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Gender Markedness and Inclusive Language in Online Communication: Interpretation and Representation in Written Exchanges on X (formerly Twitter)

magisterská diplomová práce

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Abstrakt

Název práce: Genderová markovanost a inkluzivní jazyk v online komunikaci: interpretace a reprezentace v psaných výměnách na platformě X (dříve Twitter)

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Abstrakt: Genderová inkluzivita je dynamická a silně závislá na individuálním vnímání. Porozumění tomu, jak digitální uživatelé přijímají a vyjadřují gender, je klíčové pro utváření současných představ o přijatelných jazykových praktikách. Tato diplomová práce zkoumá různé podoby genderové inkluzivity na platformě Twitter, se zaměřením na to, jak uživatelé používají genderově zabarvené výrazy v každodenních kontextech. Pomocí konvenční obsahové analýzy byly ručně sesbírané tweety analyzovány na základě vybraných klíčových slov. Pro získání statistických údajů byl navíc distribuován dotazník. Výsledky ukazují, že se inkluzivita na Twitteru často projevuje jako uznání genderové fluidity.

Klíčová slova: genderová inkluzivita, online komunikace, Twitter, genderově zabarvený jazyk, obsahová analýza, genderová fluidita, digitální diskurz.

Abstract

Title: Gender Markedness and Inclusive Language in Online Communication: Interpretation and Representation in Written Exchanges on X (formerly Twitter)

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Abstract: Gender inclusivity is dynamic and highly dependent on individuals' perceptions. Understanding how digital users adopt and express gender is essential for forming current visualizations of acceptable linguistic practices. This thesis investigates the variations of gender inclusivity on Twitter, with a focus on how users utilize gendered expressions in everyday settings. Using conventional content analysis, manually collected tweets were analyzed based on selected keywords. Additionally, to gather statistical data, a questionnaire was distributed, with results revealing that inclusivity on Twitter often manifests as an acknowledgment of gender fluidity.

Keywords: gender inclusivity, online communication, Twitter, gendered language, content analysis, gender fluidity, digital discourse

1. Introduction

Attitudes towards gender-inclusivity, a strategy for equality, have evolved through the years and have been unavoidably represented in regular language use. For example, according to the statistical analysis of Padgett et al. (2024), the use of response options beyond a binary understanding of gender in online surveys has increased in many countries between 2012 and 2022. Based on data from the SurveyMonkey platform, the study found a significant increase in the number of surveys with three or more answer options for questions about gender, particularly in Canada, the UK, and Australia. In Egypt and Nigeria, however, this growth was the least pronounced. In addition, the study notes changes in the language used in the response options, with an increase in the use of the terms 'non-binary' or 'non-conforming' in some countries.

Innovations in the pursuit of effective gender-inclusive tendencies have also been analyzed by Kosnick (2019), explaining the nature of inclusive French neologisms, especially pronouns such as *iel*, created as an overlap between classical *il* and *elle*. Despite facing criticism from the non-binary community because of the possibility of dismissing *iel* as a simple typo, it remains a promising alternative in inclusive language in French, especially when paired with circumlocution (p. 152). This strategy, involving the use of alternative expressions to avoid gender-marked words while maintaining grammatical correctness, enables the French language to navigate and promote gender inclusivity more efficiently.

Therefore, with an increased amount of attention over the recent years, the way we understand gender in communication has become a conversational topic for both linguists and non-linguists alike, being met with interest or considered controversial. Gendered and genderless expressions, however, are an important part of modern discourse. It is, therefore, almost unavoidable that the expected norms of usage of gendered expressions may change their connotation. A clear example of this can be seen in how modern active web users find new applications for pronouns, recontextualizing their communicative usage.

The current study seeks to identify common themes in gender-inclusive language and highlight changes in the context of use, variability in the possibilities of expression, and examples of convention-defying usages within a particular community. To achieve this aim, instances of such convention-defying language on X (formerly Twitter) [1] within the context of user-generated content will be explored, analyzing how users employ non-normative expressions in their everyday online communication practices. It will be explained how modern gender neutrality could be utilized in online spaces, both generally and in subcultures. This is expected to help in differentiating up-to-date communication dynamics related to gendered expressions, particularly applied to fandom culture. Such convention-defying practices regarding gender markedness appear to happen as a response to opposition within cultural norms and reflect much broader social changes. Ludbrook (2022) has shown that changes in language towards more

[1] For clarity, both "Twitter" and "X" will be used interchangeably in this thesis, as most prior research was conducted before the platform's rebranding. Moreover, the term "Twitter" remains widely used in public discourse.

inclusive options have existed for a long time, supposedly supported and triggered by political changes:

> Perhaps the most important piece of policy-making reform in the US at this time was the Equal Rights Amendment, a proposed amendment to the American constitution that grew from the work of women activists from the 1920s to guarantee equal legal rights for all American citizens regardless of sex by ending the legal distinctions between men and women. Approved by the US Senate in 1971, the ERA was not ratified until 2020 and, despite decades of activism, which continues to the present day, it has not yet been added to the Constitution. In the 1970s, similar legislative action was being taken in the UK (pp. 20-21).

To investigate in what ways grammatical gender is indicated on X and how users adopt and adapt concepts of inclusivity within everyday online communication in English, the following objectives will be pursued:

1. To identify and classify linguistic patterns by analyzing tweets that incorporate gender-inclusive language, pinpointing frequently used expressions, pronouns, and grammatical structures.

2. To investigate user engagement by examining how Twitter users respond to and engage with gender-inclusive language. The analysis will also explore the influence of the broader discourse surrounding inclusivity and examine established and emerging manifestations of inclusive language in online communication.

First, I will establish the core research problem and outline the adopted methodological approach to address it. Then, I will introduce the theoretical frameworks (both in linguistic and social settings), which are based on key concepts such as markedness, performativity, and intersectionality. The next section will review existing research that explores similar topics, mostly concentrating on inclusive language use in digital spaces. Once this is established, I will present my collected data and discuss the findings through the lens of the chosen theoretical framework.

The qualitative component of this study is focused on the interpretive analysis of selected user-generated posts that feature non-normative language. This part of the analysis interprets users' linguistic constructions with particular attention to stylistic choices, context-dependent meanings, and the performative aspects of gendered discourse within the sociolinguistic and gender theory.

The quantitative component offers a broader overview a broader overview highlighting not the experience of creating utterances with unconventional gendered expressions but an individual's extent of awareness and recognition of the existence of convention-defying language on X (formerly Twitter). The quantitative findings serve to contextualize the qualitative insights and support generalizations about the prevalence and characteristics of gendered language on the platform.

1.1 Problem Statement and Methodology

Despite considerable advancements in understanding the relationship between language and gender, there is still a significant gap in the research field covering grammatical gender as a tool

for communication and self-expression, especially in the social media context. This study focuses on X (formerly known as Twitter) to examine how users employ and negotiate gendered language in their interactions.

Prior studies have shown the challenges that may occur when using social media, and especially Twitter, for gathering various data, and the value of it as a data source for language-related research specifically. For instance, Morin et al. (2024) noted that double modals in English, such as "will can" or "used to could," may be considered as a kind of dialect construction in British English, when seen by distribution in a large corpus of geolocated tweets. By looking at this large corpus, the authors saw that double modals were not limited to geographical areas where they had been previously attested. Instead, they occurred in a wider range of locations across Great Britain (p. 281). In another example, Dijkstra et al. (2021) explored the possibility of Twitter being a valuable asset for studying language change in Frisian and Dutch. They also concluded that collecting data was difficult and that automatic token identification was often unsuccessful (p. 11). An important consideration about data constraints is that linguistic production on social media differs significantly from oral production. The presence of typos, autocorrect errors, and other non-standard forms makes it difficult to clearly distinguish between intentional language use and inadvertent mistakes. These methodological issues extend beyond language change and are not limited to one particular area of research. Tighe et al. (2015) conducted automated sentiment analysis on 65,000 tweets about pain, noting that non-geolocated tweets were not captured, making results biased (p.3). Talbot et al (2023) found that automatic browser extensions for data collection led to limited results, with only 47 out of 6,431 tweets remaining suitable for analysis (p. 1988).

In this study, a conventional content analysis was conducted, relying on manual data collection to ensure accuracy. This method allows categories and themes to emerge organically from the data and gives an opportunity not to be limited by pre-existing coding. It is a well-suited qualitative approach to ensure that the interpretation of findings is grounded in the gathered data. Rather than relying on predefined categories, it lets patterns and meanings emerge directly from what participants say or share. This is especially important when analyzing gendered language in informal online spaces, where expressions of identity and gender can be subtle, playful, or fluid. Grounding the analysis in the data itself helps capture those nuances more accurately.

1.2 Data collection process

In order to ensure the relevance of collected data, tweets were collected manually and extracted through keyword searches on X, along with their available metadata. This combination of approaches was selected over automated data scraping due to concerns regarding data accuracy, algorithmic filtering, and ethical considerations. Specific keywords (see Appendix A) were determined based on the frequency of occurrence in independent users' posts, as well as in tweets specifically made to initiate open discussions or express opinions on the gender-fluid approach to inclusivity. To refine the dataset, tweets containing unrelated or ambiguous terms

were excluded through a multi-step verification process, which included reviewing user intent, tweet context, and interactions within the thread.

While it is possible to create a new, empty account exclusively for research purposes, this approach would not adequately reflect the actual user experience of exposure to gender-inclusive language. A blank account would not have the capability to simulate how users encounter the research objective organically. Following principles and ideas in digital ethnography (Alinejad 2018; Forberg & Schilt 2023), we ensure that the dataset is authentic and not artificially influenced by the research-related changes in common users' behavior.

To respect randomness in data selection and keep the dataset objective and representative, participants contributing their advanced search results followed a systematic sampling method, where only every fourth tweet was included in the sample.

While Twitter posts are publicly accessible, this study follows the ethical guidelines outlined by Townsend and Wallace (2016), which emphasize the importance of respecting online participants' implicit expectations of privacy. To address potential ethical concerns, no personally identifiable information—such as usernames, profile images, or geolocation—was included in the dataset. Additionally, volunteer participants were instructed to ensure that any screenshots they provided did not contain personal information of users.

