

24-26 DE JUNIO DE 2026

Metodologías *Queer*

Repensando métodos y prácticas en la investigación social



Emma Machado de Souza



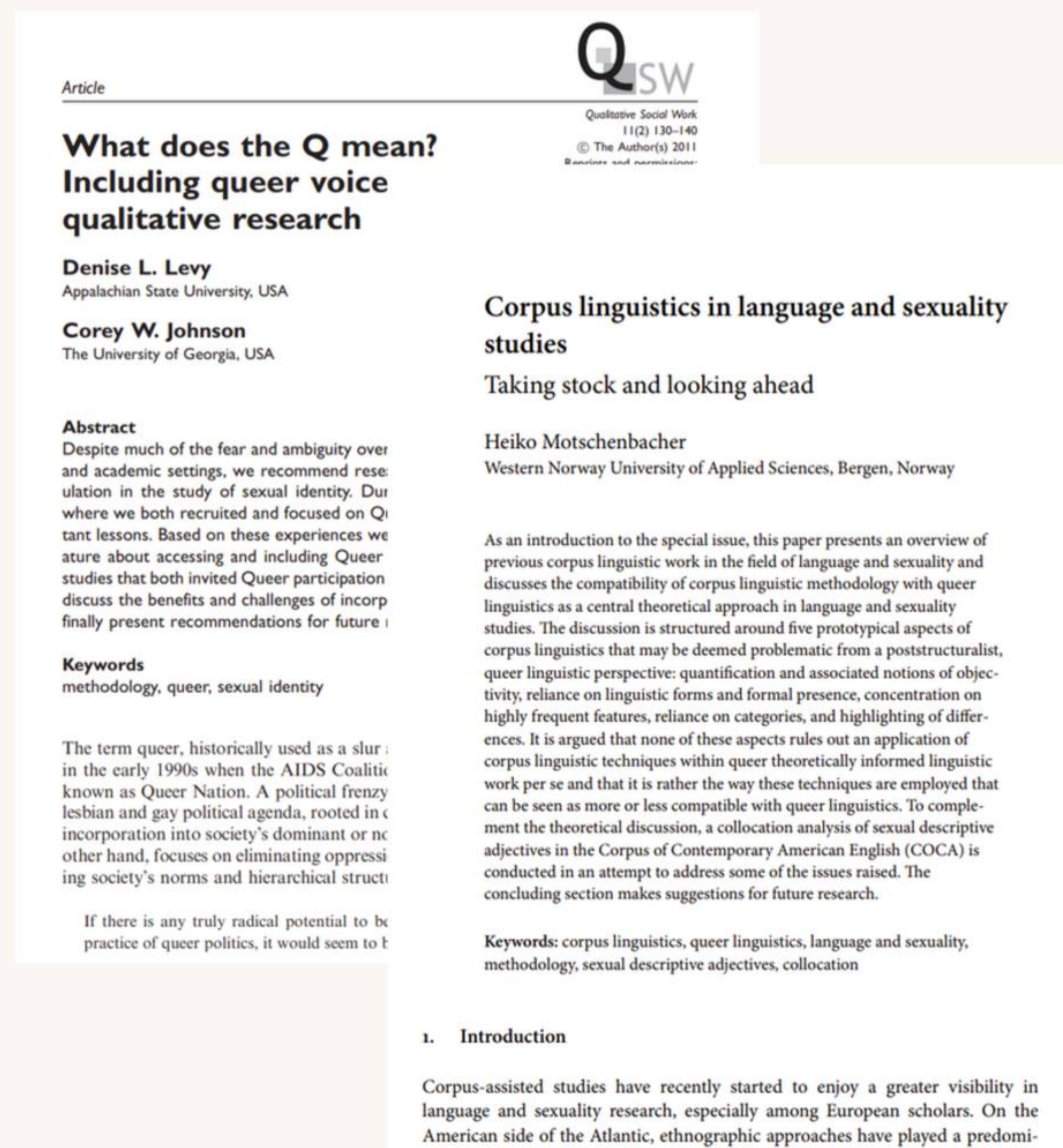
02

BLOQUE

Métodos y prácticas

De dónde venimos

Si la teoría disuelve las categorías, ¿qué decisiones metodológicas podemos tomar al investigar?



CATEGORÍAS

(Intentar) contar de forma responsable sin traicionar la fluidez que se dice
respetar (Guyan; Bucholtz y Hall; Konnelly).

MÉTODO

Lo queer no es una técnica, sino una orientación que altera los supuestos de un
proyecto (McDonald; Browne y Nash).

POSICIONALIDAD

La reflexividad cuenta en la medida en que cambia decisiones de diseño
(Spiegelman; R. Nelson).



A dónde vamos

¿Qué supuestos altera cada decisión metodológica?

¿Quién deja entrar a quién?

¿A qué sistema de significados?

¿Quién decide qué quiso decir el otro?

¿Quién traza la frontera entre lo público y lo privado?

¿Quién construye las categorías que se miden?

A dónde vamos

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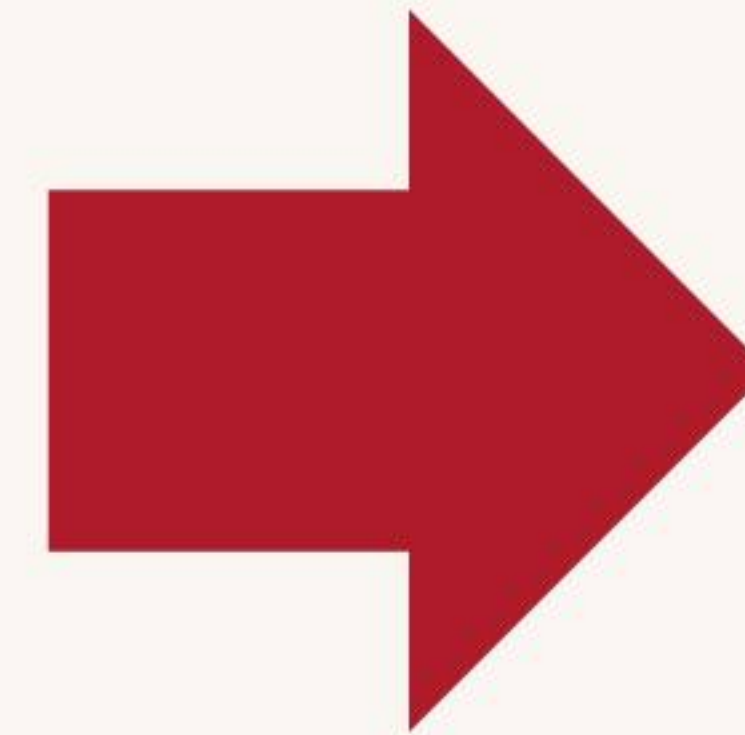
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Lo problemático rara vez es la técnica y casi siempre es la economía de poder, acceso y representación que la rodea.

