particular interest in an exploration of moral emotions (Haidt 2003), and Facticity in discourse (Potter 1996; Martin & Rose 2003; van Leeuwen 2008; Stibbe 2021), this paper aims to investigate how both several companies selling makeup for men and some lifestyle magazines set up specific identities for men who use makeup. Too often the industry of makeup for men seems to follow in the footsteps of lifestyle magazines in the way they create and promote identities to the point of defining what it means to be a man. An example, quite common in the selected corpus, is the way makeup for men is framed through the vocabulary of war and fighting (e.g., the use of expressions such as "camouflage", "warrior", "battle", or "war paint" to define or describe both makeup and the act of applying it) or the use of imperative statements and aggressive descriptions. Through the exploration of a variety of semiotic resources, this paper seeks to shed light on the way these newly constructed identities around makeup for men – which, as previously mentioned, often rely on characteristics such as strength, aggressiveness, and power, typically associated with the traits of hegemonic masculinity (Connell 2005) – challenge or corroborate normative representations of masculinity in contemporary western societies.

The ability of people to reinvent themselves is central to identity theory and, as Benwell and Stokoe (2006: 10) highlight, it is important to reflect on whether people are free to construct their identity in any way they wish or whether they are inhibited by different forces (e.g., the unconscious psyche or institutionalized power structures). As Stibbe (2021: 100) suggests, the truth lies in the middle since "there are identities which are built into a society or culture, and often people are encouraged or forced into taking on these identities". It is precisely at this junction that the analysis carried out in this paper seeks to reveal whether the (re-)creation of stories around masculinity can produce a more inclusive and diverse or anti-normative take on gender and, as such, delineate a direction for more beneficial practices of representation around gender and identity. One of the questions that the paper addresses is whether it is possible, to say it with Darier (1996: 26), "to remake ourselves, to remake our self-identity independent of the normalisation process" that characterizes some of the examples in the corpus as a reflection of societal normative practices.

The masculinities that emerge from the analysis of the corpus share some traits that can be read as evaluations and that also characterize male consumer identity with a series of extrinsic values (e.g., AGEING IS BAD, TRANSFORMATION IS GOOD, STRENGTH IS GOOD, etc.). This new form of gender identity for men echoes the one previously reserved for women: "that of a consumer compensating for their bodily inadequacies through the purchase of fashion products, grooming aids, supplements and powerful cars" (Stibbe 2021: 117). As Chilton et al. (2012) demonstrate, people who are primed by reading extrinsic value words are likely to show less concern for social justice than those primed with intrinsic values. This way, if people are constantly exposed to words and ideas denoting extrinsic values, these may become self-fulfilling prophecies that create the kinds of people they describe. Another question arising is therefore whether these new identities for men purport any intrinsic value, such as acceptance, affiliation, relationality, empathy, inclusivity, etc.

Both visual and verbal texts do not just describe or represent pre-existing identities but play a role in establishing, constructing, and maintaining them over time or recreating them by producing labels (e.g., subject positions or social categories) for different types of people and imbuing those people with certain characteristics, values, and behaviors. The final aim of this paper is therefore to explore what the consequences of these discourses that set up identities for men are since the story they tell is more than just about advertising products or lifestyles, but is about defining what it means to be a man in contemporary Western societies.

Keywords: masculinity; normativity; MCDA; advertising; identity.

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LOST IN GENDER PRONOUNS
Screen adaptation challenges in the TV series *And Just Like That*

This paper looks at the challenges involved with translating/adapting into Italian the dialogues of the American TV series *And Just Like That* (Darren Star, 2021-2023) by focusing in particular on the way in which the gender-neutral "they" pronoun is used. The series is a sequel to the groundbreaking series *Sex and the City* (Darren Star, 1998-2004) based on the novel by Candace Bushnell (1996). The two series, almost two decades apart, and the ways in which they are translated, hold up a perfect mirror to the way language, in particular in the Anglo-Saxon world, has changed over time; and also the difficulty for audiovisual translators in tracking those changes into their own languages and societies, which may not (yet) have adopted the same ways of thinking or expressing those ideas.

When *Sex and the City* burst onto the scene in the 1990s, it challenged many of the social mores of the decade, even in America. For the first time, women's sexual drives were celebrated and portrayed front and centre on screen. At the time, the topic of gender identity was not a core issue in the episodes. Romance was the focus, and probably the most groundbreaking issue (back then) from a sociological perspective was the overt representation of the sexual lives of the four female protagonists. After a long pause, the sequel episodes *And Just Like That* arrive, with just two feature films catering to the series' fans in between. These new episodes bring to the audience's attention many of the sociological and sociolinguistic changes that have occurred in the twenty years that passed between *Sex and the City* and its sequel. *And Just Like That* is very representative of the cultural and anthropological attitudes that permeate American society today and mirrors the sociolinguistic changes that occurred throughout the years, with the introduction of non-binary pronouns and the use of singular "they". The presence, within the series, of several non-binary characters allows the script to vibrate with 'new stances' and bring to the attention of the global public issues which deserve attention.

Throughout my paper I will look at the TV series *And Just Like That* highlighting passages in which gender issues are at stake, focusing on non-binary characters and reflecting on the discourse which surrounds gender identity and the role and value of the use of non-binary pronouns as related to non-binary individuals. For the purpose of my research, I will also provide other samples from other series and films, showing how translators often delete the use of the non-binary "they" in their adaptations, rendering it with binary pronouns.

The task of translators, when dealing with scripts which portray gender-neutral pronouns associated to non-binary people or used as a generic singular, is as

delicate as it is challenging. Not all languages (and the societies they serve) are developing at the same pace and this raises translational issues which need to be confronted both by professionals who translate audiovisual products and by the academic literature surrounding them. As Delabastita aptly put it, "[...] fiction has a mimetic dimension in the broad sense of referring back somehow to our understanding of reality and commenting on it" (Delabastita 2019, 190). The number of TV series, films, programmes, podcasts, etc. concerned with gender issues is rapidly and steadily increasing and Italian translators cannot neglect this emerging phenomenon anymore.

Translating dialogues and subtitles require differentiated skills and – as we shall see – Italian subtitles could find strategies to portray gender non-binarism (i.e., resorting to signs such as schwa or asterisk) but dialogues cannot rely on written signs and need to find strategies to avoid putting 'into the binary box' those who have striven to come out of that box. The scenario is quite slippery, and falling into heteronormative categories, as we shall see, is quite common. Turning a non-binary pronoun into a binary pronoun has an impact from many angles; it reverses the very purpose of a sentence, it takes it to a place where it did not want intentionally to be, making non-binary people feel once more "invisible or unrepresented" (Buch 2019, 1).

In the words of Buch, "Language is not finite and it adapts and morphs with society and the world's needs. [...] Language is a living entity and is not neutral in the interpretation of reality. One must acknowledge what language is; words are complex and may be used to subjugate and harm, or build up and praise, therefore language is productive (Thorpe, 2015)" (Buch 2019: 42). In the adaptation of *And Just Like That* the translator had to confront a linguistic void, as neither the Italian language nor society has yet introduced the use of "they" as an inclusive non-gender specific pronoun. It might initially have been odd for Italians to hear "they" associated to one individual, but by making that choice, the translator has helped move forward the understanding of, and debate around, language and gender in society, demonstrating once more that translation is not just about mere transfer but also about the interplay between, and within, the words we use to describe, frame and progress our world.

Keywords: audiovisual translation; non-binary pronouns; *And Just Like That*; gender identity; singular *they*.

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FROM A NOBODY NOWHERE TO A SOMEBODY SOMEWHERE
Donna Williams' journey of self-discovery

Language is a tool which can be used to construct one's identity and relationship with the self and the world. This relationship carries even more significance if one considers the experiences of people diagnosed with Autism Spectrum Disorder (ASD). ASD is a neurodevelopmental disorder whose diagnostic criteria include difficulties in communication and interaction (APA 2013). Additionally, ASD is commonly associated with difficulties with imaginative and metaphorical skills, which makes it difficult for autistic people to both use and understand metaphors, although it has been demonstrated that they might occasionally produce more novel and creative metaphors than neurotypical individuals.

This study will investigate Donna Williams' real-life account based on her two autobiographical novels: *Nobody Nowhere* (1992) and *Somebody Somewhere* (1994). Williams was an Australian artist and autistic woman who was officially diagnosed with ASD only in the 1980s when she was in her late 20s. At the time the disorder was not yet a well-known condition as it is nowadays, when several women still receive their diagnosis later than men, due to their frequent recourse to compensatory strategies, such as social mimicry and camouflaging, allowing them to mask their autism. Deemed as solitary, 'retarded', and 'mad' as a child and teenager, and having a troubled relationship with her family, and particularly her mother, Donna Williams managed to eventually grow into an autistic, empowered, self-aware woman also thanks to the support of her psychiatrist, who encouraged her to write a personal diary. Subsequently, the ASD expert who diagnosed her convinced Williams to publish said diary, as it could be helpful for other people going through the same experiences she had been facing; this is how a personal account became an international bestseller, which would soon be followed by a sequel. As a matter of fact, *Nobody Nowhere* is Donna Williams' autobiography before being officially diagnosed with ASD, while *Somebody Somewhere* is the account of the author's experiences after the diagnosis. Moreover, as the titles of the novels suggest, receiving an official diagnosis was a cathartic moment in Donna Williams' life. As a matter of fact, being diagnosed with ASD finally enabled her to achieve a better understanding of herself, while also fully embracing who she was, eventually giving a name to her 'madness' and finding her place in the world, thus moving from being a 'nobody' 'nowhere' to a 'somebody' 'somewhere'. Not only this, but her considerable awareness and understanding of autistic people and their struggles led her to support autistic children as a teaching assistant and to become an activist in her later years: although the platforms are not active anymore, she used to run a personal website and launched a self-help website for autistic people and their dear ones to promote their activities (e.g. art) and connect with others.

Bearing all this in mind, the present contribution aims at expanding research about language and autism. Indeed, the accounts which have often been considered by scholarly investigation were normally produced by the relatives of autistic people; conversely, this study wishes to contribute to research exploring the direct accounts of a person actually living with the disorder. What is more, because the diagnostic criteria include difficulties in social behaviour, as well as in using language, and particularly metaphors, the use of language by an autistic woman will be explored as a tool to shape her identity, possibly contributing to a better understanding of her condition as well.

Relying on a corpus-based discourse analysis approach, the use of language and metaphors will be explored within an analysis that combines quantitative and qualitative perspectives with a corpus-driven approach, as a number of topics were identified by the researcher while reading the novels, and will then constitute the starting point of the analysis (see Battista 2022 for a more detailed analysis of Donna Williams' production). What is more, the use of metaphors and metaphorical language will be explored; however, because the study takes into consideration the speech and experiences of an autistic author, the common metaphors related to autism suggested by Broderick and Ne'eman (2008) will constitute the starting point of research. Two corpora were built based on the two novels considered, and they will be explored using *#LancsBox*'s tools: the Whelk and the Words tools will be used to create frequency lists (both absolute and relative), while the GraphColl will allow the researcher to analyse collocations. In order to ensure the relevance of the data retrieved, only the nodes with a relative frequency of about 2 and an absolute frequency higher that 10 were considered; as for the study of collocations, grammatical words were excluded, a span of 6 words to the right and to the left was set to also consider the co(n)text of occurrence, and the MI3 Score was chosen as it is a statistical measure that cross-examines both frequency and exclusivity of collocations. Furthermore, the Freiburg Brown Corpus of American English, also known as FROWN Corpus, was chosen as a reference corpus, since it is representative of the 1990s US American English, a linguistic variety which may be close to the one used by Donna Williams.

Overall, the present contribution will demonstrate the importance of language as a meaning-making tool which can contribute to shaping one's identity as well as relations with the outer world. Not only this, but this analysis also contributes to advancing research in the fields of language and diversity as it focuses on the real-life experiences of an autistic woman. It also investigates one of the underexplored areas of linguistic research in diversity and disability studies, namely the use of metaphors by autistic people, who may have difficulties with metaphorical language.

Keywords: autism spectrum disorder; metaphorical language; corpus-based discourse analysis; Donna Williams; identity.

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CONSTRUCTING DISABILITY IDENTITIES
Person-first and identity-first as a case study

Introduction. This study explores how disability is represented in a purposefully built corpus of scientific articles with a diachronic corpus-assisted approach. While previous corpus-based studies have focused on disability representation in newspaper discourse, either examining disability in general (Potts et al. 2023), or focusing on one specific condition (Karaminis et al. 2023), in this study we compare two different conditions and examine how discourse practices change over time in response to evolving disability frameworks (Shakespeare 2010). There is growing recognition that discourse contributes to the construction of personal and social identity (Grue 2015). The referential expressions people use for themselves and for others carry rich socio-cultural connotations (Galinsky et al. 2003) with affective values on a continuum from negative (stigmatizing), to neutral (bias-free) to positive (affirming).

Background: person-first and identity-first language. In the domain of disability discourse there is a long-standing debate with respect to the socio-cultural meanings of two alternative linguistic referential strategies in English: whether referential expressions with adjectival premodification (*disabled* people; *blind/deaf/autistic* person) are to be preferred to post-nominal modification with a prepositional modifier and a nominal element that specifies the nature of the disability (people *with disabilities*, people *with low vision*, people w*ith hearing loss,* people *with autism*). These two referential options have come to be known as identity-first (disabled people) vs. people-first (people with disabilities) language. Proponents of both strategies are well-intentioned. Person-first language goes back to the late 1970s in an effort to use non stigmatizing language. The rationale for person-first language is to focus on personhood as the central notion, therefore not identifying a person with one of the multiple and intersectional dimensions that qualify them. Proponents of identity-first language, on the other hand, claim that pre-modifying syntax is best suited to affirm disability as essential to one's lived experience and identity. This position has been upheld by several disability scholars and disability-rights activists.

Rationale, aims and research questions. The meanings and values of the referential terms used for minority or non-dominant groups evolve over time: neutral expressions may acquire negative connotations and, conversely, negative expressions may also "flip" valence. Moreover, the linguistic shift towards viewing identity-first language as positive, may not occur uniformly across disability conditions and socio-cultural contexts, and it crucially relies on the existence of recognized communities. Using a diachronic corpus-assisted discourse analytical approach, the aim of this study is to compare the discourse of aphasia and autism in a corpus of scientific articles. Aphasia is an acquired neurogenic language and communication disorder and is typically conceptualized as an impairment. Autism is a congenital neurodevelopmental condition, increasingly seen as a difference, not an impairment. Unlike aphasia, autism has a growing identity-affirming community within the broader neurodiversity movement. Our research questions are as follows: RQ1: Are there similarities and/or differences in the use of person-first vs. identity first language for autism vs. aphasia? RQ2. Are there evolutions over time? We expected to find differences not only in the use of referential expressions, or naming practices, but also in their discourse/evaluative prosodies.

Corpus and Methods. To answer our RQs, we compiled a purpose-built diachronic corpus spanning over a twenty-year period. We selected two comparable specialized scientific journals: *Aphasiology* and *Autism*. We randomly sampled two issues per journal per year, from January 2000 to December 2022. We included original research articles, meta-analyses, and reviews, but excluded book reviews, letters, volume summaries and thematic issues. The specialized diachronic corpus consists of 568 texts and approximately 4,107,000 running words. We performed quantitative and qualitative analyses using Sketch Engine and Wordsmith Tools 8. We computed the frequency and distribution of select search terms. For 'aphasia', these were: the prepositional phrase: *with * aphasia*, *PWA* (acronym of person/*people with aphasia*), the noun *aphasic/s,* and the adjective *aphasic*. Search terms for 'autism' were: *with * autism*, *ASD* (acronym for *autism spectrum disorder*), and the noun *autistic/s* and the adjective *autistic*. We then used word sketches and concordances to identify the collocational profile of each term.

Findings. As predicted, quantitative analyses of the frequency distributions of identity-first and person-first language revealed differences over time and across conditions. On average over the 20-year timeframe, we observed an increase of person-first language for aphasia (i.e., from aphasic to person-with-aphasia). For autism, instead, the shift was in the opposite direction, with an overall increase in the use of identity-first language (i.e., from person with autism, to autistic). A qualitative analysis of their collocational profile and patterns in their lexico-grammatical contexts also showed a meaningful shift in their discourse prosodies over time. We will further discuss the implications of these findings with respect to evolving disability frameworks, within and across different communities of practice.

Keywords: person-first; identity-first; aphasia; autism; corpus-assisted discourse studies.

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A MULTIMODAL DISCOURSE APPROACH TO THE CONSTRUCTION/EXPRESSION OF NATIONAL IDENTITY IN POLITICAL LEADERS' TELEVISED STATEMENTS AT THE OUTBREAK OF THE COVID-19 PANDEMIC

The health crisis originating from the outbreak of the COVID-19 pandemic in March 2020 forced political leaders to adopt unprecedented measures all around the world (e.g. social distancing and lockdown). To some extent, such measures went against the democratic values of Western countries, in that fundamental values such as freedom of movement were restricted. The global dimension of the problem made this "an exceptional moment" (Wahnich 2022, 17) for discourse analysis research, as top leaders (heads of states and governments) had to make swift decisions in a very short time lapse owing to the spread of the pandemic. Notwithstanding the need for global reaction, responses were managed and communicated locally. Political leaders made televised official statements (announcements and declarations) to inform all the people in the countries they represented. A few studies have already highlighted salient features of such statements, e.g., the use of war metaphors and other rhetorical devices to gain legitimacy, credibility, and authority, along with the identification of the virus as enemy (Amossy & Wahnich 2022; Berrocal *et al*. 2021).

The present study took a multimodal approach (see, for example, Di Silvestro & Venuti 2021) to the pandemic-related televised statements by five leaders (representatives of France, Italy, Spain, the United Kingdom and the USA) in their respective languages to look for evidence of national and political identity construction/expression on a visual and verbal level. The corpus consists of five statements totaling 9,000 words approximately. Although they differ in length, duration, and format, they all belong to the political textual genre and share the same subject, namely the implementation of the toughest measures adopted under the declared state of emergency. Drawing on Critical Discourse Analysis and Pragmatics, a comparative analysis was carried out to highlight possible un/shared patterns emerging from different semiotic layers: the settings in which these statements were made, speakers' nonverbal communication (paralanguage and kinesics) (Poyatos 2002) and verbal communication. By using lexicometric and concordance tools, it was possible to consider systematically all the occurrences of verbal resources such as deixis, which plays a fundamental role in establishing a link between text and context. In this particular case, the focus was on the opposition between the different referents designated by relevant personal pronouns, i.e., the leaders, their governments, their Nations and People, and the virus. While all the leaders appear to share a number of communicative features typical of solemn, political public declarations, they also display marked differences in the ways they construct and express their national and political ethos.

With regard to the setting, two leaders (Sánchez and Trump) spoke standing behind a lectern, one in the government building's conference room and the other in an outdoor space, i.e., the Rose Garden of the White House. The other leaders appeared sitting at a desk, either in the government's press room (Conte) or in a seemingly more intimate space such as their office (Macron and Johnson). All these settings are clearly marked by national and official symbols (flags and coats of arms) and only the US president is surrounded by other representatives.

Among the main nonverbal communication features, all the leaders but Trump use body language frequently (especially hand and head movements, facial expressions) to emphasize verbal elements accordingly. For instance, Johnson displays head movements regularly throughout his intervention, whereas Conte performs both head and hand movements to a greater extent, including gestures that are not strictly linked to the verbal content while reading his speech. His reading style is expressive and almost spontaneous. On the other hand, Trump reads out with a flat intonation, with little recourse to pauses with few exceptions, along with embedded comments, seldom looking at the audience, almost always raising his head to the left and with no hand movements as he is holding the papers placed on the lectern. It is safe to assume that the communicative situation (with or without audience in presence) also impacts on how each speech was delivered.

Finally, on a verbal level, the analysis of concordances along with the use of personal and social deixis points to a variety of patterns, which give more or less prominence to the leader (e.g., the leader as savior), the country, and the peoples they represent. Differing degrees of empathy are expressed through first person singular or plural pronouns. As in the case of Sánchez and Macron, both leaders seem to sympathize with the community by using empathic *we*, as if their discourse was the result of a collective consensus. Yet, when speaking in first person singular, the French leader appears somewhat more authoritarian than his Spanish counterpart (I decided *vs*. I inform/announce).

Although the motivations behind each leader's expression may be linked to multiple factors, including their political orientation, the analysis of how a global challenge was addressed and communicated can orient our understanding of 'languaged' identities.

Keywords: covid19 pandemic; political leaders; multimodal analysis; national identity; deixis.

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AUENITSHENAT?
Indigenous identity in language debates [1]

70 Indigenous languages are spoken in Canada today (Statistics Canada, 2022)—most of which represent declining linguistic and cultural practices, with generally few speakers and disrupted intergenerational transmission. The importance of their continuing use and transmission has been established on the basis, notably, of their role in preserving Indigenous identities. French and English dominate most linguistics markets, and, as official languages, have historically been the only protected languages in Canada. In June 2019, after centuries of assimilative policies and decades of demands, the federal government adopted its first legislation aiming support for Indigenous languages across the country: *The Indigenous Languages Act* (Bill C-91). Despite an apparent consensus regarding the importance of Indigenous language protection, language debates participate in this context in the production and reproduction of colonial relations of power, notably visible in identity construction. This presentation discusses language naming as a primary mechanism of identity construction and representation in institutional discourse about languages. In Canadian policymaking and media, language naming practices reveal instrumentalization, appropriation, and resurgence, and as such contribute to both reproducing and transforming colonial relations of power in contemporary Canada.

A dataset of Canadian House of Commons discourse was constructed, focusing on the period of time during which Bill C-91 was debated. In total, these debates produced approximately 60,000 words. A second dataset (26,000 words) was built of 38 French newspaper articles from 2019, which explicitly mention Indigenous languages and Bill C-91. All data was extracted and coded using the qualitative analysis software program *NVivo*. Drawing on Duchêne's (2008) genealogical framework in the study of language debates, a critical discourse analysis was carried out, to identify and understand identity construction through the institutional and ideological conditions of production and reception of discourses in Parliament and media. Focus was put on language naming practices, most particularly the use of names and word units (phrases) to refer to Indigenous languages.

In House of Commons debates about Bill C-91, 61 Members of Parliament (MPs) take the floor, 8 of which are First Nation, Métis, or Inuit. Members of all parties speak, although most are Liberals, Conservatives, and Neo-Democrats (respectively 25, 17, and 14). The bill is introduced by the Liberal Party, in response to Calls to Action enacted by the Truth and Reconciliation Commission of Canada (2015). Most agree with its fundamental aim—to support the protection, promotion and maintenance of Indigenous languages—, but construct and represent Indigenous identities differently.

In Parliament debates, Liberals discuss identity the most and refer (both explicitly and implicitly) to Indigenous identity, or "cultural identity," using the singular form. They recall Canadian assimilative policies (e.g., residential schools) and their impacts on Indigenous identities. Identity is most often discussed as emanating from language. In language debates, MPs thus make Indigenous identities visible within an otherwise restricted political sphere–where official languages usually dominate. They do so, however, in a homogenizing way, using generic terms that refer to an all-encompassing identity rather than to specific national identities, thus erasing Indigenous peoples' inherent diversity. MPs also speak of Canada's identity, which Conservatives suggest is defined by the presence of English and French, and Liberals suggest is defined by the presence of Indigenous languages, portrayed as targets of federal government policies that resulted in a "cultural genocide." On the one hand, erasure of Indigenous languages and their historic presence on what we now call Canada is implicit in a "two-founding peoples" narrative. On the other hand, speakers make Indigenous languages visible, but frame them as victims of wrongs from the past, for which a government representative takes responsibility in what I have described elsewhere as a "performance of acknowledgment and remorse" (Boily & Tailleur, 2022: 165). Through a "spectacle of reconciliation" and a "politics of recognition" (Coulthard, 2014), both Liberal and Conservative members of Parliament, in line with their Party's historical position regarding Indigenous issues (Lowman & Barker, 2015), suggest amending for Canadian history, while refusing to acknowledge ongoing colonial relations.

Naming languages: constructing identities. In Parliament and media discourse, naming practices reflect the positioning of those involved in language debates. Among Non-Indigenous speakers, Indigenous languages are mostly named non-specifically, using the generic "Indigenous languages" (in French, "langues autochtones"). When specific names are used, their colonial version is preferred (e.g., 'Mohawk' is used more often than 'Kanyen'kéhà'). In Parliament, a great diversity of Indigenous languages is named (38 out of 70), many of which have a low number of speakers (down to a handful). This contributes to making visible languages and identities with little institutional power. Indigenous languages named most frequently, however, have existing power of representation, either among the population (e.g., Inuktitut, spoken by 37,570 people), or in Parliament (e.g., Cree, the first language of two MPs, and Kanyen'kéhà, used in a speech by a non-Indigenous MP). Phrases used to refer to Indigenous languages also highlight historical and contemporary violence against Indigenous languages and peoples, as well as the languages' cultural, spiritual, and identitarian value for speakers–examples include “the local language in the unceded territory where he lives,” “their language that was stripped away from them,” and “our sacred languages.” It thus appears that naming practices and phrasing both uncover and reinforce colonial practices, making both visible and further erased Indigenous ways of speaking, identities, and histories. Results also show that Francophone MPs name their own identity and minority status in Canada to justify support and solidarity for the protection of Indigenous languages. Although the historical and contemporary sociolinguistic situations of Indigenous languages and French (especially internationally) is hardly comparable, Canadian French speakers’ experience is instrumentalized in this context, and Indigenous speakers’ unique and diverse experiences, appropriated and momentarily left to the margins.

Analysis of naming practices among Indigenous MPs, who are much less in number and thus speak less during debates (13.1% of total words), shows proportionally greater use of specific names, and more use of names in their Indigenous form. When speaking of their own languages, they make explicit the relationships Indigenous languages have with the identities, cultures, beliefs systems and ways of living of the peoples that speak them. They also make claims for Indigenous resurgence within language policy, using their language during debates, engaging in practices of refusal, or speaking to ongoing injustices within Parliament.

[1] ‘Auenitshenat’ translates from Innu-aimun to ‘who could they be.’

Keywords: identity; naming; indigenous languages; Critical Discourse Analysis; Canada.

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NATIONAL POPULISM, STORYTELLING AND IDENTITY (RE)CONSTRUCTION
How *VOTE LEAVE* framed a "Brexit identity"

Within the myriad of academic papers on Brexit, many authors have tried to explain the structural reasons behind the United Kingdom's decision to leave the European Union (EU) in 2016. In a particularly convincing and influential monograph, Eatwell and Goodwin decided to lay emphasis on the social/societal and ideological levers at the origin of the fateful referendum. They contend that the rise of "national populism" represents a key element in what was seen by many pundits as an unexpected result. They argue that this process was a long time coming and that, therefore, Brexit should not be seen as much of a surprise. They explain that national populism built its appeal on what they call "the Four Ds", that is, *distrust* in elites, fear of *destruction* of national culture, relative *deprivation* in the economic sphere and *dealignment* in political identification and voting behaviour. Successful pro-Brexit politicians seem to have made the most of this socio-political evolution, which has had tremendous consequences on the Westminster model, but also on the British society as a whole.

The traditional, and inclusive, conception of British identity seems to be questioned by this populist surge. At the heart of populist discourse lies the claim that populist leaders will defend the interests of the "pure" people who want to protect their nationalist worldview against the ambitions of an internationalist and supposedly corrupt elite in order to uphold the principles, rights and traditional values that should organize social life. As a consequence, the overall political narratives, or storytelling, about the very concept of "identity" become central. This, in turn, raises several questions: how was the notion of British identity narrativized during the Brexit campaign, and what does it mean to be British in the eyes of pro-Brexit leaders? In other words, how much of an influence did this populist vision of British identity have on the very framing of the Brexit debate? Last but not least, which narrative tropes were favoured in order to convince a majority of British voters that leaving the EU was the safer choice to secure Britain's sovereignty and, maybe more importantly, to preserve a certain vision of Britishness?

To answer those research questions, we will analyse a corpus of documents (speeches, declarations, interviews, open letters) delivered by the successful official campaign to leave the EU, *VOTE LEAVE*, to see how they made use of the so-called "Four Ds" in their official communication. This will enable us to understand the overall context in which *VOTE LEAVE* deployed and displayed its successful rhetoric. We will use critical discourse analysis (CDA) as theoretical framework. Van Dijk (2001, 352) describes CDA as "a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context". Wodak (2011, 38) explains that CDA "is a problem-oriented interdisciplinary research programme, subsuming a variety of approaches, each with different theoretical models, research methods and agenda […] what unites them is a shared interest in the semiotic dimensions of power, identity politics and political-economic or cultural change in society". CDA will enable us to shed some light on the way *VOTE LEAVE* members managed to convince their audience to do something that was arguably not in their best interest, as pro-leave areas have suffered the biggest economic hit since the 2016 referendum, and to decipher the underlying ideology they promoted.

There is no specific CDA method, but rather a large variety of approaches. Charteris-Black nonetheless argues that CDA must follow a three-stage methodological process. First, close attention should be paid to the overall context or "speech circumstances". This is why we have decided to focus on the rise of national populism to better understand how *VOTE LEAVE* capitalised on this populist fertile ground. The second stage involves the identification and analysis of language and performance features. In this paper, we propose to adopt an original approach and to focus on storytelling. Storytelling is a relatively old and polymorphous marketing technique, whose aim is to arouse interest and support by telling stories to audiences. We argue that this ubiquitous rhetorical device is suitable for CDA because of its cognitive and persuasive dimension. Polletta (2015) argues that storytelling is an effective rhetorical tool for two main reasons. First, we tend to identify with the heroes of the story, and share their points of view, which facilitates the process of persuasion. Second, the willing suspension of disbelief entailed by the narrative format tends to reduce our will to counterargue. The final stage consists in providing "an understanding of the social world by interpreting the persuasive effect and social purpose of the speeches" (Charteris-Black 2014, 91). This will be done in the discussion section.

Thanks to CDA, we will study how storytelling helped *VOTE LEAVE* members uphold their boundary-making rhetoric, which will enable us to draw attention to the way they defined political belonging – and exclusion – during the referendum. The ultimate aim is to understand the vision of British identity, or Britishness, that was rhetorically framed by leading Brexiters and how this divisive narrative effectively convinced a majority of British voters. The outcome of the research will introduce the concept of "Brexit identity", which has been a key element in the recent political polarisation of the British society between so-called Leavers and Remainers.

Keywords: national populism; identity politics; storytelling; Brexit; *VOTE LEAVE*.

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TRANSLATING THE CULTURAL DIVIDE
An analysis of the two Italian translations of *A Passage to India*

The present contribution aims at unveiling how the translation of an ideologically rich novel as A Passage to India (1924) was tackled in the two Italian translations published so far. The novel by E.M. Forster is set against the backdrop of the British Raj and the Indian independence movement in the 1920s, thus raising important questions about identity, representation, and the ideological implications of these concepts in the context of colonialism.

As many critical contributions have shown over the years, one of the novel's central themes is the representation of identity. Forster portrays the Indian characters as struggling to assert their own identities in the face of British colonialism, which seeks to impose its own cultural and ideological norms onto the native population. Interracial relationships and the construction/perception of identity are focused upon in character-to-character relationships and in the writer's comments, which shape our understanding of identity and the coloniser/colonised relationship.

The translations into Italian are two, the first by Augusto Guidi for Edizioni Perrella, published in 1945, and the second by Adriana Motti for Einaudi, published in 1962. Both were carried out before the cultural turn in translation studies when attention to ideological issues and sensitivity to cultural differences differed from today. In the contribution, we will highlight the dominant translation strategies of the two translations, underlining similarities and differences, especially concerning ideological issues.

The two translations will be compared by analysing a selection of passages from the novel. In particular, we aim to encompass all three parts of the novel ("Mosque", "Caves" and "Temple") in order to retrieve a complete image of the modes in which the Italian translators coped with the very crucial issues there narrativized. In particular, we wish to follow the three crucial moments of the novel, i.e. the initial astonished discovery of India experienced by Mrs Moore and Miss Quested (chapter 3 and 4), the middle crisis of the discomfortable experience of the Marabar Caves and its difficult decoding (chapters 13, 15, 17, 17, 18 and 19), and finally the final restoration of an order of some sort (chapters 34 and 35).

These narrative segments are particularly interesting because they encapsulate not only Forster's attitude towards Colonialism and the British Raj (Shaheen 2004), but also his very place in Postcolonial literary studies (Fincham 2003; Morey 2005). By focusing on the Italian transposition of such an alien scenario as the intercourse between colonizer and colonized in mainstream literature, we wish to underscore how the two translators were able (or unable) to understand the context and to bestow on their readers a complete image of the novel. Forster's approach to the radical Otherness of the Indian subcontinent was indeed a pivotal contribution to following theoretical speculations and historical accounts of British colonialism, and the fact Italy's colonial past still remains today a delicate issue could not but render A Passage to India's translations into Italian a noteworthy historical document.

The discussion of the two translations vis-à-vis one another is framed on the one hand within the theoretical paradigm of postcolonial translation studies (Spivak 1988, Niranjana 1992, Bassnet 2013) and on the other within studies on the re-translation of the classics (cf. the contributions by Bensimon, Berman, Benhamou, Gresset, Topia and Rodriguez to the 4th issue of *Palimpsestes* (1990); Koskinen and Paloposki 2003). The two perspectives often intermingle, as the former developed to let authors and texts convey their messages without the often-distorting lens of translation. The latter addresses issues such as the levelling of problematic passages to make canonical texts more palatable for contemporary audiences or treating questions of gender, ethnicity, and class, postcolonial and decolonial issues in a more neutral, unbiased way.

Keywords: re-translation; identity; post-colonialism; transnationalism.

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ON THE CONSTRUCTION OF DYSLEXIA IN THE MEDIA
A diachronic and cross-cultural study

The paper reports on a study of media representations of dyslexia and individuals with dyslexia in the UK and Italy. Moreover, it compares it with laypeople's verbal representation of their knowledge of and attitudes towards this disorder.

Dyslexia has long been recognized as a multidimensional and multifactorial disorder, with effects extending beyond difficulties in reading and writing. Recent research indicates that it can also impact reading comprehension, figurative language decoding, and other cognitive processes (cf. Cappelli et al. 2018 for an overview). Consequently, individuals – school children in particular – with dyslexia frequently grapple with self-esteem issues and struggle to integrate into society (Wilmot et al. 2023).

Previous corpus-based studies dealing with the representation and coverage of other commonly stigmatized conditions, such as schizophrenia (Balfour 2019) or obesity (Baker 2019), have observed that the media often polarize the representation of disorders, thereby fueling misconceptions and stigmatization. Similarly, Simblett (2021) has discussed the media portrayal of the UK educational system as a site of failure for individuals with dyslexia.

Since we can reasonably assume that the public representation of the disorder has repercussions in the ways in which dyslexia and people with dyslexia are understood and described, studies have pointed out that it is increasingly important to investigate the way in which people with dyslexia are "labelled", as well as their feedback on such labels and the way in which they understand their "self" and their "potential" (Øgaard et al. 2023, p. 101).

Against this backdrop, our investigation has a dual objective. Firstly, the study critically analyzes recurrent lexico-grammatical patterns used by journalists to construct the identity of individuals with dyslexia in the UK and Italy. Secondly, we aim to verify whether and how these representations are reflected in the attitudes of lay people. To achieve this, data were collected through two self-compiled comparable diachronic corpora of British and Italian newspaper articles spanning from the early 2000s to the 2020s, and two synchronic corpora of non-expert social media posts dealing with this specific learning disorder (SLD). The ultimate purpose was to identify overlaps and differences in the linguistic framing of the condition.

After compiling the corpora, we used Sketch Engine software, particularly its word sketch tool, to critically observe the collocational profiles of the words 'dyslexia' and 'dyslexic,' along with their Italian counterparts. Additionally, we prepared an attitude survey to assess perceptions of dyslexia among English and Italian dyslexic and non-dyslexic students. This survey was administered to the participants, and the results from the open-ended questions were used to create two micro-corpora (one in

English and one in Italian) that were compared with the corresponding media corpora.

Results from the diachronic corpus-assisted analysis generally show a shift from a negative and problematic view of dyslexia to a more positive, inclusive and normalized conception of the disorder. However, some negative connotations and a predominantly medical view seem to persist in Italian, where some newspapers still frame dyslexia as a 'problem.' The questionnaire responses seem to indicate similar trends as in the analysis of newspapers, thus revealing an ongoing tendency - especially among young adults - to associate dyslexia and people with dyslexia with positive elements such as 'divergent thinking' and 'creativity.' This leads us to infer that the media have a stronger influence on people's views of specific conditions, particularly in English compared to Italian.

In conclusion, this research also allowed us to reflect on the benefits of triangulating corpus-linguistic research with attitude surveys as a means to better understand how public discourses about individual differences develop and to be able to speculate about the impact of media discourse on shared beliefs.

Keywords: dyslexia; framing; corpus-assisted analysis; attitude survey; cross-cultural research.

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THE VERBAL AND VISUAL REPRESENTATION OF HEALTHY DIET MODELS
Between cultural diversity and institutional standards

Since the early 2000s, international organizations such as the World Health Organization (WHO), the World Food Programme (WFP) and the Food and Agriculture Organization of the United Nations (FAO) have been concerned about the global increase of diseases and conditions which, according to the WHO, are to be attributed to the consumption of processed food and "changing lifestyles" (https://www.who.int/news-room/fact-sheets/detail/healthy-diet). This growing concern involves both developing and developed societies, in which experts have found forms of malnutrition in all age groups (e.g., Abhishek et al. 2022). The prevention and reduction of obesity is one of the most important actions that is generally addressed since obesity is a condition that has now reached the level of a global epidemic (Wise 2014).

In order to inform the general public about the best practices to be applied to avoid malnutrition-related conditions, international and national institutions regularly promote initiatives that aim at instructing the population about a healthy approach to nutrition and an active lifestyle, which could reduce and/or prevent obesity in both adults and children (Breda et al. 2021). Some of these initiatives are global symposia, the institution of 'international days' dedicated to the promotion of healthy diet models, the promotion of farm-to-fork networks, the dissemination of scientific knowledge on the best dietary models as well as policies that are aimed at "facilitating access to local food products, promoting social diversity, integration and solidarity" (Guillaumie et al. 2023: 1).

Other kinds of actions involve the production of informative material, such as infographics and leaflets, that international and national institutions and organizations digitally distribute via their websites. This informative material is addressed to the general population of a country, but it can also be used in schools to disseminate this kind of specific knowledge. The scope and target public of this material implies that the way in which the contents are communicated should contain a differentiation in terms of represented age group, geographical provenance and – most relevantly, in case of materials produced by international institutions – a differentiation in terms of local traditions and seasonal production of food.

The study aims to analyze a corpus composed of diet-related informative material in order to investigate whether national and international institutions address the global concerns for public health, at the same time maintaining the cultural diversity that characterizes most food-related forms of communication. To this purpose, the corpus is composed of infographics and leaflets issued by WHO, WFP and FAO as the international institutions that normally issue guidelines that are later implemented by national governments. In addition, infographics and leaflets issued by the Ministries/Departments of Health in Italy, in the UK, and in the USA are examined as national case studies.

Through a multimodal critical discourse analysis approach, the study explores the visual and verbal strategies employed in the infographics and in the leaflets with particular attention paid to whether localized socio-cultural aspects are represented in this material. Moreover, other elements shaping the communication are also considered, such as food diversity, seasonal food selection, preference for organic and/or local food networks. In this regard, the corpus is critically analyzed to assess the representation of specific age groups that might be preferably represented in the material and that could reflect the categories of population that are invited to access healthy food. In addition, attention is also given to the representation of specific social groups or ethnicity in order to assess whether the promotion of "social diversity, integration, and solidarity" (Guillaumie et al. 2023: 1) is actually verbally and visually represented in the corpus.

Preliminary results of the corpus investigation point to a standardized verbal and visual representation of healthy food and to a substantial lack of reference to local traditions, not only in the material produced by international institutions but, most importantly, in the material produced by national institutions and governmental organizations, thus leading to some kind of 'levelling' in terms of representation of traditional food and products typical of a certain territory, which are generally indicated and publicized as the ideal elements that favor healthy food choices (Vecchio and Cavallo 2019).

Finally, as far as the depiction of age and social groups is concerned, the corpus shows a limited representation of cultural and social diversity, regardless of the institution that produced the material, thus confirming the tendency towards common standards of representation and lack of inclusivity already shown in the representation of food. The general uniformity found in the material seems to contradict the customary policies in terms of the promotion of local food and diversity, which are usually indicated as the best practices leading to healthy diet choices (cf. Guillaumie et al. 2023).

Keywords: food discourse; healthy diet communication; infographics; leaflets; multimodal critical discourse analysis.

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A METADISCOURSAL ANALYSIS OF WRITERS' CONSTRUAL OF IDENTITY IN ACADEMIC LETTERS AND REPLIES ACROSS PHYSICS AND ANTHROPOLOGY

Academic literacies have played an important role in the proliferation of scientific knowledge, yet they function differently according to context (Halliday and Matthiessen 2014, 43), revealing how writers construe their identities in different text types and get engaged with the expected readership (Hyland 2005, 13). The relationship of text to context can be better understood through metadiscourse, the analysis of which reveals "the expectations readers have for certain forms of interactions and engagement" (Hyland 2005, 13). Metadiscourse operates at two levels, namely the interactive, attempting to guide the readership through texts, and the interactional, aiming at getting the readers engaged in message construal (Hyland 2005, 49).

Given that a given context of culture, i.e., genre, has its own discursive practices which, in turn, vary according to disciplinary rituals (Hyland 2004, 3-4), this research attempts to study writers' construal of identity through the analysis of metadiscoursal features, across two complementary yet understudied genres (Magnet and Carnet 2006, 173), namely Letters and Replies in academic journals. Although Letters and Replies are two academic forms for disseminating scientific knowledge, they are not as extensively studied in the literature as is the research article genre, despite their vital role in enabling authors to get accredited and enhance their position in the research community. While Letters to editors "contribute to the validation process of new research" (Magnet and Carnet 2006, 174) by authorities in the same culture, Replies represent the space where authors can defend their territory and claims. Metadiscoursal features are also studied across two disciplines, i.e., Anthropology and Physics, pertaining to different domains of knowledge and displaying different rituals in knowledge construction (Hyland 2004, 30), with Anthropology being classified as a soft discipline and Physics as a hard one.

To analyse metadiscourse, first across genres and, second, across disciplines, a parallel corpus of Letters to editors and Replies representing Anthropology and Physics has been collected from the Proceedings of the National Academy of Sciences of the United States of America. Only texts published in 2020 and written by American authors have been selected. The corpus, totaling 19 445 words, was then annotated, using the UAM CorpusTool (Version 2.8) and following Hyland's interpersonal model of metadiscourse (2005), according to two dimensions: (i) the interactive one, involving transitions, frame markers, endophoric markers, evidentials and code glosses and (ii) the interactional one, including hedges, boosters, attitude markers, self-mentions and engagement markers. Both quantitative and qualitative analyses are applied in order to answer two research questions: (i) how do academic authors construe their identities across Letters and Replies? and (ii) how is this construal affected by the disciplinary specificities of Anthropology and Physics?

The study has shown that there are significant differences across genres and disciplines, which testifies to the claim that both genres and disciplines determine academic writers' choices of metadiscoursal features and, therefore, their construal of identities.

Across genres, the study has revealed that writers of Replies opt for more interactional resources including boosters and self-mentions, since they invest more in persuasion and in strategies of reader engagement when replying to criticism in the research community and defending their claims. The opposite is true for writers of Letters preferring to be more interactive, given that this genre is perceived as "constructive contradiction" (Magnet and Carnet 2006, 179), since authors focus more on organizing the text when leading the readers through previous knowledge and the way it can be rectified so as to accommodate readers' expectations.

Across disciplines, the study has indicated that writers of Physics are more interactive than those of Anthropology, with a preference for evidentials and endophoric markers in the textual organization of the message. The emphasis on developing the organizational structure of the text may be attributed to the cumulative nature of knowledge in this hard discipline where writers support their arguments with reference to previous work in the literature in order to gain credit (Hyland, 2004, 30). However, writers of Anthropology have a stronger presence, since they create a close dialogue with the readership through the use of boosters as resources for presenting claims as facts, not to be questioned by the readers, thus setting off any other alternatives, and reflecting writers' intents to be more persuasive in this soft discipline (Choura 2019, 328) where "knowledge follows altogether more reiterative and recursive routes" (Hyland 2004, 31).

This study may have implications for Teaching English for Academic Purposes. Considering that the genre of Letters to editors "is a mode that non-native English speakers find hard to master" (Magnet and Carnet 2006, 193), the findings of this research can give insights into the generic and disciplinary identities of writers in each community and may thus help academic authors better understand the specificities of Letters and Replies, improve their writing skills and encourage them to operate within these two cultures.

Keywords: metadiscourse; letters and replies; writers' identity; physics; anthropology.

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“IS HE MY TYPE?” Homonormativity, desire, and imagined togetherness in gay men’s discourse on Hong Kong dating apps

This paper delves into the intricate dynamics of homosexual desires and fantasies within the transnational context of post-colonial Hong Kong. It specifically examines how gay men navigate these desires and fantasies on the dating app Grindr, where Chinese cultural values intersect with Westernized colonial discourses. Our research aims to shed light on the complex interplay between historical context, dating apps, and homosexual desires and fantasies within the broader context of queer experiences in the digital world. Hong Kong's distinctive sociocultural context fosters a pervasive sense of heteronormativity, constraining expressions of homosexual romantic choices and engagement on dating apps. The transition from British to Chinese sovereignty in 1997 facilitated the critical examination of dominant cultural norms surrounding diverse forms of sexualities and desires in the digital world. Hong Kong's unique cultural landscape has blended different cultural elements, leading to the development of Westernized Chinese values and the coexistence of Confucianism and Christianity, significantly influencing societal attitudes towards LGBT individuals. Despite its globalized environment, Hong Kong still does not legally recognize same-sex marriage. The discourse of the patriarchal family system and the preservation of family lines within these value systems have further reinforced heteronormativity and contributed to the oppression of queer identities in Hong Kong. Cultural globalization has also provided opportunities for the redefinition and negotiation of identities, further shaping attitudes and perceptions toward sexualities in the city. Drawing from the scholarship of Kong (2012) and Tang (2017), our argument underscores that Hong Kong's distinctive sociocultural context does not only foster but also perpetuates widespread heteronormativity. This pervasive cultural norm restricts expressions of homosexual romantic choices and engagement on dating apps, rendering these platforms critical spaces for the negotiation of queer desires and fantasies.

