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Multilingual LGBTQ+ Youth: Queer Language and Identity

How and Why Multilingual LGBTQ+ Youth in Dutch Cities Use 'Queer' Language

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ABSTRACT

This study aimed to investigate the ways in which multilingual Lesbian Gay Bisexual Transgender Queer/Questioning+ (LGBTQ+) youth in Dutch cities make use of English originating 'queer' language and why they utilise it. A mixed-methods survey was used to collect data in order to answer the research question (how and why do multilingual LGBTQ+ youth in Dutch cities make use of 'queer' language originating from English?) and sub-questions. The content of the survey was developed in response to past research and consisted of three sections which each investigated different aspects of the research question. The results showed which lexical items are most commonly used by the LGBTQ+ youth aged 18-30 in Dutch cities and also demonstrated that English is overwhelmingly the preferred language of use when multilingual LGBTQ+ youth wish to discuss/describe their sexual/gender identity. The results also suggest that 'queer' language is being used to create a sense of belonging to a community and to better integrate and socialise with others within the LGBTQ+ community.

Key Words: Multilingualism, 'Queer' Language, LGBT Linguistics, Identity, Sexuality, Gender

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1. INTRODUCTION

1.1 Background of the Study

The field of LGBTQ+/queer linguistics research has contributed to understanding the differences in the use of 'queer' language within the LGBTQ+ community (often when compared to the heteronormative standards of non-queer language). It has also contributed to describing the language used by this minority group and their nuances. This is important research as it aids in understanding the use of language within a minority group which is vital to them in enabling their communication of non-hetero-normative gender and sexuality.

Current discussions in research within queer linguistics often revolve around 'queer' language employment in small/specific communities of members of the LGBTQ+ community (Kinyua, 2017). Gay and Lesbian groups appear to be considered and researched more often in research than other members of the LGBTQ+ community who do not identify as homosexual (Chesebro, 1981; Hayes, 1981; Painter, 1981). Some research concerning this topic has also been conducted on a larger scale encompassing various cities from a country, such as the investigation by Stanley (1970) which included the distribution of a questionnaire to homosexuals across the United States of America (USA) within New York, Chicago, San Francisco, Miami and Houston (Stanley, 1970).

Previous literature in queer linguistics also has a tendency towards discussing inconsistencies in the findings presented in different pieces of literature. This appears to lead to arguments about the existence of queer linguistics and thus undermining the concepts of LGBTQ+/queer linguistics (Conrad & More, 1976; Penelope & Wolfe, 1979). There is also research that criticises the availability of research into queer linguistics (Kulick, 2000).

Nevertheless, there is equally a large amount of literature that advocates for the validity of having queer linguistics be its own field of study. This includes research conducted by Kulick (2000), Stanley (1970) and Kinyua (2017). These pieces of research were highly influential and informative in inspiring this study, and thus they will each be discussed in greater depth within the consideration of literature later on. Indeed, all three pieces of literature provided comprehensive details into past research concerning the influence of queer language, including how and why it is reported to be used. A wider range of literature was also discussed to provide a thorough contextual background for this research.

1.2 Objectives of the Study

This investigation specifically focussed on how and why queer language is utilised by multilingual LGBTQ+ youth and whether English terms are the ruling norm in discussing sexual/gender identity.

The results from this study aim to identify the popularity of certain vocabulary items used by members of the LGBTQ+ community in describing and discussing their identities. The results could also aid in understanding how this is affected by the participants being multilingual and thus being able to discuss identity in more than one language. They determined whether English could be considered as being the prevalent language of choice when describing sexual/gender identity and why this is the case. Past research determined that LGBTQ+ individuals also use 'queer' language for a wide variety of reasons that often vary from person to person (Kinyua, 2017). Such reported reasons include: to socialise, to create a sense of belonging within the LGBTQ+ community and to conceal LGBTQ+ identity among the straight - commonly due to fear of oppression and discrimination (Kinyua, 2017). This

study aims to determine/reinforce some of the reasons queer language is used by multilinguals LGBTQ+ youth in Dutch cities.

The general consensus of past research is that there is a core set of lexical items that can be considered as being good examples of 'queer' language used to communicate queerness and/or sexual/gender identity (Stanley, 1970; Kinyua, 2017). Furthermore, individuals tend to express different reasons for employing or not employing certain vocabulary items that are perceived as being intrinsically associated with LGBTQ+ identity (Kinyua, 2017).

These lexical items often are identified as falling under a variety of categories, such as vocabulary particular to labelling a type of sexuality or gender, or vocabulary describing sexual acts and slang pioneered by the community (Stanley, 1970; Kinyua, 2017). The focus of this study remained on the vocabulary used by members of the LGBTQ+ community that are particular to enabling them to put a name to their sexuality/gender.

The research described in this paper can be considered within the fields of LGBTQ+/queer linguistics, sociolinguistics and ethnography.

Sociolinguistic studies focus on linguistics pertaining to differences in social factors. In the context of this study, bi/multilingualism is an example of a variable that falls within this field, thus making this field relevant to this research.

Ethnographic studies focus on looking at/investigating the culture of a distinct group. Language and culture are often intrinsically intertwined (Boroditsky, 2018; Shumann, 2012) and thus could be considered a relevant field to this study when applied to the culture of the LGBTQ+ community and the coinciding language usage.

Similarly, the fields of sociolinguistics and ethnography are relevant in considering how multilingualism affects choices in language use, and how this could be unique to or different within a particular group of people. This could hold relevance to how multilingualism affects 'queer' language.

This study is in line with grounded theory – the study of people's experiences with a process and creates a theory of how that process works. The data of my research is grounded in the experiences of the people who will take part in my research.

The difficulty in studying this topic is that it is highly subjective to the individual – their own identity, and how they choose to communicate it across different languages. Individual interpretations of sexual and gender identity can have an impact on the results/findings of the study.

Regardless of the difficulties surrounding investigating this topic, this study could still uncover the reasons for specific language being used and the ways in which it is used by that minority group.

The methodology for this study utilised an anonymous mixed-methods survey in order to collect data. The questions were focussed towards asking the individuals to share how they communicate the name of their sexuality (in whichever language) and on the range of 'queer' lexicon they utilise when talking about themselves and others. These words were based on words identified in past research (Stanley, 1970; Kinyua, 2017). This thesis focussed on a younger age group (from age 18 to age 30) and it was anticipated that the majority of respondents would be students. I planned to distribute the questionnaire through existing social platforms and contacts at universities as this ensured the survey would reach those within the target age range and because young people are considered as being creative with their language usage (Duff, 2015). The questionnaire was anonymous, as discussing involvement in the LGBTQ+ community is still a sensitive topic for some people and so this will maintain the participants' privacy. A qualitative and quantitative approach will be used to analyse the data.

The variables investigated within this study include the range of languages spoken by participants, the sexuality/gender identity of the participants and which units of 'queer' language they utilise to communicate identity within the LGBTQ+ community. In addition,

another variable under consideration is why English-originating terms are used to communicate identity compared to LGBTQ+ terms originating from other languages.

The findings of this research aided in providing an insight into how these variables can be observed within the LGBTQ+ community – a minority group within which the ability to describe one's identity is considered important to both individuals and the general visibility of the community as a whole.

1.3 Research Questions

The main research question for this study was: How and why do multilingual LGBTQ+ youth in Dutch cities make use of 'queer' language originating from English?

This research aimed to find out more about how the language people use to discuss queer identity affects how they discuss and express said identity. In other words: does the language(s) people speak affect how people communicate their identity? I also wanted to determine how prominent English terminology is when talking about gender and/or sexuality in other languages. Furthermore, I wanted to identify the reasons why younger members of the LGBTQ+ community use 'queer' language and how important being able to use this language and/or labels is to them.

In answering the research question regarding the above issues, I formulated a variety of sub-questions to aid in comprehensively answering the research question. The first sub-question was answered with the help of the literature review and the rest through the data collected within the survey. These sub-questions are as follows:

SQ1: what constitutes queer language?

SQ2: what queer labels are there that are commonly used in communicating identity?

SQ3: does bi/multilingualism have any noticeable impact on the expression of their identity?

SQ4: Is English the most commonly used language in communicating LGBTQ+ identity?

Through answering these sub-questions, it was likely that the main research question could be answered in as thorough a manner as possible by taking as many of the variables involved in the study into consideration.

Sub-question 1 was formulated to answer what can be considered as being queer language within the context of this study. This framework of what can be considered as being queer language has been formed on the basis of past research and literature. This will be discussed in detail in the literature review part of this study.

Sub-question 2 was considered necessary to quantify the frequency and variety with which 'queer' language is employed by members of the LGBTQ+ community. The quantification of 'queer' vocabulary has been extensively researched in the past to aid in identifying how people employ 'queer' language (Brontsema, 2004; Kinyua 2017; Hayes, 1981). This past research informed the vocabulary used in the survey to answer sub-question 2.

Sub-question 3 could answer the research question through trying to determine whether LGBTQ+ identity is discussed differently between different languages by those able to communicate well with others in a variety of languages. This could be influential in determining the variations in how gender/sexuality may be discussed in different languages and may also help determine how extensive the use of the English-originating terms is within the community.

Sub-question 4 could provide further insight into whether multilinguals within the LGBTQ+ community prefer to make use of English-originating lexical items over other languages in their repertoire when discussing sexual/gender identity.

A questionnaire/survey was used to answer the research question and sub-questions.

1.4 Hypotheses

Based on the findings presented within past research, I developed the following hypotheses:

H: Queer language is used to express identity and create a sense of community and belonging within an individual (+recognition within a minority group). This expression is done through English-originating labels available to the community. In response to the main hypothesis, other smaller hypotheses were made to consider the sub-questions and how the answers to these may link back to answering the overarching research question and hypothesis.

Specifically, the following hypotheses were formed alongside their corresponding sub-question:

H1: Queer language can be considered as being any language or terminology used by members of the LGBTQ+ community to communicate identity with one another.

H2: Some LGBTQ+ labels receive much more recognition and usage than others. For example, Gay, Lesbian, Bi, Trans etc. receive more recognition than Pan, Omni, Ace etc.

H3.1: English originating LGBTQ+ terms and lexical items will be used more than those from other languages.

H3.2: Participants may describe their LGBTQ+ identity differently depending on the languages in their repertoire and thus express their identity differently.

H4: English is the most commonly used language in communicating LGBTQ+ identity.

In summation, it is anticipated that the data collected within the survey will:

- Indicate the reasons why young LGBTQ+ individuals employ 'queer' language.

- Determine whether English is a majorly prominent language in discussing gender/sexual identity.

- Determine whether the languages the participants speak affect the way in which they communicate their identity.

- Identify which lexical items of 'queer' language are most commonly employed or understood by members of the community.

2. LITERATURE REVIEW

2.1 Introduction

Literature indicates that research into queer linguistics is increasing in its quantity and researchers are developing its legitimacy as a field of research within linguistics (Kinyua, 2017; Stanley, 1970; Kulick, 2000).

Issues within this field of research include inconsistencies in the findings presented in different pieces of literature which at times attempt to cast doubts for researchers as to the existence of queer linguistics, sometimes occurring to the extent to which LGBTQ+/queer linguistics is questioned as a field of study in its entirety (Conrad & More, 1976; Penelope & Wolfe, 1979).

As stated previously within the introduction, current discussions in research within queer linguistics focus on how 'queer' language is utilised within specific communities of members of the LGBTQ+ community (Kinyua, 2017).

The general conclusion of some research is that there is a comprehensive amount of vocabulary that can be classified as being examples of 'queer' language (Stanley, 1970; Kinyua, 2017). This vocabulary is identified as being used to describe sexual/gender identity while being attributed to certain categories of usage (for example, words used to describe identity, or words employed to communicate more detailed accounts of sexual encounters or acts). The reasons given by participants for using this 'queer' language or vocabulary varies widely between individuals (Kinyua, 2017).

As previously stated, the focus of this study was on the vocabulary used by members of the LGBTQ+ community that are particular to enable them to put a name to their sexuality/gender, and therefore examples of vocabulary used to describe sexual acts will not be included within the survey.

Regarding existing research gaps within the field of queer linguistics, there is a lot of data that has been found and discussed concerning Gay and Lesbian language (Chesebro, 1981; Hayes, 1981; Barron-Lutzross, 2015; Kulick, 2000), and not so much data collected on other groups within the LGBTQ+ community (Jacobs, 1996). In addition, it can be suggested that English and other languages in relation to queer linguistics are often focused on individually and so there is a lack of comparison of different languages against one another within this field.

By taking into consideration the themes of multilingualism and the inclusion of members of the LGBTQ+ community from as many of the sub-groups as possible, I hoped to bridge some of these gaps. This was achieved through providing some focus on the 'queer' language used within a multinational multilingual context through which we can identify the commonality of certain aspects of 'queer' language, while also understanding the extent to which English could be the preferred language of expressing sexual and gender identity.

2.2 The LGBTQ+ Community

Due to the wide variety of sexualities and genders included within the LGBTQ+ community, it is common that people often use an umbrella term in reference to the entirety of the community. There are a variety of abbreviated umbrella terms used by those within and without the community such as: LGBT, LGBTQ+, LGBTQIA etc. Each of these letters represent a sub – group of the community, which identifies with having a different sexual orientation or gender identity. Examples of these include Gay, Lesbian, Bisexual, Transgender, Queer/Questioning, Intersex, Asexual (GLAAD, 2020) etc. There are also a wider variety of groups including those who identify as being Pansexual, Non – Binary, Omnisexual and so on. The expansive variety of identities within the community is motivation for having a shortened acronym that is easy to use in everyday communication. The acronym LGBTQ+ has been used throughout this thesis in reference to the community, for ease of repetition.

As awareness of the LGBTQ+ increases and as research becomes more comprehensive concerning the community, it is important that it is considered within all research fields.

2.3 Defining 'Queer' Language

In order to discuss 'queer' language, we should first understand what is meant by 'queer' and define what is meant by referring to 'queer' language. This includes the history of the term, as well as understanding how it is discussed within past academic research.

2.3.1 Reclamation of 'Queer'

'Queer' is considered as being a legitimate label of identity used by many members of the LGBTQ+ community (Hall, 2020). However, this label comes with some negative historical undertones (Chauncey, 1994), resulting in many members of the community continuing to consider the word as a slur used against members of the LGBTQ+ community as "the reclamation of queer has been largely fragmented, limitedly accepted, and highly contested" (Brontsema, 2004: 5).

Historically, there have been various instances of words being twisted into functioning as slurs against members of the LGBTQ+ community, including both the terms 'queer' and 'gay'. Chauncey (1994) stated the by the time of the 17th century, 'gay' was specifically used in reference to a life of immoral pleasures. This is an example of how a pre-existing word was attributed with a new meaning and employed as a weapon against the LGBTQ+ community. This could be similarly applied in the context of 'queer', which was used as the slur of choice against the community preceding the Second World War (Brontsema, 2004; Herbert, 2015). The term 'queer' was commonly seen as a derogatory label at this time, which was perceived as being forced upon members of the LGBTQ+ community (Chauncey, 1994).

This process of reclamation appears to be largely supported within studies, particularly those concerned with the linguistic impact this has upon the community (Bianchi, 2014; Zosky & Alberts, 2016; Hall, 2020). Equally, research sometimes criticises the concept that 'queer' as a slur is irretrievable due in part to the complexity of the process (Herbert, 2015; Hess, 2020). Linguists argue that this is not the case, due to the inherently changeable nature of language (Brontsema, 2004; Hall, 2020). This perspective can particularly be seen within Brontsema's research (2004) as follows:

Those who would claim that queer 'has always been, is now and will always be an insulting, homophobic epithet' (Saunders qtd. in Thomas 1995, p.76) fail to recognize the nature of language, the constant change of words – their births, deaths, resurrections, metamorphoses. New words will be created, old ones will die, old words will take on new meanings, new words will take on old meanings: language is dynamic and ever-changing. Change is the only constant." (Brontsema, 2004, p.7).

From this we understand that language changes constantly and meanings within are continually being reconstructed (Brontsema, 2004). Therefore, while there may have been negative connotations surrounding the term 'queer' in the past, some members of the community have begun the process of reclaiming this word in order to use it as an inclusive and broad label as opposed to maintaining and reinforcing its status as a slur (Hall, 2020). This is not applicable to all within the community, as some still consider it to be too tied to its negative history to be able to fully reclaim it at this time (Unitarian Universalist Association, 2020; GLAAD, 2020).

2.3.2 'Queer' as Identity

In the process of attempting to reclaim the term 'Queer' and thus render the slur less effective, the term has become a definition of identity in itself (Unitarian Universalist Association, 2020), where those who identify as such often are considered as being those that do not adhere strictly to a system of identity based on binaries (Hall, 2020). It has been found that in the past 'queers' actively fought against being grouped with 'gays' and 'lesbians' and establish their existence outside of the heterosexual-homosexual polarity (Brontsema, 2004). The issue of generalising different members of the LGBTQ+ under one umbrella term has been

reinforced in the past through the use of 'gay' and 'queer' as slurs against the community. For

example,

> *Gay* grouped all men sexually involved with other men into the same homogenous
>
> group; as such, *gay*, like the out-group usage of *queer* only a few decades earlier,
>
> ignored important differences among those men, coercively forging a common identity
>
> based solely upon their sexual object choice and completely disregarding the
>
> significance of gender in their self-classification (Brontsema, 2004, p.4).

This is a comprehensive example of how members of the LGBTQ+ community have

had to fight for recognition (Jacobs, 1996) in terms of how their identities are discussed by

those both within and without the community. In reclaiming 'queer' as a term for non-

normative sexual or gender identity (Hall, 2020), these individuals were able to take a step

towards not having their identities inaccurately being classified as a form of 'gayness'.

Usage of the term 'Queer' aided in the undermining of the hetero-homo binary and is

inherently a more inclusive term than the term 'gay' (Brontsema, 2004). This inclusiveness

indicates as to why members of the LGBTQ+ community would go to the effort to reclaim

'Queer' as a term for their own use, in order for them to better communicate their identities,

particularly when about those in the community who do not identify as being gay.

Over the course of time, 'queer' did eventually become associated with those who

identified as having non-normative sexualities or genders (Brontsema, 2004), and this

definition of queer has persisted among those who do not continue to consider it as being a slur

beyond reclamation.

The perceived inclusivity of 'queer' as a collective label for members of the LGBTQ+

community demonstrates why it is one of the burgeoning terms used to make reference to the

slang and language used within the community. Calling this language usage 'gay' language

carries with it the issues of inclusivity (as shown in Jacobs, 1996), therefore reinforcing the broader applicability and relevance of the term 'queer' language to the LGBTQ+ community as a whole.

2.3.3 'Queer' Language Definition

Queer linguistics has been identified as being an area of increasing interest within linguistics research – primarily within sociolinguistics - with a focus on the language employed by the members of the LGBTQ+ community (Kinyua, 2017). It has been observed by researchers that members of the LGBTQ+ community have created a form of language with a heavy focus on code-switching that is used for them to be able to communicate their identity and reaffirm their gender and/or sexuality (Cage, 2003). This process has been observed on an international scale (Cage, 2003).

The field of Queer Linguistics is also often referred to interchangeably with another name: Lavender Linguistics. The term Lavender Linguistics was coined by William Leap (1995) as an inclusive term in relevance to many within the LGBTQ+ community. The main difference between the two terms is that Lavender Linguistics is a general term for inclusive linguistic studies whose origins have been mainly attributed to the "hetero-normative ideas of sexuality, gender and language" (Kinyua, 2017, p.3). On the other hand, Queer Linguistics is predominantly focused on exposing the issue of heteronormativity. Both of these terms could be placed under the expansive term of LGBT Linguistics as each concern themselves with a slightly different aspect of the broader field.

Research has made attempts to identify how members of the LGBTQ+ community employ language to communicate their gender/sexual identity (Kinyua, 2017; Stanley, 1970; Kulick, 2000; Chesebro, 1981; Hayes, 1981). A notable example of this is the work into

investigating how gay males speak (Hayes, 1981; Leap, 1996). This research initially began around the early 20th century (Kinyua, 2017) and at this time the concept of homosexuality was centred primarily around gender expression, meaning that if they tended to behave in normatively gendered ways, both men and women were not necessarily considered as being gay, even if they were known to be engaging in relations with those of the same sex (Chauncey, 1994).

Kinyua (2017) described that as perceptions of homosexuality developed to be largely discriminatory, gay language (as used by homosexual men) was often seen as a by-product of deviant behaviour and sexuality. This led to the research focusing on the sexual vocabulary and altered gendered pronouns as opposed to identity labels (Kinyua, 2017) e.g. "the use of female pronouns and feminine proper names by gay men" (Kinyua, 2017, p.4). In this time period, men were the predominant focus within research, while women were largely ignored (Kinyua, 2017).

Kinyua (2017) also highlighted the first significant research into homosexual language in both men and women as being conducted by Chesebro (1981) who formulated the concept of Gayspeak within the United States. Gayspeak was argued as being wholly homosexual in its nature and that it differed in three main settings from heterosexual language, these settings being: 'secretive', 'social' and 'activist-radical' (Hayes, 1981). These settings were often determined by the contexts of interactions and the sexual/gender identities of those involved or nearby these interactions. A predominant example of this was the use of Gayspeak for covert means in order to share identity without nearby heterosexuals becoming aware of this (Hayes, 1981; Painter, 1981).

It could be argued that in the context of the LGBTQ+ community in its entirety that Gayspeak is not inclusive enough a model to be wholly applicable to the entire community. However, it can be seen as a solid foundation on which to build further understanding of queer

language and how LGBTQ+ individuals utilise language in communicating non-hetero-normative ideas and concepts.

Based off of past definitions of what constitutes Queer Linguistics and how it is used, 'queer' language can be defined as the following: The lexical items and vocabulary used by members of the LGBTQ+ to communicate identity pertaining to either gender or sexuality (Stanley, 1970; Kinyua, 2017). This is the definition that will be adhered to throughout the course of this thesis when discussed 'queer' language.

Lexical items describing sexual/gender identity and sexual acts have been identified as examples of 'queer' language across different pieces of research. These include terms such as Androgyny, Closeted, Lesbo, Bicurious, Butch etc. (Kinyua, 2017; Stanley, 1970; Kulick, 2000).

2.4 Language and Identity

Language is intertwined with the human experience. As such, as language is used as a tool of communication, it is reasonable to believe that the building of identities is based on both social and linguistic factors (Rothman & Niño-Murcia, 2008). This is relevant to this thesis as this knowledge highlights the link between linguistic skills and the development of personal identity. This reinforces the need for consideration of multilingualism and how this can affect members of the LGBTQ+ community in how they form and communicate their identities. Indeed, language can be considered as a defining attribute in people and thus a prominent aspect of identity (Aronin & Ó Laoire, 2004). By extrapolation, if the language we use can have such an impact on our identity formation, then surely it is something that would be affected when an individual is proficient in more than one language. This in turn could affect how they discuss their identity.

2.4.1 Language Choices and Code-Switching

Language choices and code-switching could also provide some insights into the ways in which identity can be shaped by the languages people use.

When people have the ability to converse/communicate in more than one language, code-switching is a phenomenon that can be commonly observed in such people (Nilep, 2006). Code-switching concerns the "mixing of two or more languages at the inter-sentential (the sentence-to-sentence switching from one language to another within discourse) and the intra-sentential (language-to-language syntactic switching within the boundaries of a single utterance) levels" (Rothman & Niño-Murcia, 2008, p.306) often with no changes to the conversation topic (Poplack, 2001). Furthermore, the occurrence of code-switching in a person's communications can be considered as being both an indication of high levels of competency across the languages in a multilinguals' repertoire and a symbolic marker of membership within a group (Zentella, 1997; Rothman and Rell, 2005). It is a process that is regarded as being both natural and common (Vogt, 1954; Nilep, 2006).

Multilingual individuals can make use of this tactic to employ vocabulary more suited to what they want to communicate and also to make use of vocabulary best suited to the community with which they are trying to mark themselves as being a part of. This can be observed in how "language choice as well as code-switching is never neutral; they are used to project an image or to renegotiate an identity" (Rothman & Niño-Murcia, 2008, p.311). It can provide context to speaker identity and background relevant to a conversation (Li Wei 1998, 2005; Gafaranga, 2001). This is relevant to this thesis as understanding how members of the LGBTQ+ community could switch between terminology from different languages when discussing their identity with others is important. Language choices are largely driven by the need to adhere to certain social behaviours and to be able to better form relationships with

others within certain groups (Wei, 2000; Rothman & Niño-Murcia, 2008).Therefore, language choice is not a randomly occurring selection, rather it is influenced by those one is trying to associate themselves with (Wei, 2000; Rothman & Niño-Murcia, 2008).

The intertwined nature of language and identity is evident when considering the process of switching between languages, as research has indicated that languages - when internalised by the user – often carry with them associated rights and obligations and that switching tends to occur when the individual is communicating with people whom they consider to be similar to themselves (Myers-Scotton, 2000, p.146). Furthermore, switches can be a symbolic indicator of the identity that is being projected within certain groups and contexts (Rothman & Niño-Murcia, 2008). This is relevant when considering how multilingual LGBTQ+ employ the languages they have at their disposal, as their language choices could reflect how they wish to portray their identity with both those within and without the community.

2.4.2 Multilingualism

By linking identity and language, it is reasonable to assume that multilingualism could have an effect on identity formation and expression. Indeed, multilingualism is a key theme of interest within this thesis due to its entanglement with identity formation (Block, 2007; Hornberger, 2007; Norton, 2013; Wodak, 2012). Furthermore, the ability to employ code-switching requires individuals to have the knowledge of two or more languages in order to effectively switch between the languages in the correct contexts and to attribute the correct meanings to the language used would (Zentella, 1997; Rothman and Rell, 2005). In itself, the ability to do this could have an impact on identity issues surrounding how individuals perceive themselves and how others perceive them (Duff, 2015) as past research has indicated that languages can have an impact on people's identity formation and expression.

Therefore, the consideration of multilingualism in the context of this study is important in coming to understand the language used by members of the LGBTQ+ community who have the ability to communicate through a variety of different languages.

In considering multilinguals as their own group within this research, the aim is to better understand how identity is affected by the languages people speak and how they select which languages they prefer to communicate their identities in. This could indicate how this may differ between monolinguals and multilinguals as the contexts of language acquisition are different between the two and thus it is not reasonable to expect the processes to be comparable (Rothman & Niño-Murcia, 2008).

Research has encountered many inconsistencies concerning how to best define multilingualism and it is an ongoing issue within the field (Kemp, 2009; De Bot, 2019; Anastasiou, 2020). As such, there are many working definitions of multilingualism within linguistic research (Kemp, 2009; Rothman & Niño-Murcia, 2008; De Bot, 2019; Aronin & Ó Laoire, 2004; Anastasiou, 2020). Among this variety of definitions that are available within research, the definition as presented by Aronin & Ó Laoire (2004) is the definition adhered to throughout this thesis when discussing multilingualism. Such definition explains that multilingualism is a personal characteristic that consists of a person's store of language knowledge, including those languages they only have a partial knowledge of and even "metalinguistic awareness" (Aronin & Ó Laoire, 2004, p.25). The definition is outlined specifically as the following:

> A bilingual or multilingual individual may have a perfect command of one or two languages, a limited mastery of some, and a passing knowledge of even more. Some languages in the linguistic repertoire may remain unused and inactivated and thus are simply suspended in memory." (Aronin & Ó Laoire, 2004, p.22)

The differences between monolinguals and multilinguals in identity formation could also be seen in the ways in which language learner's worldview can be affected by the process of learning and developing a new language to add to their repertoire. This concept is summarised by Duff (2015) who states that it is often expected that language learners would go through the process of internalising the values and expectations within their new language (Duff, 2015). Therefore, it is important to take the ways in which multilinguals communicate their identities into consideration, when the languages they can use have an impact on the ways in which their identities are shaped, particularly as they learn new languages and thus develop their identities as attributed to the languages they speak. In the context of this study, this relates to how 'queer' language could impact the shaping of identities of those within the LGBTQ+ community.

In the process of learning new languages, it can become harder to be able to identify the distinctions or boundaries between the permutations of the different language systems used by an individual and thus blur the lines between the social spheres they reference (Blackledge & Creese, 2010; Garcia & Li, 2014; Duff, 2015). This suggests that as more languages are added to an individuals' internal store, their identity linked to language becomes more complex and could be affected by the variety of different languages at their disposal. Furthermore, if this is the case then the languages themselves could have different effects on the speaker depending on the combination of languages known by the person. This means that certain languages may have somewhat consistent effects across a variety of speaker, particularly if the language is linked to certain worldviews and cultural expectations. However, individuality must be taken into consideration, as the language may shape one person differently than it does another, suggesting that the combination of languages known by a multilingual could have a unique effect on that person.

In considering multilinguals in this study, it is hoped that the results could help in understanding the ways in which multilingualism is connected to identity within the context of how the LGBTQ+ community communicate their identity. Multilingualism is connected to identity in influencing how people perceive themselves, others and the social world around them within social, cultural and linguistic contexts, thus effecting their sense of legitimacy within certain groups in these contexts (Block, 2007; Hornberger, 2007; Norton, 2013; Duff, 2015). Therefore, considering multilinguals in the LGBTQ+ community in relation to identity is highly relevant when considering the linguistics of identity formation and expression.

2.5 Multilingualism in the Netherlands

Among Dutch speakers in the Netherlands, code-switching or code-mixing with English is a relatively common and frequent occurrence (Edwards, 2014) and much of the population in the Netherlands can claim to be multilingual to some degree (Edwards, 2014). One reason for this widespread usage of English could be that it is often used for people to appear cool or to embody a snobby persona (Edwards, 2014). In addition, English loanwords are often employed in relation to new technologies (Edwards, 2014). As such, it is possible that the status of English within the Netherlands, despite not being spoken by everyone, is held in somewhat higher esteem than Dutch is. This could be due in part to its international applicability and the extensive use of English within worldwide media. This in turn could support a process of both British and American English cultural elements being integrated into Dutch culture.

Education is one factor that can be seen as having a large amount of influence over the spread and maintenance of the English language within the Netherlands, indeed it is noted that the priority placed on English in the education system has caused the number of Dutch people

with minimal knowledge of English to largely decrease (Nortier, 2011; Edwards, 2014). Having English being prominent within education in the Netherlands could be one of the main drivers that are furthering the inclusion of English within Dutch language and culture. International colleges and universities that place a priority on teaching in English encourages this trend and also acts as an incentive for a large amount of international multilingual to move to the Netherlands to study. Through this process, it is possible that Dutch culture could be influenced by English culture as the understanding for the language accelerated, particularly among younger generations.

Past literature has stated that English has a high status within the Netherlands and that it is commonly suggested that the Dutch has a tendency to undervalue their own language (De Bot & Weltens, 1997; Groeneboer, 2002; Smaakman, 2006; Van Oostendorp, 2012a; Edwards, 2014). However, literature has also shown that there are also instances of the Dutch resenting English and far prefer their native language (Edwards, 2014). Nevertheless, while the increasing use and integration of English is not welcomed by all age groups within the Netherlands, the fact that younger generations appear to be much more open to the inclusion of English into day to day life suggests that this process of integration will not stop in the near future (Edwards, 2014).

Multilingualism in the Netherlands makes it a suitable area of focus for the topic of this thesis, and the extensive use of English within higher education suggests that those who are students at such multilingual universities are a good focal point for research into multilingualism in young LGBTQ+ individuals.

2.6 Hegemony of English and Language Prestige

Literature documenting the widespread influence of English has determined that in places where the English language is used, the cultures and ideas from English-speaking countries follow, which in turn has an impact on the culture of the countries that begin to increasingly use English (Shumann, 2012). This reinforces the concept that the English language and culture are closely intertwined, particularly in the ways through which they enter into and then influence foreign countries both linguistically and culturally. In the context of this paper, English was hypothesised to be the main language used in communicating 'queer' identity and this is why English originating lexical items were an object of focus when trying to answer the research question.

Language prestige or an 'elite' language refers to the perceived dominance or value of a language within a community. It is an important concept to consider in the context of this paper when discussing multilingual members of the LGBTQ+ community due to the fact that language prestige is often something that is born out of a multilingual community.

Regarding the formation and establishment of elite languages, research has alluded to how vital the culture associated with the language is in the process of that language gaining prestige in a foreign environment. For example, it can be observed that the control of the representation of culture is hardly ever politically neutral and thus can be seen as a form of power (Gal, 1995).

In addition, concerning the establishment of a language as one of prestige, we can understand that a language does not gain prestige arbitrarily. It has been observed in past research that language is mainly spread by speakers who accept the prestige and potential behind using new languages, phrases or terms (Ives, 2004). In this context, this is relevant on an international, multilingual scale, with English assuming the position of prestige, when

considering the individuals that will qualify to take part in the research in order to answer the research question of this thesis.

The seminal linguistic theory presented by Sapir-Whorf discusses and proposes that the workings of languages can affect how an individuals' brain functions and this consequentially could affect that person's worldview within different languages. Boroditsky (2018) investigated this process and the ways in which different languages could change how a person thinks. Boroditsky (2018) concluded the following:

> what we have learned is that people who speak different languages do indeed think differently and that even flukes of grammar can profoundly affect how we see the world. Language is a uniquely human gift, central to our experience of being human. Appreciating its role in constructing our mental lives brings us one step closer to understanding the very nature of humanity.

Both the Sapir-Whorf theory and this conclusion from Boroditsky (2018) highlight the likelihood of languages having an impact on individual interpretations of the world and the ways in which this is processed in accordance with the combination of languages understood by different people.

In the context of this thesis, these conclusions by Sapir-Whorf and Boroditsky (2018) also underline the ways in which culture could be affected by the language spoken by a community. If language affects people on an individual basis, then it is reasonable to assume that this would also be the case across large groups of people. Therefore, it could be suggested that should another language become a predominant influencer in a community that did not originally speak that language, then it could be inferred that this new language could have an impact on the community's language and thus their worldview and the ways in which they communicate identity. In the context of this thesis this could be relevant in investigating if

English originating lexical items used by the LGBTQ+ community are influential even in those that have a variety of other languages at their disposal for discussing their identity.

3. RESEARCH METHODOLOGY

3.1 Characteristics of Participants, Location and Ethics

3.1.1 LGBTQ+

The participants that took part in this study were selected on a variety of criteria. Firstly, all participants had to report themselves as being members of the LGBTQ+ community. This was a basic requirement for involvement in the study, and those who attempted to participate in the survey that were not members of the LGBTQ+ community were removed from the survey via screener questions at the beginning.

3.1.2 Age

Secondly, it was decided that the focus of the study would be on members of the LGBTQ+ community that were between the ages of 18 – 30 years old at the time the study took place. This decision was made in order to provide a higher level of focus to the research and was influenced by some suggestions made in past research. For example, language is a tool used by youth and young adults to influence identities through meshing global and local languages with varying artistic practices, cultures and creative productions (Duff, 2015).

Again, we were able to ensure that the participants completing the survey were between the ages of 18 and 30 through the use of the initial screener questions.

3.1.3 Participant Distribution

In total, 47 people participated in the survey. The answers they gave in the survey will be discussed in the results section of this thesis. Of the 47 participants who took part and disclosed their gender, 5 identified as male, 31 as female, 9 as non-binary and 1 as other. 8 people attempted to participate in the survey but did not make it past the screener questions, with 1 not identifying as LGBTQ+ and the other 7 all reporting as being over the age of 30.

3.1.4 Location and Survey Distribution

In order to distribute the survey among the focus group for this thesis (young LGBTQ+ living in Dutch cities), I contacted members of administration within Pride groups who were affiliated with the Universities in Leiden and Utrecht. It was assumed that those signed up to Pride groups identified as LGBTQ+. Those administrators acted as distributors of the link to the survey, by emailing those who had signed up with their Pride groups, along with an email message instructing the participants on what to do. This email template can be found within the appendix at the end of this thesis. The participants were informed of the constraints of the research and asked to complete the survey as fully as they were able.

A link to the survey was also shared on the social media platform Facebook on the Leiden Pride group to further encourage participation.

3.1.5 Ethics

Consent questions were included at the onset of the survey, to ensure that the participants consented to their answers being used in this thesis and to ensure that they understood that the survey was anonymous. These can be seen in the full presentation of the survey within the Appendix.

3.2 Method and Materials

Relevant past literature and research was used to inform the content of the survey (Kinyua, 2017; Stanley, 1970; Kulick, 2000). Once the questions modelled after the past research were chosen, all the other questions included within the survey were added in order to make sure that the results of the survey would answer the research question and sub-questions. A copy of the survey can be found at the end of this thesis in the Appendix.

Those who attempted to complete the survey who did not meet these specifications were automatically removed from the survey before they gained access to the main body of the survey. The survey then collected mixed data (both quantitative and qualitative).

The survey was comprised of four main sections: the first concerned itself with the personal information and background of the participants, including their sexuality, gender, education level and the languages they considered themselves proficient in.

The second section of the survey contained the individual lexical items used to communicate LGBTQ+ identity that participants had to rate their familiarity with. A Likert scale was used to collect the responses within this section. This was done as shown in figure 1 below. This section was included to ensure sub-question 2 was answered.

Figure 1: Example of Lexical Item Likert Scale (First Lexical Item – Mesbian)

Q7 Mesbian

    ○ Extremely frequently/familiar (1)

    ○ Very frequently/familiar (2)

    ○ Moderately frequently/familiar (3)

    ○ Slightly frequently/familiar (4)

    ○ Not frequently/familiar at all (5)

The third part of the survey concerned itself with the language usage patterns and habits of the participants. This included questions regarding what languages they used at home, which languages they used in an educational setting, how they communicate their identity in their languages and how much they feel that they tend to use English over other languages in some contexts regarding identity communication. The data collected was largely qualitative. This was done in order for sub-question 3 and sub-question 4 to be answered.

The final section aimed to collect data that would answer the question as to why queer language is used by members of the LGBTQ+ community. A multi-option check box list was used to collect data to answer this question, although an answer box was included so the participants could answer in a descriptive manner if their reasons for using queer language was not included within the pre-presented table of options. This was done to ensure that the 'why' aspect of the overarching research question was answered and to make sure that the participants

could provide an answer relevant to their experience without being restricted by the options given.

Following the closure of the survey, a random number generator was used to select the winner of the prize draw, which was included with the hope that it would provide added incentive for participants to take part in the study. The winner was contacted and rewarded, while all other participants who opted into the prize draw were contacted to thank for their participation and to inform them that they were unsuccessful in the prize draw. All participants were informed that they could request to see the thesis upon its completion.

The survey was open to participants for completion in the April – May 2020 period for a total of five weeks. A one-month timescale from initiation was given for answering before a reminder was sent out to participants one week before the survey would be closed and no further answers could be given. This reminder was done to ensure that those who had only partially completed the survey would be reminded to go back and complete it before the closing date. This was done to encourage a greater number of completed surveys and produce more complete results.

3.3 Analysis Method

The questions were inserted into a survey template in the online programme Qualtrics. According to Qualtrics, a total of 57 responses were collected. 2 of these were incomplete and 8 of the responses did not make it past the screener questions, therefore only 47 completed surveys were included within the results.

Qualtrics organised the results and presented the results in a variety of statistics and graphs. These results are presented in the following section. Quantitative results are broadly

presented in bar charts and tables, while qualitative results are presented in figures with direct quotes from participants or in thematic groups.

