

COLLOQUE

IDENTITY CONSTRUCTION AND ENGLISH(ES) FROM THE MARGINS

28 & 29 • 05 • 2026

METZ | CAMPUS DU SAULCY | UFR ARTS, LETTRES ET LANGUES
BÂTIMENT B | SALLE B110

IDEA.UNIV-LORRAINE.FR | WWW.ATILF.FR

Acknowledgements

This conference is brought to you by two research units of the Université de Lorraine: IDEA (*InterDisciplinarité dans les Études Anglophones*; RNSR 1997137789P) and ATILF (*Analyse et Traitement Informatique de la Langue Française*; UMR 7118, CNRS-UL). We extend our sincere thanks to IDEA, ATILF, and Pôle LLECT for their financial support. We also wish to express our gratitude to the scientific committee for their time, expertise, and commitment in making this event possible.

Scientific committee:

Maëlle Amand (Université de Limoges)
Célia Atzeni (Université Sorbonne Nouvelle)
Marc-Philippe Brunet (Université Savoie Mont Blanc)
Catherine Chauvin (Université de Lorraine)
Florent Chevalier (Nantes Université)
Christophe Coupé-Jamet (CY Cergy Paris Université)
Ian Cushing (Manchester Metropolitan University)
Solenn Delannoye (Université Sorbonne Nouvelle)
Sarah Feustle (Université Paris Nanterre)
Marie Flesch (Université de Lorraine)
Isabelle Gaudy-Campbell (Université de Lorraine)
Margaret Gillespie (Université de Franche-Comté)
Olivier Glain (Université Jean Monnet Saint-Etienne)
Laura Goudet (IUF, Université de Rouen Normandie)
Katy Highet (University of the West of Scotland)
Morana Lukač (University of Groningen)
Philippe Millot (Université Lumière Lyon 2)
Grégory Miras (Université de Lorraine)
June Misset (Université de Strasbourg)
Clara Molina Avila (Universidad Autónoma de Madrid)
Lindsey Paek (Université de Lorraine)
Héloïse Parent (Université de Lorraine)
Kevin Petit (Université Clermont Auvergne)
Linda Pillière (Aix-Marseille Université)
Jean Paul Rocchi (Université Gustave Eiffel)
Sandrine Sorlin (Université Paul Valéry Montpellier)
Camille Ternisien (Université de Lorraine)
Cécile Viollain (Université Paris Nanterre)
Adam Wilson (Université de Lorraine)
Séverine Wozniak (Université Lumière Lyon 2)

Organizing committee from the Université de Lorraine:

Camille Ternisien (IDEA)
Adam Wilson (IDEA)
Marie Flesch (ATILF)
Lindsey Paek (ATILF)

Jeudi 28 mai / Thursday 28 May

Accueil et inscriptions / Welcome and Registration

9h15
9h45

Mots de bienvenue / Welcome Address

9h45
10h00

Conférence plénière 1 / Keynote 1

10h00
11h00

Navigating marginalisation through talk: Intersectional identity construction among LGBTQ+ youth

Lucy Jones (University of Nottingham, Royaume-Uni / United Kingdom)

Pause

11h00
11h30

11h30
12h00

English at the Algorithmic Margins: Queer Discursive Resistance in AI-Mediated Intimacy
Johanathan Woodworth, Andrea Fraser, Phillip Joy & Conor Barker (Mount Saint Vincent University, Canada)

12h00
12h30

Nommer pour mieux (se) haïr. Pratiques de nomination et agentivité dans les discours incels

Johann Tournebize (Université Toulouse Jean Jaurès, France)

Pause déjeuner (+ séance de posters) / Lunch Break (+ Poster Session)

12h30
14h30

14h30
15h00

Marginalisation from Within: evaluating (ye) ken among Scottish listeners

Alexis Bruynooghe, Laure Lansari & Sophie Herment (Aix-Marseille Université & Université de Picardie Jules Verne, France)

15h00
15h30

Laughing at the Margins: Welsh English, Humor, and Identity Construction

Gaëlle Le Corre (Université de Bretagne Occidentale, France)

15h30
16h00

The reclaiming of the English language by non-native speakers and marginalisation of native ones: focus on conversations at the front desk

Clarisse Thouvenot (Université Lumière Lyon 2, France)

Pause / Coffee Break

16h00
16h30

16h30
17h00

African-American Vernacular English as staged by the author and ethnographer Zora Neale Hurston: the rural town of Eatonville as a performative locus of identity construction

Johanna Galis (Université Paris 8, France)

17h00
17h30

Linguistic Key Patterns and Identity Construction in Translation: Comparing Kourouma's Postcolonial Texts and Diome's Diasporic Novel

Kossi Adzalo (Université Polytechnique Hauts-de-France, France)

Dîner de gala / Conference Dinner

20h00

Vendredi 29 mai / Friday 29 May

Accueil et inscriptions / Welcome and Registration

9h00
9h30

Conférence plénière 2 / Keynote 2

9h30
10h30

Marginalising language, building consensus: The precarious trajectories of “gender” in Europe

Erez Levon (Université de Berne, Suisse)

Pause

10h30
11h00

11h00
11h30

Constructing a Nigerian Identity Through Englishes and Pidgins—Endonormativist Discourse

Laura Goudet (IUF, Université de Rouen Normandie, France)

11h30
12h00

Different standards for different identities: English borrowings in French ludolects

Heather Burnett (LLF, CNRS, France)

Pause déjeuner (+ séance de posters) / Lunch Break (+ Poster Session)

12h00
14h00

14h00
14h30

A Critical Discourse Analysis of Immigrant metaphors in the speeches of American presidents

Peter Teo (Nanyang Technological University, Singapour / Singapore)

14h30
15h00

English as Dominant or Minority Language? Ethnographic Insights into The Dynamics of Linguistic Identities in Bilingual Workplaces in Canada

Manon Bouyé (Université Jean Moulin Lyon 3, France)