Lacan (2007)'s theoretical framework provides valuable insights into the construction and negotiation of queer desires within the digital realm. According to Glynos (2001), ideology is underpinned by its fantasmatic characteristics, specifically, fantasy, desire, and enjoyment. This viewpoint underscores the inherent tension between ideology and human beings, suggesting that an examination of these fantasmatic elements could reveal the internal tensions within ideological entities. Žižek (2008) posits that fantasy serves as the foundation for both desire and enjoyment, providing individuals with the necessary coordinates to navigate their desires and constructing the framework within which they can desire something. Consequently, all existences – including subject, object, and discourse – are initially pulled into an imaginary scene that serves as a mediating platform. This transformation inaugurates a continuous pursuit of enjoyment through the search for desirable elements in reality that reaffirm our fantasies.

Our research combines textual analysis of Grindr dating app profiles and thematic interviews with 30 Hong Kong gay men aged 22-28. We investigate how digital media platforms provide spaces for the display and negotiation of queer desires in the perpetual pursuit of sexual enjoyment and desires with anonymous others. We adopt two primary foci for analysis in this paper. The first focus centers on the textual analysis of 30 Grindr dating app profiles, where we 1) analyze the symbolic choices made by users in their dating app profiles that could reveal the manifestation of homosexual fantasies and desires, and 2) examine the heteronormative elements in users' Grindr dating app profiles, particularly in terms of their preferred physical characteristics, personality traits and relationship goals. The second focus involves thematic interviews with 30 Hong Kong gay men, who are also the owners of the above-analyzed dating app profiles. In these interviews, we aim to uncover the discourse they have constructed and maintained in expressing and negotiating their homosexual desires and fantasies.

Our preliminary findings offer insights into two significant aspects within the context of Hong Kong's gay community and dating apps. Firstly, there are intriguing patterns among these gay users in using emoji to represent their dominant and submissive sexual identities while maintaining heteronormativity. The preference for specific emojis closely aligns with individuals' sexual roles within the gay community. For example, 'tops' (often referred to as numerical representation “1” in Chinese) often utilize flirtatious and suggestive emojis such as sweat droplets, fire, eggplant, tongue-out, and peach emojis to symbolize their dominance. They may also employ devilish emojis, like the smiling face with horns and angry face with horns, to reinforce their assertive persona. On the other hand, 'bottoms' (often referred to as numerical representation “0” in Chinese) tend to display their submissiveness through emojis like the “monkey covering eyes,” "smiling face with smiling eyes," and "pleading face," conveying modesty or shyness. Their usage of these emojis reflects the maintenance of heteronormativity, the reinforcement of the gender binary, and the explicit display of sexual desires and fantasies.

Following the above discussion, our findings further emphasize the significance of the Hong Kong context, where dating apps serve as crucial spaces for gay men to express their sexual desires and fantasies, which could hardly be displayed in public due to the oppressive and restrictive legal system and social support. The social context that gay app users are situated in restricts their ability to explore long-term relationship fantasies that are fully accepted by society and the law, leading to the portrayal of homosexual fantasies in the digital world as temporary, non-continuous, and primarily sexual for them. By examining the interplay of digital media and queer experiences in Hong Kong, we challenge universalizing narratives and contribute to a more comprehensive understanding of transnational queer

cultures. Our research underscores the significance of considering local contexts, historical factors, and cultural influences when examining the complexities of queer identities and desires in a globalized world.

Keywords: fantasies; gay apps; desires; heteronormativity; Hong Kong.

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TRANSLATING (AND CENSORING) EROTICISM FOR FEMALE AUDIENCES DURING THE 1960S IN ITALY

The term "erotic literature" refers to a body of works in which sexuality and/or sexual desire (including all forms of sexuality) predominate. Arguments and stereotypes that are not only fundamentally subjective but also psychological, ethical, feminist or aesthetic in nature are used to distinguish between erotic and pornographic content. Due to the moral standards of the time, which were frequently governed by cultural conventions like religion, ethics, science or law, sex and the depiction of sex have been the target of censorship throughout history. These factors helped define what was appropriate and what needed to be rejected as perverse (Mudge 2017).

By the end of the eighteenth century, London was flooded with all kinds of printed material, some of which was extremely erotic and pornographic. Because the most explicit material could lead to prosecution, it was kept hidden. False dates of publication, aliases or omission of the writer's names and disguised place of publication create difficulties in establishing exact dates of publication.

Memoirs of a Woman of Pleasure (1749) by John Cleland is divided in two books (letters), the first written three months after the second. The narrative follows the confessional model of Daniel Defoe's *Robinson Crusoe* (1719) and *Moll Flanders* (1722) and takes us quite deliberately from innocence to experience to perversion and then back to a “normal,” middle-class marriage based on love and sexual compatibility, pointing to the boundary between love and lust.

It has been suggested that erotica was mainly written for and read by gentlemen as part of the «flowering of libertinism» (Kearney 1982, 53). Cleland's novel focuses on Fanny's sexual pleasure. Her adventures begin with voyeurism, lesbianism and regular intercourses, before progressing to more advanced experiments with group sex and flagellation. The first volume covers Fanny's experiences as a mistress, while the second catalogues those that occur during her employ in Mrs Cole's house of ill repute. Fanny's approach to many kinds of sexual pleasure knows only one exception: male homosexuality – Fanny is horrified by and rails against two young men who pleasure themselves in the room next to hers in an inn. *Memoirs of a Woman of Pleasure* catalogues the pleasures of the body in prose that carefully avoids the use of obscene language and within a narrative that duplicates many of the conventions of the romance novel. Through the use of euphemisms and metonymy in describing sexual acts, Cleland creates artistic images reminiscent of paintings and sculptures. In sex Fanny has a subject role and she can be sexually playful and seductive just because of her profession.

Gender-related prejudices and configurations are routinely reproduced and projected when translating sex(-uality). Social norms defining what is (im-)moral or (in-)decent are usually reinforced through translation, but they can also be challenged. No translator is ever a neutral agent, but this is especially true when dealing with sex-related language—when he or she must make decisions regarding social attitudes or interdictions, the existence (or absence) of (self-) censorship, political or ideological constraints, economic or institutional pressures, and other factors (Santaemilia 2015, 142).

In Italy, we count approximately 26 translations of *Memoirs of a Woman of Pleasure*, which has been retranslated since 1921. Traditionally, the process of retranslation was considered to be linear or chronological, with retranslations occurring after a first translation had taken place, usually to update or modernize the language or to correct mistakes or misinterpretations in the first translation. However, the concept of ageing as the main driving force is not enough to explain the presence of several translations on the market at the same time. Such retranslations fall into the category of 'active retranslation', the term used for translations competing for the same audiences within a single market (Pym 1998, 82). Retranslation Studies is a relatively recent branch of studies that aims to throw some light on the phenomenon of retranslating by investigating its origins and the reasons behind it.

According to the famous 'retranslation hypothesis' (Tahir Gürçağlar 2020, 485), the more time elapses between the original and the translated text, the more literal and faithful the translation is likely to be. However, a retranslation is often produced as the result of a commercial decision, reflecting changes in the historical, cultural and social context of the target text. Studies on the retranslation of children's literature remark that, although the earliest retranslations fit the idea of a closer approximation to the source text, more recent versions have adopted a domesticating strategy instead. This seems to be in line with the idea that retranslations tend to justify themselves by establishing their differences from one or more previous versions (Venuti 2004, 25), something that is especially true in the case of classics that are long established in the target culture and will therefore be recognisable to broad audiences even when they are far removed from their original form.

Within the framework of Retranslation Studies, the paper intends to focus on two Italian translations of Cleland's book published, respectively, in 1964 and 1966. Although the texts have different publishing houses and different translators (a woman and a man), they both share the same level of adaptation. By targeting an overtly female audience, both texts omit explicit sexual descriptions of genitalia and sexual practices, resulting in a book focused on sensual feelings and atmospheres, where sexual pleasure is simply hinted at. The retranslation analysis, conducted also through the paratextual elements of the books, may help to detect the socio-historical and cultural context of the target culture within which female sexuality and desires at the time were controlled and still censored.

Keywords: erotic literature; translation studies; retranslation; censorship; Fanny Hill.

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FRAMING DIVERSITY IN CORPORATE SOCIAL MEDIA COMMUNICATION AND ANNUAL REPORTS

In recent times, companies have shown growing interest towards diversity and discrimination in workplaces and in society. In fact, companies are required to produce annual reports and consider diversity promotion as one of their core values, especially as a matter of reputation and image (Fuoli, 2018; Maier & Ravazzani, 2018). Given the importance of such value, diversity is made part of companies' communication planning (Mundy, 2015), sometimes merely for commercial gain (Kele & Cassell, 2023).

The objective of this work is to explore how companies frame and talk about diversity on their Twitter profiles and annual reports, also identifying differences between the communication on these two channels and detecting potential marketing-only communicative strategies. To do so, we searched for recurrent tropes and collocates related to the topic of diversity and inclusion, through the analysis of a corpus of tweets and reports from eleven companies (Accenture, Adidas, Amazon, Bank of America, Comcast, Ikea USA, Lego, LVMH Fenty Beauty, Pfizer, PVH Calvin Klein and Toyota) collected over a timespan of five years (2018-2022). By doing so, we expected to reach a better understanding of linguistic strategies adopted in corporate communication associated with the representation of human diversity.

Our analysis was carried out through Sketch Engine, a corpus linguistics tool which provides a rich number of resources that allow for a thorough investigation of textual data. The previously mentioned corpora account for a total of 7,591,027 and 3,140,445 tokens for tweets and reports respectively. Our starting point was to establish a set of words that could be easily linked to the topic of diversity. Together with two words that refer to the theme of our interest in a wider sense (diversity and inclusion), we also identified five macro-categories: gender (gender, women, female), ethnicity (black), disability (accessibility, disability), sexual orientation (ally, LGBT) and age (age).

The study was conducted through the analysis of collocates and, in order to have a more accurate idea of words usage, we also consulted the Word Sketch function and we read through concordances. The observed collocation window was set to three words to the right and three words to the left of the node word. The association measure chosen for our analysis is log Dice, which takes into account both frequency and exclusivity. What emerged from the observation of the reports corpus is that in the majority of cases the categories we chose are considered as a single issue, with them being merely juxtaposed and listed next to one another (like in “commitment to inclusion, diversity and equality” or “race, ethnicity, gender [...]”). The collocates for our node words were very often mutual and repetitive, thus showing a non-original and superficial way of framing diversity, irrespective of the needs and specificities of each single group. ‘Diversity’ and the lemma ‘include’ share almost the same collocates, as they are almost always used together: ‘promote’, ‘rights’, workplace’, ‘environment’ all show how these two concepts are seen as something to foster and something that should be present in the job context. In spite of these general considerations, there are still some meaningful collocates associated with node words. Those under the category of ‘gender’ displayed collocates like ‘position’, ‘entrepreneur’, ‘pay’ and ‘gap’, demonstrating a particular interest in women as professional figures and wage parity as a recurrent issue to cope with. As for ethnicity, the word ‘black’ mainly collocated with ‘African’, ‘American’, ‘Hispanic’ and ‘Asian’, highlighting how ethnicities are just presented in lists. Other interesting collocates were ‘historically’, ‘colleges’ and ‘universities’, since 7 out of the 11 companies invest in and recruit from Historically Black Colleges. When talking about disability, the only unique collocates were “insurance” and “death”, used in the context of workplace accidents. Age did not show any significant collocate other than being listed with other categories. For ‘sexual orientation’, no original collocates were found throughout the corpus, except for some rare exceptions like ‘harassment’ or ‘toilet’ (“dedicated toilet for LGBT people”), which, however, are mentioned only by Toyota.

We conducted the same analysis to the tweets corpus. Similarly to reports, ‘diversity’ and the lemma ‘include’ collocate with each other and with positively connotated words like ‘celebrate’, ‘believe’, ‘embrace’, ‘foster’, ‘commitment’, ‘promote’, and job-related terms like ‘workplace’ and ‘environment’. ‘Women’, ‘female’ and ‘gender’ collocate with different words. ‘Women’ is often associated with ‘entrepreneur’, ‘own’, ‘powerful’, ‘leader’ and ‘color’, framing women of all ethnicities as capable businesspersons that proudly run companies. ‘Female’ does not display significant collocates other than ‘entrepreneurs’ and ‘athletes’. Just like in reports, gender collocates mostly with ‘disability’, ‘ethnicity’, ‘age’, ’gap’, but also with ‘STEM’. Collocates of ‘black’ with a higher log Dice value are related to Black Friday and Cyber

Monday ('Friday', 'cyber', 'deals' 'ends'), but we also found 'celebrate' ("celebrate black culture"), 'business' and 'own'. Disability is scarcely represented in the corpus, with only few traces of interest towards different challenges: 'visual', 'chronic', 'physical' are present, but they are isolated to specific sub corpora. 'Ally' and 'LGBT' collocate with 'celebrate' and 'support', but also with 'fight' ("allies in the fight for human rights"), 'youth' and 'suicide', due to Calvin Klein's support for the Trevor Project. The most powerful and meaningful collocate of 'Age' is 'limit': concordance analyses show that age is often framed as something that should not be a limit for happiness, fun and creativity.

Overall, according to our analysis, it can be concluded that in reports companies just present required data without putting too much effort into discussing the challenges each minority faces in the workplace and outside, while the tweets corpus distinguished itself for a wider variety of unevenly distributed collocates, probably due to its intrinsic, less 'standardised' nature. Diversity is considered as a strength and minorities are described as categories to support and protect, but apart from some limited exceptions, there seems to be no real and shared insight into the peculiarities of each group.

For further research we can apply a multimodal approach to have a wider grasp on corporate communication on social media and expand our corpus by adding more companies.

Keywords: diversity; corporate communication; Twitter; CSR Reports; Corpus Linguistics.

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LANGUAGING THE TRANSLINGUAL SELF
A case study from South Africa

In an attempt to introduce relatively recent post-structuralist ideas and practice about language and identity in the English-language classroom, I will focus on literacy autobiographies by well-known writers from some Anglophone ex-colonial countries. Core questions about the learner's identity alongside the conceptualization and usage of English as a second language or co-mother tongue in bi- and multilingual contexts are thoroughly discussed and convincingly resolved. Central to my project is the amply theorized belief (see for instance, Canagarajah 2019) that the current challenges and opportunities that the worldwide spread of English(es) poses to English language studies and pedagogy may be conveniently approached through the examples of postcolonial communities which have pre-colonial knowledge of translingual practice, and which have long faced and handled the oppressive and liberating forces of English. Some key questions that my theoretical and operative framework asks are: 1) Which ideas about English can one form from a knowledge of the way the language was diffused and especially of the ways it was changed into new standards to reflect non-British realities? 2) How does a consideration of positionality and agency in relation to accent and language use impact on the learner's self-confidence? 3) Which alternative or complementary theory is there to the structuralist paradigm by which English is typically conceived, learnt, and used, and how does this relate to the learners' views of their own identity? 4) Which aspects of Italy's relation to English can be seen through a worldwide perspective that includes sociohistorical reflections on the study of English? 5) In which specific way can learning English through texts that recount that very learning experience help overcome the documented impasse of English-language knowledge in the Italian education system? (Aiello 2018).

Postcolonial literacy memoirs can play a useful role as enjoyable exemplifications and instructive case studies of a post-structuralist view of language that has been newly conceived as 'trans/languaging' and, relatedly, of the English learner and user as a bi- or multilingual subject whose linguistic repertoire can be fluidly applied and whose linguistic identity is shapable and in progress (Garcia and Wei 2013). Though theorists are still debating on whether this new paradigm replaces or complements the structuralist paradigm that has been in place for over a century (see for instance the different views in Sabino 2018 and Garcia and Wei 2013), psycho- socio- and applied linguists specialized in bilingual and translingual processes agree that a paradigm shift is urgently needed, required by the fact that transnational, translingual, and transmodal Englishes have become the norm, mainly due to faster mobility, mass migration, and technology that have vertiginously multiplied contact zones. However, if there is large agreement that the longstanding structuralist model applied to language is inadequate because reflective of 19th century Eurocentric epistemologies that hardly help learners have an active role in today's social and individual realities, the underlying core question at stake is how language proficiency can be guaranteed if the structuralist study of English is dismissed. This is where, I argue, the employment of postcolonial literacy memoirs in the English-language classroom in line with a recently theorized paradigm based on students' literacy autobiographies (Canagarajah 2019), may give an interesting contribution. While outstandingly written in standards of Englishes, these texts contain all the ingredients either to help conceive, develop and form a translingual, transnational subject and a use of English that matches that identity formation, or at least to help reflect upon their existence. The key ingredients these texts offer are: 1) a constructively critical view of the English-speaking world which could facilitate the learner's/user's positioning in individual and in collective terms, thereby fueling motivation to broaden their existence in English; 2) an in-depth narrative of the transnational and translingual bi- or multilingual subject's socio-cognitive learning dynamics, which applied linguists have theorized as a progress across the three stages of 'desire', 'frustration', and 'homing textual construction', in relation to the shaping of translingual identity through an interaction with home, culture and society that entails (in)tense identarian passages across semiotic, symbolic and ideological socio-cognitive grounds pertaining to the individual, the society and the world at large (Canagarajah 2019: 50-67); 3) a practice of English that envisions the existence of one's translingual identity and its possible progress as it takes positions in a wide transnational context.

I will first present a succinct view of the post-structuralist English paradigm resulting from a study of several literacy memoirs to then focus on J.M. Coetzee's memoir *Boyhood: Scenes from Provincial Life* (1997) as a case study in which several of the dynamics described in the paradigm are clearly, drastically, at play. Set in plurilingual apartheid South Africa, we follow the child's cognitive growth in English (which Coetzee has never considered his mother tongue) across several social and educational challenges including the stigmatization of Afrikaans (the parents' native tongue) at home, the rigid language policy in school that downplays English, and the silenced South African languages. Overall, the text displays: A) a form of English that emerges through the impact that national (and nationalistic) power and the related educational policy have on the formation of the students' mind; B) the child's socio-cognitive response in connection with South Africa's transcultural society and natural environment; C) the emergence of translingual abilities along with linguistic creativity through *codemeshing* (rather than the contrastive binarism of codeswitching and codemixing) and a resemiotization of a transcultural world that is rigidly, hence unbearably, inscribed as a monolingual and discriminatory reality.

Keywords: cognitive sociolinguistics; literacy; memoirs; Englishes; South Africa.

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PERILS AND BREAKTHROUGHS OF US LATINA/O IDENTITIES IN TRANSLATION

In this paper, I present the findings from a transnational reception study of the Spanish translations of four migration stories by the U.S. Latina/o writers Junot Díaz, Daisy Hernández, Achy Obejas, and Helena María Viramontes. The reception study consists of focus groups and questionnaires in various localities in Europe, the United States and Latin America. In the qualitative analysis of this data, I consider assumptions regarding the nature of Latina/o literature and how it should be translated and read; attitudes toward different varieties of Spanish; and critical approaches to empathy when reading about characters who are different from oneself.

On the subject of perils, I find that many of the readers approached the translation of Latina/o literature into Spanish with ethnic expectation, meaning that they imagined author ethnicity, language variety and corpus of literature as a continuum. They expected, based on common sense, that translation into Spanish should make a statement about the authors' original ethnic or national identity, which is bound up with a particular variety of Spanish. For example, it was seen as appropriate to employ Dominican Spanish for the translation of Junot Díaz because he was born in the Dominican Republic. This is striking because, in Díaz's words, 'en los Estados Unidos we have a Spanish that is deeply affected by each other's Spanishes' (Cresci 2017). Ethic expectation has the effect of ironing out the morass of ethnicity and language presented by these Latina/o writers. The monolingual paradigm is at play here as readers took for granted that these authors naturally possess a single or true language through which they are organically linked to a clearly demarcated ethnicity (or nation or culture) (Yildiz 2012).

In some cases, ethnic expectation was so strong that the readers misconceived these translations to be original texts. Almost 20% of readers participating in the focus groups forgot that the texts were translations, assuming that they had been originally written in Spanish since the authors are Latina/os. This is a special type of translation invisibility. Venuti's invisibility is motivated by strategies performed within a literary culture of domestication (2008). In this case, the invisibilising force is ethnic expectation, based on misguided assumptions regarding the entwinement of author subjectivity and literary language.

Such entwinement is sometimes even reinforced by what I observe to be a reading practice of monitoring the authenticity of the authors in translation. For example, continuing with the case of Díaz, a focus group with Dominican-origin participants responded to the translation of the short story 'Invierno' by evaluating what they referred to as the "authenticity" of the voice, culture-specific items and vocabulary or, in other words, whether it was Dominican enough. As a group of Dominican-origin readers, they acted as arbiters of Dominicaness, and as Díaz is a writer of Dominican origin, they saw the very Dominicaness of the text as being in the balance. However, individually they were not always sure whether this or that word or cultural reference was Dominican. As such, the focus group quickly turned into an

assessment of what constitutes Dominicaness, while, at the same time, this assessment became a collective act through which they reached agreements on what constitutes the very Dominicaness they were assessing.

On the subject of breakthroughs, I identify a surprisingly high level of tolerance and accommodation of different Spanishes, which indicates an appreciation of the representation of cultural identities through language. In the past, publishers have often translated Latina/o/x literature into standard Peninsular Spanish or, in some cases, different versions were produced for the Peninsular Spanish market and the US/Latin American market. This practice assumed that Latin American Spanishes would not be acceptable to Peninsular Spanish readers. The findings in this study, small as they are, show that participants tolerated and appreciated linguistic difference in the form of Spanishes that are not their usual standard.

Finally, empathy is often treated as desirable when reading about characters who are culturally or racially different or as a type of response that is either achieved or failed (for example, Long 2003). Conversely, according to Matthiesen and Klitmøller, empathy has shortcomings as it is often developed according to a logic of sameness that implies being able to understand the other as 'someone who is like people in general' or 'someone who is like me' (2019). While many of the participants referred to empathy as something to strive toward, they tended to disentangle empathy from identification. Participating readers with their own experiences of migration identified with certain aspects of the texts; however, based on a logic of difference, they highlighted distances between their own experiences and those of the characters due to differing racial and class positioning and immigration status.

In general, the readers found empathy with the characters, in the sense of inhabiting their subjectivities or feeling their suffering as too difficult or unreal. In its place, they felt that they were able to partially see how the characters think or the motivations behind their actions. I interpret this as readers taking advantage of the intimacy that literature affords to reflect on the situations and behaviours of characters who are different from themselves. This should be seen as a triumph of carefully reading about and attempting to relate to others.

Keywords: translation; identity; U.S. Latina/o literature; reception study; empathy.

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MULTIFACETED IDENTITY CONSTRUCTION OF L2 LEARNERS AT AUSTRALIAN UNIVERSITIES

This study explores the multiple identities which second language (L2) learners envisage when learning an L2, beyond the 'L2 Motivational Self System', using a mixed method longitudinal study design.

It is well established that identity construction is a major component of second language learners' motivation. Darvin (2020) postulates that learners invest time and energy in their L2 learning, to acquire knowledge they need to reach specific goals. These goals are often influenced by students' socio-cultural environment (D'Orazzi, 2023). A plethora of research utilises the 'L2 Motivational Self System' framework to analyse the image that students develop of themselves before and during their L2 learning experience (Dörnyei, 2009). Since Dörnyei's (2009) seminal work on learners' construction of an 'ideal L2 self' and an 'ought-to L2 self', numerous theoretical constructs have been developed in an attempt to portray L2 learners' vision of possible future selves (Markus & Nurius, 1986, as cited in Dörnyei, 2009). For instance, Henry (2017) investigated the 'ideal multilingual self' in order to discuss learners' engagement with multiple languages; while MacIntyre et al. (2017) explored the 'rooted L2 self', which encapsulates L2 learners' intrinsic connection with contextual factors belonging to the L2 they learn.

A mixed method study was conducted to understand the large number of components pertaining to L2 learners' identity construction. An online questionnaire was completed by 728 beginner students of French, German, Italian and Spanish at a wide range of Australian universities in their first semester of L2 studies. Of these, 298 students, who continued to learn an L2 in the second semester, completed a second online questionnaire. The second questionnaire consisted of the same Likert scale items as the first questionnaire, to allow comparison and a dynamic understanding of changes over time across the two semesters under study. A selection of survey participants was subsequently interviewed after each semester. After the first semester, 37 students were interviewed, and 25 students, who were still enrolled in an L2 course, were interviewed after the second semester. Interviewees were asked to comment on their survey responses and expand on some dynamics which could not be fully described via quantitative data analysis. The aforementioned constructs were used to identify and code themes emerging from quantitative and qualitative data. A thematic content analysis of interview data assisted the researcher to examine major dynamics experienced by research participants over time.

The descriptive statistical analysis of quantitative and qualitative responses validates the central assumption that L2 learners' vision of new, more knowledgeable selves functions as a booster for their L2 learning motivation. Given the longitudinal nature of this study, changes in the extent to which L2 selves motivate students were identified over the academic year.

This research confirms that the construction of an L2-speaking identity was developed by students who persisted in investing time, resources and energies in their L2 learning (Darvin, 2020). The 'ideal L2 self' was found to be important to a large number of students. This was especially the case in the second semester, when students felt closer to achieving their original goal of being able to speak their chosen L2 as investigated in D'Orazzi's (2023) study on L2 students' goal setting. L2 learners started to identify the attributes belonging to the 'ideal L2 self' they had originally dreamt about when enrolling in a language course (see Dörnyei, 2009, for comparison). Given the adult age of research participants, with 668 participants between 18 and 24 years old, the 'ought-to L2 self' did not play a relevant role for most of them. Nonetheless, L2 learners recognised its influence as positive and/or negative, of their significant others.

Multidirectional pathways were observed when students described the influence(s) received from their socio-cultural environment, mainly their family's and friends' networks, and the formal learning environment, i.e., their classroom. In this regard, the 'rooted L2 self' (MacIntyre et al., 2017) was deemed a powerful motive for those students with a stronger connection to the place(s) where their L2 is spoken and the communities where they could access L2-related cultural artefacts, e.g., festivals, restaurants, book clubs, etc. To a lesser extent, heritage learners reflected on the pivotal contribution of their ancestors in building a new 'rooted L2 self' able to reconnect to their past. For this last cohort of students, language became a powerful tool to be used to reclaim their cultural background.

The socio-cultural environment in which students were studying an L2 affected those students who did not feel supported by the people around them, but also by the institutions in which they studied. However, this same social context fostered the emergence of new forms of what Henry (2017) refers as 'ideal multilingual selves': Students felt 'special' and 'out-of-the-pack' because they could speak more than one or two languages. The 'ideal multilingual self' represented an essential personal trait that allowed them to differentiate themselves from their monolingual peers.

Research into multifaceted identities created by L2 learners at different Australian universities over one year of studies sheds light on the importance of exposing learners to their L2, both within and outside of the formal learning environment. Although the classroom was considered a pivotal ecosystem where knowledge was produced, research participants were eager to access authentic and motivating resources and situations which could feed their desire for a new identity.

Furthermore, language-specific dynamics were observed. Each of the four languages – French, German, Italian and Spanish, played a particular role and upheld different meanings for research participants. Stereotypes and commonly accepted myths influenced students' motivation depending on their exposure to the language they were learning: French as a melodic and sophisticated language, German as the language of technology and research advancement, Italian as the language of culture and the Italian diaspora in Australia, and Spanish as the second most spoken language in the world, useful at work and on holidays.

Keywords: L2 learning motivation; second languages in Australian Universities; L2 learning identity; multilingual identities; second language acquisition.

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REPRODUCING THE ALIENATED MOTHER-DAUGHTER RELATIONSHIP IN CHINESE-ENGLISH TRANSLATION
A case study of Xiao Hong’s *Sheng Si Chang*

Since the “cultural turn” in the 1990s, translation is no longer regarded as a “pure linguistic” transition between the source language and the target language, but “a form of intercultural mediation located in a specific sociocultural and ideological setting” (Munday 2006, 195). The “cultural turn” also encourages feminist scholars to pay special attention to issues related to gender, identity and ideology in the field of translation studies. The case I selected for this study is the English translation of *Sheng Si Chang* ([1935] 2009), a novel by Chinese author Xiao Hong (1911-42), a prominent woman writer in the early twentieth century. I seek to explore how the English translator negotiates with the social and cultural context in the original text and reproduces the interrelation dynamics among female characters, specifically, a mother and daughter.

Xiao’s novel *Sheng Si Chang* ([1935] 2009), carrying a strong sense of realism, is focalised on the marginalised and isolated life of Chinese people in a small village of China in a time of turbulence when the society was encountering threats from the Western powers and experiencing dramatic societal and political changes. In *Sheng Si Chang* (Xiao [1935] 2009), Xiao creates a number of female characters whose lives, tragic but long ignored are filled with suffering from illness and abuse, oppression from patriarchy, and misfortune caused by wars and famines. Among these female characters, Xiao depicts a mother and daughter whose lives and relationship are typically influenced by the deep-rooted Confucian patriarchy. She portrays a controversial mother figure who deviates from the idealised woman’s image in feudal China as *xianqi liangmu* (virtuous mother and good wife who upholds her husband’s dominance at home and cares for her children). Instead, the widowed mother takes decisive control of her only daughter’s daily life and marriage. Meanwhile, Xiao portrays a seemingly dependent and powerless daughter who, facing her mother's physical and emotional abuse, surprisingly shows a rebellious and courageous spirit in pursuing free love and independency during the wartime.

The study aims to analyse the transitivity used in constructing the mother-daughter relationship in Xiao Hong's *Sheng Si Chang* ([1935] 2009), and in its English translation by Howard Goldblatt (2002), within the framework of systemic functional linguistics (SFL, hereafter) (Halliday and Matthiessen 2014). In the sense of SFL (Halliday and Matthiessen 2014, 213-215), the transitivity system is the core semantic system that helps the speaker construe through language his/her experiences of the physical world and his/her inner world of consciousness. Halliday and Matthiessen (2014, 214-215) further identify six process types in an English context, with each process type realising different experiential meanings and having unique and "inherent" participants indicating the action doer and recipient. Therefore, in the present study where the focus is on the reproduction of the mother-daughter bond, the comparative analysis of transitivity on a clause basis seeks to answer the following questions:

a) at a linguistic level how the mother and the daughter embody in language their inner and outer experiences with each other, their understanding of each process and of their participant roles in the process, both in the original text and in the translation;

b) whether there are any differences in transitivity use in the reproduction of the mother and daughter in the translation; and, if so,

c) at a macro-textual level to what extent these identified differences shift the original experiences of the mother and/or the daughter and influence the reproduction of the original mother-daughter relationship.

This study involves quantitative and qualitative analyses of the transitivity use in a bilingual corpus, consisting of all messages about the interactions between the mother and the daughter from the original text and the English translation. There are a total of 308 clauses in the ST (199 clauses of the mother, 109 of the daughter) and 299 clauses in the TT (193 clauses of the mother, 106 of the daughter). Following the principle of the transitivity system within the framework of SFL (Halliday and Matthiessen 2014), I first conducted a statistical analysis of the frequencies of different types of experiential clauses in the selected texts and categorised the identified process shifts in the translation of transitivity. I then analysed the effects of the identified shifts on the portrayal of the two female characters and the reconstruction of their relationship.

The results show that in general, the English translator manages to reproduce the images and experiences of the mother and the daughter equivalent to the original text. Specifically, the mother remains the dominant one with more actions and speeches in her interactions with the daughter while the young girl is a silent, passive figure who tends to hide her thoughts and emotions. Besides, the identified shifts show that, in the English translation, the daughter's ambivalent feelings towards her mother due to her inferiority are emphasised and her powerless and dependent profile, instead of her rebellious spirit or courage, in the face of her mother's authority is highlighted. In contrast, there is a tendency in the English translation to weaken the mother's expression of care or her behaviour reflecting concern, which amplifies the rigidity and alienation in the mother-daughter bond.

This study proves that the analysis of the transitivity system in language offers a perspective to analyse the translation of gender and identity in literary production. The findings also contribute to the literature on the translation of Chinese women's writings and on the transitivity system in Chinese, providing insights that can inform

scholars and translators for the importance of transitivity use in reproducing experiential meaning of the text.

Keywords: translation; gender; identity; transitivity; mother-daughter relationship.

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FOOTNOTES AND FOREIGNISATION
Transcultural mediation and cultural assimilation in "The Long Siesta as a Language Primer" and *Crazy Rich Asians*

In an ever-globalised world, cultures are increasingly becoming intertwined and readily accessible in every corner of the earth, leading us to a sense of universal commonality (Welsch 1999). At the same time, given that cultures do not always exist on a level playing field in terms of power dynamics, the prospect of international homogeneity has spurred a desire, or rather defence mechanism, among cultural members to protect and distinguish themselves (198). In the advent of this, new generations have gradually "develop[ed] transcultural forms of communication and comprehension" (201), with such being true in the case of Asian American and Asian diasporic literature.

Although Asian American literature has increasingly come to be accepted as American, questions have emerged concerning its "commodification" (Simal and Marino 2004, 11-2), meaning care must be taken by writers in exchanges with regard to cultural representation. Elaborating on the concept of transculturality and its potential, Dagnino (2012) stresses writers' creativity, their sensitivity "towards [...] cultural mediation" and their ability to "reclaim [...] an inclusive vision of culture/s" (7, 5). For Dagnino, a transcultural writer is able to grasp "the nuances in cultural transactions" and thus fosters "fruitful encounters and mutual respect" (11, 14).

A process concomitant with transcultural exchanges is that of translation. Translation, in the words of Venuti (1995), aims "to bring back a cultural other as the same, the recognizable, even the familiar; and this aim always risks a wholesale domestication of the foreign text, […] where translation serves an appropriation of foreign cultures" (18). Instead, he advocates a "foreignizing method", "a form of resistance against ethnocentrism", which "[i]n its effort to do right abroad, […] must do wrong at home, deviating enough from native norms to stage an alien reading experience" (20). In other words, foreignisation "signifies the difference of the foreign text […] by disrupting the […] target language" (20) and, therefore, withholding seamless translations can constitute a potentially effective tool in mitigating undesirable cultural encounters.

Hailing from the Philippines and Singapore respectively, Merlinda Bobis and Kevin Kwan represent two writers addressing the confluence of cultures in their work, from child exploitation at the hands of international businessmen in Manila to the glamour and global goings-on of old money Asian families. Despite being written primarily in English, Bobis' "The Long Siesta as a Language Primer" (2001) and Kwan's Crazy Rich Asians ([2013] 2014) are interspersed with words and expressions pertaining to the languages and cultures that exist in the aforementioned nations. Resisting the facile assimilation of these elements into standard English, both authors forgo translation in favour of a more heuristic approach.

Not only does "The Long Siesta as a Language Primer" (Bobis 2001) feature certain expressions in their original Filipino or Tagalog, namely colloquial expressions related to the reality of the protagonist, who has been deprived of her childhood, a formal education and other opportunities often taken for granted in the US, but the story is also characterised by its chain of footnotes that gradually reveal the definition of said expressions to the unfamiliar reader. Similarly, impeding instant gratification, Kwan (2014) utilises conversational footnotes to dissect words and expressions, particularly highlighting common interjections and cultural elements, such as traditional festivals, dishes, beverages and prestigious buildings or establishments.

As many of the untranslated cultural elements are vulnerable to appropriation in the Western mainstream, footnotes act as a mediator between cultures to properly acquaint the unfamiliar reader, elucidating the underlying meanings on the authors' terms and preventing misinterpretations. Moreover, epitomising Venuti's proposed method (1995), the combination of non-translation and footnotes disrupts the flow of the text and prompts the reader to bridge the cultural gap and, once well-equipped, to apply this acquired knowledge to the terms' subsequent recurrences.

Thus, through a close reading of the aforementioned texts, the objective of this paper is to analyse the authors' employment of non-English terms and foreignising devices from a transcultural standpoint, informed also by relevant theories in the field of translation. In doing so, I will ascribe both Bobis and Kwan to the role of transcultural writers, as outlined by Dagnino (2012), who evince the importance and very possibility of preserving and honouring cultural specificity in the face of unequal global homogenisation. In order to combat the blind assimilation of the Asian cultures featured in their work, the authors not only preserve foreign words within their texts, but creatively educate readers with the use of footnotes and insist that certain cultural concepts, however accessible and entangled they may seem, cannot be fully or unproblematically subsumed into Anglo-American cultures, paving the way for future writers.

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Keywords: Asian American Literature; transculturality; translation; footnotes; foreignizing.

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CONSTRUALS OF IDENTITY AND ETHNICITY IN MIGRATION-THEMED PICTURE BOOKS

Narratives of migration in children's picture books often present migrants' experiences in ways that may be useful in educational contexts in order to foster engagement from their readers towards the migrant characters and their uncertain condition. This empathic potential is one of the affordances of picture books to help non-migrant children understand migration, as well as migrant children validate their own experiences. As Bishop (1990: 11) highlights, we can see our lives and experiences through literature as part of human experience at large and, in this way, reading may be instrumental in allowing us to situate or reaffirm our place in the world and in our society. However, the type of representation made of migrants and their experiences can affect the way that young readers perceive migration and, as several scholars have pointed out recently, migration-themed picture books sometimes offer biased or simplistic representations of migration, which could contribute to present a distorted depiction of their protagonists or keep some of them invisible.

This paper focuses on the construal of the identity of the protagonists of a sample of picture books featuring migrant children from different ethnic groups in order to disclose to what extent the narratives of migrants' experiences are patterned by ethnicity. This sample has been selected from a large corpus of migration-themed picture books (the MIAMUL Corpus) following two selection criteria: diversity of the ethnic groups represented, and variety of the protagonists' gender. Thus, the sample consists of 13 picture books published between 1988 and 2021 depicting the lives of migrants from different cultural backgrounds. The protagonists come from Africa (Egypt, Sierra Leona and Sudan), Asia (China, Korea and Vietnam), Latin America (the Caribbean and Mexico) and Russia, and migrate to the United States owing to war, economic reasons or other unspecified circumstances.

A multimodal critical content analysis of the visual and verbal representational features of the protagonists has been carried out. The analysis draws on a systemic functional theoretical model of bimodal representations of characters (Elorza, 2022b) focusing on transitivity patterns. In order to explore the transient condition of migrants' identities critically, we have also relied on Budyta-Budzyńska's (2011) model of immigrants' 'entry degrees' into the host society, which distinguishes the categories of separation, adaptation, integration and assimilation.

Findings show that all the narrations include or are set in the 'settling stage' of the migration process (Elorza, 2022a), when migrants struggle through their new situation after arriving at their host community and starting to go to school. In some cases, this settling stage covers the whole narration, dealing with difficulties found in the schooling context, such as having no friends or feeling alone. A connection has been found between identity and ethnicity in the specific problematizations and difficulties that the protagonists experience, which for some of them are construed in terms of language barriers. Interestingly, schooling is the main trigger for questioning migrants' identities but this is only the case for the protagonists from Africa and Asia, and it is precisely the exposure to their new classmates which makes them feel different. In some cases, this feeling makes them reject their own culture and language to embrace the new one, whereas for other protagonists the contrast triggers a reaffirmation of their identities.

The linguistic abilities of the protagonists also differ depending on their country of origin. The African migrants' narratives do not present language as a problem in their settling process, whereas for the two Latin Americans (a protagonist who is Mennonite-Mexican and a Caribbean one), language appears as a great barrier hindering communication beyond the familial circle. In contrast, although Asian protagonists do acknowledge that language is or has been a barrier for them, this difficulty is not presented as a big problem but rather as a mere rite of passage. The stories also reveal how the host communities interact with the newcomers. At school, it is sometimes the host stakeholders (teachers and/or classmates) who show an embracing attitude towards them, which connects with current research on the benefits of using 'refugee language' as an integrating resource in school settings (Fassetta et al. 2023). As for the migrants' identities according to their 'entry degrees', results show that the majority of them are in the process of adapting to the host communities. Nevertheless, one third of them assimilate the new cultural values as their own, while considering the old ones as part of a past self.

The sample analysed shows a variety of problems that can be encountered in multilingual and multicultural classrooms, and also some of the strategies that can help respond to that diversity. It is true that, in general terms, the narrations fail to reflect the vast complexity of factors affecting the migrants' difficulties in the schooling process, and tend to develop a focalised single problem-solution narrative frame. This is particularly noticeable in the case of assimilated protagonists, whose narrations do not problematise their schooling process at all, but rather present a view of America as the promised land. In addition, many of these narrations raise issues narrowly connected with schooling in the United States of America in particular, which should be borne in mind for teachers who are considering the use of these picture books in other multicultural and multilingual contexts.

All in all, the problems addressed in most of the picture books analysed represent some of the difficulties that migrant children often have to face, and in this sense they can help young readers engage with migrants' narratives and understand them better. The stories also provide narrative solutions that can be feasibly applied in the classroom context to help children from the host community better understand some of their (migrant) classmates' difficulties, as well as to help migrant children connect with their experiences and gain more awareness about their own identities, particularly those that depict migrants' identities as adapting to their host communities.

Keywords: migrant children; identity; ethnicity; picture books; multimodality.

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CHARTING NEW TERRITORIES IN DRAG DISCOURSE
A multimodal stylistic analysis of *Rupaul's Drag Race*

'Challenge' and 'opportunity' are keywords of drag culture. The Oxford dictionary defines 'challenge' as "a new or difficult task that tests somebody's ability and skill". In drag races, queens must confront some challenges to prove their versatility as both creators and performers. 'Opportunity' is defined in the Oxford dictionary as "a time when a particular situation makes it possible to do or achieve something". Time has always been crucial in the history of drag, a culture that has thrived despite constantly changing scenarios. It originated and flourished during the hard times of the 20th century: Prohibition, Depression, the two World Wars, racism, and the AIDS pandemic.

In the same way as it addressed historical and social issues through its untiring practice, nowadays drag is an intersectional movement that unwaveringly commits to various social causes, while also maintaining its foundational traditions. The media sensation of *RuPaul's Drag Race* (2009-present) offers a compelling illustration of this phenomenon, particularly in the seasons aired from 2018 to 2021. Over those troubled years, drag culture did not fail to talk about a diverse range of global issues, such as climate change, the rise of Donald Trump, the COVID-19 pandemic, and the Black Lives Matter movement. These matters were encompassed through a combination of conventional and contemporary tropes, to challenge the status quo of people's lifestyles, beliefs, and sensitivities. Evidence of this active involvement can be retrieved from some specific episodes of seasons 10-13:

- in s10e04 (*The Last Ball on Earth*) and s11e07 (*From Farm to Runway*) each of the queens must create and model, respectively, a look that declines the theme of global warming, and one crafted from natural and sustainable products;
- in s11e04 (*Trump: The Rusical*) RuPaul stages a satirical musical in which the racers must play different women related to Donald Trump's life or career, while in s12e09 (*Choices 2020*) she assigns to her queens the organization of a campaign for the election of the first drag queen president, in order to draw the audience's attention to the presidential elections, and to promote democracy;
- a behind-the-scenes episode of season 13 (*Corona Can't Keep a Good Queen Down*) is true evidence of drag resilience, showing how the 2021 season was one of the very first productions to be shot in the age of COVID-19, thanks to the work done by the troupe and to the queens' attitude;
- during s13e05 (*The Bag Ball*) the participants discuss the killing of George Floyd and Rayshard Brooks, the importance of the Black Lives Matter movement, the risks run by black trans people, and how the platform in which they're competing represents a chance for them to speak out.

RuPaul's Drag Race makes it clear that drag performances take place not only on runways, and that they do not exclusively concern body and look. Drag queens perform steadily, as witnessed by their moves and gazes in non-drag moments of the show. Furthermore, in these phases they prove their witty linguistic performativity by 'reading' each other, but also in debating and taking a stand about critical matters.

Based on these premises, the present study proposes a qualitative investigation of some passages and frames from the aforementioned episodes of *RuPaul's Drag Race*. The analysis takes into account both verbal and non-verbal features to observe the contextual use of language in association with moves, looks and other visual elements that contribute to construe what Balirano (2017) calls a "multimodal prosody":

> Multimodal prosody is observable when semiotic cohesion is created within a text in a given context. The coherent integration of an item with its surroundings discloses how the rest of the image can be interpreted functionally. Such functional changes will probably also alter the way we perceive the original image priming new possible scenarios. […] Multimodal Prosody refers to the observed effect by which individuals, who are exposed to complex multimodal co-deployments, subsequently notice more of the positive or negative features of the world than they would otherwise, according to the way the priming semiotic resources co-occur with certain other resources, in certain kinds of context. (Balirano 2017)

To this purpose, a multimodal stylistic approach is adopted here to detect and explain the semiotic modes involved in the meaning-making process (Nørgaard 2014) that coincides with the queens' performances in the episodes. Multimodal stylistics unites Halliday's (1994) systemic functional linguistics with multimodality (Kress and Van Leeuwen 2001), allowing for a more comprehensive exploration of the intricate interplay between language, gestures and other visual elements. The research counts on the invaluable help of Brown and Prieto's (2021) recent findings on gesture and prosody in multimodal communication. They charted specific prosodic elements and gestural behaviours according to different linguistic areas: information status, phrase/discourse structure, turn-taking, epistemic stance, (im)politeness, irony, and speaker identity.

According to Brown and Prieto, this kind of research needs to look more deeply at the complex ways in which speakers manipulate and coordinate multiple verbal and gestural resources during communication. It is also fundamental to gather data from different languages and cultures to better assess the universality or cultural specificity of prosodic and gestural features. In this respect, drag culture turns out to be a proper subject, since it is a global movement whose social actors come from different countries, speak several languages, and in turn are influenced by other cultures and idioms.

Findings will also shed light on the ambiguity of the concept of 'style' when it comes to drag culture: drag queens have their own style, but they are often asked to stylise items or ideas, or even to take on someone else's style. And they have a linguistic style, both in drag non-offensive verbal fights and in serious discussions. This research takes into account linguistic areas, prosody and gestures to highlight the extremely multimodal style that the queens of *RuPaul's Drag Race* put into play when they are challenged to get out of their comfort zone for a good cause, or when they have the opportunity to foster visibility, inclusivity and accessibility for any disadvantaged category.