4. RESULTS

4.1 Overview

The results were gathered over a period of 5 weeks. 47 responses were recorded by Qualtrics as complete and in fulfilment with the participants requirements (as addressed in the screener questions). According to the data collected and shown within the tables, participation levels among participants varied slightly within the survey. As such, the total of participants varies from question to question. This is discussed in further detail in the discussion section of this thesis (section 5.5.3). A full overview of the survey and the results can be found in the Appendix.

4.2 Age Distribution of Participants

Via the use of screener questions, the ages of participants were able to be determined preceding the onset of the main section of the survey. Through doing this, it was ensured that any persons falling outside of the age group of 18 up to 30 were prevented from taking part in the survey and thus providing data that would not be relevant to the main research question. The figure below is a graph chart showing the distribution of participants that took part and those that attempted to take part in the survey.

Figure 2: Age Distribution of Participants
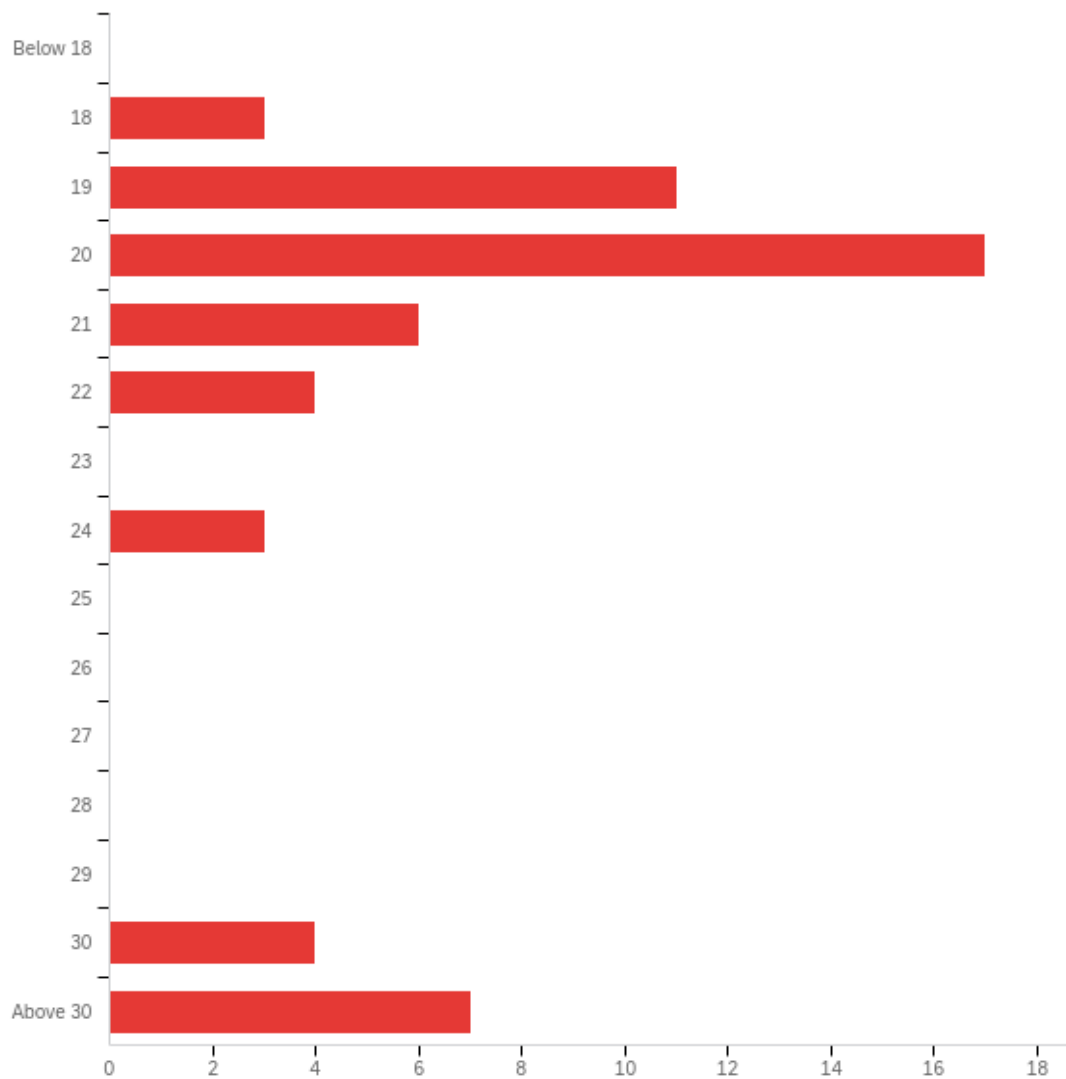
Figure 2 shows that of all the people that attempted to take part in the survey, 7 fell outside the age group of focus, and thus the screener had disqualified them from the survey and sent them directly to the end. No people under the age of 18 attempted to take part in the survey.

Of those who qualified to take part in the survey, the vast majority of participants fell between the ages of 18 and 22 (74.54% of all those who attempted to participate in the survey).

The modal age of participants was 20, with 17 of the age-qualifying 48[1] participants being this age. None of the participants that took part in the survey were of the ages 23, 25, 26, 27, 28 or 29. Therefore, despite 4 participants being the age of 30, those that took part in the survey were predominantly in their late teens/early 20s (74.75%). Considering the fact that the survey was distributed through LGBTQ+ groups associated with universities, the concentration of ages matches what one would expect from Bachelor students. Postgraduate students were a reason why a few participants appeared at the older end of the scale.

4.3 Education Level Distribution of Participants

The education levels reported by the participants reflects the age distribution, in that younger participants would be those studying for their Bachelors' degree, and those who are older are more likely be studying for their Masters' or PhD. Considering the majority of participants were in their late teens/early 20s (41 out of the fully qualifying 47), this is reflected as the modal reported highest level of education in participants being a Bachelor's degree, as shown below in table 1.

Table 1: Education Level Distribution of Participants

#	Answer	%	Count
1	Bachelor's Degree	84.44%	38
2	Postgraduate Degree	13.33%	6
3	Doctoral Degree (PhD)	2.22%	1
	Total	100%	45

[1] One further participant was removed from the survey after this question due to not identifying as LGBTQ+, which is shown in the Appendix at the end of this thesis.

4.4 Gender Distribution of Participants

Questions 1 and 2 in the survey were used to determine the gender of participants taking part. Question 1 concerned gender identity such as Cisgender or Transgender. Question 2 concerned whether they identified as Male, Female, Non-Binary or Other. Table 2 shows the distribution of the answers of the former question, with table 3 showing the answers given for the latter.

According to table 2, the vast majority of participants (71.74%) identified as being Cisgender: 33 in total. 8 participants identified as being Transgender, none reported being Intersex, and 5 selected the option Other. Of the 5 that selected the Other option, 4 elaborated on their identity. The following four answers were given:

- Queer Woman

- Non-Binary (this answer was given twice)

- Genderfluid but generally identifies with the gender given to them at birth.

Table 2: Gender Distribution of Participants (part 1)

#	Answer	%	Count
1	Cisgender (identify with biological sex)	71.74%	33
2	Transgender (does not identify with biological sex)	17.39%	8
3	Intersex (has biological indicators of both sexes)	0.00%	0
4	Other (please specify)	10.87%	5
	Total	100%	46

Table 3 shows the distribution of participants according to whether they identify as Male, Female, Non-Binary, or Other. The table shows that the vast majority of participants identify as Female, with 67.39% (a total of 31) of all participants doing so. More participants identified as Non-Binary than Male, with 9 (19.57%) selecting Non-Binary and 5 (10.87%) selecting Male as the gender they identify as.

Table 3: Gender Distribution of Participants (part 2)

#	Answer	%	Count
1	Male	10.87%	5
2	Female	67.39%	31
3	Non-Binary	19.57%	9
4	Other (please specify)	2.17%	1
	Total	100%	46

4.5 Sexuality Distribution of Participants

Table 4 shows the distribution of the sexualities as reported by the participants. 5 options were given to choose from including: *Homosexual, Bisexual, Pansexual, Asexual and Other*. No option was given for heterosexual, as a previous screener question ensured that only individuals who identified as LGBTQ+ were able to progress to this point in the survey and the following sections.

Table 4: Distribution of Sexualities Among Participants

#	Answer	%	Count
1	Homosexual (attraction to the same gender)	25.53%	12
2	Bisexual (attraction to two genders)	23.40%	11
3	Pansexual (attraction to all genders)	23.40%	11
4	Asexual (no sexual attraction)	8.51%	4
5	Other (please specify)	19.15%	9
	Total	100%	47

Table 4 shows that 25.53% of participants reported being homosexual, while 23.40% reported being Bisexual and Pansexual. There was a relatively even distribution of participants between these three sexualities. 4 participants identified as Asexual and the remaining 9 participants elected to describe their sexuality via the Other option with 8 of these 9 individuals utilising the ability to elaborate on their answer in this section. The answers as given by these participants were summarised as the following:

- Queer (x3)

- Bisexual – but according to a different definition than the one given in the survey (x3)

- Demisexual (x1)

- Questioning (gay or bi) (x1)

4.6 Lexical Items of Queer Language

The second section of the survey was concerned with investigating the matter of how queer language is employed by members of the LGBTQ+ community. This section consisted of a list of 54 lexical items deemed as being examples of queer language. These 54 lexical items have been previously identified as having been used in reference to sexual/gender identity by members of the LGBTQ+ community to varying degrees (Kinyua, 2017; Stanley, 1970; Kulick, 2000). A Likert scale of 1 - 5 was used in order to quantify the participants' familiarity with the individual terms or the frequency with which they use them either in reference to themselves or others.

The following table (table 5) lists the lexical items presented to participants within the second part of the survey.

Table 5: Lexical Items Included in the Survey

1. Mesbian	2. Pink Lipstick	3. Come Out	4. Tommy
5. Straight	6. Lesbian	7. Queer	8. Gaydar
9. Gay	10. Rainbow	11. Intersex	12. Butch
13. Rainbow Family	14. Closeted	15. Tomboy	16. Transgender
17. Stud	18. Cisgender	19. Stem	20. Pride
21. Femme	22. Lesbo	23. Flag	24. Top
25. Sissy	26. Red Lipstick	27. Dyke	28. Bottom
29. Pillow Princess	30. Stone Butch	31. Gold Star Lesbian	32. Bicurious
33. Soft Butch	34. Bisexual	35. Androgyny	36. Lez

37. Asexual	38. Switching/Switcher	39. Bear	40. Community
41. Discrete	42. Clocking/Clocked	43. Diva	44. Drag
45. Monopoly	46. Questioning	47. Ally	48.Biphobia/Biphobic
49. Futch	50.Homophobia/Homophobic	51.Homosexual	52. Pansexual
53.Polyamorous	54. Twink		

The following chart (figure 3) and tables (6 and 7) are exemplars of how participants answered for the first of the lexical items (Mesbian).

Figure 3: Distribution of Answers for Lexical Item 1 - Mesbian
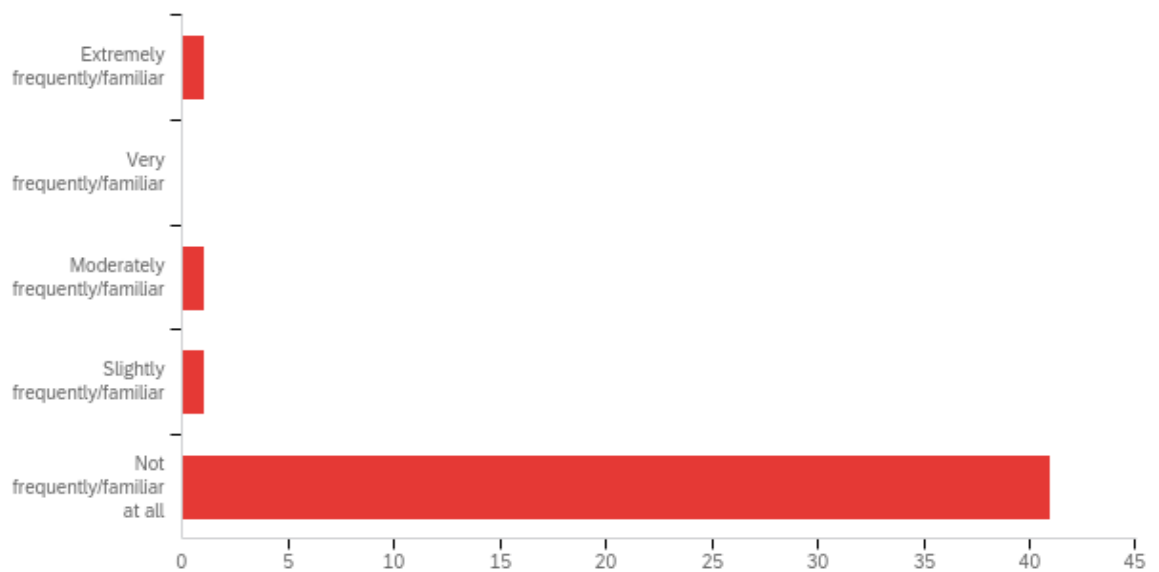
Table 6: Distribution of Answers for Lexical Item 1 - Mesbian

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Mesbian	1.00	5.00	4.84	0.67	0.45	44

Table 7: Distribution of Answers for Lexical Item 1 - Mesbian

#	Answer	%	Count
1	Extremely frequently/familiar	2.27%	1
2	Very frequently/familiar	0.00%	0
3	Moderately frequently/familiar	2.27%	1
4	Slightly frequently/familiar	2.27%	1
5	Not frequently/familiar at all	93.18%	41
	Total	100%	44

This is the way in which the results of each of the 54 lexical items were presented by Qualtrics[2]. In order to summarise all of the results for the responses given in relation to the 54 lexical items, the average response was calculated within Qualtrics and each of the 54 averages were placed within a scatter graph. This was done to provide a concise overview of so many results and to easily depict the most frequently known/used lexical items to be identified within the group of 54.

[2] The remaining examples of the results can be found in the Appendix following the conclusion of this thesis.

Figure 4: Scatter Graph – Mean Frequency of Lexical Items
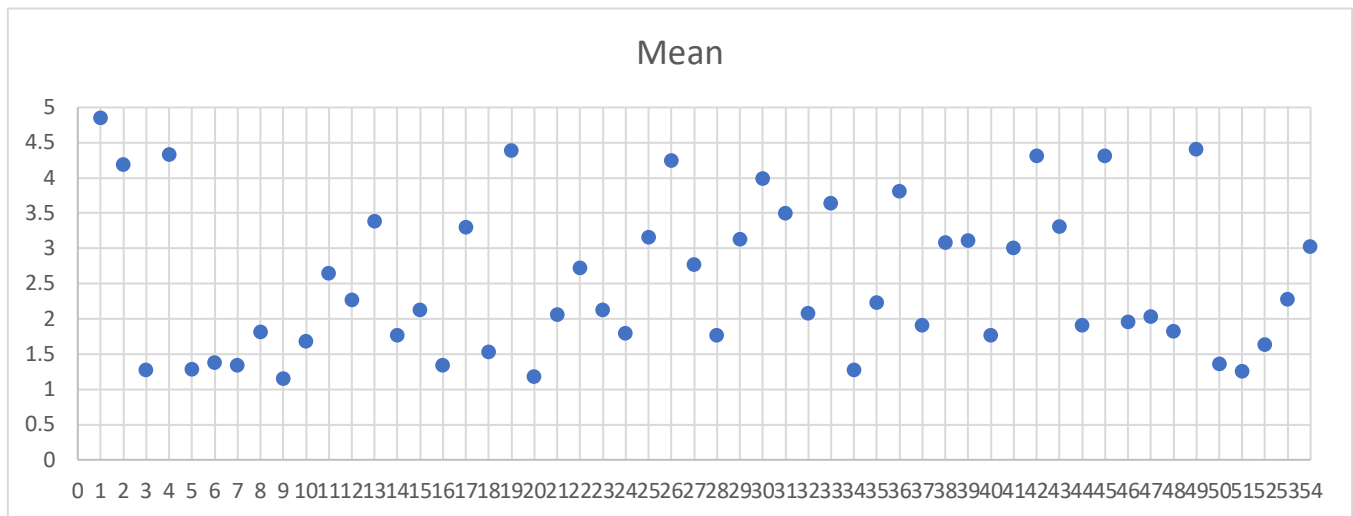
This scatter graph (figure 4) shows us the familiarity/frequency with which the 54 lexical items are employed by the participants. On the Likert scale, 1 was in reference to *Extremely frequently/familiar* while 5 was in reference to *Not frequently/familiar at all*. Therefore, when considering the scatter graph and the averages, the results closer to the average of 1 are the most commonly utilised lexical items among the participant that took part in the survey.

From the results as presented in the scatter graph, we can ascertain that lexical item numbers 3, 5, 6, 7, 9, 16, 20, 34, 50 and 51 are the most frequently used/familiar lexical items among the 54 presented to the participants. The corresponding lexical items, in order, are: Come Out, Straight, Lesbian, Queer, Gay, Transgender, Pride, Bisexual, Homophobic/Homophobia and Homosexual. All of the averages of these lexical items fall between 1 and 1.5. When the averages up to 2 are taken into consideration as well, the words Gaydar, Rainbow, Cisgender, Top, Bottom, Asexual, Community, Drag, Questioning, Biphobia/Biphobic and Pansexual are the next most commonly used items. When all of these

most frequent/familiar lexical items are considered, all gender and sexual identities that were included within the 54 items can be found within these most common items, except for Intersex.

There was one outlier among the lexical items, that fell further out in the averages than any other lexical item. Lexical item 1 (Mesbian) was the only item to have an average that fell above 4.5. This shows that it is the most unfamiliar/unused item out of the 54 lexical items.

The less common lexical items that were not outliers fell between the averages of 4 and 4.5. These items were as follows: Pink Lipstick, Tommy, Stem, Red Lipstick, Stone Butch, Clocking/Clocked, Monopoly and Futch.

4.7 Multilingualism in Identity Expression

4.7.1 Languages of Proficiency in Participants

In considering multilingualism as a factor in this thesis, the third section of the survey was used to investigate the language usage of participants in how they communicate their identities and which languages they use within their personal repertoire to do so.

To discuss the languages used by the participants, they were asked in the first section of the survey to report which languages they are fluent/proficient in. Figure 9 shows the answers to this question. The languages included as options were predominantly widely spoken European languages as the university Pride groups involved were based in the Netherlands and therefore had a lot of European student. Mandarin, Cantonese and Korean were included as widely spoken languages from Asia.

A total of 116 responses were recorded among the participants who passed the screener questions. Of these 116 responses, the reports of fluency were as is shown in the following table:

Table 8: Table of Fluency Frequency of Languages

English	44
Dutch	24
Spanish	7
German	13
French	12
Portuguese	2
Italian	1
Korean	0
Mandarin	3
Cantonese	0
Other	10

Among the 10 responses given in the Other option, 9 elaborated on their answer. The other languages these 9 participants reported fluency in included: Irish, Finnish (reported twice), Czech, Japanese, Norwegian, Turkish, Greek and Tamil. In summation, the total range of languages spoken among our pool of participants came to a total of 16 different languages. The average number of languages spoken per person could not be determined due to constraints within Qualtrics which did not allow for the individual reports to be accessed unless the participant had added an elaborative answer.

4.7.2 English Proficiency in Participants

Participants were asked to report how they viewed their proficiency in English in order to gauge how comfortable they would be with speaking English across a variety of contexts.

The survey was conducted in English, which in of itself required the participants to be proficient to a sufficient degree in order to effectively and accurately complete the survey. However, I wanted to form an idea of how the participants perceived their communicative abilities in English in order to better understand how far they would be confident/comfortable with code-switching to and from English within another language to communicate their LGBTQ+ identity. The distribution of the responses from the participants are shown in table 9 below.

Table 9: Participant's Reported English Skill/Perceived Proficiency.

#	Answer	%	Count
1	Beginner	0.00%	0
2	Intermediate	2.50%	1
3	Advanced	55.00%	22
4	Native	42.50%	17
	Total	100%	40

Table 9 indicates that the reported level of English proficiency is consistently of a high level across the respondents. No one reported having a Beginner level of understanding in English and only one reported having a proficiency around the Intermediate level. Of the remaining 39 participants who answered this question, 22 reported an Advanced level of English proficiency and 17 reported a Native level of fluency in English.

4.8 Identity Communication – LGBTQ+ Labels

Participants were asked three questions concerning LGBTQ+ labels in order to determine how important it is to them to have a label for their identity which could provide indications to the reasons for their language choices in communicating their identities. The results from these three questions are shown below in figures 5, 6 and 7.

Figure 5: How Well-Known Participants Perceive Their Sexuality/Gender Label To Be
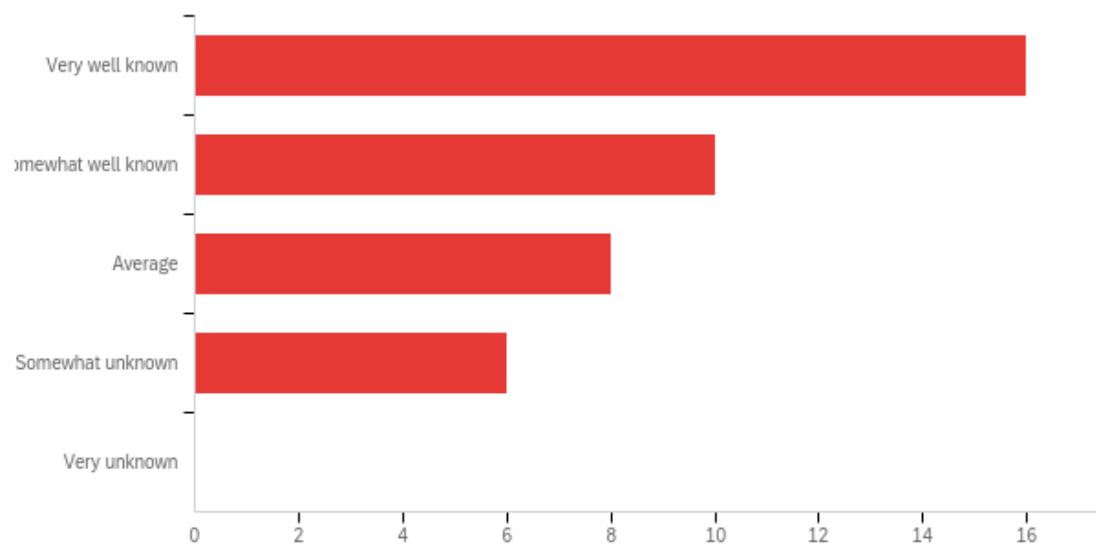
Figure 5 shows that 65% (26) of the 40 participants that responded to this question felt that their label was well known to some degree. 20% (8) reported they felt their label was known to an average level and 15% (6) felt that their label was somewhat unknown. No participants reported seeing their label as being very unknown.

Figure 6: The Effect on the Knowledge of a Label on Expression of Identity

Q67 - Does how well-known your label for your gender/sexuality is affect how you explain your identity to others?
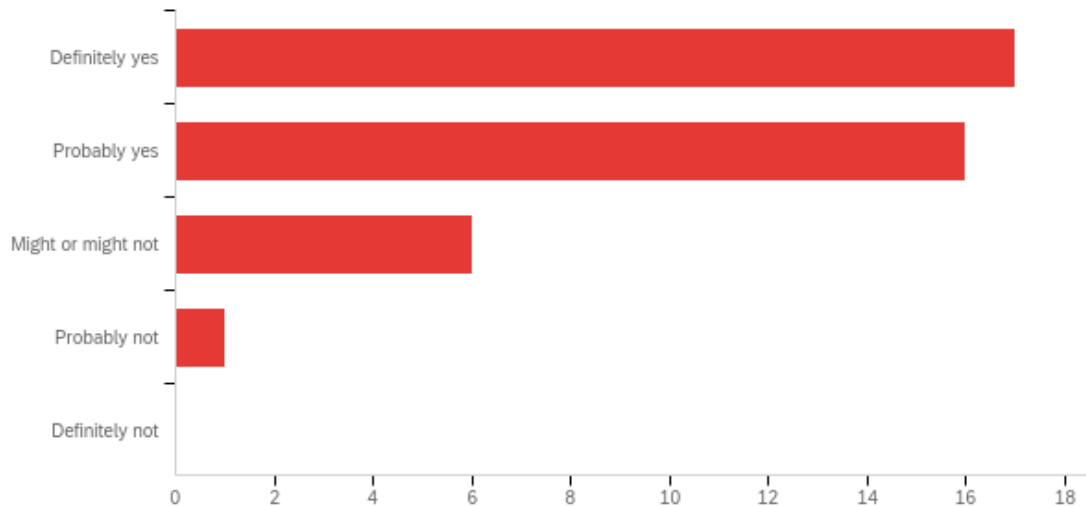
Figure 6 shows that overall, participants felt as though the way they communicate their identity is affected by how well-known their identity label is. 42.5% said that they definitely agreed with the question and 40% responded 'probably yes'. 15% were neutral on the matter and only 1 participant (2.5%) responded 'probably not' to the question.

When asked about how important participants felt it was for them to be able to put a label to their gender/sexuality the responses from participants were quite varied. This can be seen below as shown in figure 7.

Figure 7: Importance of Being Able to Put a Label to Gender/Sexual Identity
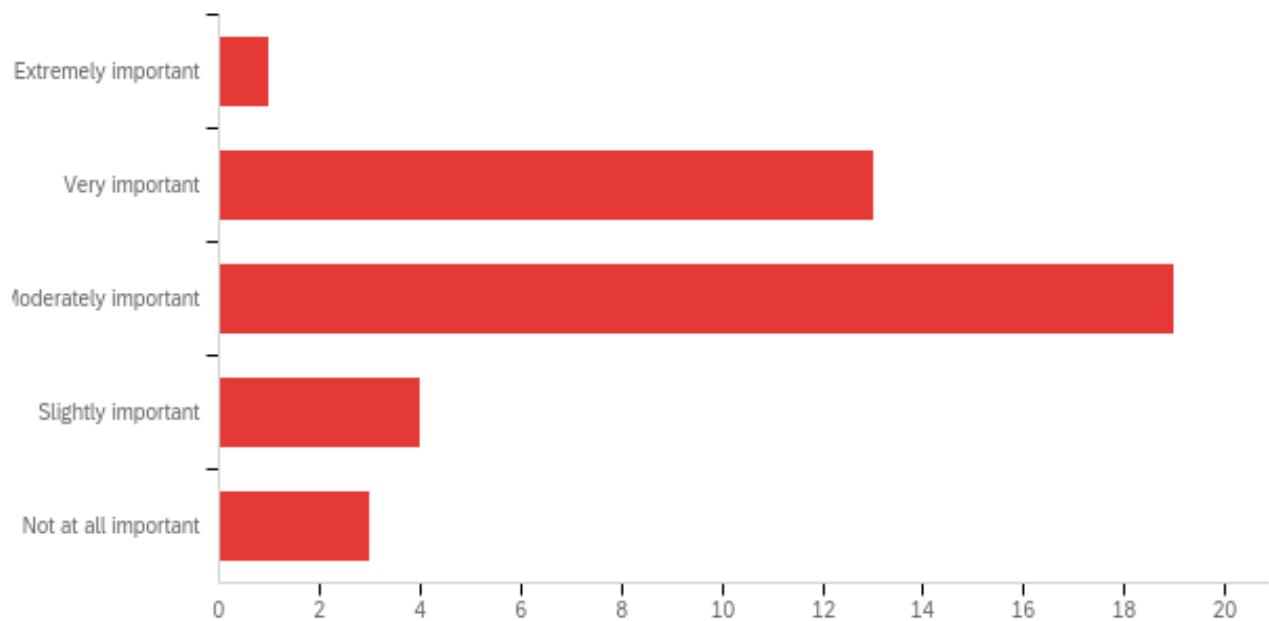
Figure 7 shows that 32.5% (13) of 40 participants felt as though it was very important for them to be able to put a label to their sexuality but only 1 (2.5%) felt it was extremely important. 47.5% (19) respondents felt that it was moderately important to them. 10% felt it was slightly important and 3 (7.5%) felt it was not important at all. As such, the results from this question are quite varied and the participants place different amount of value on being able to label their gender/sexual identity.

4.9 Language Impact on Identity Communication

In the process of formulating questions to be included within the study, the question of how far language choice effects the communication of LGBTQ+ identity was considered highly significant in understanding the workings of multilingualism in the context of identity expression. Through understanding the answers to this question, the main research question of this thesis could be investigated in greater depth, particularly regarding the 'how' aspect of the

research question which asked: How do multilingual LGBTQ+ youth in Dutch cities make use of 'queer' language originating from English?

In considering the multilingual aspect of this research question, it was thought that it would be important to investigate whether participants in the survey felt as though the language they chose to communicate in could have an effect on the way in which they express their identity. Based on previous research into the ways in which language and identity can be interconnected it can be understood that language and identity have the potential to affect one another to an extent where different identities and perspectives are attributed to a particular language within an individuals' repertoire (Boroditsky, 2018). This highlights the importance of investigating how multilingualism could have an impact on language choice and whether the patterns of language choice were similar across different multilinguals with varying languages at their disposal.

In the third section of the survey the participants were asked: Do you feel that the language you discuss your sexual/gender identity in has an impact on how you communicate your sexual/gender identity? They were also given the option to elaborate on their answers if they wished to do so. The chart below shows the distribution of the responses to this question (number 67 in the survey).

Figure 8: Perceived Language Impact on Identity Communication
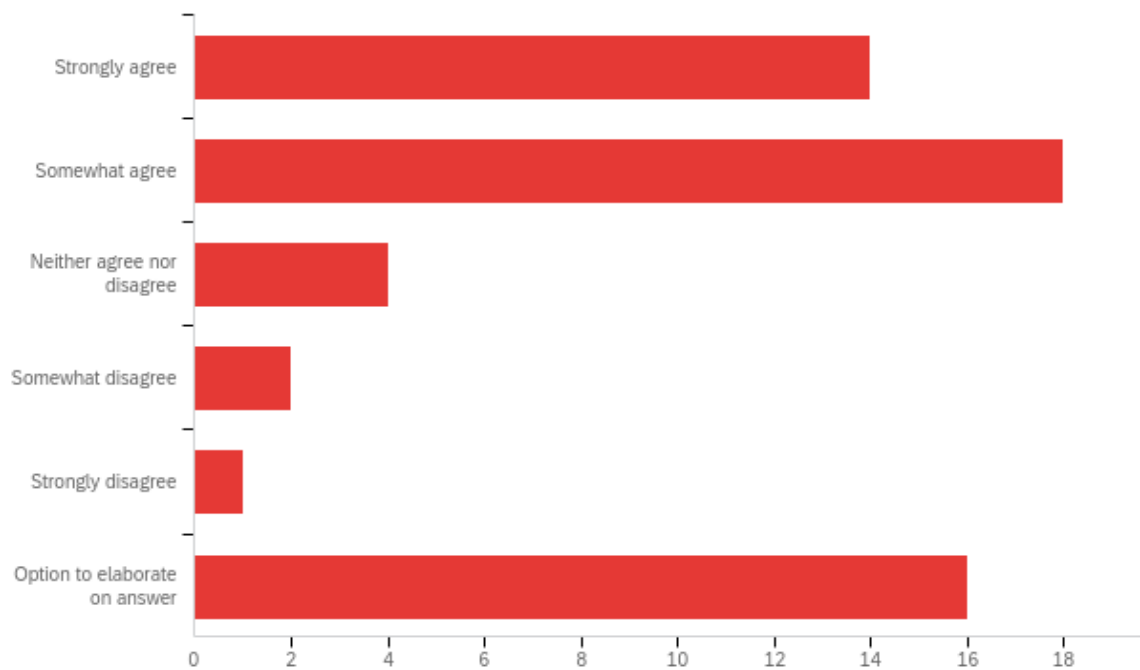
Table 10: Perceived Language Impact on Identity Communication

#	Answer	%	Count
1	Strongly agree	25.45%	14
2	Somewhat agree	32.73%	18
3	Neither agree nor disagree	7.27%	4
4	Somewhat disagree	3.64%	2
5	Strongly disagree	1.82%	1
6	Option to elaborate on answer	29.09%	16
	Total	100%	55

The results presented in the above figure and table (figure 8, table 10) indicate that a majority of the participants agree with the assertion that the language they discuss their sexual/gender identity has an impact on the ways in which they communicate their

sexual/gender identity. 14 participants (35.89%) stated that they strongly agreed with the statement and 18 (46%) reported that they somewhat agreed with the statement. 4 participants reported neither agreeing nor disagreeing with the concept of their language of choice impacting the way in which they communicate their non-hetero-normative identity. Only 3 participants reported disagreeing with the concept, with 2 somewhat disagreeing and 1 strongly disagreeing. However, none that disagreed elaborated on their answer.

These results suggested that among those who took part in the survey for this thesis, the vast majority agree that they believe that the language they choose to use to discuss their sexual/gender identity in has an impact on the manner in which they communicate and express their sexual/gender identity.

As a part of question 65, there was an option where the participants could opt to elaborate on their initial answer (as can be seen within figure 8 and table 10). It was noted that all that elaborated on their answer agreed with the statement that the language(s) they speak has an impact on the way in which they communicate their gender/sexual identity. It was also observed that participants utilised this option in order to explain the drawbacks of some of the languages they are able to speak in the context of communicating LGBTQ+ identity. In addition, the qualitative elaborative answers collected in this section repeatedly mentioned that English is the language they prefer to use instead of other languages within their repertoire. These qualitative answers have been summarised within a variety of key themes that repeatedly occurred across the answers given by the participants. These summarised themes have been put into a table below.

The languages that were specifically mentioned by participants as being relevant to one of the themes were included within table 11 as well to demonstrate which languages are perceived as being – to some extent – insufficient for members of the LGBTQ+ to effectively discuss their identity.

Table 11: Summary of Qualitative Results Linked to Figure 8 and Table 10 (in order of prevalence).

Response Themes	Reported Languages of Relevance
Discomfort with language use due to derogatory nature of words/associated negative connotations.	Spanish, Czech, Dutch, Greek
Lack of nuance and/or range of vocabulary available in language.	Dutch, German, Czech
English terms are more accepted within that language.	Dutch
English is a strong and pervasive online presence instead of other languages.	Turkish
Do not know 'queer' terms in native language.	Spanish, Dutch
Increased levels of comfort with English terms over terms used in other languages.	Dutch, Turkish, Greek

Table 11 shows the most recurring themes of responses given by participants in elaborating on how they feel that the language they discuss their sexual/gender identity has an impact on the ways in which they communicate their sexual/gender identity. As shown in figure 8 and table 10, 16 participants elected to elaborate on their perspectives describing the languages they prefer to use to communicate their sexual/gender identity.

As can be seen from the themes gathered, it appears that English is the general language choice of preference for communicating sexual/gender identity when compared to other

languages the multilingual participants have access to. A variety of reasons were given for this, which is demonstrated in table 11. Themes not specifically concerning English included other languages lacking the nuance and/or vocabulary for members of the LGBTQ+ community to adequately discuss their identity, or that the other languages they speak carry strong negative connotations surrounding the available vocabulary in reference to those who identify as LGBTQ+.

There was one outlier in the qualitative responses that did not adhere to any of the common themes and so was not included within the above table (table 11). One participant reported that using English (as a non-native language within their repertoire) allows them to create distance from their identity, which they prefer as they are not comfortable with being LGBTQ+, and therefore do not like to discuss it in their native language.

These results indicate that while not all participants agreed with the assertion that the language they discuss their sexual/gender identity in has an impact on the ways in which they communicate their sexual/gender identity, the majority of participants did agree at some level with this concept. Some of the descriptive answers highlighted the view that in general, many languages lack the means for members of the LGBTQ+ community to effectively communicate sexual/gender identity and thus English tends to be the language of preferred usage when multilingual members of the LGBTQ+ community wish to share/discuss their identity.

4.10 Non-English Lexical Items of Reported Usage

4.10.1 Dominance of English

Participants were asked whether they predominantly use the English lexical items listed in section 2 of the survey when discussing their LGBTQ+ identity. The answers can be seen as presented within table 12 below.

Table 12: Predominant Use of English Lexical Items Presented in Section 2 of the Survey

#	Answer	%	Count
1	Definitely yes	42.50%	17
2	Probably yes	37.50%	15
3	Might or might not	15.00%	6
4	Probably not	5.00%	2
5	Definitely not	0.00%	0
	Total	100%	40

The data indicates that 80% of participants make use of the English lexical items (presented in section 4.6) when discussing LGBTQ+ identity. Only 6 participants (15%) were somewhat neutral stating they may or may not use them and 2 participants (5%) stated they probably would not use them. This indicates a preference towards the use of the English lexical items among the majority of the participants.

Participants were also asked whether they agreed that English terms largely dominate the description of identity within the LGBTQ+ community and were given the option to elaborate on their answer. The distribution of answers is shown in figure 9 and table 13.

Figure 9: Perceptions of Whether English Terms Dominate Description of LGBTQ+ Identity.
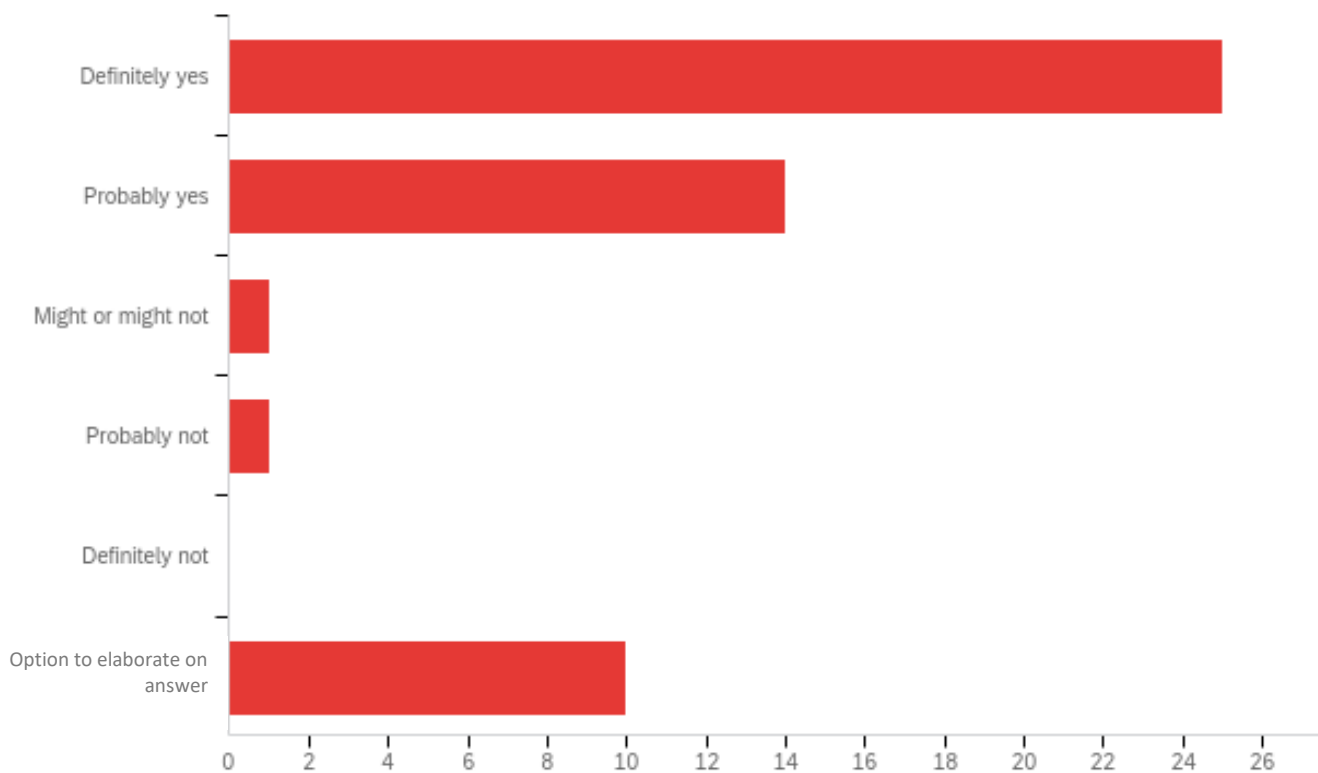
Table 13: Perceptions of Whether English Terms Dominate Description of LGBTQ+ Identity.