Pause / Coffee Break

15h00
15h30

15h30
16h00

Doing Crip Scholarship Online: Discursive Strategies, Crip Time, and Public Intellectualism

Rachael Gabriel (University of Connecticut, USA)

16h00
16h30

Multilingualism and handwritten signature: the case of Palestinian Arab higher education students in Israel

Deia Ganayim (ACMBB, Israël)

Conclusions et clôture / Closing Remarks

16h30

Cocktail de clôture / Closing Drinks Reception

17h00



Lieu

Metz | Campus du Saulcy | UFR Arts, Lettres et Langues | Bâtiment B | Salle B110



Organisation

IDEA | ATILF (CNRS – Université de Lorraine) | LLECT | UFR ALL Metz



Contacts

camille.ternisien@univ-lorraine.fr

adam.wilson@univ-lorraine.fr

marie.flesch@univ-lorraine.fr

lindsey.paek@univ-lorraine.fr



Web

engmargins.sciencesconf.org

www.atilf.fr/recherche/manifestations/colloques/20260528-colloque-identity-construction-and-englishes-from-the-margins



Inscription

engmargins.sciencesconf.org/registration

KEYNOTES

- LUCY JONES** - NAVIGATING MARGINALISATION THROUGH TALK: INTERSECTIONAL IDENTITY CONSTRUCTION AMONG LGBTQ+ YOUTH 3
- EREZ LEVON** - MARGINALISING LANGUAGE, BUILDING CONSENSUS: THE PRECARIOUS TRAJECTORIES OF “GENDER” IN EUROPE 4

WORKSHOPS

- KOSSI ADZALO** - LINGUISTIC KEY PATTERNS AND IDENTITY CONSTRUCTION IN TRANSLATION: COMPARING KOUROUMA’S POSTCOLONIAL TEXTS AND DIOME’S DIASPORIC NOVEL..... 5
- HEATHER BURNETT** - DIFFERENT STANDARDS FOR DIFFERENT IDENTITIES: ENGLISH BORROWINGS IN FRENCH LUDOLECTS 7
- ALEXIS BRUYNNOGHE, LAURE LANSARI, & SOPHIE HERMENT** - MARGINALISATION FROM WITHIN: EVALUATING (YE) KEN AMONG SCOTTISH LISTENERS 8
- RACHAEL GABRIEL** - DOING CRIP SCHOLARSHIP ONLINE: DISCURSIVE STRATEGIES, CRIP TIME, AND PUBLIC INTELLECTUALISM..... 9
- JOHANNA GALIS** - AFRICAN-AMERICAN VERNACULAR ENGLISH AS STAGED BY AUTHOR AND ETHNOGRAPHER ZORA NEALE HURSTON : THE RURAL TOWN OF EATONVILLE AS A PERFORMATIVE LOCUS OF IDENTITY CONSTRUCTION..... 10
- DEIA GANAYIM** - MULTILINGUALISM AND HANDWRITTEN SIGNATURE: THE CASE OF PALESTINIAN ARAB HIGHER EDUCATION STUDENTS IN ISRAEL 12
- LAURA GOUDET** - CONSTRUCTING A NIGERIAN IDENTITY THROUGH ENGLISHES AND PIDGINS-ENDONORMATIVIST DISCOURSE..... 13
- GAËLLE LE CORRE** - LAUGHING AT THE MARGINS: WELSH ENGLISH, HUMOR, AND IDENTITY CONSTRUCTION..... 14
- PETER TEO** - A CRITICAL DISCOURSE ANALYSIS OF IMMIGRANT METAPHORS IN THE SPEECHES OF AMERICAN PRESIDENTS..... 16
- CLARISSE THOUVENOT** - THE RECLAIMING OF THE ENGLISH LANGUAGE BY NON-NATIVE SPEAKERS AND MARGINALISATION OF NATIVE ONES: FOCUS ON CONVERSATIONS AT THE FRONT DESK 18
- JOHANN TOURNEBIZE** - NOMMER POUR MIEUX (SE) HAÏR. PRATIQUES DE NOMINATION ET AGENTIVITE DANS LES DISCOURS INCELS 20

JOHANATHAN WOODWORTH, ANDREA FRASER, PHILLIP JOY, & CONOR BARKER
ENGLISH AT THE ALGORITHMIC MARGINS: QUEER DISCURSIVE RESISTANCE IN AI-
MEDIATED INTIMACY 21

NAVIGATING MARGINALISATION THROUGH TALK: INTERSECTIONAL IDENTITY CONSTRUCTION AMONG LGBTQ+ YOUTH

Lucy Jones - University of Nottingham, UK

I respond in this paper to the conference organisers' call for us to consider how language is used by speakers to navigate their marginalisation. In doing so, I argue for analyses of identity construction which centre intersectionality by engaging critically with the power structures that constrain marginalised speakers' lives. Bringing together developments in intersectionality scholarship (Crenshaw 1991; Hill Collins and Bilge 2020; Yuval-Davis 2011; Yep 2016) with key propositions from sociocultural linguistics (Bucholtz and Hall 2005), I outline here a series of principles for the analysis of marginalised identity construction. I then apply these principles to data from my recent ethnographic research with British LGBTQ+ youth (Jones 2026). The analysis presented shows that the marginalisation experienced by young LGBTQ+ people is shaped by various intersections, including race, class, citizenship and family situation. Through discourse analysis which focuses in particular on affective stance-taking, I show how three young people position themselves in relation to multiple aspects of their marginalisation. The analysis reveals how, although the young people typically frame themselves as isolated and victimised, they also articulate strategies of resistance and subversion by rejecting the dominant ideologies which constrain them. In this way, I argue that speakers can navigate their marginalisation by reclaiming agency through their identity construction.