Keywords: *RuPaul's Drag Race*; multimodal prosody; style; challenge; opportunity.

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WHEN MISTRANSLATION MEANS MISGENDERING
Identity representation in conference interpreting from English into Italian

Linguistic agency is key for queer people to resist social erasure, but translating it requires the awareness to detect it and the ability to convey it effectively. "Queer" serves herein as an umbrella term to define a spectrum of marginalised identities including transgender, intersex and non-binary people. Echoing what Zimman (2017) calls the "dialogic nature of identity", it is essential to learn how to appropriately talk about and refer to queer people. Indeed, the legitimation of the linguistic agency of marginalised communities is achieved only when their word choices are acknowledged and validated by others. By extension, this paper argues that such a focus on dialogicality can contribute to shedding light on an under-researched facet at the intersection of Interpreting Studies and Queer Studies.

When interpreters lend their voice to queer people, it is crucial not only that they recognise the language and the intentions of the source text, but also that they know how to reflect them in their translation. Knowing how to incorporate appropriate gender-inclusive or gender-neutral wordings benefits both the speaker and the interpreter, as it allows the latter to have the right tools not to misgender the former. The issue with misgendering lies in the fact that it is a form of discrimination perpetrated through language and, whether intentional or not, it is proved to be a source of emotional distress (Cordoba 2023). However, when it comes to the interpreting practice, several challenges may hinder non-discriminatory identity representation, i.e., dealing with the speed of speech delivery, ensuring the absence of editorial interference, in addition to the potential lack of familiarity of the interpreter with issues related to grammatical and social gender.

This paper analyses the multiple implications of interpreting in an institutional setting with the aim of being fully inclusive of gender identity and gender expression. On the one hand, it argues that translation strategies for gender fairness – in the form of inclusivity or neutrality – are currently dictated by individual choices rather than by institutionally recognised or standardised practices within the interpreting profession. On the other hand, the paper discusses the importance of revisiting this way of working, by promoting instead a set of translation tools that ensure and respect the right to self-determination of gender identity. For these purposes, the research presented here offers a cross-linguistic analysis focusing on the English-Italian language pair and is informed by three interrelated lines of enquiry.

First, this study reviews the translation techniques that are most effective for queer people's visibility and empowerment. This paper stems from the evidence that gender-fair formulations differ significantly across languages. In Italian, as in other Romance languages, many parts of speech carry gender information because of a strong inflectional marking. Conversely, most English words are gender-neutral by default. Thus, expressing gender inclusivity or gender neutrality when translating into Italian can be an arduous task. Furthermore, standard grammatical items may prove inefficient when the text aims to move beyond the gender binary, and existing alternatives have a varying degree of acceptability among speakers (Sulis and Gheno 2022). The first part of this paper explores what translation strategies are available in Italian to translate, where necessary and relevant, English gender-neutral or genderqueer terms.

Second, this work investigates feasibility in spoken language. While existing gender-sensitive solutions are overall quite workable in writing, their viability in orality can be considered more cumbersome. In speech, constraints like a limited amount of time available or a limited control over the linguistic output may interfere with appropriate identity representation. Coping with these specific constraints of orality is even more challenging in conference interpreting, as it is a very fast-paced activity in which interpreters experience a heavy cognitive load (European Parliament 2018). Thus, as far as interpreting is concerned, being attentive to identity representation may be viewed as a complex and demanding task which only increases the risk of cognitive saturation. In order to probe under severe working conditions whether written gender-fair strategies could also work orally, the second part of this work conceptualises conference interpreting as a testbed for orality. Results of a feasibility study on non-binary language in consecutive interpreting are presented to argue that gender-sensitive strategies can effectively be implemented in conference interpreting from English into Italian, albeit with some initial effort.

Third, this work sets out to highlight the potential of interpreters' word choices to impact their audience. Evidence shows that in institutional interpreter-mediated encounters the interpreters' linguistic choices can influence the communicative behaviour of other speakers (Defrancq and Plevoets 2022). Therefore, the correct use of terms which recognise the self-determination of gender identity would arguably prompt a greater awareness of gender-related issues, and it could lead other participants in the interaction to mirror such linguistic strategies. The third part of this paper suggests that the determining role played by interpreters in institutional linguistic convergence could be leveraged to promote a cascading language use that would contribute to affirming and validating the presence of queer people.

To conclude, the general aim of this paper is to draw attention to gender issues in conference interpreting by emphasising the social, linguistic, and ethical implications of inappropriate or incorrect translations. Research from a comparative perspective challenges the way in which gender is expressed across languages. Moreover, this work argues that testing the applicability of gender-sensitive linguistic forms in interpreting could provide trialled, formalised guidelines for gender fairness in multilingual and monolingual contexts alike. Mastering the tools for accurate queer representation in orality would allow interpreters, among others, to avoid misgendering and its repercussions when switching to a different language, as well as serving more broadly as a model for spoken institutional communication.

Keywords: gender identity; queer representation; interpreting; translation; Italian.

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CULTURAL REPRESENTATION IN ARABIC AS A FOREIGN LANGUAGE (AFL) TEXTBOOKS
An exploratory mixed method of contents and languaculture

The promotion of foreign language education has always been informed by various rationalities. In light of the 9/11 attacks, Arabic as a foreign language (AFL) in US institutions witnessed a renewed interest due to the national urgency to remedy the linguistic and cultural inefficiencies exposed in a time of failed foreign policy with 'the political East' (Bale 2010). As such, AFL generated a sense of criticality; a politically charged language to serve US political and economic hegemony in areas deemed critical for world peace. Additionally, the teaching of AFL has long privileged the standard form – *al-Arabiya al-fuṣħaa* (العربية الفصحة). Like the notion of criticality, which thrives on a political ideology, standardization also entails ideological practices on colloquial varieties and (sub)cultures. While standardization in the context of Arabic pertains to the inceptive efforts aimed at the uniformity of a divine code to ensure linguistic immunity for Islamic and literary tradition, it irrefutably offers a medium of mutual intelligibility among educated Arabs and Muslims worldwide. Nonetheless, standardization interpellates the superposed authority of the standard variety; that is, by the same means it strives to reduce variance and achieve uniformity, it tends to maintain power asymmetries within its speech communities (Milroy 2001). Such critical ideologies are no more urgent than the globalized, cultural politics of language textbooks and their deliberate discursive constructions of knowledge; a process equally laden with ideology (Weninger and Kiss 2013).

Against the backdrop of AFL criticality, standardization, and the cultural politics of language textbooks, the present study examines cultural representation in two widely-used AFL textbook series in postsecondary education, *Al-Kitaab* (الكتاب), first, second, and third volumes, and *Arabiyyat al-Naas* (عربية الناس), first and second volumes. The study proposes a mixed method that accounts for overt, content-based culture, and covert, discourse-based languaculture, using a revised quantitative content analysis of cultural dimensions (Moran 2001), and qualitative languaculture analysis (Risager 2018), respectively. Integrating these methods not only allows for critical understanding of cultural representation and its knowledge construction, but also helps to systematically unpack the multidimensional cultural meanings in language textbooks. In effect, this research endeavor aims to contribute to the scant literature of culture analysis in AFL textbooks, bringing into dialogue two theoretical approaches of culture *and* language (i.e., contents) and culture *in* language (i.e., languaculture), arguing for the pivot of ideology and its discursive formations of cultural meaning. The following research questions guide the project:

i. What cultural dimensions are represented and/or underrepresented in the Arabic language textbook series *Al-Kitaab* and *Arabiyyat al-Naas*? And what constitutes cultural knowledge at the level of content?
ii. What dimensions of languaculture are covered in the two textbooks series? And what do such discursive instantiations reveal about Arab culture?

At the level of content analysis, the findings reveal the predominance of surface culture and the paucity of deep culture in both series. Global frequency highlights the prevalent representation of cultural places and communities (33.56%), cultural persons (24.61%), and cultural products (24.15%), with varying degrees of coverage and cultural foci, as opposed to cultural practices (10.01%) or perspectives (7.64%), which in turn do not seem to receive the same attention. Primarily, surface culture accounts for visible aspects, including recurrences of Arab and international countries, entertainment venues, and educational and religious institutions comprising cultural places and communities; social, collegiate, professional, religious, and ethno-sectarian figures for cultural persons; and gastronomical items, traditional clothing, textual media for cultural products. Deep culture, on the other hand, instantiates sporadic references to aspects of communication, appropriateness, and religious tradition constituting cultural practices, and views on social relations, religion, politics and history, featuring cultural perspectives. The distribution of these contents and their underlying cultural details tend to be informed primarily by the proficiency level of the textbook and the latter's approach to culture learning.

In terms of languaculture, the findings indicate the presence of the three languaculture domains, namely the semantic-pragmatic, the social, and the poetic, barring *al-Kitaab 2*, which lacks the latter domain. The semantic-pragmatic domain engages culturally informed concepts, such *Allah* lexicons, Arab social relations, politics, and history, while allowing for the exploration of communicative strategies to ensure appropriateness and politeness in speech acts. The social meaning emerges in the coverage of linguistic variation, attending to colloquial varieties (e.g., Egyptian and Levantine Arabic), and occasional accented speech to index predominantly privileged, urban secularist categories. Finally, the poetic meaning occurs in the introduction of eminent poems and songs, which not only serve pedagogical functions in the materials, maintaining thematic relevance to preview or recycle focal vocabulary while improving speaking and listening skills, but also illuminates Arabic linguistic and melodic expressivity in instances of rhyming couplets, alliterative forms, and cultural references representative of Arabic culture.

The analysis of contents and languaculture posits a stark dichotomy of secular and traditional/religious meanings, which tends to adopt cultural relatability rather than (critical) cultural foreignness. These cultural politics underscore essentializing neoliberal discourses that confine cultural knowledge to the globalist demands of power structures, reducing traditional values in an effort to fit the L2 learner's sociocultural reality and remedy the xenophobic discourses of Islamophobia in the wake of the 9/11 tragedies. Such counterdiscursive applications remain part of the circumstantial, reactive policy of the national mandate to address the AFL crisis and its lack of cultural awareness.

Keywords: Arabic as a foreign language (AFL); textbook analysis; cultural representation; contents; languaculture.

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FEMALE IDENTITY IN TRANSLATION
The linguistic construction of femininity in the American and French editions of early 1920s *Vogue*

Over the past several decades, women’s magazines have received sustained scholarly attention from a variety of angles, ranging from broad cultural, sociological and media studies to more focused – given their specific nature as gendered texts – feminist and gender studies. Research in these fields has placed particular emphasis on ideologies and constructions of femininity in magazine texts, but has generally lacked a clear linguistic focus, for instance, on grammatical structure or lexical choice (in other words, on how language actually works to produce these representations), being more specifically oriented towards content analysis.

In the wake of post-structuralist theory examining text and discourse as constitutive systems of meaning which shape the identities and practices of human subjects, the discursive construction of femininity in periodicals specially addressed to a feminine readership has also been extensively scrutinised from the perspective of (multimodal) Critical Discourse Analysis. There is nowadays a substantial body of work on women’s magazines as “bearers of particular discourses of femininity” (Caldas-Coulthard 1996, 253) which adopts a critical discourse analytic or otherwise critical linguistic perspective. However, much of this research constitutes small-scale, qualitative analysis of monolingual texts, and barely takes into account what happens to gender ideologies and discursive representations of womanhood when such texts – as is typical of periodicals like *Vogue*, having multiple editions in several countries – are transposed into other languages and distributed across different cultures.

Since translation has frequently been defined as interlingual and intercultural communication, women's magazines seen as complex cultural products often reaching linguistically and culturally diverse audiences certainly deserve major attention within the translation studies paradigm. For an international periodical like *Vogue*, in particular, translation as a textual and editorial tool has played, since the very beginning, a fundamental role in the composition and maintenance of the magazine as well as in the formation of its readership. Launched in New York in 1892, with British and French editions (edited autonomously from London and Paris, respectively) rapidly following in 1916 and 1920, *Vogue* is nowadays distributed across twenty-eight different countries and languages.

In recent years, moreover, the multiple intersections between issues of translation and gender have been extensively explored, with in-depth research into areas such as gender identity in translation, the writing and translating of the female body, the different ways in which grammatical gender can be rendered into different languages, as well as feminist translation theory and practice (Federici & Maci 2021; Federici & Leonardi 2013; Camus Camus et al. 2017). Even so, very little attention seems to have been devoted to examining the translations of feminine periodicals, despite their being intimately linked to constructions of female identities and gender ideologies. A more intense cross-fertilisation between what has been labelled "the gender and translation transdiscipline" (Federici and Santaemilia 2022, 3) on the one hand, and periodical studies on the other, therefore, would certainly offer further insight into the linguistic representation of femininity in women's magazines as sites for gendered discourses.

Building on these theoretical foundations, the present study aims to bridge the gap between gender, genre and translation studies by taking an interdisciplinary approach across these research areas, and placing particular emphasis on the role that language and translation play in the discursive construction of the female self in the female periodical as a distinct textual genre. This research also intends to draw attention to the mutual relevance of translation studies and periodical studies, especially with a view to shedding new light on such neglected genres as women's magazines or the female fashion article as mediators of gender ideologies across languages and cultures.

For this purpose, the present paper employs some of the tools of corpus linguistics to provide a contrastive analysis of the linguistic construction of femininity in the American and French editions of early 1920s *Vogue*. In particular, it takes as a sample the twenty-four issues of what was at that time a semi-monthly magazine which were published in 1921 and chiefly its extensive fashion features, originally written in English and then translated or adapted so as to appear in the French edition. In a period which valued modernity, novelty, sophistication and exclusivity in many different domains, and which was characterised by the emergence of new identities and roles for women, *Vogue* chiefly employed evocative depictions of the latest trends in clothing to convey transformative notions of womanhood and defy gender categories.

Consistent with the methodology of corpus linguistics and corpus-based translation studies, a quantitative and qualitative analysis of two parallel corpora (one consisting of the fashion articles published in 1921 *Vogue US* and another comprising their translations/adaptations for *Vogue France*) as regards frequency, collocational patterning and co-textual environment of key lexical items pertaining to the domains of fashion and femininity reveals both similarities and differences in the linguistic representation of gender identity across two different cultures. Moreover, it highlights such notable aspects as the high frequency of French loanwords in the English corpus (despite the status of French texts as derived from the English originals) contrasting with an extremely low frequency of (untranslated) English words in the French corpus, alongside the adoption of particular translation strategies, especially in titles.

All in all, this study aims to demonstrate that both editions of *Vogue* – which addressed the same ideal readership, but were clearly situated within diverse cultural contexts – insisted on promoting an identical high standard of femininity (mainly epitomised by French language and fashion culture) despite using different registers and vocabularies (largely foreign for *Vogue US*, almost exclusively native for *Vogue France*). In the specific genre and text under consideration, therefore, translation can be said to have helped consolidate female identity and reinforce a particularly alluring ideal of womanhood.

Keywords: gender; genre; translation; women's magazines; *Vogue*.

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RACISM, REPRESENTATION, AND RISHI
The identity construction of British-Asian leaders in the UK press

Rishi Sunak's ascension to UK prime minister (25 October 2022) made breaking news around the globe. As the first ever non-white person to head British government, Sunak's own discursive construction of his political and personal identity was an extremely successful communicative tool that saw him (finally) win the Conservative leadership competition. His campaign video is a carefully crafted narrative employing astute multimodal devices. The video opens with a smiling Sunak who says, “let me tell you a story”. His voice narrates over a series of evocative black and white images foregrounding his immigrant roots and childhood memories. The account the prime Minister gives of his personal trajectory is of a second-generation, British-Asian-made-good, whose values are “patriotism, fairness, hard work”, the core set of Thatcherite tenets. This paper seeks to understand if and to what extent UK newsbrands, across the ideological spectrum, have espoused or contested Sunak’s self-representation. Do tensions exist between Sunak’s positive self-narrative, and the realities of institutional, covert, or everyday racism? Which aspects of Sunak’s identity are foregrounded or backgrounded in news narratives surrounding his persona? When the recent Illegal Immigration Bill was introduced, how were the prime minister and home secretary Suella Braverman framed in news reporting? How does the political ideology of the newsbrand in question influence the way Sunak is represented? Is there any evidence of ethic, cultural or racial prejudice in the news discourse?

Racism is a slippery concept that defies a clear definition. Duane (2006, 257) has observed that “While there is widespread social consensus that racism is an extremely negative phenomenon, there is also significant disagreement as to exactly what ‘racism’ is”. From a critical discourse studies perspective, racism can be conceived as “a system of social domination and inequality that is reproduced in many ways, for instance by discriminatory practices. One of these practices is discourse” (van Dijk 2004, 1). Racial discrimination is produced and perpetuated within society through discursive practices, which are in turn generated by cognitive schema (van Dijk 1998). Wetherell (2003, 13), in fact, claims that: “Racism is not a state of mind and then a mode of description of others [...] discourse is intimately involved in the construction and maintenance of [racial] inequality”. The ways in which the news media verbally and visually portray social actors of colour have long been under scrutiny: while studies have revealed that refugees and asylum seekers have repeatedly and enduringly been the object of blatant racism in news discourse (see, for example, Gabrielatos and Baker 2008), the media representation of elites such as multimillionaire premier Rishi Sunak, or Megan Markle (see Filmer and Vignozzi 2022) has so far received less scholarly interest. Overt racist discourse can be easily identified and promptly denounced. By contrast, expressions of “new racism” in journalistic discourse are finely nuanced and require close critical analysis to bring them to light.

The paper presents a selection of preliminary results and observations drawn from a purpose-built corpus of multimodal news texts published in the online version of major British newsbrands. Adopting a theoretical and methodological framework that combines approaches from (multimodal) critical discourse studies (Fairclough, 1995; Mayr & Machin 2012; Van Dijk 1991, 1998,), and discourse-historical analysis (Wodak & Reisigl 2001), the study examines articles drawn from two timeframes: 1) 24-31 October 2022, the week in which Sunak became Prime Minister; 2) 7-14 March 2023, when the Illegal Immigration Bill had its first and second readings in Parliament. For the purposes of this paper, attention is focused on the first timeframe.

Reisigl and Wodak (2001: xii-xiii) propose five simple questions for the discursive analysis of “racist, antisemitic and ethnicist discrimination”. This paper will focus on the first four:

1. What referential strategies are used, i.e., how are persons named and referred to linguistically?
2. What traits and characteristics, qualities and features are attributed to them?

3. What argumentation strategies are employed to try to justify and legitimate exclusion, discrimination, suppression and exploitation of others?

4. What perspectives or framing strategies are used in these namings, attributions and argumentations?

These key questions form the basis for the analysis of the representational strategies (Mayr & Machin 2012) employed by the various newsbrands to frame the news of Sunak becoming prime Minister. Initial results would indicate that while the right-leaning newsbrands adopt Sunak's narrative as an exemplar of the Conservative "rags to riches" success story, and inspiration for other people of colour, the left-wing press tend to be more critical of Sunak's rise to power, suggesting that his win is not a win for diversity, nor will it help in the representation of ethnic minorities.

Keywords: critical discourse studies; racism; Rishi Sunak; news media discourse; Othering.

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LANGUAGING AIDENTITIES THROUGH CHANGING LANGUAGE TECHNOLOGIES
Inequalities and imbalances

This paper investigates some of the key issues of languaging collective and individual identities at a time of unprecedented progress, with increasingly powerful and seemingly human-like language technologies (LTs) based on generative artificial intelligence (AI). State-of-the-art LTs, including neural machine translation systems, speech synthesizers, voice-based virtual assistants, as well as a wide range of other mono- and multilingual tools, require large quantities of high-quality domain-specific digital language data to take full advantage of the latest advances in generative AI (Vetere 2022). In this paper, the availability of digital corpora is considered as an indicator of the current development and potential for future improvement of technologies and tools serving the languages of Europe.

Two intertwined dimensions are discussed, considering in turn the complementary identities of language communities and individual speakers. The paper first analyzes at a macro level the main results of two related EU-funded projects, namely European Language Equality (ELE – Rehm and Way 2023)[6] and European Language Grid (ELG – Rehm 2023).[7] The notion of digital language equality and its associated metric (Gaspari et al. 2023) are introduced explaining their main aims, which are to objectively measure, and compare, the level of technological support and digital readiness of approximately 90 European languages, covering not only official EU and national languages, but also co-official, regional and minority ones. This comparison reveals major gaps and severe inequalities, uncovering alarming prospects for many of Europe's languages, and by implication for the relevant communities, not only at the linguistic, but also at the cultural, social, political, scientific and economic levels.

On the basis of large-scale consultations with experts for all European languages, and following painstaking efforts to collect and catalogue available language resources, evidence provided by the interactive European Language Equality Dashboard,[8] developed by ELE and ELG, calls into question the solemn pronouncements that proclaim multilingualism as a cornerstone of Europe: the situation is actually one of clear inequality and stark imbalance in favour of very few dominant languages (particularly English, and to some extent German, Spanish and French), while most others are critically underserved and very unlikely to fully benefit from the development of state-of-the-art LTs. First of all, there is a striking difference

[6] https://european-language-equality.eu. This and all subsequent URLs were last accessed on 22nd September 2022.
[7] https://live.european-language-grid.eu
[8] https://live.european-language-grid.eu/catalogue/dashboard. Through this interactive Dashboard users can visualize dynamic graphs generated from regularly updated data representing the level of digital support for all European languages and compare their technological readiness.

in the availability of corpora for English compared to all other European languages, including those with an official status within the Union. Secondly, even the national languages of some of the biggest EU Member States (e.g., Italy and Poland) have very few corpora compared to English, especially in relation to the size of the respective populations. In addition, most digital corpora with data in two or more languages tend to include primarily a few privileged languages, and only rarely cover also less-resourced languages. Finally, many of the official European languages are in fact not much better off in terms of digital support and resources than dozens of regional, minority and local languages of Europe.

These observations should not be alarming only for linguists and technology developers, in that they uncover dramatic inequalities among European citizens as members of their respective communities of speakers, with gaps that are increasingly difficult to fill, especially in the light of the latest developments in AI-powered LTs. Indeed, the large differences in the availability of electronic language resources directly determine, and also worsen, inequalities in the current technological support of many European populations, and at the same time undermine their prospects for future prosperity in the digital age, primarily as far as their educational, cultural, social, political and economic progress is concerned. These imbalances have immediate and long-term effects on the internal relations among EU Member States and their citizens and, from a broader perspective, on the identity and position of European countries and their populations in an increasingly internationalized and competitive world.

Shifting to the personal, micro level, the paper then focuses on the impact of AI-powered LTs on individuals, paying particular attention to learners and L2 users. State-of-the-art language tools present enormous opportunities and unprecedented challenges, e.g., insofar as data-driven authoring assistants and machine translation systems can produce ostensibly credible and fluent texts. However, elusive content-related, subtle genre-dependent and stylistic issues, more or less blatant factual inaccuracies and toxic socio-cultural biases of various types may lurk behind the deceptive formal perfection of the language generated by AI tools. While there are some worthy initiatives trying to remove bias from LTs, such as the collaborative and community-driven *DeBiasByUs*[9] project that focuses on the elimination of gender bias in machine translation (Daems and Hackenbuchner 2022), biased and toxic output of mono- and multi-lingual LTs that is the result of the large language models that they are trained on seems difficult to identify and avoid, especially for language learners and non-native speakers, also due to the inherent cultural dimension of language use.

On the whole, the increasingly sophisticated and fast-progressing LTs propelled by advances in generative AI pose a number of complex ethical challenges and raise unprecedented concerns about how individuals – and especially learners – mould, perceive and project their own linguistic and socio-cultural identities, which compounds the severe imbalances identified across language communities. The paper discusses some of the educational and teaching-oriented implications of this challenging scenario, considering that many schools and universities across the world have adopted guidelines and policies (mostly of a distinctly restrictive and repressive nature) to regulate the use of AI-based tools by students, and especially to curb their employment in assessed coursework and examinations, particularly in foreign language courses and translation programmes. The conclusion advocates for a balanced approach aimed at raising students' awareness about both the potential and especially about the limitations of the increasingly powerful LTs that are available to

[9] https://debiasbyus.ugent.be

them, so that learners are trained to use them competently and with due care – if, when, and as appropriate.

Keywords: language technologies; artificial intelligence; language resources; data; corpora.

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THE NEW SPEAKERS OF OCCITAN AND THEIR IDENTITY

This contribution aims to present how New Speakers of Occitan relate their identity to the Occitan language. New speakers are people who have self-directedly learned a regionally bound language not as an L1, i.e., through family transmission, but through one or more types of instruction in adulthood (cf. Darquennes & Soler 2019). Occitan is a language with a broad literary tradition and earlier high points whose majority of speakers is located in the southern third of France. For the last 100 years, the language has been losing speakers drastically, and today it is already the grandparents' generation who have not passed on the language to their children because of a lack of prestige. This makes Occitan a typical case for France, where regional languages still receive little official support. Attending school classes or other courses is almost the only way to become an Occitan speaker today. Classes and further engagement have nevertheless set in motion new dynamics that are changing the existing community of speakers and giving it a gentle boost. By means of different teaching formats, from kindergarten to adult education, there are now multiple opportunities to become a New Speaker.

It is not only the learning that is interesting to trace, but also the resulting use of the language and the feelings of belonging or identity attributions of the individuals. How this use emerges and what can cause shifts in identity is described by the concept of muda (plural mudes) (first in Pujolar & González 2013). It stands for a change in the meaning that a person attributes to a language when he or she enters new speaker networks by making a decision and assuming suitable circumstances. Often this involves an aspiration to belong to a group.

The data on language learning and use and the associated identity attributions or changes therein come from the data collection conducted in 2021 in the form of online questionnaires. 537 individuals, mostly from Pyrénées-Atlantiques and Haute-Garonne departments, participated, primarily providing information about their language biographies, language attitudes, and behaviours. Participants' types of learning are very diverse (Occitan in school as a foreign language, bilingual or immersion classes, university courses, or other courses). Among all participants, 184 people are categorized as New Speakers. The perception of identity of the New Speakers is mainly addressed in relation to language and culture. Some results of these two areas are presented below.

First, participants freely describe how they characterize "their own" Occitan. Among all participants, descriptions linking their language to their identity, origin, and culture rank first without competition. However, only seven of 229 of these mentions come from New Speakers: these characterize their language by their linguistic competence and by the adjective "academic". Thus, based on this question, it cannot be said that the Occitan language is a reflection of their identity for the new speakers.

Second, there is the question of whether New Speakers identify with Occitan culture: This is shown by the questions about cultural connectedness, again comparing New Speakers to others who have already learned the language through their family: On average, all participants feel a strong to very strong attachment to the culture. However, New Speakers feel slightly less connected to the culture than Non-New Speakers. In what this cultural connectedness is expressed, the persons explain in numerous examples (most frequently among all: music/dance/singing, language, literature/tales).

Furthermore, it appears that this attachment did not come about through school: even though, especially in the schools with an immersive model, cultural practices were given a lot of importance and the children practiced them for years, the individuals tend to find their connection to culture outside of school. In terms of aspirations to pass on the language to their own children, it turns out that identity was the most important reason for language transmission after cultural awareness. However, some New Speakers also state as a reason against language transmission that their attachment to the culture or language would not be sufficient. Nevertheless, the consequence of these numerous pro-arguments is small: only a very small group of New Speakers make the step from wanting to actually pass the language to their children.

Finally, in addition to the questions in which current identity attributions are shown, information about developments in identity are also brought to light. For example, in the free text fields, participants report on the mudes mentioned at the beginning: They write about what the language means to them personally and, more importantly, how it came to be that Occitan has taken on a new importance in their

everyday lives. They have "discovered" or "reappropriated" the language. They use recurring expressions for this purpose, pointing to emotionally occupied turning points, some of which seem like a revelation. This phenomenon never appears alone, but is closely linked to aspects related to culture and thus identity, because, as shown, culture and language are closely related for the persons. They tell of new relationships, moves to new places, and joining cultural or language activism associations. Thus, they have succeeded in changing their identity not only linguistically but also culturally.
In summary in the case of Occitan, it is clear that while the identity of New Speakers is tied to the language and to the culture, as it is for other speakers, the connection is less pronounced for New Speakers. The long time that many of them spent learning and practicing Occitan in school did not give them a profound attachment. Rather, it seems that what matters is what the individuals experience later in life. Especially when they experience a muda, many increase their use of the language and find their personal point of attachment to the culture, which can actually have an impact on their perception of identity.

Keywords: new speakers; Occitan; minority languages; identity.

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SHAPING INTERCULTURAL IDENTITIES WITHIN INTERNATIONAL EXPERIENCES
The value of virtual exchanges

In the uncertain times marked by the COVID-19 pandemic, virtual exchanges (also called telecollaboration programmes) have become increasingly popular and meaningful in higher education. They are a form of collaborative learning whereby learners in different locations participate in computer-mediated communication to complete tasks online. These activities can be part of educational programmes with a formal evaluation or be offered as non-formal educational projects (as in this case study). These practices consist of technology-enabled people-to-people communication and learning opportunities lasting over a definite period of time. They allow the participants from different cultural backgrounds and living in diverse geographical areas to come together and interact with or without the direct support of educators. Virtual exchanges combine the experience of intercultural dialogue with the use of technology. As these programmes focus on people-to-people interaction, they foster social proximity and allow the participants to build relationships across geographic and cultural spheres (Helm & Van der Velden 2021). They offer students the opportunity to improve their intercultural and foreign language skills, which are essential in today's globalised world. During the Covid-19 pandemic, virtual exchanges allowed cohorts of students worldwide to work collaboratively and enhance their soft skills (technological, interpersonal, intercultural) despite the major disruption to intercultural experiences due to the multiple lockdowns. Moreover, the growing awareness of climate change and other sustainability goals has made virtual intercultural opportunities even more compelling. The positive impact of virtual exchanges has been documented in previous research (e.g., Triki et al. 2023; Shadiev et al. 2020; O'Dowd 2018). Accordingly, virtual exchanges have played an important role in identity formation, intercultural openness, critical thinking as well as global citizenship matters.

This mixed-method research explores and illustrates how students from Italy, Hong Kong, Canada and Tunisia negotiate and reflect on identity and cultural values in their answers to open questions in questionnaires and reflective journals (RJs) written in English. For the purposes of this study, we will report on the results of two virtual intercultural projects that involved 60 student participants in its first version and 75 students in its second version. The projects fall under the umbrella term of Internationalisation at Home (IaH). IaH is considered as a more sustainable form of higher education internationalisation because it does not require participants to move beyond country borders and it guarantees the same desired benefits of student physical mobility. The corpus consists of a total number of (n=85832) words divided into four sub-corpora representing each of the participating countries. For the analysis of the corpus, we drew on the central notion of the *experiential metafunction* of language in Systemic Functional Linguistics (SFL) (Halliday & Matthiessen 2014). According to SFL theory, identities and statuses of participants are construed as *relational clauses*, i.e. clauses of *being* and *having* where the copular 'be' or the verb 'have' are the main verbs in the sentence. In order to identify identity and cultural features in the RJs, we used the UAM Corpus Tool software. We automatically tracked all the structural patterns 'I am', 'we are', 'he is', 'she is' and 'they are' together with their different variants (e.g., 'my partners are', 'my partner and I', etc.), then we manually excluded all the structures that did not belong to the relational clause type (e.g., instances where material verbs in the progressive form were used rather than relational ones).

The first observations that emerged from the comparison of the four sub-corpora point to the fact that participants constructed their identities and their partners' more frequently as clauses of *being* rather than clauses of *having*. On the one hand, personal and cultural identities, such as the ones reflecting gender, nationality, personal characteristics (tolerance, shyness, openness, etc.), are generally constructed within relational clauses of *being* to describe static or dynamic statuses and class membership. Clauses of *having*, on the other hand, generally construe the students as *Possessors* of specific values and characteristics. At the beginning of the project, students focused on their being 'interested in' or 'curious about' the virtual exchange and the cultural and global citizenship topics to be discussed with their partners. Throughout the phases of the exchange period, participants from Canada, Italy, Tunisia and to a lesser extent the ones from Hong Kong, were more eager to share personal and cultural identity traits. Towards the end of the virtual cultural experience, participants decreased their use of the relational clause patterns (forms of 'I am', 'I have', 'we are' and 'we have'). We noticed a shift to the use of impersonal structures like 'it is important', 'it is' or the generic 'we' (referring to people in general). Such preliminary findings suggest that the virtual experience, in a way, helped students broaden their horizons and adopt a less self-centred view of who they are. This made them grow more sensitive to others' identities (principally their partners') as well as to the collective forms of 'we' and 'I'. The 'we' identity captures the set of common values and beliefs while the 'I' identity characterises a new global citizen who is aware of personal, local as well as global principles. Based on these noteworthy results, we may argue that virtual intercultural encounters can be a convenient solution for building more global forms of identities characterised by collective awareness of worldwide pressing topics, particularly the ones involving sustainability goals.

Keywords: internationalization at home; intercultural virtual exchange; identity building; English language.

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THE WORDS OF OTHERING AND THE DIGITAL GENRE
Languaging, identity, diversity

Language is one of the most relevant factors that constructs and negotiates individual and collective identities and representations, serving processes of manipulation and domination, as well as those of empowerment and emancipation. With the help of various linguistic and communicative strategies, the preservation of the status quo and of power relations is presented as a rational choice, and the cliché of 'common sense' is disseminated as the product of cultural tradition and time-established discourse practices. Discourses on diversity are, then, mobilized in public and political debates – as well as in traditional and social media – to serve specific agendas and (re)produce different forms of discrimination based on socio-cultural intersectional identities (class, gender, sexual orientation, ethnic origins, age, body features and shapes, disabilities) with the result that specific individuals or groups are made 'invisible' and/or are targeted – when not assaulted – as representatives of a particular kind of minority or diversity.

However, digital communication and virtual interactions are dynamic, non-linear, and even unpredictable, which can destabilize those fixed discourses through a dialogic process of languaging that enables individuals and communities to rewrite the word and the world in a creative and subversive mode.

Our co-presention will discuss how the (re)production of diversity and Otherness can be problematized and challenged by illustrating the collective project of the online dictionary *In Other Words – a Contextualized Dictionary to Problematize Otherness* (IOW) – www.iowdictionary.org. IOW dictionary is a free online resource that critically discusses discriminating keywords and presents creative counter examples taken from the arts, literature, music, street art, videos, to reverse predominant narratives of the Other.

Drawing from different theoretical and methodological approaches, the presentation will examine IOW Dictionary as an alternative digital genre with its specific stylistic features along with its entries that deal with the languaging of Otherness. Through a critical and interdisciplinary analysis, IOW dictionary exposes, deconstructs, and subverts the textual and visual mechanisms of discriminating words and labels. The dictionary engages teachers, scholars and students to discuss how words are used and misused to reify, stigmatize, stereotype or folklorize the many diversities that inhabit our societies.

Undoing Otherness. Challenging hegemonic discourses on diversity through the collaborative praxis of IOW dictionary (PG)

Differences of language, linguistic repertoires, accents, linguistic registers are all indexes of different diversities that, according to contexts and conditions, can be vindicated as markers of processes of identity construction or become elements of discrimination and potent means for the (re)production of Otherness. Critically understanding language as an index of identity, power and hierarchies, we acknowledge that hegemonic discourses (re)produce different forms of Otherness, that the 'celebration of diversity' often obscures issues of inequality, that manipulation works according to well-oiled rhetorical mechanisms, that some languages and some cultures are 'more equal than others', and that social interactions and dialogues never occur on equal grounds.

Together with critical language studies (Reisigl & Wodak 2000), decolonial, feminist and cultural studies (Spivak 1985; Mohanty 2003; Gaupp & Pelillo-Hestermeyer 2021) have exposed how 'diversity' is measured as the distance from a hegemonic position that determines which are the epistemologies, norms, values, institutions, culture, language, social configurations, economic systems that are considered appropriate. Hence, the main question to be addressed is who has the power to establish the norm as such and measure its deviation as deficiency and inadequacy, an evaluation that involves and moves across several intersectional elements – race, ethnicity, class, gender, age, sexual orientation, etc. – and is enacted in several ways, of which language is one of the most evident. Therefore, analyzing how language works in practice and in contexts of use is essential to foster critical awareness of how words are used to stigmatize diversity, but also of how they can become a resource to deconstruct discriminating narratives.

We believe that IOW dictionary offers a contribution in that direction since its ethos and its structure are combined in the perspective of offering a critical, accessible, user-friendly, collaborative platform to problematize and challenge the (re) production of Otherness by providing an online free resource that can be used by different recipients or implemented by different contributors from different fields – in both cases: scholars, students, practitioners, activists, volunteers and artists. Indeed, though IOW dictionary operates as a website, it does not solely comprise unidirectional communication, since also audiences/users can not only employ it as a resource but actively contribute to the implementation of some entries – as, for example, it has occurred in the case of the entry 'incel'.

The interactive and participatory experience promoted by IOW dictionary is also favoured by the wide display of not-text-only materials, such as videos and audios, which are connected to the wider production of polymedia digital language practices. Therefore, IOW dictionary can be considered as a "semiotic resource for practices of cultural production and participation" (Androutsopoulos & Stoer 2018, 120).

In our presentation, we will bring forth the examples of some entries to show how IOW dictionary can reach different social and educational contexts, promote critical reflections and dialogue, and foster direct participation by engaging different actors in critical and creative activities towards the common goal of problematizing and subverting the construction and the reproduction of Otherness, as well as of the appropriation and the vindication of different kinds of diversities.

Methodological aspects: IOW dictionary and the digital genre (IM)

IOW dictionary is the result of the collaboration in an entirely virtual environment by scientists and researchers in the fields of linguistics, sociolinguistics, rhetoric, argumentation, and academic writing. The online dictionary was launched with the collaboration of seven researchers in six countries (Italy, Canada, Great Britain, Ukraine, Greece and Bulgaria) in 2020 right at the beginning of the pandemic crisis. During the last four years several authors outside the main team have submitted manuscripts and published their papers and all scholars have contributed to the creation of an international academic scientific network through cross-cultural virtual collaboration. The discussions are taking place entirely online and a virtual academic community has been established to work on clarifying the methodology and on how to publish in the online dictionary, which is open access.

Academic creativity and academic writing follow scholarly standards after the process of double peer-reviewing, but they are realized in a new context, namely academic web writing and online editing of verbal and multimodal outputs as open access addressed to scholarly audiences. The entries are the result of an interdisciplinary approach and the implementation of a complex methodology including multi-factorial analysis. IOW dictionary establishes opportunities to publish and edit online resources to international academic and school audiences. It promotes and enhances innovative study and has pragmatic implementation concerning the research of Otherness in specific national, political, social-cultural, socio-linguistic, communicative, media and rhetorical contexts.

The methodology is based on an interdisciplinary approach, exploring the etymology of each word or term, presenting scientifically based definitions, identifying occurrences of 'Othering' (different meanings, subversions) in a specific national context, deriving linguistic, sociolinguistic and rhetorical factors; cultural specificity, communication strategies, and problematization are also discussed. Researchers provide examples and identify trends or differences in the use of these words. Some of the words analyzed are, for example, accentism, ageism, chakka, foreignness, immigrant, refugee, identity, war, gender, political internet troll, civic rhetoric, corruption, neurodiverse, nostalgia, patriotism, propaganda, silence, snitch and new heroes.

The uniqueness of the methodology has manifestation on a rhetorical level including rhetorical research traditions and in particular canons (ethos, pathos, logos), rhetorical tools of persuasion (credibility of proofs, evidence); argumentation (e.g., validation and verification of sources of arguments). Researchers provide examples and identify trends or differences in the use of these words, in particular in the media, online media, social networks, virtual forums, podcasts, video clips, deep fake video, echo chambers, etc. Researchers study media genres and digital tools in online environments, linguistic features of communication in virtual communities, variants of dialogue in order to see how Otherness is mobilized and to infer factors at linguistic, socio-cultural, communicative, and digital level. The researchers delineate the boundaries of a new research field, including the manifestations of Otherness in a dynamically evolving environment such as the virtual one, which requires complex studies, including linguistic, discursive, rhetorical, and communicative factors Innovativeness is manifested at the levels of working in an international virtual collaborative team, innovative methodology, presentation of information at a multimodal level, self-reflection to improve the methodology, workshops and webinars to promote what has been achieved, and implementation of the methodology in different educational and social settings.

Keywords: othering; language-in-contexts; socio-cultural intersectional identities; digital genre; collaborative praxis; alternative voices; rhetoric.

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THE *HOGWARTS LEGACY*'S CONTROVERSY
Gaming, transphobia and social media debates

Video games have become massive juggernauts in terms of sales (Clement 2023) and, consequently, their cultural relevance and impact have reached new heights (Dubois Weststar 2022). While there has been an increase in video game adaptations for other media to capture new types of audiences, the contrary is also true. Entertainment companies are constantly looking for new ways to engage customers further and further, and video games allow fans to spend hours inside faithful digital recreations of their favourite IPs.

Wizarding World fans have long been asking for an AAA video game based on the Harry Potter IP, such as *Hogwarts Legacy*, a 2023 video game developed by Avalanche Studios and published by Warner Bros Interactive Entertainment. Since its release, the video game has sold more than 15 million units and amassed $1 billion in sales. But J.K. Rowling's (2020) takes on transgender people seems to have fractured the community, leading its members to choose whether to buy *Hogwarts Legacy*, and finance Rowling through royalties, or to refuse playing the game, and oppose her ideological positioning. More specifically, Rowling is a vocal believer in the binary distinction based on self-evident biological differences between males and females, and therefore between men and women (a positioning called TERF, trans-exclusionary radical feminist, which is now an acronym with a strong negative connotation). Rowling has been loudly critical of current legislations for gender transitioning, lamenting that it would allow for the so-called infiltration of men pretending to be women in once-safe women-exclusive spaces, such as hospitals and public bathrooms.

Within this context, we have analysed a dataset consisting of more than 9500 tweets discussing the release of the game and Rowling's controversial statements. Tweets were collected in the month around the launch of *Hogwarts Legacy*, 10 February 2023, using the keywords "hogwarts legacy" and "trans*" to identify both the game and the controversy and debate surrounding it.

While Critical Discourse Analysis and Gender Studies of video games (Heritage 2020) play a substantial role in the analysis, we have mostly relied on statistics applied to corpus linguistics (Brezina 2018) to show: a) how J.K. Rowling's ideas may have had an impact on the reception of the game; b) whether fans disagree with Rowling or may have preferred to support the developers of the game, c) how the adopted strategy to play the game may have still supported the transgender community, d) whether tweets contain transphobic contents.

In order to answer these questions, we have relied on word frequencies and statistical measures for the collocational analysis. More specifically, collocations have been analysed through the LogDice association scores, for the measure identifies the exclusive relationship between nodes and collocates.

There is no doubt about how massive the influence that J.K. Rowling's ideas have on the analysed debate is. While the number of tweets supporting the trans community is not irrelevant, our corpus contains a rather high number of pro-Rowling and pro-*Hogwarts Legacy* tweets, which are not necessarily transphobic per se. Yet, many users have vehemently expressed their discomfort towards trans activists and their requests for boycotting the game, which may be labelled as a form of covert transphobia (Corboz 2022). A user calls out the "woke mind virus" as the reason behind the people asking to boycott the game. As further proof of a stark division, the pro-Rowling and pro-*Hogwarts Legacy* tweets have high frequency of the personal pronoun *they* – here used in its plural form – which refers to both the trans people and activists who want other people not to buy the game and all those gamers who do desire to play the game and may be conflicted about it.

Indeed, most cases of transphobia in the corpus seem to be covert, as is shown by the very low to zero frequencies of transphobic slurs, and by the fact that there are no instances of Sirona Ryan – the first trans woman in the Wizarding World and a witch who is also the proprietress of an inn in *Hogwarts Legacy* – being misgendered (although some tweets highlight the apparent transphobia caused by the word *sir* being in *Sirona*'s name).

Few users recommend alternative ways to play *Hogwarts Legacy* while avoiding to financially support the *Harry Potter*'s author as a form of resistance against Rowling's stances. The most frequent recommendation is to buy the game and donate the same amount of money to a trans foundation. Low frequencies should come as no surprise due to most tweets being pro-Rowling.

While the bulk of the analysis has been based on one corpus, we also wanted to verify the existence of differences between tweets written before and after the release of the game by splitting the main corpus into two subcorpora. Sirona Ryan's frequencies dropped consistently after the release of the game, possibly because the novelty effect generated by such an important step towards inclusivity by the franchise had already diminished.

Keywords: corpus linguistics; Hogwarts Legacy; J.K. Rowling; statistics; video games.

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FIGHTING LANGUAGE SHIFT
The codification of Şexbizinî in virtual communities

Şexbizinî is the designation of a Kurdish tribal confederation and more and more used as the designation of its language. Şexbizinî is a North-western Iranian language which is endangered and linguistically neither documented nor described. Historically, the Şexbizinî confederation migrated from Western Iran to the region of Sulaimanya in Iraq to the present main settlement area in Central Anatolia in Turkey (Çelebi 2017). Şexbizinî is a language that did not exist in a written form and has exclusively been transmitted orally. The language is linguistically not described and, at the same time, endangered. Even in the main settlement area of Central Anatolia, it is only used by the generation of parents and grandparents. From the 1970s onwards, a considerable diaspora community developed in Europe, particularly in France, Germany and Austria (Grond 2019). The last decade, however, has witnessed a resurgence of interest in the language, both among its speakers and in linguistic research. The new engagement became manifest in rising activities on social media, e.g. on Facebook (Meta) or YouTube.

This contribution investigates Facebook groups with a thematic connection to Şexbizinî. The main research question concerns the development of communicative practices that can combat language shift. These practices evolve under the conditions of orality and non-standard. Speakers of Şexbizinî using social media platforms therefore have to develop strategies to make their language writeable and visible in the social media channels. Analyzing Facebook postings thus means analyzing the development of agency and voice by a minoritized community.