#	Answer	%	Count
1	Definitely yes	49.02%	25
2	Probably yes	27.45%	14
3	Might or might not	1.96%	1
4	Probably not	1.96%	1
5	Definitely not	0.00%	0
6	Option to elaborate on answer	19.61%	10
	Total	100%	51

Figure 9 and table 13 indicate that 39 participants (95.12%) agree at some level that English terms largely dominate the description of identity within the LGBTQ+ community. Only 1 participant was neutral about the statement and 1 moderately disagreed with the statement.

Of the 10 respondents who elaborated on their answers, all reaffirmed that they agreed with the statement and reported preferring the use of English. Of the responses given, one was not taken into consideration as it did not answer the question. Instead, it referred to assumptions made by the respondent that were not based on their own experiences[3]. The full answers can be found within Appendix 4.

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[3] See Appendices, Appendix 4, Question 70, elaborative response 2.

4.10.2 Non-English Lexical Items

Section two of the survey was comprised exclusively of lexical items of English origin and the participants were asked if there were any other lexical items they use to communicate their sexual/gender identity that come from another language they are able to speak. Participants were able to elaborate on their answers if they wished to do so. The question was phrased as the following: Are there words in your native language(s) different from the ones previously mentioned that you use to communicate your sexual/gender identity?

Interestingly, of those who provided a response to this question (number 64 in the survey), the general consensus among the responses was that they knew of no words relevant to LGBTQ+ identity expression in any language other than English that they would willingly use in order to express their own identities. The lexical items they reported using other than those presented to participants within section 2 of the survey, were often either of English origin, or directly translated from English terms or phrases, and thus were not considered as being grammatically correct within their language. There was one exception to this trend, with one participant reporting using the terms 'schwul/lenks' (German for 'gay'). Examples of the more elaborative answers provided by the participants have been presented in figure 10.

Figure 10: Responses Pertaining to Use of Other Lexical Items Not Included Within the Survey.

"I have very rarely spoken about this topic in French, mainly because my education has always been in English and my parents are English native speakers. I cannot recall explicitly talking about LGBT+ matters in French or Spanish except in language class to very peripherally."

"schwul/lenks= gay"

"Biseksueel would be the direct translation of bisexual."

"Lesbisch"

"Yes, just about everything. My native language is Dutch and I feel extremely awkward using it to communicate about gender and sexuality because I'm so used to doing so in English and Dutch lacks a lot of terms/nuance. I often simply don't have the words."

"Czech has a very limited LGBTQ+ vocabulary and so I mostly just see on the internet English terms being directly translated into Czech (without actually making much sense). For example, the verb "to be closeted" is translated to "být zaskříňovaný", which just isn't grammatically correct (it is quite fun though)."

"I don't really know any LGBTQ+ vocabulary in my native language, since I've never lived in my native country. Although I know the LGBTQ+ community is quite big there, I don't have any friends from that community."

"The majority of the time I tend to convey feelings surrounding my sexuality and gender in English as this is the language I'm most comfortable with. However, I should add that many of these words are similar in Dutch."

Responses that did not address the question asked within figure 10 were not included as some participants described words that they do not use, but that they heard others using. This conflicted with the question being based around personal usage only. Of the two words not included, one was 'fluid' and the other was 'faggot'.

The data collected in relation to the above question demonstrates that no other words were discovered that were utilised by the participants to discuss their sexual/gender identity that were not included within the second section of the survey. Figure 10 demonstrates that

English is often reported as being the language many multilinguals defer to when they wish to communicate their identity and avoid negative connotations surrounding lexical items originating from other languages within their repertoire. Deference to English also occurs when languages are perceived to have a lack in the variety of available vocabulary concerning LGBTQ+ identity, e.g. Dutch, German and Czech (see table 11).

Where other lexical items are reported by the participants, with the exception of 'schwul/lenks', all given examples are direct translations of English-originating terms or phrases. For example, 'biseksueel' is a direct translation of the term 'bisexual' and 'lesbisch' is a translation of the term 'lesbian' in Dutch. In addition, the phrase 'to be closeted' is directly translated to 'být zaskříňovaný' in Czech, which the participant reported as being grammatically incorrect as a consequence of this process of direct translation.

Based on results gathered within this question, it can be more firmly suggested that few lexical items are known or commonly used from languages other than English when individuals wish to communicate their sexual/gender identity. Those that are employed are commonly direct translations of English-originating terms or phrases, resulting in these translations being preferred over lexical items that originate in languages other than English. It appears that the overarching language of preferred use when communicating LGBTQ+ identity is English amongst multilinguals.

4.11 Why Do Members of the LGBTQ+ Community Use 'Queer' Language?

The second aspect of the overarching research question of this thesis asks why members of the LGBTQ+ community make use of 'queer' language. Two questions within the survey were included to try and answer this question. Participants were first presented with a multiple-

choice table with suggestion as to why they may use 'queer' language. The content of this table

is a copy of the same table used by Kinyua (2017, p.69).

Participants were able to tick as many of the options as they felt relevant to their own

experiences. The results gathered from this question can be seen presented below in table 14.

Table 14: Why Participants Use Queer Language

#	Question	Total
1	To conceal identity for fear of: arrest, oppression, stigmatisation.	5
2	To feel/create a sense of belonging.	33
3	To feel good about myself as a queer person.	28
4	Because it has always been part of the queer identity.	24
5	To conceal my queer identity among straight.	6
6	For fun.	28
7	To separate the queer community from the straight world.	15
8	I feel I must use it if I am queer.	8
9	To be accepted by other queer people.	12
10	For fear of alienation by the family.	1
11	To socialize.	30

The results presented in table 14 indicate first and foremost that members of the

LGBTQ+ community use 'queer' language for a wide variety of reasons.

The modal reason for using 'queer' language was 'To feel/create a sense of belonging'

which was reported as a reason 33 times. The top 5 reasons selected by participants have been

shown in order in the table below (table 15) along with the amount of times they were selected.

This table has been formulated using the data in table 14.

Table 15: Top 5 Reasons for 'Queer' Language Usage

	Reason for Using 'Queer' Language	**Number of Selections**
1	To feel/create a sense of belonging.	33
2	To socialize.	30
3	To feel good about myself as a queer person.	28
4	For fun.	28
5	Because it has always been part of the queer identity.	24

From table 15, we can surmise that some of the most common reasons the respondents provide for using 'queer' language centre around the desire to be considered as belonging to a community and to be able to integrate with others within the community. In addition, it appears as though the LGBTQ+ community value the usage of 'queer' language as it enables them to connect with their identities and feel good about themselves.

An option was given to participants in question number 72 to add or elaborate on any other reasons why they make use of 'queer' language that was not included as an option in the previous multiple-choice table (presented as question 71). As these responses were descriptive, an attempt was made to organise the answers thematically. However, the data was too diverse to be summarised by a few themes, therefore the responses are shown in full in the figure below (figure 11).

Figure 11: Self-Reported Reasons for 'Queer' Language Usage (alternative to those presented in table 14).

"Queer language is in flux in a way other languages often struggle to be, and I find that philosophically and personally very interesting."

"To assert queerness amongst the straight."

"Trying to figure out the right label for myself."

"I find that using it in every day conversations normalises it and allows me to bring more positive associations with words I've often heard being used in an insulting way."

"Inside jokes mostly."

"To have words to express how I feel."

"Because it has terms that I cannot express in another language."

"It's easier to express myself."

"For straight people to understand and accept it better."

These responses were each given by participants that felt the reasons presented in the previous question (Q.71, table 14) did not fully explain their experiences with 'queer' language and why they utilise it.

The responses collected in these two questions inform a response to the question: Why do multilingual members of the LGBTQ+ community make use of 'queer' language? This in turn contributes to answering the overarching research question of this thesis and allows us to improve our understanding of why 'queer' language exists and why it is frequently used by members of the LGBTQ+ community.

5. DISCUSSION

5.1 Main Research Question

This research aimed to determine the following: How and why do multilingual LGBTQ+ youth in Dutch cities make use of 'queer' language originating from English?

As a result of the data gathered it can be ascertained that the results answer both aspects of the research question, as well as the corresponding sub-questions.

5.1.1 The 'How' Aspect of the Research Question

The first aspect of the main research question asked: How do multilingual LGBTQ+ youth in Dutch cities make use of 'queer' language originating from English? To answer this aspect of the research question, the focus centred around what could be considered 'queer' language and the lexical items that fit within this definition.

Through a consideration of prior research in order to quantify what can be considered as being 'queer' language, it was determined that 'queer' language is employed through the use of specific lexical items (Kinyua, 2017; Stanley, 1970; Kulick, 2000). According to this study, it was demonstrated that some lexical items are employed on a much more frequent basis and some are items that the participants were much more familiar with than others (shown in figure 4 in section 4.6). The results demonstrate that words that are considered the official English terms for different gender and sexualities (e.g. Gay, Lesbian, Bisexual, Transgender, etc.) are the items most commonly employed, possibly since they are the words more widely recognised even among those who identify as both straight and cisgender. Those lexical items that are more like slang for the official words pertaining to identity (e.g. Lesbo, Twink etc. as

shown in table 5) varied in familiarity and frequency of usage but were generally used less, possibly as some only referred to a particular sub-group within the community.

These lexical items provide a guide as to how members of the LGBTQ+ community make use of 'queer' language originating from English. The data shown in table 8 indicates that those lexical items most universally accepted as standard terms for gender/sexual identity are the items employed most frequently by members of the LGBTQ+ community in communicating their identity to others.

Through the responses given as shown in table 11 and figure 10, it can also be stated that English-originating lexical items are preferred and therefore English is used in communicating LGBTQ+ identity more than other languages.

5.1.2 The 'Why' Aspect of the Research Question

The second aspect of the overarching research question of this thesis was concerned with why multilingual members of the LGBTQ+ community in Dutch cities made use of 'queer' language originating from English.

This question was addressed through questions 71 and 72 in the survey. In question 71, participants were presented with a multiple-choice table with various options as to why they may utilise 'queer' language (results shown in table 14). The second question (Q.72) gave them the opportunity to elaborate on any other reasons they may have for using 'queer' language that were not outlined within the multiple-choice table.

The results indicated that the predominant reasons given for using 'queer' language were to feel as though they (the participants) belong to a community (33 responses) and to be able to socialise (30 responses). The least reported reason given was 'for fear of alienation by the family' (1 response). This suggests that for those that responded to this study, socialising

and creating a sense of belonging was a greater motivator for using 'queer' language than concealing their LGBTQ+ identity.

The results found in this survey differed from the results in Kinyua's (2017) study as they reported that the three most frequently given reasons for using 'queer' language were: to create a sense of belonging, to conceal their identity among the straight and to conceal their identity due to a fear of oppression and stigmatisation. The differences are likely to be due to the differing locations of the research as Kinyua (2017) conducted their research in Kenya, an area where non-acceptance of the LGBTQ+ community is still prevalent, compared to the Netherlands.

5.1.3 Main Hypothesis

The overarching hypothesis of this study in regard to the main research question was stated at the onset of this thesis as being: Queer language is used to express identity and create a sense of community and belonging within an individual (recognition within a minority group). This expression is done through English-originating labels available to the community.

This hypothesis was supported by the data gathered in the survey. In tables 14 and 15, one of the most commonly occurring reasons members of the LGBTQ+ community provide for using 'queer' language centre around their desire to belong to a community and to be able to integrate with others within the LGBTQ+ community.

The results also show that English is the main language of use for a variety of reasons. A frequent explanation given by the participants were that their other language(s) of fluency lacked nuance and/or vocabulary to be able to effectively discuss their identity in said language. Another popular response was that their other language(s) of fluency cause them discomfort to use in the context of communicating 'queer' identity due to many of the words being derogatory

in nature and/or the words carry negative connotations for native speakers. Therefore, this study confirms that English is consistently described as being the language of preferred use when describing identity among multilinguals within the LGBTQ+ community in Dutch cities.

5.2 Sub-Questions

The four sub-questions formulated at the onset of the research were included to ensure the 'how' aspect of the research question was addressed and answered. As such, the survey was structured in a manner that allowed for these sub-questions to be explored, thus allowing the research question to be fully answered. The data gathered in relation to these sub-questions will be discussed here, along with whether the answers to these questions agree with their associated hypotheses.

5.2.1 Sub-Question 1

The first sub-question asked: What constitutes queer language? This question was not addressed within the body of the survey, rather it was answered within the literature review that was conducted in preparation for conducting this research. Through the exploration of the literature, it was determined that 'queer' language could be defined as being the lexical items and vocabulary used by members of the LGBTQ+ to communicate identity pertaining to either gender or sexuality (Kinyua, 2017; Stanley, 1970; Kulick, 2000). This definition was formulated following a thorough consideration of research that had been conducted into how groups within the LGBTQ+ community employed LGBTQ+ specific language within and without the community. There was a range of studies that agreed on certain lexical items being what could be considered as 'queer' language and who also agreed, to some extent, on the

lexical items that could be considered as such (Kinyua, 2017; Stanley, 1970; Kulick, 2000). Furthermore, some authors investigated the idea of there being a language form used by those within the LGBTQ+ community, however this was generally only applied to or considered from the perspective of those who identified as homosexual, meaning that it was not applicable to the broader LGBTQ+ community (Chesebro, 1981; Hayes, 1981; Painter, 1981).

Within the literature there were lexical items considered that were strictly to do with sexual acts conducted within the LGBTQ+ community. However, as the focus of this thesis was on identity-centric lexical items, those concerning sexual acts were not included in order to reduce the length of the survey. It may be valid to include these items within future research, as according to past literature they can also be considered as being examples of 'queer' language.

5.2.2 Hypothesis 1 (Sub-Question 1)

The hypothesis formulated in conjunction with sub-question 1 (What constitutes queer language?) was: Queer language can be considered as being any language or terminology used by members of the LGBTQ+ community to communicate identity with one another.

This hypothesis was supported through the literature review where the concept of 'queer' language was discussed and investigated at length in a variety of contexts including varying geographical locations such as Kenya, the United Kingdom (UK), and the USA (Kinyua, 2017; Stanley, 1970; Kulick, 2000; Chesebro, 1981; Hayes, 1981; Painter, 1981). While this past research was often not as widely representational of the LGBTQ+ community (due to geographical or cohort limits such as single sub-groups within the LGBTQ+ community) as it could have been, the volume of studies provides a variety of perspectives that were synthesised to formulate a definition of what can be considered as 'queer' language. The

final definition of 'queer' language was established in section 2.3.3 as: the lexical items used by members of the LGBTQ+ community to communicate identity pertaining to either gender or sexuality.

5.2.3 Sub-Question 2

The second sub-question asked: What queer labels are there that are commonly used in communicating identity?

This was investigated primarily within the second section of the survey where participants were presented with a variety of lexical items and asked to rate them on a Likert scale of 1-5 depending on their familiarity with the items and/or the frequency with which they used said lexical item. 1 corresponded to very familiar/frequently used down to 5 which corresponded with not familiar/frequently used at all. This was done for each of the 54 lexical items presented to participants within the second section of the survey.

Results were presented in a scatter graph to present the average for all 54 items within the same chart. Consequently, those items with the lowest averages could be identified as the most frequently used items. As shown within the results section (section 4.6, figure 4), those lexical items with a higher average (between 1 and 1.5) - and therefore the most frequently used - are: Come Out, Straight, Lesbian, Queer, Gay, Transgender, Pride, Bisexual, Homophobic/Homophobia and Homosexual. The items with a slightly lower average (between 1.5 and 2) and slightly less common were: Gaydar, Rainbow, Cisgender, Top, Bottom, Asexual, Community, Drag, Questioning, Biphobia/Biphobic and Pansexual. The common pattern among these items is that they are all commonly accepted terms for a variety of genders and sexualities within the LGBTQ+ community. Conversely, the least popular terms with an average falling between 4 and 5 were: Mesbian, Pink Lipstick, Tommy, Stem, Red Lipstick,

Stone Butch, Clocking/Clocked, Monopoly and Futch. This group of words are much more obscure and related generally to specific sub-groups within the LGBTQ+ community (Kinyua, 2017; Stanley, 1970). As such, it is understandable why these terms are less commonly used/known when compared to terms such as Lesbian, Gay, Asexual and Pansexual which numerically represent a larger number of the LGBTQ+ community.

One outlier was identified among the lexical items. Lexical item 1 (Mesbian) was the only item to have an average usage/familiarity that fell above 4.5. This was the lowest average among the 54 lexical items and suggests that slang items related to particular sub-groups within the LGBTQ+ community are less known than those labels used as official designations of sexual/gender identity in the community. Mesbian is a slang term relevant to Lesbians. As a wide range of participants from different groups in the LGBTQ+ community in Dutch cities took part in the survey, this could explain why this was lesser known by the general range of participants.

These findings agree with previous literature (Kinyua, 2017; Stanley, 1970) and demonstrate that the survey was effective in determining which lexical items were most commonly employed by individuals within the LGBTQ+ community and therefore was able to effectively answer the second sub-question of this thesis.

5.2.4 Hypothesis 2 (Sub-Question 2)

The hypothesis that corresponded with sub-question 2 anticipated the following: Some LGBTQ+ labels receive much more recognition and usage than others. For example: Gay, Lesbian, Bi, Trans etc. receive more recognition than Pan, Ace, Intersex etc. This was hypothesised due to the broader range of discussion surrounding those who identify as

homosexual, bisexual or transgender over others in the community within academic research (Kinyua, 2017; Jacobs, 1996; Kulick, 2000).

This hypothesis was confirmed by the data collected in the second section in the survey. Based on the results that have been previously discussed above, sub-question 2 can be answered and it can be determined that the labels Lesbian, Queer, Gay, Transgender, Bisexual and Homosexual are more widely used by or familiar to multilingual members of the LGBTQ+ community compared to labels such as Cisgender, Asexual, Questioning, Pansexual and Intersex. The reasons for this are likely to be complex and to vary according to location and associated cultures as supported by the discussion in section 5.1.2. It is likely that the most frequently used terms are those used and understood within society as a whole, as heterosexuals may use these words as well in reference to their non-heterosexual/cis-gendered peers. Ironically, terms like Cisgender are less well-known by those not within the LGBTQ+ community because their identities adhere to hetero-normative standards. Furthermore, some sexualities are relatively obscure to those that have a hetero-normative identity (e.g. Asexual, Pansexual, etc.) and so are not used or understood widely in society. This may have a consequential effect to the use of these terms within the LGBTQ+ community.

5.2.5 Sub-Question 3

The third sub-question pertaining to how LGBTQ+ individuals use 'queer' language asked: Does bi/multilingualism have any noticeable impact in the expression of their identity?

This was investigated in the third section of the survey (questions 61 to 70). It endeavoured to determine the ways – if any – in which languages of fluency affected the ways in which the participants utilised 'queer' language. The results collected determined that 16 languages were represented through the participants that took part and that all of these

languages – with the exception of English – were reported as having some form of drawback in the context of its effectiveness in being used to communicate non-hetero-normative identity among those who identify as LGBTQ+. Furthermore, 81.89% of participants agreed that they felt that the language they would use to discuss their sexual/gender identity in has an impact on how they communicate their sexual/gender identity. Only 3 of the participants disagreed with this assertion and 4 reported to feel somewhat neutral about the statement. 32 participants (81.89%) agreed with the statement to some degree, indicating that a majority of the LGBTQ+ community in Dutch cities aged 18-30 feel that their choice of language to discuss their sexual/gender identity in has an impact on how they communicate their sexual/gender identity. This would indicate that multilingualism has some impact in the way in which multilingual members of the LGBTQ+ community make use of 'queer' language. This reinforces the findings discussed in the literature that state that multilingualism is entangled with identity formation (Block, 2007; Hornberger, 2007; Norton, 2013; Wodak, 2012) to the extent that language choice is often indicative of the identity an individual is attempting to embody (Rothman & Niño-Murcia, 2008) and of the context of the communication (Li Wei 1998, 2005; Gafaranga, 2001).

Due to the limitations of data gathering within Qualtrics, it could not be determined whether those that spoke more languages reported different language usage than the respondents who were only bilingual.

5.2.6 Hypothesis 3.1 and 3.2 (Sub-Question 3)

Two hypotheses were formulated in conjunction with sub-question 3. They were as following:

H3.1: English originating LGBTQ+ terms and lexical items will be used more than those from other languages.

H3.2: Participants may describe their LGBTQ+ identity differently depending on the languages in their repertoire and thus express their identity differently.

Hypothesis 3.1 was confirmed by the results gathered by the survey of this thesis and presented in section 4.9 and section 4.10.

Section 4.9 investigated the impact a language can have on the ways in which an individual communicates their identity. The results in this section (specifically those presented in table 10 (reported languages of evidence and why they are not used)) indicated that English originating LGBTQ+ terms and lexical items were preferred over lexical items and terms originating from other languages at the participants' disposals. Several reasons were given for this, as presented in table 10, with the most prevalent being that other languages were perceived as lacking the nuance and/or vocabulary needed to enable members of the LGBTQ+ community to adequately discuss their identity and that the other languages they speak often were seen to carry strong negative connotations surrounding the available vocabulary in reference to those who identify as LGBTQ+. As such, the other languages in their repertoire could be seen as being considered insufficient for the individuals' needs in order for them to communicate their sexual/gender identity in a positive or even a neutral manner. As a consequence of these drawbacks in these other languages, English lexical items were repeatedly and commonly reported by participants as being the preferred pieces of vocabulary for them to use when talking about their sexual/gender identity.

This observation was further highlighted by the results presented in section 4.10.2, figure 10. The qualitative data in figure 10 reinforces the concept that English is the preferred language of usage over the other languages in the participants' repertoires. This can be seen in

the answers presented in figure 10 and as such, an example from figure 10 has been included below:

"Yes, just about everything. My native language is Dutch and I feel extremely awkward using it to communicate about gender and sexuality because I'm so used to doing so in English and Dutch lacks a lot of terms/nuance. I often simply don't have the words."

It also highlights that lexical items originating from other languages are insufficient, as the only items deemed acceptable for them to use in another language were items or phrases that had been directly translated from the English-originating terms. An example of this taken from figure 10 has been included below:

"Biseksueel would be the direct translation of bisexual".

As such, this supports hypothesis 3.1 that English originating LGBTQ+ terms and lexical items are used on a more frequent basis than those originating from other languages.

English may have more lexical items that are perceived as being positive due the LGBTQ+ community having a large social and cultural presence within the English-speaking countries (USA, UK and Australia). The widespread adoption of English-speaking media and the high-status English is given within education in the Netherlands (Edwards, 2014) results in an adoption of the more positive lexical items in English that the Dutch language does not have. This is indicative of how language norms effect the cultures they are exposed to (Shumann, 2012).

Based on the structure of the survey, and the workings of the programme Qualtrics, it was not possible for hypothesis 3.2 to be answered due to constraints in data collection

mentioned in section 5.2.5. The process of identifying the individual variations in responses per participants in correlation with the languages each individual spoke was not possible within the parameters of the Qualtrics data analysis. As such, the content of hypothesis of 3.2 could be perceived as being a potential question for further research, where the effect of individual languages on the way in which sexual/gender identity is discussed within the LGBTQ+ community could be investigated.

5.2.7 Sub-Question 4

The final sub-question formed in order to fully address the overarching research question was: Is English the most commonly used language in communicating LGBTQ+ identity?

This sub-question was formulated in order to establish how influential English is in the context of enabling members of the LGBTQ+ community to discuss their identity. The vast majority of past research discussed lexical items of English origin when formulating concepts of 'queer' language (Kinyua, 2017; Stanley, 1970; Kulick, 2000), raising the question as to whether these items would be preferred by those who had the ability to speak several languages and theoretically had a wider range of lexical items to choose from when discussing their sexual/gender identity. It also raises the question that the English-centric studies are thus because of a bias toward English language resources or perhaps due to English's prominent status in media (Edwards, 2014) and online (as reported by a participant in figure 10).

Furthermore, research indicated that the English language has a very prominent status in some countries – particularly the Netherlands (Edwards, 2014; Ives, 2004) – and therefore should be taken into consideration when discussing multilingualism in such countries.

5.2.8 Hypothesis 4 (Sub-Question 4)

The hypothesis formed in conjunction with sub-question 4 was the following: English is the most commonly used language in communicating LGBTQ+ identity.

This hypothesis was supported as the results gathered and previously discussed indicate that the language of preference in discussing LGBTQ+ identity is consistently reported as being English. A variety of reasons were given for this trend by the participants. These most often included a lack of nuance/variety in the vocabulary available in the other languages in their repertoire, along with the general consensus that the label-oriented English lexical items do not carry negative connotations or derogatory undertones in the way in which vocabulary in other languages do. Thus, English is the most acceptable language of usage in order to discuss identity in a manner that does not carry negative connotations for those that identify within the LGBTQ+ community. The reasons for English having more positive connotations around LGBTQ+ lexical items has been discussed in section 5.2.6.

In summation, the results in figures 9 and 10 support this sub-question in showing that English is the most commonly used language in communicating LGBTQ+ identity within multilinguals.

5.3 Summary of Results

Using a mixed methods survey, this research aimed to more fully understand how and why multilingual LGBTQ+ youth aged 18-30 in Dutch cities make use of 'queer' language originating from English. This research was undertaken in order to try and understand the phenomena of 'queer' language as well as to understand how it is used by the community on a broader scale rather than just by gay men or women. This is in response to a lack of fully

diverse research in this area. In allowing anyone who identified as LGBTQ+ in some way to participate, the aim was to ensure that the research would be inclusive and somewhat applicable to a wider range of people within the LGBTQ+ community as a whole as opposed to the research being applicable to only a single sub-group within the community.

The strongest findings collected from the survey included the reinforcement of the most commonly employed lexical items that LGBTQ+ individuals use in communicating their identity (e.g. Lesbian, Queer, Gay, Transgender, Bisexual and Homosexual), building on the study by Kinyua (2017). In addition, the findings demonstrate that English appeared to be the most preferred language of usage among multilinguals when discussing LGBTQ+ identity. Several reasons were given for this, including lack of nuance and range of vocabulary in other languages, and the findings were consistent across the responses given. This agreement across participants strengthens the validity of the results and further similar research would confirm this. These findings reinforce the theory proposed by Shumann (2012) which suggested that linguistic assimilation influences culture.

5.4 Applicability

Since this research was open to any participants who identified as LGBTQ+ in any capacity, it could be argued that the results gathered from this research is loosely applicable to some degree to each sub-group represented within the pool of participants. Indeed, the inclusivity of it could be a model from which further research could be conducted. In the LGBTQ+ community, it is a common issue that those who identify as homosexual tend to receive more focus within academic research. In order to broaden the evidence available research needs to make a more conscious effort to ensure the inclusion of other sub-groups within the community.

5.5 Limitations

5.5.1 General Limitations

This research was conducted within the limitations necessary for the Masters' degree this thesis is contributing to. For example, with more time and greater allowance in the length of this study, some further actions could have been taken to ensure that this research was as inclusive as possible across the LGBTQ+ community and to ensure that the spread of participants was more consistent across the range of genders and sexual identities. For example, additional work could have been done to distribute the survey across more universities. However, constraints to research were caused by the onset of Covid-19 lockdowns, meaning plans had to be reviewed and edited which used up some of the limited time available to conduct this research.

Furthermore, in ensuring the sample ranges were more balanced across the different genders and sexualities a larger range of participants could have taken part in the research, thus ensuring that the sample size was more significant both in relation to the LGBTQ+ community in general and to the individual smaller sub-groups. This would make the results more generalisable, however the sample provided rich qualitative data which would have been challenging to analyse with greater numbers.

Triangulation within this research during the qualitative thematic analysis was very limited due to it being an independent study. Therefore, triangulation was hard to fulfil in this piece of research as I could only question myself, but it is possible that future research could endeavour to improve the triangulation by using several researchers to analyse the data.

In addition, the transferability for this research is limited as only university students living in Dutch cities were considered in this thesis. Those of a similar age but lower educational levels may respond differently.

5.5.2 Drawbacks in Range of Participants

The notable issue with the range of participants in terms of applicability, is that the majority of the participants identified as being female (67.39%) rather than male (10.87%). More participants identified as being non-binary (19.57%) than those who identified as male (10.87%). This could prove an issue concerning applying the results of this research to those who identify as male and generalising the results to this gender. In fact, the sample size of male-identifying individuals who took part in the survey is too small in order for the results to be widely applied to male-identifying persons in general. Future research could attempt to focus studies on male-identifying persons in order to ensure that the distribution of participants is more even than the distribution of those who took part in the survey for this thesis.

5.5.3 Issues of Participant Attrition Within the Survey

Based on the manner in which Qualtrics presented the data per question within the survey, it was observed that there was a slight issue of attrition of participants over the course of the survey. From what could be observed, of those who passed the screener questions, all respondents provided answers to the questions within section 1 and section 3, with only the occasional question missed by one or two individuals. This is a normal occurrence to be expected (Eysenbach, 2005). However, there was a more noticeable issue of attrition within the second section regarding the familiarity with lexical items of 'queer' language. From the

onset of section 2, the participation rate already dropped to 44 out of the total 48 qualifying participants. At the lowest point, answering participants dropped from 44 to 40 by the end of the second section of the survey. This reduced rate of responses in section 2 could have been caused by participant fatigue as section 2, despite being rapid response, was the longest and thus arguably most time-consuming section of the survey. Analysis shows that those who suffered from fatigue elected to skip the section completely, or just skipped part of the section in favour of continuing to other parts of the survey. Despite this, attrition was minimal so the numbers for each question were sufficient to maintain validity. However, as individual reports could not be accessed, there is a possibility that the representation of certain sexualities/genders may have been under-represented as a result of attrition.

This issue could have been mitigated through the reduction of the length of the survey. While a large range of lexical items were used in order to form a comprehensive idea of how LGBTQ+ individuals employ 'queer' language, it is possible that the list could have been made more succinct and streamlined in order to try and prevent the effects of participant fatigue and subsequent attrition within section 2 of the survey. This is something that could be considered should any future research endeavour to investigate a topic similar to that of this thesis. In fact, section 2 of this survey could become a stand-alone survey and piece of research.

5.5.4 Issue of English Proficiency

In question 63 (table 9) of the survey, participants were asked what they perceived their proficiency in English being on a 4-point scale of Beginner, Intermediate, Advanced and Native. This is an issue as no definition was given so the data collected is very subjective in nature. This could be mitigated in future research through participants providing proof or

information of the highest level of English-proficiency test they have taken (with the exception of those who report being natively fluent in English).

5.5.5 Issues This Research Failed to Address

Despite the fact that this research aimed to be as inclusive as possible in allowing anyone who identified as LGBTQ+ to take part in this survey, there were still some issues of representation within the pool of participants being rather inconsistent across the different genders and sexualities, e.g. the lack of male-identifying individuals discussed earlier. This issue could be mitigated in future research through more thorough promotion of the survey and possibly with added incentives for members of different sub-groups within the community to take part in the survey. Some groups within the community are not as numerous as others, but in order to ensure research is as inclusive and representative as it could be, work needs to be done to enable representation of as many within the community as possible in targeted studies.

Another concept that this research failed to adequately address was in regard to the concept highlighted in hypothesis 3.2 (section 5.2.6) which suggested that: Participants may describe their LGBTQ+ identity differently depending on the languages in their repertoire and thus express their identity differently. While this concept was addressed, statistical limitations meant the hypothesis was not fully answered by the data gathered within the survey for this thesis. Further in-depth analysis of the data could aid in answering this in order to gain a more coherent understanding of how the variety of languages an individual is proficient in can affect the way in which they communicate and express their identity. The content of the survey used in this research proved difficult to access and adjustment would have drastically increased the length of survey, which was a concern during its construction due to the potential of participant fatigue. This is a topic that could have the potential to become the sole question with a future

piece of research. It is possible that it would be better answered within targeted research conducted on a more international scale with a greater number of languages being represented within the research.

5.6 Implications

5.6.1 Practical Applications for the Findings

This research is useful in developing an understanding of the ways in which members of the LGBTQ+ community discuss their identity and how the languages they speak can have an effect on the ways in which they discuss identity with others. Indeed, it offers insight into the reasons why LGBTQ+ individuals make use of 'queer' language, which in turn could aid in furthering understanding the ways in which the community may still feel vulnerable and marginalised and therefore what steps could be taken in order to further inclusivity for members of the community. This is a very broad application for the findings in this research, however it could prove valuable when considering the importance of improving awareness surrounding minority groups like the LGBTQ+ community.

The understanding of the lexical items could be used in the improvement of diversity monitoring which in consequence could better inform actions to make all sexualities/genders feel included and represented. This could be further expanded in the contexts of media and advertising, not only making more communities feel included but could guide companies to be more focussed on specific target audiences.

5.6.2 Implications for the Future

Through developing an understanding surrounding the LGBTQ+ community, both in the ways they employ language and they general ways in which they integrate within a generally hetero-normative society, research could aid in improving understandings of the group in general.

The results gathered from this research could aid future researchers in understanding the continuing issues surrounding identity terms available to LGBTQ+ in many languages. It demonstrates how the negative connotations within non-English lexical items continue to drive members of the community to turn to English to be able to discuss their identity in a positive way. Furthermore, it is hoped that the breadth of this research is a foundation on which to base future research that aims to be as inclusive as possible for as many groups within the LGBTQ+ community as possible.

6. CONCLUSION AND FUTURE RESEARCH

6.1 Conclusion

It can be concluded that this thesis answered the overarching research question which asked: How and why do multilingual LGBTQ+ youth in Dutch cities make use of 'queer' language originating from English? This question was answered through the literature review and the survey.

In short, the data collected within the survey:

- Indicates the reasons why young LGBTQ+ individuals employ 'queer' language and that the main reason they employ it is to feel as though they are a part of a community.

- Identifies that the most commonly employed lexical items in 'queer' language pertaining to gender/sexual identity are: Lesbian, Queer, Gay, Transgender, Bisexual and Homosexual.

- Determines that multilingualism is perceived as having an effect on the way in which multilinguals communicate their sexual/gender identity.

- Asserts that English is a majorly prominent language in discussing gender/sexual identity.

The results showed that English is the main language of use when discussing sexual/gender identity as a multilingual member of the LGBTQ+ community. The most common reasons given for this were that their other language(s) of fluency lacked the nuance and/or the vocabulary to enable them to discuss their identity in other languages and that they did not like to use the lexical items surrounding LGBTQ+ identity originating from their other language(s) of fluency due to many of the words being derogatory in nature and/or the words carry negative connotations for native speakers.

A variety of sub-questions and corresponding hypotheses were investigated in order to effectively answer the research question. All of the questions were answered by the data collected in the survey and the majority of hypotheses were confirmed by the results. One hypothesis was not answered by the data from the survey (hypothesis 3.2), as in retrospect it was made apparent that the structure of the survey was insufficient to be able to extrapolate the data that would be able to confirm this hypothesis. However, the rest of the hypotheses formulated at the beginning of this research were confirmed by the results collected through the mixed methods survey.

6.2 Future Directions for Research

As previously discussed, it was noted that hypothesis 3.2[4] was not able to be adequately answered by the data collected throughout the survey. A combination of the survey structure and the complexity of being able to identify the individual variations in responses per participants in correlation with the languages each individual spoke contributed to this hypothesis being left unanswered. As a result of this hypothesis being unanswered by this research, it could be perceived as being a potential theme for future research, whereby the effect of individual languages on the discussion of sexual/gender identity in the LGBTQ+ community could be investigated.

Future research could also be conducted to consider whether different sub-groups within the LGBTQ+ community communicate their identities to varying degrees and whether language choice has any noticeable impact on a smaller scale within individual groups in the LGBTQ+ community. For example, the following question could be posed: How does the use of queer language differ among different sub-groups within the community (e.g., gay, lesbian, bi, trans, and other)?

This concept was recognised as a potential theme that could be investigated in the future as the content and topic of this thesis did not allow for this to be investigated. The use of 'queer' language may be more prominent and/or varied in its usage by those that identify as gay or lesbian. It could be extrapolated that those with other identities may have a more selective or varied usage of 'queer' language. These concepts arose following the collection of the data needed to answer the research question posed in this thesis when considering the different

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[4] H3.2: Participants may describe their LGBTQ+ identity differently depending on the languages in their repertoire and thus express their identity differently.

lexical items used within the LGBTQ+ community and the different reasons given by participants for using 'queer' language. The range of participants that took part in this thesis included those from varying genders and sexualities and as such, investigation into this question could provide further insight into whether some sub-groups within the LGBTQ+ employ 'queer' language differently to others.

Future research could also consider building on understanding a lexicon of non-English originating LGBTQ+ terms. The term 'schwul/lenks' suggested by a participant resulted in the consideration of this being a potential topic of future research. This could increase understanding surrounding the vocabulary used in other languages and perhaps provide insight into terms used by monolinguals that do not make use of English terms (when English is not the language they speak). This could be particularly interesting in the context of those within the LGBTQ+ community in the Netherlands who only speak Dutch, as the Dutch often make use of the English terms. It could be determined whether monolinguals employ English differently from multilinguals or if they disregard it completely.

Finally, the occurrence of direct translations of English terms to other languages was, as reported by participants, seen as a potential area of future investigation. These translations were reported as sometimes being ungrammatical. As such, it would be interesting to consider what the long-term effects of this could be if this continued and how members of the LGBTQ+ community in relevant language communities would perceive this process.

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APPENDICES

Appendix 1: Glossary of Commonly Referenced LGBTQ+ Terms – Sourced from GLAAD (2020) and Stonewall (2020).

Asexual

An adjective used to describe people who do not experience sexual attraction (e.g., asexual person). A person can also be aromantic, meaning they do not experience romantic attraction.

Bisexual

A person who has the capacity to form enduring physical, romantic, and/ or emotional attractions to those of the same gender or to those of another gender. People may experience this attraction in differing ways and degrees over their lifetime.

Cisgender

A term used by some to describe people who are not transgender. "Cis-" is a Latin prefix meaning "on the same side as," and is therefore an antonym of "trans-." A more widely understood way to describe people who are not transgender is simply to say *non-transgender people.*

Gay

The adjective used to describe people whose enduring physical, romantic, and/ or emotional attractions are to people of the same sex (e.g., *gay man*, *gay people*). Sometimes *lesbian* (n. or adj.) is the preferred term for women.