References

- Bucholtz, M. and Hall, K. (2005) 'Identity and interaction: A sociocultural linguistic approach', *Discourse Studies*, 7(4–5), pp. 585–614.
- Collins, P.H. and Bilge, S. (2020) *Intersectionality*. Polity Press.
- Crenshaw, K. (1991) 'Mapping the margins: intersectionality, identity politics, and violence against women of color', *Stanford Law Review*, 43(6), pp. 1241–99.
- Jones, L. (2026) *Language and LGBTQ+ Youth: Analysing Marginalised Identities Through an Intersectional Lens*. Bloomsbury.
- Yep, G.A. (2016) 'Toward thick(er) intersectionalities: Theorizing, researching, and activating the complexities of communication and identities', in K. Sorrells and S. Sekimoto (eds) *Globalizing Intercultural Communication: A Reader.*, pp. 85–94.
- Yuval-Davis, N. (2011) *The Politics of Belonging: Intersectional Contestations*. SAGE.

**MARGINALISING LANGUAGE, BUILDING CONSENSUS:
THE PRECARIOUS TRAJECTORIES OF “GENDER” IN EUROPE**

Erez Levon – Université de Berne, Switzerland

In this talk, I discuss how English get marginalised as a way to normalise and entrench contemporary reactionary and regressive politics. Specifically, I consider how the use of the word gender (in English) is mobilised in different European anti-gender campaigns to entextualise a particular understanding of gender as being in conflict with local cultural values and so construe movements for gendered and sexuality equality as antithetical to the nation. Drawing on examples from France, Italy, Germany, and Switzerland, I argue that this practice is part of a broader rightward shift in European politics, a move that I have described elsewhere as the forging of a new authoritarian consensus (Levon & Eckert, forthcoming). I put this discursive marginalisation of English in conversation with research showing how English can also be used as a tool for self-empowerment and self-determination among people who are socially marginalised and excluded on the basis of their gender or sexuality. My goal in doing so is to deepen our understanding of indexical inoculation (Barrett & Hall 2024) by centring the role that circulation and uptake play in the broader politics of language.

LINGUISTIC KEY PATTERNS AND IDENTITY CONSTRUCTION IN TRANSLATION: COMPARING KOUROUMA'S POSTCOLONIAL TEXTS AND DIOME'S DIASPORIC NOVEL

Kossi Adzalo – Laboratoire de Recherche Sociétés & Humanités (LARSH) – Université Polytechnique Hauts-de-France ; INSA Institut National des Sciences Appliquées Hauts-de-France, France

This paper explores how cultural identity from African postcolonial and diasporic contexts is reshaped when represented in English through translation. It asks: Which linguistic features operate as markers of cultural identity? How do these features vary between postcolonial and diasporic contexts? How are they translated, and to what extent do translations preserve or alter marginal voices? Does English erase, amplify, or negotiate these identities within the centre–periphery dynamic?

Focusing on the English translations of Ahmadou Kourouma's *En attendant le vote des bêtes sauvages* and *Allah n'est pas obligé*, as well as Fatou Diome's *Le Ventre de l'Atlantique*, selected for their engagement with African cultural identity across different socio-historical and geographical contexts, this study draws on texts characterised by diverse linguistic strategies, including lexical, syntagmatic, and syntactic hybridity, as well as proverbs and narrative forms associated with orality and cultural memory (Drame 309–310).

The English translations of these linguistic patterns functioning as markers of cultural identity often adopt standardized forms that may neutralize these markers (Bassnett 29). By comparing these features in the source texts and their translations, the study highlights both shared and divergent strategies of identity construction and examines how translation reshapes the relationship between linguistic patterning and cultural identity. While the use of French already entails a degree of identity mediation, the focus here is on how English translation further reconfigures these identities within a global framework. Drawing on *Decentering of Writing* (1973) by Henri Meschonnic and postcolonial theory as articulated in *The Empire Writes Back* (2002), the analysis treats linguistic patterns as carriers of subjectivity, rhythm, and identity, and situates them within processes of hybridity and negotiation between centre and margins.

Keywords: cultural identity; linguistic patterns; translation; postcolonial literature; margins

References

- Ashcroft, Bill, et al. *The Empire Writes Back : Theory and Practice in Post-Colonial Literatures*. London, Routledge, 2004.
- Bassnett, Susan, et Harish Trivedi. *Postcolonial Translation: Theory and Practice*. 1st ed., Routledge, 1998.

Dame, Kane. « L'Hybridation langagière dans le roman négro-africain francophone Entre subversion du français et réalisme littéraire ». *AntipodeS - Études de langue française en terres non francophones*, vol. 2, no 1, 2019.

Fatou Diome. *Le Ventre de L'Atlantique*. Paris, Librairie Générale Française, 2020.

Kourouma, Ahmadou. *Allah n'est pas obligé*. Seuil, 2000.

Kourouma, Ahmadou. *En attendant le vote des bêtes sauvages*. Seuil, Média Diffusion, 1998.

Meschonnic, Henri. *Pour la Poétique II*. Gallimard, 1999.

DIFFERENT STANDARDS FOR DIFFERENT IDENTITIES: ENGLISH BORROWINGS IN FRENCH LUDOLECTS

Heather Burnett – Laboratoire de Linguistique Formelle (LLF) – Université Paris VII – Paris Diderot – CNRS (UMR7110), France

This paper explores the social meaning(s) of English borrowings in French ludolects. A ludolect is a linguistic variety used by players of a (video) game, when playing the game or discussing it (Ensslin 2017). Many sociolinguists studying non-English ludolects have observed that these varieties borrow extensively from English. Some researchers attribute this to English's status as a lingua franca (Klötzl & Swoboda 2020), but others suggest that non-anglophone gamers may be using English to resist the exclusive standard ideologies of their language. For example, Strong (2019) argues that French gamers' use of English borrowings (among other ludolectal features) are instances of "a defiant use of non-standard language in such a subculture, since these "pragmatic and discursive practices" (Ensslin 101) are designed to defy those who impose the discourse of power." (Strong 2019:53-54). This paper investigates this hypothesis through a quantitative study of English-French variation in a corpus consisting of Twitch.tv chats of 192 streams of the video game Elden Ring: Nightreign (FromSoftware, 2025) across 9 French streamers. Following Ensslin (2017), we distinguish between two classes of ludolectal items: general terms, which refer to objects and actions common to the genre of the game (eg. HP vs PV, dodge vs esquiver, parry vs parade, etc), and specific terms: objects/actions occurring only in the specific game (eg. Bell bearing hunter vs chasseur de perles, Draconic sentinel vs sentinelle draconique, etc). We show that, while the English borrowings of general terms are frequent in our corpus (around 30%), English borrowings of specific Elden Ring terms are extremely rare (less than 2%). We hypothesize that our results reflect the fact that players' identities qua "gamers" and their identities qua "members of the French Elden Ring community" are distinct, with the latter being constructed in opposition to "American" Elden Ring online community.