1.3 Questionnaire design

To gather both qualitative and quantitative data, this study utilized a questionnaire, designed to assess participants' experiences with gendered language perceived from a non-binary perspective. The focus is to gain an understanding of the value of exposure to particular cases of how such language appears in digital discourse, particularly on X. The questionnaire targets a diverse group of individuals, including both active users who engage with online content and those who do not.

Participants were recruited with outreach conducted via social media platforms and relevant online communities. To ensure broader representation, demographic data such as age, gender, and linguistic background will be collected.

The questionnaire was distributed through the Google Forms platform, ensuring accessibility and limiting responses to one per account. It consists mainly of self-reported experience—participants are asked to indicate whether they have encountered gendered language and which cases they deem to be more frequent than the others.

To maintain ethical standards, participants are informed about the voluntary nature of their participation and data confidentiality measures. Data analysis does not require any personal information.

2. Literature review

2.1 Twitter as a relevant source of data

X (formerly Twitter) has more than once been used as a platform to visualize and extract data for various research. With millions of users expressing their opinions and actively participating in discussions daily, their shared opinions provide a real-time dataset of human interactions.

Twitter has consistently demonstrated its reliability as a valuable source for academic research. For instance, as illustrated by Oz et al. (2024), while on Facebook, "contextual fear of isolation significantly reduces users' willingness to express themselves on controversial issues" (p. 8), Twitter users and their willingness to express themselves freely are not as affected by isolation fear. The latter is also influenced by platform opinion congruency, which is a "significant positive factor" (p. 8). Even though this study did not consider the individual differences between Facebook and Twitter users, it was still evident that anonymity and a weak connection to followers of your account give a lot of space and motivation to participate in controversial discussions. According to this study, it is important to differentiate social media platforms, due to the

To broaden generally accessible research means, Chilman et al. (2021) conducted a comparative analysis of expressed opinions through Twitter and interviews and focus groups. The goal was to observe ways in which Twitter can complement traditional qualitative research methods. The reason for Twitter becoming a rather popular source of gathering data originated from the core of the platform itself, letting users express their feelings right at the moment, while the CORE interview is a product of reflection and analysis. Twitter users' responses considering the quality of care were mostly negative, giving rise to a sarcastic style of interactions. Meanwhile, the small amount of positive feedback seemed to be dedicated personally to the particular staff members, sharing this pattern between both sets of data. Themes about unqualified advice, discrimination towards patients diagnosed with personality disorder, and the difficulty of contacting the Crisis team were not discussed by CORE study participants. Thus, the results of the study confirmed Twitter data to be highly informative and that research can greatly benefit from it being included, covering the larger scope of opinions.

Nevertheless, freedom-motivated attitudes on Twitter are not completely disconnected from one's social identity. As a regular spoken speech, the content of the personal blog will reflect a person's real-life experience, status, and environment. Tweets do not blindly occur under undeterminable circumstances, they always serve as an immediate reaction, an impulse to communicate your opinion towards the actual act of existence in a particular society. Walton and Rice (2013) in their paper addressed the amount of comfort microblogging guarantees to share more personal information and opinions, and which factors can influence this particular kind of self-expression. For example, from the gender perspective, those who identify themselves as female show themselves to be more open in their blogs and have overall more positive valence. Nevertheless, study limitations based on the inability to generalize gathered data and continuous development in Twitter may make results irrelevant in a foreseeable amount of time.

2.2 Tweets as a representation of reality

One of the most distinguishable trends during the last decade is to prove the degree of impact Twitter holds and analyze how this platform could be utilized as an auxiliary component. For example, Wang and Zhuang (2017) in their study focused on analyzing Twitter posts in English in the period from October 22 to November 6, 2012. Their research was based on a case study of Hurricane Sandy and revealed the importance of timely and accurate information sharing by disaster response officials on social media. Both governmental organizations and non-governmental organizations were insufficient in terms of providing information during the crisis. A year earlier, the results obtained by Murthy and Eldredge (2016), who also used tweets as their main database, proved that "cancer patients, survivors, and their family members felt comfortable sharing personal stories of their experience with cancer" (p.8) as well as that "Twitter has value to cancer patients, survivors, family members, healthcare providers, and journalists" (pp. 8-9). The research covers the aspects of the geographical distribution of the tweets, the correlation between frequency of mentions and incidence rates, and the analysis of the emotional valency and content of the posts. Twitter is repeatedly showing itself as a valuable supplemental material, covering a wide range of topics. Using a text-mining approach for crime tweet classification, Lal et al. (2019) found that Twitter, due to the recent tendencies of users to report and communicate about different types of crimes. Naïve Bayesian, Random Forest, and J48 classifiers were highly effective for classifying crime tweets, which overall can be beneficial to make the management of crime reported on Twitter faster and more efficient. Zotero ended up insufficient for twit-classification purposes, generating random predictions and not performing the crime-related tweets sorting correctly. It is possible to extract from data the correlation of several hashtags and geolocations, allowing geographical mapping of the reported cases across India.

In such cases, we should concentrate not particularly on the events that were analyzed, but on how the gathered language-related Twitter data was valuable and connected to reality sources. Twitter responses proved themselves to be reliable in many different fields and should not be overlooked.

2.3 Fandom, Twitter, and language innovations

This research covers the language choices on the social Twitter circles created by people who are integrated within their fandoms at least to some noticeable extent. One of the most important parts of stan Twitter culture seems to be the obligation to be a "stan" correctly. As with any subculture, fandoms of any nature share rather similar rules to ensure the successful communication and implementation of the common goal. This phenomenon shows that the language overall and any specific popular language choices in fandoms should not be regarded as a random, occasional selection from the individual unbounded to the community user lexicon, but presents itself as accepted, meaningful, and otherwise judged and uncommon written utterance. Moreover, it can and must be differentiated from the usual "fan speech". In their

research, Smutradontri et al. (2020) addressed the phenomenon of identity-forming tendencies among Thai media fans through their active engagement with online discussions on Twitter. Analysis of the obtained data showed repetitive patterns, such as positioning themselves as friends or relatives towards the object of their fandom, a multicultural element, based on integrating different cultures in their communication and fan talk (p. 9). The shared lexicon, which is crucially important for successful assimilation with the fan community, plays an important part in forming bonds and self-identification:

> There is no dictionary, notes, or handbooks for this type of code and communication style. It is a rather gradually built-up lexicon created through different events that happened in their fandom. In order to understand the words, fans have to understand those "events" as well (p. 9).

"Fan-talk" operates as a marker and thereby determines the effort of involvement of the community member, as well as measures their value as a fandom unit. As a whole, the community pushed to find new ways in order to express their stances and emotions and ensure that speech remains expressive, dynamic, and easily decoded by other users. Twitter, as a platform centered on textual posts with a limited number of signs allowed for one post, inherently makes its users come up with ways and methods of utilizing their language as efficiently as possible. Considering how many community interactions in recent years have become more of an online occurrence, "understanding fans and their fandom has become the bridge to understanding contemporary life and society driven by the power of online technology" (p. 2). We cannot ignore how slang helps fulfill the social need to fit in and simultaneously allows users to stand out. Adams (2009) highlighted not only why slang terms gain traction, but poetic and creative nature of language:

> I argue that slang is not merely a lexical phenomenon, a type of word, but a linguistic practice rooted in social needs and behaviors mostly the complementary needs to fit in and to stand out. In addition, slang asserts our everyday poetic prowess as we manipulate the sounds, shapes, and effects of words; the pleasure we take in the slang we speak and hear is, at least sometimes, an aesthetic pleasure. And, though it plays only a bit part in the linguistic epic, slang may figure in our "linguistic competence," that is, the innate human capacity to acquire and use language (p. 6).

Zahidi and Sulaiman (2023), based on conducted content analysis and interviews, found that "the slang helps users to express themselves better by using punctuation and capitalizations. To convey messages in short text, and quickly, shortenings, abbreviations, or acronyms have come into use. These slangs help users to save typing time and to cope with Twitter's word limitations" (p. 130).

When the new slang occurs, it will not always be a completely new word. Nehe and Salsabila (2023) discovered how the word "literally" changed because of and in order to apply to all possible Twitter users' needs, showing its popularity in English communication and a conversational mix of English and Indonesian. Even in cases of regular communication, without any fandom connotations, teenagers actively use "literally" to express the intended message.

Moreover, its usage symbolizes their inclusion within a larger peer community and serves to establish identity as well as convey social success (p. 6).

2.4 What is a fandom?

It is not new for researchers to concentrate not on one fan community, but on seeing and analyzing it as a whole, as a phenomenon, and as a part of human life that is dedicated to entertainment and engagement.

For example, Harrington and Bielby (2010) based their study on the influence of fandom and observed fans' behavior through different stages of their life, pointing out how they perceive their communities with time and adulthood and how the community itself influences them. In this research, the fan community is not divided by the specifics of their origins and referred to as "popular media" or "media texts and technologies" because they have more similarities than differences, and their shared traits are of great importance. It is what influences members of these communities most effectively, and every fandom is equal within this particular scope of the impact and power. For instance, as demonstrated in the text, the merit of similarity can be seen as devoted time, but staying a formative, unique part of the fans' lives:

In many ways, soap fans' experiences are comparable to those of music fans, movie franchise fans, serialized novel fans, celebrity/star fans, and others faithful to a singular fan object over a long period. They may be different, however, in that the delivery of the US soap opera narrative (five days per week, 52 weeks per year, 130 to 260 hours of original programming per year, no broadcast network repeats, and airing for decades) results in the histories and memories of soap characters, communities, and viewers unfolding in a comparable (daily) temporal framework. As such, soap viewers may be at the far end of a continuum in terms of the complexity of adult development and long-term fandom (pp. 442 – 443).

Thus, perceiving fandom as a faceless leisure time activity is not completely wrong, but it lacks the understanding of the bigger picture. Tendencies and behaviors in fandom are not random or fragmented; behind them is a particular reason and motivation, shared by the majority in the community. For instance, even the cases of harassment in fandom have their own common reasons, according to Lin et. al. (2023), and in alignment with data collected with the help of a questionnaire, posted on WeChat, Weibo, and Douban media platforms. The study highlights the emotional value and sense of responsibility as two factors vital for the person's need to partake in Cyberbullying.