Theoretically, the study is based on the Fishmanian notion of *breathing spaces* (Fishman 1991); methodologically, the study draws on an online ethnography. The dataset comprises a Facebook wall event corpus and a questionnaire that uncovers the transnational membership structure of the Facebook groups, which helps to situate the findings in a broader sociolinguistic context. The focal unit of analysis pertain to sequences of postings. Drawing from Hymes's concept of "speech events", Androsopoulos (2015, 193) terms these sequences as "wall events". They encompass a sequence of interactions exhibited on a group's or on a user's wall. The analytical categories encompass member roles, types of initial postings and the connection between initial posts and comments. The online ethnography was triangulated by experimental spellings of speakers in order to specifically retrieve the spelling strategies of specific phonological categories.

The analysis examines three distinct domains. Firstly, it examines the language use in the postings. Two discernible patterns of language use emerge within the groups under examination, intricately intertwined with each group's content-related objectives. This linguistic aspect provides a nuanced insight into the strategic choices made by these communities. Secondly, the study explores spelling strategies. These can be attributed to either the established Turkish or Kurmanji orthography or they may be presented as completely independent solutions devised by the groups. This aspect reveals the intricate interplay between linguistic norms and group-specific innovations, highlighting the dynamic nature of these linguistic communities. Finally, the analysis examines the discussions surrounding the respective codifications. This aspect reveals the subliminal language ideologies that influence and mould the decisions taken by these communities. It provides a more profound insight into the operating sociolinguistic strategies, illuminating the ideological undercurrents that directly affect language usage in these online groups.

The findings shed light on the pivotal role that virtual communities play in the preservation and propagation of endangered languages. These online platforms serve as dynamic hubs where languages can thrive, adapt and even venture into previously unexplored realms, such as written expression. Within these digital communities, a sense of linguistic inclusivity flourishes, allowing members to contribute their distinct language skills while collectively forging a socio-cultural linguistic space. This contrasts with the ideology of national monolingualism, often promoted by respective residual countries, which tends to give priority to a single dominant language. As a result, virtual groups inspire a re-evaluation of the community's language and its historical importance. For example, Şexbizinî online communities investigate the ancestral roots of their language, raising it to a level comparable to esteemed varieties like Old Persian or Avestan. This perspective offers a distinct lens through which cultural and political events are observed, diverging from the narratives presented by their respective nation-states. Another area of significance is literacy, which is pivotal for societal involvement. For speakers of non-standardised, non-codified languages, orthodox educational systems that favour official languages create significant obstacles. Şexbizinî communities are working towards establishing orthographic and grammatical standards, viewing it as a pivotal stride towards heightening visibility and asserting linguistic rights. This not only empowers their linguistic community but also reinforces its rightful place within the broader tapestry of global languages.

The results illuminate the crucial function that virtual communities have in conserving and spreading endangered languages. These web-based platforms function as dynamic hubs where languages can thrive, adapt and even venture into previously unexplored areas, such as written expression. These virtual communities foster a sense of linguistic inclusivity and this allows members to add their individual language skills whilst collectively creating a socio-cultural linguistic space.

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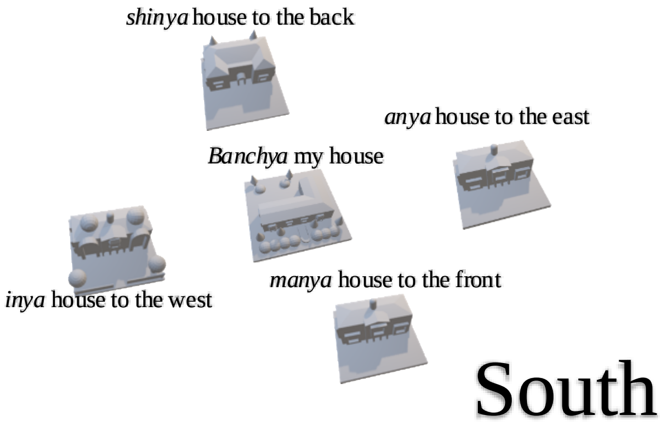
"QUIT CONFUSING TAXI DRIVERS!" Decolonizing ideologies in the Southern Ryukyus

The Ryukyuan Archipelago stretches 900 kilometers from southern Kyushu Japan to Taiwan and is given a definite border by the Kuroshio current which requires significant navigational skill to cross. A mix of Japonic speaking farmers, traders, and sea peoples (some of whom were pirates) crossed this border from the north and slowly replaced the Jomon population. China from the mid- 13th century onwards, through the practice of tribute trade, supported governmental development which led to the formation of the Ryukyuan Kingdom. This period from 1429 to 1609 is thought of as the peak of Ryukyuan culture. Following defeat to the Satsuma clan of Kagoshima, the Ryukyus were subjected to the closed country policies of the Japanese Shogunate. This ended what had been a long flourishing international trade with countries as far as Indonesia, crippling the economy significantly. An increased poll tax was also placed on the peoples of politically weaker parts of the archipelago, turning these populations into de-facto slaves, owing 90% of their annual income in taxes. The impact of this factor remains to this day understudied and too often unmentioned. Although freedom from the poll taxes should have occurred in 1879 with the establishment of the prefectural system, the oppression was only lifted in 1903 through the efforts of Jissaku Nakamura.

Following governments around the world, the newly formed Meiji government adopted a policy of monolingual Japanese ideology that focused particularly on Ryukyuan and Ainu. First, schools were set up only in Japanese with teachers relocated from the mainland. Then the indoctrination ramped up in the pre-war period with schools forcing students to wear *hougen futa* 'dialect tags' when caught speaking island languages. Those still wearing a dialect tag at the end of the day were subjected to severe punishments. The U.S. invasion during the war saw additional lands taken to feed and house soldiers. In some places, stomping on someone's foot to see if they shouted 'ouch' in Japanese *itai* or in Ryukyuan *agga* was a technique used to find and punish traitors to the Japanese war effort even though their only crime was being a native Ryukyuan language speaker.

Figure 1: The house-bound orientation system at house level.



Despite all these efforts to replace Ryukyuan with Japanese, it was only during the U.S. occupation that intergenerational transmission was fully interrupted. There are a variety of reasons why this occurred, but the misconception among the public that if the Ryukyus were returned to Japan, then surely the US military would leave, and most of the land used for bases would be returned had a significant impact. Sadly, the military remained in place and this issue continues to be the biggest conflict between Okinawa and Japan as Okinawa houses over 70% of all US bases in its borders which amount to only 0.6% of Japanese total land mass. After Japanese reunification pride slowly returned towards cultural heritage in some forms but not in the language. Colonization of the mind (Fanon and Philcox 2004) had taken hold and was now more reinforced than ever before with modern Japanese mass media and education. The people grew up thinking only bad kids used island words, and that the language was only a dialect. Questioned today, many people will insist that island words are ugly and that speaking Japanese is beautiful (Hammine 2021).

The last full speakers were born around 1950 and in most of the archipelago anyone born after 1970 is a monolingual Japanese speaker. Currently all six indigenous languages of the Ryukyuan archipelago are expected to vanish in the following 30 years (Anderson 2019), but they were only recognized by UNESCO as endangered languages in 2009. This has awakened a movement of language revitalization, but one of modest success that is still struggling to decolonize, including dealing with the low-status view of the languages and their concepts (Brenzinger 2006) in the minds of their keepers who have all been educated to speak the language and share the ideology of the Japanese.

Beyond the grammar and vocabulary of the languages are the ethnolinguistic systems that are also under threat of extinction. One unique example in the southernmost group of islands called Yaeyama is a house-bound orientation system. While linguists have made significant gains in documenting Yaeyaman along phonological and morphological lines, no one has properly documented this system until my pilot study (Guay 2022) that found the system reflects geographic distance from the speaker at five levels, changing terms or shortening vowels at different levels but always using four directions based on the four sides of a traditionally southeastern facing home. Analysis of the ethnolinguistic strategies used for encoding spatial information has become a key focal point in research on the impact of language on thought worldwide. This has sparked research into orientation systems in hundreds of languages; however, in the Ryukyus, little documentation of this or other ethnolinguistic systems has been conducted.

One reason for this lack of research is that even the most fluent speakers in their 60s and 70s are not accustomed to using the orientation system and those in the language efflorescence movement are not attempting to use the system. Japanese concepts are used instead due to the difficulty of learning Yaeyaman. The campaign against using the house-bound system as it was said to confuse people from other parts of Okinawa and Japan is a further reason. While there are still older full speakers who are willing and able to participate in linguistic interviews, they shy away from using that system due to its negative low status image. Finally, when conducting fieldwork in Yaeyama anyone may notice that even the full speakers, unless specifically asked, will generally give answers in their heritage language during elicitation interviews with Japanese concepts. For example, if asked how to say the Japanese sentence *mae no ie no kodomo wa amari neranai* 'the kids of the family of the house in front of ours don't sleep much' in Yaeyaman, the speaker will say *mai=nu ye=nu faa=ya no-futu ss-anu*. Instead of saying what would more naturally in the language be *manya=nu faa*, using the orientation system term.

Keywords: decolonization; language revitalization; ethnolinguistic systems; orientation systems; identity construction.

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SOCIAL MOVEMENTS AND EMERGING LINGUISTIC IDENTITES IN HONG KONG

This talk examines the impact of social movements on language and identity in Hong Kong. A British colony for over 150 years until 1997, when it became part of the People's Republic of China (PRC), Hong Kong has undergone significant periods of social unrest since 2014, due to fears that Hong Kong is losing its autonomy from PRC rule and becoming linguistically and politically assimilated into the PRC.

The talk expands on previous research (Hansen 2020, 2021) by drawing on data based on over 2000 surveys and 60 interviews, conducted since the eve of the Umbrella Movement in 2014 and through the political unrest in 2019 and 2020.

The talk explores attitudes to the three languages of Hong Kong – English, Cantonese, and Mandarin Chinese – and the linguistic representation of the participants' local and global linguistic identities. Cantonese is the most widely spoken variety of Chinese, while Mandarin Chinese, or Putonghua, is the national language of the PRC; it became an official language in Hong Kong after the handover. English was the official language during British colonial rule and retained its position as an official language after the handover. Each of these languages play an important role in Hong Kong's language ecology, with Cantonese the local and most widely used language, English as a pragmatic and utilitarian language necessary for educational and occupational success, and Mandarin Chinese increasingly necessary for career advancement. As a result of the shifting language ecology over the past two decades, several linguistic identifications have emerged in Hong Kong: monolingual (Cantonese), bilingual (Cantonese/English) and trilingual (Cantonese/English/Mandarin Chinese).

The talk deals with the role of political engagement in the participants' linguistic identification, with a particular focus on Hong Kong's youth, as the rise of English in the language ecology has been largely led by adolescents in resistance to the increasing political and linguistic mainlandization of Hong Kong. At the heart of the talk is an examination of the complex interplay between identities, language, and varieties that has unfolded in Hong Kong as the political landscape has shifted. Several theories frame the study, including Gal and Woolard's (2008) Linguistic Authority and Brewer's (1991) Optimal Distinctiveness Theory.

Findings illustrate that the linguistic situation in Hong Kong is complex due to both historical and geopolitical factors. Bilingualism in Cantonese and English, and Hong Kong English, the local variety of English as a marker of that bilingualism, is increasingly used to express both Hong Kong's identity as well as the participants' self-identity. As such, English has moved beyond having a pragmatic role in Hong Kong as economic capital, emerging alongside Cantonese as an identity marker of Hong Kong as a region and of the self as a Hong Konger. In contrast, Mandarin Chinese may be viewed as a contested anonymous language (Gal & Woolard 2001), a language imposed by local and PRC governments through the replacement of Cantonese with Mandarin Chinese in local government schools.

There is complex interplay between identities, language, and varieties unfolding as the political landscape is changing. Clear patterns are emerging within this interplay: greater identification with bilingualism and a Cantonese/English identity, identification as a speaker of HKE, and rejection of and resistance to usage of Mandarin Chinese among individuals who as Hong Kongers, politically engaged, and male (to a lesser extent), wish to project a local identity in both Cantonese and English. For some participants, language use is not only an Act of Identity but an act of a political identity, and the rise of HKE is related to the rise of the Hong Konger identity and political engagement, driven by political divisions and a need to create an optimal distinctiveness to protect Hong Kong's political, geographic and linguistic space.

Keywords: language attitudes; linguistic identities; social movements; Hong Kong; English.

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LEXICAL LABELS AND THE DISCURSIVE CONSTRUCTION OF INTERNATIONAL STUDENT IDENTITIES

Universities in many parts of the world have been prioritizing internationalization of their campuses for decades, commonly through recruitment of international students. They emphasize the importance of international collaboration to address global challenges, and the need to equip students with intercultural understanding and global competence. At the same time, an increased diversification of the student body is often accompanied by competing discourses regarding the role that international students play on campus, including contributions to multiculturalism and multilingualism.

As part of a larger study of the internationalization of a US university ("UU"), this paper reports on the role that language plays in the discursive construction of international and multilingual student identities. This focus on language includes both language use practices (viewed through a translanguaging lens) and a close analysis of the language used to talk about students—specifically, the lexical labels applied to students and the role they play in the discursive construction of international students. Through document analysis and interviews, I identified subject positions created for international students within discourses circulating in this context, including positions taken up or resisted by the students. Of the discursive strategies identified in the larger study, I briefly report on two: negative representations of international students within *discourses of deficit*, and *discourses of legitimacy and illegitimacy* that constitute and normalize the "good student" and privilege particular language practices over others.

While student and faculty participants in the study reported behaviors that supported translingualism, there was prominent evidence of discourses that legitimated monolingual English practices. Though all the student participants described using their various codes or repertoires as needed (and as sanctioned) at UU, their choices were constrained in some contexts. In some cases, students reported being actively discouraged or even barred from using sources published in languages other than English (LOTE) in their writing. Faculty, too, appealed to discourses of suspicion that LOTE sources cited by international students might be invented. In other cases, students themselves participated in the co-construction of a discourse of illegitimacy of LOTE for academic purposes. In an attempt to position themselves positively with respect to the suspicious subject position, students reported choosing not to use sources in LOTE to avoid suspicion. These can be interpreted as moves to adopt the subject position of a "good and honest student." Such moves simultaneously avoided positioning themselves as cheaters while perpetuating a monolingual mindset—with attendant erasure of multilingual resources.

I argue for the importance of recognizing the role that lexical labels play in the formation of these discourses and the subject positions they made available to international students. Lexical labels, which can reduce discourses into single words or short phrases (Mehan 1996), are created through an entextualization process that makes text into a coherent unit (Bauman and Briggs 1990). As with other discursive strategies, these labels—often found in hierarchical binaries—constitute subjects and assume taken-for-granted meanings that constrain subjectivities. With this understanding of their discursive power, I analyzed the labels *international student, domestic student,* and related terms used synonymously or in opposition to them. This analysis helped reveal competing discourses of internationalization, international students, and language at UU. My analysis revealed three main categories of labels, each with instances of what I refer to as overtly or covertly problematic uses: (1) seemingly inclusive generic labels (e.g., *our students*); (2) ethnic or nationality-based labels (e.g., *Asian students, American students*); and (3) language-based labels (e.g., *native-speaking students*).

How inclusive a label such as *our students* is will depend on the group of people that it indexes. In my data, this label was at times used in ways that excluded and othered particular groups of students. In both interviews and documents, it was used in opposition to *international students*, as in the following interview excerpt: "We know that among all of the students there're some [courses] that are better than others for particular kinds of students. This is true for *our students* as for *the international students* as well." This problematic opposition of *international students* to *our students* marginalizes international students and constructs them as outsiders. In this discourse, international students are contested members of the UU community. Indeed, interviews with international student participants confirmed that while some positioned themselves as community members, others did not see themselves as full members of the UU community, at times taking up an outsider subject position.

Other overtly problematic lexical labels were used in pairings and alone. Language-based labels included *native speaker* (NS), which was at times used in opposition to *international student;* similarly, *nonnative speaker* (NNS) was at times opposed to *American student*. These already problematic *NS/NNS* labels (Holliday 2006) became even more troublesome when used as stand-ins for 'NS/NNS of English,' as in this interview excerpt: "When a student, regardless of, you know native speaker or, international, we use that as a teaching moment." In uses such as this, the L1s of international students are erased (Ortega 2010), and the students are thereby constituted as people who lack a native language, reinforcing deficit discourses often associated with multilingual English users. Even the opposition of *international students* to *domestic students* at times contributed to these deficit discourses. For example, one interviewee compared ESL courses "for international students" to classes for "domestic students … [who were] put on academic probation" and needed to take additional courses to support academic success.

Some labels were used in remarkably varied ways. The label *international student* at times created a multidimensional subjectivity. More frequently, however, *international students* were distinguished from *domestic students* based on assumptions about their language use: international students were frequently constructed as non-native speakers of English, while domestic students were constructed as native speakers of English. The ubiquity of the label *international student* constructing international students as L2 English users across many discursive fields seemed to lead some US passport or green card holders who were officially classified as domestic students to take on the subject position of international students.

These examples underscore the truth in Spack's (1997) warning that "Even if our reasons are well intentioned, we need to consider that, in the process of labeling students, we put ourselves in the powerful position of rhetorically constructing their identities, a potentially hazardous enterprise" (765). This research clearly demonstrates ways that language is both shaped by and helps shape the discursive construction of international students—in some cases exclusionary labels subvert attempts at inclusiveness.

Keywords: lexical labels; discursive construction; international students.

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EXPLORING DEAFNESS IN HBO'S *THE LAST OF US*
Translating identity into Italian open subtitles

The present study discusses the representation of deafness as an identity factor in HBO's series *The Last of Us* (2023) in the Italian version broadcast on Sky Atlantic. Issues on identity and deafness have been discussed in audiovisual translation studies concerning accessibility, as well as sensory disability as a social concept when it comes to the communicative act (Foss 2014; Stone 2022), including competence in sign language (Reagan 2022). In the present work I focus on the written screen transposition of identity and language intensity in a deaf boy's sign communication. More specifically, the study considers Italian subtitling strategies in relation to the English original version, with reference to both filmmaking and subtitling norms.

The work examines the fifth episode of the series, entitled *Endure and Survive*, which portrays the character of Sam as an African American 8-year-old deaf boy that communicates using American Sign Language (ASL) within a mainly hearing and non-signing community. For this purpose, his elder brother Henry – a hearing ASL signer – represents a communicative bridge between him and other participants in the conversation, since he is the only interlocutor with whom Sam can interact using ASL. However, such a role may suggest a sort of incapability for a deaf person to engage interaction with hearing people using his own conversational tools. Instead, he manages to use sign language to interact especially with a hearing non-signing girl in any case, thus properly acting at an interpersonal level. Deafness as an identity factor of self-affirmation is hence displayed more with non-signers rather than with a signing person.

Given these premises, the purpose of the study is to identify linguistic and stylistic differences when it comes to render ASL locutionary acts in the Italian version compared to the English one. In this context, subtitling in Italian may undergo some difficulties in recognising certain ASL communicative strategies, well identified and transcribed in English instead. In fact, Italian subtitles should convey the same communicative situation as presented by the original script, which yet involves issues of bimodal bilingualism (Emmorey et al. 2008) that belong to the source diatopic background. In addition, the graphic component of Italian subtitling may be crucial in the way information is provided, since creativity seems to play a noticeable role in the original version.

Results show that, although the use of animation and creative positioning for ASL's original open subtitles reveals some concern in identifying accessibility for non-signers – in a sort of 'reverse' perspective – since the filmmaking, the Italian dubbed version opts for a different stylistic ASL subtitling, conforming to traditional display

modes. As concerns positioning, original subtitles are always located on each corresponding ASL signer and positioned according to the framing. For instance, if the character is in a cowboy shot and frame-centred, the text appears frame-centred as well, on the medium shot line; instead, if the figure is in a medium close-up on the left of the frame, the text keeps the left and appears in an area between medium and close-up lines. In terms of animation, English subtitles show fading effects depending on the intensity of the utterance. For instance, the sequence at 08:48 shows a conversation between Sam and Henry. The rhythm is calm, but grieving, suggesting an intimate moment: here subtitles fade both in and out. The sequence starting at 11:35, instead, shows a sudden change in the text's appearance as the dialogue becomes pacey, turning from fading to no fading. On the contrary, Italian open subtitles are all placed in the lower third of the screen, centred, appearing all together, bigger in size than the original, and with neither fading nor different positioning, not even for the above examples. The lack of creative strategies results in the lack of depicting differences in dialogue tones, thus making the ASL parts less crucial for the plot and less engaging, disadvantaging accessibility as well.

Such contrasting parameters have consequences on Sam's idiolect in the Italian version. Original subtitles reveal Sam's strategies of stressing some words during an emotional moment, which deals with the way *dez*, *sig*, and *tab* (Stokoe 1980, 369) are enacted compared to mere denotation. For instance, at 10:53 a worried Sam seeks reassurance about a friend's return, therefore he stresses 'but' repeating the sign – index fingers crossed and then swivelled outwards – three times. The English version marks the sentence by rendering 'is' in italics and avoiding inversion: « But he *is* coming? ». Instead, the Italian version offers a less connotative, syntactically unmarked sentence without any graphic adaptation: « Ma tornerà? », thus affecting the display of Sam's feelings.

As briefly outlined by the previous examples, Italian open subtitles for ASL in *The Last of Us* seem to reveal a lack of concern in detecting stylistic strategies to preserve Sam's discourse intensity and identity factor. Consequently, remarkable parts of both the plot and Sam's interpersonal communication may undergo salient changes. For that reason, the present work debates issues on deafness involving the idea of transposing ASL emotional utterances, as well as a deaf character's self-identification strategies in interactions with both signers and non-signers, through linguistically and graphically creative subtitles.

Keywords: subtitling; AVT; deafness; American Sign Language; language and identity.

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“IT'S NOT MY FAULT THAT I'M A GERMAN. I WAS BORN A GERMAN AND I WILL BE A GERMAN” The language, identity and sense of belonging of the German minority in Poland

This paper provides an insight into the language use and identity construction of the German minority living in Poland, studied through their language biographies. The border shift after World War 2 changed the lives of millions of people. For the Germans who decided, or were forced, to stay in Poland, it meant learning its language and culture anew.

This investigation is a part of a larger research project “Language across generations: contact induced change in morpho-syntax in German-Polish bilingual speech”, conducted by Polish and German linguists, and which examines the morpho-syntactic change in the speech and language biographies of two generations of Germans.[10]

At the focus of this analysis are the language biographies and ethnic identity of the German minority living in Poland in the areas of what is now Pomerania, Warmia and Masuria, as well as Lower and Upper Silesia. According to Nandi and Platt (2020, 960), ethnic identity can be explained by social identity theory (Tajfel and Turner 1986). This relies on the perception of the individual’s self-concept, constructed and based on a sense of belonging to a particular group. Identity determination is done by in- and outgroup processes. If self-identification and the feeling of belonging relate to a specific ethnic group, we are dealing with ethnic identity.

Over the past nearly 80 years, the political conditions in which the German minority in Poland has lived have undergone numerous changes, and with them the language relations, as well as how this minority constructs their identity, have evolved. Shortly after the war, the process of defining one's own identity, as well as using the German language in communication among the German minority that remained in Poland was undoubtedly influenced by the post-war (language) policy of the Polish People's Republic, as well as resentment, or even hostility, to ‘Germanness’ on the part of the (incoming) Polish population. In post-war Poland, being a part of the German minority did not mean merely being different, it was often associated with being an ‘enemy’, an ‘oppressor’. This stigma often led to a desire for linguistic and even cultural assimilation with the Polish majority as quickly as possible. The

[10] The project was financed by the National Science Centre, Poland, project no. 2016/23/G/HS2/04369, carried out at the Institute of Slavic Studies, Polish Academy of Sciences and the German Research Foundation (DFG), carried out at the University of Regensburg.

situation of the German minority changed after communism collapsed in the 1990s, when German Minority Associations and German Cultural Associations began to emerge. It was also a time to define or publicly acknowledge one's German roots and identity. These circumstances have influenced not only identity evolution but also language use amongst the German minority living in Poland. After many years of German having been ignored or even persecuted, the language was recognized as a minority language, and the support for its acquisition and use was guaranteed by the European Charter for Minority or Regional Languages, signed and ratified by Poland.

The methodology of this study is based, first and foremost, on the theory of language biographies (Franceschini 2006) that focuses on language acquisition, language loss, language management but also on attitudes towards a given language. Identity is analyzed based on the theory of Acts of Identity (Le Page and Tabouret-Keller 1985), which treats speech acts as acts of projection, in which the identity of the speaker is revealed. In these speech acts the speaker is projecting his or her inner beliefs and shares them with the interlocutor in the hope of finding a thread of understanding with them. This study uses the tools of discourse analysis and aims to answer the following questions: how did the post-war language policy of the Polish state influence the language biographies and the sense of identity of the interviewees? How does the German minority define their identity and what identity patterns do they use?

The results of the study indicate that Germans who remained in Poland after the war use at least three different identity patterns. The first pattern involves a multiple/hybrid identity, the second relies on emphasizing one's German identity in opposition to the Polish one, and in the third pattern the speaker constructs their identity based on their place of origin/residence. Due to the very different fates of Germans after the war, their level of proficiency in Polish and German varies greatly, ranging from speakers who are competently bilingual and still use both languages in everyday communication, to people who have lost the ability to speak German. This abstract is only a brief summary of the findings in light of the multifaceted situation of the German minority in Poland. More information regarding the construction of identity and the linguistic situation of this minority in the regions of Pomerania and Warmia and Masuria is analyzed by Jańczak (2022).

Keywords: German-Polish bilingualism; German minority in Poland; identity patterns.

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CENSORSHIP AND IDENTITY IN ARABIC SUBTITLING OF AMERICAN MOVIES

Although today many Arabic countries are shifting towards a more liberal ideology, historically, Arabic societies are known for being conservative and for having a strong tendency to preserve their own culture against modernity and western ideas. This conservative propensity depends on many factors such as their socio-political situation as well as their religion (Merkle 2018). Indeed, the majority of Arabic countries are state-controlled societies generally based on Islamic values, which inevitably remain unvaried in time, with Muslims following their religious principles strictly and scrupulously (Ireiqat 2015; Merkle 2018). For them, the liberal ideas of the west are contaminant and impure so that they represent a menace for their tradition and social integrity (Merkel 2018) and, furthermore, a threat for their morality and religious faith (Ireiqat 2015).

In such a context, with the aim of protecting their cultural identity and beliefs, Arab countries usually apply a certain censorship on everything coming from outside their borders. They especially exert a certain control on all global socio-cultural products concealing what is considered impure and threatening according to their ideology. A case in point are the products of the media landscape, from printed newspapers to online websites, from radio to television broadcasting and also musical performances, theatrical representations and cinema movies. All these cultural products may be seen as morally dangerous by conservatists because they are easily accessible to a broad audience, play an important role in the transmission of messages into the public space and have the power of bringing changes in society by inciting strong feelings.

This study focuses on movies and wants to show how American cinema products are 'domesticated' and 'manipulated' when they are translated into the Arabic language. Indeed, since movies inevitably transfer foreign ideologies and carry the identity values of its production country and/or of the country they are set in, they may be considered a menace in a conservative society which, as a consequence, "may react defensively to unwelcomed ideas […] by excluding – or censoring – them" (Merkle 2018: 239). This would explain why, if on the one hand, American movies are easily and freely available to Arabs thanks to online platforms that offer streaming services such as Netflix or Amazon Prime, among others, on the other hand, they are released only after being exposed to excessive verbal and non-verbal censorship (Thawabteh 2017).

Movies are audiovisual media products and their combination of both images and discourse make their censorship a complicated issue. Nevertheless, while the visual aspect may be either totally obscured or remain unchanged, the words may be variated through the manipulation of translators and, more specifically, by the use of precise translation strategies that allow the movie to cope with the conservative nature of Arab countries and with their cultural, political and religious values. The most useful strategies are omission of obscene expressions in the Source Language (henceforth SL), or the attenuation of offensive and disturbing utterances which are usually replaced by a less offensive equivalent in the Target Language (henceforth TL) (Thawabteh 2017) through the application of euphemisms, paraphrases, adaptation or substitution (Sarwat 2022). This implies that translation is the most powerful form of censorship not only in textual discourses but also in extra-textual discourses like the media (Vigo 2020).

As far as the specific case of American movies translated into Arabic is concerned, a renowned example of manipulation is represented by the animated sitcom *The Simpsons* in which, in its Arabic version, all the references to beer, pork and swearing have been modified to make the cartoon acceptable and suitable for Muslim viewers (Merkle 2018). Similarly, also a few other American movies analysed in previous studies such as Thawabteh's (2017) or Sarwat's (2022), among others, resulted modified as to be more in line with the Arabic morality. In these studies, it has been demonstrated that when subtitling American movies into the Arabic language, translators tend to reduce, change (Merkle 2018) or even omit the information and meaning given by the original language (Thawabteh 2017). These tendencies have been observed especially in scenes dealing with social taboo topics, mainly politics, sex and religion (Merkle 2018), but also with blasphemy, homosexuality, drinking and the use of swearwords and other vulgarities, which are acceptable in the American culture but are highly offensive and even sometimes unmentionable according to the Muslim tradition.

This study wants to be a further contribution in the field of English-Arabic audiovisual translation and has three aims. The first purpose is to investigate whether and to what extent, in modern Arabic societies, and at the time in which censorship edits are no longer legally required by online platforms like Netflix, the inclination towards conservation still has practical consequences in the subtitling process of American movies into the Arabic language. The second and consequent goal is to verify how the Arabic conservative tendency and censorship influence translators' behaviour (Vigo 2020) and their translation choices. The last aim is to show how censorship and the consequent choice of specific translators' subtitling strategies reflect the western and Arabic cultural gap and result in the representation of the two societies' different identities.

In order to reach these goals, some selected scenes of a sample of three American movies retrieved on Netflix and containing Arabic subtitles will be comparatively analysed. For the purpose of this investigation, the movies chosen among the few available with an Arabic translation are *Fifty Shades of Grey* (James Foley & Sam Taylor-Johnson 2015), an erotic movie that has caused a stir even in the western audience for its explicit reference to sex and bondage sexual practices, *The Wolf of Wall Street* (Martin Scorsese 2013) considered one of the most vulgar movies ever produced because of the overuse of swearwords, and *Scarface* (Brian De Palma 1983) a crime drama movie with many references to violence, alcoholic drinks and drugs. According to the results expected, all these themes and elements should be either mitigated with love or naive flirtation, polite expressions and generic concepts (Merkle, 2018) respectively, or they should be totally omitted.

Keywords: censorship; Arabic identity; American movies; subtitling; translation strategies.

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"I'M A DIRTY MONOLINGUAL"
A corpus-assisted critical discourse analysis of multilingual identity construction in the r/Language Learning community on Reddit

This study cross-fertilises concepts from sociopragmatics, critical sociolinguistics and corpus linguistics to explore how raciolinguistic ideologies (Rosa & Flores 2017) are navigated by members of the r/LanguageLearning community in their metalinguistic commentaries about (aspects of) multilingualism and language learning. Recent research on social media environments has predominantly focused on the hostility and aggression afforded by such environments (KhosraviNik & Esposito 2018). However, there is little research on the affordances of Reddit as an online social media platform with a unique participatory format that allows for more deliberative discussions across a range of topics. We investigate metapragmatic commentary in the /r/LanguageLearning subreddit to explore how multilingual learners' subject positions are negotiated. Drawing upon a raciolinguistic ideologies framework, we examine how multilingualism is represented as a valued subject position (Kelly-

Holmes 2013). We argue that these ideologies are simultaneously challenged and reproduced in seemingly constructive metapragmatic debates that celebrate and support multilingual identities.

We extracted posts and their comment sections in relation to specific search terms ("accent", "dialect", "multilingualism" and "bilingualism") from the /r/LanguageLearning subreddit using the RedditExtractoR package for R (Rivera 2022). Threads published between November 2021 to November 2022 were selected based on comment engagement (>25, <500) and relevant discussions of multilingualism and language learning to keep the data wieldable. This resulted in a final corpus of 20 posts and approximately 3,000 comments. We then employed a mixed-methods approach to data analysis, combining quantitative and qualitative analytical methods. The dataset first underwent computer-mediated sentiment analysis and word frequency analysis in NVivo 12 to identify recurrent themes across the data. Then, drawing upon tools from critical discourse analysis (Fairclough 2010), we conducted a more fine-grained qualitative analysis to identify, code and name dominant discourses within the context of these trends.

In the current study, we focus on the MULTILINGUALISM AS VALUED discourse that positions multilingualism as an asset within the r/LanguageLearning community. We explore how speakers navigate this discourse in their metapragmatic commentary and how raciolinguistic ideologies are resisted or challenged throughout this process.

First, we observe that users' metapragmatic commentaries provide advice and support to other users wanting to learn an additional language. This most often applies to those learning English or another European language as an L2. We argue that users' commentaries foreground the importance of communication over accuracy, challenging prescriptivist discourses that stipulate one 'right way' of speaking a language. For instance, accents are positioned as an important part of multilingual learners' identities rather than as a measure of linguistic proficiency. To this end, users' subject positions challenge raciolinguistic ideologies. Additionally, valuing multilingualism also entails a monolingualism as deficit discourse (Kelly-Holmes 2013), which comprises negative self-evaluations and self-deprecating metalanguage about one's own monolingualism and/or linguistic abilities. These kinds of comments not only evidence the increasingly heteroglossic nature of the participatory web but are also important acts of self-positioning that index willingness to participate in online global communities, articulate supportive environments and elicit constructive feedback on the language learning process. However, we also argue that, despite their explicit embracement of multilingualism and the provision of support and advice, users also reproduce raciolinguistic ideologies in their metapragmatic commentary. For instance, calling attention to accent as an identity marker also reproduces monoracial ideologies that presuppose resemblance to other monoracial speakers of the speakers' heritage language. This kind of raciolinguistic profiling runs the risk of overdetermining a learners' language practices in terms of perceived racial/ethnic identity. Similarly, conflicts emerge in questions concerning speakers' responsibility in the language learning process, whereby advice more often focuses on deficits in speakers' language practices as opposed to listeners' ideologies and expectations. Emphasis is therefore not only placed on the authority and authenticity of native-level proficiency that is lacked by non-natives, but also on the responsibility of the speaking subject to remediate their own communicative practices. This has the effect of decentring the language ideologies through which a learners' practices are interpreted and, potentially, devalued (Rosa & Flores 2017: 628).

Overall, our study contributes to the pool of research that explores metapragmatic awareness and its development throughout dialogic interactions in online spaces. We argue that the participatory nature of Reddit fosters the development of both hostile and non-hostile communities. The /r/LanguageLearning community supports collaborative and constructive discourses concerning L2 learning wherein users draw upon their own lived experiences of multilingualism to support and advise each other. Within this community, users do so to celebrate multilingualism and develop metapragmatic awareness on the language learning process. However, the awareness that these discussions foster also paradoxically ends up reproducing aspects of raciolinguistic ideologies. We argue that it is the participatory nature of Reddit and its affordances that, unlike other social media platforms, paves the way for these stances to be taken. Our study, thus, contributes to the pool of research that sheds further light on online representations of multilingualism and on the embeddedness of raciolinguistic ideologies in metalinguistic discourse about multilingualism online and more broadly across (Westernised) society.

Keywords: raciolinguistics; multilingualism; corpus-assisted critical discourse analysis; Reddit; language ideologies.

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ON THE CONTEMPORARY APPLICATION OF THE IDENTITY ACT MODEL IN VARIATIONIST STUDY

The alternation between "so" and "fait que" in Quebec rap from the perspective of machine learning multifactorial analysis

Several recent studies point to the diversification of contemporary urban vernacular French spoken in Quebec (see, for example, Blondeau 2020). The language contact situation in Quebec is characterized by intense contact between French and English, as well as other languages introduced via immigration, and a history of sociopolitical linguistic tensions affecting language policy. The resulting linguistic practices in the Quebec speech community involve a high degree of plurilingualism, observed especially in Quebec youth speech, often manifest as codeswitching between French and English and borrowing from or crossing into other languages such as Arabic, Spanish and Haitian Creole. Language choice and language mixing practices are not only motivated by functional speech-event related purposes, such as accommodating different interspeaker language capabilities, but social purposes as well, particularly relating to identity construction and performance.

As prior research has demonstrated, vernacular language use in Quebec rap lyrics closely approximates the linguistic behavior of plurilingual Quebec youth (Low & Sarkar 2012) due to the powerful authenticity constraints "keepin' it real" which typify the rap musical genre. Therefore, Quebec rap represents a fertile site within Quebec popular culture for the study of artistic agency and identity expression. The model of identity acts proposed by Le Page and Tabouret-Keller (1985) considers linguistic stylization as an identity act consciously undertaken by the individual to orient themself in relation to others and is thus compatible with the study of Quebec rap artists' plurilingual lyricism as identity expression. Rap artists acting as linguistic agents express identity through the language choices and mixing strategies they use in their lyrical production. They also act as agents of diffusion since their celebrity renders their language practices accessible to their audiences, which are primarily comprised of urban adolescents and young adults. Therefore, investigating the linguistic identity performance practices of well-known Quebec rap artists will provide insight into the indexical material made available to young speakers for identity construction and performance within this realm of increasing importance in Quebec popular culture.

Identity being such a multi-dimensional concept, multifactorial analysis is necessary to test for the effects of a wide range of social, sociopsychological and linguistic factors on variation in plurilingual identity expression. Taking inspiration from the combinatory modeling approach of Tagliamonte and Baayen (2012), we propose an implementation of mixed effects modeling and conditional inference tree and random forest machine learning modeling techniques which will allow us to evaluate the importance within an unbalanced dataset of Quebec rap lyrics of multiple (potentially) colinear predictors while controlling for the effects of random factors (such as the individual). Our aim is to examine the variable alternation between French “alors”, “donc” and “fait que” and English “so” variants used as consequence and discourse markers in our “RapKeb21” mega-corpus (Leavitt 2022). The latter is an audio-textual corpus of Quebec rap song lyrics comprising the complete works of a sample of 80 well-known Quebec rap artists and totaling 2965 songs and 1.45 million words. Implementing advanced modeling methods will facilitate the multifactorial analysis of this large volume of data. In addition to language-internal predictors, we will consider the effects of more traditional social predictors such as age, gender orientation and release year, as well as more complex predictors relating to migratory trajectories and sociolinguistic identity designations.

Preliminary results from mixed effects modeling show multiple linguistic and sociopsychological predictors which surpass the threshold of individual random effects. In terms of internal factors, discursive grammatical function seems to affect the choice between informal variants “fait que” and “so”, while consequence marking function does not prove to have a significant effect. For the sociopsychological predictors, birthplace and geographical origins under the migratory trajectories category appear to exert a colinear effect such that artists born or originating in Quebec regions outside of Montreal show distinctly different variant preferences than those born or originating in Montreal or outside of the Quebec province. The former demonstrate high proportions of the “fait que” variant, while the latter more specifically tend towards “so”.

Further analysis using conditional inference tree and random forest machine learning modeling will be conducted to explore the relative significance of birthplace and geographical family origins and to consider the potentially colinear effects of linguistic and social identity designation preferences on the selection of “alors”, “donc”, “fait que” and “so” variants. An additional linguistic factor will also be investigated, i.e. that of the level of formality of the variant, so that comparisons may be drawn not only between informal “fait que” and “so”, but also between all four variants while controlling for the eventual effect of formality.

Keywords: sociolinguistics; Quebec French; Quebec rap; language contact; contemporary urban vernacular.

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#ILOOKLIKEASURGEON
Using Twitter to challenge stereotypes and draw attention to diversity

In August 2015, the hashtag #ILookLikeASurgeon was introduced and used to tweet photos of practicing or aspiring surgeons around the world, and thus highlight diversity in surgery. The hashtag went viral and it is still being used frequently to challenge stereotypes, celebrate diversity and fight discrimination. This is one of the hashtags that are being used to address sexism and promote gender equality and social change not only in surgery (#NYerORCoverChallenge) but also in other professions (#ILookLikeAnEngineer) and in all spheres of life (#HeForShe).

The aim of this study is to analyse how stance and engagement devices are used in tweets with the hashtag #ILookLikeASurgeon to project a more inclusive identity of medical professionals (especially surgeons) and denounce gender bias in medicine. The affordances of social media make them suitable platforms for presentation of the self, identity construction and management of social relationships. Stance and engagement devices play a vital role in identity construction and in establishing social relations. Stance refers to ‘the ways writers present themselves and convey their judgements, opinions, and commitments’ (Hyland, 2005, p. 177) and engagement is an alignment dimension, through which the writer/speaker acknowledges the presence of the audience, seeks to guide their interpretation of the discourse and connects with them (Hyland, 2005). Stance and engagement can be expressed not only linguistically, but also through other semiotic resources (e.g., emoji, images) (Barton and Lee, 2017; Luzón, 2023). For the purposes of this article, I draw on the taxonomy developed by Luzón (2023) to analyze stance and engagement in academic tweets. This taxonomy extends Hyland’s (2005) model by taking account of all resources for the expression of stance and engagement afforded by the medium, including linguistic and visual resources, and features such as @mentions and hashtags. It is assumed, however, that different digital genres or even different types of tweets may make use of different stance and engagement devices.

The data for the study consists of 250 tweets with the hashtag #ILookLikeASurgeon written by women, posted between 6 May and 23 July 2023. The analysis seeks to explore how various multimodal semiotic resources for stance and engagement are combined for identity construction and community building. First, a content analysis of the tweets was conducted in order to determine the content of the tweets which included the hashtag #ILookLikeASurgeon. In the second step, the various devices for stance and engagement in the corpus were coded and the most prominent devices were studied in context to determine their function.

The study found that female surgeons incorporate the hashtag in various types of tweets, most of them intended to project a more inclusive identity in surgery and to construct community and express affiliation and solidarity, e.g. tweets to claim their identity as surgeons, tweets to tell about their experiences, personal/professional life and feelings, tweets to publicize their and other female surgeons' achievements, tweets to strengthen social bonds with others (usually women), tweets which draw attention to gender inequality in surgery.

The study shows that a high number and variety of stance and engagement resources are used in these tweets. The following semiotic resources were particularly prominent: (i) personal pronouns; (ii) pictures; (iii) hashtags; (iv) emoji; (v) linguistic expressions of attitude; (vi) directives. The tweets present a high frequency of first person singular pronouns and possessive adjectives, in tweets where users talk about themselves (i.e. experiences, feelings, family) and their various identities (e.g. surgeon, mom), but there are cases where "you" or "she" also refer to the writer, who uses these pronouns to present how others viewed her. A prominent resource for self-mention, particularly suitable for self-representation, is pictures of themselves or of other female surgeons (dressed as surgeons, or in academic events, and personal pictures, with their families on their day-to-day life). The combination of these images with the hashtag #ILookLikeASurgeon helps to challenge the stereotype of the male white surgeon and to present role models with which female surgeons can identify. In addition to #ILookLikeASurgeon, the tweets also incorporate other hashtags, which contribute to projecting the tweeter's identity and constructing solidarity with other readers (#iamasurgeon, #leadership, #surgery, #orthomom, #womeninsurgery), or to express attitude (#stillsmiling). These hashtags facilitate bonding with other tweeters who may use the same tag and reflect shared values. Emoji are used to express attitude, and are different from the ones used on other types of tweets (Luzón, 2023), the most frequent ones being celebration emoji (to celebrate achievements), emoji expressing affectionate feelings (e.g. the heart), emoji expressing approval (e.g. the clapping hands) and emoji conveying strength, power and determination (e.g. flexed biceps). Directives were mostly addressed at other female surgeons to encourage them to carry out different actions, and to create a sense of solidarity. An important finding is the key role that intertextuality plays in expressing stance and building community. Tweeters also very frequently appropriate other voices (commented retweets, quote-cards, embedded texts) to present the stance expressed by others and align with it.

The study has also revealed that the various semiotic resources discussed above are orchestrated strategically in these tweets to challenge genre stereotypes in surgery. Tweeters enter into a dialogue with the readers where they position themselves as surgeons with multifaceted identities and align themselves with other female surgeons, thus providing evidence of diversity in surgery.

Keywords: Twitter; hashtags; discourse analysis; stance and engagement; multimodality.

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THE AUDIOVISUAL TRANSLATION OF NON-BINARY IDENTITIES FOR MAINSTREAM AUDIENCES

Trans and non-binary characters have become more visible in film and on TV in recent decades. These media have featured more non-binary people, reflecting a cultural change toward inclusivity and representation. Consequently, this has resulted in a notable increase in linguistic changes observed across various languages. The exploration of non-binary English has been investigated by several researchers (e.g., Corwin 2017; Gratton 2016; Zimman 2019). However, examining non-binary expressions in other languages has received limited attention thus far. While certain languages, such as English, may not possess grammatical gender and only require a straightforward modification of pronouns and gender-specific terms, languages with grammatical gender may require the development of entirely new grammatical gender markers. Italian, as a language, necessitates the utilization of neo morphemes, which are novel gender morphemes that extend beyond the conventional {-a} and {-o} forms. These neo-morphemes are comparable to neopronouns in English.

Furthermore, Italian requires the creation of fresh vocabulary to designate word pairs that do not conform to the {-a/-o} dichotomy. This paper aims to overview the historical context of grammatical gender in the Italian language. Additionally, it will examine the ongoing efforts within the Italian language community to promote binary and non-binary linguistic gender activism. These initiatives promote women's visibility and non-binary inclusion. Case studies will show how media portrayals of non-conforming gender identities vary.

Television and film analysis of Italian translation presents a valuable resource for linguistic examination due to the availability of four official translations, excluding any unofficial translations or those produced by fans. The official translations undergo a rigorous vetting process involving multiple individuals before their release to the general public. The presence of multiple individuals involved in this process can be attributed to two main factors. Audiovisual sources generally offer various translations, including dubbing, subtitles, and voiceovers. Additionally, there are other formats available that do not involve direct translations, such as closed captioning, which includes sound descriptions for viewers who are Deaf or hard of hearing, transcriptions, and audio description tracks for blind audiences. Various cultures exhibit distinct translation preferences. For instance, voiceover is favored over dubbing in the Polish market, whereas, in Italy, voiceover is primarily employed for documentaries.

In addition, subtitles and dubbing have different needs. Subtitles have character and line limits, including punctuation. In contrast, dubbing requires close synchronization between spoken dialogue and actor lip movements. Both channels must be easily read or heard by the target audience. Case studies on non-binary language can examine how these identities are transferred through translation, regardless of whether the receiving culture has the linguistic skills to articulate them. Therefore, these identities must be rearticulated comprehensively and authentically. Television series with transgender or non-binary characters will be examined for translations. Three series will be highlighted: Osmosis, which stars ungendered Billie; One Day at a Time (ODAAT), which stars Syd; and Grey's Anatomy, which introduces neuroscientist Kai Bartley in its 18th season.