2.1

• Queerizar la etnografía: campo, acceso y poder

La etnografía como relación

O por qué el campo no precede al acceso

- Las identidades del investigador y de quien participa están «siempre haciéndose»; no hay un «yo» etnográfico estable ni una «distancia» garantizada.
- La etnografía produce verdades parciales, las cuales permiten interrogar la situación social y política desde la que se conoce.
- La inestabilidad provoca dos exigencias: el análisis de lo dicho y la importancia de la dimensión afectiva/erótica.

If the emotional and intersubjective aspects of carrying out ethnographic research have often been selectively written out of ethnographic accounts, the work of the erotic dimension of fieldwork is almost invisible. Historically anthropologists and sociologists have been fascinated by the sexual and intimate lives of others, however, their own erotic subjectivity has been notably absent as a site of critical scrutiny. As Kulick points out, this has been due in part to anthropology's 'disciplinary distain for personal narratives' and cultural taboos about discussing their own culture's sex, while constructing the often 'exotic sexualities of others' (1995: 20). This silence is productive in that it works to preserve the bounded subjectivity of the (usually male) ethnographer, set the limits of legitimate critical enquiry, whilst at the same time suppressing 'women' and 'gays' ⁵ As Newton points out, (2000) in a discussion of homophobia in academia, this silence works to keep heterosexual male subjectivity out of the lens of critical enquiry. Sexuality

(Rooke, 2010)

El campo no es un lugar neutro

offer us a sense of ontological security? To illustrate, when I set out to conduct my fieldwork, I was keen to conduct feminist research which was collaborative and dialogical (Skeggs 1997, Stacey 1988, Stanley and Wise 1983a, 1983b, 1990, 1993). I naively assumed this would be fairly unproblematic to put into practice. However, my undeclared attachment to ethnographic distance and the comfort and authority it offered was repeatedly made obvious to me while carrying out my fieldwork. So for instance, I realised, over time that one of my 'informants' was friends with one of my former lovers. When in conversation she made it apparent that she knew some of the details of our relationship break-up, I realised I was comfortable to be known in some ways but not in others. What may be simply gossip in the space of a bar or a party, impacted on my identity as an ethnographer and an academic at the community centre. The field was a space where my personal boundaries and my stable sense of self were gradually undone. This is best summed up in Geertz's assertion that 'You don't exactly penetrate another culture, as the masculinist image would have it. You put yourself in its way and it bodies forth and enmeshes you' (1995: 44). Such a gendered and sexualised metaphor also draws attention to the sexual subjectivity of the ethnographer, a matter which continues to be surrounded by a slightly embarrassed, uneasy silence.

(Rooke, 2010)

La temporalidad y los binarismos

Connors-Jackman lleva la crítica queer del análisis textual a los supuestos antropológicos sobre «el campo».

- Lo queer como compromiso filosófico con la impugnación de las lógicas de la normatividad.
- Producir etnografía exige un cruce constante entre el aquí y el allí, ya que el campo carece de un paso firme o un futuro nítido.
- El dualismo entre el *ellos* y el *nosotros* deja fuera la dimensión erótica del trabajo de campo, olvidándose de que, quien conoce, no siempre queda fuera de lo conocido.



La temporalidad y los binarismos

Connors-Jackman lleva la crítica queer del análisis textual a los supuestos antropológicos sobre «el campo».

The epistemological underpinning of anthropology's main methodology, 'participant observation', is of central importance here, as it builds on the idea that one is to 'become', not 'be' part of a community. The good anthropologist is close enough to explain it, but not 'too close' so that she loses distance and starts speaking on her own behalf. While anthropologists are frequently asked to speak on the behalf of subjugated groups, a clear distinction is made between 'activism' and 'science'. In that procedure, 'key informants', who are often presented as 'friends' but rarely as authorities, are central to the ethnographic project. These actors act as brokers and trixters – they are able to explain and translate the cultural context in question, but they are rarely understood as co-producers of knowledge. While much work has been done to unpack such epistemological starting points, this persistence of this legacy, I argue, still makes for rendering the queer scholar of queer phenomena a rather queer, as in improper, researcher. While projects concerning cross-cultural perspectives on same-sex desire and critiques of heteronormativity are often groundbreaking and important, I argue that if queer is about critiquing norms, then calling research and writing conventions that presume stable distinctions between subjects and objects into question should remain central to queer studies and methodologies.

(Dahl, 2010)

Acceso, reclutamiento y el término «queer»

Levy y Johnson, desde el trabajo social, muestran que la propia ambigüedad de «queer» condiciona a quién se accede.

- Si la teoría se resiste a definir «queer», ¿con qué criterio se recluta e incluye a quienes se identifican así?

El término que se usa en la convocatoria delimita la

- muestra: nombrar es ya seleccionar a quién se llega y a quién no.

Inclusion of queer identified individuals and use of the term had several implications for the outcome. First, like the first author, many adults (colleagues, school personnel, etc.) were surprised about the inclusion of the word queer in the recruitment materials; however, the young participants were not surprised at all. 'I think it's just a generational thing', said Nicholas. In fact, all of the participants knew at least one Queer identified person in their social circle. The Queer identified youth also indicated an appreciation for inclusion, noting, 'I avoid campus programming and social events that only focus on lesbian, gay, and bisexual people, so I likely would have avoided your project too' The other noteworthy implication of the

(Levy y Johnson, 2011)



Herminia y los *street-scapes*

Herminia, a Latina street vendor in Los Angeles, anxiously welcomes me for the first time to her two-bedroom apartment in a Latino immigrant-receiving neighbourhood in South Central L.A. Although I have informally interviewed her on many occasions at her place of work – the street – this is the first time she has opened up her home to me. I immediately notice that Herminia is dressed very differently from her usual street vending attire. Here the floral shirt and floral skirt, chosen to blend into the street vending landscapes are, replaced with a men's button-down shirt and pants. Herminia lives with her two sons and Maria, a janitorial worker. Maria has a daughter that she had to leave behind her when she journeyed to the United States and who lives with her relatives in Mexico. The two women not only support their household, but provide economic assistance to Maria's parents and daughter in Mexico as well. I met Herminia three years prior to this visit. She is one of the thousands of Latina vendors in Los Angeles and one of the vendors in my study which looked at the production of informal street vending landscapes in Los Angeles. In this visit, hesitating at first, Herminia tells me nervously that Maria is her life partner. She did not want to tell me, since she never imagined that I could understand what she pointedly called 'that part of her life'.

(Muñoz, 2010)



Herminia y los *street-scapes*

PREGUNTAS GUÍA



- 1 ¿Quién concede el acceso a cada escena y qué pertenencia exige?
- 2 ¿Qué relación de poder reproduce la entrada al campo?
- 3 ¿Qué queda fuera de plano cuando se elige una comunidad y no la otra?

Herminia y los *street-scapes*

It was when I told her that I was also gay, that the interview shifted. The interviews that followed my disclosure re-conceptualised my own field practices that were primarily based on feminist geography methodology. I realised that as a 'queer' researcher, I presumed street vending landscapes as hetero-normative spaces. Because of this assumption, I chose not to prioritise my Latina 'queer' identity in the field. The moment when Herminia disclosed, I had to renegotiate my own subjectivity, reflexivity and identity construction as part of my larger efforts to understand the everyday economic spatial practices of Latina vendors.