The self-moderating function of the fandom is referred to as a categorical understanding of "appropriateness" within the members of the community and is described as "the behaviors, practices, and attitudes which are considered acceptable" (Stewart, 2023, p. 166) or also sums up all theories with "power dynamics at play between stakeholders of fandoms" (Stewart, 2023, p. 173). Considering the nature of Twitter's posting rules and limitations, the way people can express themselves will be reflected in language, in concrete utterances, which will be either accepted or rejected within fandom. If it becomes an everyday expression, it will inevitably be seen, used, and shared by a significant number of people, sometimes even leaving the designated circle, and continuing to implement itself in regular person awareness.

The inner organization of any given fandom adds to the comprehension that language choices, especially widely spread ones, cannot exist accidentally. Every noticeable utterance will not hold its place in the fandom if it is not approved by a large number of people who understand the possible implications and appropriateness of it.

2. Theoretical Framework

In this section, we will develop a theoretical framework to explore how language contributes to shaping digital identity. First, we will look at language change as a reflection of how people adjust their way of speaking or writing to match changing social values. These shifts in language can help us understand not only how gender inequality is expressed but also how ideas of equality and inclusion are communicated in today's online spaces. Since language use is not always consistent or easy to control, even new rules and norms can be challenged. This makes it important to study how language continues to evolve, especially in spaces like social media where identity is constantly being negotiated.

3.1 Language change

The idea that language change can involve previously used word forms regaining their original meanings or assigning new ones is not a new concept. For instance, the modern definition of queerness is a broad, fluid term that refers to identities, expressions, and experiences that challenge or exist outside of dominant norms around sexuality, gender, and relationships. Cregan (2012) formulates it as follows:

> Queer's original meaning is 'odd' or 'irregular' but it became an insulting term for gay men, in English, around the 1920s. The political revivification of the word queer reclaims a term of vilification, in the way many marginalized or oppressed peoples have turned insults into empowering weapons of identity-formation. In doing so, queer has come to mean more than 'gay man' (p. 153).

Similarly, Benatar (2005) found that even if the word "man" in its roots was gender-neutral, the alternative "human" suggested by feminists would still be more logical and easier to use. Nevertheless, in the case of compounds, "men" leaves us more space for discussion. Benatar suggests that consistent usage of "chairman" in both male- and female-dominated contexts could help neutralize its gendered perception (p. 3). What we gain from this is avoiding presuppositions of gender in one another. This perspective highlights the challenge that may occur during attempts to achieve true neutrality in language, especially in cases where outdated societal norms must be broadened or redefined.

Discussing the possible solutions for the prevalence of "he" pronouns and constantly overlooking the female alternative in gender-undetermined cases, Benatar considers language policies that enforce coercive and restrictive templates. Instead, he suggests a more flexible approach, such as encouraging diverse pronoun usage. Such policies could foster inclusivity without the need to supervise speakers (p. 6).

This discussion is particularly relevant to current online communication spaces, specifically Twitter, in our case, where rapid language changes that reflect societal tensions around gender and inclusivity can be observed. The platform allows us to see what emerges as a byproduct of a community, where gender initially was displayed more widely, and is frequently questioned. By analyzing which approach occurs among users to address these conflicts in

real-time, we can gain deeper insights into the processes that influence linguistic development.

Therefore, how can something be recognized as inclusive, and how can one objectively define what is sexist and what is not? Litosseliti (2006) describes how even words with overall neutral connotations can be used in a sexist way and conversely, how sexist words can be used in a non-sexist way. The important part of the analysis ought not to be focused on the individual words, but the discursive practices in which language is used to express sexist ideas.

Litosseliti mentions the recent development in understanding gender and how the process of "doing gender" can be described comprehensively. Recent discursive and theoretical narratives have pushed to discuss gender ideologies and see gender as a "context-dependent femininities and masculinities and not a set of traits characterizing women and men" (p. 11).

According to Litosseliti, inclusive language was a product of "linguistic intervention" to make possible the creation of concrete guidelines and equal opportunities (p. 19). Nevertheless, even the widely applied promotion of gender-inclusive language was not a guarantee of robust feedback. The negative response to such a non-sexist policy can appear in the form of ridicule, marginalization, as well as appropriation and denial:

> These reactions have a lot to do with the fact that, in the 1970s and the 1980s, linguistic intervention was advocated strictly as a small part of the wider project of feminist intervention – and both have been resisted and marginalized (Litosseletti, 2006, p. 20)

Moreover, stripping the language of gendered meaning or connotation does not seem possible. In addition to the general shift in the view on gender, the sensitivity to the environmental specifics of its expression can also be seen through the situational, ambivalent usage of sexist and non-sexist words.

A so-called sexist word may be used in a non-sexist way. It may be used in an ironic way, or in a different way within a particular community, as in the case of the reclamation of 'queer' or 'dyke' as positive terms within gay speech communities (p. 20).

Giles (1977) describes the dependence of each individual in a group on their communities to characterize a person's motivation when choosing their linguistic behaviors. His work demonstrates how the linguistic choice of the individual is decided not solely on personal beliefs, the environment, and societal norms. The person must be a part of the community within, and especially cannot be randomly picked in cases where one is interested in keeping their social status and advantages.

Similarity attraction processes posit that the more we have in common with other people, the more likely we are to like them and imitate their behavior. Speech convergence is one of the ways it can be achieved through demonstrating how two people become more similar in terms of accents, pause length, and voice volume (p. 2)

Social exchange processes are based on the belief that people are constantly evaluating the potential benefits and costs of an action before they take it. The decision is motivated by the

extent it could benefit the social inclusion of the individual and affect the preservation of their personal or even group identity (p. 3).

In turn, causal attribution theory suggests that when people analyze the behavior of others, their main goal is to understand the motivation behind this particular decision (p. 3).

Intergroup distinctiveness is defined as the tendency of people from different communities to accentuate differences between them and other groups. It is a tool to convey belonging to a particular environment and can positively benefit the social cohesion among members (p. 5).

These theories demonstrate how social dynamics and different psychological processes can influence speech and why people change their ways of communication according to social circumstances. In any case, inclusivity is not an unachievable goal and can be successfully implemented as a policy, as well as standardized and recognizable.

3.2 The Three Approaches to Intersectionality

Intersectionality is a crucial framework for an adequate understanding of how various social identities interact with each other. A person's experience of gender, for instance, is not the same across cultural, racial, or economic backgrounds. Originally introduced by Kimberle Crenshaw, this framework advocates the complexity in the overlapping nature of social categories. For example, white feminists used to be ignorant of the racial factor in oppression and often highlighted skewed perspectives. A surface understanding of discrimination weakens the argument against sexism and plays an additional part in the exclusion of women of color from feminist dialogue (p. 154). Moreover, ignorance of such nature showed itself to be harmful to the movement by creating false narratives, mistakenly interpreting the exclusion of Black women's experiences as them being unaffected by patriarchy (p. 156).

Arguments suggesting that word choices are inherently linked to one's fandom can be supported through the lens of intersectionality. Fan communities, as societal environments formed within broader social structures, should not be overlooked when considering logical correlations. This perspective emphasizes the need to analyze how linguistic behavior on social media reflects overlapping forms of gendered oppression and privilege.

By recognizing the interconnected nature of gender, race, class, and other categories, intersectionality aids our understanding of how language choices might vary among different communities. It highlights the ambiguity of how inclusivity may look and allows us to examine various linguistic norms. The study of intersectionality and its conclusions enables us to analyze relationships between people in society from a multidimensional perspective.

McCall (2005) examines the crucial importance of intersectionality in the debate about gender inequality. In "The Complexity of Intersectionality," McCall offers a coherent explanation of how to understand and analyze the interplay of multiple social categories, as well as demonstrating why feminist and social research cannot be considered complete without the recognition of the complexity of intersectionality.

The treatment of categories involving social standing as isolated and static ends up in an overall simplification, which is harmful to the correct analysis of gendered and socially stratified

experiences, making it possible to overlook the nuanced and overlapping experiences of individuals.

The categories described by McCall were created considering the fluidity of social relationships. They aim to gain a much wider and complete understanding of how different forms of oppression and discrimination interact and affect people's lives. By combining methodologies, we can discover effective new strategies and avoid one-sided labels and categorization.

A major contribution of McCall's work is her novel approach, offering a distinct way to engage with social categories and their intersections. Nevertheless, McCall does not claim that this classification is suitable for all forms of research on intersectionality, nor does she advocate for strict boundaries between approaches. Instead, her categorization should be seen as "broadly representative of current approaches to the study of intersectionality" (p. 1774).

Anticategorical, intracategorical, and intercategorical complexities, as highlighted by the author, do not exist in isolation but instead overlap with one another. They are listed in this particular order to reflect these intersections. For instance, intracategorical complexity simultaneously involves the rejection of fixed categories, as seen in anticategorical complexity, and the strategic engagement with categories, characteristic of intercategorical approaches.

The anticategorical approach at its core rejects the validity of social categories, aiming to deconstruct categories and viewing this as a form of deconstructing inequality (p. 1777). By rejecting rigid binary structures, it emphasizes the fluidity of gender and reflects non-binary or non-conformist identities. Philosophically, this approach fundamentally understands categories as not something objectively existing, and challenges their artificiality:

> For example, the category of gender was first understood as constituted by men and women, but questions of what distinguishes a man from a woman—is it biological sex, and if so, what is biologically male and female? —led to the definition of "new" social groups, new in the sense of being named but also perhaps in the sense of being created (p. 1778)

As McCall observes, while empirical research is continually confronted with the methodological challenge of how social categories should be constructed for analysis, which, in turn, raises a more fundamental question: whether these categories ought to be constructed at all.

Both anticategorical and intracategorical approaches to the complexity of a diversifying social environment become a response to how regular social categories cannot represent a wide range of diverse "experiences, identities, and social locations" (p. 1777). Moreover, the intracategorical approach becomes particularly compelling in case studies and is adequately represented by their openness to diversity and nuanced relationships in society:

> Many feminists who are trained in social science methods and who are interested in intersectionality use the case study method to identify a new or invisible group—at the intersection of multiple categories—and proceed to uncover the differences and complexities of experience embodied in that location (McCall, 2005, p. 1782).

Therefore, the intracategorical approach does not reject the categories, but reaffirms them, highlighting the diversity within the group. By balancing critique with practicality, this approach acknowledges the limitations of categories while still using them to include the unique experiences of marginalized groups.