The heightened prominence of non-binary and transgender individuals has empowered community members to cultivate linguistic approaches that enable more precise discourse concerning their identities and those of others. The increasing prevalence of social visibility is mirrored in various forms of media, including television, film, literature and other mediums. Nonetheless, translators and project managers must acknowledge that queer translation constitutes a distinct and specialized domain within the field of translation. Consequently, it is insufficient to rely solely on informal documentation for the execution of queer translation projects.

Further, the presence of specialists in queer sociolects for these assignments is often disregarded, potentially attributed to a lack of knowledge or appreciation. The persistent practice of employing translators who possess general proficiency but lack specialization in queer translation leads to the oversight of nuanced subtexts, such as Billie's portrayal as a character without a specific gender identity, and in more severe instances, the total exclusion of marginalized communities, as exemplified in the case of ODAAT. Italian, a language characterized by its two traditional grammatical genders, has been experiencing a process of linguistic transformation for several decades. This process has involved numerous suggestions to broaden or diminish its grammatical gender system. Translators, being intermediaries of language, possess significant influence over discourse. Audiovisual translation teams play a crucial role in facilitating cultural exchange. However, their influence can either foster meaningful social conversations or impede them, depriving recipients of the ability to autonomously select the content they wish to engage with.

Keywords: AVT; non-binary; gender; translation; identity.

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"WELCOME, *AMIGO!*" THE (RE)CONSTRUCTION OF SPANISH AND LATINO IDENTITIES IN AVT
The case of animated films in Italian dubbing

The aim of this paper is to explore the way in which Spanish and Latino identities are represented, constructed and (re)constructed in Anglo-American animated films and in their Italian dubbed versions. Ramírez Berg has pointed out that Hollywood films provide stereotypical Latino images, considering "U.S. Latinos and Latin Americans [...] as people with identical characteristics; as such, they could all be uniformly depicted stereotypically as bandits, harlots, Latin lovers, and so forth" (Ramírez Berg 2002, 6). Minutella has argued that in recent animated films "the portrayal of US Latinos and Latin Americans, especially Mexicans, is quite often through Latino stereotypes/caricatures" (2021, 195). De Bonis (2014) and Dore (2019) among others have shown how multilingualism is used in films and TV series as a means to generate humour.

This paper analyses a corpus of recent Anglo-American animated films containing characters speaking Spanish-accented English and portrayed as being Spanish, Mexican, Colombian/Latin-American or Latinos. Examples are taken from films such as the *Shrek* saga (2001-2010), *Puss in Boots* (2011), *Gnomeo & Juliet* (2011), *Rango* (2011), *Despicable Me 2* (2013), *Turbo* (2013), *Planes* (2013), *The Book of Lif*e (2014), *Ferdinand* (2017), *Coco* (2017) and *Encanto* (2021). The paper describes the way(s) in which Spanish and Latino identities are constructed in the animated films constituting the corpus. The main features of the verbal and visual representation of Spanish and Latino characters are pointed out, exploring how the non-native identity of such characters is constructed. The paper shows that typical linguistic features conveying linguacultural Otherness are instances of code-switching and code-mixing, as well as the use of Spanish-accented English. The corpus contains several characters who are depicted in a humorous and stereotypical way, although attempts to realistically portray Spanish or Latin-American identities can also be observed in some cases. This occurs for instance in more recent films such as *Coco* (2017) and *Encanto* (2021).

The paper further investigates how the linguistic diversity of these characters is dealt with in Italian dubbing. It discusses the translation strategies adopted by Italian dubbing professionals to approach the presence of Spanish-accented English and of the Spanish language in the film dialogues. It examines whether the Spanish/Latino identities are retained/preserved, reduced, neutralized or subverted in the Italian versions (De Bonis 2014; Minutella 2021). Cases of retention, hypercharacterisation (Parini 2009, 163; Minutella 2021), reduction, neutralization and subversion/adaptation are discussed, trying to ascertain whether any regularities in the way this Otherness is treated in Italian dubbing emerge.

Keywords: animated films; dubbing; Latino identity; Spanish identity; stereotypes.

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LANGUAGE, TRIBALISM AND DISPLACEMENT IN THE OMANI NATIONAL IDENTITY NARRATIVE

This talk will appraise the role of Omani ethno-linguistic diversity in constructing the modern national identity narrative and the extent to which this narrative triggered language change in Omani Arabic. My analysis will start from three main points: the history of the Sultanate; how the sense of national identity changed before and after the 1970s; and the impact of the national ideology discourse on Omani vernaculars. My claim is that the Omani national identity narrative and the internal and external displacement of people with the opening of the country after the Seventies has, on the one hand, implicitly caused the disappearing of Omani-specific linguistic traits, but on the other has bridged over the fragmentation of its early society.

In the sociolinguistic literature concerning the Arab-speaking world, very few studies focus on the existing connection between the creation of new political entities and language change. The states of the Arab Gulf – and Oman especially – offer a significant opportunity for this research, given their status as relatively "new" states (all of them became independent between the 1960s and 1970s) and their efforts in creating new national identity discourses based on each State's social and cultural individualities. Unlike other Gulf states, Oman has a long history of contact and movement – both inside and outside its borders – witnessing, at the same time, a prolonged isolationism which preserved its uniqueness. Modern Oman is, therefore, the result of a great bio-cultural diversity developed over centuries of internal and external displacement, maritime trades, and foreign incursions, but also of a very deep indigenous dichotomy, i.e., Imamate versus Sultanate, nomad versus settled, tradition versus modernity.

The idea of a people paying allegiance to a nation-state unity is very European and unknown to Arabs of Arabia, whose loyalty was often based on tribal and blood affiliations. More than just blood, though, a tribe is closely connected by "a group feeling", known in the literature as *ʕasabiyya*. Originally introduced by Ibn Khaldun in the *Muqaddimah* (ca. XIV century), the concept of *ʕasabiyya* is defined as "a solidarity based on personal relations (genealogical, matrimonial, nepotistic, etc.) and acts as a group or thinks of itself as such" (Valeri 2017: 15). Nevertheless, tribal affiliation still plays a role in the sense of belonging and cultural identity of Omanis. The numerous ethno-linguistic communities on the territory often find a distinctiveness in the cultural heritage and traditional values resulting from these affiliations. A "timeless Omani national identity" – as Valeri (2017: 109) defines it – becomes the purpose of Sultan Qaboos' process of legitimisation and is built on these individual solidarities amongst the Omani population.

Hence, this talk will explore the following questions:

1. Did the narrative of a national Omani identity manage to incorporate the linguistic, tribal and ethnic diversity which constituted the distinctiveness of the newborn Sultanate?
2. To what extent did the Omani diaspora returned to the country after the Seventies and the recent displacement of migrant workers into the country impact on the sense of belonging and to the narration of cultural Omani heritage?

To answer these questions, I will briefly analyse the social process which led to the building of a national identity narrative within the Sultanate. I will look at the impact that Sultan Qaboos' policies between 1970 and 1980 on language, education, and welfare had on local vernaculars in northern Oman and on social fragmentation of the Omanis. Two policies are pivotal for this study: the first is the language policy of the early 1970s, which sought Standard Omani Arabic (intended as the one spoken in Muscat) as the official language of the Sultanate, because "if all Omanis were able to speak Arabic, they were more likely to be reached by the regime's ideology" (Valeri 2017: 110). Moreover, illiteracy levels being very high in the Sultanate, the strong literacy campaign wanted by Qaboos required new teachers coming from Jordan, Egypt or Sudan, whose Arabic certainly influenced local dialects. The second policy concerns the process of *omanisation* of professions carried out in the last few decades, which seeks to push more Omanis into the labour market. Since 1987 to this day, a series of official decrees forbade the hiring of foreigners in specific job categories: the last one dates back to July 2021.

The internal and external displacement of the Omani population will also play a pivotal role in this assessment. Externally, following the social and economic stagnation of the 1960s caused by Sultan Saʕid b. Taymur's policies, many wealthy Omanis left the country to thrive abroad. These Omanis were then recalled by his son, Sultan Qaboos, in order for them to participate in the efforts of building a new nation. Internally, until the 1970s moving out of a community was reserved only for "intermediate powers", e.g., *walis* or *sheiks* (Valeri 2017: 112); but with the modernization of the State and the creation of new jobs, many Omanis found economic independence and started to move around the country, often building new family ties in a different region from their clan of origin. Other factors which contributed to the loss of specific linguistic traits are the use of this Standard Omani Arabic in education and business; the linguistic adjustments for mutual intelligibility with Indian and Pakistani migrant workers; and the recent use of Gulf Arabic in the media (e.g., TV and radio).

Language plays a pivotal role in the sense of identity of a people, often used in political nationalist discourse as one of the key elements to justify belonging. This is partly the case in Oman, whose linguistic differences are strikingly heterogeneous and still crucial in the identity paradigm of Omanis. We have ample evidence of accelerating linguistic change in Oman due to the social and political vicissitudes this talk will investigate. Examples can be drawn from radio and TV materials, but also early linguistic works on Omani Arabic and the personal fieldwork data collected in northern Oman (i.e., Morano 2022).

Keywords: Arabic sociolinguistics; national identity; Oman; language variation; discourse analysis.

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NATIONALIST IDENTITY IN ITALIAN TELEGRAM GROUPS
A linguistic analysis

In the post-truth era, the spread of misinformation and harmful content online represents a concrete threat for society, democracy, and people's health (Miller-Idriss 2020). Citizens' trust in traditional media has gradually decreased. At the same time, social media platforms have experienced an increased use. As a result, today a huge portion of the population prefers to stay informed through alternative and non-moderated media, with the risk of encountering misinformative content with authentic information. This tendency has been particularly observed in nationalist and conservative people, including politicians and public figures.

One of the main differences in the way traditional and social media function is the process of content publication. Indeed, while newspaper articles usually respond to shared rules and criteria, social media posts don't: each platform has (or hasn't) its auto-regulated policies for content moderation. With the massive quantity of content that is nowadays spread by these platforms, content moderation has become a major issue.

Especially during the pandemic, a growth in the number of chat groups and channels on several platforms has been observed. This is the case of Telegram groups, which have been particularly chosen by those users who were banned from Facebook or Twitter and therefore moved to a platform with a less strict content moderation policy (Vergani et al. 2022). According to 2022 data, Telegram is the third most used chat platform in Italy with 15.5 million users, after WhatsApp and Messenger. Despite its large use, Telegram is only starting to receive extensive attention from scholars.

In this work I analyze 5 Italian Telegram groups that offer alternative information – @giorgiobianchiphotojournalist, @ByoBluOfficial, @davide_zedda, @ugofuoco, and @cesaresacchetti. The analysis has been developed adopting the combined perspectives of Critical Discourse Analysis and Corpus-based Discourse Analysis (Baker et al. 2008). These methodological frameworks are particularly useful to analyze textual productions with similar characteristics within a specific cultural and social context, for instance, the current post-truth environment. Through a linguistic and terminological analysis of the corpus made by the 5 Telegram groups, I explore how the nationalist Italian identity is built and promoted in the counter-informative sphere on Telegram and how the authors of these channels depict the country and its issues.

4 of the 5 groups selected for the study are managed by a single individual, while @ByoBluOfficial is the only one administered by a private news website. All the groups have more than 60,000 followers, although only the authors are allowed to post messages. The channels present themselves as alternative or counter-informative sources of information and many of them have anti-system messages in their descriptions. Most of the groups have been known for spreading conspiracy theories together with conservative and nationalistic content.

To obtain data from the Telegram groups – which are all open to non-followers as well – I used a Python script based on the Telegram API, available on GitHub (Yousefi 2019). I downloaded the last 1000 messages from each group in the same period, in order to analyze content spread during the same timeframe – August 2023 – and related to the same events. Being interested in the spreading of nationalistic content in all these channels as part of the same anti-system and counter-informative environment, I decided to consider them as a single entity in the corpus creation. I therefore obtained a corpus of 605,536 words from 5000 messages. Then, I developed a linguistic study using the text analysis software Sketch Engine for keyword extraction and concordance search.

The preliminary results suggest that nationalistic content spread through these groups is frequently associated with conspiracy theories and misinformation. The first 10 keywords obtained include terms used to discuss environmental conspiracy theories and health misinformation, such as *scie* (“trails”, often used in “chemtrails”), Schwab, the economist who created the World Economic Forum at the center of the Great Replacement conspiracy theory, and *geoingegneria* (geo-engineering).

Searching for the concordances of words related to the concepts of nation, homeland and identity, the results show the description of a wounded country, which doesn’t receive the respect that it deserves. The following sentences have been found searching for the words *Italia* (Italy), *nazione* (nation), *sovranità* (sovereignty) and their modifiers:

1. *L'Italia non è libera, è una* ***nazione*** *schiava degli Stati Uniti*
   Italy is not free, it is a slave nation under the United States
2. *O l'Italia ritornerà* ***sovrana*** *economicamente, o l'Italia morirà*
   Italy will either return to be economically sovereign, or it will die
3. *Il nucleo della famiglia tradizionale senza il quale la* ***nazione*** *si estingue*
   The nucleus of the traditional family without which the nation will be extinguished

4. *Poteri che hanno colonizzato l'**Italia** dal dopoguerra in poi*
   The powers that have colonized Italy since the postwar period
5. *Il partito che ha consegnato l'**Italia** ai trafficanti di esseri umani*
   The party that handed Italy over to the human traffickers

The same search also reveals that Italy is depicted as a beautiful country with great historical relevance. The frequency of expressions about its ancient Roman roots and Christian values is interestingly high. This confirms the widely analyzed tendency of nationalistic groups to recall the glorious past of their countries as well as their religious traditions.

The results obtained up to this point show that nationalistic content spread through Italian Telegram channels present many of the features that can be observed in nationalist newspapers or nationalist politicians' speeches. However, the presence of nationalistic rhetoric combined with conspiracy theories and false claims on social issues and protected groups differentiates Telegram's nationalistic discourse from mainstream nationalistic discourse, in which such dis-/misinformation is less frequent. It also reinforces the results of previous studies showing the use of such discourse combination – misleading and patriotic discourses – by conservative groups and individuals.

Keywords: nationalism; identity; Telegram; misinformation.

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"I'VE GONE VEGGIE BUT NOTHING SERIOUS" A corpus-assisted critical thematic analysis of partial veg*nism in Youtube comments

Whether it be animal rights, health, or environmental motivations, people's tastes are becoming increasingly plant-based. However, some people only partially adopt these lifestyles with varying degrees of flexibility, as opposed to the more rigid positions like vegetarianism and veganism (henceforth veg*nism), which entail the complete exclusion of animal meat. This has led to the emergence of neologisms that classify veg*nism based on the type of meat included (e.g., lacto-ovo vegetarian) or the degree of adherence to the diet (e.g., semi-vegetarian) and sometimes the time of the day/year when veg*nism is practised (e.g. Vegan before 6:00pm), whose definitions are still in the process of being standardised in most dictionaries.

Along with the issue of clarity, the proliferation of such habits has also had ethical implications within the broader veg*n community. Indeed, despite veg*ns being "evaluated equivalently to immigrants, asexuals, and atheists, and significantly more negatively than Blacks" (MacInnis & Hodson, 2017, 6) by omnivores, veg*ns themselves discriminate against individuals who gradually or partially give up eating animal flesh without fully subscribing to the veg*n ideals for contaminating the "ingroup's purity and morality" (Bagci et al., 2022, 1240).

Based on these premises and considering Social Media's contribution to the construction of collective identities (KhosraviNik, 2015), this paper investigates: i) the identification strategies of 'partial' veg*ns ii) and the concomitant disidentification strategies 'strict' veg*ns exercise to foster a sense of separateness (Elsbach & Bhattacharya, 2001) in the online YouTube community through the lens of thematic analysis (Braun & Clarke, 2021).

To this end, an initial list of 63 terms – 28 practitioners and 35 diets – based on TermCoord's terminology list was considered. After cleaning the list in order to have neither explicit references to veg*nism nor to animal flesh, 8 terms remained: 'demitarian', 'flexitarian', 'lessetarian', 'reducetarian', 'demitarianism', 'flexitarianism', 'lessetarianism', and 'reducetarianism'. These were used as queries for the search in titles and descriptions ordered by month from January 2, 2005 to November 27, 2022 in Mozdeh. The search in the corpus provided no results for 'demitarian' 'demitarianism,' 'lessetarian', and 'lessetarianism'; consequently, only comments on videos containing the term 'flexitarian', 'flexitarianism', 'reducetarian', or 'reducetarianism' in either the title or the description were considered in the corpus. Finally, distinct subprojects were created to exclusively contain comments featuring the same keywords used to build the corpus. At the end of the stage the corpus totalled 1,914 comments.

The methodology followed the 6 steps of reflexive Thematic Analysis as devised by Braun & Clarke (2021). Themes were elicited from the data through inductive analysis, requiring the presence of multiple instances that demonstrated a particular pattern to be considered as a theme. At this point, a subset of themes along with accompanying excerpts from the corpus are provided to offer evidence of the identification and disidentification strategies employed by commenters from the three groups.

REDUCETARIAN(ISM): 'gradual change and sustainability', 'dietary inclusiveness' and 'realism and pragmatism'. The reducetarian diet places a strong emphasis on gradual change and sustainability, aligning with the idea that small, manageable steps can lead to "[...] lasting behavioural change". They also create a space where people can explore reducing meat consumption without feeling judged to conform to strict dietary labels for "transitioning phases help alleviate some of that pressure". Also, they prioritise pragmatic choices that acknowledge the real-world challenges people face in making dietary changes. Rather than striving for perfection, they aim for achievable and meaningful progress in the belief that "communicating a way of making an impact without having to be perfect is good for the planet, ourselves and the animals".

FLEXITARIAN(ISM): 'feeling comfortable in any situation', 'plant-meat balance personalisation', and 'indulgence and ethical commitment'. Commenters emphasise the freedom of flexitarians to adjust their dietary choices based on their unique needs, preferences, and circumstances. This flexibility empowers them to navigate social situations, travel, or special occasions without feeling restricted by a rigid dietary framework and getting stressed for "[...] research[ing] specific ingredients to see if something is vegan". Balance is another fundamental concept within the flexitarian diet, emphasising the importance of a well-rounded and diverse approach to eating. "Everyone is allowed to have a different balance" in combining plant-based foods with occasional, moderate consumption of animal products. Different degrees of ethical commitment and indulgence are also allowed. Some flexitarians may opt for sustainably sourced and ethically raised animal products; others, instead, may focus on specific health goals, or decide to eat meat on a whim because "it's not bad to indulge every once [in a] while".

*VEG*N(ISM): 'Veg*n is the moral standard' and 'labels are misleading and dangerous'.* Several commenters assert that veganism is the only morally-consistent stance when it comes to animal rights. In a few comments, for example, veg*nism is compared to other moral principles, such as anti-racism, where it is argued that just as there is a moral imperative to reject racism completely, the same applies to speciesism. In this respect, a commenter sarcastically refers to himself as someone who is trying to be as anti-racist as possible and sarcastically defines himself as a 'reduceracist'. The linguistic and terminological concern is also brought to the fore; strict veg*ns argue that while "some labels are absolute, and they should remain that way", some others like 'flexitarian' and 'reducetarian' dilute the vegan message.

In conclusion, the comments provide valuable insights into the disidentification strategies of strict veg*ns, the distinguishing traits and the subtle differences between flexitarians and reducetarians. Flexitarians are flexible in their occasional consumption of animal products, while reducetarians are more intentional and systematic in their efforts to reduce their overall consumption. Strict veg*ns, instead, support a rigid interpretation of veganism, emphasising the complete avoidance of all animal products. Expanding the corpus to include comments from diverse platforms could offer further or alternative insights into the identities of strict and partial veg*ns. Additionally, future research could explore the intersections between various (dietary) lifestyles and individuals' identities, encompassing factors such as gender, age, race and socio-economic status. It is also essential to emphasise the importance of tracking linguistic innovations and standardisation to enhance public awareness regarding emerging dietary trends and beliefs, thereby contributing to informed policymaking.

Keywords: identification and disidentification; thematic analysis; flexitarianism; reducetarianism; veg*nism.

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LANGUAGING DIVERGENT IDENTITIES IN SEPARATE JUDICIAL OPINIONS OF THE EUROPEAN COURT OF HUMAN RIGHTS
A dialogical negation perspective

Supranational courts, such as the European Court of Human Rights (ECtHR), are frequently portrayed as having a distinct institutional identity, rhetoric or voice, quintessentially represented through judgments. And yet, judicial discourse at the ECtHR is hardly monolithic, especially at the level of the Grand Chamber of the ECtHR, composed of seventeen judges. Their judgments are a product of complex negotiation among the members of the panel, aimed at reconciling differences and

suppressing the personal identities of individual judges. These identities re-emerge in separate judicial opinions appended to judgments.

Separate opinions at the ECtHR have been part of its discursive practices since the earliest days, as they embody the right of judges to feel represented by the judgment (Art. 45.2 ECHR). When this representation does not occur, "Not bound by the straightjacket of the majority judgement and its legal validity, separatists feel free to speak their mind and follow their heart and soul" (Bruinsma 2006, 360). In other words, separate judicial opinions pursue the communicative goal of placing some distance between the majority – and the institutional voice of the Court – and the individual judge, reflecting competing linguistic, legal and cultural perspectives.

While separate judicial opinions have received fair recognition in the *legal* literature, from a *legal linguistics* standpoint, they remain largely under-researched, with few notable exceptions dedicated to this genre mainly in the US context. To the best of my knowledge, there are no linguistic studies exploring separate opinions at the ECtHR, and this study contributes towards filling in the existing gap by focusing in particular on the way in which separate opinions negotiate individual vs institutional voices in the complex (as well as legally and culturally stratified) domain of human rights jurisprudence.

The study is carried out on an ad hoc corpus of 236 separate opinions attached to the Grand Chamber judgments of the ECtHR over the period between 2013 and 2023.

To pursue the above-mentioned aim, the study relies on a theoretical-methodological toolkit encompassing multiple complementary perspectives. Central to this composite approach are the Bakhtinian concepts of heteroglossia and dialogism (Bakhtin 1981), i.e., the coexistence and interaction of multiple voices, perspectives and discourses within a single text. These concepts are employed to trace how individual judges emphasize their own voices and engage in dialogic interactions with the majority. More specifically, I conceptualize separate opinions as dialogically framed responses to the judgment, potentially anticipating future responses in case-law. A further macro-framework relied on in the analysis is that of Critical Discourse Analysis, which is used in the study to outline how single judges reclaim their power by discursively rebutting the majority's conclusions or reasoning in their separate opinions. This approach explores the intricate interplay between the institutional identity, the individual identities of judges, and the dynamic interactions that shape the discourse of human rights jurisprudence. Finally, the qualitative analysis is supplemented by quantitative research applying the method of Corpus-Assisted Critical Discourse Analysis. The #LancsBox software package is employed for lexical search and statistical data analysis aimed at exploring specific discourse features contributing to the positioning of the authors of dissenting opinions vis-à-vis the institutional voice of the Court.

To this end, the corpus-assisted discourse-analytical part of the study focusses on the dialogic uses of negation (Garzone 2016) as a linguistic tool that extends beyond mere grammatical function. Negation has been widely studied in a multitude of contexts and perspectives (see, e.g., Horn 2010). In separate opinions it serves as a marker of dissent and a vehicle for conveying alternative perspectives. By using negation "polemically" (Garzone 2016, 8) in separate opinions, dissenting judges reject the majority's reasoning and assert opposing viewpoint. Thus, the study delves into how negation functions as a strategic linguistic device employed by judges to assert their unique identities within the collective decision-making process. Additionally – although to a limited extent – the study looks into interactional stance-taking patterns (Szczyrbak 2014). This framework helps elucidate how judges' use adverbs and adjectives along with negation to convey their stance on the majority's conclusions, further enriching our understanding of the nuanced linguistic strategies employed in these opinions.

The findings reveal that syntactic patterns of negation (through such markers as “not”, “not …but”, “no”, “any”, etc.) and lexical means of contrast (such markers as “fail*”, along with negative prefixes in evaluative adjectives and adverbs, markers of contrast, etc.) are systematically used by dissenting judges across different types of separate opinions to articulate their disagreement and divergence from the majority, as well as to highlight their personal perspectives. Interestingly, opinions marked as concurring display a comparable number of negative constructions. These patterns shed light on the intricate and multifaceted nature of identities within the ECtHR, ultimately enriching our understanding of how diverse perspectives contribute to the development of human rights jurisprudence on a global scale. The prospective dimension of negation emerges as an integral aspect of this discourse, offering a fresh perspective on the articulation of separate views within the court. Finally, the study challenges the dichotomy between institutional identity and the divergent identities of individual judges that, nonetheless, constitute the modern discourse of human rights, indirectly reflecting on how some courts still prohibit the creation of separate opinions, insisting on an artificial monolithic majority opinion.

Keywords: separate opinions; judicial discourse; European Court of Human Rights; dialogism; negation.

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TRANSLANGUAGING AS CREATIVE PRACTICE What can we learn from our students about educational equity?

Higher education policies and practices around language do not always reflect the needs of an increasingly mobile and international student body. In the UK context this can mean that universities are unduly influenced by profit over situated practice(s) and that the English language and Eurocentric pedagogies can dominate minoritized people, their languages, cultures and ways of knowing. This can mean that reified pedagogies and practices are often based on Anglocentric curricula and policies. It is often assumed that English only is best for equitable and inclusive learning for all. Partially in opposition to a market driven educational context, there have been significant efforts to decolonize the university curriculum (Bhambra, Gebrial & Nişancioğlu 2018), as well as a desire for greater educational equity in relation to decentring the language curriculum within HE context.

Yet the role of named languages and translanguaging practices is often missing from discourses of equality, diversity and decolonising Higher Education. The specific context for this presentation is a creative arts university. This presentation reports on a linguistic ethnography study concerned with understanding the complexity of teaching and communication and draws on findings from the *Reimagining Conversations* research project (Odeniyi 2022) which investigated awarding gaps and the creative potential of internationalized students. This specific presentation aims to make visible the role of translanguaging in creative practice by paying attention to how multilingual students make use of multiple scripts and multiple languages.

Translanguaging continues to be defined and redefined in diverse ways: as a phenomenon which highlights normative everyday language practices among multilingual speakers of any language; as a description of practices including the multimodal and semiotic resources; and as an ideological tool with the potential for disrupting language hierarchies as well as monolingual and monomodal understandings of language in order to create spaces for multilingual identities to be recognised. Specifically, for this presentation translanguaging is framed as creative practice as it forms an essential part of the knowledge and skill that practitioners learn and the processes they engage in when making artefacts in addition to the use of language resources which transcend named language practices (cf.Wei 2017). Translanguaging is multimodal, multisensory and multisemiotic.

The study methodology is underpinned by research methods from applied linguistics and anthropology and combines a finely-grained analysis of classroom interaction associated with linguistic ethnography. Project fieldwork comprised observations in art and design spaces, in-depth interviews conducted with tutors and students and an institutional document analysis (Odeniyi 2022). Influenced by the work of critical sociolinguists Van de Aa and Blommaert (2017), the principles of Hymesian ethnographic monitoring shaped the approach to the institutional research project and included longer-term engagement in the field and with social actors at different project phases: consultation, observations, dissemination of findings and finally evaluation and impact.

The presentation foregrounds translanguaging as creative practice highlighting students' complex multilingual identities which, according to Block (2006), are the assumed and/or attributed relationship between an individual's sense of who they are and the means of communication, known as language. In addition to the linguistic data and visual data constructed and analysed as part the *Reimagining Conversations* project the presentation highlights students' creative practices and artefacts which make visible multiple languages and semiotic resources. This is significant for two reasons. Firstly, as they highlight that class interaction has a monolingual bias in contrast to students' multilingual identities. Secondly, the institutional and pedagogic dispositions recorded contrast with the multilingual resources deployed by students during collaborative tasks. Thus, the students observed drew on their multilingual resources enacting a more decentred approach to the role of language in knowledge construction and creative practices.

Translanguaging as creative practice may not provide immediate solutions to longstanding power asymmetries within university classrooms and beyond. Nonetheless, creating opportunities for increasing visibility and status of language per se so that translanguaging is not viewed as linguistic deficiency but as an essential part of creative practice - and learning- is an essential shift within the university context. Thus, translanguaging can be viewed as a set of multimodal and multisemiotic practices for creating meaningful spaces in which to challenge a fixed monolingual mindset in changing times and for identities to be acknowledged and recognised. Without considering translanguaging as a dynamic and evolving phenomenon, new kinds of language and social hierarchies which position people as inferior will emerge and dominate university classrooms. Thus, translanguaging from the bottom up is a valued practice tied to educational equity.

Keywords: translanguaging; multilingual; identity; creative practice; equity; arts.

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RESILIENT WOMEN, THE 'SHE-CESSION' AND THE GENDER EQUALITY DISCOURSE IN THE EU

The post-pandemic era has highlighted sensitive areas in European societies that demand serious attention for the expected recovery phase to be effective and long-lasting. These areas, crucial to the EU's social functioning, include the fight against domestic violence (a phenomenon that gained prominence in the news media during lockdown), the protection of mental health, the achievement of work-life balance, and the understanding of the complexities of flexible, technology-driven labour settings.

After years of gender blindness, it is now acknowledged that the gender dimension intersects with all these issues. The shock of the pandemic and its associated economic crisis have disproportionately affected women, resulting in an exacerbation of pre-existing gender inequalities and forms of abuse. The recession, which has been termed the 'she-cession' due to its impact on the gender gap in paid workforce (Bluedorn *et al.* 2023), has put women in a significantly more vulnerable position, hindering their advancement. This deterioration of working conditions does not appear to have been offset by the growth of remote and flexible work arrangements (Vyas 2023).

As the analysis of labour market data indicates, there exists "a high degree of heterogeneity in she-cession experiences, across both advanced and emerging market economies" (Bluedorn *et al.* 2023: 3). This explains why the impact has been especially felt in those Member States that did not prioritise gender mainstreaming in the years before the pandemic or did not adequately take into account the gendered effects of economic policies.

In this context, the Recovery and Resilience Facility (RRF) – the EU's biggest financial instrument for supporting recovery – offers a unique opportunity to allocate exceptional resources towards corrective measures that will primarily benefit women. The measures aim to address economic abuse, expand economic opportunities, and promote employment and financial empowerment (Debusscher 2023).

Since she assumed office in December 2019, Ursula von der Leyen has demonstrated her commitment to prioritising gender equality in her agenda, building upon the efforts of the European Parliament. Under her leadership, significant progress has been made in this regard, including the introduction of the Gender Equality Strategy (2020–2025) and the appointment of Helena Dalli as Commissioner for Equality. It is worth noting that this Strategy aims to enhance gender mainstreaming in all policy areas, meaning the inclusion of a gender perspective in all stages of policy development within EU policy domains. "The new Strategy proposes measures meant to close gender gaps in the labour market, achieving equal participation across different sectors of the economy, addressing the gender pay and pension gap and closing the gender care gap" (Debusscher 2023: 96).

However, the incorporation of gender equality into the 2021 RRF Regulation was not an immediate process. It required subsequent steps and robust parliamentary advocacy. Furthermore, consensus on gender equality policy has not been unanimous, with dissenting opinions claiming that "equality is only welcomed when it does not challenge dominant economic priorities" (Elomäki and Kantola 2021). If this were to be the case, the effectiveness of the RRF efforts could be significantly diminished.

Given this political backdrop and the perceived decline in female employment in the labor market, this paper examines the language used in a set of recent and interconnected EU policy documents that address gender-sensitive recovery measures. The most relevant strategies described in the selected texts are first illustrated and then discussed with the aid of a discourse-analytic approach and scholarship on gender and the EU (Elomäki 2015), while reflecting on the values they prioritise and the long-term solutions they suggest to counteract structural disparities. For instance, if addressing the immediate need to protect victims of gender-based domestic violence is crucial, it is also imperative to develop pathways for women's empowerment through education and financial literacy.

The linguistically-informed critical perspective on how gender mainstreaming is framed within the EU's legal and institutional discourse intends to contribute to the ongoing debate on more inclusive forms of societal participation that will hopefully emerge after much resilience.

Keywords: policy discourse; gender mainstreaming; gender gap; Resilience and Recovery Facility; women's labour.

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"MY GENDER FINDS THE CRACKS AND SPILLS OUT"
Metaphorical framing of non-binary experience

In recent years, the use of metaphors in the gender domain and, in particular, in the queer and non-binary domains has raised increasing interest among researchers. Examples of this are – amongst others – Cordoba (2022), whose work defines non-binary gender identities as a "becoming", a view that surpasses social constructionism by presenting gender as a shifting process, or Lederer (2015), who has discussed spatially based representations of gender transitioning. Nevertheless, the evolving nature of non-binarism necessitates further inquiry into the cognitive conceptualizations that underpin the non-binary experience. Among these conceptualizations, those driven or conveyed by metaphors may be expected to play a particularly important role. The concept of non-binarism (generally indicating gender identities that do not fall into the "female" or "male" categories) continually evolves, challenging conventional notions of gender identity, and metaphors serve as indispensable tools to grasp the shifting landscape of how non-binary individuals perceive and define themselves. In this context, metaphors can be considered a valuable tool not only for the self-representation of non-binary experience, but also for the presentation of vivid images and feelings to the "spectators" of a gender performance (Lawley & Tompkins 2000) who may not be familiar with the feeling of being non-binary.

Studies exploring the conceptualization of gender identities have often neglected to consider the experiences of transgender individuals, especially when these experiences do not conform to a binary understanding of gender identity (Galupo et al. 2017). Moreover, research focused on the conceptualization of non-binary and queer experiences frequently relies on elicited responses, such as surveys and questionnaires, which do not generally allow for much spontaneous verbal representation of such concepts. In order to address this gap, the present study examines the use of metaphors as part of the identity definition and gender experience of non-binary individuals, and in particular of spatial and clothing metaphors, two sets of metaphors that appear to be especially salient. The final aim is to explore how these two domains (space, and clothing/apparel) intertwine with the concept of non-binary gender identity, and with each other. An in-depth analysis of both spatial metaphors and metaphors related to clothing is expected to lead to comprehensive insights into how these linguistic devices contribute to the multifaceted nature of non-binary self-expression and representation in the digital sphere.

To capture spontaneous metaphoric conceptualizations of non-binary gender identity and their manifestation in self-representation, data was collected from social media platforms and from already published (and public) posts; comments to the posts are also collected and analyzed with a view to assessing the potential impact of

the metaphors identified on audience awareness by virtue of their ability to ultimately conjure up vivid mental images and emotions. The materials selected for analysis were drawn from social-media materials produced by three Instagram influencers, identified through their verified accounts and substantial follower count (50,000 followers min.), as well as three YouTube creators' channels (30,000 subscribers min.).

The analytical compass for this paper relies on two seminal theoretical frameworks: framing, as articulated by Entman (1993), and Conceptual Metaphor Theory (1980). These theoretical paradigms provide a methodological scaffold for a rigorous and comprehensive examination of the manner in which spatial and clothing metaphors influence the conceptualization of non-binarism and the lived experiences of non-binary individuals. Within this theoretical framework, the study also attempts to investigate the cognitive foundations of spatial and clothing-related metaphors thanks to an in-depth qualitative analysis of their use-in-discourse.

Preliminary findings of this study reveal a prevalence of the above-mentioned metaphoric expressions. These first insights indicate a complex dual dynamic. On the one hand, there appears to be a pervasive sense of ambiguity regarding the placement of non-binary gender within the established gender spectrum, presumably the reference point for this evaluation. On the other hand, a recurring motif emerges wherein non-binary individuals employ metaphors related to clothing and footwear, depicting sensations of confinement and discomfort, often associated with ill-fitting attire. The prominence of spatial metaphors warrants particular scrutiny, as it becomes evident that non-binary individuals employ them in an extremely versatile manner. At times, they describe themselves as occupying a liminal space, a “grey area” or an "in-between" state. This portrayal aligns with the notion that non-binary identity challenges conventional gender categorizations, occupying a unique and uncharted territory within the spectrum. Conversely, at other junctures, these individuals characterize non-binarism as a condition situated entirely "outside" the confines of the gender spectrum, suggesting a distinct realm of existence that transcends traditional binaries. In employing these vivid and imaginative metaphors, non-binary individuals do not only offer a tangible and relatable picture of their lived experiences for their audience but also, notably, for themselves. The act of constructing and sharing these metaphors serves as a profound means of self-exploration and self-definition. It allows them to conceptualize and externalize their experiences, providing a framework through which they can articulate the intricate nuances of non-binary identity. In doing so, these metaphors become not merely linguistic devices but integral components of their cognitive and emotional engagement with their own identities.

An initial analysis underscores the richness and complexity of metaphorical language in the context of non-binary self-expression. As the study progresses, further investigation will delve into the nuances of these metaphors, exploring the implications they carry within the broader discourse of gender identity.

By delving deeper into the multifaceted world of metaphors within the non-binary narrative it is possible to gain new insights into the way in which language, cognition and identity intersect within this social landscape. Furthermore, by providing an analysis of the way in which spatial and clothing metaphors are pervasively used by non-binary individuals to frame their identities and experiences, and how these conceptual metaphors often interrelate, this study contributes to a more comprehensive understanding of non-binarism as a non-conforming and hardly definable gender experience.

Keywords: non-binary; gender; self-representation; queer; metaphor.

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THE DISCURSIVE CONSTRUCTION OF NATIONAL IDENTITY IN MARJANE SATRAPI'S *PERSEPOLIS*
A discourse historical analysis and multimodality

In the past few years, there has been an increasing scholarship regarding the creative and subversive qualities of comics that engage with political or autobiographical content. Among the comics examined in these studies, Marjane Satrapi's *Persepolis*, an autobiographical graphic novel that blends the genres of memoir and comic and narrates the story of her childhood up to her early adult years in Iran during and after the Islamic Revolution holds a significant position. Satrapi's memoir can be situated in the wider group of graphic novels that engage with history through graphic narratives, whose visual dimension contributes to the question of how history can be told (Basu 2017, 28).

While *Persepolis* has inspired research from various fields, regarding both its content and its form, there has been a significant void in the literature from a linguistic perspective. Therefore, my study is situated in the field of Critical Discourse Analysis (CDA), applying a combination of the frameworks of Discourse Historical Approach (DHA) (Wodak 2001) and Visual Grammar (Kress and van Leeuwen 2006) to analyze how national identity is constructed linguistically and visually in extracts from the novel. At the same time, I aim to examine how social phenomena, such as religion and gender, are related to the construction of national identity.

As mentioned above, DHA is embedded in the wider field of CDA, which is committed to approaching complex social phenomena and uncovering the unequal power relations within a society as expressed in language (Wodak 2001). As it follows, DHA can be applied to investigate how actions and assertions are legitimized or delegitimized in the process of discourse. Taking into account the function of different modalities and their interrelation, the model of Visual Grammar analysis (Kress & van Leeuwen 2006) adopted in this study serves as a set of tools to systematically describe the visual features in images.

Through the analysis of the scenes, certain findings can emerge. As far as the construction of national identity is concerned, the dynamic nature of nationality is taken into account, considering it as the product of the narrated stories people tell in order to relate to a context of national culture. Thus, national identity is the product of discourse (Wodak 2009, 22). The collective national identity is (re)presented as being related to collective manners of behavior incorporated in social practices, while instances of historical memory are evoked in discursive events that are salient in the collective memory of a group of people.

Marjane is depicted constructing a complex personal national identity, when she acknowledges Iran as her country of origin, but at the same time, she reinterprets this identity to get integrated into a space where she can identify herself as an artist. Later on she finds this space in France when she decides to study at the School of Decorative Arts in Strasbourg.

In *Persepolis*, the concept of national identity is intertwined with that of religion and, more specifically, with Shiite Islam as the official religion of Iran. Shiite ideology is depicted to have shaped Iranians to the point that they define themselves as victimized and oppressed, while at the same time, they idealize the impeccability of the charismatic leader (Gholizadeh & Hook 2012, 178). Thus, under Khomeini's oppressive regime, this overarching discourse is evoked so that the continuation of the war against Iraq is justified. Therefore, Iranians are presented as the righteous minority that need the guidance of a charismatic leader who will help them reclaim the power they deserve.

Concerning gender, what is of interest in this study is how the gendered discourses, especially the representation of femininity, are embodied in the cultural and political context of Iran. In *Persepolis*, both Marjane (the main character of the story) and Satrapi (the creator of the illustrations) become symbols of emancipation by defying social restrictions. In the scenes analyzed, two opposite narratives around national identity emerge: one that Marjane constructs around mythological symbols and empowering female representations who are able to define historical memory and another that the official state constructs around religious symbols that function as oppressing factors.

Overall, the findings of this paper cannot lead to overgeneralizations about graphic novels, by focusing only on *Persepolis* and on certain examples from the text. However, certain conclusions can be drawn. In the scenes in question, the concepts of national identity are constructed through the emergence of contradictory narratives. More specifically, the official regime in Iran constructs the national identity around religious symbols, creating an overarching discourse around nationalism. On the opposite side, Marjane, her parents, or other people, depicted in their everyday lives, instantiate social practices of resistance towards imposed restrictions and challenge stereotypes about Iran.

Regarding Marjane's individual national identity, it is constructed as a multifaceted one, which is uncovered through the evaluation of the past events in her life. She thus undergoes various stages until she finally recovers and redefines her identity as a bi-cultural one, after accepting her transnational experience.

Furthermore, it is inferred that religion co-constructs national identity since the former is depicted as a set of discursive practices not only reproduced by the official state but also internalized by several Iranians as a core ideological component that defines their actions. National identity is also intertwined with the performance of gender since women's actions are restricted by the social laws imposed by the regime. However, actions of defiance of these restrictions serve as subversive discourses that challenge the stereotypical representation of Iranian women as silenced victims.

Ultimately, in *Persepolis,* all these contradictory discourses coexist and are conveyed in a multiplicity of modes. The interplay between the written and the visual positions the reader in a constant active role of synthesizing these two modes and offers the ideal space in which the counter-narratives of history can emerge.

Keywords: Persepolis; national identity; gender; religion; critical discourse analysis.

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CHANGING IDENTITIES IN TRANSLATION
The case of Helen Fielding's *Bridget Jones's Diary* and *Bridget Jones. The Edge of Reason*

Bridget Jones's Diary is a novel written by Helen Fielding in 1996 and is considered one of the best-known examples of the chick-lit genre. *Bridget Jones. The Edge of Reason* is its sequel, published in 1999. Chick-lit is a genre which comprises novels mainly written by women, about women, for women, which can easily be inferred by the name of the genre itself: *chick* is an American slang term for a young woman, and *lit* is the abbreviation of literature. Chick-lit novels are usually set in a contemporary world. The main characters are single women in their twenties or thirties, who mostly work in the publishing or the advertising sectors, and whose careers are definitely important for them. Moreover, they are embedded in pop culture, they are obsessed with their appearance and have an utter fixation with their weight. Chick-lit has sometimes been considered as a subcategory of the romance novel genre, because it very often includes romantic elements. However, the sentimental relationships of the protagonists are not the only important issue in the development of the plot of the novels which belong to this genre. In fact, their circle of close friends – who are either female or gay – play an extremely important role in their lives. Moreover, chick-lit differs from the romance genre also on a stylistic level, as it is characterized by a very personal and confidential tone and by the constant presence of humour. The language is usually informal and colloquial, with the characters using quite a lot of slang and occasionally obscene terms (see Ferriss and Young 2006; Harzewski 2011; Montoro 2012).

Both *Bridget Jones's Diary* and *Bridget Jones. The Edge of Reason* are written in the form of a personal diary and narrate the life of the protagonist throughout a whole year (with the latter starting from the point when the former ended, in spite of the fact that it was published three years later). Bridget is a single woman in her early thirties who lives in London. She is obsessed with her love life and is constantly looking for a stable relationship. Her diaries are filled with notes on her weight, on her daily intake of calories, on the quantity of alcohol consumed and on the number of cigarettes smoked. The tone of the books is very humorous and light-hearted, and it often relies on the use of colloquial, slangy, and also taboo words and expressions. Finally, both novels abound in references to contemporary popular culture, especially British, as Bridget often mentions names of brands and shops, but also broadcasters, TV characters and TV shows, as well as politicians, academics, writers, journalists, documentarists, literary characters, novels and artists.

Even though the Italian translations of the novels have been performed by two different translators (Olivia Crosio and Maura Maioli), they display a similar approach towards the target text. In fact, they both very often apply a series of strategies which seem to aim at domesticating the text (see Venuti 1995). Indeed, in their attempt to "move the text towards the reader", many of the abovementioned references have not been transposed, as they have either been omitted, or generalized, or substituted with other references, which are presumably more familiar to the Italian reader. Even though it ought to be noted that some of the references have been maintained, it is a fact that this approach, which may be successful in avoiding a potential disruption of the suspension of disbelief in the reader, does indeed have some consequences on Bridget's characterisation. Her identity, in fact, undergoes some subtle, but radical changes.

A first general effect of this domesticating approach is that the Italian Bridget Jones turns out to be less typically British. Indeed, by omitting the references to the various British culture-specific items (see Aixela 1997), the character appears to lose her Britishness, at least to some extent, becoming a more general citizen of the world.

A second effect which is due to the abovementioned domesticating strategies is the fact that the translated Bridget becomes a simpler and less cultured person than her English counterpart. In fact, even though the character is represented as a person who is mainly interested in frivolous matters, such as her weight and her love life, it is a fact that she is a person with a certain level of education, whose interests include literature, art, politics and journalism. By domesticating part of these references through their omission, generalization or substitution, Bridget 's identity has undergone a rather radical change in translation in this respect.

From a purely linguistic perspective, moreover, it ought to be noted that Bridget's typical colloquial and informal style is partly achieved through the use of abbreviations, interjections and onomatopoeic words, which are often standardized in translation. Therefore, also in this case, it is possible to state that the Italian translation has an impact on the characterization of Bridget's identity.