Heterosexual

An adjective used to describe people whose enduring physical, romantic, and/or emotional attraction is to people of the opposite sex.

Homosexual

Outdated clinical term considered derogatory and offensive concerning those that are attracted to people of the same sex. The Associated Press, *New York Times* and *Washington Post* restrict usage of the term.

Intersex

An umbrella term describing people born with reproductive or sexual anatomy and/or a chromosome pattern that can't be classified as typically male or female. Those variations are also sometimes referred to as Differences of Sex Development (DSD.)

Lesbian

A woman whose enduring physical, romantic, and/or emotional attraction is to other women. Some lesbians may prefer to identify as gay (adj.) or as gay women.

LGBTQ

Acronym for lesbian, gay, bisexual, transgender, and queer. Sometimes, when the Q is seen at the end of LGBT, it can also mean questioning. LGBT and/or GLBT are also often used. The term "gay community" should be avoided, as it does not accurately reflect the diversity of the community. Rather, LGBTQ community is preferred.

Non-binary

Term used by some people who experience their gender identity and/or gender expression as falling outside the categories of man and woman. They may define their gender as falling somewhere in between man and woman, or they may define it as wholly different from these terms.

Pansexual

Refers to a person whose romantic and/or sexual attraction towards others is not limited by sex or gender.

Transgender

An umbrella term for people whose gender identity and/or gender expression differs from what is typically associated with the sex they were assigned at birth. People under the transgender umbrella may describe themselves using one or more of a wide variety of terms - including *transgender*.

Queer

An adjective used by some people, particularly younger people, whose sexual orientation is not exclusively heterosexual (e.g. queer person, queer woman). Typically, for those who identify as queer, the terms *lesbian*, *gay*, and *bisexual* are perceived to be too limiting and/or fraught with cultural connotations they feel don't apply to them. Some people may use queer, or more commonly genderqueer, to describe their gender identity and/or gender expression. Once considered a pejorative term, queer has been reclaimed by some LGBT people to describe themselves; however, it is not a universally accepted term even within the LGBT community. When Q is seen at the end of LGBT, it typically means queer and, less often, questioning.

Appendix 2: Emails – Survey Instructions

In contacting Pride groups in Leiden and Utrecht associated with Leiden University and University College Utrecht:

My name is Abbie, and I am a Masters Student at Leiden University. For my Masters thesis this semester, I am conducting research into the ways in which members of the LGBTQ+ community utilise language to communicate their identity, particularly when they are able to speak more than one language. As a member of the community myself, I am very motivated to gather a large amount of data for this study. If possible, I was wondering if there was any way we could communicate and organise the distribution of my questionnaires and/or enabling to possibility of interviews with some members. All participants will be able to remain anonymous as their names are not required for the research. Thank you so much, and please let me know if this would be possible as soon as you are able.

In contacting participants via distributors in Leiden and Utrecht Pride groups:

My name is Abigail Lambert, and I am an MA student from Leiden University conducting research under Eduardo Alves Vieira.

I am conducting research that focuses on how members of the LGBTQ+ community describe and discuss their sexual/gender identity. For the purposes of this research, we are only looking for participants aged 18-30 and who consider themselves members of the LGBTQ+ community. The survey (accessible via the link provided below) should take less than 15 minutes to complete. There is also the opportunity to enter a prize draw for an amazon gift card which you can enter upon completion of the survey. If you encounter any issues, or have any questions, do not hesitate to contact me at: REDACTED EMAIL

https://leidenuniv.eu.qualtrics.com/jfe/form/SV_9WWrWoQJ0fYlfZH

Reminder Email before closure of survey sent to participants:

Thank you so much to everyone who has participated in my survey about the LGBTQ+ community. The survey will be closed on Friday 29th May (end of this week) and so I ask anyone who has yet to complete the survey or who has only partially completed the survey to make sure they do so before Friday evening. Again, thank you, and those who have signed up for the prize draw will hear back about the result within the following week (the winner will be kept anonymous). Thank you again! - Abigail Lambert

LGBTQ+ Language Usage

Start of Block: INTRODUCTION

INTRO This research is being conducted to investigate the ways in which the languages we speak effect how we discuss identity. Specifically, this research is focusing on how members of the LGBTQ+ community describe and discuss their sexual/gender identity.

CONSENT Please answer the following consent questions before taking part in the study.

☐ I agree to take part in this study. (1)

☐ I understand that this study is anonymous, and my name will not be collected or shared. (2)

☐ I understand that my participation is voluntary, and that I can withdraw at any time, without giving any reason. (3)

SCREENER How old are you?

▼ Below 18 (1) ... Above 30 (15)

Skip To: End of Survey If How old are you? = Below 18
Skip To: End of Survey If How old are you? = Above 30

SCREENER Do you identify as LGBTQ+?

○ Yes (1)

○ No (2)

Skip To: End of Survey If Do you identify as LGBTQ+? = No

End of Block: INTRODUCTION

TY1830 Thank you for your interest in this survey. Unfortunately, you do not qualify for this survey at this time.

Q1 Are you:

○ Cisgender (identify with biological sex) (1)

○ Transgender (does not identify with biological sex) (2)

○ Intersex (has biological indicators of both sexes) (3)

○ Other (please specify) (4)

_____

Q2 Do you identify as:

○ Male (1)

○ Female (2)

○ Non-Binary (3)

○ Other (please specify) (4)

_____

Q3 Sexuality:

◯ Homosexual (attraction to the same gender) (1)

◯ Bisexual (attraction to two genders) (2)

◯ Pansexual (attraction to all genders) (3)

◯ Asexual (no sexual attraction) (4)

◯ Other (please specify) (5)

_____

Q4 Education Level:

◯ Bachelor's Degree (1)

◯ Postgraduate Degree (2)

◯ Doctoral Degree (PhD) (3)

Q5 Area of study/major:

◯ Humanities (1)

◯ Social Sciences (2)

◯ Sciences (3)

◯ Other/A Combination (please specify) (4)

_____

Q6 Languages you are fluent/proficient in:

☐ English (1)

☐ Dutch (2)

☐ Spanish (3)

☐ German (4)

☐ French (5)

☐ Portuguese (6)

☐ Italian (7)

☐ Korean (8)

☐ Mandarin (9)

☐ Cantonese (10)

☐ Other (please specify) (11)

_____

End of Block: PERSONAL DETAILS

Start of Block: QUICK RESPONSE SECTION

DESCRIPTION You will now be presented with a variety of words/terms. Please indicate the frequency of your usage or your familiarity with the terms when describing both yourself or others.

Q7 Mesbian

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q8 Pink Lipstick

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q9 Come Out

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q10 Tommy

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q11 Straight

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q12 Lesbian

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q13 Queer

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q14 Gaydar

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q15 Gay

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q16 Rainbow

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q17 Intersex

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q18 Butch

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q19 Rainbow Family

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q20 Closeted

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q21 Tomboy

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q22 Transgender

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q23 Stud

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q24 Cisgender

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q25 Stem

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q26 Pride

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q27 Femme

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q28 Lesbo

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q29 Flag

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q30 Top

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q31 Sissy

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q32 Red Lipstick

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q33 Dyke

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q34 Bottom

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q35 Pillow Princess

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q36 Stone Butch

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q37 Gold Star Lesbian

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q38 Bicurious

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q39 Soft Butch

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q40 Bisexual

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q41 Androgyny

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q42 Lez

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q43 Asexual

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q44 Switching/Switcher

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q45 Bear

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q46 Community

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q47 Discrete

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q48 Clocking/Clocked

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q49 Diva

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q50 Drag

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q51 Monopoly

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q52 Questioning

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q53 Ally

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q54 Biphobia/Biphobic

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q55 Futch

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q56 Homophobia/Homophobic

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q57 Homosexual

○ Extremely frequently/familiar (1)

○ Very frequently/familiar (2)

○ Moderately frequently/familiar (3)

○ Slightly frequently/familiar (4)

○ Not frequently/familiar at all (5)

Q58 Pansexual

◯ Extremely frequently/familiar (1)

◯ Very frequently/familiar (2)

◯ Moderately frequently/familiar (3)

◯ Slightly frequently/familiar (4)

◯ Not frequently/familiar at all (5)

Q59 Polyamorous

◯ Extremely frequently/familiar (1)

◯ Very frequently/familiar (2)

◯ Moderately frequently/familiar (3)

◯ Slightly frequently/familiar (4)

◯ Not frequently/familiar at all (5)

Q60 Twink

◯ Extremely frequently/familiar (1)

◯ Very frequently/familiar (2)

◯ Moderately frequently/familiar (3)

◯ Slightly frequently/familiar (4)

◯ Not frequently/familiar at all (5)

End of Block: QUICK RESPONSE SECTION

Start of Block: LANGUAGE USAGE

Q61 What language(s) did you grow up speaking at home?

☐ English (1)

☐ Dutch (2)

☐ Spanish (3)

☐ German (4)

☐ French (5)

☐ Portuguese (6)

☐ Italian (7)

☐ Korean (8)

☐ Mandarin (9)

☐ Cantonese (10)

☐ Other (please specify) (11)
_____

Q62 What language did you conduct your highest degree/level of education in?

☐ English (1)

☐ Dutch (2)

☐ Spanish (3)

☐ German (4)

☐ French (5)

☐ Portuguese (6)

☐ Italian (7)

☐ Korean (8)

☐ Mandarin (9)

☐ Cantonese (10)

☐ Other (please specify) (11)

_____

Q63 How would you rate your English skills?

○ Beginner (1)

○ Intermediate (2)

○ Advanced (3)

○ Native (4)

Q64 Are there words in your native language(s) different from the ones previously mentioned that you use to communicate your sexual/gender identity?

_____

_____

_____

_____

_____

Q65 Do you feel that the language you discuss your sexual/gender identity in has an impact on how you communicate your sexual/gender identity? You may elaborate on your answer if you wish to do so.

☐ Strongly agree (1)

☐ Somewhat agree (2)

☐ Neither agree nor disagree (3)

☐ Somewhat disagree (4)

☐ Strongly disagree (5)

☐ Option to elaborate on answer (6)
_____

Q66 How well-known would you argue your label for your gender/sexuality is?

○ Very well known (1)

○ Somewhat well known (2)

○ Average (3)

○ Somewhat unknown (4)

○ Very unknown (5)

Q67 Does how well-known your label for your gender/sexuality is affect how you explain your identity to others?

○ Definitely yes (1)

○ Probably yes (2)

○ Might or might not (3)

○ Probably not (4)

○ Definitely not (5)

Q68 How important is it to you that you are able to put a name/label to your gender/sexuality?

○ Extremely important (1)

○ Very important (2)

○ Moderately important (3)

○ Slightly important (4)

○ Not at all important (5)

Q69 Do you predominantly use the previously listed English vocabulary items in discussing your identity?

○ Definitely yes (1)

○ Probably yes (2)

○ Might or might not (3)

○ Probably not (4)

○ Definitely not (5)

Q70 Do you agree that English terms largely dominate the description of identity within the LGBTQ+ community? You may elaborate on your answer if you wish to do so.

☐ Definitely yes (1)

☐ Probably yes (2)

☐ Might or might not (3)

☐ Probably not (4)

☐ Definitely not (5)

☐ Option to elaborate on answer (6)

_____

End of Block: LANGUAGE USAGE

Start of Block: WHY IS QUEER LANGUAGE USED?

Q71 Why do you use queer language? You can tick more than one option.

	Reasons why queer language is used.
	Answer (1)

To conceal identity for fear of: arrest, oppression, stigmatisation. (1)	○
To feel/create a sense of belonging. (2)	○
To feel good about myself as a queer person. (3)	○
Because it has always been part of the queer identity. (4)	○
To conceal my queer identity among straight. (5)	○
For fun. (6)	○
To separate the queer community from the straight world. (7)	○
I feel I must use it if I am queer. (8)	○
To be accepted by other queer people. (9)	○
For fear of alienation by the family. (10)	○
To socialize. (11)	○

Q72 If there is another reason that you employ the use of queer language, then please specify below.

_____

_____

_____

_____

_____

End of Block: WHY IS QUEER LANGUAGE USED?

Start of Block: PRIZE DRAW

Prize Draw There is an option for you to enter a prize draw for a 15 euro amazon gift card as a thank you for participating in this survey. Entry will require you to share your email. This is optional and will not affect your anonymity in the sharing of the data collected in this survey. The researcher will only use this email to contact you regarding the winner of the draw.

_____

End of Block: PRIZE DRAW

Start of Block: THANK YOU

Thank you Thank you for participating in this survey. If you have any future queries regarding this research, or would like to receive a copy of the completed research thesis, the researcher can be reached via email at: a.s.lambert@umail.leidenuniv.nl

End of Block: THANK YOU

Appendix 4: Full Report of Results (as imported from Qualtrics)

Default Report
LGBTQ+ Language Usage
July 3rd 2020, 4:47 am MDT

CONSENT - Please answer the following consent questions before taking part in the study.

#	Answer	%	Count
1	I agree to take part in this study.	35.17%	51
2	I understand that this study is anonymous, and my name will not be collected or shared.	32.41%	47
3	I understand that my participation is voluntary, and that I can withdraw at any time, without giving any reason.	32.41%	47
	Total	100%	145

SCREENER - How old are you?
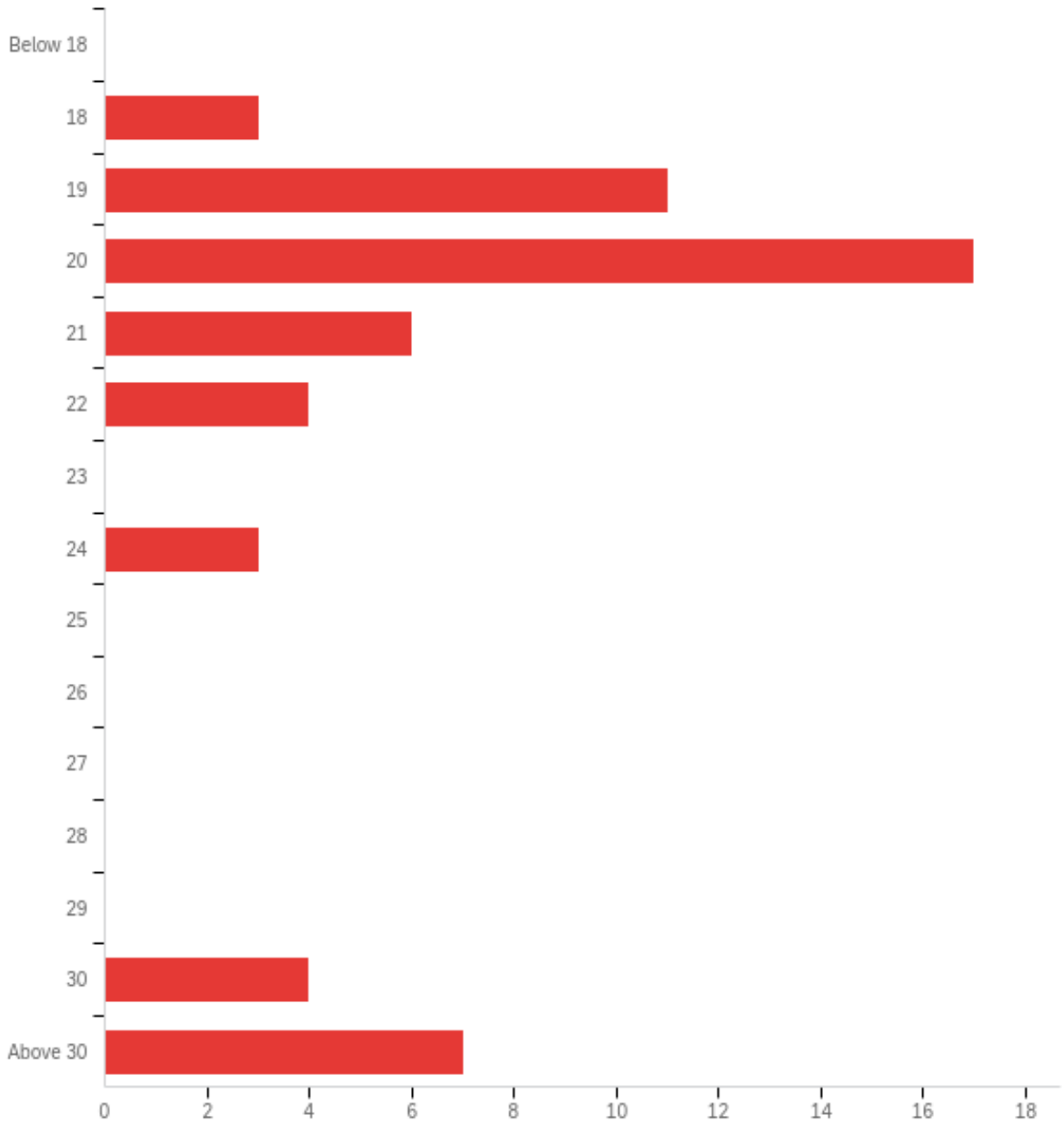
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How old are you?	2.00	15.00	6.29	4.37	19.12	55

#	Answer	%	Count
1	Below 18	0.00%	0
2	18	5.45%	3
3	19	20.00%	11

4	20	30.91%	17
5	21	10.91%	6
6	22	7.27%	4
7	23	0.00%	0
8	24	5.45%	3
9	25	0.00%	0
10	26	0.00%	0
11	27	0.00%	0
12	28	0.00%	0
13	29	0.00%	0
14	30	7.27%	4
15	Above 30	12.73%	7
	Total	100%	55

SCREENER - Do you identify as LGBTQ+?
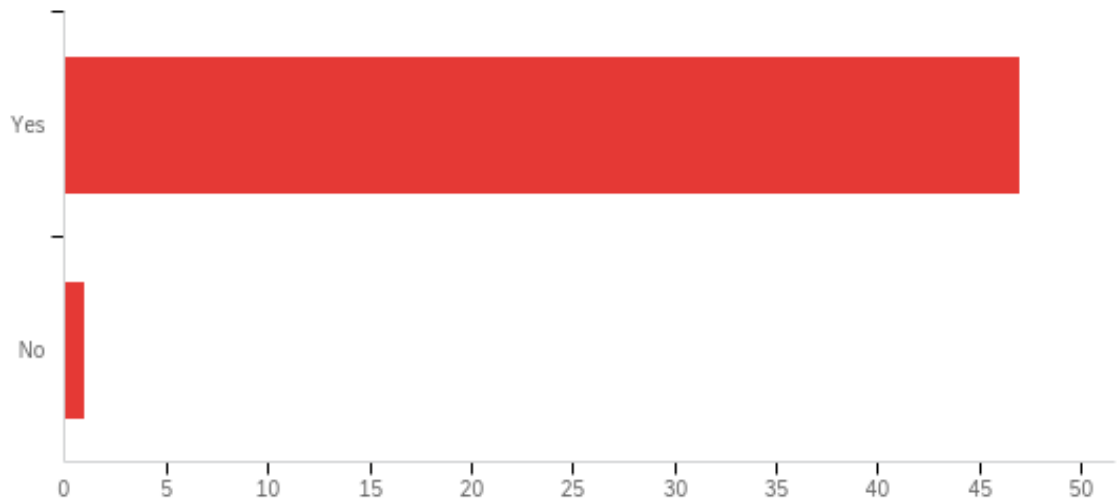
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Do you identify as LGBTQ+?	1.00	2.00	1.02	0.14	0.02	48

#	Answer	%	Count
1	Yes	97.92%	47
2	No	2.08%	1
	Total	100%	48

Q1 - Are you:
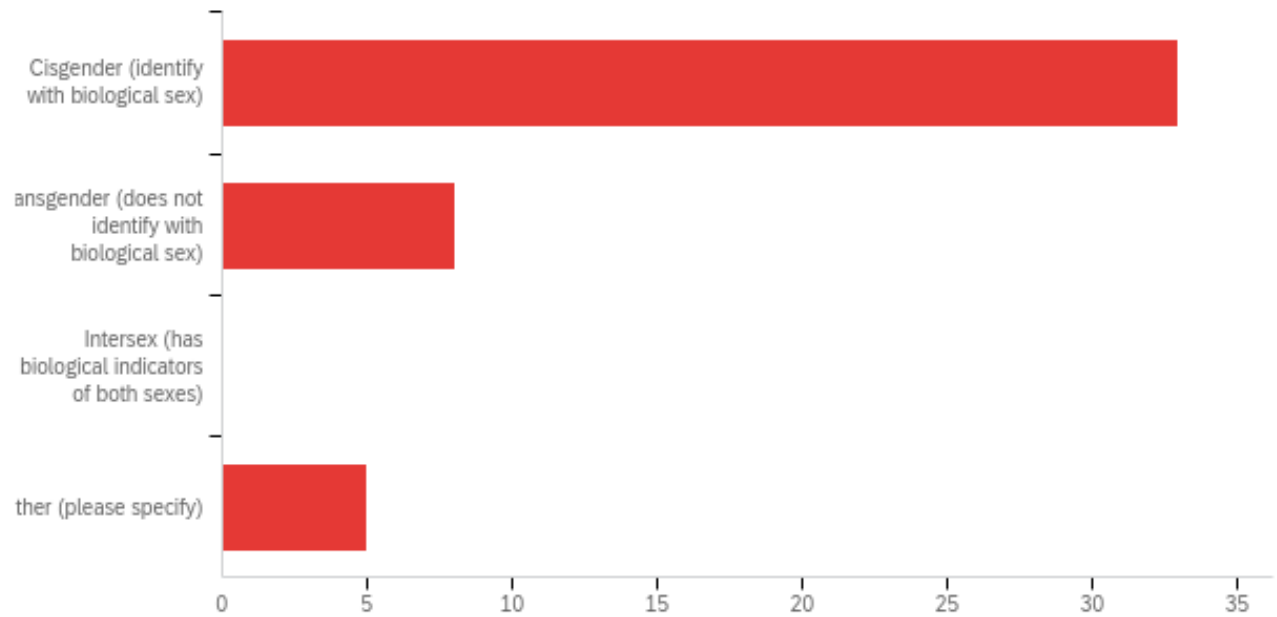
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Are you: - Selected Choice	1.00	4.00	1.50	0.95	0.90	46

#	Answer	%	Count
1	Cisgender (identify with biological sex)	71.74%	33
2	Transgender (does not identify with biological sex)	17.39%	8
3	Intersex (has biological indicators of both sexes)	0.00%	0
4	Other (please specify)	10.87%	5
	Total	100%	46

Q1_4_TEXT - Other (please specify)

Other (please specify) - Text

Queer woman

Non-binary but don't consider myself transgender

Mostly cisgender, identify _mostly_ with biological sex. Occasionally genderfluid.

non-binary

Q2 - Do you identify as:
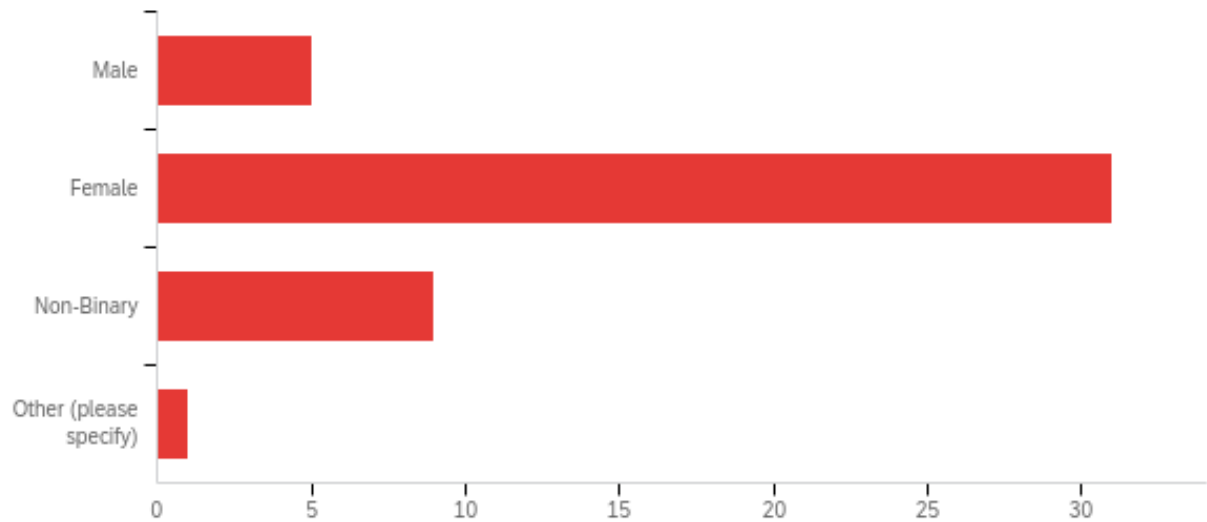
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Do you identify as: - Selected Choice	1.00	4.00	2.13	0.61	0.37	46

#	Answer	%	Count
1	Male	10.87%	5
2	Female	67.39%	31
3	Non-Binary	19.57%	9
4	Other (please specify)	2.17%	1
	Total	100%	46

Q2_4_TEXT - Other (please specify)

Other (please specify) - Text

Mostly female, prefer to use 'queer'

Q3 - Sexuality:
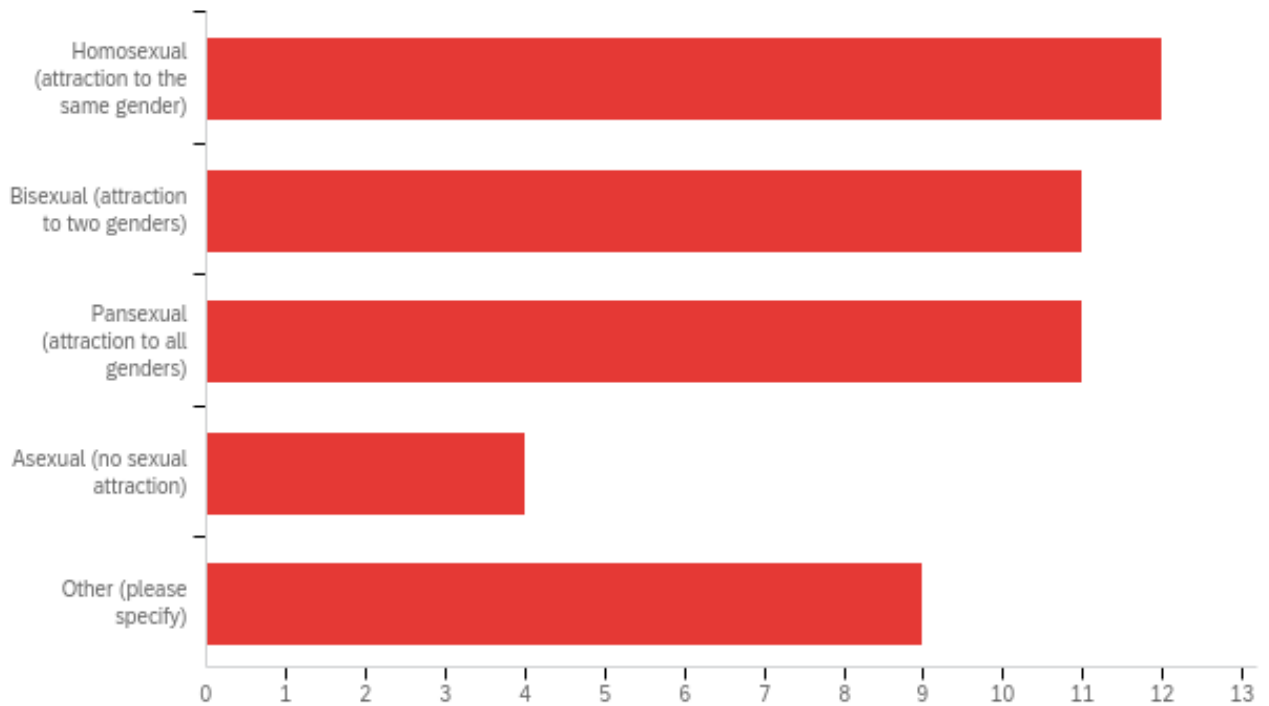
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Sexuality: - Selected Choice	1.00	5.00	2.72	1.42	2.03	47

#	Answer	%	Count
1	Homosexual (attraction to the same gender)	25.53%	12
2	Bisexual (attraction to two genders)	23.40%	11
3	Pansexual (attraction to all genders)	23.40%	11
4	Asexual (no sexual attraction)	8.51%	4
5	Other (please specify)	19.15%	9
	Total	100%	47

Q3_5_TEXT - Other (please specify)

Other (please specify) - Text

I don't really like labels and when asked I usually say Queer but I'm attracted to people from all genders

Bisexual, but I do not necessarily agree with the definition given here – I consider myself bisexual but am by no means excluding non-binary and other people :)

Demisexual on the asexual spectrum, only feel mild sexual attraction to someone I have a strong bond with/am strongly in love with.

I'm not quite sure yet, either gay or bi.

Queer

I identify as Bisexual but for me that doesn't exclude genders that are only male or female :)

I identify as bi but I see that as an attraction to two or more gender

queer

Q4 - Education Level:
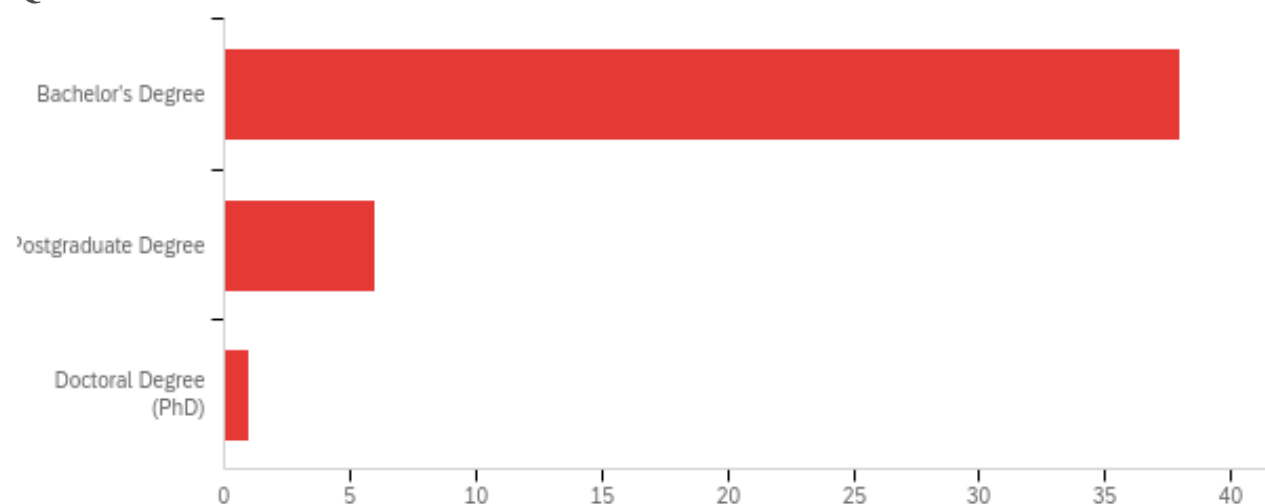
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Education Level:	1.00	3.00	1.18	0.44	0.19	45

#	Answer	%	Count
1	Bachelor's Degree	84.44%	38
2	Postgraduate Degree	13.33%	6
3	Doctoral Degree (PhD)	2.22%	1
	Total	100%	45

Q5 - Area of study/major:
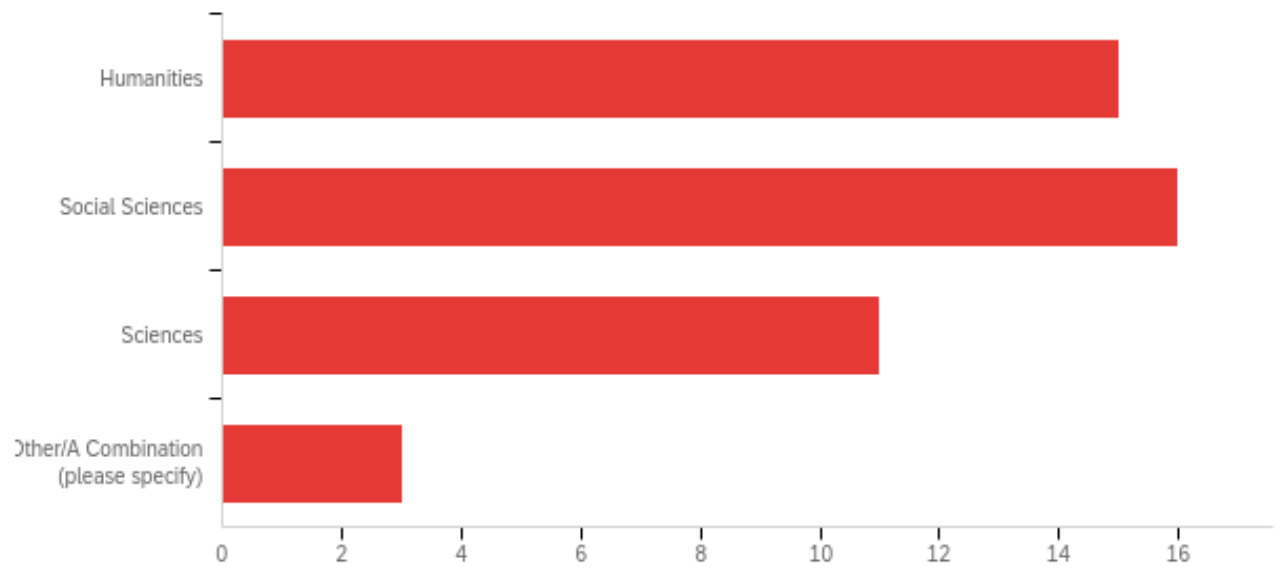
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Area of study/major: - Selected Choice	1.00	4.00	2.04	0.92	0.84	45

#	Answer	%	Count
1	Humanities	33.33%	15
2	Social Sciences	35.56%	16
3	Sciences	24.44%	11
4	Other/A Combination (please specify)	6.67%	3
	Total	100%	45

Q5_4_TEXT - Other/A Combination (please specify)

Other/A Combination (please specify) - Text

Humanities/social science

Humanities and Sciences with a Social Sciences minor (liberal arts and sciences)

Humanities + Social Sciences (Linguistics+Psychology)

Q6 - Languages you are fluent/proficient in:
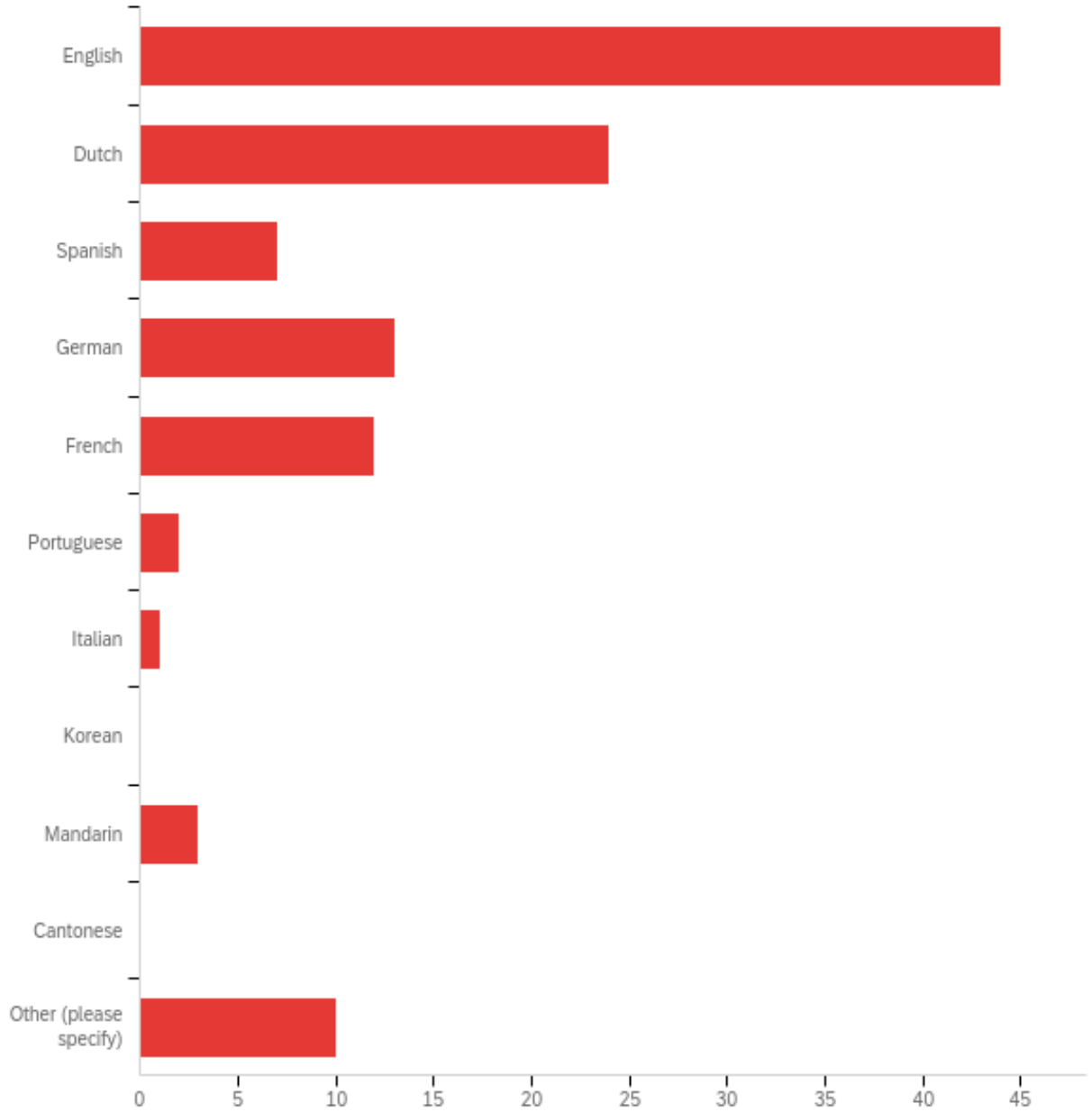
#		Answer	%	Count
1		English	37.93%	44
2		Dutch	20.69%	24
3		Spanish	6.03%	7
4		German	11.21%	13
5		French	10.34%	12
6		Portuguese	1.72%	2
7		Italian	0.86%	1

8	Korean	0.00%	0
9	Mandarin	2.59%	3
10	Cantonese	0.00%	0
11	Other (please specify)	8.62%	10
	Total	100%	116

Q6_11_TEXT - Other (please specify)