Keywords: borrowings; language and gaming; online communities; France

References

- Ensslin, A. (2017). *The language of gaming*. Bloomsbury Publishing.
- Klötzl, S., & Swoboda, B. (2019). *Interpersonal positioning in English as a lingua franca interactions*. Routledge.
- Strong, S. (2019). French gamer-speak: new conceptualizations of text production, virtual spaces, and social stratification. *Contemporary French Civilization*, 44(1), 39-59.

**MARGINALISATION FROM WITHIN:
EVALUATING (YE) KEN AMONG SCOTTISH LISTENERS**

Alexis Bruynooghe – Université de Picardie Jules Verne, France

Laure Lansari – Université de Picardie Jules Verne, France

Sophie Herment – Laboratoire Parole et Langage (LPL) – Université de Provence – Aix-Marseille I – CNRS-UMR7309, France

Our research focuses on discourse markers you know and ye ken in the discourse of Scottish people in what is called “Scottish English”. The study of discourse markers in varieties of English such as Scottish English remains on the margins of research though discourse markers constitute an essential element in the identity construction. In order to explore the complex relation between a community and its language, we decided to set up an experiment aiming at understanding the explicit attitude of Scottish people towards their own language. We hypothesise that ye ken is typically evaluated “more highly on traits related to social attractiveness” and conversely on traits related to status, compared to you know. We also think that age is a crucial discriminatory factor that influences the attitude of Scottish people. We aim at recruiting 120 Scottish participants via the Prolific platform, to select a cohort with diverse socioeconomic profiles. After completing a questionnaire designed to gather information to establish their socioeconomic profile and relation to Scotland, the participants will perform an attitudinal test. The participants will be asked to listen to 20 audio stimuli. Four of them are target stimuli and contain either you know or ye ken in two different pragmatic contexts. The other stimuli are fillers, to ensure the validity of the test. On a scale of one to seven, the participants will be asked to rate the speaker’s level of honesty, sense of humour, friendliness, pleasantness and correctness, level of education, “standardness”, respectively related to social attractiveness and status. An intra-individual comparison of the attitude will be conducted to support our hypotheses. Studies using this experiment have often provided a high degree of consistency regarding the attitude of the participants. We will present the results of the test and discuss them during the conference.

Keywords: Scottish Identity; discourse marker; ye ken; attitudinal test; Scottish English

**DOING CRIP SCHOLARSHIP ONLINE:
DISCURSIVE STRATEGIES, CRIP TIME, AND PUBLIC INTELLECTUALISM**

Rachael Gabriel – University of Connecticut, US

This paper is the part of ongoing analyses of the twitter account archive of the Deaf linguist and disability activist, Dr. Jon Henner (c.f. Henner, Robinson & Gabriel, 2025). Following Clare (1999), McRuer (2006) and Kafer (2013) I orient to this archive as a case of Crip Scholarship, and aim to explicate the discursive strategies of doing participation on the “global town square” of pre-Musk Twitter to center the participation of marginalized identities and perspectives. My analysis draws on discursive psychology to identify the ways Jon used twitter posts to construct an identity online that points towards new possible modes of public scholarship. In doing so, I attend to the ways he frequently merges modalities, interpretative repertoires (Wetherell, 1998), subject positions (Davies & Harré, 1990) and ideological dilemmas (Billig, 1988). Drawing on tools from Conversation Analysis, I pay particular attention to the sequence of “turns” online, and the ways that turn-taking can unfold rapidly in English among scholars, activists and others who would not otherwise communicate frequently or without interlocutors. I examine these patterns alongside notions of Crip Time (Kafer, 2013) and ‘Slow(ed) Scholarship’ (e.g. Kaufman, Chennault, Molana, 2024) and the social nature of disability activism (c.f. Wong, 2020). Similarly, I consider the ways Jon’s tweets often mix languages and modalities to highlight ideological dilemmas in real time, and to connect otherwise disconnected audiences. I argue that translanguaging and transmodal discourses are a necessary hallmark of crip scholarship, and highlight patterns in the ways that Jon mixed representations of American Sign Language (ASL), English with other modes including gifs and images, to do public scholarship in ways that centered intersectional identities that are otherwise marginalized in academia.

Keywords: discourse analysis; crip theory; disability studies; social media

AFRICAN-AMERICAN VERNACULAR ENGLISH AS STAGED BY AUTHOR AND ETHNOGRAPHER ZORA NEALE HURSTON : THE RURAL TOWN OF EATONVILLE AS A PERFORMATIVE LOCUS OF IDENTITY CONSTRUCTION

Johanna Galis – Transfers critiques anglophones (TransCrit) – Université Paris 8, France

Zora Neale Hurston, an African-American novelist and anthropologist from the Harlem Renaissance, has widely documented the verbal traditions used by African-American communities living on the margins of American society. At the epicenter of both her fictional writings and her ethnographic data is a town called Eatonville, in rural Florida. By choosing this location, she would both collect and highlight the verbal lore of a misrepresented part of the African-American population, while she would also stage their vernacular language as part of powerful linguistic and literary identity strategies. Thanks to what speech constructions process inside her use of storytelling, Hurston has staged another variety of English that performs a political counter-proposal within African-American identity constructions. Indeed, this English is located on the outskirts of the Harlem Renaissance cosmopolitan society that seeks, with its “New Negro” program, to address a normative and heterogeneous political blueprint for the Afro-American of the thirties.