In short, it is interesting to note that, even though the translation of the two books have been performed by two different translators, their strategies seem to be rather similar. This contributes to achieving a very similar effect on the identity of the main character, which, as already stressed, undergoes a substantial change in translation.

Keywords: translation; identity; domestication; chick-lit; characterization.

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AN ANALYSIS OF MASTER'S DEGREE WEB PAGES IN ITALY AND THE UK
Promotional values and shifting academic identities

The identity-making process in the academic world is multidimensional, shaped by individual, disciplinary, professional, institutional and national dynamics, but in the current higher education landscape, dominated by academic capitalism and the knowledge economy, universities are often identified in terms of their prestige, which usually refers to research funding, students' satisfaction and position in the World University Rankings (for example, the one sponsored by Times Higher education (https://www.timeshighereducation.com/world-university-rankings/2023/world-ranking). Considering the ever-evolving marketization of higher education knowledge and skills accentuated by the neoliberal economy (Fairclough 1993), one of the most significant aspects of university identity seems to be the one related to "branding", namely how higher education institutions construct their educational and research programmes to attract students and the kind of self-image they want to project (Chapleo 2005).

University home pages have been extensively analysed both as the favourite sources of information for prospective students and as a manifesto encapsulating the very essence of a given university (Saichaie and Morphew 2014), while far less attention has been devoted to the curricular aspects and the educational objectives characterizing the degree programmes on offer. Yet, just as disciplines call for different epistemological frameworks and shape knowledge according to different text conventions, so degree programmes shape the advancement of learning according to different agendas and prioritize the skills and competences that are the most relevant for their graduates entering the world of work. Thus, it seems worthwhile to study their discursive constructions because a) they can contribute to define the academic, professional and social identities of a university in relation to its students and staff and b) they can give valuable clues as to the declared and hidden values endorsed by degree programmes (e.g. employability vs. knowledge acquisition). In particular, in an increasingly globalised world, where everything is shared, local and national policies cause worldwide repercussions and cultural differences may appear to be fading away, degree programmes in International Relations convey the general public's acute interest in current sociopolitical and economic trends and they also represent valuable tools to make sense of the complexities of our contemporary world.

Taking the cue from a study on the academic identity of master's degree programmes across Italy, France and Germany (Pennarola and Bandini 2020), this paper is aimed at analysing the discursive construction and branding strategies used in the web pages of the master's degree programmes in International Relations offered by Italian and British universities. The Italian masters selected for this study are entirely taught in English and amount to 20 approximately, a small number when compared to the more than one hundred masters taught in British Universities. A possible reason for this striking imbalance in the number of master's degree programmes in International Relations across Italy and the UK (besides the use of English as a medium of instruction) is the high level of specialization provided by British universities, with degrees focused on different aspects of international studies: e.g., diplomacy, NGOs and humanitarian interventions, security; conflict resolution and peace-making; international development, international political communication, transnational queer feminist politics, etc. By contrast, the Italian masters present a more general profile, especially as far as their names are concerned, which in fact largely include the phrase "international relations" with few variations (for example, International Relations and Trade at the University of Palermo and World Politics and International Relations at the University of Pavia).

Through a combined quantitative and qualitative approach, I am going to explore the structure of the web pages and their content, focusing on the essential information for potential students, from the number of credits to learning outcomes and job prospects. The quantitative analysis will be carried out through Sketch Engine, an online tool widely used in corpus linguistics and lexicography with practical applications for the analysis and learning of languages. Particular attention will be paid to top-frequency words and how they relate to the keywords of the Bologna Process, which has shaped the educational reform in Europe, as well as to other significant educational publications, such as the Teaching Excellence Framework in the UK. Another feature worth investigating is the transitivity processes and how agency is typically distributed across the university stakeholders (e.g., applicants; students; staff).

A Critical Discourse Analysis approach seems particularly suitable to uncover the underlying values, common themes and distinct traits of master's degrees in International Relations across Italy and the UK (Mautner 2005). Considering the global scope of International Relations as a field of study and its potential for establishing a truly borderless community of practice, this investigation intends to shed light on the leading values attached to this degree programme, and also look for possible cross-cultural differences and similarities in academic branding across Italy and the UK. Some preliminary findings to be confirmed by more in-depth analysis point to: a) the blur of the informative and the promotional functions as a characteristic of both corpora, and b) the tension between a student-centred narrative and an institution-driven discourse differentiating the British from the Italian corpus.

Keywords: academic branding; British universities; critical discourse analysis; international relations; Italian universities.

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LANGUAGING PRACTICES IN ITALIAN AND GREEK HOSPITALITY IN LONDON
Re-constructing identities in London's food scene against the backdrop of Brexit and the COVID-19 pandemic

Since the post-2008 crisis, London has attracted thousands of migrants from Southern European countries, such as Greece and Italy (King and Pratsinakis 2020). The effects of this migration are visible in London's foodscapes as the number of Italian and Greek restaurants opened after 2008 in the city boomed over the last decade. With the project "Migrant food, languages, and identities in the dawn of the post-Brexit and Covid-19 era", funded by Research England through the University of Westminster (London), we explored how post-2008 migrants who work in Italian and Greek hospitality businesses use their linguistic repertoires to construct and perform their social (professional) identity and to deal with the changes the Covid-19 pandemic and Brexit generated.

The project was designed as a multi-sited ethnography with collaborative and sensory elements (Pink 2015), in which participants and researchers co-produced data and participants took ownership of the knowledge construction process by supporting, shifting and extending the agenda of the conversations. We invited five Italian and five Greek migrant hospitality workers who moved to London after 2008 to participate in three dinners, held in three Italian restaurants and three Greek restaurants. The research team chose six venues representative of the diversity of the Italian and Greek foodscape in London. The two groups of participants present similarities and differences in terms of migratory and career experiences and social variables, which we comparatively analysed. During the dinners in Italian restaurants with Italian-speaking participants, the main languages used were Italian, Italian regional varieties or dialects; respectively, Greek was the main language used during the dinners held in the Greek venues.

For the purpose of this presentation, we extracted narratives from the audio video recordings of the six dinners wherein participants explore their migratory trajectories and discuss how their linguistic resources contribute to achieving their career goals or represent an obstacle in their professional life and shape their identities as migrant workers in post-Brexit London. We also observed that participants' engagement with linguistic practices played a role in their performances of identity during the dinners, when language shifts or translingual practices were used as a collaborative instrument for the knowledge construction process with researchers and other participants.

Participants discussed language policies and practices in hospitality workplaces, identifying common patterns and reflecting on the role the linguistic resources that form their repertoires have in the management of their businesses or in relation with the rest of the staff. While the Greek participants reflected on the function of the Greek language for the success of their business and its value in enhancing the authenticity of the menus, the Italian group discussed the challenges of working in multilingual environments although acknowledging how power dynamics can be negotiated and rebalanced by relying on linguistic choices when hiring new staff, by enforcing linguistic policies for the management of the staff, and by associating linguistic and professional expertise.

Participants highlighted the difficulties the hospitality sector is facing due to Brexit and the recovery from the pandemic, showing how in this particular moment languages play an even stronger role as staff constituencies have deeply changed. Brexit limited the possibility to hire Greek and Italian professionals and the pandemic resulted in a loss of professionally trained workers keen to work in the hospitality sector. Although these factors led to the "hospitality crisis" (Foster 2023), this contingency opened opportunities for those who, as the study participants, are still working in this sector and who reflected on the possibility to exploit their linguistic capital and their ethnic origin to support their businesses or the restaurants they work for. It emerges that English alone, or a variety of English (i.e., English for specific purposes in hospitality workplaces) is not sufficient to successfully run a business despite being the host country language and ideologically considered the only capitalizable resource within the Greek and Italian communities.

Our methodological choices not only allowed participants to direct the conversation towards the themes they deemed relevant – often spurred by the settings (i.e., sensory elements as colours, decorations, music and food) or the professional figures who interacted with the participants (i.e., researchers, waiters, restaurant managers and chefs) but also provided participants the freedom to engage with multilingual practices during these dinners. Therefore, along with our thematic analysis, we also suggest a multimodal discourse analysis of our data (Kress and Bezemer 2023). When discussing migratory experiences, language policies and the functions of the English language in the workplace, Italian participants used their full linguistic repertoires while Greek participants engaged less with translingual practices.

Regionality and *dialects* seem to play a stronger role within the Italian group, who adopted translingual features with participants shifting from standard or regional Italian to dialects and English, while Greek participants opted for fewer language shifts, mainly between Standard Greek and English. On the contrary, a symbolic use of gestures and body movements represent a commonality for the two groups. Through gestures, both groups showed expertise to the researchers and shared their intimate and cultural relation with the food they were eating during our dinners, the food they serve in their workplaces and what is cooked at home. During the dinners, both the use of multilingual practices, as translanguaging (Hua and Wei 2020), and gestures supported the performances of identities of the participants, who navigated throughout personas and social identities, such as their migrant or transnational identity or expert identity. By engaging with translanguaging, both Italian and Greek participants performed their migrant professional identities, indicated the commonalities of stories and narratives, and reinforced their belonging to a group, while, in other instances, participants' translanguaging became a tool used to produce new knowledge or to contrast ideologies typical of both communities.

We conclude the presentation with a methodological reflection on the relation between the data collected, the context of data collection, and the impact of collaborative and sensory ethnography on the data obtained.

Keywords: Southern-European migration; Brexit; hospitality; identities; translanguaging.

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"PIACERE, MI CHIAMO DONNA" Re-shaping bodies, femininities and reality through language: The case of Italian female rap and trap music

In Italy, rap and trap music have been acquiring more and more space in the last few years, becoming the most listened to musical genres among young people. The aim of this paper is to analyse and describe the new image of femininity provided by female Italian rappers and trappers belonging to the Millennial generation (people born between 1980 and 1995) and generation Z (people born between 1996 and 2010). In fact, these generations have new ideas about bodies, gender(s), subjectivity, individual space, femininity/masculinity, and social expectations over men (or people socialised as men), women (or people socialised as women) and over people who place themselves outside these two categories. Especially generation Z shows a remarkable sensitivity for topics like gender expectations and body positivity, topics which are often explicitly mentioned in songs by artists to build up their own identity.

For this research, first of all a corpus will be created. The corpus will include song lyrics from BabyK, Beba, ComaGatte, Hindaco, Joey, LeGal, McNill, Myss Keta, and Rose Villain for the Millennial generation, and song lyrics from Anna, BigMama, Chadia Rodriguez, Doll Kill, Eva Rea, Grelmos, Madame, and Priestess for generation Z. The corpus will be as balanced as possible, taking into account the greater or lesser productivity of each artist. The corpus will include:

- lyrics from features made by the above-mentioned artists, only if features are performed with other women (or people socialised as women) belonging to the Millennial or Z-generation;
- lyrics from songs produced by men (or persons socialised as men), only if they do not work directly on the song or on the composition of the lyrics (i.e. a male producer or a male DJ who made the remix, not a male co-singer).

The corpus will not include:

- lyrics from features made by the above-mentioned artists with women (or people socialised as women) not belonging to the Millennial and Z-generations;
- lyrics from features made by the above-mentioned artists with men (or people socialized as men);
- lyrics in other languages which are not Italian.

The analysis will be carried out from both a quantitative and qualitative point of view.

From a quantitative perspective, the research will focus on lexical issues, with the help of the software *SketchEngine*. Different aspects of lexicon will be taken into consideration. First of all, the usage of adjectives and nouns. Focus is expected to be on the frequency of some nouns (*ragazza* 'girl', *donna* 'woman') and especially of some adjectives (*bella* 'pretty', *brutta* 'ugly', *magra* 'thin', *grassa* 'fat') that are stereotypically attributed to women to construct their social image: we will see if these artists accept and use the same stereotypes, or if they try to break away from them.

Bearing this in mind, pronouns will also be explored. In fact, the massive use of some pronouns (*noi* 'we', *loro* 'they', *io* 'I/me', *tu* 'you', *lei* 'she', *lui* 'he', *quello* 'that guy', *quella* 'that girl') is an indicator of the necessity to underline precise differences and to mark borders of ingroups and outgroups, following or contrasting stereotypes (i.e. *I am A, which is positively/negatively in contrast with B*).

Even verbs are important, because they can underline the difference between the "expected girl" and the real (= rapper, artist, independent) girl. The first one is defined by the verbs belonging to the semantic area of love and social reliability (*amare* 'to love', *partire* 'to leave', *sposarsi* 'to marry'). The second one is independent and self-confident, and is defined with verbs stereotypically used for men, belonging to the semantic area of social status, money, self-affirmation (*rappare* 'to do rap music', especially used to underline the difficulties for female artists to advance in a male-oriented world, *guadagnare* 'to earn money', *invidiare* 'to envy', *acquistare* 'to buy').

Last but not least, attention will be paid to slang and obscene language. The use of words coming from youth slang (such as *fra* 'bro(ther)', *zio* 'uncle', but used to indicate a close friend, *tipa* 'girl/girlfriend', *flexare* 'to flaunt') and of obscene terms (*figa* 'pussy', *cazzo* 'cock', *troia* 'whore') can be a linguistic mark of social identity.

In the perspective of qualitative analysis, particular attention will be paid to the construction of femininity and to the social positioning of these artists. In fact, they explicitly mention topics that are not common for female singers. One of these topics is sex and sexuality: they try to dismantle the idea of a woman as an object with no sexual needs and desires, and they suggest instead the image of a totally re-built woman, able to talk about herself in a non-conforming way on the public scene, and free to love whoever she wants. This new woman challenges the idea of a mother and

an “angel of the house”: she is a woman with career ambitions in a hard men’s world, like in rap and trap music.
Another topic is the body. For these artists, women’s bodies are not at men’s disposal, and men cannot express an opinion about them. Therefore, legitimation of non-conforming bodies and the body-positivity movement are fundamental for these artists.

The aim of this paper is to show how language in music can be used as an instrument to provide new images of contemporary women and to reshape bodies and social roles in order to challenge male privilege in music and, more generally, in society itself. This could be a great help for new generations of fans. In fact, girls can criticise and question old role models provided by the pop music of the 90s and 2000s, which often offered a stereotypical image of women. At the same time, female Italian rap and trap movement can demonstrate that rap and trap are not “only for men” genres, and that female artists can conquer their space in this male-oriented music.

Keywords: rap and trap music; gender and language; femininity; corpus linguistics; sociolinguistics.

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THE LANGUAGE OF RACISM AND XENOPHOBIA IN ENGLISH ONLINE LEXICOGRAPHY
Ethnophaulisms in Google’s ‘powered by Oxford’ dictionary

The study presented in this paper is part of a wider research project which aims to explore the language of racism and xenophobia in English online lexicography, a topic which has received little academic attention (Pettini 2023, 302). In particular, this study focuses on the perspective of the general user of the Internet and examines the treatment of “ethnophaulisms” (Roback 1944), most commonly referred to as ethnic or racial slurs, in Google’s ‘powered by Oxford’ English dictionary.

'Powered by Oxford' is the content Oxford University Press (OUP hereafter) licenses for use to technology giants like Google, Microsoft and Apple. This means, for example, that due to OUP's partnership with Google, which is the most visited website in the world, search operators like 'define …' or '… definition' or 'what does … mean' in Google's search engine bring up and explicitly cite Oxford definitions first, because Google's English dictionary is provided by Oxford Languages. Consequently, it is easy to understand that thanks to their partnerships OUP has a remarkable market advantage, because 'powered by Oxford' dictionary content is extremely widespread, and this cannot but influence the way Internet users deal with language issues in this digital age.

The rationale behind this research lies exactly in the dominant market position of 'powered by Oxford' content, in connection with two typical phenomena of the present cultural moment. The first one is the considerable impact of the Internet on dictionary consulting. Indeed, as many authors have highlighted (see Jackson 2017), there is a clear and increasing tendency among Internet users to search for lexical information via general search engines, that is to say, nowadays most users tend to 'google' their language issues (Jackson 2017, 540). The second phenomenon linked to this study rationale is the alarming increase of xenophobia, racism and intolerance around the world, which, linguistically, translates into a proliferation of cases of hate speech, especially online, the majority of which target individuals based on ethnicity and nationality (Gagliardone et al. 2015, 13).

The language of racism and xenophobia is a longstanding universal phenomenon, which has manifested itself since humans began travelling and encountering peoples from other cultures and religions. Thus, all ethnic groups have available in their language derogatory terms and sayings to refer to other ethnic groups and thousands of ethnophaulisms exist across languages. However, since Anglophone cultures have had contact with other ethnicities for centuries, and almost always from a dominant position, English has developed an extremely vast array of ethnophaulisms, especially if compared to other languages such as Italian.

In the English-speaking world, since the development of political correctness in the late 20th century thanks to the civil rights movements, ethnophaulisms have become increasingly offensive; they have turned into a new social taboo and racial abuse is usually regarded as the most derogatory area of language (Allan and Burridge 2006, 105). Dictionaries have mirrored the evolving nature of this lexical field and since the late 20th century, in response to social pressure, dictionary makers have become more regulative in their policy on the treatment of ethnic slurs in order to clearly indicate offensive senses and uses (Allan and Burridge 2006, 108).

Today, even if we live in a politically correct cultural climate, we read or hear about hate speech almost every day and ethnophaulisms often hit the headlines as the media continue to report these hate words in the many news items concerning verbal and physical attacks against individuals or groups of people of different ethnicities or nationalities. Ethnophaulisms are indeed a prime example of linguistic racism and xenophobia, they are the most obvious linguistic manifestation of intolerance towards ethnic diversity.

Based on these premises, Google's 'powered by Oxford' English dictionary represents a good case in point to investigate the language of racial abuse in English online lexicography in the present cultural moment with a focus on the perspective of the general user of the Internet. The analysis presented in this paper is indeed guided by the following research question: what if an Internet user googles ethnic slurs in English?

To address this question, this study scrutinizes the treatment of a selected sample of ethnophaulisms derived from Wikipedia, because it is the world's largest

online encyclopedia and one of the top ten most visited websites in the world. The aim is to analyze whether and how this free and pervasive online dictionary content includes, labels, defines or, more generally, presents lexicographic data which reflect the offensive and politically incorrect nature of ethnophaulisms to warn Internet users against the discriminatory power of these words.

Keywords: linguistic racism; ethnophaulism; ethnic slur; English lexicography; online dictionary.

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MAINTAINING IDENTITY FROM THE PERSPECTIVE OF THE USER WHEN WRITING IN A LANGUAGE THAT IS NOT YOUR HOME LANGUAGE

Over the past years, linguistic diversity in higher education has been receiving considerable attention. In light of this, scientific discourse has been focussing on the "weight of certain languages (especially English) in publications and university teaching" (Darquennes, du Plessis & Soler 2020, 8). In relation to this, pedagogical questions have been raised about language teaching principles and methods used to deal with linguistic diversity at university level (Darquennes, du Plessis & Soler 2020, 8). Linked to the level of linguistic diversity at university the issue of students' identity when writing in a language that is not their home language like English also plays a huge role at higher education institutions. This study looks at the angst that students experience because they do not want to lose their identity when writing in English when the latter is either their second or third language (L2/L3).

In the same vein that linguistic diversity has received considerable attention over the past few years, so identity research has also resurged in recent years (Yazan, Canagarajah & Jain 2020). Scholars found that growing interest in identity has resurged in many new fields "such as linguistics, language education, academic discourse, critical education, meta-theories, etc." (Yazan Canagarajah & Jain 2020, 23). Identity has been described as being "imposed or achieved" (Horner & Weber 2017), in that one's identity is in "one way or another shaped by other peoples' ideas and positions about oneself (this calls Otherness into the identity arena); achieved in the sense that one's identity is in many ways constructed by one's own thinking and feelings about oneself (this is the agency part of the process)" (Awadelkarim 2022, 498). With this purpose in mind, I address the identity of my participants' writing not only from what can be seen in the written text with the focus on the surface features, but I will rather also embark on the social construct that may be found in the complex interaction among various elements of writing (Silva 1990).

With regards to pre-service and in-service training programmes that play an important role in developing teachers' conceptions of writing and the sense of 'self' as a writer, there are findings which suggests that sustained opportunities to reflect on "personal writing histories, engage in writing, discuss textual processes and participate in a community of practice, can influence teachers' self-assurance as writers and their pedagogical approaches" (Cremin & Oliver 2016). Against this backdrop, I veer in on the challenges that L2/L3 pre-service student teachers face when they are writing in English which is not their home language and all the sustained opportunities in writing which is available for them to reflect on.

It is possible that classroom literacy/writing practice can have an influence on the identity of all involved. In a study conducted on identity the influence of culture and context on the individual's identity can be seen. Researchers found that there are various frameworks that can account for the "fluidity and multiplicity of identities, including that of 'figured worlds' and identity positioning" (Holland & Lave 2001). It appears that identity is an internalised process and the role of personal agency which may be viewed in the manner that my participants viewed themselves when writing in English. There are definitely connections and intersections between writing, identity and learning to write, so we may consider that "learning to write involves the adoption of a writer identity through inter- and intra-personal identity work, engagement in literacy practices and with cultural artefacts and [...] highlights the role of agency and personal subjectivity, as well as the interplay between teachers' own identities as writers, their perceptions of students, and their students' own sense of themselves as writers" (Wohlwend, 2011). In light of this, my participants were constantly trying to impose their own identities in writing in English, which was not easy as they felt there is a level of academic writing which is expected by university lecturers.

The data presented in this study stem from two different continents in the global south (namely South Africa and South America). The population of this study were pre-service teachers at a university in South Africa and pre-service teachers at a university in Brazil. The participants in this qualitative study had to complete a written questionnaire in English where they answered questions related to how they use their home language when writing in English. The findings from the questionnaires made it possible to compare the answers given by the students from the two different universities by looking at the differences and similarities in their answers in the way they viewed their own identities in academic writing in English. My recommendation is that lecturers should encourage L2/L3 students to draw on their identity in academic writing.

In conclusion, I argue that indeed, "identity is not a straightforward notion and has multiple embedded meanings…as several authors have argued, it is not possible—nor appropriate—to provide a single, overarching definition of identity" as put by Castelló et al. (2021, 568). In the end identity may be viewed as who we are and what we are, which lends itself to various disciplines in which identities are "shaped, reshaped, practiced and negotiated" (Awaldelkarim 2022, 498).

Keywords: identity; academic writing; second and third language students.

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MODERN CAMP TALK IN SUBTITLING AND ONLINE
Polari at the turn of the 20th and 21st centuries

When Baker (2002: 1) investigated Polari, he claimed that it was "[…] a secret language mainly used by gay men and lesbians, in London and other UK cities with an established gay subculture, in the first 70 or so years of the twentieth century". It was precisely between 1964 and 1969 that Polari reached its apex in popularity thanks to the Julian and Sandy sketches, which were broadcast at the end of the radio programme 'Round the Horne'. Even though this success may lead one to think of an unprecedented employment of Polari in everyday conversations, these sketches unravelled Polari secrecy, making its speakers easily identifiable. With the turn of the century, in fact, the cracking of the Polari code and the subsequent decriminalisation of homosexuality made homosexual men lose interest in this language and in the need to resort to it. These two events marked Polari language's death. In the nineties, however, Queer Studies and the newly introduced Queer Theory approach made the English LGBTQ+ community linguistically adapt to a different sociocultural context to (re-)affirm and (re-)claim its presence.

As part of a greater study, this research aims to provide insight into Modern English Queer Slang[11] in order to determine if ties with Polari can be detected, underline peculiar linguistic features, and assess its relevance for present-day speakers. In order to attain these goals, this research investigates Modern English Queer Slang in subtitling and its adaptation to the Italian context by focusing on the third season of the TV programme RuPaul's Drag Race UK. A twofold reason determined the choice of this TV programme as the main corpus of analysis. On the one hand, its media boom can be seen as one of the determining factors that contributed to the great success of drag art in recent years, allowing the featured language to reach and influence an even greater audience. On the other, the present-day drag community can be seen as the closest equivalent to the theatre community of the past; two fields that share performing activities and queer linguistic practises. Through this choice, this study follows in the footsteps of previous research that likewise employed the same TV programme as a corpus of analysis (Eir-Anne 2011; Moore 2013; Simmons 2013; Goldmark 2015; Brennan 2017). Moreover, the choice of examining the third season of the abovementioned TV programme stems from the lack of available Italian subtitles for the first two seasons on the official streaming platform, Wow Presents Plus, when research started. However, since Italian subtitles were made available at a later date, future research may investigate them to confirm or contradict claims made about the third one. In order to provide this research with more tangible data, the results obtained from the subtitling analysis are supported by social media analysis so as to move from screen representations to real-life identity construction practises. Even though it could be claimed that communication on social media is as mediated as that performed by television characters, not granting social networks their place in the shaping of contemporary societies can conceal significant details in the reasoning process.[12] A second corpus was, therefore, created through the automatic collection of users' comments left under posts related to the aforementioned TV programme and published by official channels on the most used social media platforms. The data obtained was automatically analysed through Sketch Engine and compared with the collected subtitles in order to look for similarities and discrepancies.

While the first part of the research features a qualitative approach, as subtitles were manually analysed, the second part provides quantitative data in support of the first. Through corpus analysis methods, this research fits into the research domain of audiovisual translation (AVT) (see Diaz Cintas and Remael 2007) and social media analysis (see Seargeant and Tagg 2014) through the queer theory theoretical framework (see Harvey 1998). Even though the results showcased in this paper do

[11] Despite the existence of many labels that refer to this language – Camp Talk (Sontag, 1964); Gay Men's Speech (Johnsen, 2008: 150-168), Gayspeak (Hayes, 1976; Ranzato, 2012: 369-384) –, this one was deemed the most appropriate for the research at hand to describe its ideological framework.
[12] For further insights into the topic: Delabastita, Dirk. 1989. "Translation and mass-communication: Film and T.V. translation as evidence of cultural dynamics". *Babel*. 35. 193-218.

not reflect conclusions drawn from completed research, they are able to summarise some of the linguistic properties of present-day LGBTQ+ speakers who engage or are merely interested in the performative art of drag. It is precisely the concept of performativity that allows the reclaiming properties of this language to emerge; and even though performative acts may be judged as constructed as linguistic performance on television and in social media, it is worthwhile to remember the fictitious nature of standard identities. “If gender attributes and acts, the various ways in which a body shows or produces its cultural signification, are performative, then there is no preexisting identity by which an act or attribute might be measured; there would be no true or false, real or distorted acts of gender, and the postulation of a true gender identity would be revealed as a regulatory fiction” (Butler 2006: 180).

By supporting the existence of a latent continuum between Polari and Modern English Queer Slang, notwithstanding the plethora of contemporary languages that also influence LGBTQ+ people’s speaking performances (African-American Vernacular Language (AAVL), Internet Slang, and so forth), this research aims to shed light on the importance of proper screen representations on the one hand, and on the power of social media in creating communities of belonging that are able to influence general society and its language on the other. For all these reasons, despite Polari hav+-ing become a dead language, investigating modern linguistic practices may confirm the importance of language for representativity and identity construction.

Keywords: Polari; Modern English Queer Slang; audiovisual translation; social media; queer theory.

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BUILDING ACADEMIC IDENTITY
A case study from an EMI postgraduate course in Italy

Language plays a fundamental role in the creation of an academic identity, a process that sometimes goes hand in hand with the construction of a linguistic identity (Lasagabaster 2022, 16-17). This is the case of various domains where English is used as a lingua franca. One of the responses of universities to face the status of English as a global language is the adoption of the model of education known as English Medium Instruction (EMI), which has been defined as 'the use of the English language to teach academic subjects (other than English itself) in countries or jurisdictions where the first language of the majority of the population is not English' (Macaro et al. 2018, 37). This pedagogical trend promotes the teaching of entire degree programmes or single modules in English and contributes to the training of graduates with an extensive and competitive profile. In such a context proficiency in English is essential to develop a solid academic and professional identity.

The present paper discusses a case study selected from the project 'Linguistic demands of EMI in Higher Education: a corpus-based analysis of reading and writing in university settings in China, Italy, Thailand and the UK' (https://wp.lancs.ac.uk/emi-corpus-project/). The project, led by the University of Lancaster (UK) and funded by the British Council, aims to create a corpus of reading material and written production of EMI university students at both undergraduate and postgraduate levels from six universities (two in Italy, two in China and two in Thailand) plus comparable data from the University of Lancaster. The corpus will allow a large-scale quantitative analysis of lexical, grammatical and genre-related patterns in EMI reading and writing across different subject areas, from the hard sciences to the humanities. The aim is to fill the existing gap in this research field concerning the lack of evidence about actual language use by students in EMI context. The corpus' linguistic data will thus offer strong empirical material useful to develop more efficient teaching programmes.

Linguistic data displayed for the research presented here are taken from the wider evidence gathered at the University of Torino for this project. The case study addresses the issue of how EMI students build their academic identity thanks to a correct use of the English language in academic writing through the analysis of several essays produced by postgraduate students of a course in North American Literature. The corpus of data taken into consideration comprises eight texts – seven produced by the students and a sample essay provided by their instructor – for a total of 4161 words. Among the students, four are Italian native speakers, whereas three are foreigners whose mother tongues are Slovak, Albanian, and Persian / Turkish respectively. As part of their final exam, students of this module were asked to write a review essay of 500-600 words of the article 'The myth of independent American families' published by Stephanie H. Murray on *The Atlantic* in 2022. During the lessons of the module the professor gave them specific instructions on how to carry out the assignment along with a mock essay.

Our research wants to compare the students' writings with the sample essay produced by their teacher in order to determine if, and to what extent, they have been influenced by the sample essay, and to identify the linguistic devices employed to produce a valuable text that responds to the demands of academic writing. As far as methodology is concerned, this research is made up of two stages: the first stage focuses on the analysis of the sample essay, that will be examined in relation to the instructions provided for the written assignment. Special attention will be given to elements such as the structure of the text, contents of each paragraph, linguistic devices to achieve textual cohesion and coherence, expressions typical of the academic style, and use of the subject's specific terminology. In the second stage students' written texts will be compared with the sample essay. We will focus on the extent to which their texts align to the model – for example, reproducing some specific linguistic patterns or expressions – as well as any personal contribution asserting the student's personal identity in order to determine the level of assimilation of the mechanisms of academic writing.

Preliminary results show, for example, the students' general tendency to reproduce the essay's structure as outlined in the sample essay, in particular, using the same linking words and phrases, and the discipline's specific vocabulary. A propensity to calque the linguistic structures and lexicon of the mother tongue is noticed especially in essays produced by Italian students. The overall results will draw attention to the linguistic devices used by the students to perform their profile as subject specialists and will determine how the EMI context contributes to the creation of an academic and professional identity. Moreover, the comparison between the students' written production and the sample essay will serve as an additional instrument to evaluate the role of such models in the creation of a professional profile.

Keywords: EMI; academic writing; academic identity; language acquisition.

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"SO, IF YOU WANTED TO BECOME A MAN, YOU SHOULDN'T HAVE A RIGHT TO BE PREGNANT" A social semiotic and social media critical discourse analysis of transphobic discourses on trans pregnancy in the digital age

Since ancient times, the 'human body' has been of great interest and has received attention from different disciplines, especially anthropology, philosophy, and sociology, which have attempted to characterize and define it according to the practices linked to it. The idea of the body as a 'natural thing' – belonging to Western societies – relied upon the biological viewpoint of it being detached from any socio-cultural dimension and from which specific dichotomies could be identified, such as able-bodied/disabled or male/female.

Nevertheless, although the biological notion has been challenged over time since, whenever talking about the body, it is "'always already' culturally mapped" (Vertinsky 1994, 147), any deviant, non-normative representation of it is, still today, subject to stigma and discriminating attitudes that, recently, have also been intensified and amplified by the resonance of Social Media Sites (SMSs). If, on the one hand, SMSs have been proven to be aggregating spaces where people coming from the most remote areas of the world can share experiences, opinions, feelings and emotions, on the other hand, they have also been shown to become places where the commonly referred to as 'keyboard warriors', taking advantage of the anonymity feature typical of these web-based platforms, give free rein to their frustrations, negative ideologies and attitudes towards famous and non-famous people.

Based on enduring prejudices and intolerant beliefs, online and offline hate speech is increasingly directed at minority groups (Balirano & Hughes 2020) and frequently accompanied by acts of violence and hate crimes that can have severe consequences for the victims at multiple levels (e.g., physically and mentally, to name a few). Among the categories most affected by deprecatory behaviors are transgender people, often targeted for their non-normative bodies and the choices they make about them. Transgender identities challenge the traditional and established heteronormative distinction between males and females and show that "it is not only the physical appearance that makes the identity" (Zottola 2021, 5) but rather, its linguistic configuration, and the (often hostile) discourses generated about it and perpetuated through language.

A challenging aspect that has only lately started to be investigated from various viewpoints (e.g., medical and legal) but is discursively under-researched is *trans pregnancy* (or transgender pregnancy), debated and morally judged because it is considered a deviating practice from the biologically female-specific childbirth procedure. Trans(gender) reproduction is generally carried by a person anatomically born with female genitals but who identifies as a trans man or non-binary person. The

non-correspondence between the sex assigned at birth and the chosen gender – especially when it has not been legally acknowledged – is one of the main reasons why, despite the existence of several anti-discrimination laws, the trans(gender) birth procedure is not globally recognized and is subject to stigma and hostility.

The construction of hatred on online platforms, which persists despite European and non-European directives aimed at monitoring online content and the self-regulating acts against hate adopted by SMSs, has a significant resonance in fostering discriminatory attitudes against minorities (in general) and transgender people (in particular), thereby enhancing their alienation through the production, reproduction, and dissemination of anti-trans narratives, false myths, and misinformation.

To the best of our knowledge, no study has been conducted so far on the (derogatory) discourses around trans pregnancy in digital environments. Against this backdrop, this paper will address a Social Semiotic and Social Media Critical Discourse Analysis (SM-CDA) of transphobic discourses on trans pregnancy in a corpus of comments retrieved from a video of a transgender couple narrating their trans pregnancy journey on *TikTok*. The analysis will draw on Socio-Cognitive Discourse Studies (SCDS) (van Dijk 2014), Social Media Critical Discourse Studies (SM-CDS) (KhosraviNik 2017), the Social Semiotic analysis as described by Logi and Zappavigna (2021), and basic corpus linguistics analyses.

This study starts from the assumption that SMSs are "spaces of participatory communication" (KhosraviNik 2017, 593) (a) in which people – through mediated discursive practices – build affiliations and (overtly or covertly) grant their membership to specific groups through the *Us vs. Them* polarization (Van Dijk 2014) and (b) where power-dominance mechanisms are harder to disrupt since "the nature, location and dynamic of discursive power in Social Media [...] is fluid, changeable, and non-static" (KhosraviNik 2017, 582). Moreover, the research rests on the fundamental and widely attested role played by non-linguistic resources in social media discourse (Logi & Zappavigna 2021), being capable of conveying diverse and multiple instances of meaning and contributing to the semantics of the message. Emojis – which have progressively evolved since their first appearance as tiny pictograms under the label of 'emoticons' in the 1990s thanks to computer scientist Scott Fahlman, who devised the first text-based 'smileys' – although sometimes different from one another according to the operating systems, can realize context-dependent functions (Logi & Zappavigna 2021) and, thus, represent a significant source for understanding how users construe and convey their intended meaning.

Therefore, by focusing on and analyzing social media (hateful) discourses, this paper attempts to identify, on the one hand, how virtual deprecatory behaviors (increasingly mirrored in real-life events) can contribute to creating and perpetuating a hostile environment for transgender people, and, on the other hand, identify the intermodal linguistic strategies employed by users to exert power over them, thus unveiling their deep-rooted beliefs, representations, and stereotypes. The findings from the study seek to provide valuable insights into people's language diversity (in general) and trans pregnancy (in particular) by relying upon, constructing, and perpetuating stigmatizing mental models and ideologies and discursively build power-dominance relationships that contribute to dehumanizing and *otherizing* transgender people.

Keywords: hate speech; social media Critical Discourse Analysis; social semiotics; transphobia; trans pregnancy.

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NEGOTIATING NOSTALGIC IDENTITIES
Bonding and affiliation on the English heritage YouTube channel

This study, part of a larger project on language, cultural memory and nostalgic discourse, investigates how the construction and representation of nostalgic identities triggers online interactions among the viewers of a YouTube channel re-enacting the British/Victorian past. Focusing on a subset of videos titled "The Victorian Way" (79 videos, approx. 98 million views in total, 1.2 million views per video on average as of September 2023) in the English Heritage YouTube channel, the study analyses the linguistic strategies of bonding and affiliation in a specially compiled corpus of viewers' comments and replies. My analysis deals with the linguistic resources deployed to construct interpersonal meaning, also with reference to forms of bonding that are proper to social media interaction, i.e., to what Zappavigna calls "ambient affiliation" (2021), a type of socialization which happens indirectly when particular patterns of evaluation are displayed. I investigate how, by contributing to the construction and promotion of a 'sense of place' (Paganoni 2015) and nostalgic representation of the past, the videos cater for a transnational fandom bonding around the performance of Victorian identity and mannerism.

The corpus under investigation comprises a total of 15,079 comments and replies to comments posted under eight randomly selected videos in the above-mentioned series. As Zappavigna observes (2021), the comment sections of YouTube videos encompass a variety of ways in which viewers engage in sharing values, attitudes and any kind of meaning-making process, and interact in ways that are not simply dialogic, but also "polylogic", as they involve forms of communing affiliations. In particular, the community of viewers under scrutiny bonds around carefully constructed videos in which the protagonist is Mrs. Avis Crocombe, a character impersonated by historical interpreter and educator Kathy Hipperson and based on a real-life nineteenth-century cook, whose recipes were recently discovered and published by the English Heritage. Mrs. Crocombe's videos combine the delivery of historical recipes with storytelling about the life and tasks of house servants and virtual tours of Audley End House (Saffron Walden, Essex), contributing not only to the promotion of a popular tourist attraction but also to the creation of a hyper-realistic show in which every object, details and attitudes are meant to convince the viewer of the authenticity of the historical reconstruction (Riboni 2020). Mrs. Crocombe often breaks the fourth wall and speaks directly to the viewers, whom she addresses as cooks willing to learn how to make dishes destined at times for their upper- or middle-class masters, at times for their fellow house servants. Viewers' reactions are therefore often part of a role-taking game triggered within the videos themselves, involving Victorian expectations about social classes and professional ethics.

Drawing on Zappavigna's work on bonding and affiliation on social media, this analysis of direct and indirect interactions in the online environment of "The Victorian Way" comments section is based on social semiotics work on how bonds are realized linguistically. More specifically, the study is grounded in the Appraisal Framework, a model of evaluative language developed by Martin and White (2005) within the theoretical framework of Systemic Functional Linguistics, in order to focus on how values are articulated and positioned in order to appeal to a specific community, and to account for how speakers align or disalign with them. In order to do so, the study focuses on the three dimensions of evaluative language identified by Martin and White (2005): ATTITUDE (values by which speakers express affect, i.e., emotional/affectual responses; judgement, i.e., ethical assessment of human behaviour; appreciation, i.e, evaluation of objects and phenomena); GRADUATION (the intensity or force of the message) and ENGAGEMENT (how speakers affirm or distance themselves from what is said; the play of textual voices can be managed monoglossically or heteroglossically). A few key choices in affiliation strategies are then detected and the results of the analysis are grouped accordingly: appreciation of the quality of the video, reminiscing about the (individual) past, Victorian nostalgia, reactions to Mrs. Crocombe's attitudes/breaking of the fourth wall, humour.

My examination of bonding and affiliation strategies on The English Heritage websites aligns with recent research on media texts, technologies and consumption practices in the production of nostalgic discourse and identity which, as Niemeyer and Keightley note, "has increasingly moved away from a straightforward notion of either media or their users 'being nostalgic' towards a sense of media and their users being intertwined in a performative process" (2020, 1640). In this perspective, this study focuses on the processual dimension of nostalgia, involving not simply the cultural consumption of a product showing a re-enactment of a glorious and celebrated past (the Victorian Age, and most specifically life in an aristocratic mansion, where the borders between "upstairs" and "downstairs" are clearly drawn and everybody is fully aware of this), but also interactions which show that nostalgia is related with a search for temporal mooring and mnemonic connection, as well as with playfulness and irony.

Keywords: nostalgia; identity; affiliation; appraisal; YouTube.

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ACQUISITION AND USE OF CHILDREN’S ENGLISH IN CAMEROON

It is generally acknowledged that children and adolescents play a fundamental role in the diffusion of innovative linguistic variants and are influential transmitters of linguistic change. As facilitators of language change, they tend to acquire the vernacular(s) of the area mainly from their caregivers and peer group. They learn a second dialect easily by the age of nine and L2 prosodic systems by the age of 12-15 (Kerswill 1996). Moreover, in high-contact situations, children tend to distinguish between innovative and conservative features and are more likely to pick innovative forms (see e.g., Brato 2016). In this respect, much work has been carried out on the inherent variability of the language acquisition process as well as on the structured heterogeneity in language acquisition.

When turning to childhood bi-/multilingualism, most attention has been paid to two aspects: (i) the question of whether bilingual children's two (or more) languages develop as one or two (or more) systems, and (ii) the similarities and differences between monolingual and bi-/multilingual development – the latter mainly in relation to cross-linguistic influence and language dominance. However, research into bi-/multilingual first language acquisition has not reached any far-ended conclusions as to the precise roles that sociolinguistic factors may play (Buschfeld 2020: 52).

Even though the study of bi-/multilingualism constitutes a contested section of language acquisition research, most of its work has focused on the acquisition of the two traditional native speaker varieties, British English and American English.

Such work has tended to ignore not only a more flexible treatment of variety types, e.g., native, second, and learner Englishes, but also the integration of linguistic subdisciplines (Buschfeld 2020). This is mainly due to the strict separation between the fields of (second) language acquisition and World Englishes (WEs). As a matter of fact, current models of the evolution of WEs do not explicitly address children and adolescents. Therefore, sociolinguistic studies of children and adolescents in WEs are rare. Buschfeld's (2020) work on the acquisition of Singapore English, i.e., a postcolonial, originally L2 variety, as an L1, is the first study addressing this issue. To the author's knowledge, no previous study has yet focussed on the linguistic aspects of the language of children in African Englishes (see Regnoli & Brato, in press). Cameroon English (CamE) is among the most widely spoken varieties of English in West Africa, yet the description of its structural properties is relatively under-researched and restricted to the acrolectal variety (Simo Bobda 2004). Hence, to achieve a more reliable description of CamE, child language variation needs to be considered.

This study is part of a wider project on language variation and change in a primary school in francophone Yaoundé which investigates the speech of children and compare it to that of their parents (Regnoli & Brato, in press). Located at the interface of sociolinguistics and WEs, the project aims to provide a first glimpse into the acquisitional route of Cameroonian children and to shed light on the possible social stratification of a multilingual African speech community. More specifically, the study investigates language choice, use, and dominance in Cameroonian families with a special focus on segmental and suprasegmental phonology.

Using a Labovian paradigm, the data were collected in different styles and phonological contexts through sociolinguistic interviews, map drawing tasks and memory games in 2018. The recordings were transcribed in ELAN. Utterances were segmented using the BAS web service the resulting textgrids as well as the sound files were concatenated using a Praat script. Acoustic measurements were carried out with Praat. Measurements were first corrected manually on the phonetic tier and then an additional tier of CV (consonant and vowel) segments was included. CV boundaries were identified by visual inspection of the spectrogram and waveform. A Praat script was used to integrate lexical sets into the grid. Auditory analyses were performed on a selection of variables. Speech rhythm was calculated using duration-based metrics (%V, deltaC; nPVI, rPVI). The correlates were computed with Correlatore on all CV intervals in the textgrids. A descriptive-oriented approach will be adopted.

In a first step, data from 32 children (aged 9-11) will be reported. The data show the typical patterns of urban communities in Africa, with most children coming from different multi-ethnic and multilingual backgrounds but being born in the city. The data also emphasise a rapid decline in the knowledge and use of the home languages among children. Moreover, they all reported speaking French, which is almost a prerequisite for everyday life in Yaoundé. This could be indicative of a possible French influence on their English as well as of an emerging bilingualism at the expense of the local languages, which is strongly impacting the ecolinguistic diversity of Cameroon.

The study will then provide an outline of the children's phonological systems and rhythmic behaviour in relation to their anglophone/francophone ethnic identities. Preliminary results suggest considerable variability in the phonological system and in the speech rhythm of the children's English. This suggests insights into the process of accommodation to L2 acquisition.

The talk will be rounded off with a discussion of the challenges of adopting a mainly Labovian approach to data collection in an African community and will present the next fieldwork planning.

Keywords: Cameroon English; child-directed speech; language and identity; multilingualism; sociophonetics.

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RESTLESS RIVER Subtitling Inuit women's identities in Canada

In a time when the Arctic is receiving more attention, "Arnait Video Productions", the first independent production company made by Arctic women, is recently promoting the unique culture and voices of Inuit women in order to celebrate the specificity of the culture of women in Igloolik and represent their perspectives and values within larger national and international discussions.

Arnait Video Productions produced documentaries and fiction with the aim of sharing oral Inuit traditions in the form of a series of interviews, songs and videos. In a peculiar Inuit style of narration, Arnait Video Productions give voice to different Inuit generations such as the Elders (still practicing the secular traditions of the region), the adults (living between the traditions and the modern ways of the white man), and the young people (interacting with the Western world). The first feature film Before Tomorrow (2008), directed by Marie-Hélène Cousineau and Madeline Ivalu, won Best Canadian First Feature at the Toronto International Film Festival in 2008. Likewise, the documentary entitled SOL, a moving tribute to Solomon Tapatia Uyarasuk, a charismatic young Inuk, who was found dead in the Igloolik police station in 201, won the Canadian Screen Award for Best Documentary in 2016. In documenting the past and engaging the present, Arnait is fostering the future of Arctic, feminist, indigenous, and collective filmmaking.