Other (please specify) - Text

Irish

Finnish

Czech

Japanese

Norwegian

Finnish

Turkish

Greek

tamil

Q7 - Mesbian
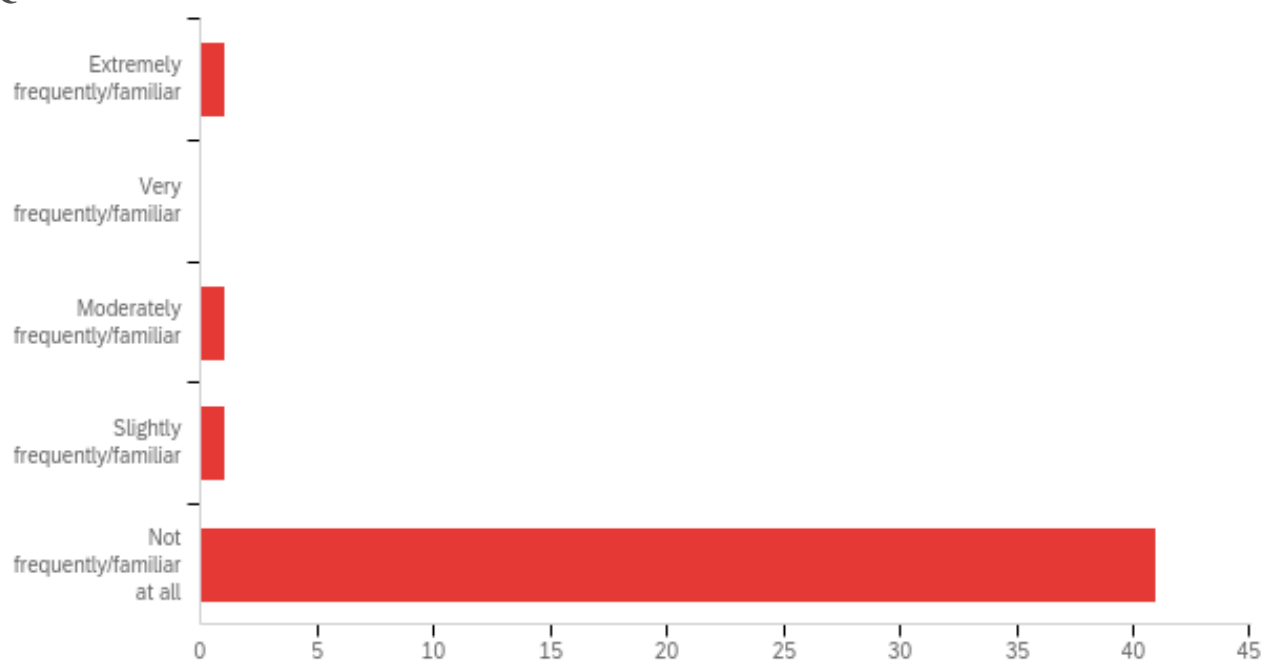
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Mesbian	1.00	5.00	4.84	0.67	0.45	44

#	Answer	%	Count
1	Extremely frequently/familiar	2.27%	1
2	Very frequently/familiar	0.00%	0
3	Moderately frequently/familiar	2.27%	1
4	Slightly frequently/familiar	2.27%	1
5	Not frequently/familiar at all	93.18%	41
	Total	100%	44

Q8 - Pink Lipstick
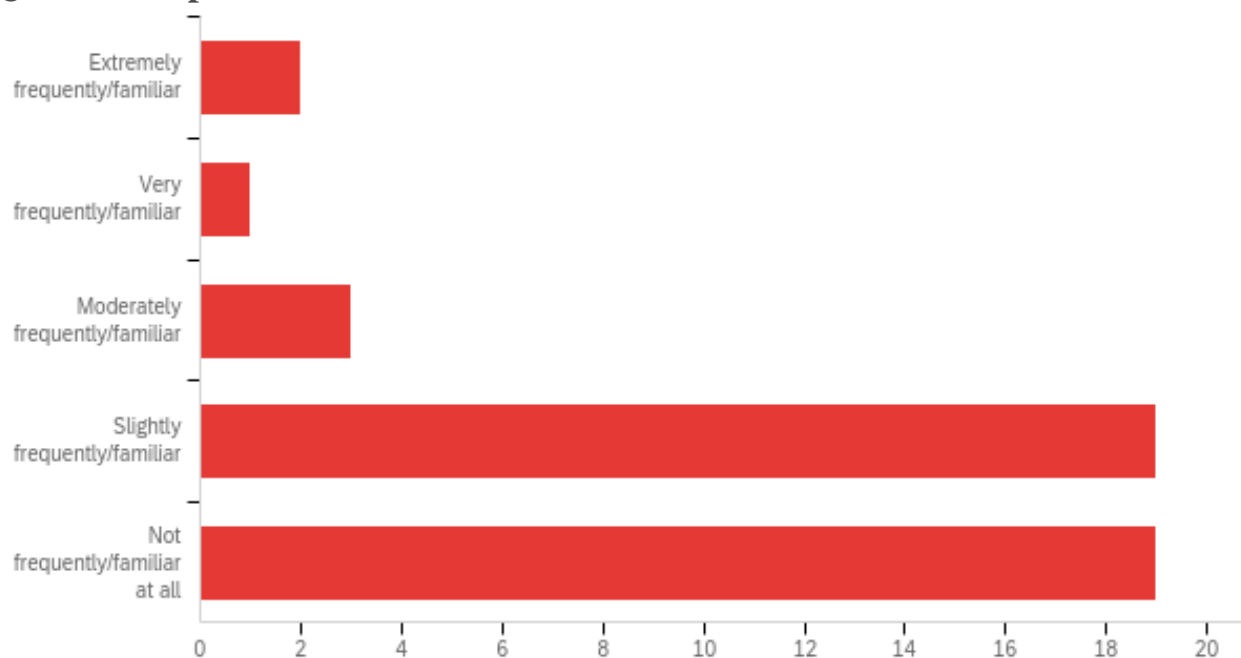
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Pink Lipstick	1.00	5.00	4.18	0.98	0.97	44

#	Answer	%	Count
1	Extremely frequently/familiar	4.55%	2
2	Very frequently/familiar	2.27%	1
3	Moderately frequently/familiar	6.82%	3
4	Slightly frequently/familiar	43.18%	19
5	Not frequently/familiar at all	43.18%	19
	Total	100%	44

Q9 - Come Out
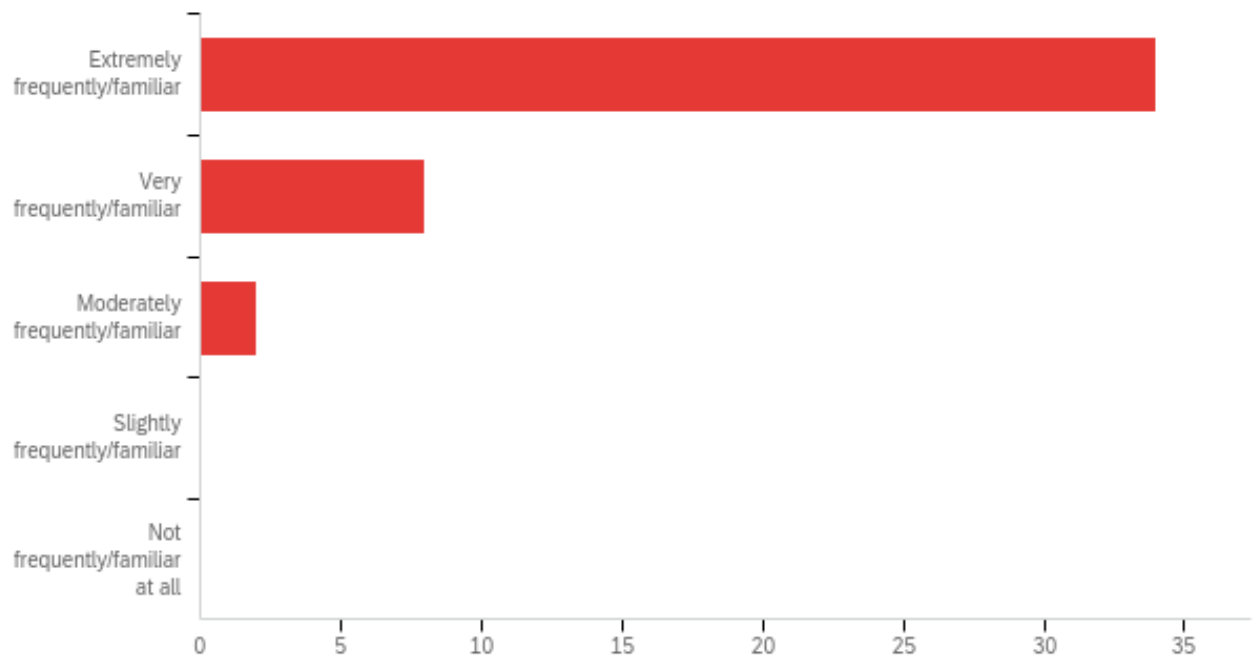
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Come Out	1.00	3.00	1.27	0.54	0.29	44

#	Answer	%	Count
1	Extremely frequently/familiar	77.27%	34
2	Very frequently/familiar	18.18%	8
3	Moderately frequently/familiar	4.55%	2
4	Slightly frequently/familiar	0.00%	0
5	Not frequently/familiar at all	0.00%	0
	Total	100%	44

Q10 - Tommy
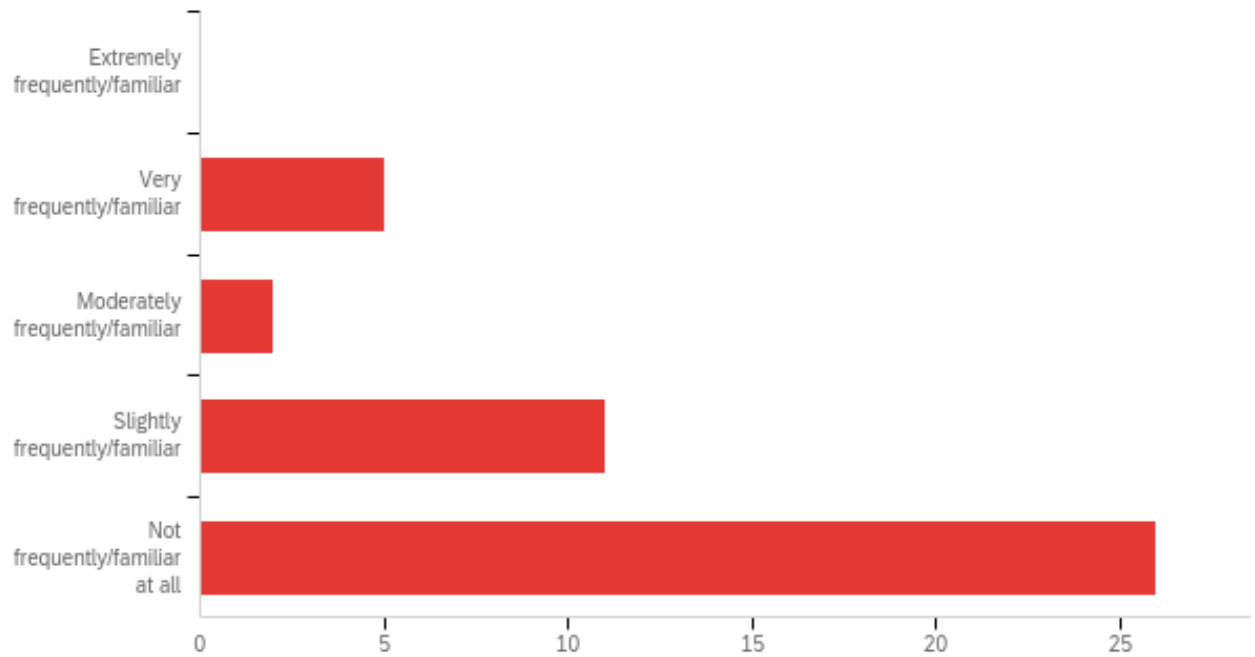
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Tommy	2.00	5.00	4.32	0.99	0.99	44

#	Answer	%	Count
1	Extremely frequently/familiar	0.00%	0
2	Very frequently/familiar	11.36%	5
3	Moderately frequently/familiar	4.55%	2
4	Slightly frequently/familiar	25.00%	11
5	Not frequently/familiar at all	59.09%	26
	Total	100%	44

Q11 - Straight
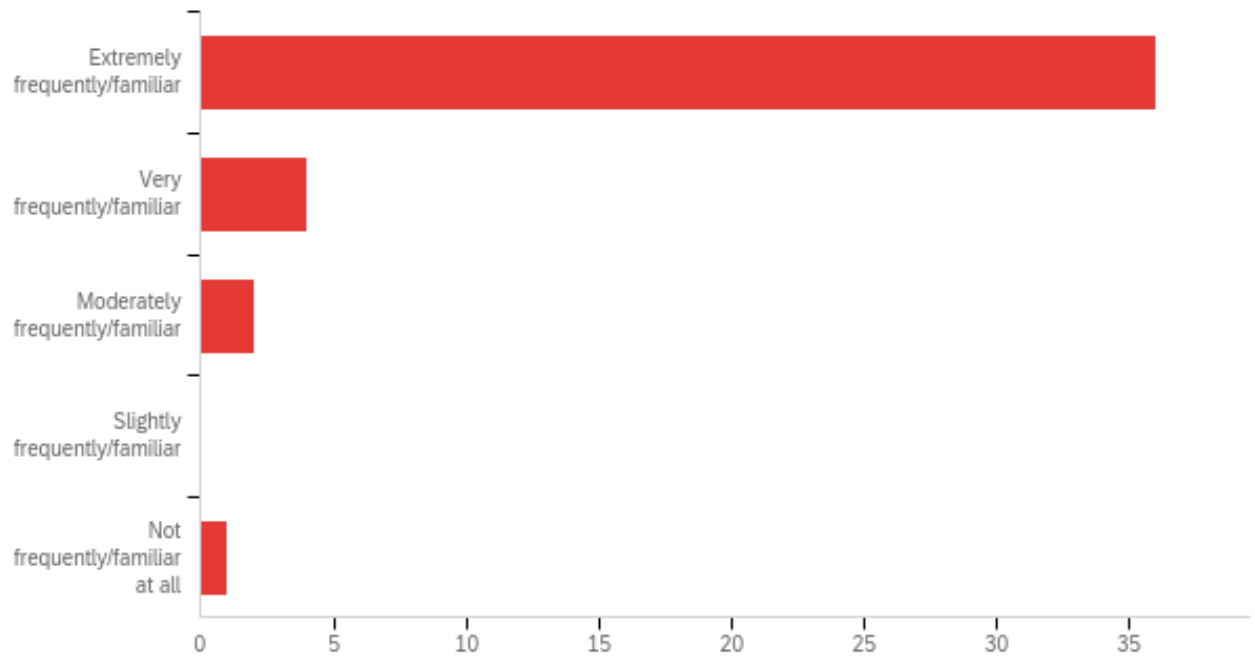
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Straight	1.00	5.00	1.28	0.76	0.57	43

#	Answer	%	Count
1	Extremely frequently/familiar	83.72%	36
2	Very frequently/familiar	9.30%	4
3	Moderately frequently/familiar	4.65%	2
4	Slightly frequently/familiar	0.00%	0
5	Not frequently/familiar at all	2.33%	1
	Total	100%	43

Q12 - Lesbian
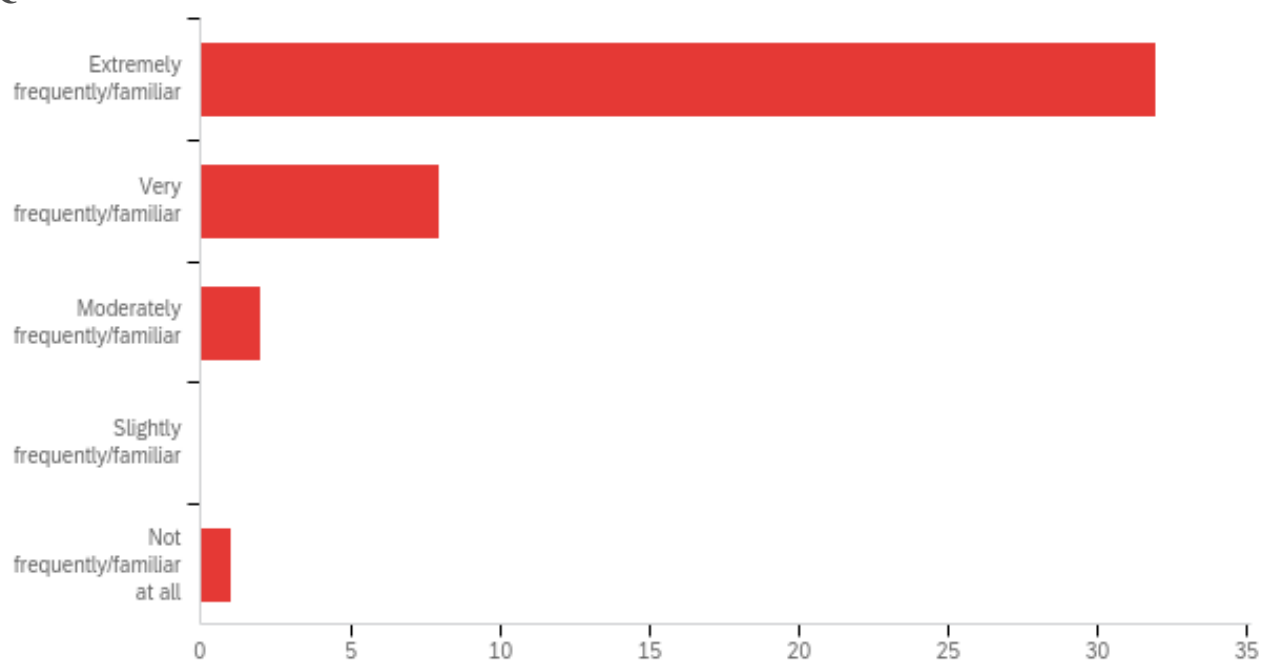
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Lesbian	1.00	5.00	1.37	0.78	0.61	43

#	Answer	%	Count
1	Extremely frequently/familiar	74.42%	32
2	Very frequently/familiar	18.60%	8
3	Moderately frequently/familiar	4.65%	2
4	Slightly frequently/familiar	0.00%	0
5	Not frequently/familiar at all	2.33%	1
	Total	100%	43

Q13 - Queer
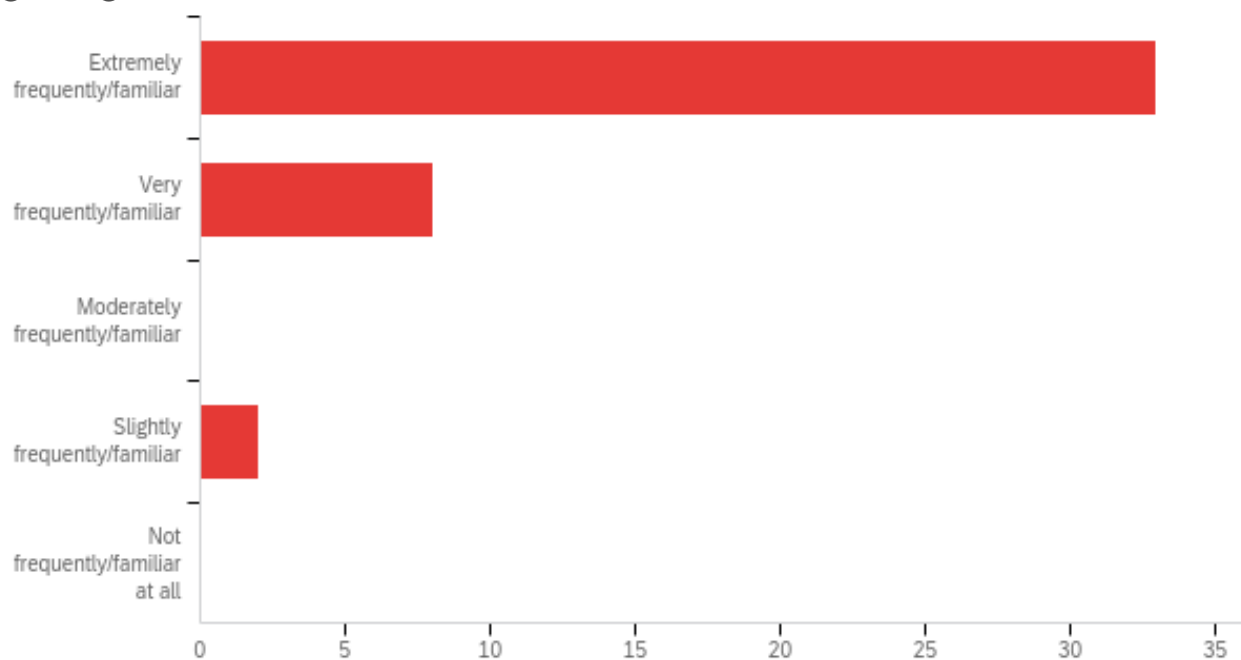
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Queer	1.00	4.00	1.33	0.71	0.50	43

#	Answer	%	Count
1	Extremely frequently/familiar	76.74%	33
2	Very frequently/familiar	18.60%	8
3	Moderately frequently/familiar	0.00%	0
4	Slightly frequently/familiar	4.65%	2
5	Not frequently/familiar at all	0.00%	0
	Total	100%	43

Q14 - Gaydar
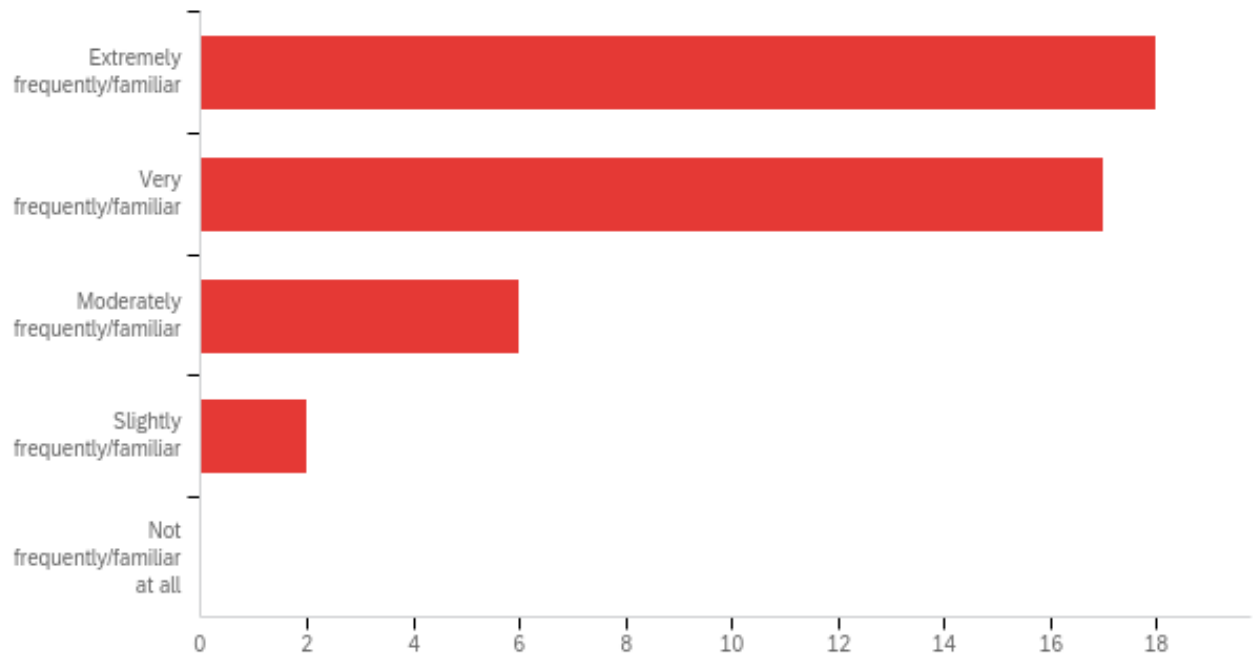
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Gaydar	1.00	4.00	1.81	0.84	0.71	43

#	Answer	%	Count
1	Extremely frequently/familiar	41.86%	18
2	Very frequently/familiar	39.53%	17
3	Moderately frequently/familiar	13.95%	6
4	Slightly frequently/familiar	4.65%	2
5	Not frequently/familiar at all	0.00%	0
	Total	100%	43

Q15 - Gay
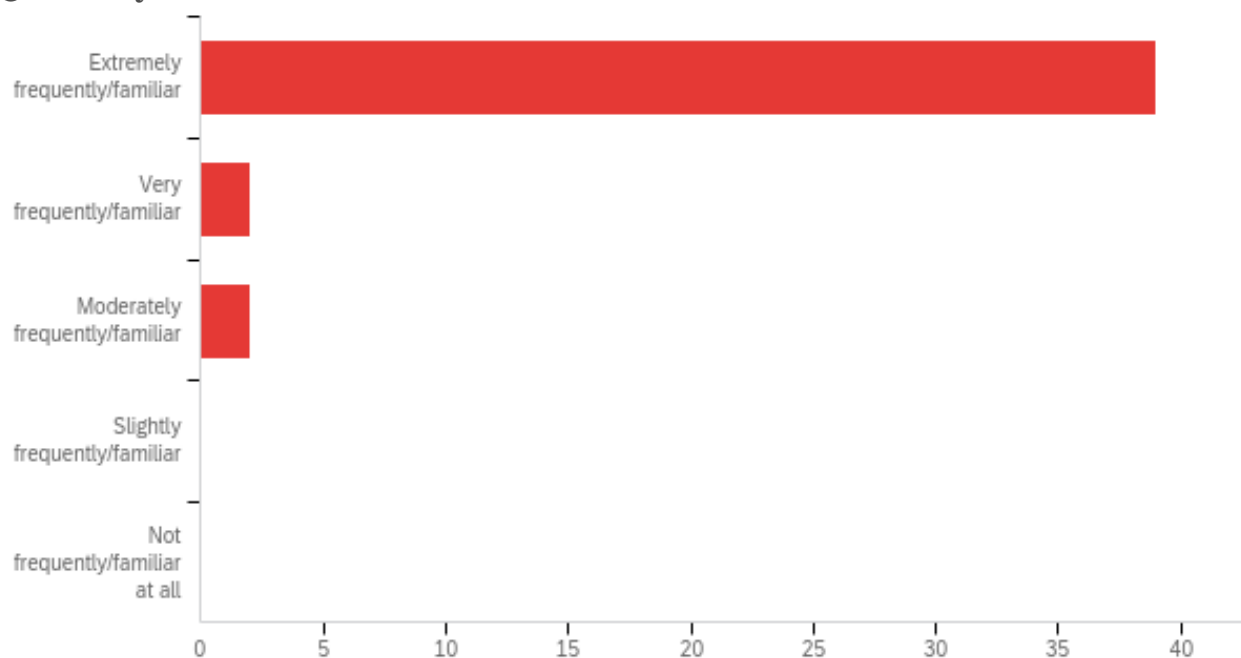
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Gay	1.00	3.00	1.14	0.46	0.21	43

#	Answer	%	Count
1	Extremely frequently/familiar	90.70%	39
2	Very frequently/familiar	4.65%	2
3	Moderately frequently/familiar	4.65%	2
4	Slightly frequently/familiar	0.00%	0
5	Not frequently/familiar at all	0.00%	0
	Total	100%	43

Q16 - Rainbow
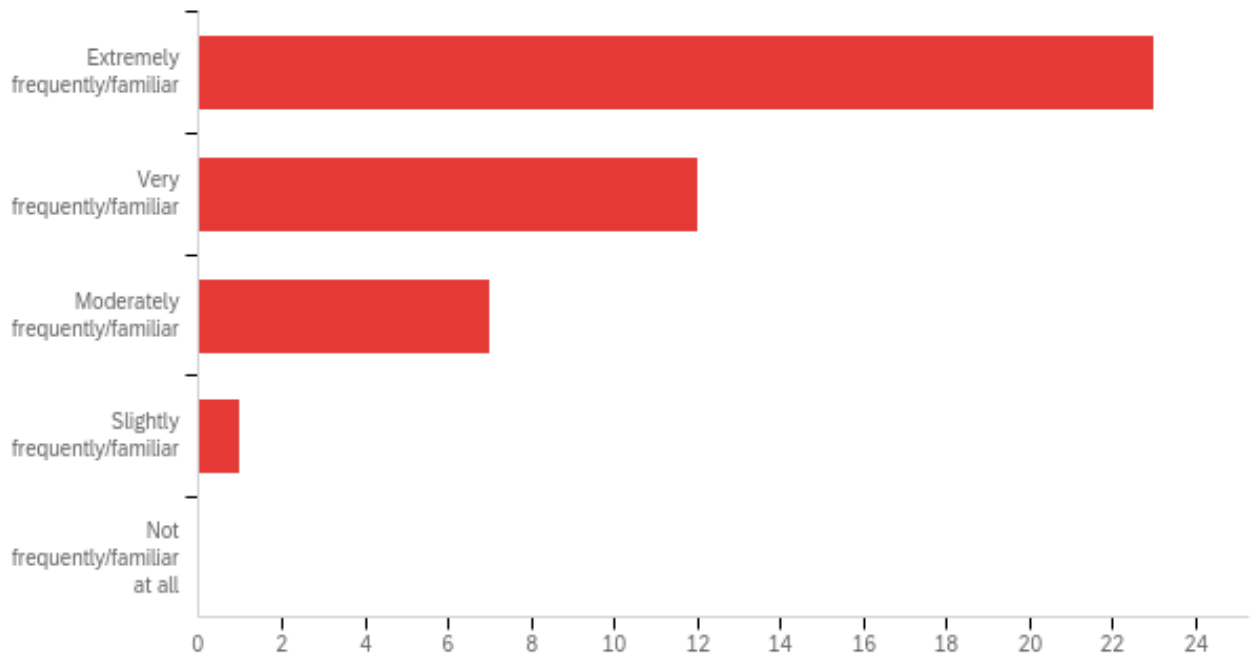
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Rainbow	1.00	4.00	1.67	0.83	0.68	43

#	Answer	%	Count
1	Extremely frequently/familiar	53.49%	23
2	Very frequently/familiar	27.91%	12
3	Moderately frequently/familiar	16.28%	7
4	Slightly frequently/familiar	2.33%	1
5	Not frequently/familiar at all	0.00%	0
	Total	100%	43

Q17 - Intersex
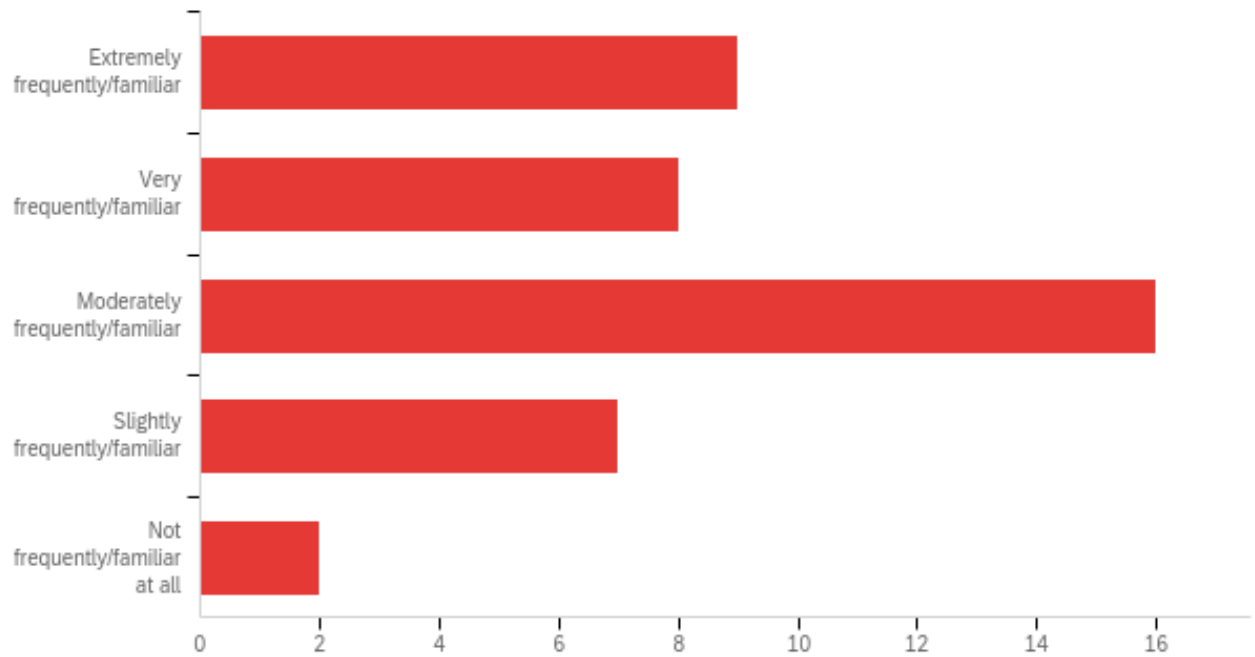
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Intersex	1.00	5.00	2.64	1.13	1.28	42

#	Answer	%	Count
1	Extremely frequently/familiar	21.43%	9
2	Very frequently/familiar	19.05%	8
3	Moderately frequently/familiar	38.10%	16
4	Slightly frequently/familiar	16.67%	7
5	Not frequently/familiar at all	4.76%	2
	Total	100%	42

Q18 - Butch
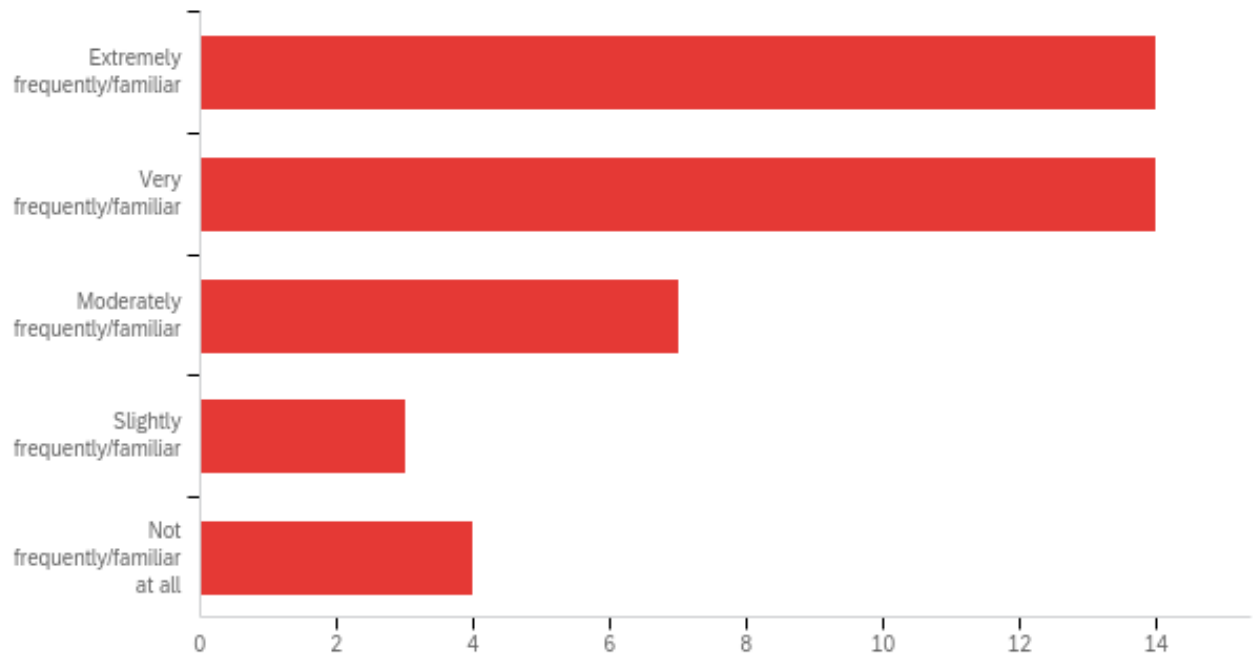
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Butch	1.00	5.00	2.26	1.25	1.57	42

#	Answer	%	Count
1	Extremely frequently/familiar	33.33%	14
2	Very frequently/familiar	33.33%	14
3	Moderately frequently/familiar	16.67%	7
4	Slightly frequently/familiar	7.14%	3
5	Not frequently/familiar at all	9.52%	4
	Total	100%	42

Q19 - Rainbow Family
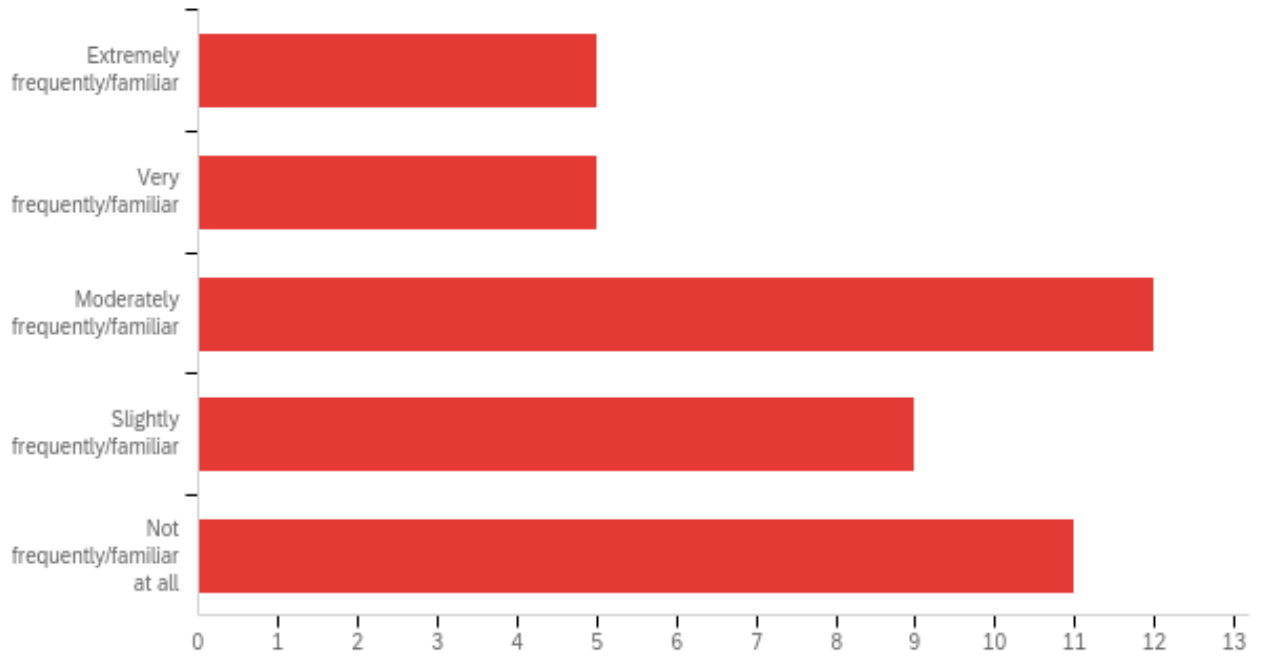
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Rainbow Family	1.00	5.00	3.38	1.31	1.71	42

#	Answer	%	Count
1	Extremely frequently/familiar	11.90%	5
2	Very frequently/familiar	11.90%	5
3	Moderately frequently/familiar	28.57%	12
4	Slightly frequently/familiar	21.43%	9
5	Not frequently/familiar at all	26.19%	11
	Total	100%	42