In turn, the intercategorical approach focuses less on the fixed nature of social categories themselves and more on the relationships and power dynamics that exist between different social groups. This perspective acknowledges the constructed and mutable nature of categories, positioning them as provisional tools rather than definitive classifications. Thus, the intercategorical approach creates the possibility of the exploration of social dynamics in a way that reflects the complexity of lived experiences. However, it has its own complexities, such as the necessity to investigate multiple related fields together in order to provide a complete analysis. Categories are used for systematic comparisons in these cases, even though they are deemed not fully adequate (p. 1785).

3.3 Markedness in linguistics

Markedness is a foundational concept in linguistics that describes how particular elements within a system are treated as default or deviant. As a linguistic framework, the importance of markedness lies in its ability to display implicit structures of normativity within language. In this section, I will address how markedness can also be carried into semantics and pragmatics, as well as how definitions of marked and unmarked shift when applied to smaller contextual environments and social identity.

Originating as a phoneme differentiation by Trubetzkoy (1939), he describes in detail the logical structure of these oppositions and how they work in different languages. The first oppositions are classified by their relation to the system as a whole, with bilateral oppositions involving two mutually exclusive members, while multilateral oppositions can feature more than two members. Proportional oppositions describe systematically repeated similar contrasts, while isolated oppositions exist independently of any other occurring pattern. The second criterion concentrates on the relationship between members of an opposition. It includes privative oppositions, characterized by the presence of one particular feature in one member and its absence in the other, and gradual oppositions, which differ gradually along a phonetic scale, as well as equivalent oppositions, which do not rely on any hierarchy among them. The final classification describes functional strength within the system, with permanent oppositions, which retain their functions in all phonological contexts, and neutralizable oppositions, which lose their distinguishing function in specific environments.

With systemically examined oppositions, it becomes possible for us to trace how the concept of markedness extends beyond sound systems. Later, Roman Jakobson (1932) pointed out the anomalies of the application of the unmarked category in the Russian language concluding that "two signs may refer to the same objective reality, but the meaning of one of the signs singles out a certain mark (A) of this given reality, whereas the meaning of the other sign makes no mention of this mark" (p.12). Jakobson calls this "the asymmetry of a correlative grammatical form". In "The gender pattern of Russian" (1960), Jakobson also studied the structural and functional aspects of grammatical gender in the Russian language. Later, Irmen and Roßberg

(2004) conducted a series of tests to prove the impact of grammatical gender and stereotypical gender on the perception of gender association in context, serving as a foundation for understanding subsequent information.

Nevertheless, the stance towards markedness is not homogenous, and some scholars have openly criticized the concept. For example, Aufsatze (1978) criticized and identified twelve different interpretations of the concept of markedness in linguistics, grouped according to their complexity, difficulty, deviation from the norm, and multivariate correlation. Here, Aufsatze sees the concept of markedness as redundant, adducing that it would be more beneficial for linguistics to have a more direct and less ambiguous terminology. In some cases, for instance in the metagrammatical concept of markedness, Aufsatze claims that separate linguistic-specific labels are unnecessary and confusing (p. 62).

Aufsatze does not advocate against markedness as it is, but against frames and limits linguistic scholars impose upon it, stating that "frequency of use is an extremely important factor for explaining a wide variety of asymmetries in language structure. There is no reason why we should not use the words like 'frequent' and 'rare' when we intend them" (p. 33).

3.4 Markedness and society

Initially defined as a phonological phenomenon, markedness, and unmarkedness have become central to linguistic, media, and social studies. The concept is no longer limited to phonetics and now is widely recognized as a tool that helps explore societal norms and how linguistic tendencies shape meaning and communication.

Mahyuni et al. (2023) argue that marking can be interpreted in various ways, mostly covering more specific terminology, which generally tends to remain marked. Narrowly defined words lack the versatility of broader terms and therefore cannot serve as a generic option (p. 21). For example, technical jargon or culturally specific terms often carry markedness due to their restricted scope of understanding. This makes markedness a dynamic and fluid phenomenon, that doesn't have a strong linkage to words themselves, but to societal norms and rules.

Understanding what is deemed "common" in language often emerges from the tendencies and practices of a given community (Clark, 1996).

Markedness is not limited to the specifics of everyday language usage. It can also be observed in literary analysis. For instance, Maiwong (2024) states that an analysis of African Commonwealth Poetry shows that it is also possible to find semantic markedness in figures of speech taking place not with the usage of adverbials and adjectivals, but through metaphors, analogies, onomatopoeia, and metonymy (p. 187).

3.5 Markedness and online spaces

There is an asymmetrical relationship between marked and unmarked linguistic forms. Here, what is considered default (unmarked) and what deviates from the norm (marked) is differentiated by no longer following binary gendered norms, with the masculine form

functioning as a generic option. Social media constantly challenge and reshape these linguistic conventions, highlighting it as a fluid and dynamic phenomenon. By not following print media or institutional communication, online discourse enables language to evolve accordingly with its highly interactive, decentralized, and constantly evolving properties. For instance, Chen and Chen (2020) explore the phenomenon of 'barrage' (danmu), a particular form of commentary in Chinese livestreams, and its impact on Chinese online culture. The authors analyze the semiotic paradoxes arising from fans' use of barrage, examining the temporal and spatial marking of these comments. Such research shows how differences between Chinese and Western platforms for live streaming reflect the social and cultural implications of this phenomenon, including its commercialization and impact on the formation of online communities.

- Following Chen and Chen, we can differentiate these types of shifts in markedness in the Chinese live-streaming community under the following principles:
- Temporal instability, where evolving trends affect expressions that initially stand out as marked, allowing them to become widely used across cyberspace and eventually unmarked.
- Reversal of markedness and unmarkedness, highlighting the complex relationship between social tendencies to recognize something as marked or unmarked. The binary nature of markedness in streaming communities is defined based on the popularity of the subculture both within its own space and in relation to the global mainstream spaces.
- Economic markedness, which is influenced by financial contributions, represents an artificially gained markedness. For example, colorful badges and banners make these participants more visible than non-paying ones.
- Spatial markedness, focused on the heterotopic space of chatrooms (zhibojian, p. 736) as self-contained cultural environments. This digital divide separates insiders from outsiders, reinforcing the exclusivity of livestreaming communities.

In this way, barrage (danmu) culture illustrates how linguistic and semiotic markers in online communities are not static but constantly evolve and adapt in response to trends, economic factors, and special dynamics. Moreover, parallels between eastern and western, as well as between different types of digital environments, reflect that markedness in digital fandom spaces behaves in comparable ways. Thus, the outlined principles are transferable and relevant among diverse digital contexts, supported by recurring patterns within fandoms and streaming communities alike.

3.6 Disidentification

As identification relies heavily on the very idea of identity, it is essential to first consider how identity is constructed and regulated in interaction. Drawing on Bucholtz and Hall's (2005) framework, we can observe how identity is never a fixed essence, but a dynamic process affected by language, social relations, and power structures.

Bucholtz and Hall suggested five principles that fundamentally explain identity, fighting those years' prevailing tendency to overlook identity as a central research concern (p. 585).

1. The emergence principle

The emergence principle is based upon the observation that, being a reflection of an individual's mental state, language choices arise from the specific conditions of linguistic interaction circumstances. Rather than as a pre-existing source, identity manifests itself through language dynamically and becomes most apparent as an emergent phenomenon when the speaker's language use deviates from the socially expected and imposed conventions (p. 589).

2. The positionality principle

Identity formation and expression are not limited exclusively to large-scale demographic categorization but also include local, ethnographic-centered, and temporarily obtained factors, which are operated interactionally by the individual and depend on societal circumstances at a certain moment. This way, it is possible to observe one's perception of themselves (p. 592).

To ensure an adequate analysis of speech, multiple dimensions of impact must be taken into account. It is necessary to match the complex nature of an individual's various appropriated interactive standpoints at the same time (p. 593)

3. The indexicality principle

Indexicality is considered crucial to understanding how linguistic forms aid in building identity positions and engage every linguistic level as a basis for identity expressions. Observing identity formation across multiple layers of social and linguistic cues helps to create a more nuanced and comprehensive understanding of both individual perspectives and shared social meanings as they emerge in interaction (p. 598).

Identity takes shape through several interconnected processes that signal social meaning, including:

- Direct mention of identity labels or categories.

- Subtle implication or assumption of an individual's or someone else's identity through context and word choices.

- Expression of emotions, opinions, or levels of certainty about what is being discussed, as well as a role shift within the conversation process to align with different social positions.

- Usage of specific linguistic patterns or expressions that society associates with particular groups or personalities (p. 594).

4. The relationality principle

Identity is understood as an intersubjective construction, a product of several relations, such as:

- Adequation and distinction

Adequation highlights that positioning of an identity in a communication mustn't be identical, just be understood and similar enough for the dialogue purposes (p. 599). In turn, distinction highlights differences, overlooking similarities. (p. 600).

- Authentication and Denaturalization

Authentication aiming at temporal connection is constructed and emerged within discourse and not considering it as an inherent quality. In this case, it is a socially negotiated process (p. 601).

Similarly, denaturalization challenges the assumption of seamless, self-evident identities and instead focuses on active construction of it. Even though it often may be seen in parodic performances and demonstrations of hybrid identities, it also may occur in cases where identity challenges social expectations (p. 602).

- Authority/ delegitimacy

Authorization reinforces identities using corresponding to established systems of power discourse, while illegitimating works to suppress and erase certain identities within the same structures (p. 604).

5. The partialness principle

Identity is shaped by multiple intentional or unconscious, yet overlapping, factors. As well as broader ideological frameworks shape identity, more minor social interactions in closer circles can influence it. Moreover, in real time, through interactions, identity may be challenged, affirmed, or redefined by how others perceive and represent a person. Identity is never static (p. 606).

Different analytical approaches tend to highlight certain aspects of identity over others; however, the multidimensional approach remains the most comprehensive method. As a key debate in identity research, the study presented the impact of individual agency. The male-centered perspective views identity as a spectrum of conscious choices made by independent and rational individuals unaffected by external factors. This approach overlooks how identity is always shaped by social structures, norms, and interactions (p. 606).