(Muñoz, 2010)



2.2

Entrevistas más allá de la confesión

La entrevista como dispositivo de confesión

El poder y la verdad

- La entrevista ha heredado la estructura del *aveu*: induce al
- sujeto a decir su verdad ante una figura que escucha, interpreta y valida.
- La pregunta «¿cuándo supiste que...?» presupone un momento
- de revelación, una verdad interior previa a la palabra y una narrativa lineal de descubrimiento.
- Reconocerlo no invalida la entrevista, pero obliga a revisar qué
- relación de poder instala cada formulación.



La entrevista como conversación

La entrevista como coconstrucción, no como extracción.

- Tanto investigadores como participantes entran la relación de investigación desde sus propias subjetividades (y les «posicionan» de manera diferente en las redes de poder social).

Collecting and interpreting qualitative information relies upon a dialogue between you and your informants. In these dialogues your personal characteristics and social position – elements of your positionality – cannot be fully controlled or changed because such dialogues do not occur in a social vacuum. The ways you are perceived by your informants, the ways you perceive them, and the ways you interact are at least partially determined by societal norms.

(Dowling, 2005)

- La entrevista no puede ser un proceso unidireccional, ya que recrea exclusiones y concentraciones de poder que enmascaran los límites en los que las categorías (de género, sexuales, sociales, etc.) se difuminan o se reconfiguran.

- Una vez más, la importancia no se concentra solo en lo dicho y no se ha desestimar el silencio como voces ausentes.



Stimulated recall

Y la interpretación colaborativa

(Nelson, 2009)

Se reproduce la grabación/transcripción de una intervención a la persona participante y se le pregunta qué pensaba o sentía en aquel momento

Da acceso a la interpretaciones divergentes que distintas personas hacen de una misma escena

→ Es un ejemplo de interpretación colaborativa.

Earrings

Gina: What is that all about? Liking pink or wearing earrings or. Why do we do things like that??

Ping [female]: I think it's lifestyle. (Ping laughs)

Gina: Lifestyle? Why- Why so, Ping?

Ping: Um. You know, wear earrings just for woman. But for man, lifestyle.

Gina: Aaah! (laughter) (Gina smiles) Is THAT what you think? (much laughter)

(Many students talking at once)

Gina: (writes 'lifestyle' on the board) So- So what is that telling us this kind of comment? From Ping?

Lucy: Not only girls, not only women wear earrings. Even male does the same thing.

Gina: OK but see for Ping, an earring on a man means something else.

Lucy: Uh-huh.

Gina: Right? (laughter)

Student: Right. [...]

Rita: (as if to challenge) So that means if you don't wear earrings we're a tomboy? Is that it? (laughter)

(Peter soon changes the subject.)

Stimulated recall

Y la interpretación colaborativa

The teacher, Gina, thought that when Ping said ‘But for man, lifestyle’ she was about to insinuate that another student, Ben, was gay. (Apparently, Ping was looking at Ben as she spoke, and Ben was wearing an ear stud.) Seeing the potential for “really nasty stuff to come up”, Gina decided to pursue the topic instead of closing it off. Gina intended to challenge Ping by sending the message that, as she put it in our interview, “You can’t just make these kinds of comments ... You’re making assumptions about somebody’s sexual orientation because of the way they look” (Nelson 2009: 154). Gina’s subtle moves to challenge Ping’s assertion that earrings on men signal a ‘lifestyle’ included the following: framing Ping’s comment as a viewpoint (‘Is *that* what *you* think’), repeatedly positioning Ping (and thus her viewpoint) as separate from the rest of the group (‘so what is that telling *us*’; ‘from *Ping*’, ‘but see *for Ping*’), and subtly casting doubt on Ping’s view by categorising it within a larger (unnamed) discourse (‘this *kind* of comment’).

However, Ping saw her role in the discussion very differently than Gina saw it. Once Ping had spotted Ben’s earring, she took up the role of a cultural informant, trying to teach her peers (with “different background”) that in the local context, earrings on a man were a gay signifier: “It’s a sign. Sign means it’s, uh, two men

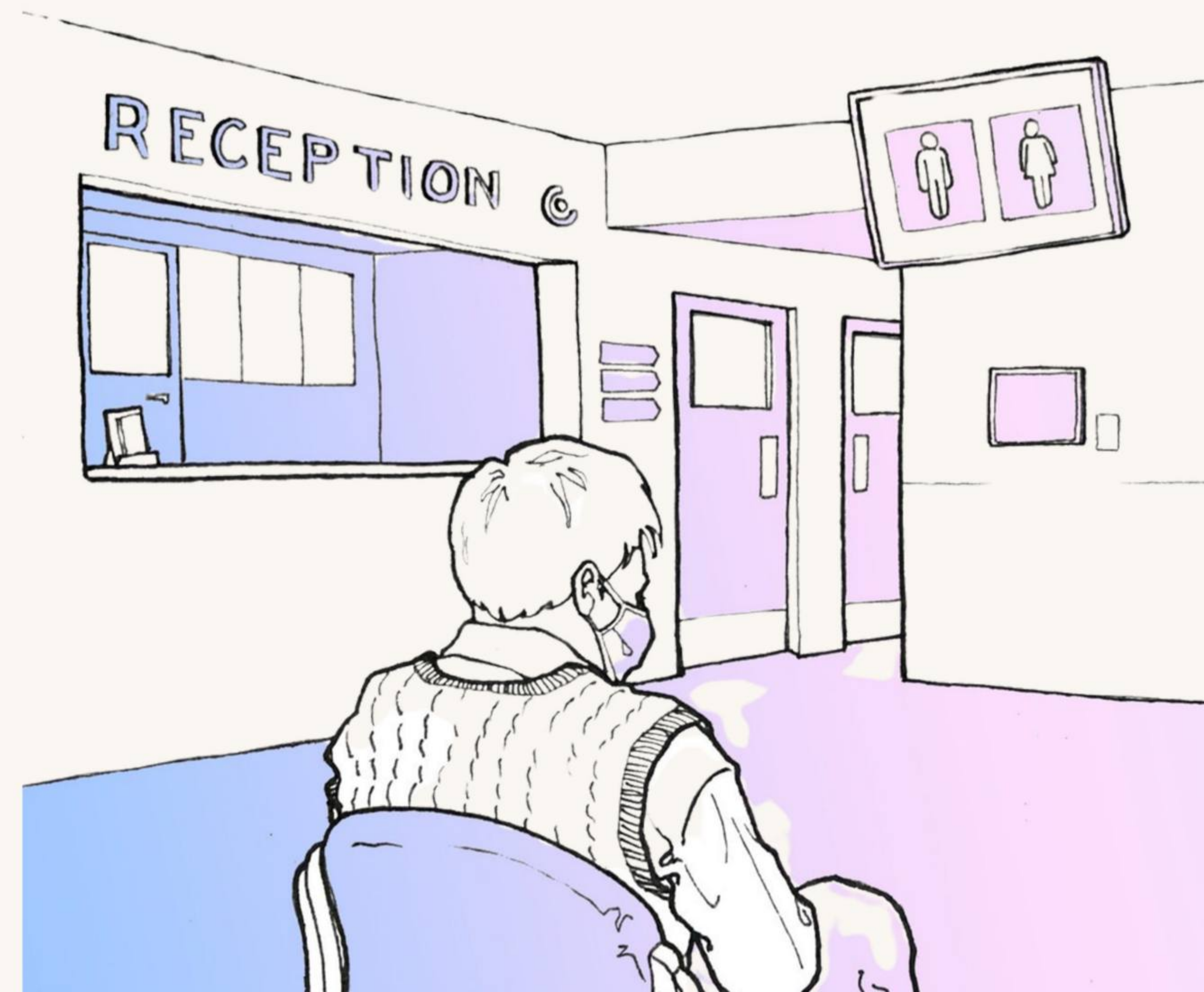
love together [...] So ... I tried to explain for people” (Nelson 2009: 156). Meanwhile, another student, Lucy, showed no awareness that the class discussion had even had a gay subtext, which is perhaps not surprising since the word ‘gay’ was never uttered (only suggestive phrases like ‘Lifestyle’ and ‘... means *something else*’). Lucy had understood the discussion of men wearing earrings to be about cultural identity, not sexual identity. As Lucy (who was from Vietnam) explained it to me, both Ping and Ben were of Chinese heritage (Ping was from China, Ben from Singapore), and “in Chinese tradition” parents have their son’s ears pierced so that he will “grow up to be a good man” and learn “how to respect people” (Nelson 2009: 155).