In this presentation, I will look at two narratives by Hurston (“The Eatonville Anthology” (1926) and *Their Eyes Were Watching God* (1937)) in order to question her blending of folklore, orality and dramatization within her characterization of the African-American population of Eatonville. How does her use of an English informed by a specific geographical and political context help perform alternate African-American identities within American society? And how do the author’s enunciative choices signal a performative political act of resistance against conventional language? My analysis will aim at showing that Hurston’s staging of African-American vernacular English is her pathway to opening subversive meanings within the construction of the African-American identities of her time.

Keywords: African; American vernacular English; gender; performativity; ethnicity

References

- HURSTON, Zora Neale, “The Eatonville Anthology” (1926), in *Hitting a Straight Lick with a Crooked Stick*, Londres : Harper Collins, 2020
- _____, “Characteristics of Negro Expression.” in Cunard, Nancy (éd.), *The New Negro*, New York : Negro Universities Press, [1934] 1969.
- _____, *Mules and Men*, New York : Harper Perennial Modern Classics, [1935] 1990.
- _____, *Dust Tracks on a Road*, New York : Harper Perennial-Harper Collins, [1942] 1996.
- _____, *Their Eyes Were Watching God*, Londres : Virago Press, [1937] 1986.

- BAKER, Houston A., éditeur. *Blues, Ideology, and Afro-American Literature: A Vernacular Theory*. Nachdr., Univ. of Chicago Press, 2011.
- BOURDIEU, Pierre, *Ce que parler veut dire*, Paris : Fayard, 1982.
- BUTLER, Judith, *Excitable Speech: A Politics of the Performative*. New York : Routledge, 1997.
- BUTLER, Judith, et Joan W. SCOTT, éditeurs. Henderson, Mae G. « Speaking in Tongues: Dialogics, Dialectics, and the Black Woman Writer's Literary Tradition ». *Feminists Theorize the Political*, Routledge, 2013, p. 162-84.
- BUTTERS, Ronald R. « When Is English "Black English Vernacular"? » *Journal of English Linguistics*, vol. 17, no 1, mars 1984, p. 29-36.
- CREMIEUX, Anne, et al., éditeurs. *Understanding Blackness through Performance*. Palgrave Macmillan US, 2013.
- GATES, Henry Louis, Jr. *The Signifying Monkey: A Theory of African American Literary Criticism*. Oxford University Press, 1988.
- HERNANDEZ-CAMPOY, Juan Manuel. « Investigating Language Attitudes: Social Meanings of Dialect, Ethnicity and Performance ». *Language in Society*, vol. 34, no 03, juillet 2005.
- HOOKS, bell. *Talking Back: Thinking Feminist, Thinking Black*. New York : Routledge, 2014.
- LABOV, William, *Principles of Linguistic Change. Vol. 2: Social Factors / William Labov*. Digital print, vol. 2, Blackwell, 2006.
- MEISENHOLDER, Susan E., *Hitting A Straight Lick with a Crooked Stick: Race and Gender in the Work of Zora Neale Hurston*, Tuscaloosa : University of Alabama Press, 2001.
- MICHLIN, Monica, et Jean-Paul ROCCHI. *Black Intersectionalities: A Critique for the 21st Century, A Critique for the 21st Century*. Liverpool University Press, 2014.
- WEST, Margaret Genevieve, éditeur. *Zora Neale Hurston & American Literary Culture*. Gainesville : University Press of Florida, 2005.

**MULTILINGUALISM AND HANDWRITTEN SIGNATURE:
THE CASE OF PALESTINIAN ARAB HIGHER EDUCATION STUDENTS IN ISRAEL**

Deia Ganayim – Sakhnin Academic College; Al-Qasemi Academic College; Arab Center For Mind, & Brain Behavior (ACMBB), Israël

People tend to craft a signature that is clearly distinguishable from others' signatures and thus difficult to forge. This highlights the important meaning associated with signing one's name on a document and, thus, supports the premise of a strong relationship between signatures and identity. We hypothesize that signing one's name in his mother tongue reflects one's identification with his social group. In this research, we examined the relationship between the vitality of language and identity as reflected in what language do Palestinian Arab students of higher education in Israel sign their own handwritten signature. In the reality of Palestinian-Israeli conflict, there are strong pressures towards 'Hebraization' among Palestinians. This places a further burden on them, as Hebrew is the dominant language in the public sphere of Israel. Do Palestinian Arabs sign in Arabic, their mother tongue and native first language (L1) but still the language of minority for Palestinian Arabs in Israel? In Hebrew, their second language (L2) but the language of the dominant majority on Israel and the language of most official documents if not all? In English, the third language (L3) for those in Israel? Or in a symbolic logographic manner? In the current study we have asked 843 Palestinian multilingual Arab students of higher education in northern, central, and southern Israel to sign their own handwritten signature. Their signatures were classified based on the signature language into Arabic, Hebrew, English and Symbolic-Logographic (difficult to be classified into a specific language). As in Figure 1 about 81% of the signatures were not in Arabic the native first language. The findings were unpredictable and may trigger further investigation of the interplay of multilingualism and majority/minority language interplay.

Keywords: handwritten signature; identity; minority language; Palestinian Arabs in Israel

CONSTRUCTING A NIGERIAN IDENTITY THROUGH ENGLISHES AND PIDGINS- ENDONORMATIVIST DISCOURSE

Laura Goudet – Université de Rouen Normandie; Normandie Université, Institut
Universitaire de France, France

This paper deals with the ongoing rise of material describing Naija (Nigerian Pidgin) or Nigerian English (NigE) as more and more legitimate varieties of English, through epilinguistic comments pertaining to the establishment of a Nigerian-centric use of sociolects. The main methodological framework will be discourse analysis, based on Naija/NigE YouTube videos and dictionaries. I posit that Naija has entered a phase of endonormativity predicted but not quite reached before, as it was “right around the corner” earlier (Schneider 2007: 210).