Disidentification offers a framework for understanding how marginalized groups on Twitter navigate and repurpose gendered language norms. Coined by José Esteban Muñoz (1999), disidentification refers to the particular interaction between marginalized individuals and societal norms, where the latter is neither fully aligned with nor entirely rejected. What happens in this scenario is the reinterpretation and repurposing of the individual with regard to their community. In that sense, Muñoz states that the process of disidentification:

> […] is not to willfully evacuate the politically dubious or shameful components within an identificatory locus. Rather, it is the reworking of those energies that do not elide the "harmful" or contradictory components of any identity. It is an acceptance of the necessary interjection that has occurred in such situations (Munoz, 1999, p. 12).

What Muñoz is aiming at is that individuals may not always identify with what they see as salient features of their social environment or community, and so they negotiate their relationship to those identity categories in more complex ways.

Disidentification is often studied through performance. For example, Kaminski and Taylor (2008), conveyed a broad analysis of drag queen performances, highlighting their significance in oppositional culture and the methods they use to enhance the social aspect during their performances. Their classification of seventy-four typical drag songs according to the strategies that artists implemented revealed that disidentification is the second most prominent element, surpassed only by interaction, and followed by ritual aspect and education. Notably, the presence of one element did not presuppose the appearance of others; as in the drag performance, multiple elements often coexist (pp. 56-57). Besides deidentification, which mostly concentrates on parodies of traditional discrimination practices, the following identity functions were described:

Ritual – a category of performance that can be described as a "gay anthem" due to iconic and empowering elements fostering solidarity and collective identity among LGBTQ+ audiences. Not requiring any novelty, ritualized performances are based on emotional, relatable experiences. Predictability in these cases is intertwined with the category name and cultivates a shared sense of belonging across venues (pp. 58-59).

Education - drag is successfully showing itself as a pedagogical practice aimed at sharing queer experience to the outside communities. Concentrating on building understanding and empathy of the audience, the singer is aiming to demonstrate difficulties and oppression visually (p. 60).

Interaction - using performance as a space helps to create a shared emotional experience, but unlike the ritual aspect, interaction aims to initiate an emotional exchange between the queer and heterosexual audience members (p. 68).

Nevertheless, even though disidentification is frequently portrayed as a part of self-expression within the artistic community, as a more general phenomenon, it thrives among marginalized communities that challenge societal norms. Shim (2012) explores the possibilities of disidentification in cases where a community may lack any expressive or symbolic means, advocating for its broader applicability. As an example, Shim demonstrated the analysis of several different occurrences in South Korea: The Yongsan Demonstration, the Multicultural Festival, and the poetry written by women who were illiterate until their 70s. In all these cases, disidentification is portrayed as the act of "gaining voice" and questioning imposed societal norms. Such an expression of disidentification does not necessarily relate to drama staging. Here, disidentification is one of the self-referential capabilities that non-artistic communities can adapt from performative subjectivity successfully (pp. 104-105). In this sense, disidentification is not determined by its dramatic element, but rather, it represents an initially societal-challenging idea that becomes apparent through certain word choices.

Disidentification may have a fluid application as a concept, with its framework shaped by how social norms and social groups interact. Within the broader context of social injustice and responses to it, disidentification highlights how language becomes a tool of identity construction and societal change. For example, Eguchi and Asante (2016) observed disidentification regarding the personal narrative of the marginalized members of society and emphasized their right to articulate their identities on their terms. (p. 173). For authors, the significant manifestation is intercultural communication, both as an ongoing process and the final product of it. This claim at its core supports Muñoz (1999), who sees disidentification as a "shuffling back and forth between reception and production" (p. 25). In that sense of disidentification, the expected outcome is a refusal to conform to imposed stigmas and instead foster the construction of complex identities (pp. 175-176).

Nevertheless, even Twitter users from marginalized communities do not always openly invite others to engage in dialogue about acceptance, assimilation, or the critique of unfair policies and stereotypes. Moreover, the particular cases discussed by Muñoz involve commonly used everyday expressions rather than explicit attempts to shape users' understanding of their place in society. The issue with relying too heavily on generalized terms, such as performance, is that their more popular or conventional definitions may overshadow more nuanced interpretations.

The performative function of disidentification can take various forms, as long as it addresses how oppressed individuals communicate in response to harmful societal beliefs.

Many studies on disidentification focus on everyday experiences of assimilation in their case studies, which is more suitable for discussions on how social media shapes resistance. We will focus here on how gender is also shaped through processes of disidentification. As an example of different kinds of response, Christopher (2023) analyses the literary aspects of two novels, using disidentification as the explanation of "contradictory natures" of the internal identification and an external societal level (p. 67). The work also raises the question about traditional masculinity and femininity, exploring how these roles are constructed, negotiated, and challenged within the context of queerness.

One of the key themes in Christopher's analysis is the negative connotations of effeminacy observed in the study, which are portrayed as "twisted and sick" by patriarchal narratives, prompting active resistance from the queer community in what can be categorized as disidentification itself (p.68).

Society's perception of femininity as inherently lesser has led these disidentification practices into more active stages, and not exclusively in the queer men community. When framed as a negative trait or personality flaw, sexist notions about femininity become harmful to individuals of all genders. For example, Scharff (2009) presents an analysis of the complicated nature of the relationship between the modern young generation of women and feminism. One possible explanation is that growing up in relatively equal environments may skew the perception of contemporary gender roles, making them seem like a basic or natural occurrence. Some findings suggest that the rejection of feminism by younger generations does not necessarily stem from ideological opposition, but rather it forms a manifestation of a decision to express femininity without following any particular ideological framework (p. 165).

Scharff conducted 40 semi-structured interviews with young women aged 18-35 in Germany and the UK, focusing on how participants positioned themselves concerning feminism in societal settings and how they understand gender roles, equality, and feminist identity at the individual level. One of the key findings of Scharff's study was the general tendency of participants to unintentionally avoid any cognitive connections to feminism and reject the movement's ideas while simultaneously supporting ideas that align with it. The use of language that avoids any explicit, worded connection to feminism yet carries intentional meaning presents challenges in interpretation and categorization:

> *I was keen to encounter it [the statement 'I am not a feminist, but...']in the interviews to bolster my argument. However, I was 'disappointed' by my data because not a single research participant used the phrase. How should I interpret the absence of this disclaimer? The reflections on the cultural logic of postfeminism and the double entanglement are helpful in this context. Arguably, 'I am not a feminist, but...' did not occur in the interviews because feminism does not have to be named explicitly in the postfeminist era where it is always already taken into account.* (Scharff, 2009, pp. 53-154)

Therefore, disidentification is a deeply contextual process that cannot be meaningfully analyzed and perceived in isolation, either by the person producing it or by those interpreting it. The redefinition of one's identity continuously takes place under specific social, cultural, and linguistic environments. Regardless of how previously studied practices can look, disidentification is a strategic adaptation to one's environment and audience and remains a fluid and contingent practice.

3.7 Performative Twitter

Taking social attitudes to the digital arena, Papacharissi (2011) explores how individuals represent themselves in the public space of Twitter, especially through the use of popular hashtags. The author analyses online performances of identity that need to be understood by different audiences while maintaining a sense of self. For instance, the study identifies as one of the optional modes of self-expression the rearrangement of language and the disruption of grammar.

Papacharissi sees in Twitter a natural implementation of Goffman's dramaturgical model, Schechner's concept of play, and Butler's notion of performativity. These theories all view identity and social behavior as dynamic, fluid, and context-dependent, where roles are played and performed to fit expectations, norms, and social contexts. A crucial aspect of digital performance is context collapse, where users must tailor their self-representations to multiple audiences simultaneously.

According to Papacharissi, we can sum up several performative tactics relevant to gender-inclusive self-expression:

- The magnitude of performance, which is measured by its complexity, ranges from simple affective statements to elaborate performative narratives (p. 1995).
- Playfulness, as a restructuring language for humor, with a bias towards exaggeration or subversion of conventional discourse (p. 1996).
- Redactional strategies allow users to "edit" their identity expression based on the target audience, audience reception, and self-image (p. 1994).

Context collapse, a core challenge of digital self-presentation, is identified when, to communicate through multiple audiences, users are forced to carefully and strategically manage their performative tactics. Context collapse can affect the users' linguistic choices, tone, and overall performative tactics. For example, we could look at situational markedness through the lens of context collapse. In Twitter, even if one's feed is carefully managed, overall space is shared and creates an uneven distribution of marked and unmarked concepts between users. For instance, negotiated markedness can be portrayed through the usage of gender-neutral pronouns or neologisms like "Latinx", which may be unmarked within LGBTQ+ communities but highly marked in mainstream discourse.

A central finding of Papacharissi's study is that playfulness, as a dominant performative strategy on Twitter, enables users to experiment with identity and challenge linguistic binaries. Here, Papacharissi describes their methodology of coding discursive practices of humorous interactions:

> We coded play as present if messages alluded to or involved the restructuring of restored behaviors. Examples of such instances included plays on phatic conventions, variations of social ritual, and variations of established everyday social routines (p. 1996).

In crafting gender-inclusive narratives, Twitter users utilize playfulness in combination with other prevalent strategies that balance visibility with adaptability and highlight dynamics between situational markedness, audience perception, and performativity. Bell (1984) posits that speakers' stylistic choices are not shaped passively, exclusively depending on social situations, nor are they solely a product of the speaker's identity or background. Instead, these choices are actively designed to accommodate or align with specific audiences.

Moreover, Bell presents the concepts of ingroup and outgroup referee, a division between how speakers align themselves differently within social groups he considers fundamental. The ingroup referee explains circumstances in which the speaker, instead of aligning with the presenting group (immediate conversational partner), identifies themselves with their own, immediately absent group. Occurring in both bilingual and monolingual situations, Bell deems the ingroup referee shift to be a short, fleeting phenomenon:

> It represents a confrontation between interlocutors, and as such will usually have an immediate effect. Its purpose is generally not to persuade addressees to change their speech but to challenge their use of that style of language in the first place. A successful challenge will usually spell the end of the interaction (p. 188).

In turn, outgroup referee design occurs when speakers borrow the language of the group they do not belong to, often to critique, resist, or performatively signal as an opposition to social meanings encoded in the outgroup's discourse.

Figure 1 Example of outgroup referee design by using the language of mainstream consumer culture to mock an exclusionary viewpoint of Binary gender essentialism.