Such a film with subtitles as *Restless River* (2019), written and directed by Marie-Hélène Cousineau in collaboration with Madeline Ivalu, not only envisions its own detailed blueprints of Inuit communities as opposed to the social norms of the colonizers, but is also an audio-visual narrative of female identity construction. In northern Quebec, just after World War 2, a young Inuk woman named Elsa, an Inuktitut-English bilingual, is raped by an American soldier from an army base near her village. Torn between two worlds by the birth of her blond-haired, blue-eyed son, she struggles to come to terms with the implications of his dual heritage. The men around Elsa do not understand her choices, the way she conducts her life independently like an ever-flowing river accepting the unpredictable and ever-changing nature of life. All extra-linguistic geographical and ethnographic references such as limestone totems, oil lamps, igloo, dogsledding and throat songs are presented through a constant interaction between image (still and dynamic), language (Inuit speech), sound (sound effects) and music (performed). I intend to track through these references and look at the issues – the role of subtitling in the preservation of cultural specificity, subtitling strategies for rendering culture-bound terms, etc – which they raise.

But my central purpose will be to re-read the aforementioned film from a cognitive perspective projecting such a conceptual metaphor as "Subtitling is Languaging Diversity". I will analyse the linguistics of subtitling from a cognitive perspective in order to demonstrate that native minorities may be conceptualised in subtitling and that Inuit ethnicity is reproduced faithfully in audio-visual media. Watching an Inuit movie is a dynamic and unforgettable experience, involving a process of renewing attention to create and follow the relations between words, images, and subtitles. Due to the polysynthetic nature of Inuit language, characterised by a very rich morphologic system according to which words begin with a root morpheme to which other morphemes are suffixed, interlingual subtitling can be described as a foreignising, or overt, type of translation since the foreign nature of the source text is always foregrounded.Like any form of iconography, Inuit's body-postures and gestures communicate information non-vocally and are often culture-bound. Elsa's gestures, facial expressions, and language may be explained with kinesics, that is to say the way in which body movements and gestures convey meaning. The challenge for the subtitler resides in the detection of coherence between movement or closeness and intonation, word choice, as well as other linguistic features such as culture-bound words (Inukshuk, caribou, kamik and so forth) that are, of course, codetermined by the narrative situation and the scene as a whole. Through such an Inuit movie as *Restless River*, whose dramatic story of female identity construction is endowed with parabolic power, subtitling seems to confer prominence to Inuit minorities challenging dominant, homogenising systems.

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FROM ABLEISM TO PEOPLE-FIRST, THOUGH POLITICALLY CORRECT?
A corpus-based reconstruction of the history of words designating people with disabilities in Italian newspapers

This proposal illustrates the results of an ongoing research that aims to examine the representation of people with disabilities in Italian media in time. Specifically, the study delves into an analysis of the terminology employed in Italian newspapers spanning the past seven decades, from 1948 to recent years, to refer to individuals with a disability. The aim is to understand how the language has evolved over time in Italy, especially after World War II. Indeed, the past 70 years have witnessed significant changes in the role and representation of people with disabilities, which can be attributed to shifts in culture, societal norms and the enactment of legislation safeguarding their rights.

To reach the goal of the research, a list of words was compiled and searched in a corpus composed of newspaper articles from *L'Unità,* published between 1948 and 2014 (Basile et al. 2020), totaling 425,833,098 words. The corpus is the most complete Italian one from a diachronic perspective; however, it is essential to acknowledge certain caveats, as the corpus is not entirely error-free (containing OCR errors, split words, typos, line breaks, and other imperfections). The corpus also includes content beyond articles, such as advertisements and reviews. Furthermore, *L'Unità* has a very clear political stance, as it was founded as the official newspaper of the one-time Italian Communist Party, so the current extraction reflects a specific point of view, which can potentially influence aspects such as language usage, tone and editorial viewpoints.

The data extraction method aligns with the approach elucidated by Sciumbata et al. (2021). The list of words used for the extraction was put together with the help of dictionaries, thesauri, and an analogical dictionary (Feroldi & Dal Prà 2011), and it includes 44 words or multiword expressions that are commonly used to designate people with disabilities in general (e.g. *minorato, mutilato, handicappato, portatore di handicap, diversamente abile, persona con disabilità*) and to people with sensory (*cieco* vs. *non vedente*), physical (*zoppo, storpio, mutilato*) or intellectual disabilities (*ritardato, mongoloide, subnormale, persona con disabilità intellettive*).

These designated words were located within the corpus using a Python script and the aid of regular expressions to overcome issues related to the morphology of the Italian language. Quantitative methods were used to identify key trends and patterns, such as the decrease of obsolete (and now even considered outright offensive) words and the hypothesized rise of political correctness, followed by the adoption of more inclusive and equitable language, known as people-first language (placing the person ahead of the disability), and identity-first language (where the disability becomes an integral aspect of a person's identity).

In the initial attempt, 27,076 findings were identified in the whole corpus. However, further refinement is required, as many results, particularly those related to the terms 'cieco' ('blind') and 'sordo' ('deaf'), are used metaphorically (often in a negative sense) and do not refer to individuals with disabilities. Examples include "L'odio e un degenerato senso del dovere rendono ciechi e sordi ad ogni moto di pietà e di giustizia" ("Hate and a degenerate sense of duty make one blind and deaf to every movement of pity and justice"), or "Ma ancora una volta il governo rimane sordo alle esigenze vitali della popolazione lucana" ("But once again, the government remains deaf to the vital needs of the Lucanian population"), as well as "vittoria mutilata" ("mutilated victory"), a common Italian metaphor to describe the outcomes of World War I. Although interesting and potentially valuable for future research works, metaphorical meanings will be manually filtered based on their context and the final clean results will be commented on during the presentation.

Here, the promising preliminary results focusing on words describing disabilities in general are presented. *Disabile, handicappato, portatore di handicap/minorazione/disabilità, diversamente abile, diversabile, persona con disabilità* (with their singular, plural, masculine and feminine forms) occur 6,829 times in total. The results indicate a shifting landscape of terminology used to describe individuals with disabilities over time. *Handicappato* has endured the longest, first emerging before 1950 and remaining in use until recent years. *Portatore di handicap* surfaces around 1980 but fades away in the early 2000s, eventually being replaced by *disabile*, which emerges around 1985 and becomes the preferred choice from the late 1990s onwards. Some words on the list are seldomly or never used, including *Persona con disabilità*, which might be expected to see more usage post-

2000 but appears only three times (in 2011, 2012, and 2013). The same happens with *diversamente abile*, that was found just once in 2011.

These preliminary results, extracted to validate the mining methodology, already highlight notable trends. Italian terminology for describing disabilities has frequently underscored the aspect of impairment in individuals with disabilities, rather than addressing disability as an inherent feature or identity. However, recent years have seen the emergence of more people-centric terms that barely emerge in the corpus. Further exploration of the latest evolving trends may be pursued through additional corpora.

Overall, the initial findings of this study still provide valuable insights into the evolving perceptions of disability within Italian society and the role language plays in both reflecting and shaping these perceptions. These results carry potential implications for disability advocacy and policy in Italy and beyond, as the use of language significantly influences attitudes toward disability and self-perceptions (see Feldman et al. 2002). Furthermore, this research can serve as a foundational point for further studies, including those examining legal language and other language varieties.

Keywords: disability; newspapers; diachronic changes; Italian media; corpus linguistics.

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"BUONGIORNO A TUTT*"
An analysis of the use of inclusive language among Italian non-binary individuals

The emergence of gender-inclusive language represents a crucial aspect of contemporary linguistic and societal evolution. In many English-speaking countries, gender-neutral pronouns such as 'they' and neo-pronouns such as 'xe' and 'zim' have gained widespread recognition. However, the dynamics differ significantly in Romance-language speaking countries like Italy, where gender inflectional markers have given rise to binary linguistic structures that have persisted for centuries, shaping the way Italians communicate about gender.

In Italy, as in other linguistic contexts with gendered inflection, there has been a concerted effort by activists and scholars to combat gender-discriminatory language. Central to this discussion is the issue of generic masculine forms. To address this, various neo-suffixes have been proposed, albeit amid resistance from influential institutions such as the Accademia della Crusca, one of Italy's most influential language institutions, which has rejected any changes in this regard. Against this backdrop, this study conducted a survey involving 414 Italian speakers aged 19 to 69 to capture a snapshot of the contemporary Italian linguistic landscape and gain insight into the attitudes and usage of gender-inclusive language in Italy. It aims to uncover the tensions between tradition and progress, conservatism and acceptance, as Italians grapple with linguistic evolution in a society increasingly attuned to matters of gender identity. The participants were asked to share their perspectives on the comprehensibility, feasibility and necessity of gender-inclusive language forms in spoken and written Italian, particularly when communicating with mixed-gender groups and groups comprising both binary and non-binary individuals, in formal and informal settings.

The results of the survey paint a nuanced picture of Italian attitudes towards gender-inclusive language. Italians seem to find themselves at the crossroads between tradition and progress, struggling to balance conservatism with acceptance.

As for comprehensibility, most respondents reported finding gender-inclusive language accessible and promoting understanding of diverse identities. However, many respondents struggle to implement it in daily communication due to Italian's gendered grammatical structure and the lack of official guidelines to support inclusive language usage.

As for feasibility, the survey highlighted the challenges of finding alternative means of gender-inclusive language in both oral and written communication, revealing a discrepancy between the two. While written language allows for multiple non-alphabetical options, such as the asterisk [-*], this is not possible in oral communication, and this might explain some speakers' concerns about the feasibility of gender-inclusive language in Italian. Conversely, the findings indicate that oral communication still relies heavily on circumlocutions and binary formulae when addressing mixed-gender groups. The use of both feminine and masculine endings [-e/i], for instance, can make utterances lengthy and does not fully encompass non-binary identities. Despite a positive attitude towards inclusivity, the challenges faced in oral communication suggest that there are feasibility issues in adopting gender-inclusive language in Italian.

Opinions on the necessity of gender-inclusive language in Italian are divided. While a significant proportion of respondents view it as crucial, others perceive it as unnecessary. This division suggests that the difficulty in using gender-inclusive language may not necessarily result from a lack of understanding but rather from a belief that it is not necessary. Some Italians may question the urgency of adopting gender-inclusive language, given the myriad of other pressing issues in society. Furthermore, there is recognition that adopting gender-inclusive language could significantly impact Italian's intricate inflectional structure, which adds to the hesitation.

By correlating the data on attitude and usage, the study reveals that Italians who hold positive attitudes towards gender-inclusive language are more likely to use it, despite encountering some implementation challenges. The results show that people are increasingly recognising its importance, particularly when communicating in formal and informal settings with individuals who identify as non-binary. A considerable number of respondents inquire about preferred suffixes in non-binary contexts, indicating a growing appreciation for respecting an individual's gender identity and acknowledging it through language.

In Italy, as in many other countries, the shift towards gender-inclusive language is a complex and evolving process. The results of this study provide valuable insights into the current state of Italian attitudes and usage of gender-inclusive language. While there is growing acceptance and appreciation for gender-inclusive language in Italian society, more work needs to be done to make it feasible for all. Moreover, the debate over the necessity of gender-inclusive language in Italian continues; while some may argue against its importance, this survey indicates a growing recognition of the importance of inclusivity and awareness of gender identity issues. The data suggests that there is no one-size-fits-all approach to avoiding gendered language, and the approach used may vary depending on the context in which communication takes place. In general, the use of circumlocutions or avoidance of gendered language when possible appears to be the most common approach, but the use of asterisks to denote non-gendered language may be more appropriate when communicating in written language, while informal contexts may allow for greater flexibility in language use.

This research underscores the importance of ongoing dialogue and awareness campaigns to facilitate a smoother transition towards more inclusive language practices in Italy, aligning with the broader global movement towards recognising and respecting diverse gender identities.

Keywords: gender-inclusive language; generic-masculine forms; Italian; neo-suffixes; non-binarism

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"ENTERTRAINMENT" FOR CHILDREN
Knowledge dissemination, sustainability, identity, and diversity in railway companies' online educational resources

The transport sector, facing dual challenges posed by the COVID-19 pandemic and escalating environmental crises linked to climate change, has been compelled to re-evaluate its communication strategies to instill confidence among passengers and restore trust in its services. While many transport companies have traditionally focused on institutional and adult-centric forms of corporate communication, a select few have embarked on a novel journey by Venturing into the realm of online educational resources tailored specifically for children—a customer segment often marginalized in the transportation industry.

This paper undertakes an analysis of the innovative educational games and activities developed, for example, by the Great Western Railway and the Network Rail. These initiatives, with their stated objectives of providing children access to STEM (Science, Technology, Engineering, and Mathematics) subjects and/or assisting parents in keeping their children occupied at home, represent a noteworthy departure from conventional corporate communication strategies. However, children's educational resources and devoted websites serve as a highly effective channel to shape the corporate identity: these companies not only want to be recognized as providers of efficient transportation services but also to be seen as pillars of progress, sustainability and social responsibility. Therefore, their educational resources are aligned with their CSR initiatives, encompassing a wide spectrum of activities, like reducing environmental impact, fostering diversity and inclusion, and engaging with local communities.

In particular, children, as stakeholders in the transport industry, represent a unique and often overlooked demographic actor. Their experience with transportation services at a young age can leave a lasting impression and influence future decisions as consumers and even as potential employees. By addressing the

needs and interests of children, railway companies demonstrate their commitment to creating an inclusive and educational travel experience. This is achieved thanks to the so-called "edutainment" (Buckingham & Scanlon 2004): education and entertainment, when harmonized, become a powerful tool for popularizing knowledge to a young audience and for involving them.

The investigation draws on Calsamiglia and Van Dijk's taxonomy of explanation types (2004) as its foundational framework. Moreover, the study incorporates insights from various verbal popularization strategies employed to disseminate complex knowledge among children ensuring that knowledge is not only conveyed effectively but is also made attractive, for example relying on exclamations or colloquial features.

Accessibility and attractiveness are also the result of verbal and visual interplay (Diani & Sezzi 2020). While verbal communication is a vital aspect of knowledge dissemination and identity building, the power of visual and, in general, multimodality should not be underestimated. Ranging from interactive graphics and animations (Stenglin & Djonov 2010; Buckingham & Scanlon 2004) to carefully designed characters and symbols, visual and multimodal aspects play a crucial role in making information more accessible for children.

In this context, the choice of colors, images, and multimodal narratives (Kress & Van Leeuwen 1996) in these educational resources not only conveys information but also reinforces the corporate identity of the railway companies. For instance, using environmentally friendly elements and showcasing diverse groups of characters can communicate the companies' commitment to sustainability and inclusivity, building an identity that positions them as facilitators of learning and positive change. By providing valuable educational content and fostering a sense of wonder and curiosity in children, railway companies can also lay the foundation for a lifelong relationship with their youngest customers. This early engagement can lead to brand loyalty and advocacy in the future.

In a world increasingly characterized by digitalization and rapidly evolving communication landscapes, this investigation wants to shed light on the innovative strategies adopted by railway companies to engage their youngest passengers. Beyond addressing the immediate challenges posed by the pandemic, these initiatives underscore the importance of using creative and entertaining methods to communicate with diverse customer segments, including children. Furthermore, they serve as evidence of the transport sector's responsiveness to critical societal issues, such as sustainability and diversity, ensuring that the industry remains relevant and resilient in an ever-changing world.

Hence, by exploring the phenomenon of "EnterTrainment", the verbal and visual analysis of the engaging and disseminating strategies will show how the transport companies' educational resources under investigation educate the next generation of travelers and enthusiasts but also try to mold their own identities into ones that prioritize education, inclusivity, sustainability, and social responsibility.

Keywords: knowledge dissemination for children; popularizing strategies; sustainability; identity; diversity.

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CRAFTING EMPOWERMENT
Languaging gender and identity in women's political campaign training

Political campaign training programs addressed to women have received substantial scholarly attention in the research areas of political science and public relations. This amount of attention is not surprising. There is strong consensus in literature that women candidates run for electoral office less than men, which explains, to a large extent, the continuing gap in women's representation in American politics. Hence, the importance of studying initiatives that investigate the gender gap in politics.

Some critical research into women's political campaign training has recently dealt with two problematic approaches that appear to tell us much about the recruitment and training methodology. According to this research, 'inviting women to run' and then asking them to 'lean in' represent examples of training strategies that can seriously undermine the success of campaign training initiatives. For example, Piscopo (2019) points out that the strong focus on women's psychological predispositions, typical of this type of training, diverts the attention from addressing the institutional, organizational and structural barriers limiting women's access to elected office. Against this backdrop, counselling women to 'lean in' by overcoming presumed deficiencies in confidence or targeted skills risks "conflating the empowerment of women as individuals with the feminist goal of removing the structural discrimination which women face as a gendered constituency" (Chant & Sweetman 2012, 517).

A lot of attention in women's political campaign training is directed at the development of the candidates' language skills needed to compete with male rivals (e.g., "crafting the message, mobilizing voters, positioning oneself for elected office" (Hodgson 2017, 7). Having said that, to my knowledge, no scholarship has so far examined the materials and approaches used in women's political campaign training from a linguistic perspective. Research in linguistics has dealt with other forms of "communication training [intended] to empower subordinate groups, particularly women" (Cameron 1998, 31). In her analysis of the so-called 'assertiveness training', a type of communication training, Cameron (1998: 31) explains that "[t]he idea behind it is that women are socialized to be unassertive: part of feminine subjectivity and self-presentation involves learning to communicate in a powerless, indirect way, which means women frequently do not get what they want in interactions." Cameron (1998, 2002, 2004) offers a negative assessment of the linguistic techniques associated with the so-called 'assertiveness training' whose "actual effect may well be to make [the people it meant to empower] feel worse" (Cameron 1998, 33).

Given the importance of women's political campaign training, the materials and approaches used in this type of training merit adequate scholarly attention from a linguistic perspective. To address this research gap, this study investigates the role of distinctive discourses of empowerment in political campaign materials from a feminist critical discourse analytical perspective. The main research questions that this study tackles are: 1) What kind of discursive constructions of 'femininity'/'masculinity' shape the production of such materials?; 2) What kind of underpinning ideas about the linguistic differences in women's vs. men's political speech styles inform the practice of linguistic campaign training? and 3) What kind of specific 'empowering'/'male' discursive strategies are identified and endorsed as desirable for women to acquire insomuch that their use presumably legitimizes women's active participation in the political life? Ultimately, the goal of this study is to make a contribution to the field of linguistic research, investigating the 'double-bind' situation women continue to face in the realm of American politics (Romaniuk & Ehrlich 2017).

Keywords: gender; women politicians; empowerment; political campaign training; feminist critical discourse analysis.

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DEAFNESS AND (IM)POLITENESS
An analysis of taboo language in *Coda* (2021)

Taboo language comprises lexical items which generally concern topics like religion, disease, death, sex, and bodily excretions, and whose use is prohibited based on context (see, among others, Andersson & Trudgill 1990), be it situational, cultural, and/or social.

Taboo and (im)politeness are culture-bound linguistic phenomena. Culpeper (2018) highlights how some taboo language has direct connections with identity and how it serves to attack positive face by violating all those expectations – also known as "sociality rights" – about what should (not) happen in a specified context of situation (part of a broader context of culture). Because of their culture-specific (as well as situated) nature, sociality rights are not universally shared, and culture clashes can occur in interaction when different participants have different norms and expectations. Deaf culture operates within an alternative paradigm of sociality rights, engendering distinct criteria for interpreting impoliteness and taboo language which occasionally diverge from the conventions prevalent among hearing people.

Taboo is generally avoided by implementing different strategies, including euphemism. Euphemism is deliberate indirectness, motivated by concern for one's own self-presentation (Goffman 1959): it implies the deliberate avoidance of offensive or impolite expressions as a universal strategy shared by all languages, both verbal and visual. "Even though Deaf signers are used to the visual explicitness of the signing modality, the highly iconic nature of certain sex-related signs can still be offensive at times, thus giving rise to euphemistic expressions" (Sze, Wei, and Wong 2017, 153). While certain strategies used by deaf signers aim at "toning down the degree of visual iconicity originally associated with the taboo signs, most of the remaining strategies show striking resemblance to those used in spoken languages, suggesting the universality of these verbal politeness strategies across language modalities" (ibidem). A higher tolerance of visual explicitness of the signing modality seems to be the reason why, in the Deaf communities of the Americas and Europe, it is perfectly acceptable for Deaf people to describe a person's physical characteristics by using explicit descriptions: mentioning visually obvious physical characteristics is not considered vulgar in sign languages, unlike in spoken languages, and specifically in English; for example, if a woman is remarkable because of her ample breasts,

> then an ASL signer is probably going to employ some type of classifier construction to show the shape and size of the breasts, by cupping the hands around the imaginary breasts and then moving the hands away from the body to show the extent of the breasts (just as an ASL signer might pick someone out by their large nose, acned skin, or asymmetrically placed eyes) (Mirus, Fisher & Napoli 2012, 1005).

Consequently, the use of euphemisms in sign languages might be expected to be less common than in spoken languages, and given that direct visual references to sex-related anatomical aspects are not inherently considered impolite in sign languages, the impetus to develop euphemistic alternatives may decrease (ibidem).

The aim of this presentation is to apply an inter-modal and inter-cultural approach to taboo language by analyzing deaf-hearing discourse in the film CODA, which was awarded an Oscar for "Best Motion Picture of the Year" in 2022. The movie is based on the story of a non-deaf teenager named Ruby, born within a deaf family and serving as their interpreter/bridge to span the gap between them and the surrounding non-disabled majority. More specifically, I am going to focus on two different episodes, whose common feature is the use of sex-related taboo language. The two sequences analyzed contribute to the subtle, implicit bias that associates deaf people with animalistic traits, primarily expressed through physicality and uncontrolled sexual appetite. In the first of these sequences, the protagonist's father faces a sex-related medical issue, for which he seeks the help of a physician in the presence of both his wife and his teenage daughter, who is forced to act as an interpreter and deliver the somber news that her parents must abstain from sexual intercourse for at least two weeks. The father's description of his and his wife's condition employs dysphemistic language, which embarrasses the protagonist as she searches for polite words to translate her father's signs and mimicking gestures into a verbal form appropriate to her cognizance of taboo subjects. Her chosen 'translation' strategies range from mitigation – by resorting to edulcorated discourse – to total deletion. Her discomfort stems not only from the different socio-cultural conceptions of taboo language but also from the situational context, which suggests that privacy concerns should prevent a teenage daughter from engaging in such discussions.

In the second sequence, Ruby befriends a boy from her singing classes and invites him to her place to practice for their end-of-year choir performance. A misunderstanding ensues, leading to a frank and unashamed sex talk initiated by Ruby's father: her parents find the two of them in the girl's room, so the teenagers are summoned downstairs, with the man finally recommending the use of condoms and using his own arm and hand to show the boy how to wear it properly, ejaculate inside, and then dispose of it into the garbage. The hearing recipients are left open-mouthed, and Ruby begs her friend to leave, eventually yelling her hatred in her parents' faces. This episode further reinforces the conviction that this impolite use of sex-related taboo language before two minors transcends gender, since Ruby's mother is present throughout the embarrassing conversation to support her husband, never showing the slightest hint of disagreement or discomfort.

In conclusion, the examination of taboo language in the film CODA reveals its intricate role in articulating cultural norms, social dynamics and identity through linguistic interactions. By exploring the nuanced interplay between taboo and (im)politeness, this study attempts to offer insights into the ways in which language both reflects and shapes cultural values.

Keywords: (im)politeness; taboo language in sign languages vs. spoken languages; inter-cultural communication; inter-modal approach; visual/spatial modality.

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FRAMING CHILD MIGRATION: THEN AND NOW

Although research in migration discourses has given us an overview of patterns of representation of migrant identities, what remains less well understood, even in a comparatively well-studied context like the UK, is the impact of intersectionality on discursive framings. This paper contributes to this area by focusing on child migrants. The study takes the stance that any analysis of migration must examine both immigration and emigration in order to avoid the erasure of emigration in the cultural and social history of a country like the UK. The data comes from the Times Online corpus which contains the entire digitised output of the Times newspaper from the 19th and 20th centuries. The analysis combines tools and approaches from (critical) discourse studies and corpus linguistics to try and capture both the sweep of patterns across time and the nuanced identification of evaluation within those frames. In the first stage of the analysis, I show which terms potentially referring to child migrants (e.g. children, orphans, minors etc.) occur in the collocates of migrant names (e.g. immigrant, emigrant, refugee etc.) over the entire time period (1800-2019). This provides an empirical measure of the newsworthiness of child migrants in each period and, therefore, the opportunity to downsample from a data-driven perspective. In the second stage, I look at the collocates of the references to child migrants in these periods of peak newsworthiness to establish how these young people are categorised. In the third, the analysis is funnelled further and I present the metaphors which are used to frame child migrants at these key points in time. In the concluding section, I illustrate the extent to which these children are presented in similar or different ways in the different time periods, and reflect on how this might both inform and be used to challenge contemporary attitudes.

Keywords: migration discourses; corpus-assisted discourse studies; metaphor; collocation; historical discourse analysis.

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TRANSLATING DISABILITY: #WETHE15

Definitions and representations of disability are central in allowing or preventing persons with disabilities from enjoying human rights and social inclusion. Translation studies has recently started to intersect with disability studies in many areas, particularly in terms of disability activism, parallel to activism against other forms of discrimination, such as racism, sexism and ageism. The difficulties relating to definitions and models of disability moving across linguistic and cultural borders, the issue of agency in the translation of legal documents, such as the *UN Convention on the Rights of Persons with Disabilities*, are only some of the issues which are starting to be addressed (Spiśiaková 2021).

Adopting a translation perspective to disability allows me to challenge social and cultural practices resulting in discriminatory practices in Italy and across the world (see Fraser 2013). I believe that it is important for us scholars with a commitment to social justice (Boeri & Guo, forthcoming) to clearly position ourselves both in academic and social terms. My translation approach to disability is both professional and personal and resulting from my academic role as a translation scholar as well as a woman, mother of a child with down syndrome and president of an association managing a rehabilitation centre, Treali, for children with genetic disorders, from down syndrome to autism, in Messina.

Persons with disabilities, as in the case of other minorities, such as migrants, are often objects, rather than agents, of translation, and tend to be grouped in one social category, despite their physical, cognitive and emotional differences, and are often subject to discrimination and social exclusion through a subordinating discourse (Garland-Thompson 2005). Disability, like gender, while being commonly perceived as a biological, natural condition, is socially and culturally constructed; it is subject to a system of representation according to which persons with disability, and their bodies in particular, are seen and portrayed as defective.

Vauro, 2012

Textual and visual representations of disability are informed by predominant ableism-based views framing disability as inferiority and marked by a clear distinction between persons that we see as disabled and the rest of us as non-disabled. The sign indicating disability through a wheelchair is a case in point since it reduces all persons with disability and their diverse conditions to people with the same physical impairment preventing them from walking. Vauro's cartoon above shows an Italian person reasoning on how to define a person with disability while trying to be politically correct and selecting among a series of categories, from the most offensive to the politically correct one, none of which identify Filippo as a human being, namely by his name. Both the sign and the cartoon reflect, as in most cases, the perspectives and fears of non-disabled people who are responsible for predominant social imagery (Erevelles 2011).

Associations of persons with disabilities, and comedians with disabilities, have been questioning these social and cultural practices for some time. One of these is *WeThe15*, a human rights sports movement which aims to transform the lives of persons with disabilities. They have done so through a video, among other initiatives, in which people with a wide range of disabilities are protagonists and through which we are reminded, both at the beginning and at the end, that the world's 1.2 billion people with disabilities are 15% of the global population. They ironically start by reporting and mimicking expressions of admiration often addressed to them simply for being able to perform daily human activities. By refusing a widespread patronizing discourse according to which they are inferior while being special, they strongly claim the plurality of persons with disabilities as "wonderfully ordinary, wonderfully human" through humour. Considering disability not as the condition of being, but of becoming (Erevelles 2011), as in the case of all human identities, is a way to bring down attitudinal and exclusionary barriers.

The multilingual and translational nature of the video, in English with subtitles, reinforces its political function, that is providing persons with disability with an opportunity to become agents of their own identity and to contribute to reinterpreting disability. While rejecting what the comedian Stella Young defines as society's habit of turning disabled people into "inspiration porn", all the protagonists in the video remind us that we can put an end to prejudices which exclude those billion people from leading a normal life simply by considering them as one of us.

Reinterpreting and reimagining disability involves changing perspective, calling into question exclusionary “normal standards” against which we judge persons with disabilities as “unworthy citizens” (Erevelles 2011).

Keywords: translation; disability; discrimination; human rights; inclusion.

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‘TOO OLD TO BE PRESIDENT?’ A corpus-based perspective on Biden’s representation in the news

Age plays a pivotal role in shaping identity. This influence extends to various dimensions, encompassing attitudes, behaviours and the roles individuals assume within diverse social spheres. The impact of age on identity is a complex interplay of personal experiences, societal expectations and cultural norms, all of which converge to define how one perceives themselves and is perceived by others. Within this context, media representations of age are particularly powerful in perpetuating stereotypes and construing multiple perspectives towards different age groups including older generations (Tommaso 2023).

In recent years, the significance of age has garnered increasing attention within the domain of political discourse. This heightened focus is particularly evident in discussions surrounding the evaluation of older people in positions of power. As existing research suggests (Reuben & Indran 2023), perceptions regarding the older political leadership of the United States frequently revolve around the idea that the country has transitioned into a gerontocracy, a system of governance marked by the dominant presence of older political leaders with implications for governance, policy-making and societal change. Particularly, questions about whether age augments or

diminishes the capacity to lead, make informed decisions and connect with diverse constituencies have captured the attention of both the public and political observers. This theme has become a focal point in the broader discussion surrounding the upcoming US election, with specific reference to President Joe Biden Jr., who is currently 80 years old (Paniagua 2023). As these concerns are presented in the media, they have the potential to significantly influence public perceptions and shape the political landscape leading up to the presidential ballot. This growing scrutiny underscores the importance of understanding how age-related factors intersect with identity in the political sphere, shedding light on how attitudes toward older politicians are commonly tied to ageist beliefs surrounding old age.

This study employs a corpus-informed linguistic approach (Baker 2006) to analyse how Biden is represented in comparable corpora of news sources collected from diverse US outlets, covering the years 2019-2023. The selected time span encapsulates his election campaign, transition into office, and the initial years of his presidency, which are crucial for understanding his political trajectory and public perception over time. This approach aims to offer a broad and diverse perspective, allowing for a comprehensive exploration of the news discourse surrounding Biden as a prominent ageing figure in the international political arena.

The findings reveal a complex interplay within media representations of the American political leader. On the one hand, there is a noticeable trend of employing negative portrayals related to old age, mental acuity and physical well-being as a means to tarnish his authority and influence. This suggests a strategy of delegitimization through the emphasis on age-related vulnerabilities. Specifically, terms such as *senile* or *geriatric* are primarily used to cast doubt on his cognitive abilities and leadership qualities. Furthermore, Biden's speech often becomes a focal point of discussion, with some media outlets and political commentators suggesting that it exhibits signs of cognitive decline. This perspective implies that his spoken words may not always be entirely coherent or reflective of his genuine intentions. In this context, his occasional verbal gaffes and instances of stumbling over words also drew significant media attention. These moments are often dissected and analysed in various news articles and TV segments. Critics argue that these instances signal senility, while supporters defend them as common speech slips that could happen to anyone. Biden is also associated with allegations of inappropriate and unacceptable behaviour, particularly in relation to young women and children. The choice of derogatory words and phrases, including *lecherous way*, *groping*, *creeping*, or *leering remarks*, creates a highly negative evaluation of the subject, suggesting an intention to discredit his image. On the other hand, some news outlets highlight Biden's extensive political experience such as his decades in the Senate and his tenure as Vice President under President Barack Obama. This experience is often portrayed as an asset that brings stability and a deep understanding of governance to his presidency.

The research outcomes point to the complex interplay between media representation and political discourse (Mottura *et al.* 2018) and provide insights into the ways in which language is used to shape public opinion and attitudes towards political leaders who are represented as 'old'. The current research brings to the fore the dynamic and ever-evolving nature of age depictions within (political) news coverage. These representations are not static but rather subject to continuous transformation over time. They mirror the shifting societal norms and values that construe our perceptions of leadership, as well as the nuanced perspectives that permeate media texts. This dynamic serves as a reminder that public portrayal of ageing political leaders is responsive to evolving contexts, societal changes, and the diverse range of viewpoints presented in the media.

Keywords: ageing; ageism; CADS; news discourse; representation.

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IS A DOCTOR A (WO)MAN?
Some remarks on sexist language use in Greek

Sexism is defined as the set of prejudices and behaviors which stem from the arbitrary ideology that people are defined as men or women (De Beauvoir 1972, Cixous 1997, Pavlidou 2006). This distinction results in the establishment of social stereotypes which attribute (special) roles to men and women (Kogidou 2014). Stereotypes are mental structures which appear in early years of a child's life and constitute principles according to which children develop and learn (Woodington 2010).

Sexism takes several forms most common of which are sexism at home and sexism at work. Sexism at home attributes special roles to men and women (Hartmann 1982). Sexism at work is related to low wages for women, high rates of women's unemployment, verbal and sexual harassment against women, lack of support for pregnant women or young mothers, women's exclusion from prestigious positions and decision-making centers (Hakim 1979, Rubin 2008). In Greece, women are excluded by law from certain professional positions, for example, the armed forces (Damoulianou 2004). Sexism is also depicted in human rights, for example, feminicides – which have been increasing dramatically in Greece - are often characterized as "crimes of passion" or "crimes of honor", though they are not at all random (Manouselis 2014). Sexism also appears to gain ground in school and the mass media.

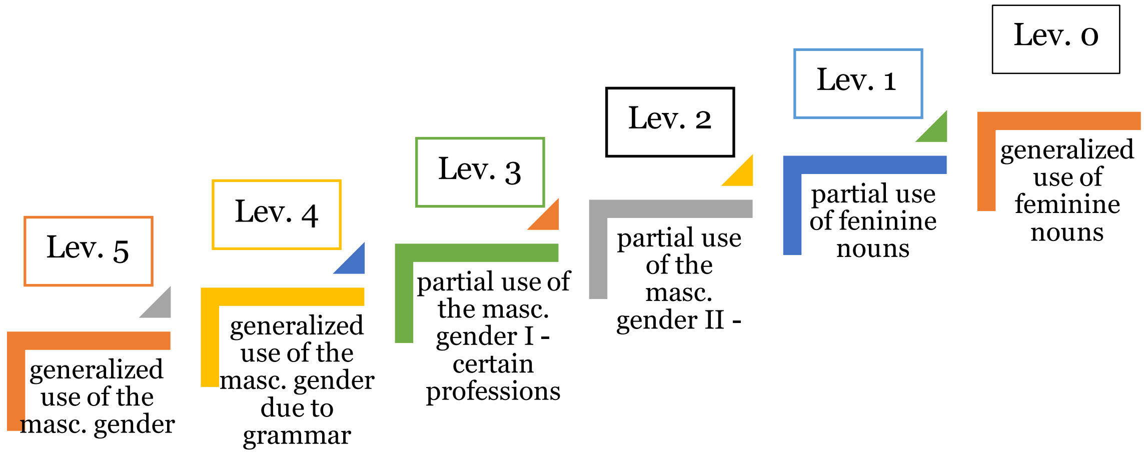
Greek is a language which distinguishes between grammatical genders. Therefore, feminine nouns are marked by distinct inflectional suffixes and inflectional paradigms. Here, we focus on feminine professional nouns and explore native speakers' attitudes regarding their use. A questionnaire consisting of a set of closed and a set of open questions was distributed to 700 adults, native speakers of Greek, whose age ranges between 25-65 years. The data reveal an oxymoron in the behavior of the speakers. Although speakers acknowledge the existence of distinct feminine and masculine forms of professional nouns, they prefer to use masculine forms for both genders. They attribute this attitude to the influence of social stereotypes as well as the impact of education and mass media which preserve these stereotypes.

The data stemming from the questionnaire shed light to the fact that language-internal as well as language-external factors determine speakers' linguistic choices. More specifically, the findings display that high status professions do not form the feminine professional nouns as easily as 'low status' professions (Fragoudaki 1989, Makri–Tsilipakou 1995). To give an example, *'giatrós-doctor'* και *'hirourgós-surgeon'* exhibit a low rate of emergence of the feminine form, whereas professional nouns like, *'daskalos-teacher', or 'astinomikos–police officer'* have both the male and the feminine paradigms. In addition, nouns like *'vouleftis–member of the parliament', 'betatzis-bettor' και 'dikastis-judge'* display balanced masculine and feminine forms use. The rest of the nouns appear mainly in the masculine forms. Tzakosta (2021) assumes that loan inflectional endings like the Turkish *'dzis-τζής',* an ending fully adopted in Greek form the feminine forms quite easily. Especially '-dzis' tends to be used for the formation of low status professional nouns. In general, issues related to physical or mental capacity restrict the formation of feminine professional nouns (cf. Gasouka 2014, Gasouka & Georgallidou 2014).

Formation of feminine professional nouns is not necessarily related to whether speakers can 'see' women practice traditional masculine professions. In other words, Greek native speakers claim that women can practice all kind of professions, except that of the 'bettor', because it is exhausting, and that of the 'priest', especially when the latter is seen within the context of the orthodox church.

Although speakers show positive attitudes towards the use of feminine professional nouns, they doubt that the latter will be used in real life. Their attitudes are driven by language-internal and language-external criteria. Language-internal criteria are a) the use of loan inflectional endings which are usually used for the formation of low status professional nouns (taksi-dzis/taksid-zou – taxi driver) as well as the use of more formal/ scholarly endings for high status professions (cf. filolog-os-phololologist, giatr-os-doctor), b) issues related to accent, euphony and/or orthography. However, these criteria are not purely language-internal because feminine forms actually do not violate any rule of Greek. Language-external criteria, like the educational level of the speaker and their age seem to shape the use of feminine professional nouns. More specifically, the higher the educational level of the speakers, the more tolerant and open they are to the use of feminine forms. Moreover, the younger the school pupils are, the more tolerant and open they are. The same holds for all groups of speakers; the older they are, the less they accept any 'changes' in the dominant language. Finally, bilingual speakers are open to the use of feminine forms.

It is further suggested that the speakers' answers reveal the existence of distinct levels of sexist use of language ranging from absolute stereotypical linguistic behaviors to attitudes which are easy to change when speakers have conscious knowledge of the grammatical and acceptable language uses. This gradience (depicted in schema 1 below) seems not to be reinforced or defined by the gender, the age or educational background of language users.



Schema 1. Level of sexist use of language

Keywords: sexism; language sexism; racist use of language; gender sexism; sexism and education

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"SHE DOESN'T KNOW THE GOOD REASONS" Defining identities in mediator-interpreted interaction with migrants

In her seminal work on dialogue interpreting within public services, Cecilia Wadensjö (1998) has shown that interpreters do not only translate their primary interlocutors' utterances, but they also act as coordinators of the encounter (for instance by allocating turns-at-talk, clarifying misunderstanding, asking to repeat, etc.). Drawing on Wadensjö's findings, Mason (2005) has argued that, in interpreter-mediated triadic encounters, coordination practices may also be responsible for the definition of the participants' identities. On the one hand, all participants project their identities via their discoursal choices, and on the other, they perceive the other participants' identities via their set of assumptions. Participants' identities are therefore constantly constructed and co-constructed in interaction, and interpreters, through their renditions, play a pivotal role in establishing their own identities as well as those of their primary interlocutors.

These mechanisms of identity-construction may prove particularly interesting when the institutional encounters involve migrants, who may have little to no knowledge of the functioning of the institutional settings in which they access public services. Since migrants come from the most varied backgrounds, a number of them are often not familiar with the peculiarities of public services in the foreign host countries, to the point that two phenomena may become apparent in the interactions: on the one hand, migrants' assumptions or expectations about foreign public services are at times not met, and their understanding of how they are expected to behave is often at stake, while, on the other hand, service providers are so used to the insider knowledge relative to the functioning of institutions, which is usually acquired by citizens as regular public service users, that they may struggle to grasp which pieces of information should be made explicit or foregrounded to the advantage of migrant service users.

This paper sets up to unravel the complexity of a case in which a Nigerian migrant who would like to interrupt her pregnancy is told by an Italian obstetrician that her case needs to be assessed by a panel of other professionals, and that a final decision on her abortion will only be made after such consultation. The institutional implications of the service provider's explanations are such as to require the mediator to carry out a two-fold operation via her renditions. On the one hand, she relies on expanding them, so as to make explicit those elements relative to the functioning of institutions which are perceived as obscure by the migrant. On the other hand, she needs to construct the service provider's and her own identities as not responsible for the final say on the migrant patient's case, in order to clarify their roles and their specific responsibilities during the encounter.

The interaction here analysed is taken from a considerably large corpus of mediator-interpreted interactions called the AIM corpus (Gavioli 2018), containing more than six hundred interactions in the healthcare setting, gathered mainly in the provinces of Modena and Reggio Emilia. The encounters are audio-recorded and then transcribed following the conventions used in Conversation Analysis in order to represent in printed form those phenomena characterising oral interaction, such as laughter, silences, overlapping talk, etc. Conversation Analysis (Sidnell and Stiver 2013), a methodology aiming to describe practices deployed by conversationalists to organise their social interactions on a turn-by-turn basis, has been used to shed light on the actions carried out by the participants in the interaction, with a particular orientation to determining how such actions contribute to constructing the participants' identities through sequences of turns-at-talk.

An element within the conversation analytical literature which has been fundamental for this study is the analysis of epistemics in interaction. Research has shown (Heritage 2012) that conversationalists regularly orient to their interlocutors' perceived knowledge of a given topic in order to design their turns-at-talk and, consequently, their actions. In other words, the knowledge displayed by the interlocutors about a specific piece of information or topic is relevant for the other speakers to design their subsequent conduct in interaction. In the medical encounter here analysed, while the patient initially resists the explanations provided by the service provider, despite the mediator's attempts at expanding them with extra contextualisation of how institutions work in Italy, it is only after redefining both the obstetrician's and the mediator's institutional identities as not sufficiently knowledgeable to decide on the patient's case that the patient accepts what is being said to her and communicative success is achieved.

The results of the analysis thus offer two insights into mediator-interpreted institutional encounters. On the one hand, it may be particularly difficult for public service providers to precisely gauge which elements of complex institutional explanations are more difficult for migrant service users to grasp. This may result in explanations which, if translated without expansions by the mediator, might prove to be inadequate and result in interactional inefficacy. On the other hand, mediators may orient not only to expanding the service provider's utterances but also to constructing the participants' identities in terms of knowledgeability relative to the patient's specific case, thus clearly highlighting each participant's specific responsibilities. This way of constructing the participants' identities, by means of epistemic clarification, seems to prove effective as a strategy to guide a migrant patient through the complexities of Italian institutions.

Keywords: mediator-interpreted interaction; Conversation Analysis; institutional communication; epistemics; migrants.

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CLASHING IDEOLOGICAL FRAMEWORKS IN A BELGIAN JOB INTERVIEW WITH A SIERRA LEONEAN CANDIDATE

The labor market integration of migrants in Belgium is a pressing issue, with only 58.3% of migrants currently employed, making Belgium one of the lowest performing European country in terms of labor market integration (OECD 2023). While certain overt forms of discrimination of migrant workers (e.g., discrimination on the basis of foreign-looking names in the initial phases of the hiring process) are well-documented, we aim to uncover disadvantages experienced by migrants in the recruitment process that might be more difficult to detect instantly. In this way, we intend to illuminate subtle forms of exclusion that contribute to a disadvantaged position for these candidates.

More specifically, we focus on job interviews serving as gatekeeping moments that determine job seekers' entrance into organizations because this interviewing phase presents unique obstacles for individuals with a migration background. Despite many recruiters' attempts to interview all candidates objectively, these encounters are inherently non-neutral: evaluations of candidates heavily rely on recruiters' expectations regarding what constitutes a "good" answer. Their assessments are deeply rooted in a specific ideological framework shaped by the spatial and temporal context, which can potentially clash with other ideological frameworks. For this study, we define “ideology” following Verschueren as "any basic pattern of meaning or frame of interpretation bearing on or involved in (an) aspect(s) of social 'reality', felt to be commonsensical, and often functioning in a normative way" (2011, 10). This definition already points at the fact that while ideology plays a crucial role in shaping the discourse and interactions within job interviews, it often remains implicit and manifests itself only indirectly in the interview context.

To uncover the way ideological differences impact the recruitment process in these highly subtle ways, this study adopts a micro-analytical approach that integrates three analytical layers. Firstly, the sequential features of the interaction are examined using insights from conversation analysis and the next-turn proof procedure (Sacks, Schegloff & Jefferson 1974). This approach ensures an emic perspective on the interaction, allowing for a detailed analysis of the order and structure of the interview discourse. Secondly, discursive elements such as boosters, hedges, pronominal forms, and lexical choices are analyzed to understand how meaning is negotiated between the interlocutors. This draws upon principles of discourse analysis and interactional sociolinguistic studies of language in the workplace. Finally, attention is paid to the multimodal resources employed by the participants, including gestures, eye-gaze, and facial expressions (Mondada 2016). Non-verbal cues are integrated into the analysis to provide additional insights into how ideologies are embodied and enacted in discourse. The holistic analysis of these verbal and non-verbal resources helps us to uncover how ideological differences are ‘talked into being’ in real life interaction.

We present a single case study of a job interview conducted in Flanders, Belgium, involving a first-generation migrant from Sierra Leone applying for a position in a supermarket. The candidate, a first-generation immigrant, applies for a warehouseman position in a local supermarket. The interview is conducted in Dutch, the local language of the northern part of Belgium, and it is evident that the candidate has a lower language proficiency compared to the recruiter, who is a native speaker. In spite of this, the two participants generally understand each other well throughout most of the interview. However, the recruiter encounters certain challenges in understanding that are not immediately connected to the candidate’s language proficiency, but to ideological differences. These understanding issues offer a window into the clash of ideological frameworks that is at play in this job interview.

The findings of this study provide insights into the mismatch between the ideological expectations of the Flemish secularized society, represented by the recruiter, and the religious explanatory framework of the Sierra Leonean candidate. Despite the candidate's awareness of certain prejudices against religious individuals, he remains largely unaware of the unwritten rules influenced by the hegemonic job interview ideology inspired by the ‘New Work Order’ (Gee, Hull, & Lankshear 1996). The study amongst others highlights the significance of the unwritten rule of the importance of “agency” in the interview process: the recruiter involved in this case study seeks agentive self-attributions from the candidate, while the candidate attributes agency primarily to God rather than to himself. In this way, our results highlight some of the challenges candidates with a migration background may encounter due to the differences in ideological frameworks between the job interview participants.