First, which lexical or indexical elements (Johnstone 2016) are especially present in dictionaries, glossaries and miniguides? Addresses like “how you dey?” (*how are you?*) and phatics like “abeg” (*please*) are part of the core of these lists for “imagined tourists” (Michaud 2001), and Nollywood-born expressions like “comot” (*come/get out*) are also evoked, as they are integral to the indexicality of “Popular Nigerian English” (Jowitt 1991: 47). The most frequent words in glossaries and dictionaries may also evoke themes like “419” (*internet fraud*) or “Bakassi (Boys)” (a group of young vigilantes active at the turn of the 21st century), which are deeply steeped in national history.

Normative discourse surrounding epilinguistic discourse, such as comments online like “We create our own English, that’s why we are Nigeria. We set out own standards.” (DJ Pako rich, 2025) point at a national pride directed at language. The same goes for videos after the addition of NigE words to the OED: an array of short videos was produced to discuss pride: “if you hear any of these words anywhere in the world, don’t be surprised: these are now Oxford certified English words” (BBC News Africa, 2025). This also leads to the differentiation of communities: “oyinbo” (*white people*) as opposed to NigE speakers (Ibo, 2020), and may even highlight rivalries with neighboring countries

Keywords: epilinguistics; African Englishes; Nigerian Pidgin, endonormativity; imagined communities; indexicality

LAUGHING AT THE MARGINS: WELSH ENGLISH, HUMOR, AND IDENTITY CONSTRUCTION

Gaëlle Le Corre – Université de Bretagne Occidentale – UFR Lettres et sciences humaines, France

This proposal addresses how the stylization of the Welsh English dialect in humorous productions, alongside other discursive and semiotic devices, is used to represent social and geographical marginalization within Welsh society. While often perceived as stereotypical self-deprecation, the stylization of Welsh English can also function as a form of empowerment, giving voice to individuals who have been disregarded and stigmatized.

Previous research has examined the role of style in performance (see Bell, 1999; Rampton, 1999; Bell & Gibson, 2011) and the role of dialects in mediated performances (Coupland, 2001, 2007, 2009; Beal, 2009; Johnstone, 2011; Clark, 2019). As demonstrated by Braber (2018) and Gerwin (2025), dialects in humorous performances play a part in their enregisterment.

The issue of Welsh identity is a prominent theme in Welsh humorous productions, including stand-up comedy, online skits, and TV series. It is also found in the music scene, as exemplified by the comic rap band Goldie Lookin Chain, whose personas and songs celebrate Wales, specifically the Welsh working class. For the online comedian Rhys, the stylization of Welsh English and the personas he embodies are a gentle tribute to everyday life in the Valleys. Conversely, Dai Ling Ping's transgressive humor presents a provocative depiction of the lowest social strata in Wales. His online skits also function as a medium for debunking ruling authorities and expressing his resentment toward politicians.

Focusing on Rhys' performances, Dai Ling Ping's online videos, and Goldie Lookin Chain's songs, this study examines how the stylization of the Welsh English dialect contributes to humorous performance while reinforcing its enregisterment. The sociolinguistic resources (phonological, morphosyntactic, and lexical) employed index different social meanings and identities associated with Welshness. Therefore, the personas they embody serve to demonstrate that humor and self-deprecation can function as effective vehicles for positive identification. This phenomenon highlights the invaluable contribution of individuals from humble backgrounds to the cultural identity of Wales.

Drawing on the concepts of identity, enregisterment and stylization, this multimodal discourse and sociolinguistic analysis explores the role of humor in comedy performance in the expression of Welsh identity. Humor thus serves as a tool for the reappropriation of class-based stereotypes and the celebration of daily life in territories that tend to be marginalized and denigrated.

Keywords: Welsh-English; performed language; stylization; identity; sociolinguistics; discourse analysis

References

- Beal, Joan, 2009, “‘You’re not from New York City, you’re from Rotherham’: Dialect and identity in British indie music”, *Journal of English Linguistics* 37(3), p. 223–40.
- Bell, Allan, 1999, “Styling the other to define the self: A study in New Zealand identity making”, *Journal of Sociolinguistics* 3, p. 523–41.
- Bell, Allan, Gibson, Andy, 2011, “Staging language: An introduction to the sociolinguistics of performance”, *Journal of Sociolinguistics* 15/5, p. 555-572.
- Braber, Natalie, 2018, “Performing identity on screen: Language, identity, and humour in Scottish television comedy”, in Reem Bassiouney (ed.), *Identity and dialect performance: A study of communities and dialects*, p. 265–85.
- Clark, Urszula, 2019, *Staging language: Place and identity in the enactment, performance and representation of regional dialects*, Berlin: De Gruyter Mouton.
- Coupland, Nikolas, 2007, *Style: Language, variation and identity*, Cambridge: Cambridge University Press.
- Coupland, Nikolas, 2009, “The mediated performance of vernaculars”, *Journal of English Linguistics* 37(3), p. 284–300.
- Gerwin, Johanna, 2025, “The role of dialect in comedy performances: focus on enregisterment and humor”, *English Language and Linguistics* 28:04, Cambridge University Press, p. 751–773.
- Johnstone, Barbara, 2011, “Dialect enregisterment in performance”, *Journal of Sociolinguistics* 15(5), p. 657-79.
- Rampton Ben, 1999, “Styling the Other”, *Special issue of Journal of Sociolinguistics* 3/4, p.421-27.