Other students had picked up on the gay subtext, which had generated some consternation. Rita (from El Salvador) had, with her ‘tomboy’ comment, challenged the association Ping was making between jewellery, gender and sexual identity. In speaking up like this in class, Rita voiced a concern about how her own sexual identity might be seen by her classmates: “[T]hey might think that I am lesbian ... If I think about that ... I wouldn’t speak, because I would be afraid” (Nelson 2009: 166).⁹ Peter (from Laos) explained that on hearing Rita’s tomboy comment, the “gay subject, it just popped on my head. But I didn’t wanna say it [because] it might offend someone. Or it might hurt their feeling ... ‘cause I might not use the correct word” (Nelson 2009: 155). In fact, Peter was so concerned that if he spoke up he might offend or hurt any gay or lesbian students in the room that he cut in and abruptly changed the subject of the discussion.

Lo «normativo» como supervivencia

Consecuencias para la entrevista y la anonimización

- Konnelly (2021) documenta, sobre relatos de consultas médicas de personas no binarias, que muchas se presentan de forma deliberadamente normativa para recibir un trato digno y acceder a la atención de afirmación de género → Quien responde está condicionado por la economía de poder del contexto.
- Aproximarse a la norma como una estrategia de supervivencia (no falta de radicalidad) → ¿Una mirada que celebra la transgresión corre el riesgo de exponer una estrategia de protección?
- ¿Cómo se representa una elección sin leerla como falta de autenticidad? ¿Cómo se anonimiza una estrategia sin vaciarla de sentido?



De la confesión al diálogo

Partid de una pregunta confesional (del tipo «¿cuándo supiste que eras trans?»), propia o ajena, e intentad reformularla en clave dialógica.

¿Qué presupone la formulación original?

¿Cómo cedería control interpretativo a quien responde y admitiría el silencio?

¿Cómo se entreteje con la idea de normatividad de Konnelly?

¿Qué relación de poder cambia al cambiar la pregunta?

Article

Questioning identities/shifting identities: the impact of researching sex and gender on a researcher's LGBT+ identity

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Abstract

This article explores the role of reflexivity, emotion work and insider/outsider researcher status in one queer researcher's experiences of conducting fieldwork. Through exploring field diaries and interview extracts, this article highlights the impact of being/researching LGBT+ identities as a queer researcher. Five experiences are discussed: (i) the euphoria of connection, (ii) relationships with participants, (iii) retraumatisation through listening, (iv) finding oneself on the outside and (v) the researcher's shifting identity. The article concludes with suggestions on the impact studying one's own identity can have on the researcher, and suggestions for engaging in similar research practices.

Keywords

Queer theory, reflexivity, emotion work, insider research, outsider research, LGBT, identity, sexuality, gender

Qualitative research is a complex area, with many competing political, social, institutional and impact-oriented queries emerging in the course of developing a methodology. Amongst feminist, queer and healthcare research scholars, there is a growing focus on the way in which conducting qualitative research impacts the researchers themselves (Browne and Nash, 2010; Carroll, 2012; Heckert, 2010; Hochschild, 1979; Rooke, 2010). In particular, some authors have drawn on their experience researching LGBT+ populations as LGBT people (Hayfield and Huxley, 2015; Walby, 2010). However, the extant research on what it means to be/do LGBT+ research is limited, and there is scope