Q20 - Closeted
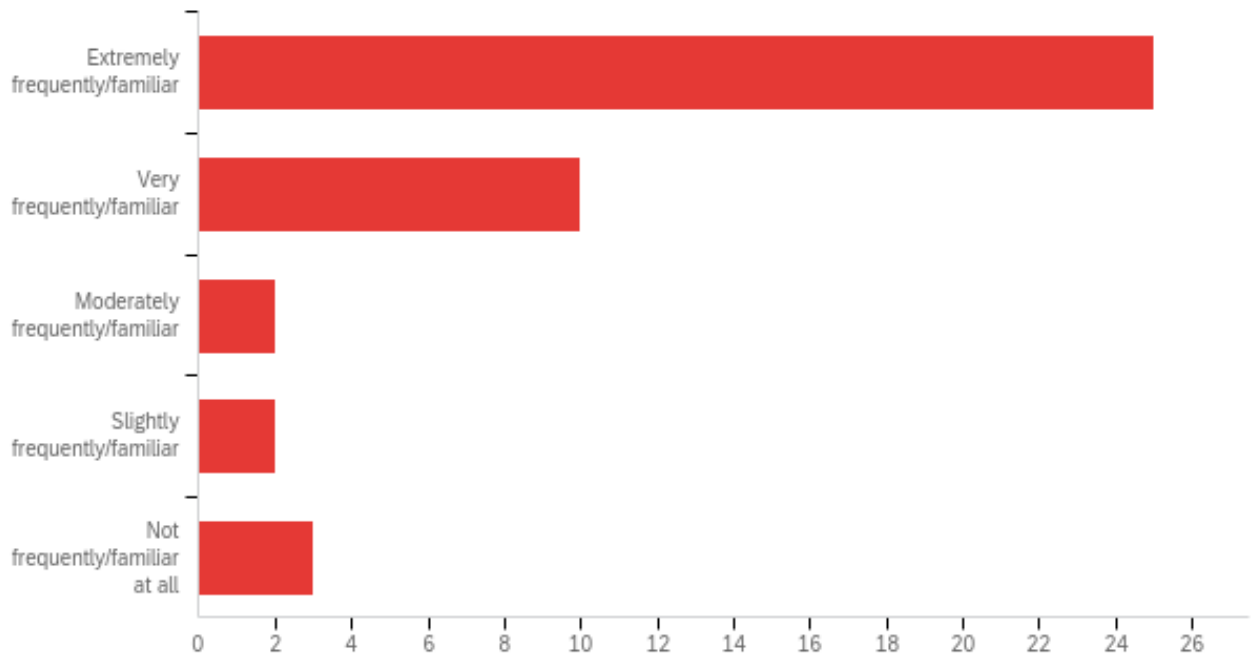
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Closeted	1.00	5.00	1.76	1.19	1.42	42

#	Answer	%	Count
1	Extremely frequently/familiar	59.52%	25
2	Very frequently/familiar	23.81%	10
3	Moderately frequently/familiar	4.76%	2
4	Slightly frequently/familiar	4.76%	2
5	Not frequently/familiar at all	7.14%	3
	Total	100%	42

Q21 - Tomboy
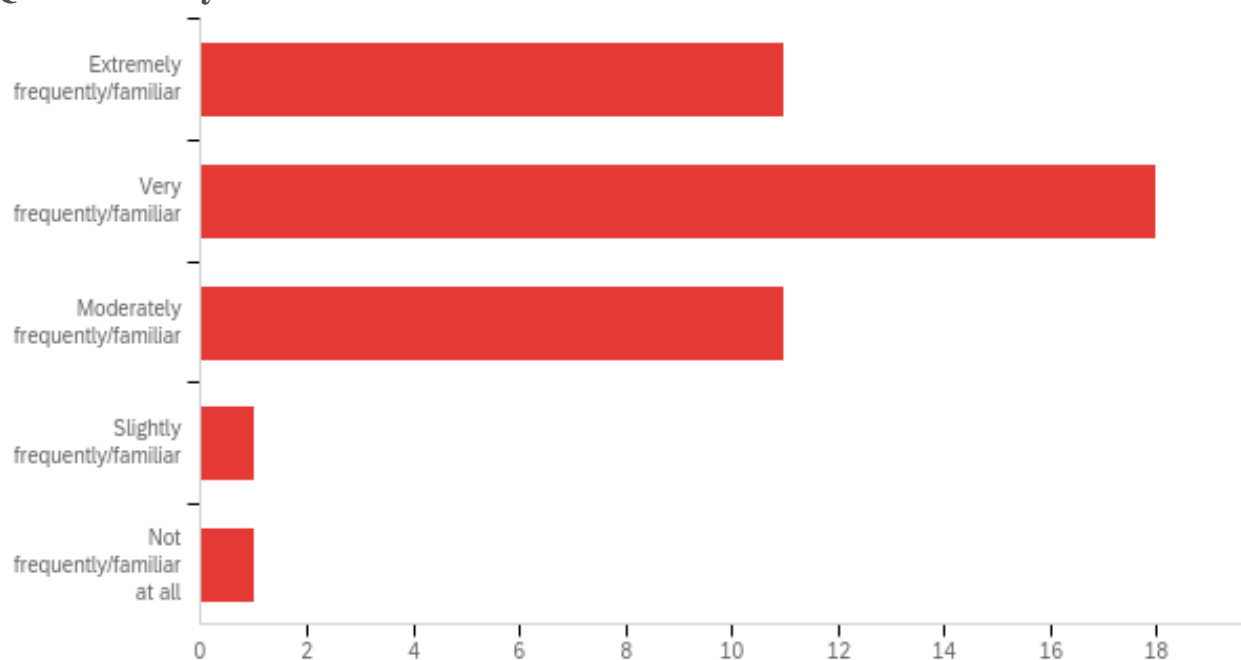
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Tomboy	1.00	5.00	2.12	0.91	0.82	42

#	Answer	%	Count
1	Extremely frequently/familiar	26.19%	11
2	Very frequently/familiar	42.86%	18
3	Moderately frequently/familiar	26.19%	11
4	Slightly frequently/familiar	2.38%	1
5	Not frequently/familiar at all	2.38%	1
	Total	100%	42

Q22 - Transgender
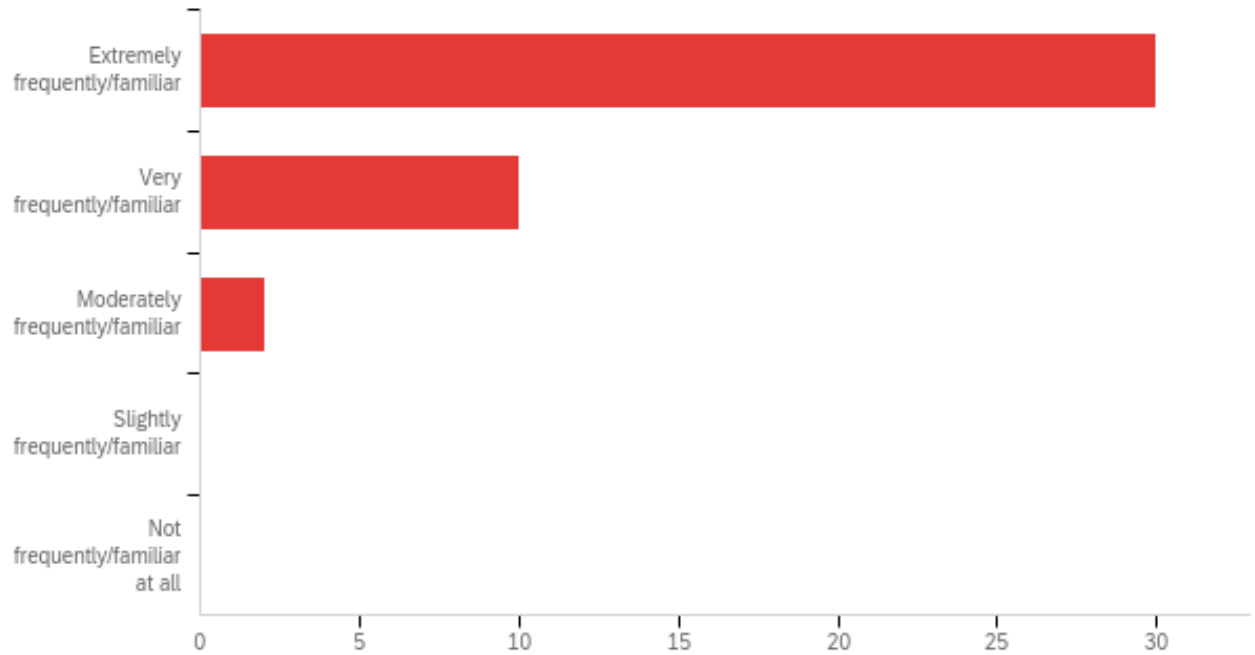
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Transgender	1.00	3.00	1.33	0.56	0.32	42

#	Answer	%	Count
1	Extremely frequently/familiar	71.43%	30
2	Very frequently/familiar	23.81%	10
3	Moderately frequently/familiar	4.76%	2
4	Slightly frequently/familiar	0.00%	0
5	Not frequently/familiar at all	0.00%	0
	Total	100%	42

Q23 - Stud
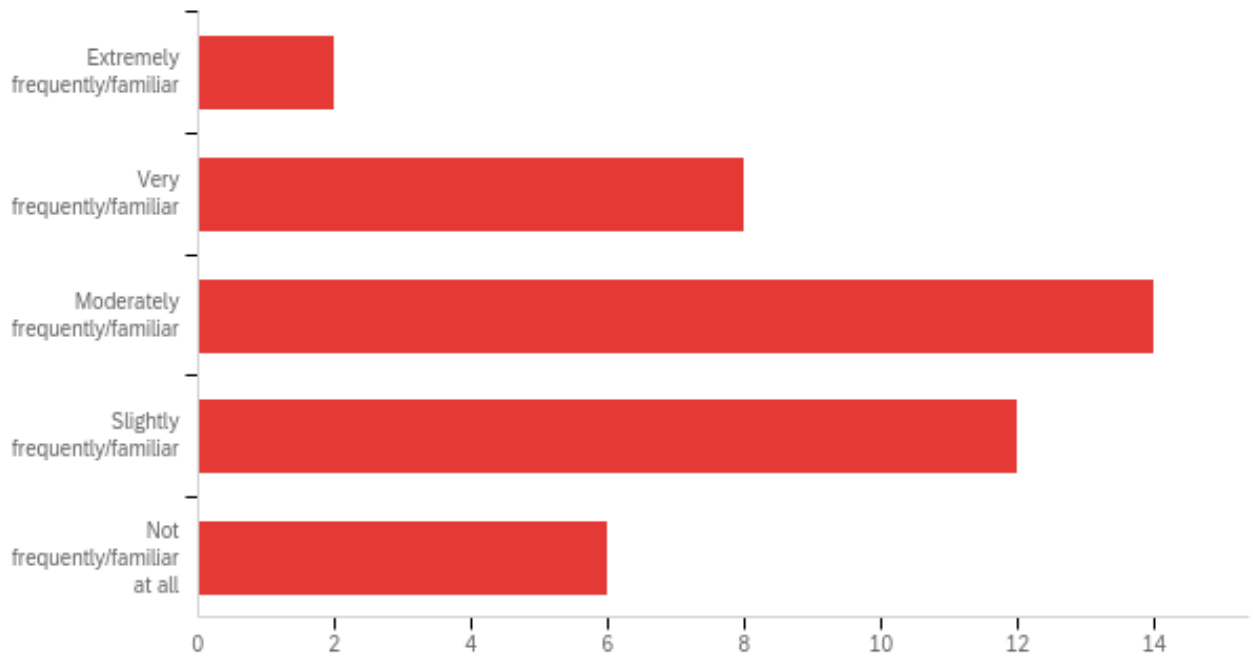
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Stud	1.00	5.00	3.29	1.08	1.16	42

#	Answer	%	Count
1	Extremely frequently/familiar	4.76%	2
2	Very frequently/familiar	19.05%	8
3	Moderately frequently/familiar	33.33%	14
4	Slightly frequently/familiar	28.57%	12
5	Not frequently/familiar at all	14.29%	6
	Total	100%	42

Q24 - Cisgender
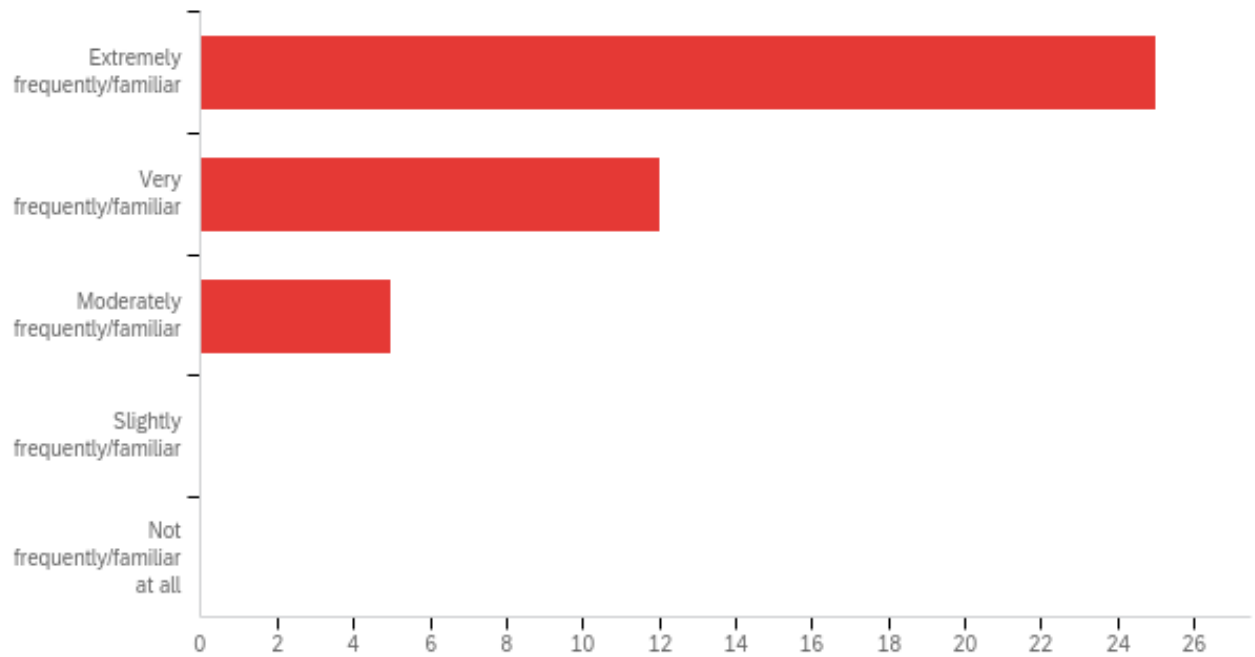
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Cisgender	1.00	3.00	1.52	0.70	0.49	42

#	Answer	%	Count
1	Extremely frequently/familiar	59.52%	25
2	Very frequently/familiar	28.57%	12
3	Moderately frequently/familiar	11.90%	5
4	Slightly frequently/familiar	0.00%	0
5	Not frequently/familiar at all	0.00%	0
	Total	100%	42

Q25 - Stem
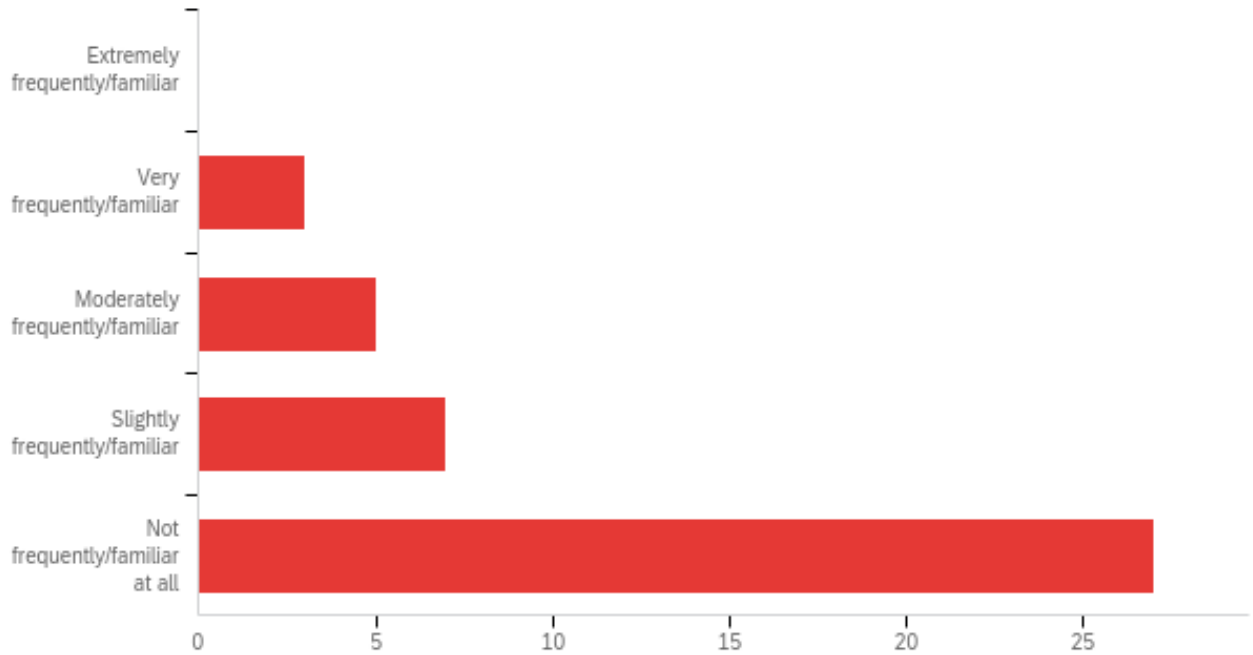
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Stem	2.00	5.00	4.38	0.95	0.90	42

#	Answer	%	Count
1	Extremely frequently/familiar	0.00%	0
2	Very frequently/familiar	7.14%	3
3	Moderately frequently/familiar	11.90%	5
4	Slightly frequently/familiar	16.67%	7
5	Not frequently/familiar at all	64.29%	27
	Total	100%	42

Q26 - Pride
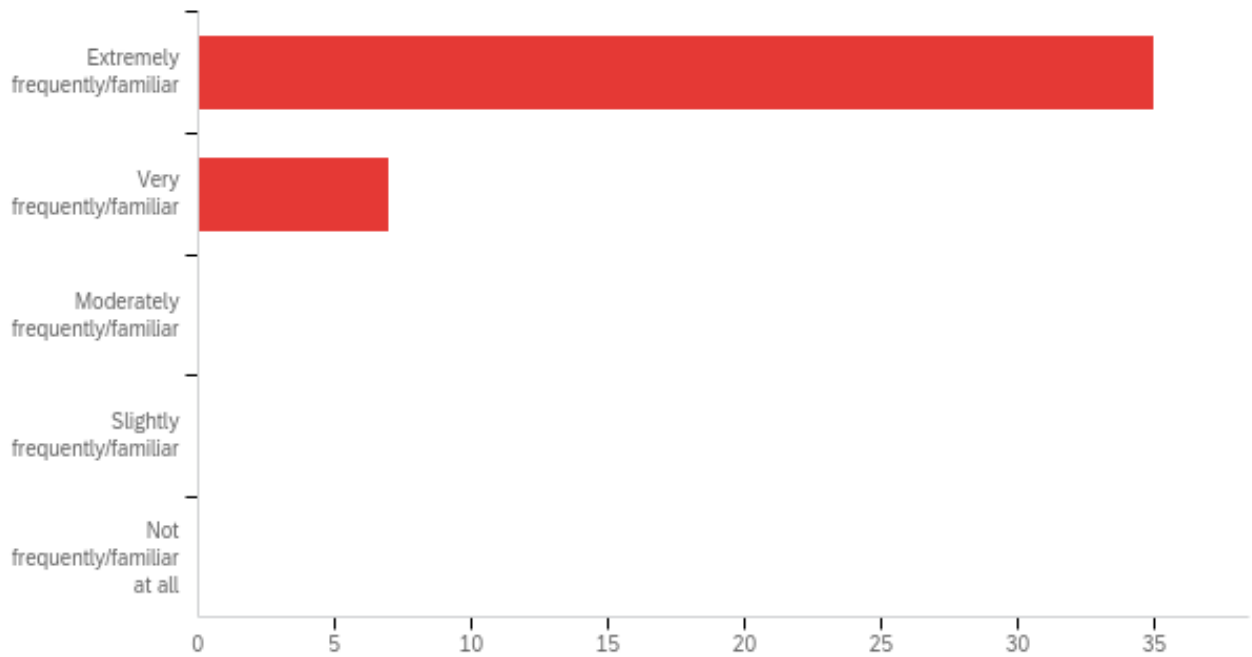
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Pride	1.00	2.00	1.17	0.37	0.14	42

#	Answer	%	Count
1	Extremely frequently/familiar	83.33%	35
2	Very frequently/familiar	16.67%	7
3	Moderately frequently/familiar	0.00%	0
4	Slightly frequently/familiar	0.00%	0
5	Not frequently/familiar at all	0.00%	0
	Total	100%	42

Q27 - Femme
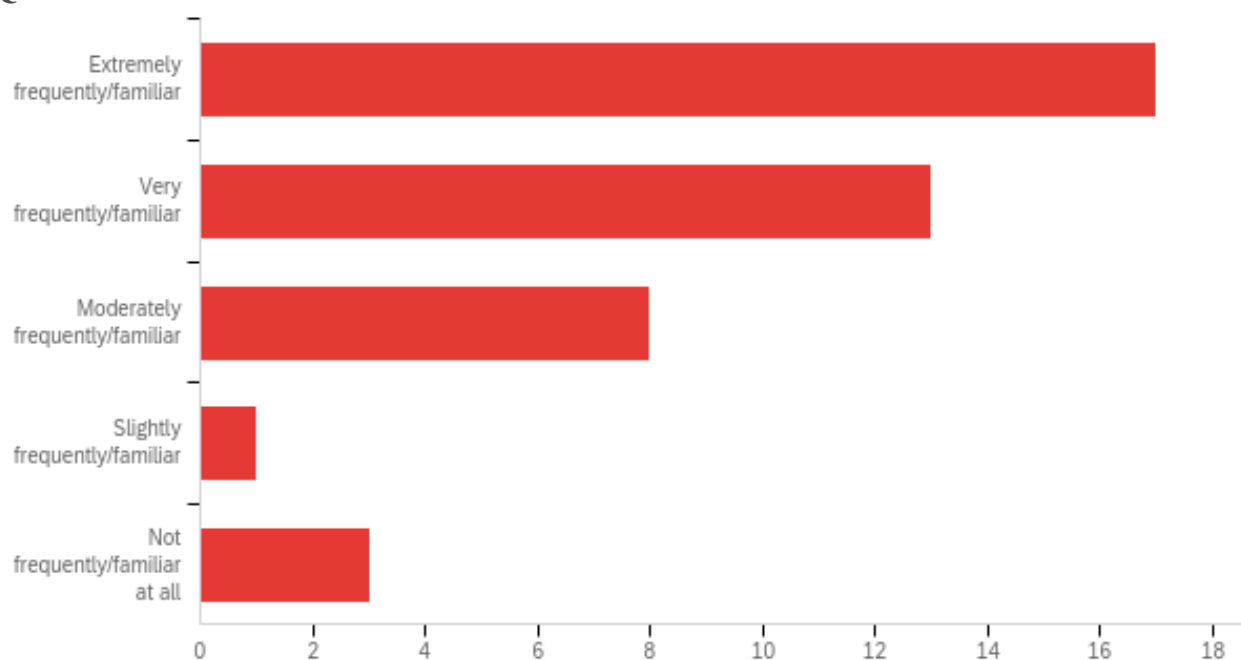
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Femme	1.00	5.00	2.05	1.15	1.33	42

#	Answer	%	Count
1	Extremely frequently/familiar	40.48%	17
2	Very frequently/familiar	30.95%	13
3	Moderately frequently/familiar	19.05%	8
4	Slightly frequently/familiar	2.38%	1
5	Not frequently/familiar at all	7.14%	3
	Total	100%	42

Q28 - Lesbo
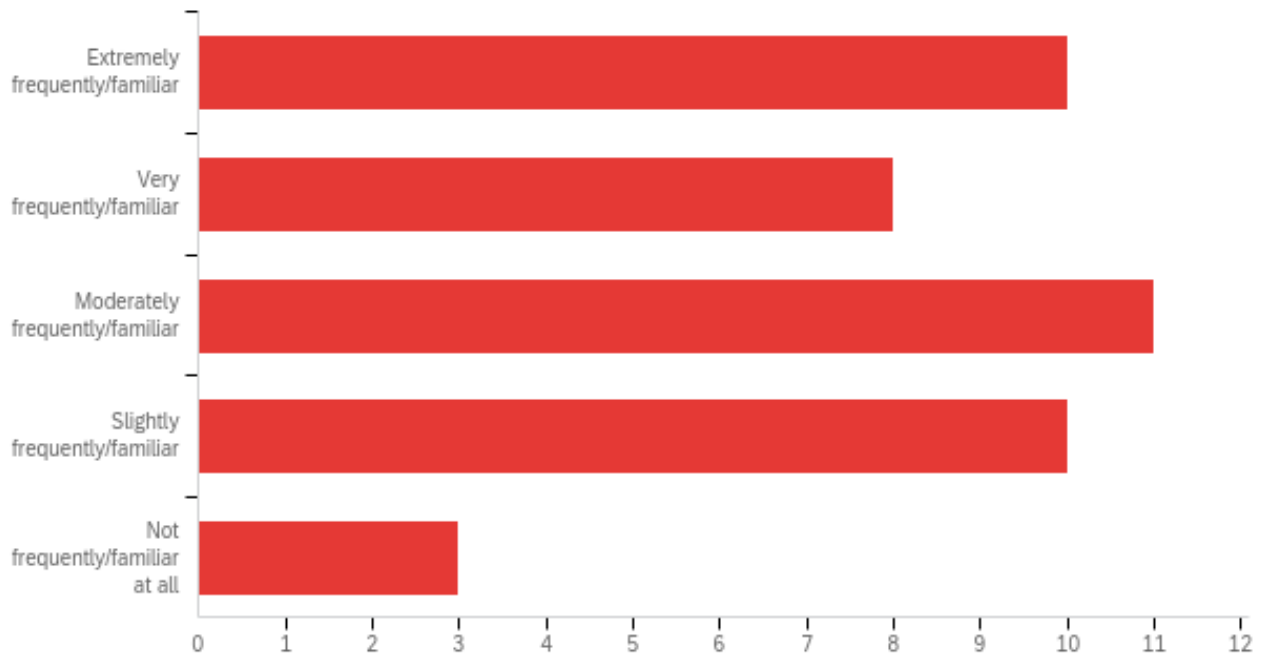
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Lesbo	1.00	5.00	2.71	1.26	1.59	42

#	Answer	%	Count
1	Extremely frequently/familiar	23.81%	10
2	Very frequently/familiar	19.05%	8
3	Moderately frequently/familiar	26.19%	11
4	Slightly frequently/familiar	23.81%	10
5	Not frequently/familiar at all	7.14%	3
	Total	100%	42

Q29 - Flag
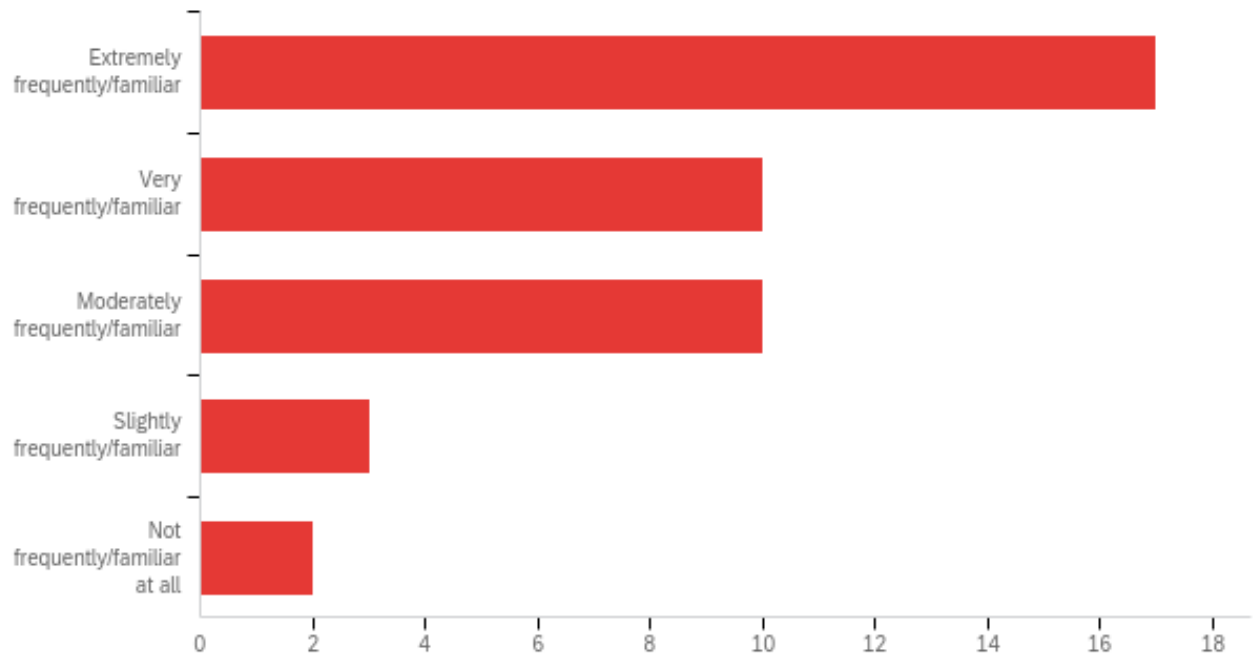
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Flag	1.00	5.00	2.12	1.16	1.34	42

#	Answer	%	Count
1	Extremely frequently/familiar	40.48%	17
2	Very frequently/familiar	23.81%	10
3	Moderately frequently/familiar	23.81%	10
4	Slightly frequently/familiar	7.14%	3
5	Not frequently/familiar at all	4.76%	2
	Total	100%	42

Q30 - Top
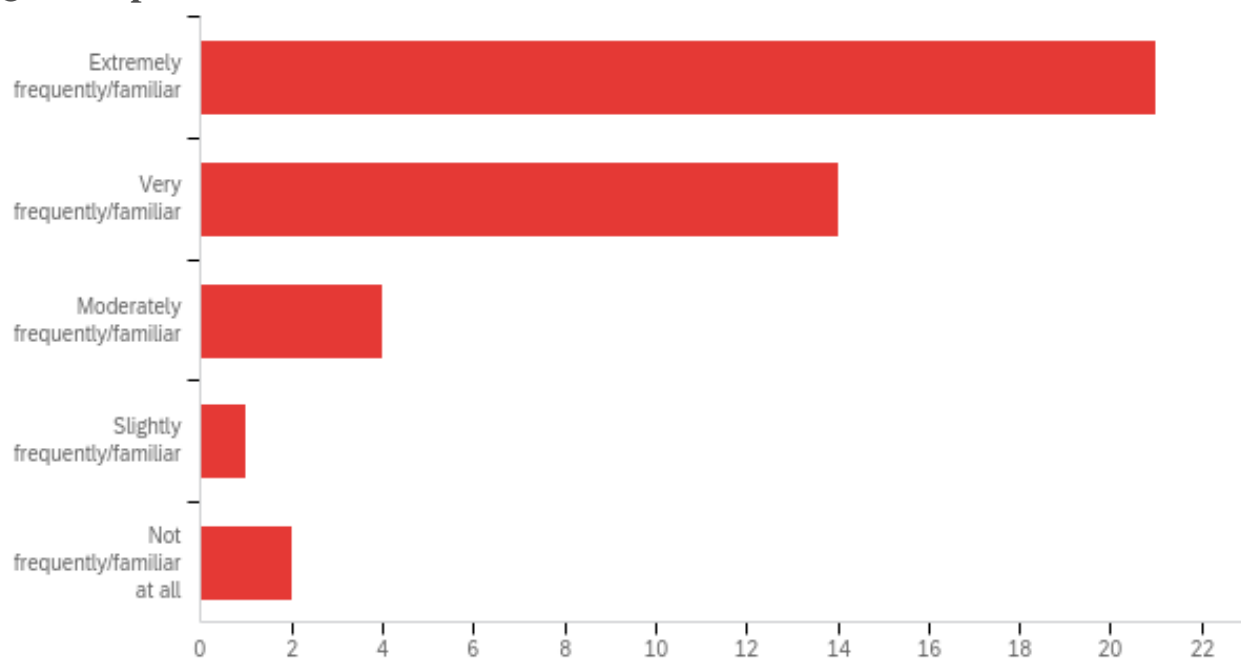
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Top	1.00	5.00	1.79	1.04	1.07	42

#	Answer	%	Count
1	Extremely frequently/familiar	50.00%	21
2	Very frequently/familiar	33.33%	14
3	Moderately frequently/familiar	9.52%	4
4	Slightly frequently/familiar	2.38%	1
5	Not frequently/familiar at all	4.76%	2
	Total	100%	42

Q31 - Sissy
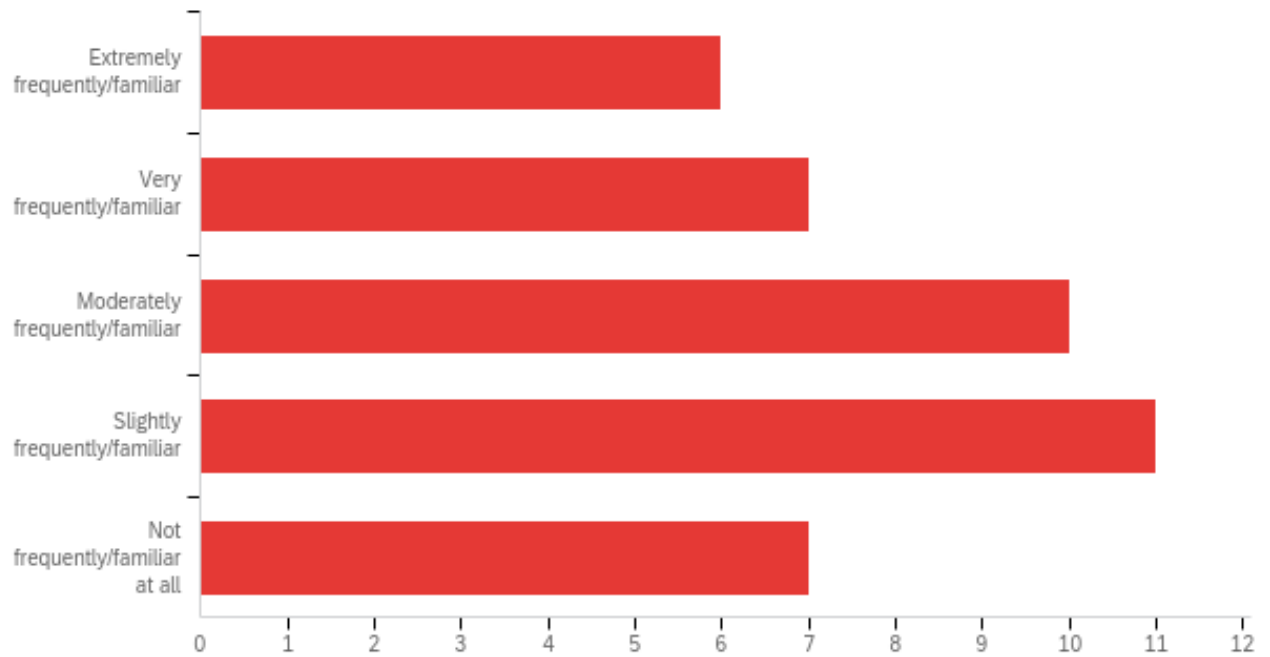
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Sissy	1.00	5.00	3.15	1.30	1.69	41

#	Answer	%	Count
1	Extremely frequently/familiar	14.63%	6
2	Very frequently/familiar	17.07%	7
3	Moderately frequently/familiar	24.39%	10
4	Slightly frequently/familiar	26.83%	11
5	Not frequently/familiar at all	17.07%	7
	Total	100%	41

Q32 - Red Lipstick
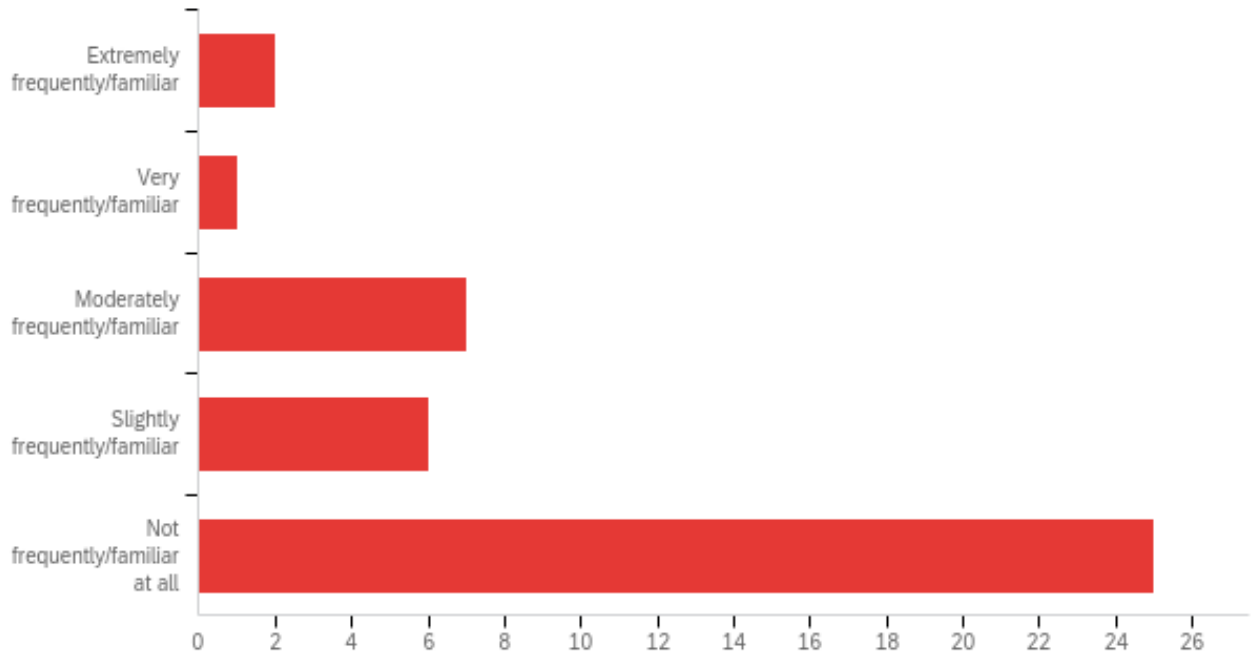
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Red Lipstick	1.00	5.00	4.24	1.12	1.26	41

#	Answer	%	Count
1	Extremely frequently/familiar	4.88%	2
2	Very frequently/familiar	2.44%	1
3	Moderately frequently/familiar	17.07%	7
4	Slightly frequently/familiar	14.63%	6
5	Not frequently/familiar at all	60.98%	25
	Total	100%	41