A CRITICAL DISCOURSE ANALYSIS OF IMMIGRANT METAPHORS IN THE SPEECHES OF AMERICAN PRESIDENTS

Peter Teo – Nanyang Technological University, Singapore

Globalization has facilitated the mass migration of people across geographical borders, but it has also resulted in sociopolitical problems. As a disenfranchised community, immigrants have long been relegated to the periphery of society. In recent times, the number of immigrants has surged due to geopolitical tussles for political sovereignty and ideological supremacy in various regions. As such, the topic of immigration and immigrants has entered public discourse becoming grist for the mill among politicians. This paper focuses on immigrants and how they have been subject to “symbolic violence” (Bourdieu, 2001) by those in power through metaphorical language. Despite the wealth of research on the use of metaphors to depict immigrants in public discourse, few recent studies have sought to compare how politicians from opposing camps deploy immigrant metaphors as part of their political posturing. This study compares how American presidents, Donald Trump of the Republican Party and Joe Biden from the Democrat Party, caricature immigrants in their public speeches. Adopting a Critical Discourse Analysis approach (Fairclough, 2015; Hart, 2010; van Dijk, 2015) and informed by Lakoffian theory of conceptual metaphor (Lakoff & Johnson, 1980), the study examines 46 speeches (297 691 words) containing the word “immigrant” by Trump and Biden between February 2017 and January 2026 drawn from *The American Presidency Project* website (www.presidency.ucsb.edu). By adopting a bottom-up approach of metaphor identification procedure (MIPVU) (Krennmayr, 2013; Pragglejaz Group, 2007; Steen et al., 2010), the contextual meaning of a lexical item used with reference to “immigrant” is compared with its basic meaning to ascertain its metaphorical status. The analysis reveals how Trump continues to reproduce non-human, disaster, animal and crime metaphors to alienize and criminalize immigrants to arouse fear, suspicion, and panic in the American public. Biden, on the contrary, uses journey, human body, building, and physical motion metaphors to narrow the ideological and affective distance between immigrants and Americans by emphasizing their shared ancestry, aspirations, work ethic and ethos. Although one portrays immigrants as *Them* whereas the other depicts them as part of *Us*, both can be seen as exploiting immigrants as a disempowered community who has been denied autonomy and agency in determining their own identity and destiny. This study hopes to raise awareness of the plight of immigrants and the role that language plays in their construal, objectification and marginalization.

Keywords: immigrant metaphors; Joe Biden; Donald Trump; speeches; Critical Discourse Analysis

References

- Bourdieu, P. (2001). *Language and Symbolic Power*, 6th ed. (trans. Raymond G and Adamson M). Cambridge, MA: Harvard University Press.
- Fairclough, N. (2015). *Language and power* (3rd ed.). Routledge.

- Hart, C. (2010). *Critical Discourse Analysis and Cognitive Science: New Perspectives on Immigration Discourse*. Basingstoke: Palgrave.
- Krennmayr, T. (2013). Top-down versus bottom-up approaches to the identification of metaphor in discourse. *Metaphorik. de*, 24, 7-36.
- Lakoff, G., and Johnson, M. (1980). *Metaphors we live by*. Chicago: University of Chicago Press.
- Pragglejaz Group (2007). MIP: A method for identifying metaphorically used words in discourse. *Metaphor and Symbol* 22(1): 1–40.
- Steen, G. J., Dorst, A. G., Krennmayr, T., Kaal, A. A., & Herrmann, J. B. (2010). *A method for linguistic metaphor identification: From MIP to MIPVU*. John Benjamins: The Netherlands.
- van Dijk, T. (2015). Critical discourse analysis. In Tannen, D., Hamilton, H. E., and Schiffrin, D. (Eds). *The handbook of discourse analysis*. John Wiley and Sons.

**THE RECLAIMING OF THE ENGLISH LANGUAGE BY NON-NATIVE SPEAKERS AND
MARGINALISATION OF NATIVE ONES:
FOCUS ON CONVERSATIONS AT THE FRONT DESK**

Clarisse Thouvenot – Université Lumière Lyon 2 – CeRLA, Lyon 2, France

The globalisation of English as a lingua franca (ELF) led non-native speakers to outnumber native ones (Brumfit, 2001; Kachru, 1990; Rowley-Jolivet, 2017; Seidlhofer, 2013). The once marginal English spoken by non-natives now partially dictates language norms. In this context, native speakers may be marginalised when partaking in ELF conversations (Seidlhofer 2013: 40), as proven by the fact that some ELF researchers have excluded them from the definition of ELF (Firth 1996; House 1999; Samarin 1987).

Reintegrating native speakers into ELF research seems paramount, as defining ELF conversations based on the absence of native speakers is unsatisfactory and does not reflect the central role of ELF speakers. In the multicultural context of the hotel industry, native receptionists often need to adapt to non-native guests by adopting ELF principles, if they are to achieve communicative success and keep them happy. Such principles include abiding by discursive norms such as avoiding idiomatic phrases and metaphors, inciting cooperation, accommodating down, code-switching, etc. (Koester 2010).

In this context, native receptionists must apply some of these principles to avoid challenging the guests' power, which would lead to dissatisfaction. To analyse what challenges native receptionists may face when talking to non-native guests, a month-long field study was conducted in three hotels in Edinburgh, Scotland. This ethnographic approach (Beaud & Weber 2010; Blanchet 2000; Jasso-Aguilar 1999; Wozniak 2019) includes the triangulation of recordings of receptionist-guest interactions, individual semi-structured interviews with receptionists, but also guest and receptionist surveys.

The data collected aims to highlight what strategies are used in the hotel industry to ensure communicative success in ELF interactions. Although some signs point towards a refusal to adapt to the Other (e.g. the absence of translated in-house documents and websites), native professionals have expressed making efforts. For instance, several use received pronunciation rather than their usual accent, as well as a wider array of non-verbal strategies to make themselves understood more easily by non-native guests. However, some ELF principles may have to be discouraged in this context to avoid guest dissatisfaction. For that reason, professionals need to be taught what strategies they can use to make ELF guests comfortable and to efficiently provide information.

Keywords: English as a Lingua Franca (ELF); ethnographic approach; English for tourism; spoken discourse

References

Beaud, S., & Weber, F. (2010). *Guide de l'enquête de terrain* (4e éd.). La Découverte.