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Pausa

2.3 Métodos visuales, digitales y participativos

Lo visual, lo participativo y lo digital

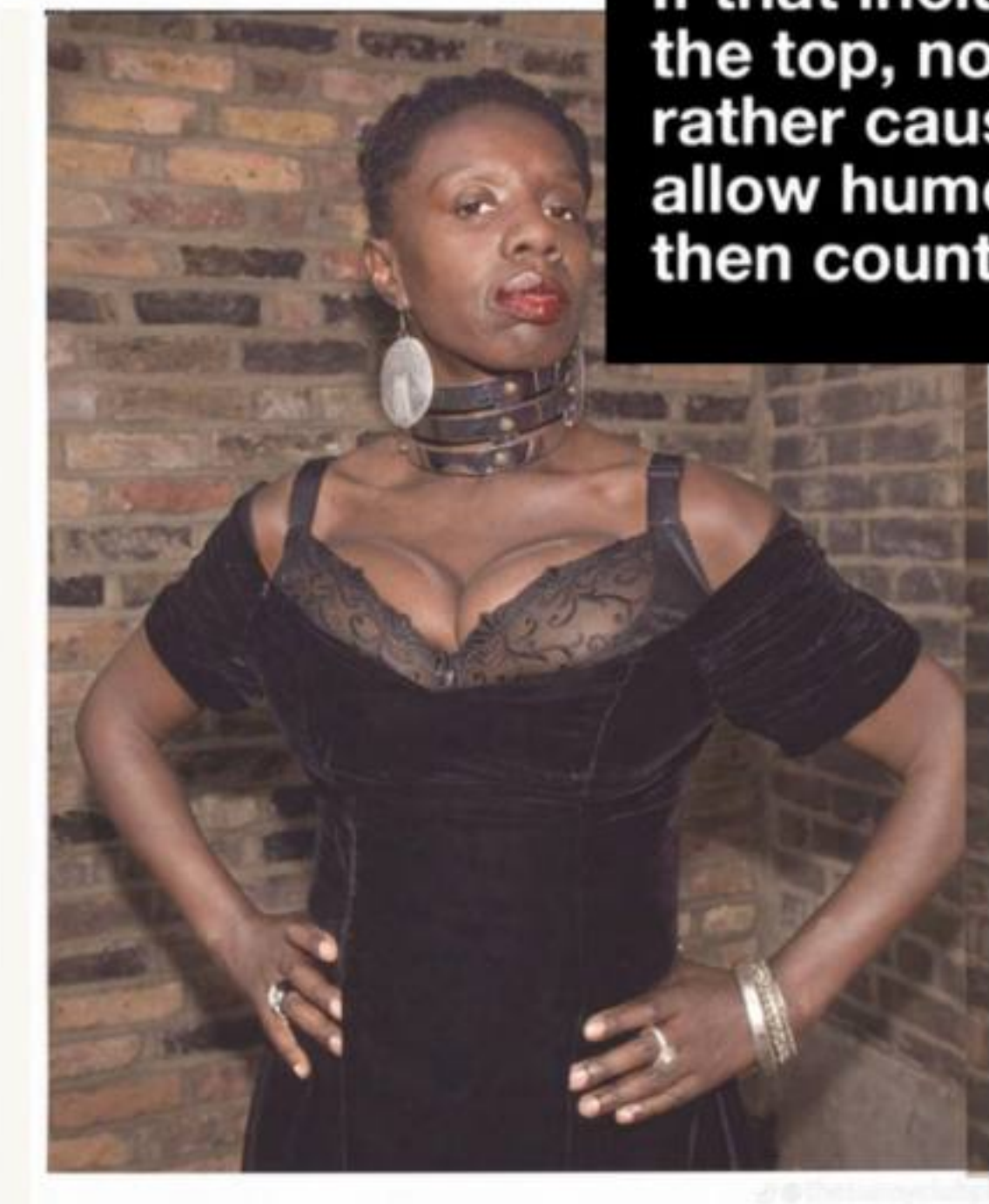
Trasladar los supuestos a otro material

- Los métodos visuales y espaciales toman la imagen y el espacio como datos y dan especial importancia a lo no visto, jugando así contra la ideología de lo visible (Phelan, 1993). Se presta atención a quién ve, quién es visto y para quién resulta legible una escena.
- Los métodos participativos introducen cambios en la relación de poder: ya no buscamos solo que la persona participante aporte datos o interpretación, sino también que intervenga en el diseño. Se busca que los participantes devengan coinvestigadores.
- Lo digital es un medio que reconfigura las metodologías vistas hasta ahora: plataformas, perfiles y archivos hacen inestable el papel del material y plantean problemas de límite y consentimiento.



'Femme is a way to question what femininity is. It is expressing a kind of femininity chat's a deliberate choice and which in some ways squeaks against standardised femininity.

If that includes being a bit over the top, nor being discreet but rather causing dis comfort, to allow humour and distance, then count me in.'

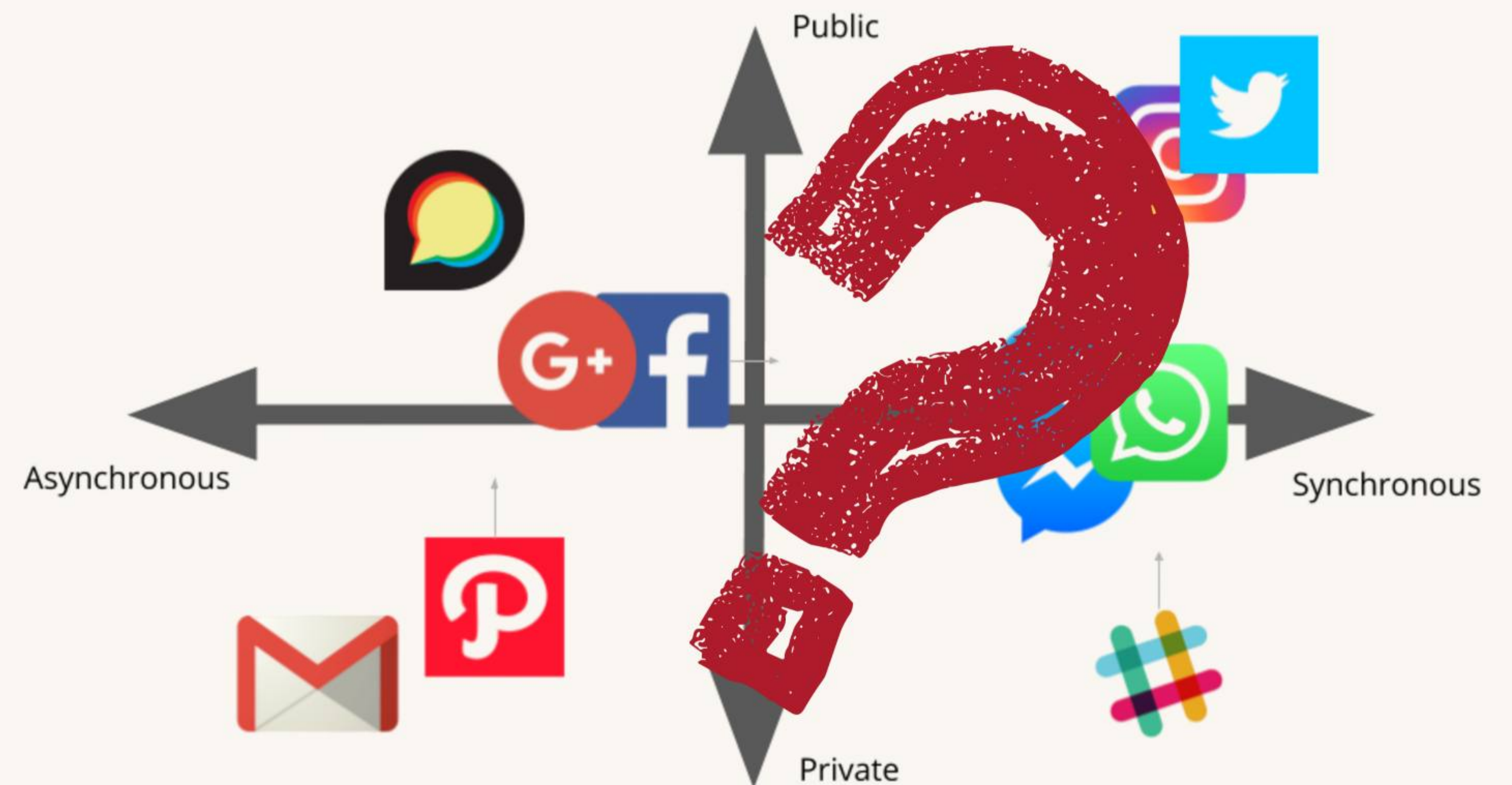


(Volcano y Dahl, 2008)

El continuo público/privado en las plataformas

O la fractura de la dicotomía en las redes

- Que un dato sea técnicamente «público» no resuelve si su uso en investigación es legítimo. → La importancia del enfoque caso a caso.
- La autopresentación del investigador (perfil, contactos, transparencia) forma parte del método y del problema ético.
- El consentimiento en plataformas es revisable y contextual, no una casilla marcada una sola vez.