Q33 - Dyke
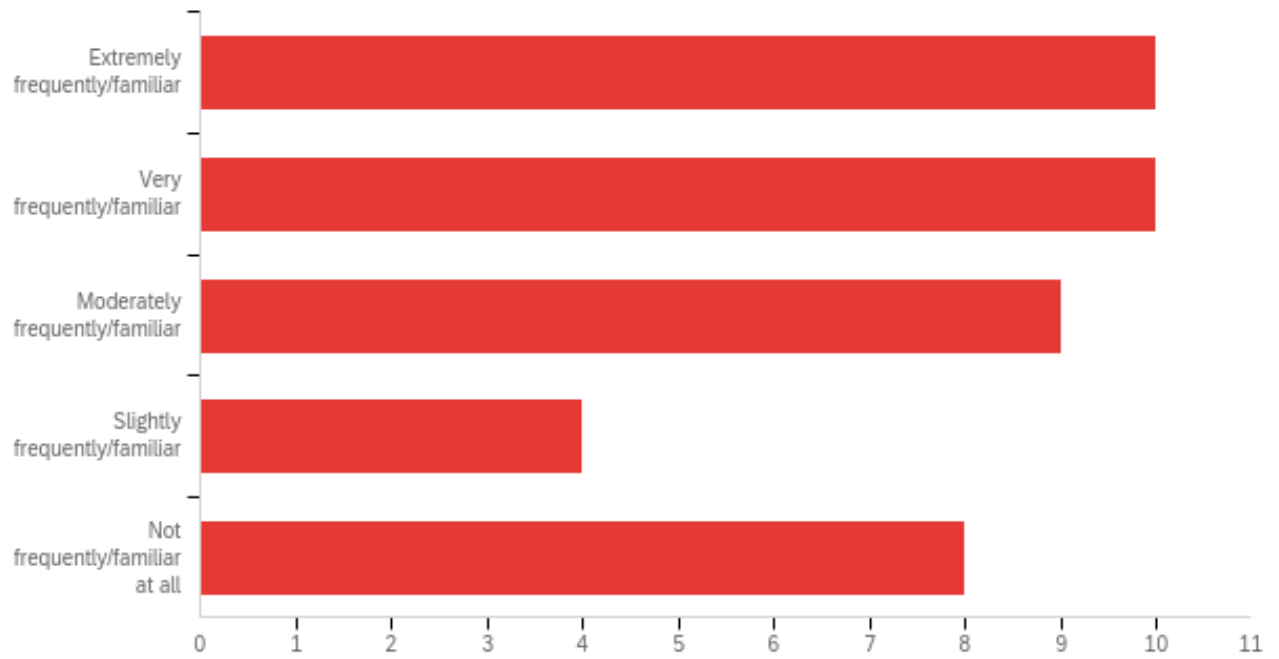
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Dyke	1.00	5.00	2.76	1.43	2.04	41

#	Answer	%	Count
1	Extremely frequently/familiar	24.39%	10
2	Very frequently/familiar	24.39%	10
3	Moderately frequently/familiar	21.95%	9
4	Slightly frequently/familiar	9.76%	4
5	Not frequently/familiar at all	19.51%	8
	Total	100%	41

Q34 - Bottom
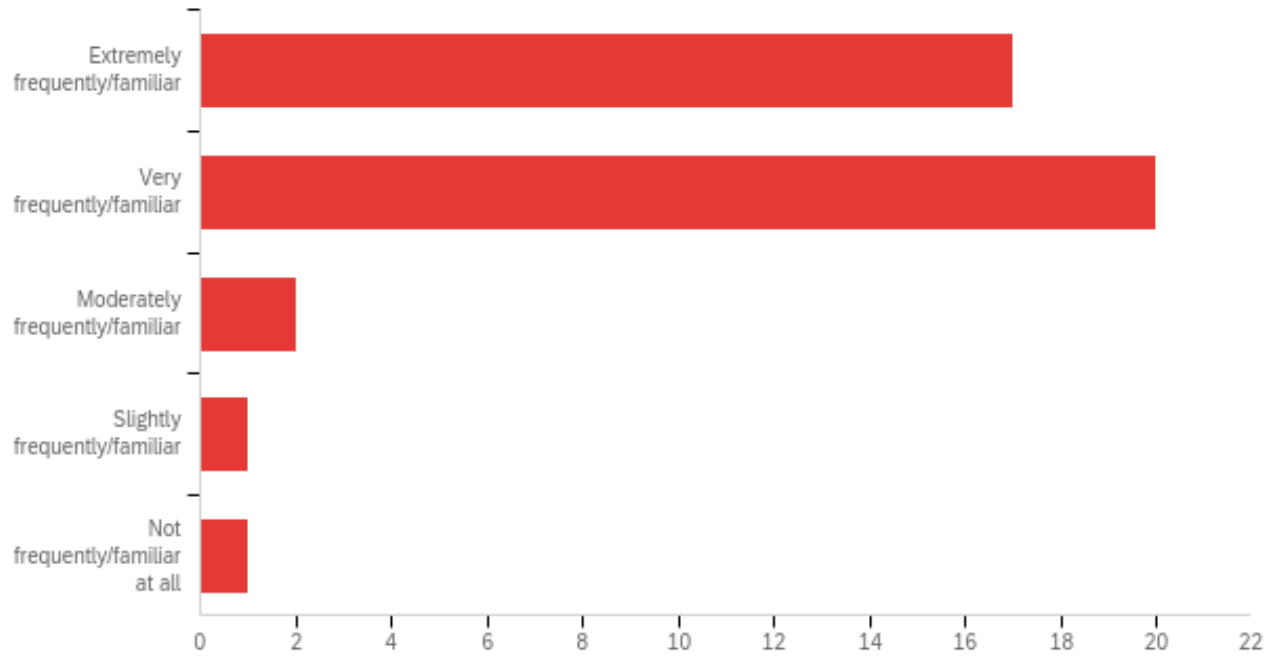
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Bottom	1.00	5.00	1.76	0.85	0.72	41

#	Answer	%	Count
1	Extremely frequently/familiar	41.46%	17
2	Very frequently/familiar	48.78%	20
3	Moderately frequently/familiar	4.88%	2
4	Slightly frequently/familiar	2.44%	1
5	Not frequently/familiar at all	2.44%	1
	Total	100%	41

Q35 - Pillow Princess
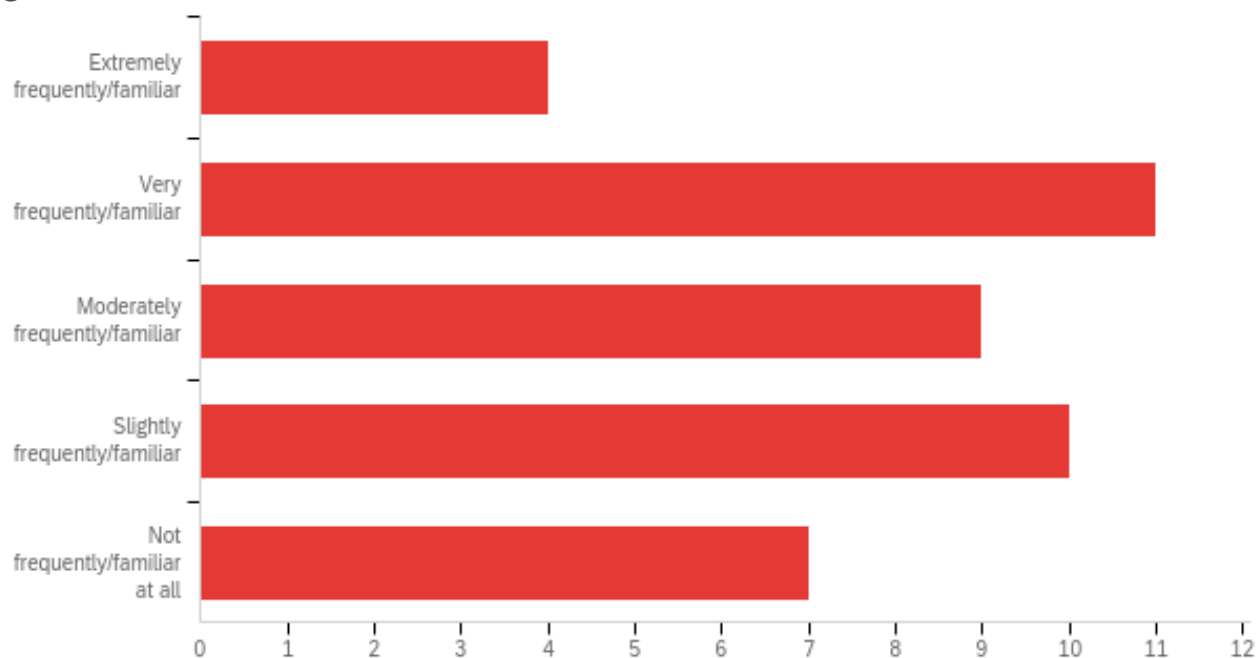
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Pillow Princess	1.00	5.00	3.12	1.25	1.57	41

#	Answer	%	Count
1	Extremely frequently/familiar	9.76%	4
2	Very frequently/familiar	26.83%	11
3	Moderately frequently/familiar	21.95%	9
4	Slightly frequently/familiar	24.39%	10
5	Not frequently/familiar at all	17.07%	7
	Total	100%	41

Q36 - Stone Butch
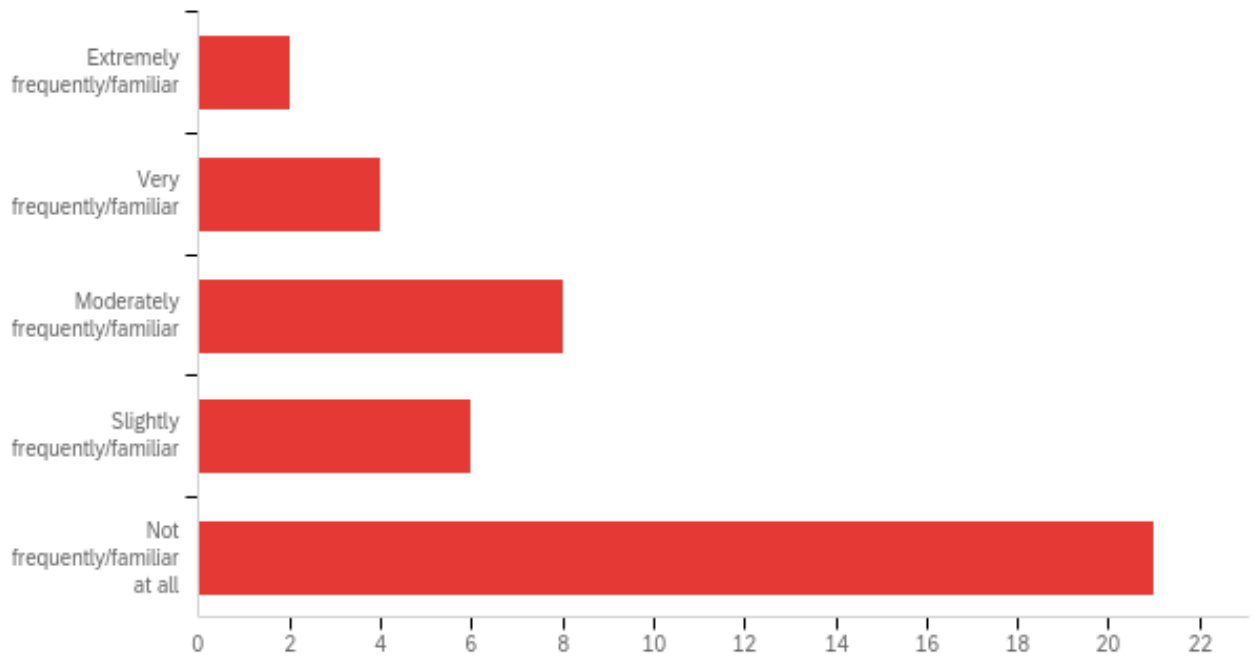
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Stone Butch	1.00	5.00	3.98	1.24	1.54	41

#	Answer	%	Count
1	Extremely frequently/familiar	4.88%	2
2	Very frequently/familiar	9.76%	4
3	Moderately frequently/familiar	19.51%	8
4	Slightly frequently/familiar	14.63%	6
5	Not frequently/familiar at all	51.22%	21
	Total	100%	41

Q37 - Gold Star Lesbian
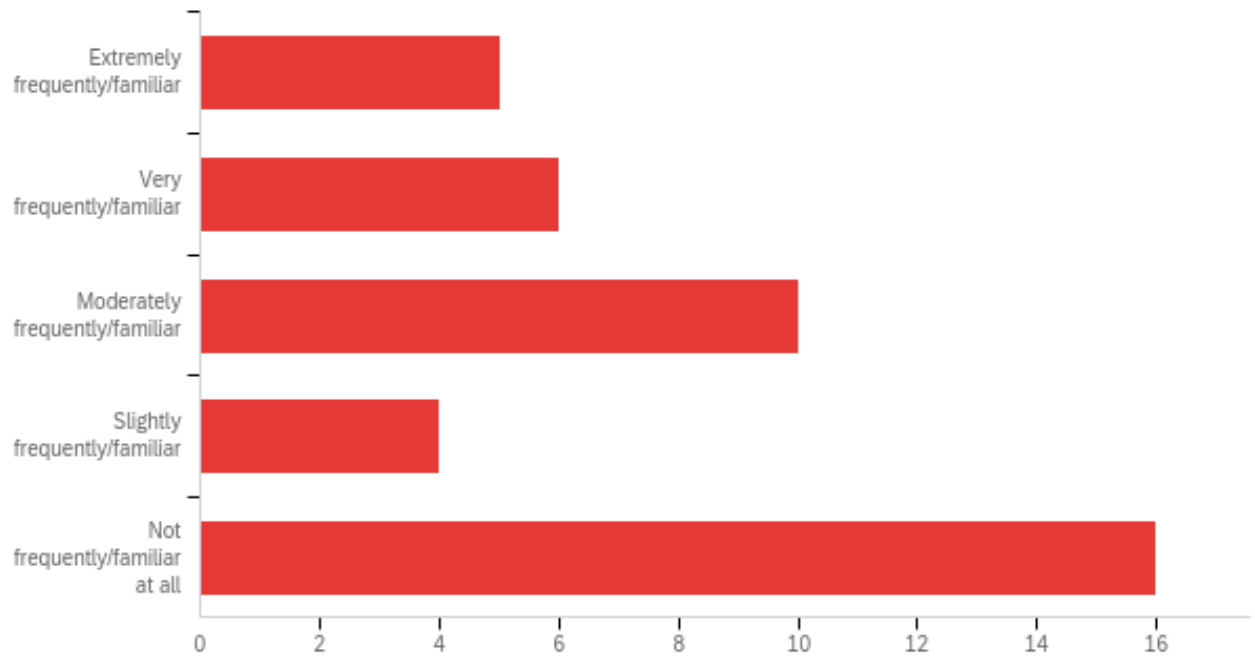
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Gold Star Lesbian	1.00	5.00	3.49	1.43	2.05	41

#	Answer	%	Count
1	Extremely frequently/familiar	12.20%	5
2	Very frequently/familiar	14.63%	6
3	Moderately frequently/familiar	24.39%	10
4	Slightly frequently/familiar	9.76%	4
5	Not frequently/familiar at all	39.02%	16
	Total	100%	41

Q38 - Bicurious
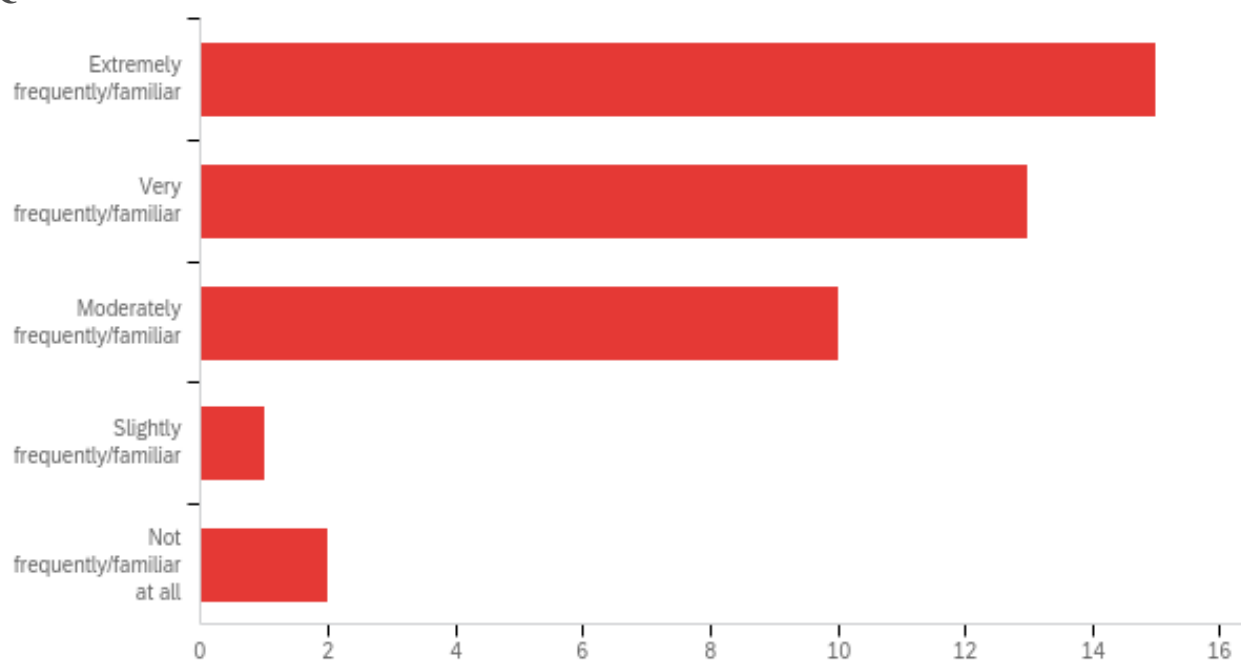
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Bicurious	1.00	5.00	2.07	1.07	1.14	41

#	Answer	%	Count
1	Extremely frequently/familiar	36.59%	15
2	Very frequently/familiar	31.71%	13
3	Moderately frequently/familiar	24.39%	10
4	Slightly frequently/familiar	2.44%	1
5	Not frequently/familiar at all	4.88%	2
	Total	100%	41

Q39 - Soft Butch
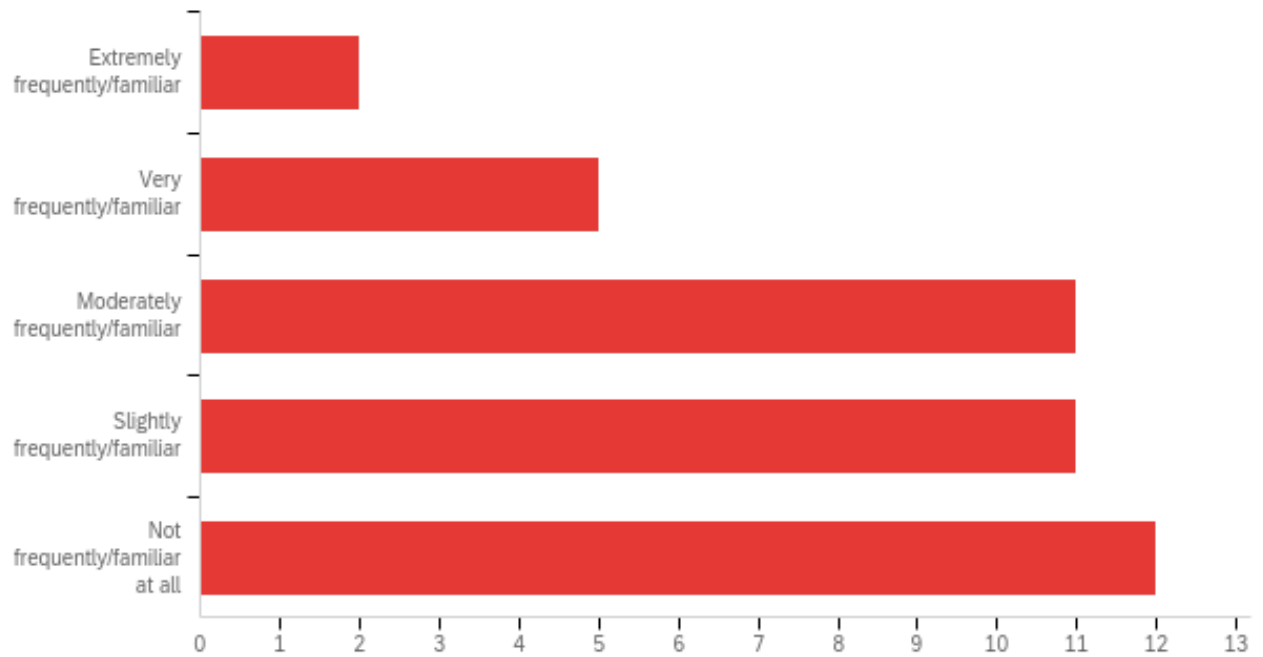
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Soft Butch	1.00	5.00	3.63	1.16	1.35	41

#	Answer	%	Count
1	Extremely frequently/familiar	4.88%	2
2	Very frequently/familiar	12.20%	5
3	Moderately frequently/familiar	26.83%	11
4	Slightly frequently/familiar	26.83%	11
5	Not frequently/familiar at all	29.27%	12
	Total	100%	41

Q40 - Bisexual
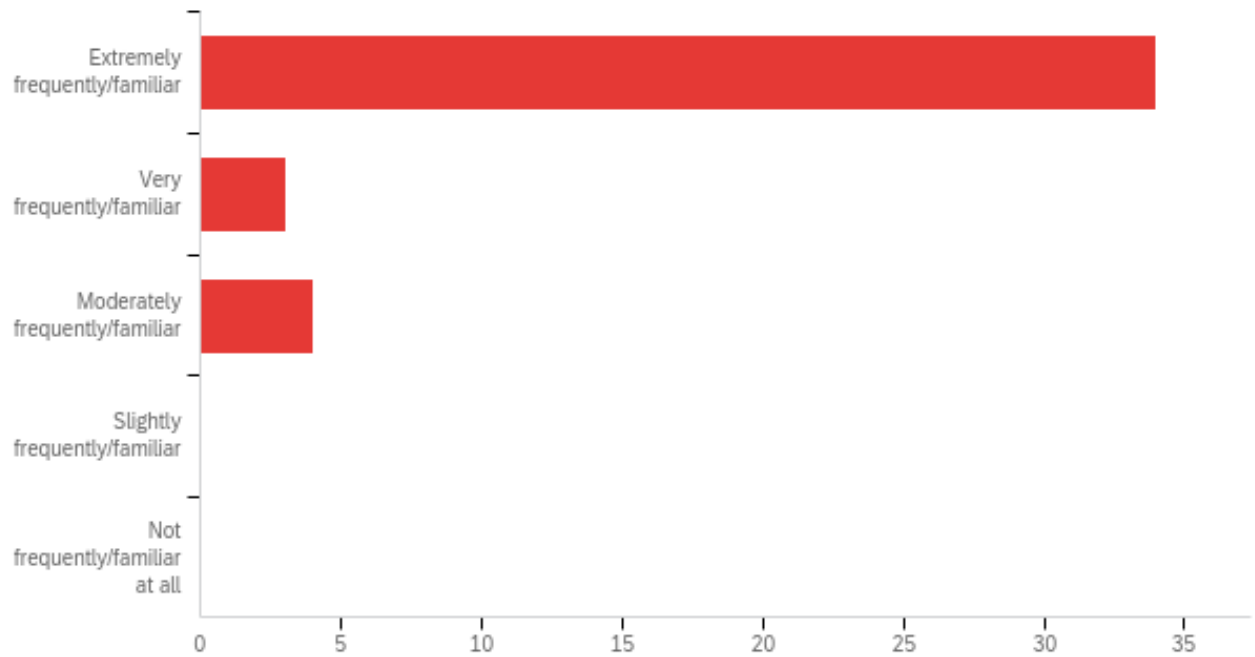
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Bisexual	1.00	3.00	1.27	0.63	0.39	41

#	Answer	%	Count
1	Extremely frequently/familiar	82.93%	34
2	Very frequently/familiar	7.32%	3
3	Moderately frequently/familiar	9.76%	4
4	Slightly frequently/familiar	0.00%	0
5	Not frequently/familiar at all	0.00%	0
	Total	100%	41

Q41 - Androgyny
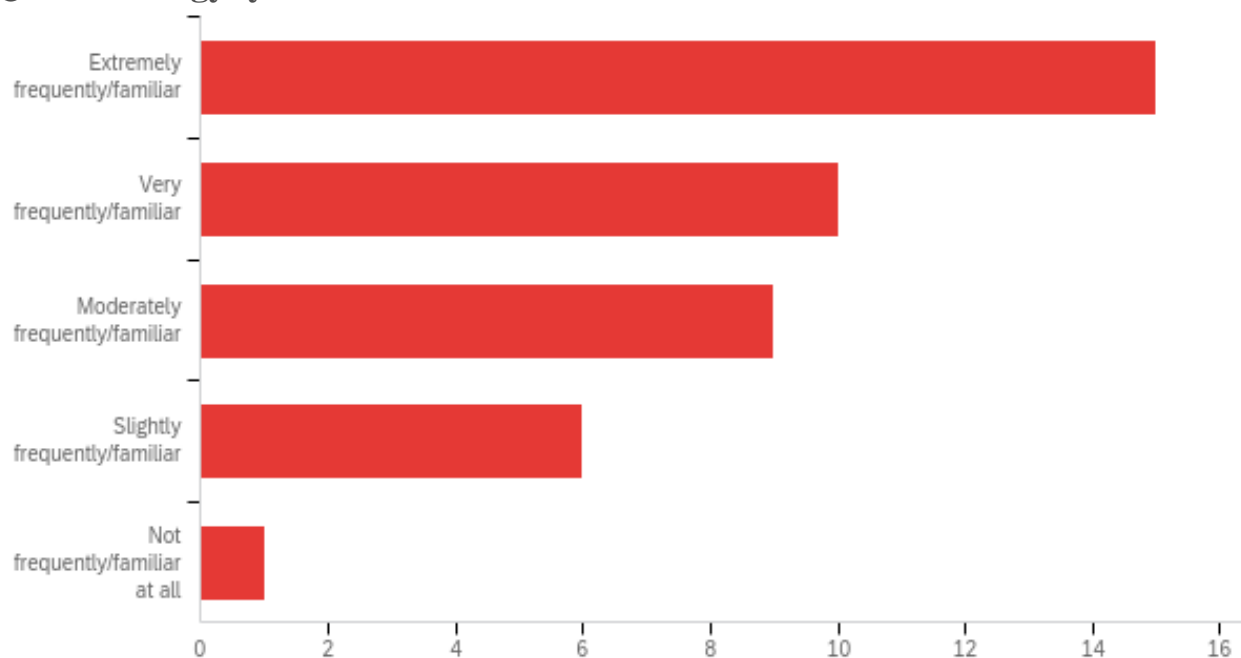
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Androgyny	1.00	5.00	2.22	1.16	1.34	41

#	Answer	%	Count
1	Extremely frequently/familiar	36.59%	15
2	Very frequently/familiar	24.39%	10
3	Moderately frequently/familiar	21.95%	9
4	Slightly frequently/familiar	14.63%	6
5	Not frequently/familiar at all	2.44%	1
	Total	100%	41

Q42 - Lez
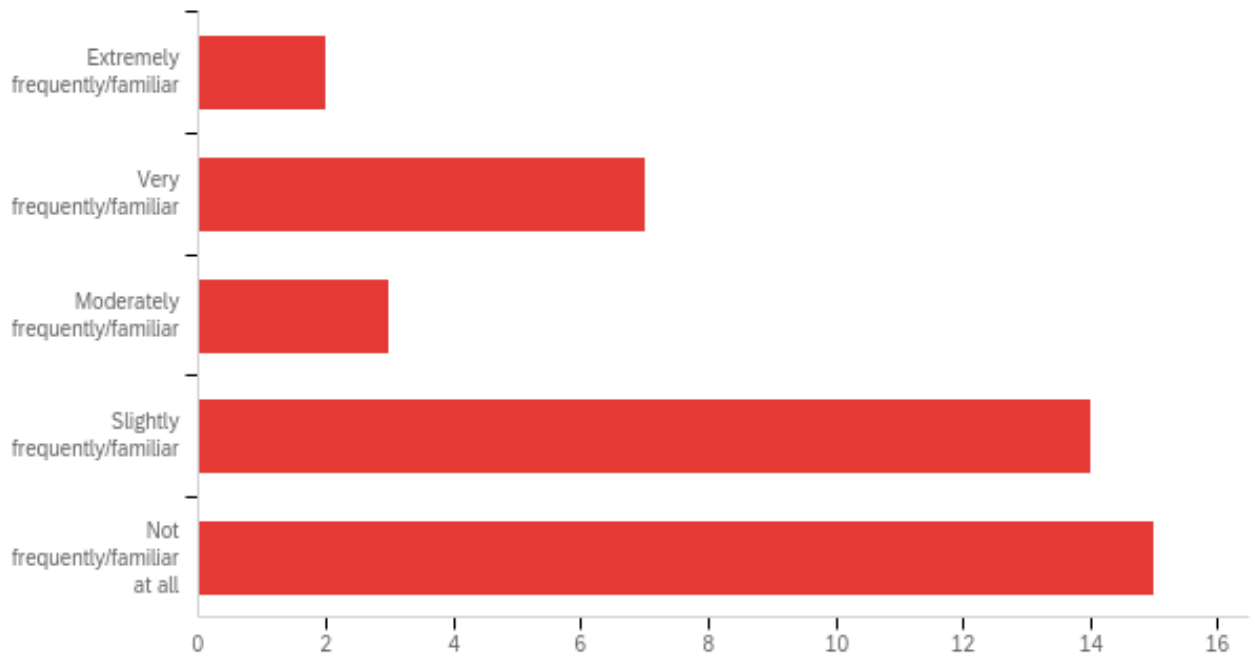
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Lez	1.00	5.00	3.80	1.23	1.52	41

#	Answer	%	Count
1	Extremely frequently/familiar	4.88%	2
2	Very frequently/familiar	17.07%	7
3	Moderately frequently/familiar	7.32%	3
4	Slightly frequently/familiar	34.15%	14
5	Not frequently/familiar at all	36.59%	15
	Total	100%	41

Q43 - Asexual
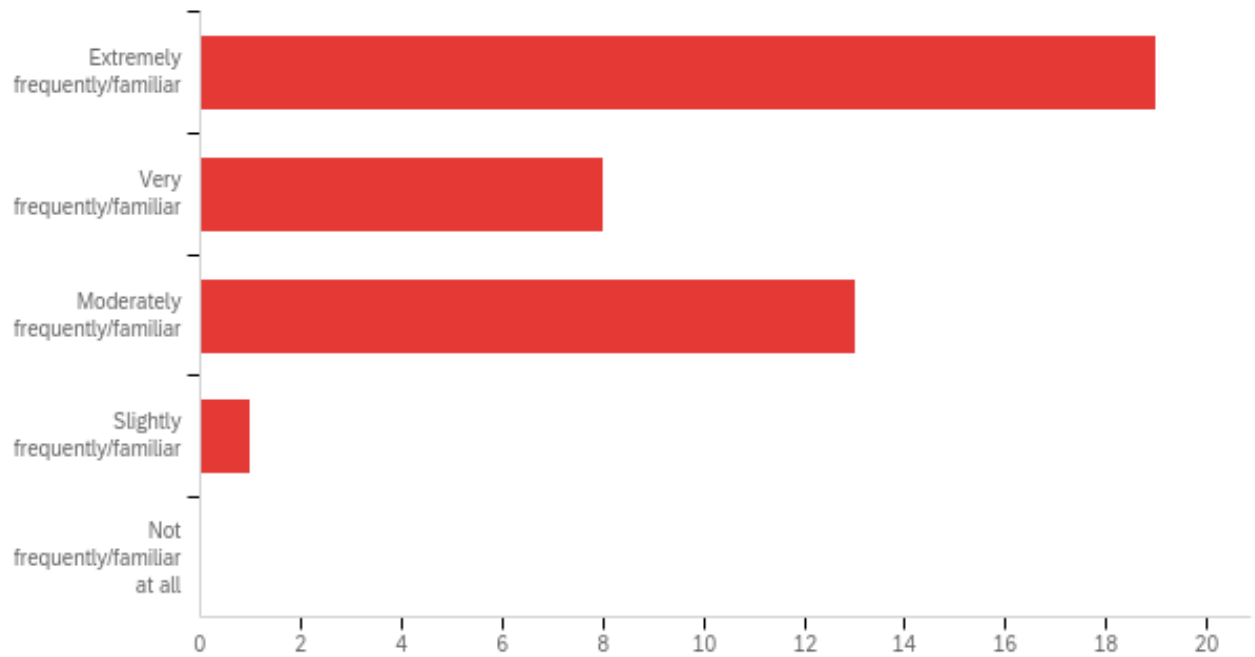
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Asexual	1.00	4.00	1.90	0.93	0.87	41

#	Answer	%	Count
1	Extremely frequently/familiar	46.34%	19
2	Very frequently/familiar	19.51%	8
3	Moderately frequently/familiar	31.71%	13
4	Slightly frequently/familiar	2.44%	1
5	Not frequently/familiar at all	0.00%	0
	Total	100%	41

Q44 - Switching/Switcher
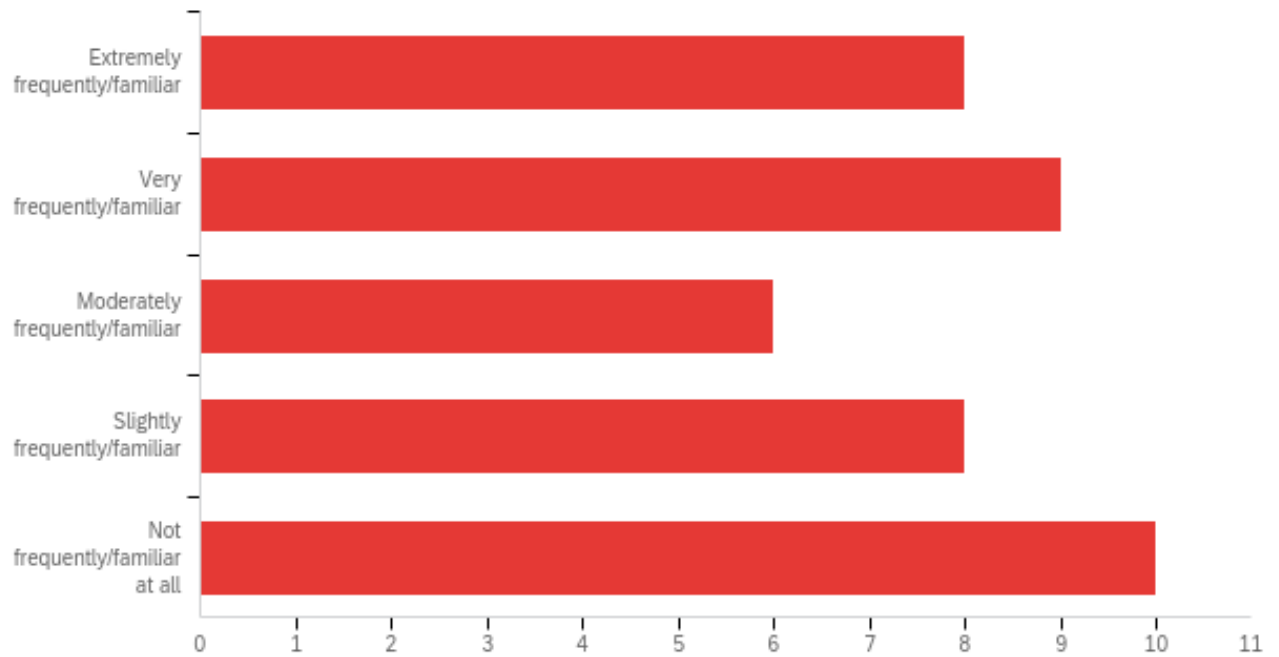
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Switching/Switcher	1.00	5.00	3.07	1.47	2.17	41

#	Answer	%	Count
1	Extremely frequently/familiar	19.51%	8
2	Very frequently/familiar	21.95%	9
3	Moderately frequently/familiar	14.63%	6
4	Slightly frequently/familiar	19.51%	8
5	Not frequently/familiar at all	24.39%	10
	Total	100%	41

Q45 - Bear
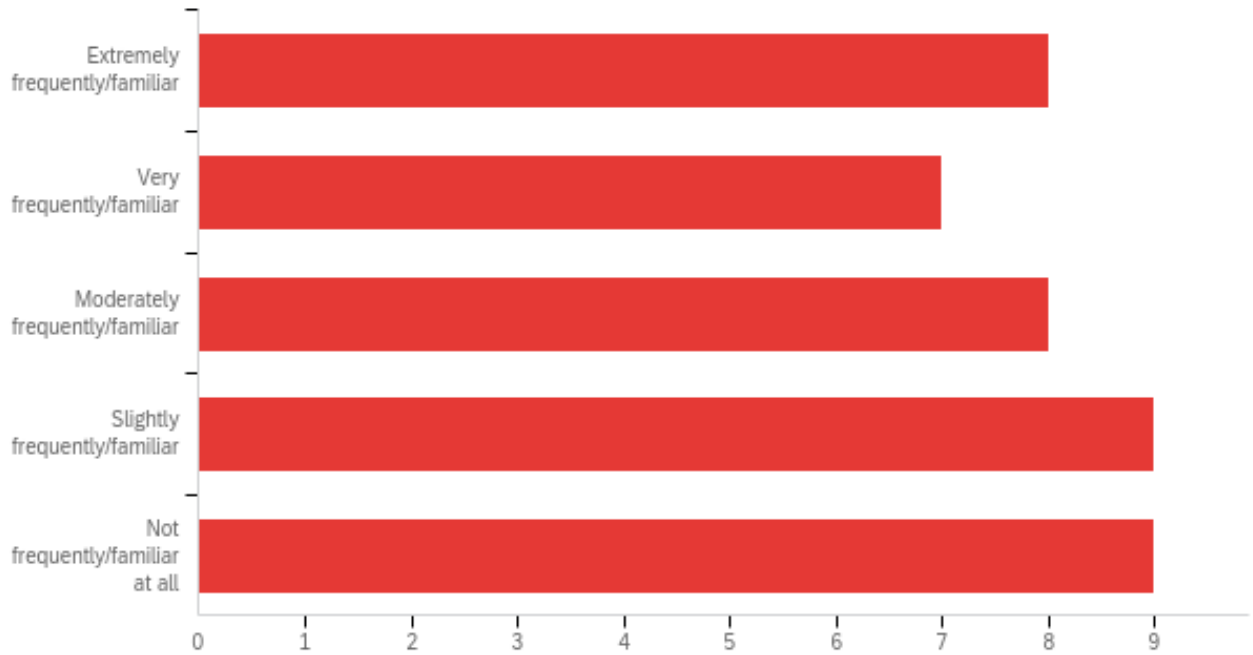
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Bear	1.00	5.00	3.10	1.43	2.04	41

#	Answer	%	Count
1	Extremely frequently/familiar	19.51%	8
2	Very frequently/familiar	17.07%	7
3	Moderately frequently/familiar	19.51%	8
4	Slightly frequently/familiar	21.95%	9
5	Not frequently/familiar at all	21.95%	9
	Total	100%	41