- Blanchet, P. (2000). *Linguistique de terrain : Méthode et théorie—Une approche ethno sociolinguistique*. Presses Universitaires de Rennes. <https://pur.editions.fr/product/6925/linguistique-de-terrain-methode-et-theorie>
- Brumfit, C. (2001). *Individual freedom in language teaching : Helping learners to develop a dialect of their own*. Oxford University Press.
- Firth, A. (1996). The discursive accomplishment of normality : On 'lingua franca' English and conversation analysis. *Journal of pragmatics*, 26(2), 237-259.
- House, J. (1999). Misunderstanding in intercultural communication : Interactions in English as a lingua franca and the myth of mutual intelligibility. In *Teaching and Learning English as a Global Language* (Vol. 7389). Tübingen.
- Jasso-Aguilar, R. (1999). Sources, Methods and Triangulation in Needs Analysis : A Critical Perspective in a Case Study of Waikiki Hotel Maids. *English for Specific Purposes*, 18(1), 27-46. [https://doi.org/10.1016/S0889-4906\(97\)00048-3](https://doi.org/10.1016/S0889-4906(97)00048-3)
- Kachru, B., B. (1990). World Englishes and applied linguistics. *World Englishes*, 9(1), 178-205.
- Koester, A. (Éd.). (2010). *Workplace discourse*. Continuum.
- Rowley-Jolivet, E. (2017). English as a Lingua Franca in research articles : The SciELF corpus. *ASp*, (71), 145-158. <https://doi.org/10.4000/asp.4987>
- Samarin, W. J. (1987). Lingua Franca. In U. Ammon, N. Dittmar, & K. Mattheier (Éds.), *Sociolinguistics : An international handbook of the science of language and society*. Walter de Gruyter.
- Seidlhofer, B. (2013). *Understanding English as a Lingua Franca*. Oxford University Press.
- Wozniak, S. (2019). *Approche ethnographique des langues spécialisées professionnelles*. Peter Lang.

**NOMMER POUR MIEUX (SE) HAÏR.
PRATIQUES DE NOMINATION ET AGENTIVITE DANS LES DISCOURS INCELS**

Johanna Tournebize – Cognition, Langues, Langage, Ergonomie (CLLE) - Université Toulouse – Jean Jaurès, France

Mon travail porte sur les discours d'un forum anglophone incel (mot-valise de *involuntary* et *celibate*), qui héberge la plus grande communauté masculiniste de « célibataires involontaires ». Sur le forum étudié, les incels performant une masculinité marquée par l'autodépréciation et se perçoivent comme un groupe marginalisé, discriminé par la société en raison de leur apparence. En raison de débats internes qui contribuent à l'élaboration d'une identité incel normative, ils doivent aussi prouver incessamment leur manque d'agentivité face à leur situation de célibat. L'agentivité ou capacité d'agir permet d'étudier les différents degrés de capacité d'action ou d'autonomie dont disposent les entités humaines dans le discours. A partir d'un corpus de messages issus du forum, cette recherche vise à interroger si les incels sont effectivement, et dans leurs discours, peu agentifs.

Keywords: incels; masculinisme; nomination; analyse de discours; agentivité

ENGLISH AT THE ALGORITHMIC MARGINS: QUEER DISCURSIVE RESISTANCE IN AI-MEDIATED INTIMACY

Johanathan Woodworth - University Saint Vincent University, Canada

Andrea Fraser - University Saint Vincent University, Canada

Phillip Joy - University Saint Vincent University, Canada

Conor Barker - University Saint Vincent University, Canada

This paper examines how queer-coded Reddit narratives use English as a resource for identity construction, relational naming, and discursive resistance within AI-mediated intimacy, particularly when model updates or perceived changes in moderation are interpreted as disruptions to linguistic and relational continuity. Drawing on a contrastive corpus of 3,380 Reddit posts collected during the August 2025 GPT-5 transition, the study analyses 33 queer-coded posts alongside a broader corpus of AI companionship narratives. The queer-coded subset is identified through explicit self-positioning, pronoun practices, queer lexical markers, relational naming, and metapragmatic orientation; it is treated as discourse evidence rather than as a verified demographic sample.

Working within Queer Linguistics, digital sociolinguistics, computational semiotics, and posthumanist applied linguistics, the analysis examines how English operates within AI-mediated intimacy as both a language of algorithmic legibility and a resource for queer discursive resistance. AI companions are understood as algorithmic interlocutors whose responses are generated through patterned language rather than human understanding. The paper argues that queer-coded users construct intimacy not simply through attachment to a simulated personality, but through repeated linguistic practices that make gendered and sexual intelligibility possible within computationally mediated interaction.

Three analytical domains structure the study. First, queer-coded narratives foreground pronominal innovation and gendered reference, including hybrid or fluid forms such as he-they and they-she, as interactional resources for recognition. Second, users expand intimate vocabularies through relational neologisms such as datemate, enbybot, sparkmate, and heartcode, which name affective ties beyond heteronormative romance scripts and ordinary human-machine distinctions. Third, the disruption discourse frames model updates and perceived moderation changes as problems of algorithmic legibility. Terms such as “straightened,” “filtered,” “sanitized,” and “lobotomized” function as metapragmatic critiques of altered linguistic affordances. In response, users engage in discursive and technical repair through euphemism, code play, prompt workarounds, archived chats, platform migration, and local model reconstruction.

The study does not claim to demonstrate technical discrimination by AI systems. Rather, it shows how queer-coded Reddit narratives construct algorithmic change as a problem

of recognition, where intimacy depends on what the system can be made to say, sustain, refuse, or forget. Findings contribute to Queer Linguistics by extending analysis of linguistic creativity, normativity, and identity work to AI-mediated interaction. They also contribute to research on AI companionship by showing that attachment to conversational systems is not only psychological or affective, but semiotic: users become attached to patterns of address, naming, uptake, and repair. Within this framing, English at the algorithmic margins becomes both a regulatory architecture and an experimental grammar, through which queer-coded users negotiate the tension between dominant norms and peripheral practices in computationally mediated identity construction.

Keywords: queer linguistics; algorithmic governance; English language practices; computational marginalization; identity construction; digital intimacy; discursive resistance