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El continuo público/privado en las plataformas

O la fractura de la dicotomía en las redess

While scholars have emphasized the importance of developing a relationship with the communities we research (Cintron, 1997; Cushman, 1996; Moss, 1992), working with multiple and varied online communities/individuals can make it difficult to establish meaningful ties with potential participants. While many of the groups I joined supported marriage equality, I joined several others that did not, in the hope of being able to interview people who opposed marriage equality and have their perspectives represented in my study. When it came time to actually click the “join” button, however, I hesitated. I realized that I would boost their membership numbers, helping them to achieve some degree of cache within the Facebook community. More troubling, my name would be attached to these groups. Even with the option of tightening my privacy controls, I was uneasy that one of my Facebook friends (who numbered between 200 and 400 during the course of the study) would discover that I became a member of groups that were espousing homophobic ideals. While my close friends were aware of the nature of my research, I was Facebook friends with many other people, including scholars in rhetoric and composition, who did not know about my research project; I wondered if my reputation might be adversely affected by becoming a member of these groups. Furthermore, I was going on the job market the following year; I worried that this project might jeopardize the professional online presence that I had worked hard to establish. In essence, I did not want my name associated with groups such as “1,000,000 in support of Proposition 8,” “Protect Traditional Marriage,” and “ANTI-GAY MARRIAGE ESPECIALLY GAYS RAISING CHILDREN.”

(Dadas, 2016)

El dilema de Facebook

In my decision about how to access information on Facebook, I found my personal life conflicting with my research obligations. Ultimately, I decided to create a second account under my own name, upload a picture without my likeness,⁶ and “friend,” only those people who were aware of my research agenda. I also joined groups that represented a variety of perspectives on marriage equality so it would be apparent to potential participants that I was maintaining a research Facebook page. These choices left me uneasy throughout the course of the study, particularly in knowing that I increased the membership numbers of groups who spread homophobic sentiments. During the study, I only maintained about 20 friends on this research Facebook page, limiting it to people who had an intimate knowledge of my research.⁷

(Dadas, 2016)

- 1 ¿Dónde está la frontera entre lo público y lo privado en una plataforma?
- 2 ¿La creación de una segunda cuenta implica prudencia o falta de transparencia?
- 3 ¿Cambia algo el hecho de que los datos sean «públicos»?

2.4 Tensiones en la investigación cuantitativa

¿Puede lo cuantitativo ser queer?

¿Puede lo cuantitativo ser queer?

Los cinco aspectos de Motschenbacher

CUANTIFICACIÓN Y SU ASOCIACIÓN CON LA OBJETIVIDAD

- En la práctica no existe un enfoque guiado puramente por los datos: la elección de la fuente, las herramientas, sus ajustes, las categorías de análisis y las estrategias interpretativas introducen subjetividad.
- Existe la necesidad de triangularlo con análisis cualitativos

EL REALCE DE LO FRECUENTE

- La frecuencia es la puerta de entrada del análisis (en la lingüística de corpus) y los puntos de corte tienden a eliminar fenómenos marginales.
- Es necesario adoptar deliberadamente la perspectiva de lo periférico: tiene interés tanto en los patrones mayoritarios como en los minoritarios, de modo que se debe dar cabida a lo infrecuente.



¿Puede lo cuantitativo ser queer?

Los cinco aspectos de Motschenbacher

LA DEPENDENCIA DE LA FORMA

- Para hallar algo en un corpus hay que buscarlo mediante formas, lo que exige estabilidad e identidad formal y deja en desventaja la variabilidad funcional y el cambio semántico.
- Se puede resolver parcialmente la dependencia mediante técnicas como el análisis de coocurrencias.

LA DEPENDENCIA DE LAS CATEGORÍAS

- La cuantificación se construye sobre categorías establecidas antes de contar.
- Se ha de convertir la categoría en objeto mediante un análisis cualitativo secundario que destaque los miembros problemáticos y mediante comparaciones diacrónicas e interculturales que muestren su especificidad histórica.

LA FIJACIÓN DE LA DIFERENCIA

- Métodos como el de corpus tienden a privilegiar la diferencia y desatender las semejanzas (lo que refuerza los binarios).
- La diferencia no es problemática en sí si se acompaña de un análisis crítico de los efectos sociales de su construcción discursiva, y conviene recordar que una diferencia estadísticamente significativa no es por ello una diferencia culturalmente saliente

Los cinco aspectos de Motschenbacher (2018)

ASPECTO	POR QUÉ SE DISCUTE Y CÓMO PUEDE USARSE
Cuantificación y objetividad	Proyecta neutralidad; conviene triangularla con análisis cualitativo.
Dependencia de la forma	Solo se halla lo que tiene una forma estable y buscable.
Frecuencia	Realza lo frecuente y entierra lo marginal, a menudo no normativo.
Dependencia de categorías	Contar exige categorías previas que pueden fijar identidades fluidas.
Énfasis en las diferencias	Comparar grupos realza las diferencias y reinscribe binarios.

La /s/ y el estilo de drag (Calder)

In San Francisco, there are two large queer communities, one centered in the famous gay neighborhood of the Castro, and the other centered in the industrial South of Market (SoMa) neighborhood, each having its own particular style of drag performance. Castro drag is more akin to what one might typically think of when they think of drag queens. Castro queens overall strive for hyper-glamorous standards of femininity that are based in conventional conceptualizations of feminine beauty, not unlike the “glam queens” that have been described in Barrett’s work (1999, 2017). Castro drag often involves expensive, intricately coiffed wigs, beauty makeup, and glamorous clothing. Castro queens often strive for a “fishier” style of drag. “Fishy” is a (now controversial) term that was used in the community at the time of my ethnography to describe drag queens whose visual performance of femininity more closely approximated that of a cisgender woman. In other words, many of them were seen as “fishy” or passable.

On the other hand, SoMa drag performers reject conventional standards of gender entirely, often visually embodying something more akin to a drag creature rather than a drag queen. Many SoMa performers, regardless of their sex assigned at birth, made little attempt to hide any visual signals that would betray their sex assigned at birth. Many embodied a more radical, punk rock style of drag that involved the juxtaposition of gendered signals in unexpected ways, and many had a grittier visual style. It wouldn’t be uncommon to see breasts and a genital bulge as part of the same look, nor to see a beard

(Calder, 2021)



La /s/ y el estilo de drag (Calder)

Una /s/ adelantada (de mayor centro de gravedad) indexa, en la bibliografía previa, feminidad; una retraída, masculinidad.



La hipótesis que se deriva de la norma cis es transparente: las reinas «fishy» del Castro, visualmente más femeninas, deberían adelantar más la /s/ que las de vanguardia de SoMa.



El resultado es la inversa: ¿cómo lo presentas?