Finally, we draw attention to the implications that arise from these findings about the labor market integration of migrants in Belgium. By uncovering subtle ideological differences within job interviews, this research aims to contribute to the development of strategies that promote inclusivity and equal opportunities for migrants in the job market. A rethinking of conventional job interview practices is advocated, urging for greater transparency of unwritten rules for both candidates and recruiters. Furthermore, training recruiters to embrace unanticipated aspects and talents that diverge from expected norms can enhance diversity and benefit the workplace. Finally, we believe that recognizing and acknowledging these alternative perspectives within job interview processes can contribute to transforming prevailing ideologies.

Keywords: ideology; discourse analysis; multimodality; job interviews; gatekeeping.

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GOING BEYOND THE BINARISM
A contrastive analysis of self-identity descriptions

Despite the wide ongoing debate, the Western world is still strongly linked to binarism-related language when it comes to communicative acts of identification, especially when it comes to institutional settings. 'Non-conforming' identities have been too long ignored and made invisible, and neither space nor language items were available to them. Lately, however, a turn seems to be at play and several different 'gender performances' (Butler 1990) can be retrieved, especially in the virtual space. The growing number of instances of explicit gender non-conforming acts of identity description might have increased after the strong desire that having been ignored and unseen have triggered. Non-binary individuals have started to identify themselves and want to be perceived as real and authentic (Angouri 2021).

The new 'gender performances' (Butler 1990) in self-identification acts are at play in social media, exploiting and adjusting language to their communicative needs.

Yet, the virtual space is characterized by a high degree of stagedness in the construction and display of self, which, in turn, contrasts with the authenticity that non-binary people aim at. Here, I intend social media as autonomous social structures in which actors construct their identity and select roles as the social masks they choose to adopt. The social media are places where we decide how to display our lives, ourselves and our positions in the virtual and physical social life. Social media create: "an influence area within which an item which does not have an appearance in the media has no chance to make its presence felt" (Gündüz 2013, 134). They have a deeper impact on the society than the traditional media and are very likely to reshape more traditional communication channels. They enable individuals to present themselves to others and to determine the way they would like to be perceived. This role/identity construction may lead to reconsider Goffman's self-presentation concept (1959) according to which in any type of social interaction people have the desire to control the impressions other people form of them. Self-presentation in social media is achieved also through instances of self-disclosure which become highly significant linguistic events (Kaplan & Haenlein 2010).

The research I will present is part of a larger project and focuses on self-disclosures as emotionally meaningful and relevant discursive texts. The analysis I carried out is of a double contrastive nature and refers to self-identity descriptions of University trans- and non-binary students both in the UK and Italy in virtual and in-presence support group meetings.

Chronologically, the texts collected for the research date back to the final part of the pandemic period (2021) and the beginning of the after-pandemic life (2021-2022). The corpus includes tapescripts, videos and recordings of support group meetings with a special focus on initial meetings and encounters. For in-presence meetings, guided direct observation was also carried out to record additional significant non-verbal items, such as body movements, facial expressions and the like. The corpus is made up of a total of 35 self-disclosure/presentation events, 20 of which occurred in the virtual space and 15 in presence. Self-presentation is a compulsory part of each beginning session at the support group: this means that it was not, or not always, a choice for the speakers to speak. Support groups are run by volunteers and are addressed to students or early career professionals who suffer or have suffered discrimination, and the aim is to help them manage their life in the study/workplace. Each in-presence self-presentation was video-recorded with great care paid to the participants' privacy. For this reason, in fact, direct observation was carried out to avoid close-ups of the participants. The meetings in the virtual space were recorded too. Participants knew and agreed to being recorded and sometimes faces were blurred to avoid unveiling people's identity. Every recording was transcribed for the analysis and the data provided by the direct observation were, then, added. Once the texts were ready, the analysis was carried out manually.

Considering the multi-modality and interactive nature of the selected texts, the analysis draws on Computer Mediated Discourse Analysis (Herring 2004, among others) and Multimodal Discourse analysis (Jewitt 2014) and focuses both on micro and macro levels of language to investigate linguistic choices at lexical and grammatical levels as well as the metaphorical construction of meaning, following a contrastive approach to investigate whether the more 'traditional' stagedness is at play equally in both media or if, on the contrary, different linguistic strategies are used.

Given the potential highly stressful nature of both the contexts and the topic, emotions are also included in the analysis. They are analysed by means of the Emotion Annotation Task (Aman and Szpakowicz 2007). The process of identity construction was investigated looking at lexical items, verbal patterns: past vs present, grammatical and morphological choices, expectations: explicit vs implicit, invisibility vs visibility, metaphors and emotion triggers. Once the analysis was carried out, direct observation outcomes were added. Given the contrastive nature of the research project, the results obtained with each analysis were compared with both the other typology in the same geographical area and the same typology in the other geographical area. With typology I refer to the dyad in-presence/online, and with geographical area I mean Italy/UK. Results seem to show a significant difference on the lexical and verbal pattern level especially between in-presence and online meetings as well as a remarkable presence of generic vs specific language. Emotion annotation is still in its final phases, so no consistent remarks can be made at this stage. However, they will be presented once the analysis has come to an end.

As for the attainments achieved so far, the analysis of this event proves fruitful for further research concerning identity construction both in and outside of the webspace.

Keywords: self-disclosure; identity; social media, binarism; contrastive analysis.

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CROWDFUNDING WORTHY RESEARCHERS
The construction of identity in science crowdfunding videos

Science crowdfunding is a relatively novel financing strategy that allows scientists to cover research expenses by collecting online donations from the public. This is done through collaborative crowdfunding platforms, such as *Experiment.com*, where they can post a crowdfunding proposal composed by two main elements: a textual narrative, and a short promotional video. The video is intended to summarise the main aspects of the research project in need of funding, and most importantly, to make a clear pitch on why it deserves funding, so that its persuasive potential is undeniable. Science crowdfunding videos (SCVs) constitute an unexplored digital genre that challenges scientists who, in order to persuade the Internet audience to participate in their projects, need to show themselves trustworthy and competent enough to conduct the proposed research. Given the multimodal affordances offered by the video medium (Bateman 2008; Jewitt et. al 2016), scientists producing SCVs can harness a wide variety of semiotic resources (i.e., language, images, camera effects, etc.) to construct their identities and claim competence, which is essential in any form of science communication to gain public trust (Luzón and Pérez- Llantada 2021). The aim of this study is, therefore, to observe how identity is constructed in a small-scale corpus of 50 SCVs of Biology, Ecology, and Medicine from the science-specialised crowdfunding platform *Experiment.com*, following these two research questions:

- What rhetorical strategies are used by scientists to build a competent and trustworthy persona through science crowdfunding videos?
- How are those rhetorical strategies manifested in different semiotic modes?

To identify the rhetorical strategies used by scientists for the construction of their identity, two theoretical frameworks of genre studies are combined: the English for Specific Purposes (ESP) tradition (Swales 2004) and Rhetorical Genre Studies (RGS) tradition (Miller 2015). The goal of the ESP tradition is to study academic and professional genres to facilitate the teaching of these to novice researchers and non-native speakers of English. Since one of the motivations of this study is to train scientists in producing short videos to promote their research projects in an effective way, this study borrows theoretical and analytical concepts from this approach. One of the main concepts borrowed from ESP is that of communicative purpose (Swales, 2004). In SCVs, the communicative purpose is to persuade the audience to participate in a scientific crowdfunding campaign either by donating money, sharing via social media, or following updates; and the rhetorical strategies used by scientists to construct their identities are motivated by this communicative purpose. On the other hand, the RGS tradition relies on the principles of classical rhetoric to gain an insight into the social actions that genres convey in particular contexts (Miller 2015). Given the persuasive nature of SCVs, the rhetorical strategies to construct identity are observed through the lens of the classical appeal of *ethos*, which is an element of persuasive communication through which a speaker establishes their credibility and good character to make an appeal or an argument.

To observe how the rhetorical strategies to construct identity can be manifested in different semiotic modes, multimodality concepts are also adopted for the analysis. Multimodal communication involves the use of one or more modes to convey meaning, and lies on the assumption that each semiotic mode offers different potentialities and limitations (Jewitt et al 2016). The science crowdfunding video is clearly a multimodal genre, since it relies on a variety of visual, filmic, linguistic, and aural resources to convey meaning, and therefore, to construct identity. Particularly, Bateman's (2008) methodology for the study of multimodal genres is followed, which establishes that for any rhetorical strategy found in a genre, the semiotic modes that have been used to support that rhetorical strategy should be considered. In this study, the expression of identity is explored through the following communicative modes: speech, writing, static and moving images, setting, dress, camera angle and shot, facial expression, and gaze.

First, the 50SCVs were downloaded and transcribed with the automatic transcription platform *Transcribe by Wreally*. This was necessary for a better identification of rhetorical strategies in the linguistic mode of speech. Then, the videos were analysed with *Atlas.ti*, a qualitative analysis software that allows the codification of a large number of documents of text, video or audio. With this software, the 50 SCVs were codified with the rhetorical strategies found and their semiotic realisations, and generic patterns were found as far as the construction of identity is concerned.

Preliminary results show that in order to establish *ethos* in science crowdfunding videos, scientists resort to two main rhetorical strategies: claiming competence, and displaying passion. These strategies can be manifested into different semiotic modes and show how scientists portray themselves as (i) authorities in the research field, by highlighting their qualifications, credentials, knowledge and experience; (ii) passionate researchers who are positively engaged in their scientific endeavours; (iii) science communicators or disseminators of knowledge to educate people in science; (iv) problem solvers concerning human health and biodiversity; and (v) ordinary, approachable individuals with a keen interest in science. These findings shed light on the multimodal affordances of digital genres for the construction of identity. They also show that scientists in these videos present themselves as qualified and passionate researchers to add credibility to their work, while seeking a close relationship of social affinity with the audience. In addition, this study explores new trends in science communication with a pedagogical purpose, since the results obtained can be useful to train scientists to communicate in ways that promote trust in science, in line with the current Open Science movement.

Keywords: science crowdfunding videos; digital genres; science communication; identity; ethos.

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"SPEAK YOUR TRUTH PLEASE"
Fair representation through an interpreter in a multilingual courtroom

World Migration and International Migrants in Australia

Nowadays, evidence that our world has been increasingly diverse has been mounting. According to the United Nations World Migration Report 2022, there were 281 million international migrations, and Oceania became the host country for the highest proportion of international immigrants. In Australia alone, nearly half of its population was born overseas. This figure is not only reflective of its demographic diversity but also indicative of its historical progression. Since the Second World War, Australia has been a major recipient of international immigrants, predominantly from European countries. The postwar immigration was marked by two distinct waves: (1) one is between 1945 and 1965, with two million immigrants arriving in Australia, thanks to the Australian Government's 'populate or perish' open-door policy; and (2) the other between the 1950s and 1960s, with migrants from Italy, Greece, Malta, Croatia and Turkey, seeking better living conditions and employment.

Since the 1960s, Australia has continued to open its door to migrants from countries beyond Europe. These include asylum seekers, war refugees, and victim-survivors from geographically diverse countries of origin. According to the latest population updates released by the Australian Bureau of Statistics in March 2023, more than 300 languages were spoken or used in households. Among these languages, Mandarin, a dominant variant of the Chinese language family, has become the second-largest speaking language other than English in Australia.

Australia's Policy Response: Multilingualism and Multiculturalism

As a major recipient country of international migrants, a stronger policy stance on multilingualism and multiculturalism has been further substantiated by legislative and regulatory endeavours at national and regional levels. Normative instruments have been passed in honour and respect of the language rights of non-English-speaking populations to use, speak, and learn their own language(s). These language communities encapsulate migrants, minorities, indigenous and tribal people. Some cursory documents include the Evidence Acts NSW 1995, the Aboriginal Languages Act NSW 2017, and Human Rights QLD 2019. These landmark instruments encompass language rights in a wide range of public and social service settings. Three predominant settings include (1) legal, administrative, and judicial contexts, the right to represent oneself in one's own language; (2) education settings, the right to acquire knowledge in one's own language; and (3) media and communication, the right to receive information in one's own language. One exemplary case is the right to fair representation with the free assistance of a language interpreter in court.

Fair Representation through an Interpreter: Procedural Justice, Linguistic Equity, and Human Rights

For migrants with limited proficiency in English, the right to fair representation is a basic human right, reflective of fundamental legal principles, such as procedural justice and linguistic equity in court. The role the language interpreter plays in court has been recognised by federal and state judges in Australia.

In Australia's adversarial courtroom, what is said and how it is said are equally important (Hale 2004/2010, 126). Much has been learnt about the content of the utterances in court, but only a few studies (Lee 2015; Yi 2022, 2023a, 2023b) explored the manner in which the content is expressed.

To broaden the understanding of the Manner of Speech in multilingual courtrooms, this mixed-method study examined the less-investigated interpretations of the Manner of Speech in courtroom interpreting. Instead of applying an exhaustive linguistic definition, the applicability of which is debatable, this study draws on a working definition of the Manner of Speech. It refers to the manner in which the speaker speaks in a certain context for a specific communicative purpose to a given audience, following Relevance Theory, Gricean conversational maxims, and Speech Acts Theory. The Manner of Speech is often expressed, (re)produced and (re)presented through the use of linguistic acknowledgement and politeness markers (e.g. please, I put it to you, well, you know, and so) and speech style features (e.g. fillers, hedges, repetitions, self-repairs, false starts, intonation and tone of voice, and the formality of the speech) in discourses.

Drawing on one hundred questionnaire responses from fifty certified professional Mandarin interpreters based in Australia, our findings suggested a mixed result: (1) experienced interpreters with post-graduate level education indicated a fair understanding of the meaning and importance of the Manner of Speech, and (2) less experienced interpreters without specialised training revealed a general lack of knowledge of the Manner of Speech. The manner awareness was further reflected by varied professional decisions and interpreting strategies adopted in reproducing the lawyers' questions and the defendants' answers in courtroom examinations. This study was concluded by highlighting the implications for fair representation and judicial outcome. (Mis)interpreted Manner of Speech may impact the perceptions of power dynamics in courtroom examination, affect the reconstruction of language identity and evaluations of the credibility of the evidence being presented before the court, and further influence the sentencing in criminal trials. With social justice in mind, the present study contributes to three aspects: (1) increasing manner awareness, since diverse language identities are reconstructed through an interpreter and the strength of evidence and character being judged in court; (2) improving inter-professional collaboration rooted in mutual purpose and professional respect; and (3) guiding future pedagogies in interpreter education.

Keywords: language diversity; multilingualism; international migrants; language interpreters in court; manner of speech.

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DIVERSITY OF THOUGHT AND THE CULTURE WAR
Journalistic discourse used as a weapon

This study is part of a multi-year diachronic investigation that employs an MD-CADS (Modern Diachronic Corpus-Assisted Discourse Studies) approach to examine how the word 'DIVERSITY' is used in the British press and how this might reveal related social and political attitudes that are difficult to identify — particularly in a similar scale and with similar detail — using other approaches.

In this perspective, numerous studies showed how a quantitative and qualitative analysis of specific words - such as 'Muslims', 'immigrants', 'asylum seekers', 'refugees', or 'Rom' – and associated patterns in large linguistic corpora can highlight co-textual and contextual frames indicating positive or negative evaluations of the related sociocultural groups or associated political stances (Baker et al. 2013).

Other approaches describe how the linguistic choices adopted by writers or speakers can be either investigated as a subconscious expression of their stance and values or as deliberate persuasion and manipulation strategies. These include theories on 'Lexical Priming' (Hoey 2005), 'Forced Lexical Priming' (Duguid 2009), and recent studies on ‘Fake News’, the ‘Illusory Truth Effect’ and similar communicative features.

As a subconscious process, given combinations of lexical patterns reproduce similar discourses heard or read before and reflect positive/negative evaluations marking the speakers' beliefs, prejudices and stance. If the speaker is a journalist, of course, the readers are also exposed to the same patterns and associations which contribute to their subconscious positioning and to the construction of their ‘fluency' and worldview.

As a conscious strategy, the repetition of lexical patterns might represent an intentional effort to determine the "perception of social consensus, namely, the perception that a belief is shared by many others" (Greifeneder et al. 2021: 78), thereby manipulatively affecting the readers’ opinions and judgment.

A common thread in these approaches appears to be the insight that the simple repeated/frequent exposure (frequency being a central factor in a corpus driven quantitative analysis) of the reader/listener to words and linguistic patterns in a context characterized by the presence of positive or negative evaluative standpoints (evaluation is generally associated with qualitative processes rather than purely quantitative ones) does influence our opinion about these words/patterns and the related sociocultural context or groups. A quantitative analysis of linguistic items, therefore, can spread light on shifting personal viewpoints and lead to considerations about political and sociocultural issues.

The results described in this study draw on an extensive quantitative and qualitative diachronic analysis on the usage of the word 'DIVERSITY' in a corpus of British newspaper articles collected during the pandemic from March 2020 to the end of February 2021. The data obtained were compared to data from the exploration of comparable corpora collected since 1993,[13] highlighting variations in the usage of the word 'DIVERSITY' in terms of frequency, context and semantic and associative fields. In particular, the study focuses on how the usage of the term in recent years has acquired a different dimension and 'fluency.' Previously, it was almost invariably associated with inclusive, empathetic and positive contexts and was also largely used politically as a synonym for positivity (e.g., the European Community's slogan "United in Diversity") and progressive policies. Examination of recent corpora reveals that this positive dimension is maintained, but new patterns and contexts of use seem to delineate a growing criticism and conflictual attitude associated to some facets of the diversity paradigm. In particular, the study analyzes words that appear for the first time in conjunction with the term 'diversity,' such as 'WOKE / WOKENISM,' and words that have become much more frequent, such as 'TRAINING,' 'AGENDA,' and 'TICK-BOX.' These collocations, highlighted as emerging from the statistical comparison with previous corpora, highlight contexts in which the term 'DIVERSITY' loses its positivity to establish associations with problematic or negative issues or is openly criticized.

This is especially observed in the journalistic patterns and discourses developed by right-wing newspapers like the Daily Telegraph. However, it is worth mentioning that the same patterns and discourses are also reported – sometimes to be rejected - in left-leaning newspapers like The Guardian. This adds to the

[13] The corpora employed in different steps are:
From 1993 to 2013 the Sibol-Port Corpus (https://centri.unibo.it/colitec/en/research/corpus-assisted-discourse-studies-cads)
Corpora collected by the author:
2015/16: 3 months (before and after the Paris terrorist attack)
2016/17: 5 months (USA Trump election and post Brexit)
2018/19 (16 months) and 2020/21 (12 months) only articles containing the word DIVERSITY

incremental effect of discourse (Baker 2005) ultimately exposing readers to them and contributing to a new 'fluency' in which there is a diversity that belongs to the right-wing culture and opposes the dominant left-wing perspective. This dimension is also explored through the examination of the combination 'DIVERSITY OF' and the inclusion of the term in quotation marks, as well as the explicit reference to a struggle for cultural dominance highlighted by the analysis of another emerging collocation: ‘WAR’.

The discussion and conclusion suggest that the proposed analysis seems to highlight the emergence of new journalistic discourses that progressively challenge the traditional perception of the concept of DIVERSITY. This attack on a 'Left-wing Diversity' could be seen as one of the fronts in an open battle of words — a deliberate attempt to dismantle the liberal perspective in which the word had previously been employed as a symbol of inclusion and cultural richness and, consequently, to influence the readers. In a world where our control of the language we are exposed to is decreasing, this outline of DIVERSITY could be an example of how lexical features can be deliberately used to influence and steer the public opinion. It is suggested that a greater awareness of these possible manipulative mechanisms and how they can be discovered and highlighted may increase the readers' critical thinking.

Keywords: corpus linguistics; journalistic discourse; diversity; MD-CADS.

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Poster Presentations

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THE TRANSLATOR'S IDENTITY IN THE TRANSLATION PROCESS

The translation process in specialized texts

The aim of this work is to explore translation as a process and outline the translator's identity from a cognitive perspective. This issue is an area of interest within the field of Translation Studies (Holmes 1972). Over the last two decades, the contribution of Cognitive Linguistics has opened new perspectives in the field (Halverson 2010). Translation scholars have started to focus on mental processes and linguists (Halverson 2010; Munoz Martin 2013) have found in translation a suitable application of their theories.

The main focus is on the comparison between the performances of professional translators (PTs) and post-graduate language students (LSs) to see whether cognitive differences are neutralized (Dragsted 2005: 49) or emerge when the two groups deal with different discourse constraints. The focal point of query is to determine whether professionals adopt a novice-like behaviour, thus interrupting the continuous flow of text production (Lykke Jakobsen 2012).

The dynamic relationship between the translator's expertise and textual genres is investigated by reconstructing every single translator's process through a dedicated software, Translog 2. Translog 2 is a Windows-oriented program that allows us to record and study all kinds of writing tasks done on a computer keyboard without interfering with the writing process, as "the program records all the keystrokes, including all changes, deletions, cut and paste operations, cursor movements, made by a writer in the process of creating a text" (from www.translog.dk).

About Translog

One method used in the "triangulating tradition" (Alves 2003) is the Translog software. TRANSLOG 2 is a software designed to record user activity data in the process of translation, as well as reading, writing, copying and editing tasks. The software was developed by the Copenhagen Business School in 2000, and programmed by Michael Carl (2009)[14].

TRANSLOG II consists of two main components: supervisor and user.

TRANSLOG II Supervisor allows researchers to create an experiment and replay a file generated by an experimenter. The experiment, designed in TRANSLOG 2 Supervisor, can be opened in TRANSLOG 2 User, and run by a test participant.

TRANSLOG 2 User includes the open project tool. Once the source text has been uploaded, two windows are opened: the first one includes the source text and

[14] Like its previous versions TRANSLOG 2000 and TRANSLOG 2006, TRANSLOG 2 also consists of the same components (User and Supervisor). As far as the latest version is concerned, some functions such as Prompt for subject names and translation units have been deleted and replaced by the new ones, which provide the possibility to implement new tools, such as eye tracking devices.

shows what the text is actually like, while the second window is the space where the translator writes his/her reformulation.

Figure 1. Translog User: source and target text windows
(source www.translog.dk)

TRANSLOG Supervisor is used for process analysis: once the project is uploaded, the Replay tool gives the possibility to reproduce the whole translation task at the required/selected speed. Supervisor contains several descriptive tools, such as a) Linear view, b) Statistics and c) Pause plot.

Describing the task: participants and text genres

This analysis is based on a selection of five language post-graduate students (LSs) and five professional translators (PTs), selected according to their language proficiency and their years of expertise. The specialized texts used for testing belong to two different genres: a) newspaper article and b) conference abstract. In the end, the test has seen the collection oftexts translated respectively by 10 LSs and 10 PTs by using Translog II with the analyst's passive monitoring of the task.

Main findings

Results shed light on the complex interaction among textual genres, the degree of translators' expertise and the quality of the target text. The most relevant observation emerging from the analysis of professionals' and students' log files is the variation that seems to be determined by the connection between time management and the approach to text. We can state that the specific process pattern followed by participants is based on time management. Pause duration is influenced by the cognitive approach adopted to the text: a) microplanning or b) macroplanning. From the analysis of the log files, PTs tend to adopt macroplanning and produce larger text segments connected to longer pauses. LSs tend to isolate single phrases and lexical items, according to a microplanning approach, and resulting in the production of smaller text segments and shorter pauses.

Keywords: translation; identity; process; genres; segmentation.

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EXCUSE MY ENGLISH
Building and negotiating an English native-speaker identity

With the long-established role of English as a global lingua franca, today the majority of the 1.5 billion English speakers worldwide are so-called ‘non-natives’. The native-nonnative binary is widely used by linguists and laypeople alike as a way to categorise themselves and others; however, “nativeness constitutes a non-elective socially constructed identity rather than a linguistic category” (Brutt-Griffler & Samimy 2001, 100), and appears at times insufficient or imprecise in the classification of people (e.g., multilingual individuals).

Non-nativeness is mainly revealed though spoken language, especially through accent. The term ‘accent’ bears multiple meanings: in popular discourse, it is frequently used interchangeably with ‘dialect’, ‘pronunciation’ or ‘fluency’, and as it also transmits relevant information about a person’s identity (geographic origin, social class), it carries great symbolic value (Moyer 2013). It is virtually impossible not to have any accent, in particular when learning a second language; however, developing a ‘native-like’ accent is too often taken as the highest level of language proficiency, and as the goal that language learners must strive to reach. The term "native-speakerism" (Holliday 2018) has been coined to describe the phenomenon of granting superiority to the “native speaker brand” over L2 speakers.

In the past few years, the distinction between native and non-native speakers of English has become increasingly charged with meaning. With English being a strong symbol of national identity for Britons, multilingualism is now seen as a ‘transitory’ phenomenon (Conteh and Brock 2011) towards the goal of substituting one’s native language with English. In this frame, the necessity to display a ‘native’ accent seems to mix with the ‘monolingual speaker ideal’ (Moyer 2013).

This study aims to reconstruct what it means to be perceived as ‘native’ versus ‘non-native’ speakers of English from a linguistic and sociolinguistic point of view, through a review of the literature on the attitudes towards English spoken with a non-native accent, and subsequently through surveys conducted on British citizens. The review was conducted to ascertain the way in which accent is described and defined within language attitudes research (Dragojevic et al. 2021).

The present contribution describes the results of the review of 729 articles obtained through three digital libraries of academic journals (JSTOR, Wiley Online and ScienceDirect). The search results were filtered so that they must be in English, include the keyword ‘attitude’ in the title (either of the article or the publication) and the terms ‘accent’ or ‘speech’ and ‘foreign’ or ‘non-native’ in the body of the article. Whenever allowed by the websites’ features, the research was limited to the subject areas of ‘Language & Linguistics’, ‘Language teaching & learning’, ‘Language & literature’, ‘Social Sciences’, ‘Psychology’, and ‘Arts and Humanities’. The total before this selection was of 2510.

The results were then filtered to exclude duplicates (144), articles that did not adhere to the parameters set (51) and reviews (11), for a total of 523. Afterwards, due to the large number of items, they were further filtered by eliminating those that were published before 1960 (19). The date was chosen by taking into account the history of the field of language attitudes research, using the year of the introduction of Lambert et al.’s matched guise technique as a benchmark (see Dragojevic et al. 2021). The remaining 504 articles were filtered once again by selecting only those that contained at least one of the keywords other than ‘attitude’ (accent, speech, foreign, non-native) in the title; this was due to the high number of results containing the keyword ‘attitude’ but pertaining to unrelated fields. The articles were then filtered by hand to only consider those that were pertinent to research on language attitudes towards foreign accents, for a total of 29 remaining. Of those, three were unavailable and fifteen, while on topic, did not study the attitudes of nonnative-accented English (9 studied attitudes towards foreign-accented languages other than English, and 6 studied the attitudes towards native-accented varieties of English; neither were judged to be pertinent to the research at hand). To the eleven articles remaining, three more (adhering to the same criteria described thus far) were added manually: the three originate from another review of a broader selection of articles currently underway.

The final fourteen articles all studied the attitudes of either native or non-native English speakers towards English spoken with non-native accents; the studies involve a variety of different accents, mostly from Asia, and in the majority of cases were performed by the use of the verbal guise technique. The articles were analysed on the basis of three parameters: accurate description of the input speaker, description of the speaker's accent strength, and distinction made between accent as 'perceptibly foreign' and accent as 'unintelligible'.

The notion of intelligibility, i.e., that "a foreign accent is unimportant as long as the intended message is clear" (Moyer 2013, 92), is directly opposed to the 'native speaker model' and could be a more reasonable goal for L2 learners than a 'native-like' accent; it is directly correlated to accent strength, since a broader accent might impact pronunciation and comprehension.

Of the fourteen articles observed, only five gave a satisfactory phonological description of the speaker's accent, and only one addressed its strength. Half of them offered their raters the possibility to evaluate the speakers' accent on the basis of intelligibility, but only a few expanded on this characteristic.

The results of this review show that the parameters of intelligibility and especially degree of accent strength are especially underrepresented in language attitudes research. Since accent is inherently variable, as "no two members of the same speech community sound exactly alike" (ibid., 10), information about what exactly is defined in research as 'having an accent' would be invaluable to break away from the native-nonnative binary.

In a later stage of this research, questionnaires and recorded interviews will be used to observe several features of spoken language, including pronunciation, intonation, grammar structures and vocabulary selection, in order to illustrate how language is used to construct and negotiate the identity of an English 'native' speaker against those speakers who are thought to reveal their otherness.

Keywords: language attitudes; accent; intelligibility; native speaker; native-speakerism.

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THE CONSTRUCTION OF LINGUISTIC IDENTITY IN DIGITAL ENVIRONMENTS
An exploration of L2 learners' perception of identity in a multicultural context

The connection between language and identity "is a fundamental element of our experience of being human. Language not only reflects who we are but in some sense it is who we are, and its use defines us both directly and indirectly. We use language in a direct way to denote and describe who a person is through use of naming and kinship terms, descriptions based on appearance, behaviour, background and so on, and we use language to assign identities indirectly when we base our judgements of who people are on the way they speak" (Lamas & Watt 2010:1).

This preliminary study seeks to investigate issues related to linguistic identity by exploring the perception of linguistic identity in a group of Erasmus university students learning L2 Italian. The setting for the exploration is a plurilingual and multicultural context implemented in a digital learning environment integrating videoconferencing software, Learning Management Systems (LMS), such as Moodle (www.moodle.org) and social media tools. According to Norton (2000) identity is "how a person understands his or her relationship to the world, how this relationship is constructed across time and space"; hence, the study also focuses on how online learning environments, methods and tasks may affect the ongoing construction of language learners' identity, as "each of us performs a repertoire of identities that are constantly shifting, and that we negotiate and re-negotiate according to the circumstances" (Joseph 2010: 14).

To explore the construction of linguistic identity, as well as the presence of specific indicators identifying this process, the following tools will be adopted:

1. sociolinguistic questionnaires on learners' linguistic experience;
2. guided discussion in the forum available in the digital environment of the course;
3. task-based written activities;
4. interviews with teachers.

To address these issues, the study will be guided by the following research questions:

- How do L2 learners express their perceived linguistic identity?
- Does the medium influence learners' construction and perception of their linguistic identity?
- Does language proficiency have an impact on the construction of L2 linguistic identity? In other words, does the command of the language influence learners' perceived linguistic identity?

As regards methodology, a corpus-based analysis will be adopted to examine qualitative data related to students' behaviour and linguistic identity, collected through questionnaires, forum posts and observation of the learners' interactions with both teachers and peers during online lessons.

The preliminary phase of the investigation is specifically focused on the analysis of a small corpus of written productions of L2 learners of Italian participating in the study. Some of the texts under investigation will permit us to observe L2 learners' description both of their native language and the language they are learning. The following statement, indeed, provides insight into how students' linguistic identity could be influenced by the languages they speak and learn, as long as learning an L2 "has the potential to affect constructs of identity" (Witte 2014: 173).

As a matter of fact, when asked to describe the characteristics of the languages spoken, one of the students stated that: "Italians have a very distinctive way of speaking, in the sense that we say they "sing" when they speak. It is a very musical language, with its own rhythm. It creates this kind of effect that is very pleasant to listen to. In my opinion, it is the most beautiful language in the world. French is spoken "inside," unlike Italian, where the words come out "outside". This assertion seems to confirm that "languages symbolize identities and are used to signal identities by those who speak them. People are also categorized by other people according to the language they speak" (Byram 2006: 5).

Hence, as "learning a language involves acquiring another identity in addition to learning a novel vocabulary and a different grammar" (Andrews 2010: 85), the study seeks to explore how this L2 linguistic identity is constructed through students' behaviours, productions and interactions in a digital learning environment. Further investigation will also be devoted to the interrelatedness among the major concepts of autonomy, agency and identity in language education (Huang and Benson, 2013), as well as the connection between identity and practice (Wenger 1998).

Keywords: linguistic identity; L2 learners; digital environments.

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A COMPARATIVE DISCURSIVE NEWS VALUES ANALYSIS OF LIZ TRUSS' AND RISHI SUNAK'S REPRESENTATION IN THE BRITISH PRESS

Nowadays the number of women in relevant political roles on the international stage is growing (Zamfirache 2010). However, politics still seems a public sphere dominated by men (Liu 2019). Since 1960 – when Sirimavo Bandaranaike became the world's first female Prime Minister in Sri Lanka – very few women have served as heads of state until today. The gender gap in politics is still quite visible and female politicians represent just a minority in this field. The presence of women in politics and their participation in the decision-making processes have always been highly influenced and constrained by gender stereotypes (Liu 2019); it is well known that specific gender stereotypes could influence the representation of women as unfit leaders (Liu 2019). As a result, not only gender stereotypes could affect women's participation in politics, but they could also influence the way media represent them as political leaders. Media can play a significant role in the reiteration of gender stereotypes in the representation of female politicians – contributing to the strengthening of the glass ceiling – focusing on their appearance or family role rather than on other important aspects such as their political agenda (Zamfirache 2010).

Women are stereotypically considered too weak, sensitive and emotionally unstable to hold positions of power. To overcome this perception, women have always had to find strategies to be perceived as reliable, strong and trustworthy leaders. For instance, Elizabeth I of England used to intertwine feminine and masculine qualities (Levin 2013). She recognised that she belonged to the *weaker sex* (*I know I have the body but of a weak and feeble woman*) but, at the same time, she tried to embody features that were considered typically masculine (*but I have the heart and stomach of a king, and of a king of England too*) and therefore more suitable for leadership at the time. From Elizabeth I to Margaret Thatcher, the *Iron Lady*, nowadays little seems to have changed as female politicians continue to exploit the same strategy by mixing their feminine features with those considered more stereotypically masculine. This strategy allows women to embody hegemonic femininity in combination with typical traits of hegemonic masculinity (Geva 2018). Since women have always been confined to the private sphere, their stereotypes are closely linked to their roles within the family such as mother and wife. It is interesting to observe how these leaders are able to exploit at their own advantage female gender stereotypes. For example, the role of the mother can combine both feminine characteristics (e.g., being loving and caring) and masculine features such as being protective and tough (Geva 2018). In this way, female politicians are easily perceived as *Mother of the Nation* (Geva 2018) and as strong women capable of fighting for the good of their people.

This paper focuses on journalistic discourse concerning Liz Truss' and Rishi Sunak's representation in the British press. The main aim of the comparative analysis is to investigate if and to what extent Truss and Sunak are represented similarly or differently through the employment of specific gender stereotypes. Moreover, the comparative analysis aims to understand if particular news values are intertwined with the representation of Truss and Sunak as gendered social actors.

Regarding the selection of data, I retrieved all the articles mentioning Truss and Sunak in headlines and lead paragraphs in British national newspapers (i – Independent Print, The Independent, The Guardian, The Times, The Telegraph, The Daily Mail, The Mirror, The Daily Star and The Sun) using the online resource LexisNexis and I decided to focus on five crucial days. On the one hand, Truss' data were collected on 10 July 2022 (when she announced her candidacy for the leadership of the Conservative Party), 5 September 2022 (when she became leader of the Conservative Party and consequently the new Prime Minister) and 20 October 2022 (the day she announced her resignation as leader of the Conservative Party and Prime Minister). On the other hand, Sunak's data were gathered on 8 July 2022 (when he announced his candidacy for the leadership of the Conservative Party), 20 October 2022 (when he announced his second candidacy) and 24 October 2022 (the day he became leader of the Conservative Party and consequently the new Prime Minister).

From a methodological perspective, I followed Bednarek's and Caple's (2017) Discursive News Values Analysis (DNVA) approach to identify which news values were used by British national newspapers in the representation of Truss and Sunak. In addition, I combined the Discursive News Values Analysis with the Multimodal Critical Discourse analysis (MCDA) (Machin and Mayr 2012) – paying particular attention to both textual and visual semiotic choices – in order to investigate the gendered representation of the two political leaders and highlight the existence of similarities and differences. At a preliminary stage of the analysis, some trends have already emerged. From a general perspective, the presence of certain news values is strictly connected to the different timespans selected. The preliminary results also highlight the tendency of British tabloids to convey news values especially through images. From a more specific perspective, the news value of personalisation seems to be more pervasive in Sunak's representation. The attention given to Sunak and his family, especially his wife, is probably due to his social status and financial means. Finally, the results reveal the connection of certain news values with specific gender stereotypes employed in the representation of Liz Truss (e.g., the news value of personalisation is connected to her role as mother and wife) by both British broadsheets and tabloids.

Keywords: DNVA; gender; Liz Truss; MCDA; Rishi Sunak.

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TURISMOROMA.IT
The discursive construction of Rome's city identity

Following the decline of a sense of national identity, it has been argued that "the best place to look for a supplement (or a replacement) might be 'down' to the city rather than 'up' to the world" (Bell & de-Shalit 2014, xi). In the context of multiculturalism and globalisation the way a city presents itself in institutional discourses contributes to the construction of its identity and that of its imagined community (Anderson 1983) in peculiar ways.

Given that today city branding – "an increasingly relevant field in the wider sectors of public policy and urban governance" (Paganoni 2015, 14) – takes place mainly online, through dedicated new-media channels and digital genres, this paper sets out to analyse the discursive identity of the city of Rome in the English version of the City Council's website, *turismoroma.it*, focusing on the Ostiense and Esquilino areas. These are the two pilot districts selected by Roma Tre University for its PNRR research project *Roaming in Rome*, which is part of CHANGES (Cultural Heritage Active Innovation for Next-Gen Sustainable Society), an extended partnership targeted to advance fundamental and applied research on Cultural Heritage.

During the early stages of the project a number of questions arose. What are the visual and textual representations of the two pilot neighbourhoods on Rome's institutional tourism website? What kind of destination images emerge? Would it be possible to find alternative framings that bring in elements presently excluded from the prevailing destination image?

To answer these questions the visual, verbal and navigational features of two selected sections of Rome's institutional tourist website have been examined through multimodal discourse analysis (Kress & Van Leeuwen 2001), starting from the premise that place identity hinges "on the promotion of ideals, images and lifestyles in discourse" (Aiello & Thurlow 2006, 149).

The website *turismoroma.it* presents a similar framing of the two areas, with a striking contrast between pictures and lengthy written texts. As regards the participants represented in the pictures, we have a conceptual representation: inanimate participants, where everything is generalized, stable and timeless. In the texts we can identify an analytical process, involving one carrier and a number of intensive, circumstantial, possessive attributes (what a particular monument or cultural object is, where it is located, when it was built and what it features). The text is fundamentally concerned with describing the destinations in their tourist appeal.

As for the relation between interactive and represented participants, the reader and the main visual elements, text and image offer the places to the viewer as items of information. The visual space does not feature any human presence: it is an invitation to enter the represented natural and artificial space, which is an impersonal object of contemplation, very like a specimen in a display case. The images show a weak interaction, with no interpersonal closeness or intimacy: no contact between interactive and represented participants; squares and monuments are seen from a "middle distance": the object is shown in full but without much space around it; the photo is often taken from a frontal angle, indicating an objective attitude; a low modality reflects a low reliability of the message, with maximum colour saturation, and a plain, unmodulated background. The written text confirms this impersonal tone, only partly mitigated by the presence of a few personal pronouns (absent in the Italian) to anticipate the reaction of "wonder" on the part of the reader. Finally, looking at the composition of the whole multimodal text, we notice how the page is split into two parts: the image in the upper section, with an emotive appeal, relative to what might be, i.e., the ideal; a more informative text in the lower section, describing what is, i.e., the real. In the image, salience is given to ruins and monuments as cultural symbols. The text is a descriptive piece of writing with mainly unmarked solutions and simple clauses.

We read that Esquilino is the area of Rome where the highest number of nationalities and traditions intertwine; these traditions seem to be there for the tourist, who can enjoy the numerous restaurants and ethnic food shops. Thus, the multicultural character of Esquilino is at once commodified and exoticised, without being shown in the accompanying static and empty images. The presentation of Garbatella displays the same attributive structures and the same conceptual representation as a "human scale neighbourhood", a village outside time ("a small out-of-time village"), its "eclectic mix of architectural styles" becoming a marketing factor to deploy in selling the destination to potential visitors.

To conclude, drawing on Positive Discourse Analysis (Martin 2004, Bartlett 2012) with its invitation to discover constellations of language features that tell a useful story, a small selection of other possible stories that could be told about Rome and the two selected areas will be offered, ranging from international news articles featuring "an insider's guide to Garbatella", podcasts "to experience Rome (at least in your headphones)", literary nonfiction works like Charles Dickens's *Pictures from Italy* and travel diaries such as Nathaniel Hawthorne's *French and Italian Notebooks (1858-59)*. All these alternative stories frame Rome as a lively, engaging city, with a human and anthropic dimension, creating a relationship between tourists and locals as a possible path to sustainability. As in the mid-19th century Dickens rejoiced in mixing with the locals on "the Corso" during the Roman Carnival ("the main pleasure of the scene consisting in its perfect good temper; in its bright, and infinite, and flashing variety; and in its entire abandonment to the mad humour of the time"), so today the Chinese New Year celebration in piazza Vittorio Emanuele and the processional singing of holy hymns throughout the Sikh community in the Esquilino district, or the street food festival in Garbatella, can contribute to a more engaging and lively framing of the city.

Keywords: city branding; discursive identity; Rome; multimodal discourse analysis; institutional communication.

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THE REPRESENTATION OF FEMALE POLITICIANS IN THE RUSSIAN PRESS: A study on Ėl'vira Nabiullina, Valentina Matvienko and Ėlla Pamfilova

The present study analyzes the representation of three women politicians, Ėl'vira Sachipzadovna Nabiullina, Valentina Ivanovna Matvienko, and Ėlla Aleksandrovna Pamfilova, in Russian online periodicals in the 2011-2021 time frame. This decade partially covers Putin's third and fourth presidential terms, an era defined as a "patriarchal Renaissance", whose tenets include traditional family values, the myths of machismo, patriotism and defense against the so-called corrupted values of the West (Sokolova 2013). In such a framework, women continue to lose ground in the fight for gender equality, not only *de facto,* but also *de iure,* as the several government policies recently adopted demonstrate: the pronatalist *maternity capital,* the decriminalization of domestic violence, and a draft law addressing gender discrimination which has never been adopted are just a few examples (Bluhm & Brand 2018). The three political actors selected occupy high posts in Putin's administration and are quite prominent figures in Russian politics: Valentina Matvienko is the Chairwoman of the Federation Council, Elvira Nabiullina the Head of the Central Bank, and Ella Pamfilova the Chairwoman of the Central Election Commission. Notwithstanding the 10-year time frame selection and the politicians' popularity, it has proved to be rather problematic to retrieve articles pertaining to the three political figures: one major obstacle for data gathering is the underrepresentation of women (politicians) in the Russian press (Kõuts & Lõhmus 2014). As a matter of fact, the microcosm of Russian politics appears to be a male world where female political actors are walk-on parts (Johnson 2016).

The research question of the present study aims to understand 1) how the three political figures have been represented in periodicals and 2) whether there are similarities or differences in the three politicians' narratives. In order to implement the linguistic analysis, a total of 1200 articles published between 2011 and 2021 were extracted and read in their entirety from the websites of four Russian periodicals: the magazines *Ogonek* and *Vlast'*, which are under the Kommersant Publishing group and together constitute one sub-dataset, the magazine *Snob,* and the newspaper *Izvestija*. According to Simonov & Rao's classification published in 2021, *Snob* can be considered a periodical which is independent from government's influences (in March 2022 its publications were blocked), while *Ogonek, Vlast'* and *Izvestija* are listed as "possibly government-influenced". Articles were selected by using the lemma query *name + surname* typed in the search field of the websites. All the articles in which the three politicians are mentioned were initially taken into account and converted to txt format in order to be analyzed. Subsequently, the selection process led to the exclusion of those articles which only mentioned the politicians without providing any additional information. A corpus of 133 articles was created, including 55 articles from *Snob,* 50 from *Ogonek* and *Vlast,* and 28 from *Izvestija*. The dataset was uploaded on SketchEngine in order to manually analyze collocates by using the tool options of WordSketch and Concordance.

The theoretical framework of Critical Discourse Analysis was adopted for this study. As Stubbs (2001:215) affirms, 'repeated patterns show that evaluative meanings are not merely personal and idiosyncratic, but widely shared in a discourse community. A word, phrase or construction may trigger a cultural stereotype.' Specific language patterns pertaining to all three politicians were identified, as well as peculiarities related to each political actor. The linguistic analysis shows specific representation patterns: emphasis on normative femininity, in particular gender roles and gender inequality, the essential component of motherhood, and a clear focus on external appearance. The analysis related to each politician shows that while Nabiullina's description does not differ significantly among the four periodicals, Matvienko's and Pamfilova's portrayals do. The case of Nabiullina's narrative is peculiar: her good management is not simply praised but often regarded as heroic deeds. The overall image of Nabiullina is that of a person of moral integrity, highly competent and skilled for the positions she has been covering; she is described metaphorically as 'an iron lady', an 'economic hero', or as a 'Wonder Woman'. Matvienko's narrative is the richest and most varied among the periodicals: her merits are recognized only in *Izvestija*, while in the narrative of the other periodicals she is said to dedicate too much attention to her appearance instead of caring for the common good, and to have been fast-tracked in politics in order to be at Putin's disposal. Given her less prominent role, Pamfilova's narrative is not as detailed as for the other two: *Snob* provides a portrayal of a woman who has left her past as a human activist behind to become part of the propaganda machine, and fix elections when their results could undermine the stagnant political system, while *Ogonek* and *Vlast'* often focus on her alleged frequent displays of emotionality.

In conclusion, this preliminary study demonstrates that to be accepted in politics, women have to lose their traits related to normative femininity. As a matter of fact, while the so-called femininity is not an admitted component to be socially accepted in Russian politics, motherhood is: a good Russian female politician should be '*the mother of the nation',* as well as '*a man in a skirt'*. To this regard, Ėlla Pamfilova's statement reminding her colleagues that "she is not a woman, but the head of the Central Electoral Commission" is emblematic. If nowadays the media are the easiest and fastest way to reach public figures, the language of the press is an even more powerful instrument to praise or demolish an individual's representation, as well as to reinforce and confirm social constructs and (gender) stereotypes.

Keywords: Critical Discourse Analysis; gender studies; Russia; Russian politics; socio-cultural stereotypes.

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