The use of both ingroup and outgroup referee designs becomes especially important when facing context collapse. This explains how disidentification operates not only through overt rejection of normative gender expressions but also through more subtle and coded linguistic practices that balance visibility and ambiguity. Thus, strategic coding is a primary conversational stylistic practice and not an internet-born outlier. Some users tend to layer their language, for example, using playful, exaggerated phrasing to preserve ambiguity and

remain opaque to “outsiders”. The presence of playfulness in such cases further allows users to mitigate social risks while reinforcing their position within the group. These strategies further allow users to ensure the minimization of social risks while reinforcing their position within an ingroup.

Figure 2 Example of utilizing playfulness and ingroup referee design in a Twitter post.

4. Participant Overview and Initial Patterns of Gendered Language Awareness

4.1 Demographic Profile of Survey Respondents

Age Distribution

The majority of survey participants were young adults, with the age distribution as follows:

- 75% were aged 18–24
- 13.2% were aged 25–34
- 2.9% were under 18
- 7.4% were aged 45 and above

Gender Identity

- 55.9% of respondents identified as female
- 36.8% identified as male
- 7.4% identified as non-binary

Language of X (formerly Twitter) Feed

- 73.5% reported that their feeds mostly consist of posts written in English
- 17.6% said they occasionally see English posts
- 8.9% rarely or never see English content in their feeds

4.2 Key Findings

General Awareness Across Proficiency Levels

Analysis indicates that awareness of gendered language on Twitter spans all user groups. However, the frequency of platform use significantly affects how often such language is noticed.

Bayesian Comparison of User Groups

To explore whether usage frequency influences awareness of gendered language, a Bayesian A/B test was conducted using the bayesAB package in R. The study compared:

Responses were coded as binary (1 = noticed gendered language often/very often, 0 = otherwise).

Results show a posterior median probability of ~74% for frequent users versus ~44% for infrequent users. The likelihood that infrequent users are more likely than frequent users to notice gendered terms is just 2%, indicating a strong association between frequent use and increased awareness.

Fisher's Exact Test

Due to insignificant expected frequencies in some subgroups, a Fisher's Exact Test was conducted to examine the relationship between Twitter usage and the frequency of noticing gendered words.

Contingency Table:

Twitter Usage Group	Often/Very Often	Other Responses	Row Total	% Often/Very Often
Frequent Users	13	4	17	74.5%
Infrequent Users	18	23	41	44.9%
Column Total	31	27	58	

*Table 1. The test yielded a p-value of **0.0415**, which is statistically significant at **p < .05**. This supports the conclusion that Twitter usage proficiency is associated with the frequency of noticing gendered terms.*

Perception of Gendered Language in Neutral Use

Participants were also asked to identify gendered words they had encountered being used in a neutral sense. The most commonly selected terms were "guys, dudes, girls, etc." (80.6%), followed closely by "bro" (77.6%) and "queen" (41.8%). Notably, terms like "girl", "boy", "sis", and "babygirl" were also chosen by 20-40% of respondents. In addition, one participant mentioned the term "girlfailure", while another referred to "mama" being used affectionately beyond its original meaning, as in expressions like "plant mama" or "dog mama."

Context of Use

The most common context of occurrence by far was friendly greetings (e.g., "Hey guys!"), selected by 89.7% of respondents. Memes and humor posts (73.5%), as well as emotional or amused posts (45.6%), also take up a significant number of responses, highlighting that such terms are more accepted in a humorous context than in serious discourse. Online gaming/chatting was chosen by 44.1%, while political or social discussions (10.3%) were less frequently associated with neutral use. Additionally, one participant noted that they encountered gendered language "when people talk about their (usually favorite) fandom character.

The following table presents a selection of quotes from social media discourse, organized according to key themes related to gender identity, affection, humor, and more. For the sake of

clarity, the quotes have been shortened to emphasize their core messages. Full versions of these quotes can be found in Appendix B. Each entry in the table is categorized under relevant themes.

Category	Example Phrases	Context
Girlypop / Babygirl	- "He's so girlypop." - "My girlypop king." - "The villains wiki calls him an evil-doer I call him babygirl." - "My definition of babygirl is a sadist and violent man twice my size..."	Playful, often affectionate terms are used to describe men (or masc-presenting people) with feminine or endearing qualities. Common in fandom spaces.
Pronoun & Gender Play	- "guy whose pronouns are She." - "i'm a girl but in a man way." - "queen. wait they're non binary. MONARCH." - "dean winchester gay / dean winchester bisexual / dean winchester transmasc..."	Humorous or earnest explorations of gender identity, pronouns, and non-binary expression.
Gender-Neutral Terms	- "Dude is gender neutral ... if you disagree, then your opinion is wrong." - "when saying 'my guy' it is gender neutral." - "bro if i can't call everyone dude and bro anymore imma die that's my whole personality."	Debates about terms like "dude," "bro," and "guys" being gender neutral. Includes hyperbolic humor.
Fandom & Memes	- "happy new #malevolent episode here's your favorite babygirl arthur lester." - "EHEHEHEHEHEHEHE THE BABYGIRL {about Ghost from COD}." - "yall be like 'my wife' and then it's a he/him male."	References to pop culture, memes, and fandom in-jokes (e.g., Malevolent podcast, Call of Duty).
Affectionate Roasts	- "i hate this guy. when is she dying. please." - "put that box of bleach down queen your hair is fried crispy." - "he has the best eye to muzzle ratio like holy shit sis ur body is so tea."	Teasing or ironic compliments, often mixing insults with endearment (e.g., "fruit," "sis," "queen").
Identity Statements	- "Gender is not what's between your legs because in that case, all your mothers' genders would just be me." - "I'm a dude / He's a dude / She's a dude / We're all dudes."	Philosophical or humorous takes on gender, identity, and societal norms.

Table 2. This table presents selected social media quotes manually categorized by thematic labels.

The analysis of gathered posts revealed key findings that reflect the platform's role in reshaping gendered language practices. First, non-standard pronoun usage is normalized within the community, treating gender as an individual's choice, unrelated to binominal categorization. This aligns with poststructuralist views on gender as performative (Butler, 1990) and demonstrates how dynamic identity construction is primarily based on situational cues. Finally, correlating to Papacharissi's understanding of identity expression online, a frequent blend of insult and endearment functions as a performative strategy that reinforces community bonds through humor and playfulness.

4.3 Differentiating Themes and Discursive Patterns

During the coding process, several recurring thematic categories were identified within the dataset, as illustrated in Table 2. These categories, such as Girlypop/Babygirl, Pronoun and Gender Play, or Fandom and Memes, represent bigger clusters of the surface-level content characteristics. However, while these themes reflect the rhetorical or stylistic content of the posts that should have been addressed as well, they do not inherently explain how language is functioning socially within the digital fan community, considering that one thematic differentiation can consist of several patterns functioning simultaneously.

Through inductive comparison and cross-referencing of these themes, five discursive patterns were identified:

Discursive Pattern	Criteria for Coding a Tweet in This Category
Inversion of Markedness	The use of traditionally feminine-coded terms (e.g. *babygirl*, *queen*, *girlypop*) to describe masc-presenting, male characters, or gender-neutral figures; playful reversal of expected gender connotations.
Reflexivity	Tweets explicitly commenting on gendered language use itself (e.g. *"Dude is gender neutral"*), reflecting on the meaning, usage, or appropriateness of gendered/gender-neutral terms in discourse.
Hyperbolic Affection	Exaggerated, emotionally charged statements expressing affection, admiration, or adoration that intentionally defy conventional gender expectations (e.g. *"He's a mother. Somebody get him pregnant"*).
Philosophical Provocation	Statements using humor, irony, or casual musings to question, destabilize, or ridicule fixed gender binaries and assumptions (e.g. *"Queen... oh wait, they're nonbinary. Monarch"*).
Digital Collectivity	Use of vocative address terms (e.g. *guys*, *GYUS OH MY GOD*) or stylized phrasing indicating shared excitement, community participation, or collective emotional response. Often intensified through spelling, capitalization, or repetition.

Table 3. This table presents the five discursive patterns identified in the dataset. Each pattern captures a distinct communicative function.

4.4 Coding process

The qualitative component of this research employed a conventional content analysis approach, where categories and patterns were derived inductively from the data rather than imposed through a predefined coding framework. This allowed for a nuanced understanding of language use in informal digital contexts, where emergent and dynamic linguistic practices frequently occur.

The software tool CATMA (Computer Assisted Text Markup and Analysis) was employed throughout the process to assist with coding management and annotation. The open coding stage was carried out using the Tags and Annotate functions. During this stage, descriptive tags were applied to individual tweets based on observable features. These tagged annotations were reviewed and grouped into broader conceptual categories.

Notes on coding:

- Tweets can be coded into multiple categories if applicable.
- Tweets not fitting into any category were excluded from the final pattern analysis unless a new pattern emerged.
- Ambiguous cases were addressed separately and resolved by re-evaluating them.

5. Discussion

5.1 Inversion of Markedness in Fandom Spaces

The results indicate that the reversal of traditional markedness norms is a popular strategy within fandom communities, where feminine terms such as *babygirl*, *girlypop*, and *queen* become the default for male or masc.-presenting characters. This also aligns with Jakobson's observation of asymmetrical grammatical marking but extends it to sociolinguistic practices. In fandom discourse, terms have an opportunity to be liberated from their historically marginalized status, and the use of masculine terms like *dude* or *king* becomes marked as deviant, especially when used rigidly or without consideration of the playful or fluid context of fandom spaces. The inversion of this hierarchy is a subversion of traditional power structures, enabling fandom communities to redefine what is considered normative naturally by prioritizing self-expression and creativity.

For instance, aligning with Economic Markedness (Chen and Chen 2020), which posits that the gender-neutral or inclusive use of feminine and masculine forms functions as a token of belonging in social media societal circles. The correct denotation of terminology is used as a marker of insider status, indicating shared knowledge of the subcultural norms. Thus, the relevance of this linguistic shift lies in the fact that it is not only a political or identity-driven phenomenon but a necessary tool for users to engage with their emotions fully and authentically. The desire to express complex thoughts and feelings within the constraints of a Twitter post leads to the development of a linguistic economy, where expressions must be rich in meaning yet compact. As we can see in Table 2, singular nouns are responsible for the wide spectrum of definitions. The character limit forces users to be creative with language and find opportunities to convey messages without lengthy explanations. A single noun may not only demonstrate affection and respect towards a favourite character but also highlight a political stance of the author.