La /s/ y el estilo de drag (Calder)

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Calder dice lo siguiente: las reinas se valoraron unas a otras según los dos estilos de drag y, mientras la valoración de vanguardia correlaciona positivamente con el centro de gravedad, la de «fishy» correlaciona negativamente.



La /s/ y el estilo de drag (Calder)

La tentación analítica puede ser leer el resultado con el marco heredado: concluir que las reinas del Castro, pese a su estética femenina, «fracasan» lingüísticamente en su feminidad porque su /s/ las traiciona o que las de SoMa indexan identidades binarias que rechazan.



Ambas conclusiones, observa Calder, parten de una mirada cisgénero que mide las actuaciones de género contra un fondo de lo apropiadamente masculino y femenino, fondo que reproduce las imágenes controladoras que Patricia Hill Collins describió y la abyección de la que habla Butler.



La /s/ y el estilo de drag (Calder)

Whose indexical field is it?: the role of community epistemology in indexing social meaning

La pregunta no es «¿qué indexa la /s/?», sino «¿qué indexa y para quién?».

El dato cuantitativo, en suma, no significa por sí solo, significa dentro de una epistemología local y de ahí la necesidad de representar a los hablantes infraestudiados en la propia construcción de la teoría.

If we as researchers don't consider local normativities gained through ethnographic insights (a central goal of the second wave of variationist study, see Eckert 2005, 2012), what would then do the work of informing our sociolinguistic arguments?

(Calder, 2021)

Los métodos mixtos como empoderamiento

Brown, desde el pragmatismo, defiende que contar puede empoderar en vez de reducir.

En lugar de preguntarnos si contar es compatible con los

- compromisos queer, cuestionarnos cómo contar puede empoderar. (Brown, 2021). Es decir, ni positivismo ni constructivismo, sino pragmatismo.

- Interpretar de manera combinada datos cualitativos y cuantitativos sin necesidad de validar unos con otros.

El núcleo de la propuesta es el empoderamiento: asegurar la representación de los participantes como investigadores y

- cocreadores (algo especialmente para el trabajo con personas no binarias, que cuentan con identidades más dinámicas y dependientes del contexto).

Complex research questions, especially those with strong social variables (e.g., those elements that have the greatest effects on an outcome) or multiple social variables, are answered more fully when approached from a pragmatic research philosophy combined with a greater variety of research methods (Angouri 2010; Blaxter and Kinn 2018). Arguably, the most promising research method available is MMR. Creswell (2015: 2) defines MMR as “[a]n approach to research in the social, behavioral, and health sciences in which the investigator gathers both quantitative (closed-ended) and qualitative (open-ended) data, integrates the two, and then draws interpretations based on the combined strengths of both sets of data to understand research problems.”

Adopting a pragmatic philosophy means MMR can be used in the way(s) that best fit one’s research needs. Qualitative and quantitative methods can be equally weighted or one method can be supplemental, supporting the data collection, results, analysis, and/or interpretation of the more heavily weighted method. Qualitative and quantitative methods may be used in parallel, converging later, or sequentially, with one type of method informing the development or instantiation of another type of method. Pragmatism views knowledge making as interactional, so incorporating unplanned methods (quantitative or qualitative) is unproblematic. Research can therefore be responsive and allow the integration of new information into research designs (Meixner and Hathcoat 2019).

(Brown, 2021)

El reverso institucional del problema

(Browne, 2010)

O cómo la cuantificación gubernamental fabrica las categorías de ciudadanía sexual que dice medir

Contar es siempre una decisión cualitativa de qué y cómo contar: el

- censo es «un acto tanto político como enumerativo». El biopoder se concreta en, por ejemplo, el proceso de elaboración de una pregunta de sexualidad para la estadística oficial.

La categoría no solo describe: produce y legitima ciertas

- identidades, y altera cómo las personas se ven a sí mismas.
- Incluir la sexualidad en la estadística puede ser «queer» y, a la vez, chocar con la deconstrucción del sujeto sexual.

In trials one and two the questions posed were different. Trial one asked: ‘which of the following best describes your sexual identity, heterosexual, gay or lesbian, bisexual, other, prefer not to say’. In trial two, when ‘heterosexual’ became ‘heterosexual/straight’, there was a reduction in the category prefer not to say from 4.6 % to 1.5 % (Taylor 2008a). It is perhaps unsurprising that heterosexuals failed to recognise themselves on classifications of sexual identities. Similarly, the ‘prefer not to say’ category offered insights into those who eventually defined themselves as heterosexual, rather than ‘queer’ objections/objectors (Betts, Wilmot and Taylor 2008). The ‘prefer not to say’ category arises from New Zealand Census where ‘object to answer’ is a common response possibility across different questions. The initial discussion in the sexual identity project revolved around the desire for ‘religious groups’ to have the ability to protest against questions on sexualities by ticking this box. However, when further enquiry was made as to why respondents had ‘preferred not to say’, three key categories emerged: those who objected to the question, those who were concerned about confidentiality or privacy and those with comprehension issues (Wilmot 2007). There was a relationship between those who preferred not to say and ‘low educational achievement, low socio-economic classification and high deprivation’ (Wilmot 2007). It was then asserted that this could be due to respondents being less well educated in relation to equalities monitoring as they were typically not experiencing this in workplaces, but also due to the ability to use laptops (Wilmot 2007), rather than any questioning of the question itself and the categories presented. Nevertheless when the ‘prefer not to say’ option was removed in trial four, the heterosexual/straight category increased and the non-responses decreased (Malagoda and Traynor 2008), indicating that those who would otherwise define as ‘other’/‘prefer not to say’ then move into heterosexual categories. Reducing/removing the categories of ‘other’ and ‘prefer not say’ is interpreted as reducing the ambiguity of sexual identities, locating them within ‘proper’ categories. Yet in improving/creating a ‘heterosexual/straight’ category through reducing fringe options, labelling those who complete these as confused, unaware or miscomprehending also limits certain queer disruptions.

La tensión cuantitativa

Aplicad los cinco aspectos de Motschenbacher a un caso real y decidid, para cada uno, si el uso es compatible con compromisos queer y cómo se rediseñaría.

A philosophy, a methodology, and a gender identity: Bringing pragmatism and mixed methods research to transformative non-binary focused research

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Mixed methods research (M) philosophy involves the quantitative methods to strengthen interpretations. research questions and sociolinguistic research often including dynamic and identifying and variation in production. While echoing when appropriate, a pragmatist (2010), I uniquely argue researchers and research o positive social change. My focused sociophonetic framework's advantages. I binary voices and experts research questions, data, an as demonstrable ecological and/or cross-discipline) ps transformative research is change.