The performative aspect of Twitter is also evident in the results, which show that users often prioritize emotional immediacy over formal correctness, using language in playful, exaggerated, or ironic ways. Moreover, even though this shift is open to any further questioning and renegotiation of traditional linguistic choices, this dialogue is typically encouraged within the

community itself. Those who do not belong to the community are often excluded from fully participating in these formations.

5.2 Philosophical and provocative statements on gender

The Philosophical Provocation criteria reference the dialogic tradition of the Socratic method, in which, according to Egonsson (2015), provocations are often framed as questions or ironic statements. In this case, provocation destabilizes assumptions and initiates the reflection process (p. 2). Much like Socratic provocation, Twitter users utilize playful and ironic remarks, prompting their audience to re-evaluate existing linguistic structures.

The instability and reimagining of gender categories are evident where users employ humor, affection, and irony. But these utterances do not simply exist as a humorous outlet – they ask what gender is and could be. Statements like "*Gender is not what's between your legs because in that case, all your mother's genders would just be me*" implement a deliberately flawed syllogism to expose the absurdity of conflating biology with identity, echoing Butler's (1990) notion of gender as performative rather than innate. These utterances function as acts of micro-resistance within fandom space.

Similarly, statements like "*Queen ... oh shit they're nonbinary—Monarch*" challenge the idea that even honorifics must be tethered to binary frameworks and proposing a shift toward more inclusive linguistic framework. By proposing such shifts, these statements engage in a larger philosophical discourse on the relationship between language and identity. In digital spaces, where traditional norms often break down, users are free to experiment with language in a way that might not be possible in a more formal context.

5.3 Reflexivity in gendered language

One of the most significant features in the data is the high degree of reflexivity—users frequently engage in meta-commentary on gendered language itself. Rather than simply using gendered terms, they reflect on how, why, and when such terms are deployed, often with a mix of irony, sincerity, and critique. Posts like "*why do you think this character bottoms? well why do you think they top? how could you make my pretty babygirl princess do such a wretched thing like top*?" directly confront the cultural assumptions embedded in society. In turn, statements like "*I'm a girl but in a man way. I wear dresses in a masculine boy-breaking-gender-stereotypes kind of way*" demonstrate how speakers consciously reframe and appropriate gender labels.

Lucy (1999) defined reflexivity in language as "the capacity and indeed the tendency of verbal interaction to presuppose, structure, represent, and characterize its own nature and functioning" (p. 212). Thus, reflexivity in social media allows users to engage not only in explicit discussions of identity but also in general metacommentary on how everyday words operate within shifting gender norms. Tweets like "*Dude is gender neutral in the same way that T-shirts are sold in either Unisex or Women's cuts*" and "*Boy why you so girl*" playfully expose the artificiality of binaries embedded in everyday reality as well as reclaiming girl as neutral in its connotation as

comparison, leaving for a reader operate within given context to understand the implemented meaning. Similarly, conversational posts—such as "*I also think that guys is another one. When you go up to your friend group and say 'yo guys'/ Right, am I supposed to enter a room full of friends and go: 'Hey ladies and gentlemen!' when I have exciting news? Like we're on PBS Kids or something?"*—highlight a collective, borderline satirical awareness of the necessity to use words outside of their grammatical gender to ensure stylistic and contextual appropriateness. Users express awareness that terms like *dude*, *guys*, *girl*, and *boy* are fluid and socially negotiated. This form of reflexivity positions everyday language as a product of and a tool for navigating cultural change.

5.4 Hyperbolic Affection

Another prominent discursive strategy in the dataset is hyperbolic affection – a form of exaggerated emotional language that elevates qualities of fictional or real figures. Posts like "*happy father's day to her, who sacrificed herself for all of them, who loves them from the bottom of her heart…*" or "*he was literally built to be a mother somebody get him pregnant I swear*" construct characters in ways that defy conventional masculinity and femininity. The importance of these declarations goes beyond simple admiration – they allow users to create a rhetorical space where affection is not only safe, but excessive, intentionally clashing with normative expectations of how individuals are to be described. Statements like "*that babygirl is ready to murder*" juxtapose softness with danger, demonstrating that love and admiration in fandom spaces tend not to be diminished by contradictions but are amplified through them. This hyper-affectionate discourse enables users to express deeper attachment without signaling or promoting gender-restrictive intentions and reorients the vocabulary of affection. Moreover, symbolic vulnerability shows itself to coexist productively within queer and non-normative modes of admiration and does not impose any restrictive rules to follow within community.

These patterns not only challenge the rigidness of gender norms but also grammatical conventions. Gendered terms and pronouns are intentionally mismatched or recombined—e.g., "*my sons birthday (i'm his lesbian father)*" or "*He is babygirl malewife material*"—producing sentences that violate normative agreement rules but remain semantically coherent and emotionally potent. Using deliberate linguistic dissonance as a mode of self-impression, these constructions resist binary logic at the grammatical level as well as overall formal correctness, for instance, pronoun-gender agreement and subject-predicate logic. In this way, hyperbolic affection bends language to accommodate identities, making rules emerge organically around individual expression rather than forcing identities to conform to preexisting structures.

5.5 Digital collectivity and the language of excitement

A notable cluster within the dataset revolves around the enthusiastic use of the term "guys" – frequently stylized in all caps or elongated forms like "*gyus*", "*guys please*", or "*GYUS OH HOD*". This repetition reveals an evolving linguistic function: *guys* is developed as a collective identification, shared excitement, or emotional urgency. Crucially, "guys" here operates as a gender-neutral vocative, functioning not as a description of people involved in the addressed group but as a phatic expression of community. While some acknowledge that "*guys*" may not feel neutral to everyone, its frequent, reflexive use in queer-coded or gender-fluid contexts

shows how communal language practices adapt, evolve, and resist imposed binaries even in the smallest expressions of greeting or address.

Intersections and Overlaps Across Patterns

While each pattern – reflexivity, hyperbolic affection, philosophical provocation, and collective address – serves distinct discursive functions, they often emerge in interdependent ways.

For instance, in the tweet, "*I only like a man romantically if they're literally a fem queen… what does this mean for me*" the user intertwines reflexivity with philosophical provocation. In this case, the question is not just about personal preference but about gender itself, and the boundaries of normative masculinity and femininity. The statement challenges traditional gender categories by positioning "fem queen" as a desirable trait while initially not fully functioning as a post with any political narrative. Similarly, the tweet "*Queen. Wait, they're nonbinary. Monarch*" showcases a blend of humor and reflexivity. The playful confusion of "queen" with "nonbinary" leads to a playful yet serious subversion of gendered language. The performative process of searching for the right word creates a space for reimagining even honorifics and titles outside the binary conventions. In another example, "*People in my YouTube comments are getting up and armed about me calling myself a 'silly little guy' because I'm feminine. I thought we collectively agreed guy has become pretty gender neutral. When I say guy I don't think of a man I think of like a pikman or something idk*" we see the intersection of reflexivity, digital collectivity, humor, and philosophical inquiry. The user reflects on the evolving semantic range of the term "guy," suggesting that in their social context, "guy" has transcended its traditional masculine connotation. At the same time, it remains within the frame of casual friendly conversation instead of open confrontation and allows gender discourse to develop and exist outside of political discussions. Through such and similar displays of playful and subversive acts of language, users create space for more inclusive conceptions of gender that are not bound by the limits of traditional linguistic structures. Moreover, the very act of humor becomes a serious form of resistance as a popular mode of online communication.

These examples illustrate how users often blend multiple discursive strategies. Overall, the intersections of these patterns not only highlight the complexity of gender discourse in digital fandoms but also underscore the role of language in navigating and reshaping the boundaries of identity.

In summary, the intersection of reflexivity, hyperbolic affection, philosophical provocation, and digital collectivity demonstrates that gendered discourse in digital fandoms does not function in isolation and frequently co-occurs. By combining self-reflection, humor, and critique, users construct a dynamic linguistic space where gender norms are not only challenged but actively reimagined. These overlaps highlight the transformative nature of digital communication, which allows users to build their utterances with high consideration of contextual situations.

Conclusion

This thesis investigated how gendered and gender-inclusive language practices are constructed, negotiated, and perceived by users themselves within the digital discourse of X (formerly Twitter), particularly in fandom-centered spaces. By analyzing posts manually, I was able to divide them into recurring discursive patterns: inversion of markedness, reflexivity, hyperbolic affection, philosophical provocation, and digital collectivity. Each pattern reflected distinct, yet interconnected ways in which users participate in the ongoing redefinition of gender norms in digital spaces.

First, the central strategy that is adopted by fandom discourse is the inversion of markedness. Feminine-coded terms such as *babygirl*, *queen*, and *girlypop* are frequently used to describe characters and figures of any gender, effectively subverting traditional markedness structures. I found this an important illustration of how fandoms, especially the ones that communicate through Twitter, function as experimental linguistic arenas. These tendencies are also shared between several different platforms of oppression resistance, as in, for example, African Commonwealth Poetry analyzed by Maiwong (2024).

Second, as powerful tools for critical reflection in Twitter uses casual humor, commentary, and personal thoughts, thus only further shaping this social platform as an informal space for identity renegotiation. The aspect of reflexivity in gendered language is an equally frequently emerging feature, with users who are actively engaging in commentary on their own and others' linguistic choices, addressing the nature of gendered and genderless expressions within society. Tweets such as “Dude is gender neutral in the same way T-shirts are sold in either Unisex or Women’s cuts” are examples of this phenomenon, revealing an acute awareness of the acute awareness of the socially constructed and historically contingent nature of gender categories.

Third, in the study were identified hyperbolic affection was identified as a characteristic discursive strategy, where exaggerated emotional language reconfigures traditional gender expectations. Hyperbolic affection and the ways it is communicated in fandoms are important mechanisms of emotional expressiveness. Users tend to resort to erasing the grammatical genders toward non-binary perspectives to have an unrestricted amount of language tools. The acceptance of dramatics and exaggeration in feelings-related expressions is one of the fundamental parts of the process of rejecting stigmatized behaviors. When a user is not forced to think about the negative perception of their vulnerability, it is possible to observe uncensored language choices.