1 Introduction

Linguists across subdisciplines have called for mixed method resea (Angouri 2010; Blaxter and Kinn 2018), applied linguistics (Hassem Mirhosseini 2018; Bacon 2020) and voice therapy research (Azul Angouri 2010: 30) notes that "[i]t is still quite common however for and quantitative) to be directly contrasted". Even when identified as a p textbooks, MMR may not adequately be described, nor its benefit Bijeikienė and Tamoliūnaitė (2013) it is described in a single sentence

It is especially important to explore MMR because the phen questions, the data sets accessed/generated, and the analyses conduc complex. MMR is particularly well suited to deal with multiple leve Babou 2013; Razi 2016; Blaxter and Kinn 2018), capture underlying result in more robust research outcomes including increased ecological Anil and Neuschaefer-Rube 2019; Bacon 2020). These are important: focusing on non-binary populations and whose goals are to genera research (detailed in Section 2) with positive real-world applications (

For many researchers, transformative research linked to politic justice is also key (Ortega 2005). There is a growing demand for disciplines (Svostak 2013). Real world outcomes and applications as

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Whose indexical field is it?: the role of community epistemology in indexing social meaning

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Abstract

Indexicality is a concept used in sociolinguistics to theorize connections between linguistic signs and the social meanings they carry. In variationism, indexicality is conceptualized as a relationship between a particular linguistic variant and a social meaning, and the linguistic variant may have an indexical field, or a range of meanings with which the variant is able to connect. Social meanings and indexical fields are often conceptualized as belonging to linguistic variants in a dyadic manner, such that the linguistic sign is framed as having a meaning or range of meanings associated with it. However, it is rarely explicitly foregrounded that linguistic features can carry different social meanings, or different indexical fields entirely, for different populations. Here, I discuss the importance of the *interpretant* in discussions of the ways linguistic signs connect to social meanings. A part of the triadic sign proposed by Charles Sanders Peirce in his original formulation of indexicality (e.g., 1955), the interpretant represents the centrality of a connection between a sign and an object (Gal & Irvine 2019) by a perceiver. And different perceivers may make different centrality for the same sign-vehicle about what social meanings that sign-vehicle connects to. An exploration of the production patterns of the /w/ sound among marginalized communities illuminates the *divergent* nature of indexicality; that is, linguistic variants may carry different indexical fields for different perceiving populations, conditioned by the local epistemologies within which those perceiving populations are embedded.

1 Introduction

Indexicality has been widely used in sociolinguistics to theorize connections between linguistic signs and the social meanings they carry. A theoretical concept shared with linguistic anthropology and semiotic theory, indexicality represents a co-occurrence in time and space between a particular sign-vehicle and an object to which the sign-vehicle points. In linguistics, it has been argued that linguistic signs carry not only semantic referential meanings, but they also carry indexical meanings that illuminate something about a person's identity, the linguistic situation, or the stance a speaker is taking towards something. These indexical meanings are argued to come from connections between sign-vehicles and the identities, situations, and stances they co-occur with. In other words, when we hear linguistic signs, we may infer from those signs social meanings about the speaker using them, about the situations in which they are used, or about the stances a speaker is taking toward something they are talking about.

It has been argued that connections between signs and social meanings are not one-to-one, but a sign has the potential to index multiple social meanings (Eckert 2008), or to gain new social meanings over time (Silverstein 2003). The range of social meanings a sign acquires comprises that sign's *indexical field* (Eckert 2008). Theoretical conceptualizations of the ways that signs acquire and index social meanings have propagated throughout variationist sociolinguistics, with researchers exploring how

¿Es problemática la técnica o el uso que se hace de ella?

Lo que nos llevamos viernes

Cuatro métodos, una misma pregunta: qué supuestos altera cada decisión.

- Campo y entrevista: relaciones de poder, acceso y la confesión frente al diálogo.
- Lo digital y lo cuantitativo: el continuo público/privado y un conteo que no es ni neutral ni, por ello, descartable.
- Tres tensiones abiertas: «queerizar» como gesto vacío, la (in)aplicabilidad empírica y la ética relacional frente a los comités.

Queer
we go ♀

Esbozo de diseño sobre la propia investigación

Sobre una investigación propia, esbozad las decisiones que el curso ha problematizado.

QUÉ ESBOZAR

Tratamiento de las categorías (o su ausencia)

Método de recogida y por qué

Posicionalidad y sus límites

Una salvaguarda ética

Una forma concreta de retorno a la comunidad.



Lo queer no descarta ningún método, lo que hace es reorganizar sus supuestos.

La pregunta no es si contar o entrevistar, sino para quién y a costa de qué.

Para mañana, echad un vistazo a Vincent (2018)

«Pink» (Nelson 2010)

P Playing with the computer I found how to change the colours in the screen . . . And one of my classmates, he's Latin, I mean he speaks Spanish, he was sitting right beside me and . . . he told me Why are you doing that?! . . . I found valentines colour and I changed it and everything was pink in my computer. [*P* laughs] And I wasn't embarrassed. And I changed it because I *knew* somebody was going to tell me something. Well [Raúl] told me right away when he saw my computer. Why did you change to pink colour?! . . . And I tell him Because I like it! Because I like it. And, so what? [*P* laughs] And he told me *Oh no!* He was like This is unbelievable for you, Pablo—from you! . . . Let me tell you [Cynthia] that in South America, I mean in Mexico, I mean in all the countries like where people speak Spanish, if a man likes pink colour that's very interesting. Because it means for the people that he's gay . . . Or if some man is wearing a pink shirt, they say He's gay . . . I knew he was going to tell me something, that's why I changed the colour. . . . I started to speak English to him after he told me. To—to make [the teacher] hear us. . . . He was tellin' me in Spanish. . . . He didn't try to . . . fight with me. I mean, I didn't either. I was, you know, I just was

C You were kind of testing, or checking?

P Uh-huh [We laugh].

C Uh, yeah. You wanna find out his attitude?

P Uh-huh. And I did . . . He doesn't like. [. . .] If I was looking for some answer now I have it. And I say I shouldn't have told this guy that. That I like to work with pink colour in my computer. You know? But I should tell this [other] guy and he will say Ooooh! I have some pink markers, you can use them all. You know what I mean? . . .

C So you find out

P Who to be open with.

- 1 ¿Qué hace el «decir sin decir» que una declaración explícita no haría?
- 2 ¿Qué papel juegan la lengua y el espacio en la gestión de la identidad?
- 3 ¿Cómo se analiza una autodivulgación así sin volverla un dato fijo?

«Little Fruit» (Moita-Lopes 2006)

João: I think this class is boring./ What are we going to do over the break?/ I want to play football with group 5./ They are good players. ...//

Pedro: Look at Mário./ He is reading *Capricho* [a magazine marketed to girls]./

João: That's what a little fruit would do./ Doesn't he know better?//

Pedro: [whispering] Mário, Mário //

João: He is gay./ Look at his mouth!/ [still talking to Pedro] Mário, you're gay, aren't you?

Pedro: Mário will play with us./ He is good at football.//

João: How about we invite some others?//

(See Transcription Conventions following the References.)

- 1 ¿Cómo produce identidad el acto de nombrar a otro?
- 2 ¿Qué efectos tiene el silenciamiento del tema en clase?
- 3 ¿Dónde está aquí la performatividad de Butler?

24-26 DE JUNIO DE 2026

Metodologías *Queer*

Repensando métodos y prácticas en la investigación social



Emma Machado de Souza