Fourth, philosophical and provocative statements about gender identity function as spaces that additionally enable users to participate in micro-resistances within digital fandom spaces. Posts that question the validity of gender categories through rhetorical provocation, implemented through the genuine nature of X posts, where users express their everyday thoughts and experiences, act as acts of disidentification in Muñoz’s (1999) terms. These utterances allow users to be critically engaged with binary frameworks while remaining contextually a part of a casual online interaction.

Fifth, digital collectivity and language economy were found to play a crucial role in community formation and emotional expression. Terms like guys—used in stylized forms such as *GUYS*

OH MY GOD—operate as vocatives of shared excitement and belonging. This highlights the users' innovative approaches to limited word count and highly emotional directness an X blog usually highlights. As well as the performative nature of digital language may be seen through inclusivity maintained through community-specific norms.

According to the quantitative section of the study, which complements these qualitative findings, frequent Twitter users are significantly more conscious of gendered language (with median probability ~74%) compared to infrequent users (with median probability ~44%), and there is only an insignificant probability (2%) that the opposite is true. This difference was further confirmed by Fisher's Exact Test ($p = 0.0415$). Nevertheless, a substantial portion of participants, even among infrequent users, were still able to detect that gendered language tended to be used in contextually dependent situations rather than strictly follow grammatical conventions. This quantitative confirmation not only validates but also indicates a wider social shift. It suggests that even casual social media engagement contributes to a growing public awareness of the different ways gender norms can be shaped and perceived.

Additionally, another hypothesis that emerges from this study's findings is that language economy in digital fandom spaces enables and encourages the emergence of new, informal gender-neutral or gender-fluid terms effectively than in formal institutional settings. With higher exposure probability, it is easier for Internet users to adapt and adopt inclusive behaviors more naturally. New and engaging terminology has a higher chance of getting traction within various digital micro-communities, becoming a generally observed language for people independently of their political stance or social media usage frequency.

Limitations and Future Research

It is important to note that the study faced limitations in the research process. First, the data was limited to English-language posts, which restricted the findings' applicability to non-English digital communities. Future research could benefit from a comparative multilingual corpus to examine the inclusivity and language patterns in different linguistic and cultural contexts. Second, the study focused on fandom-centered discourse, which may not fully represent the wide language use of Twitter in general. In the future, the scope could be expanded to include the general Twitter population to access data across diverse digital environments. Third, while manual data collection ensured nuanced interpretation of posts, it necessarily limited the size of the dataset. Larger-scale studies employing mixed methods — combining manual analysis with computational techniques — could capture a more comprehensive picture of gendered language use across online platforms. Lastly, the questionnaire sample was relatively small and demographically skewed toward younger users. Future research should aim for a more diverse participant profile to gain a better understanding of how non-binary language perception differs across age, linguistic background, and cultural identity. Despite these limitations, this study highlights valuable directions for continued research into the evolving role of digital platforms in shaping sociolinguistic norms.

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Appendix A

List of Keywords Utilized for the Questionnaire and Advanced Twitter Search

Guys, dudes, girls, etc.
Queen
Bro
Mother
Father
Sis
Babygirl
Girl
Boy, man
Girlypop

Appendix B

List of Twitter Posts Collected by Contributing Participants

He’s so girlypop
guy whose pronouns are She (From the album Goblin by Tyler, The Creator) / Her (From the album Goblin by Tyler, The Creator)
he looked so babygirl in these flashback crumbs we managed to get of him still miss the blindfold though
happy father's day to her, who sacrificed herself for all of them, who loves them from the bottom of her heart, who's one of the strongest and bravest people in the world and who, no matter how much she doubts, has always protected everyone as much as she could
i agree, alastor is girlypop, BUT SO IS LUCIFER COME ON LOOK AT HIM
it's literally my sons birthday (i'm his lesbian father) {posted by a woman}
finding photos of old hollywood men being girlypop is so much fun like yayyyy you have endeared me you fruit
The meme where it's "we're gonna have to kill this guy" "damn" and John is the one saying "we're gonna have to kill this guy"? I just can't do it after I've seen Season 3 Arthur. I have been changed by Season 3 Arthur. That babygirl is so ready to murder. John is sweating.
He was literally built to be a mother somebody get him pregnant I swear
He's so babygirl tho
he has the best eye to muzzle ratio like holy shit sis ur body is so tea
"why do you think this character bottoms?" well why do you think they top? how could you make my pretty babygirl princess do such a wretched thing like top
he's so motherly, so mommy, mom, a maternal mother
Op pointing the comparison with Tubbo is so funny Someone said "he's a feminist (evil)" Also, yesss he IS a girl's girl
Get that immortality potion, baby girl.
i'm a girl but in a man way. i wear dresses in a masculine boy-breaking-gender-stereotypes kind of way
i hate this guy. when is she dying. please.
"that's a grown man" THAT'S MY BABYGIRL
he looks so girlypop.
My girlypop king
She is so boy girl to me
Arthur as a lofi girl for my Malevolent playlist
she's a caring father with vibes of a deadbeat father
people in my YouTube comments are getting up and armed about me calling myself a "silly little guy" because I'm feminine. I thought we collectively agreed guy has become pretty gender neutral. When dont think of a man I think of like a pikman or something idk

happy new #malevolent episode here's your favorite babygirl arthur lester
EHEHEHEHEHEHEHE THE BABYGIRL {about drink with the Ghost from COD}
My definition of babygirl is a sadist and violent man twice my size who had probably violated geneva convention a thousand times with no uwuness whatsoever, personality so unbearable and petty he pisses off every female just by existing. would probably trigger mlm wlw hostility
If this isn't the "babygirl" lion y'all want then sue me. This is absolutely Accurate
bf who is babygirl and gf who is just a silly little guy
"Dude" is gender neutral in the same way that T-Shirts are sold in either Unisex or Women's cuts
tf is twink death? Real twinkism is at heart beomgyu will forever be our girlypop
the villains wiki calls him an evil-doer i call him babygirl
How I look with He/Him pronouns (Check out this expression sheet for Kate! Done by @VIVSIES) ugh i love you she/he girlboy
There may have been no girls, but they were pretty girlypop
when his suspense stance is so girlypop but his celebratory stance turns him to jock dudebro
Woke The Odyssey be like: Odysseus: Oh my son, the last time I saw you, you were just a- Telemachus: Father ... it's now daughter for you Odysseus: ... and for you it's Mother
addressing men at work as "hey girlypop" and "yas, queen" and treat them based on their reaction
he's so .... girlypop .... as the kids say
yall be like "my wife" and then it's a he/him male
He is babygirl malewife material, he just doesn't know it yet
"some of the best boys are girls" -Harlan Guthrie 2024
sometimes babygirl is just a sassy blonde with big arms and tiny waist who pouts a lot, amazing in the kitchen, multitalented, a nerd with gorgeous face and is in love with a bigger nerd who's obsessed with him
hes so girlypop #Aventurine
he is just a girl, he has one shirt that became his whole personality
She was a playing the dress like a little gay boy competition and Winning it
Boy why you so girl
Gender is not what's between your legs because in that case, all your mothers' genders would just be me.
all i see is two queens, kevin day and snag of the century thea muldani #allforthegame
Honestly, as a gay person, I don't know what I'd do without an inspirational icon like RuPaul. A gay man who came from absolutenothing to create a media dynasty in a world pit against people like us is beyond otherworldly perseverance Long live the queen.

i only like a man romantically if they'reliterally a fem queen .. what does this mean for me
viktor blonde post-breakdown & betrayal is literally so funny to me. put that box of bleach down queen your hair is fried crispy the strands are falling in clumps and going down the drain you need to really break with that man and seek a therapist.
I give all my love to the mothers of lamen my queens egeria and hennike deserved so much better
guy Guys gyus guys please vote me
GYUS ???????
GUYS
do u gyus like my new jumper woof :>
Y do u gyus call it update log and not castle events log u guys have no fun and whimsy
hi gyus this is my algebralian oc their name is. decimal ok bye. be nic,e to them
i like this gif gyus
hey gyus did you know i love my husband
GYUS OH MY HOD
Queen,, .. ,,,oh shit they're nonbinary Monarch
queen. wait they're non binary. MONARCH. "dean straight cis male" dean winchester gay dean winchester bisexual dean winchester transmasc dean winchester pan dean winchester butch lesbian dean winchester transfem dean winchester drag queen dean winchester non binary dean winchester aroace
- Wouldnt it be non-binary monarch Perhaps, but gender is also a spectrum.
- gender non confirming non binary queen
being a boy and being called princess ..... - big thoughts today
I'm a dude He's a dude She's a dude We're all dudes

«dude» «bro» «bitch» «bestie» all fall under the same category, can't change my mind
- "Dude" is gender neutral ... if you disagree, then your opinion is wrong - I also think bitch is gender neutral dude, i so agree
- Dude, this has been a thing for years,maybe even decades, bro. - That's what I've been saying maaan
- bro if i can't call everyone dude and bro anymore imma die that's my wholepersonality - Maannnn that sure is gonna be hard bruh
when saying "my guy" it is gender neutral. when saying "that guy" is masculine. Saying "guys." is gender neutral. "dude" is always neutral, never say dudette ever. just say dude. I rest my case
This is true. "Dude" isn't gendered. "Dude" is literally anything. . {adressing Reblog if you use dude. where I grew up in California half of the time "dude" doesn't even refer to a person at all.}
I see "dude" and "bro" as gender neutral but I respect those who don't wanna be called That
"DUDE" AND "BRO" ARE GENDER NEUTRAL TERMS. THOUGHTS? My opinion is the following. They are gender neutral terms. However if they are being used in replacement to gender specific terms and ONLY being used then that is when it is being used in a harmful way. On top of that if someone asks you not to use them you should respect [it]
- I also think guys is another one. When you go up to your friend group and say "yo guys" - Right, am I supposed to enter a room full of friends and go: "Hey ladies and gentlemen!" when I have exciting news? Like we're on PBS Kids or something?
Even "Brother" can be a gender neutral term if we try hard enough. HECK EVEN SISTER CAN BE !! You just need the correct people around yourself who doesn't mind about this stuff. Who cares whether I call you Brother or my sister. We are best friend either way.