Q46 - Community
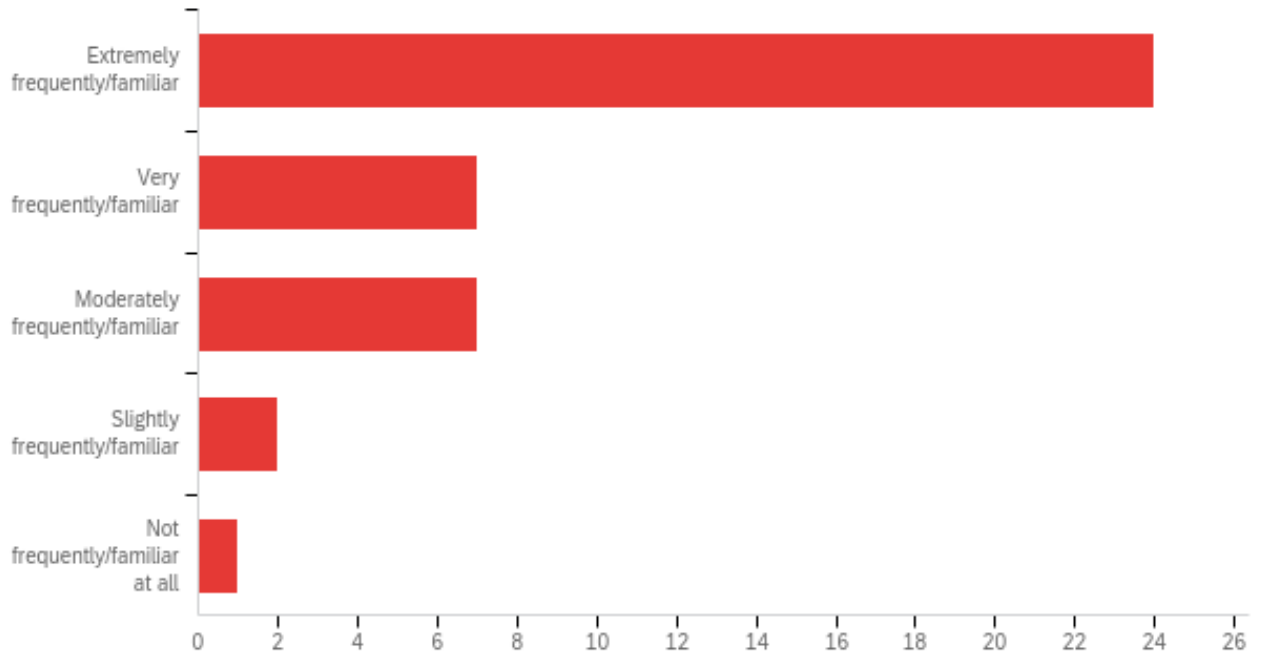
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Community	1.00	5.00	1.76	1.05	1.11	41

#	Answer	%	Count
1	Extremely frequently/familiar	58.54%	24
2	Very frequently/familiar	17.07%	7
3	Moderately frequently/familiar	17.07%	7
4	Slightly frequently/familiar	4.88%	2
5	Not frequently/familiar at all	2.44%	1
	Total	100%	41

Q47 - Discrete
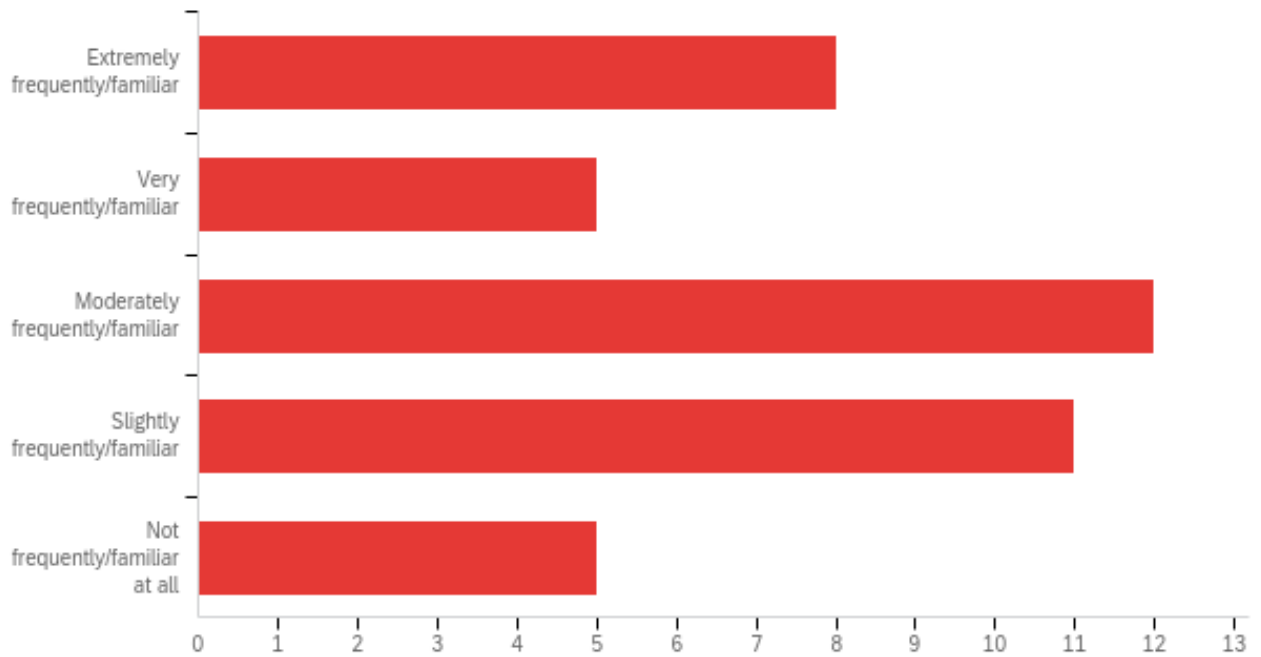
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Discrete	1.00	5.00	3.00	1.29	1.66	41

#	Answer	%	Count
1	Extremely frequently/familiar	19.51%	8
2	Very frequently/familiar	12.20%	5
3	Moderately frequently/familiar	29.27%	12
4	Slightly frequently/familiar	26.83%	11
5	Not frequently/familiar at all	12.20%	5
	Total	100%	41

Q48 - Clocking/Clocked
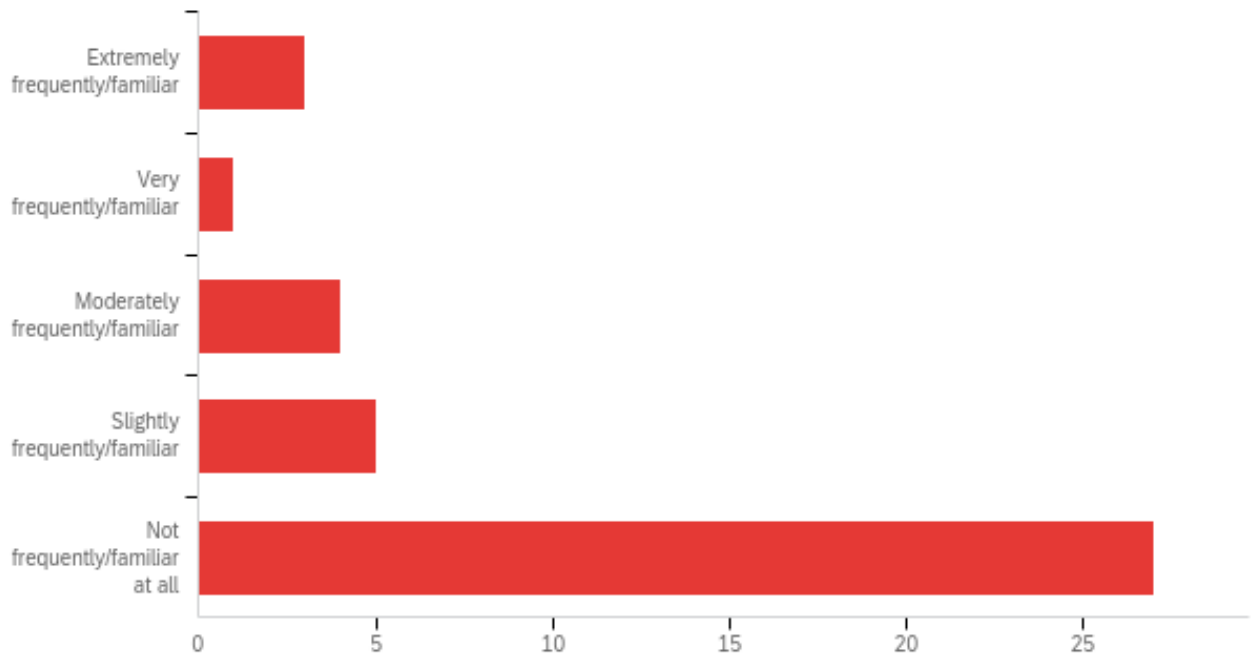
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Clocking/Clocked	1.00	5.00	4.30	1.21	1.46	40

#	Answer	%	Count
1	Extremely frequently/familiar	7.50%	3
2	Very frequently/familiar	2.50%	1
3	Moderately frequently/familiar	10.00%	4
4	Slightly frequently/familiar	12.50%	5
5	Not frequently/familiar at all	67.50%	27
	Total	100%	40

Q49 - Diva
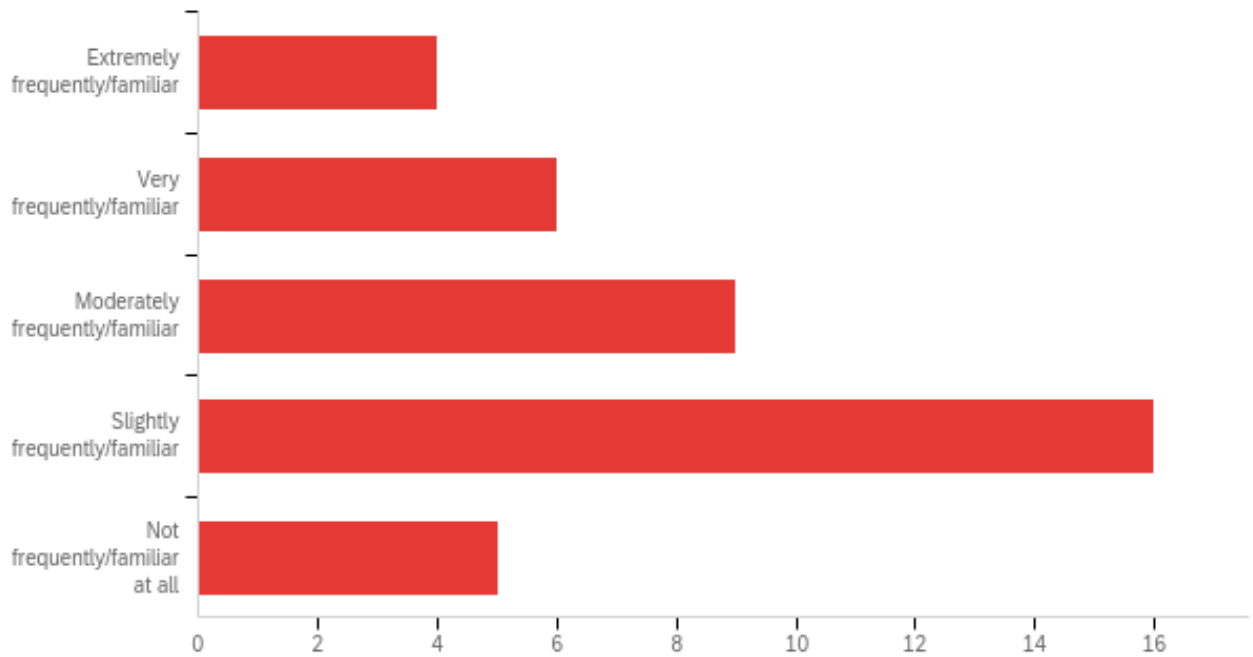
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Diva	1.00	5.00	3.30	1.17	1.36	40

#	Answer	%	Count
1	Extremely frequently/familiar	10.00%	4
2	Very frequently/familiar	15.00%	6
3	Moderately frequently/familiar	22.50%	9
4	Slightly frequently/familiar	40.00%	16
5	Not frequently/familiar at all	12.50%	5
	Total	100%	40

Q50 - Drag
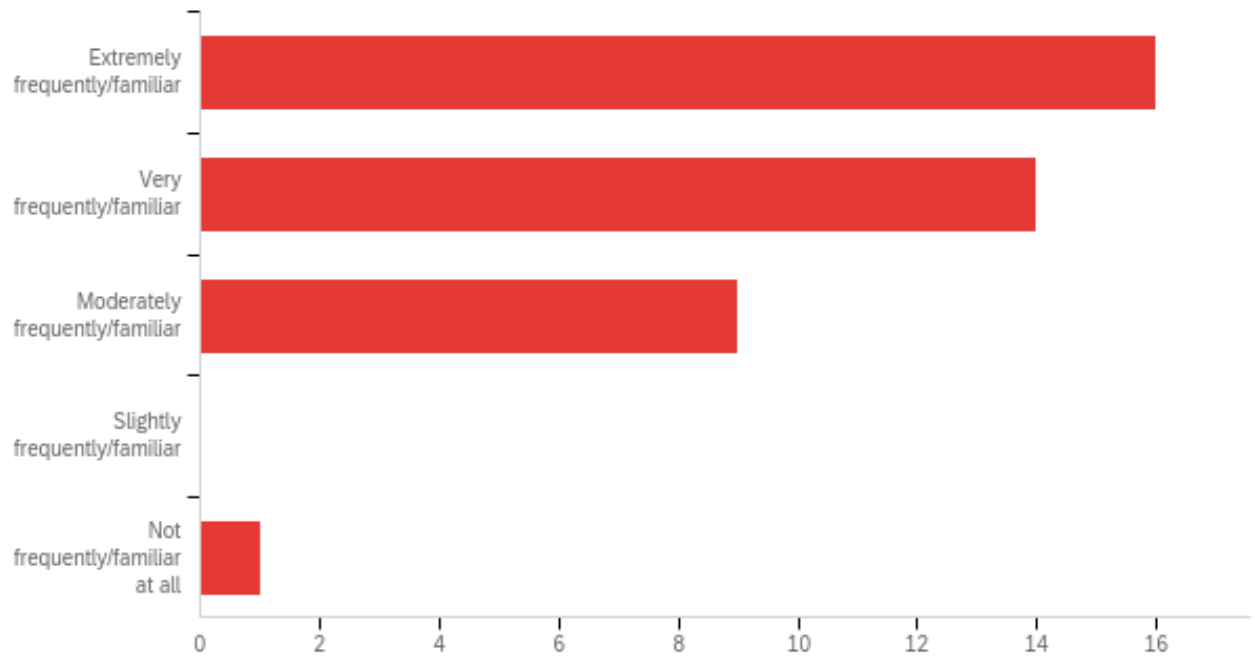
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Drag	1.00	5.00	1.90	0.92	0.84	40

#	Answer	%	Count
1	Extremely frequently/familiar	40.00%	16
2	Very frequently/familiar	35.00%	14
3	Moderately frequently/familiar	22.50%	9
4	Slightly frequently/familiar	0.00%	0
5	Not frequently/familiar at all	2.50%	1
	Total	100%	40

Q51 - Monopoly
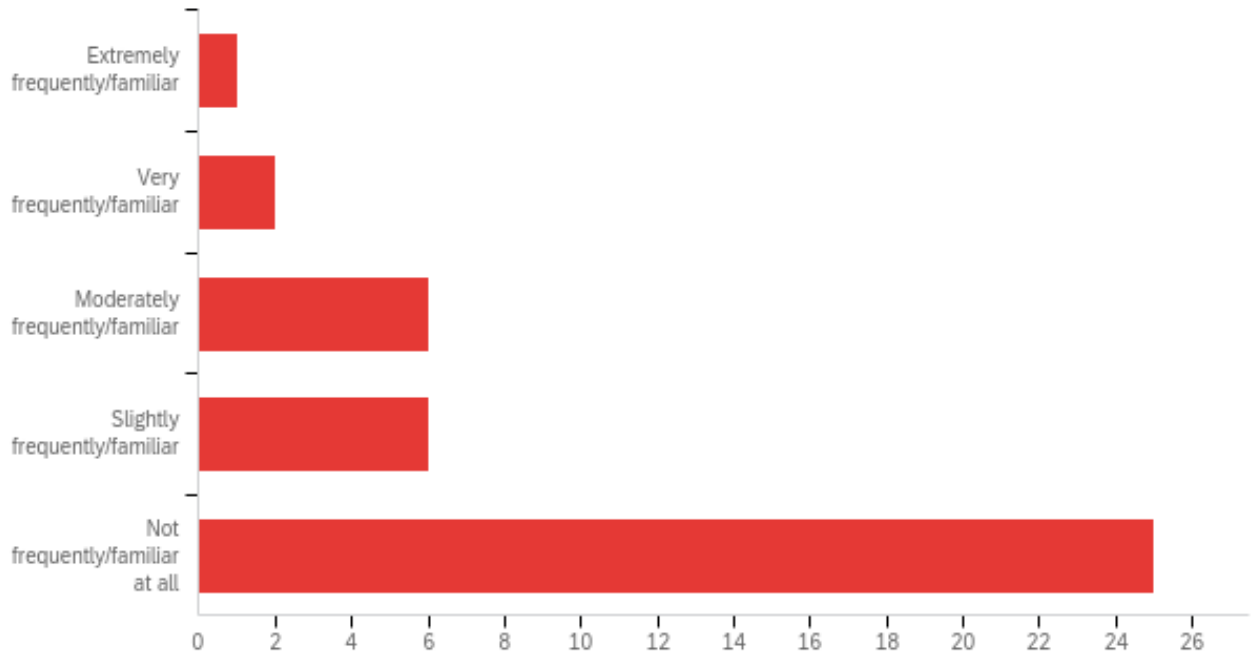
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Monopoly	1.00	5.00	4.30	1.05	1.11	40

#	Answer	%	Count
1	Extremely frequently/familiar	2.50%	1
2	Very frequently/familiar	5.00%	2
3	Moderately frequently/familiar	15.00%	6
4	Slightly frequently/familiar	15.00%	6
5	Not frequently/familiar at all	62.50%	25
	Total	100%	40

Q52 - Questioning
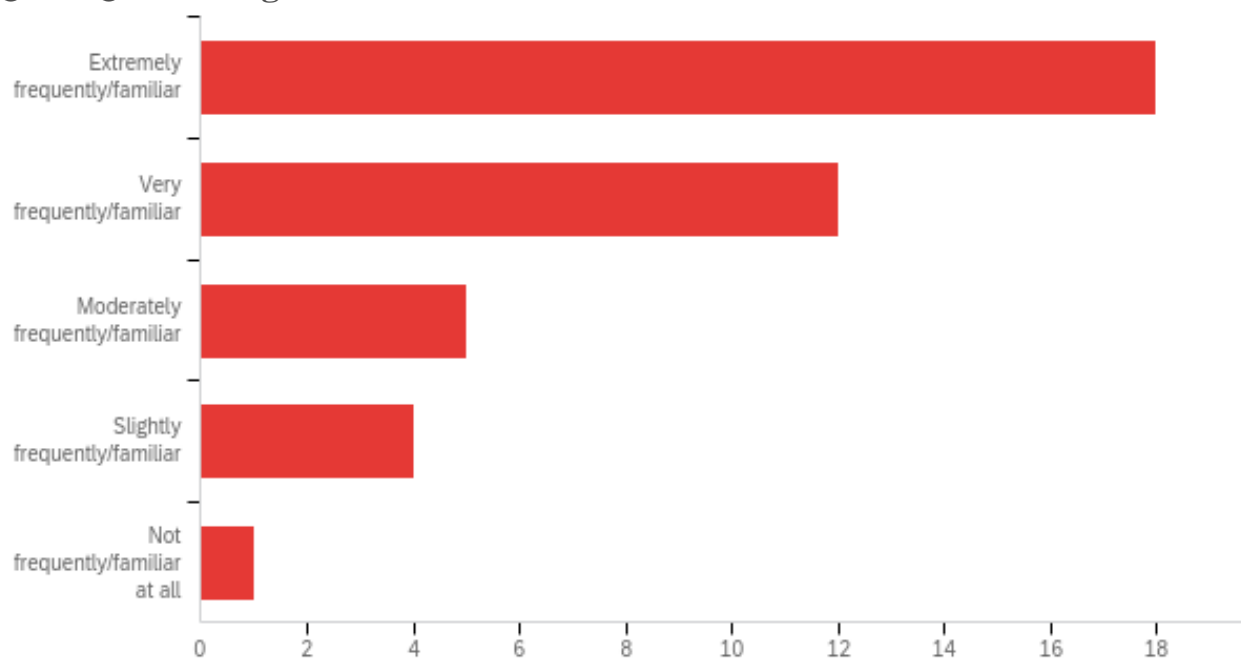
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Questioning	1.00	5.00	1.95	1.09	1.20	40

#	Answer	%	Count
1	Extremely frequently/familiar	45.00%	18
2	Very frequently/familiar	30.00%	12
3	Moderately frequently/familiar	12.50%	5
4	Slightly frequently/familiar	10.00%	4
5	Not frequently/familiar at all	2.50%	1
	Total	100%	40

Q53 - Ally
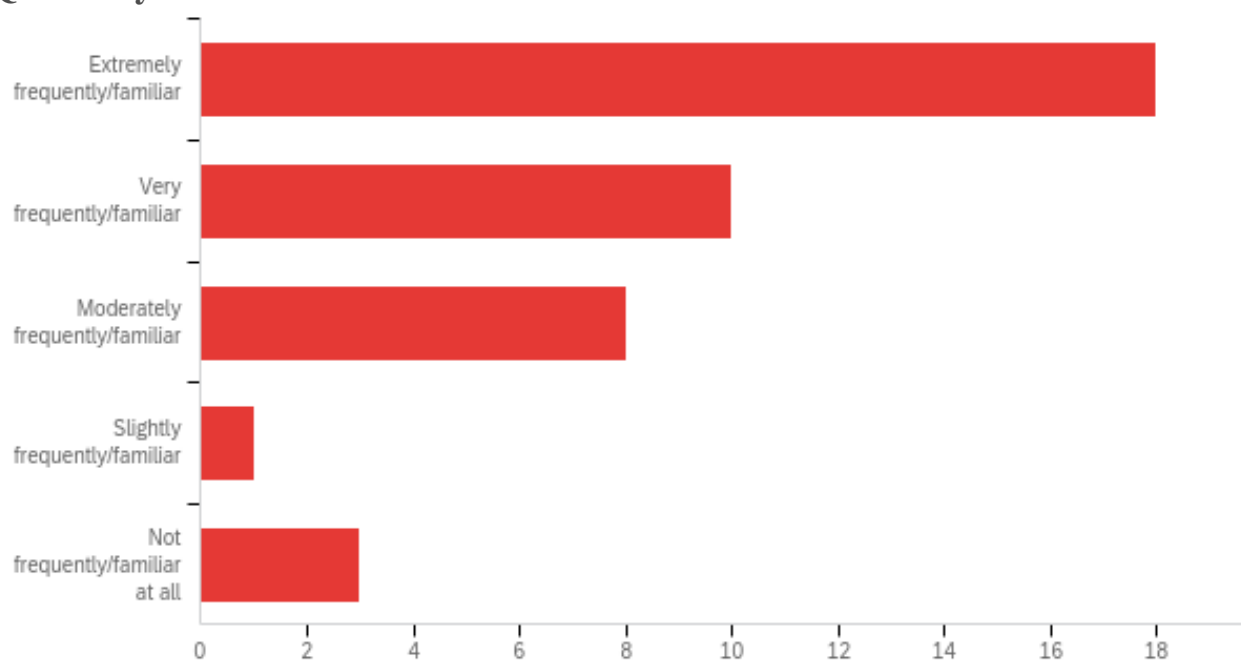
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Ally	1.00	5.00	2.02	1.19	1.42	40

#	Answer	%	Count
1	Extremely frequently/familiar	45.00%	18
2	Very frequently/familiar	25.00%	10
3	Moderately frequently/familiar	20.00%	8
4	Slightly frequently/familiar	2.50%	1
5	Not frequently/familiar at all	7.50%	3
	Total	100%	40

Q54 - Biphobia/Biphobic
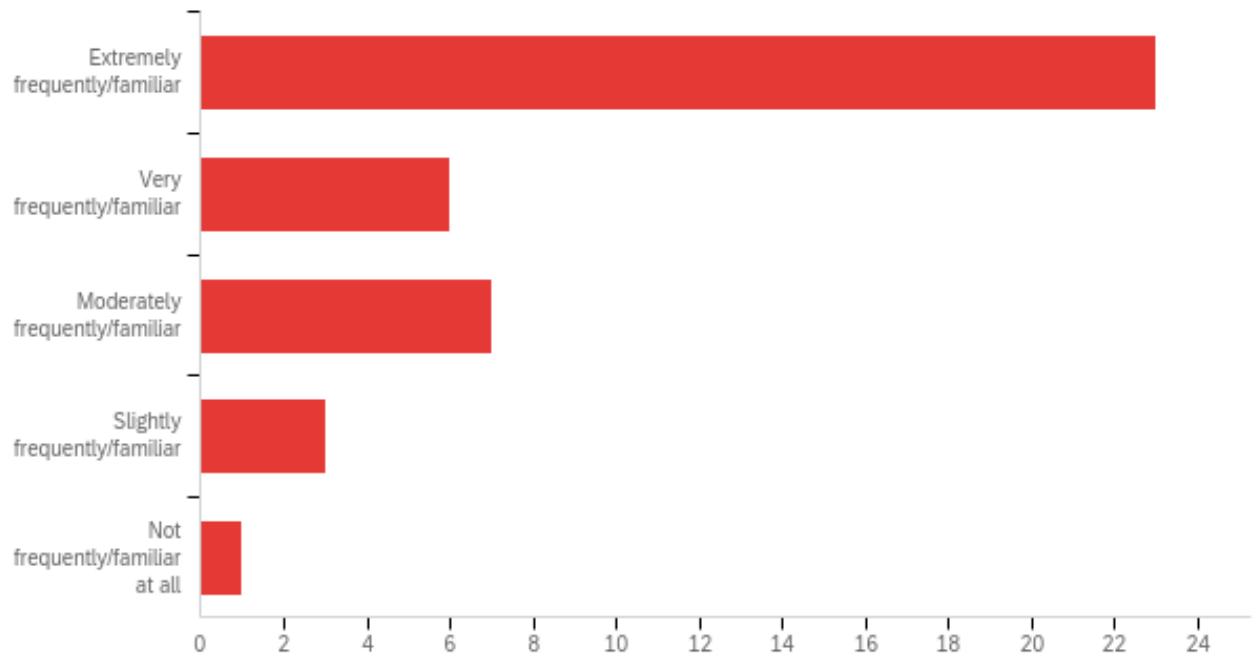
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Biphobia/Biphobic	1.00	5.00	1.82	1.12	1.24	40

#	Answer	%	Count
1	Extremely frequently/familiar	57.50%	23
2	Very frequently/familiar	15.00%	6
3	Moderately frequently/familiar	17.50%	7
4	Slightly frequently/familiar	7.50%	3
5	Not frequently/familiar at all	2.50%	1
	Total	100%	40

Q55 - Futch
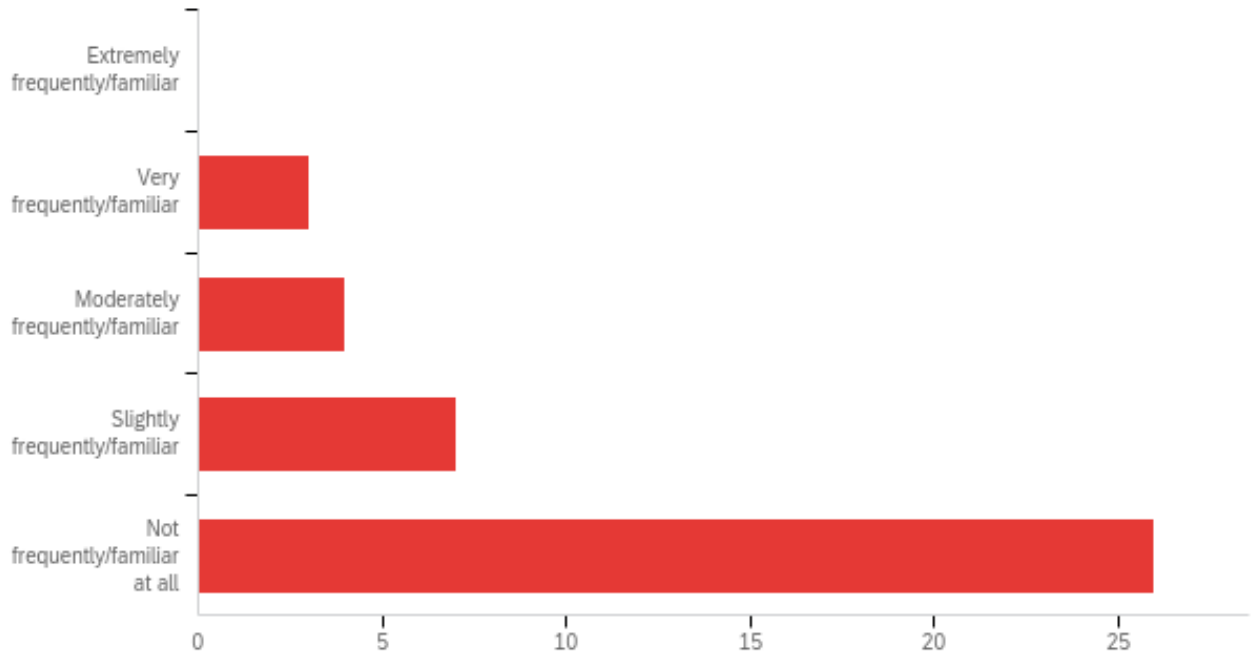
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Futch	2.00	5.00	4.40	0.94	0.89	40

#	Answer	%	Count
1	Extremely frequently/familiar	0.00%	0
2	Very frequently/familiar	7.50%	3
3	Moderately frequently/familiar	10.00%	4
4	Slightly frequently/familiar	17.50%	7
5	Not frequently/familiar at all	65.00%	26
	Total	100%	40

Q56 - Homophobia/Homophobic
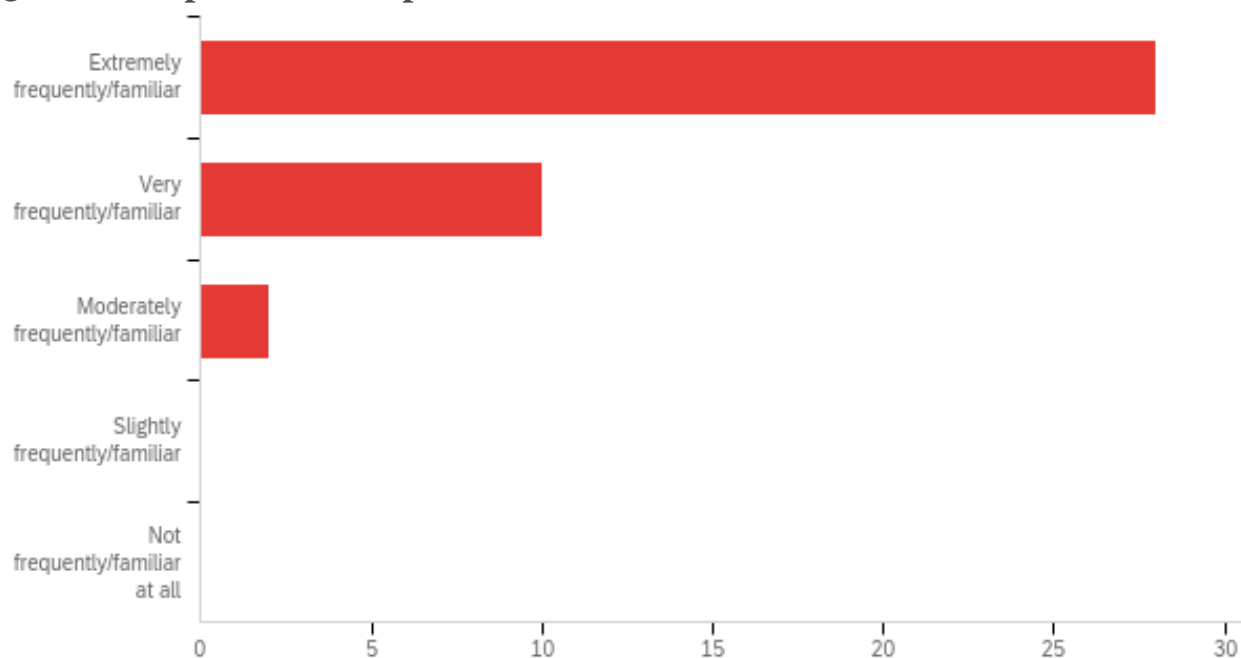
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Homophobia/Homophobic	1.00	3.00	1.35	0.57	0.33	40

#	Answer	%	Count
1	Extremely frequently/familiar	70.00%	28
2	Very frequently/familiar	25.00%	10
3	Moderately frequently/familiar	5.00%	2
4	Slightly frequently/familiar	0.00%	0
5	Not frequently/familiar at all	0.00%	0
	Total	100%	40

Q57 - Homosexual
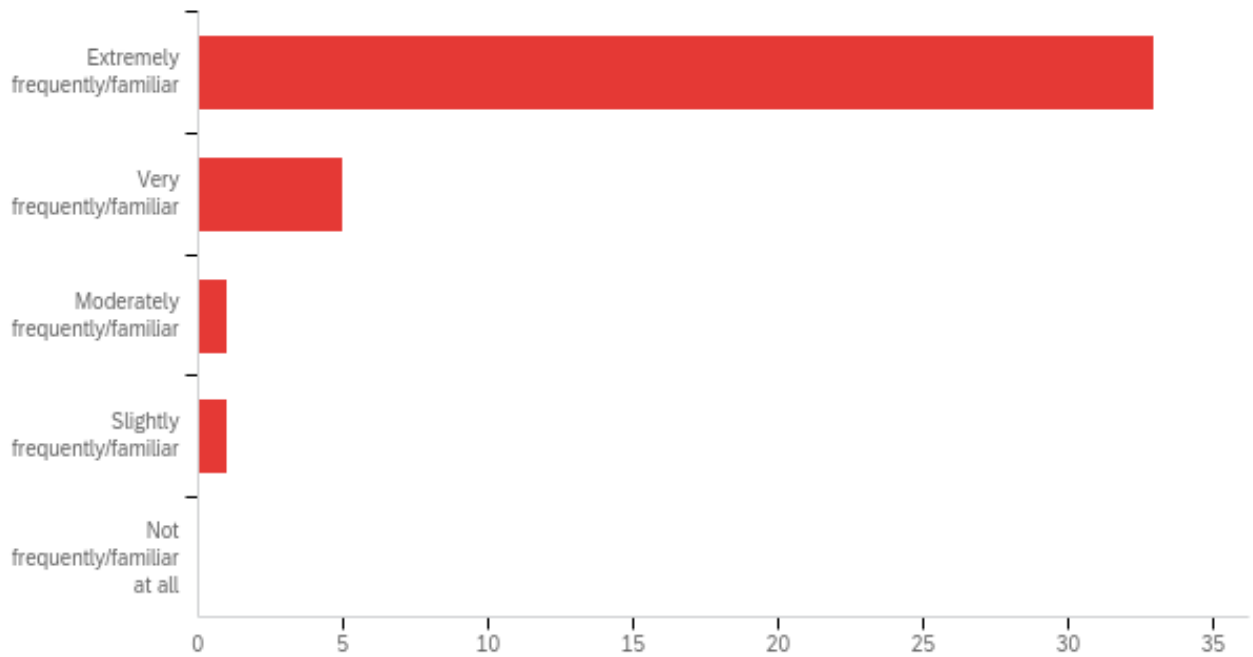
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Homosexual	1.00	4.00	1.25	0.62	0.39	40

#	Answer	%	Count
1	Extremely frequently/familiar	82.50%	33
2	Very frequently/familiar	12.50%	5
3	Moderately frequently/familiar	2.50%	1
4	Slightly frequently/familiar	2.50%	1
5	Not frequently/familiar at all	0.00%	0
	Total	100%	40

Q58 - Pansexual
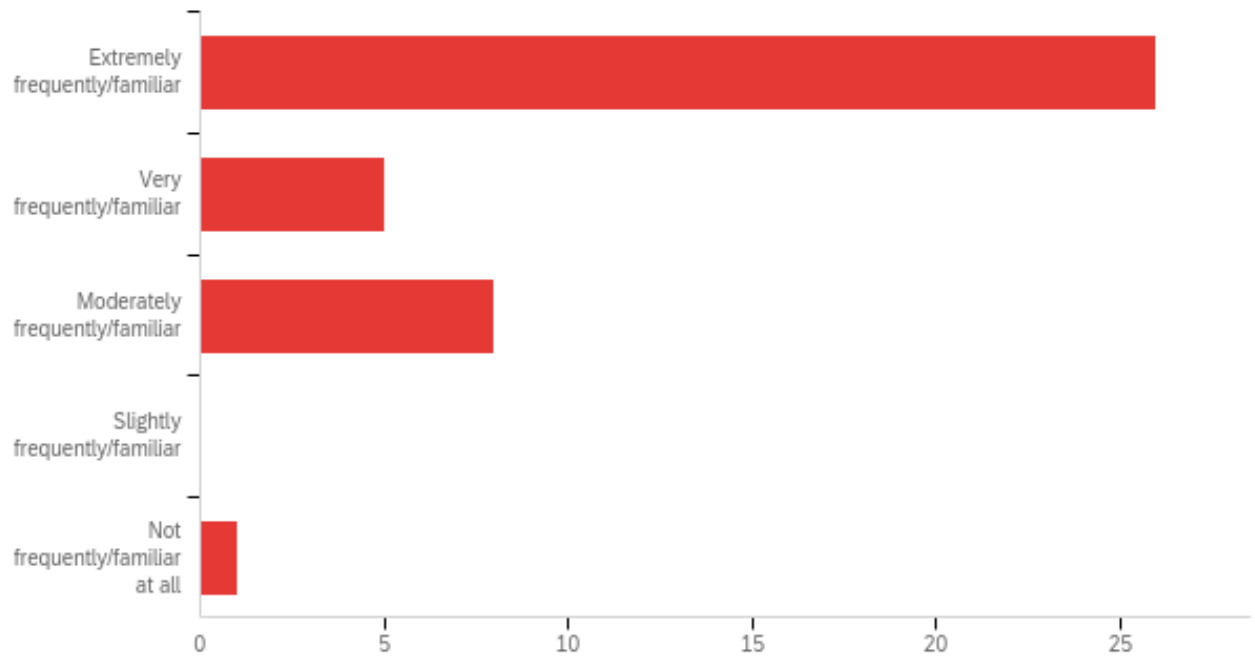
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Pansexual	1.00	5.00	1.63	0.97	0.93	40

#	Answer	%	Count
1	Extremely frequently/familiar	65.00%	26
2	Very frequently/familiar	12.50%	5
3	Moderately frequently/familiar	20.00%	8
4	Slightly frequently/familiar	0.00%	0
5	Not frequently/familiar at all	2.50%	1
	Total	100%	40

Q59 - Polyamorous
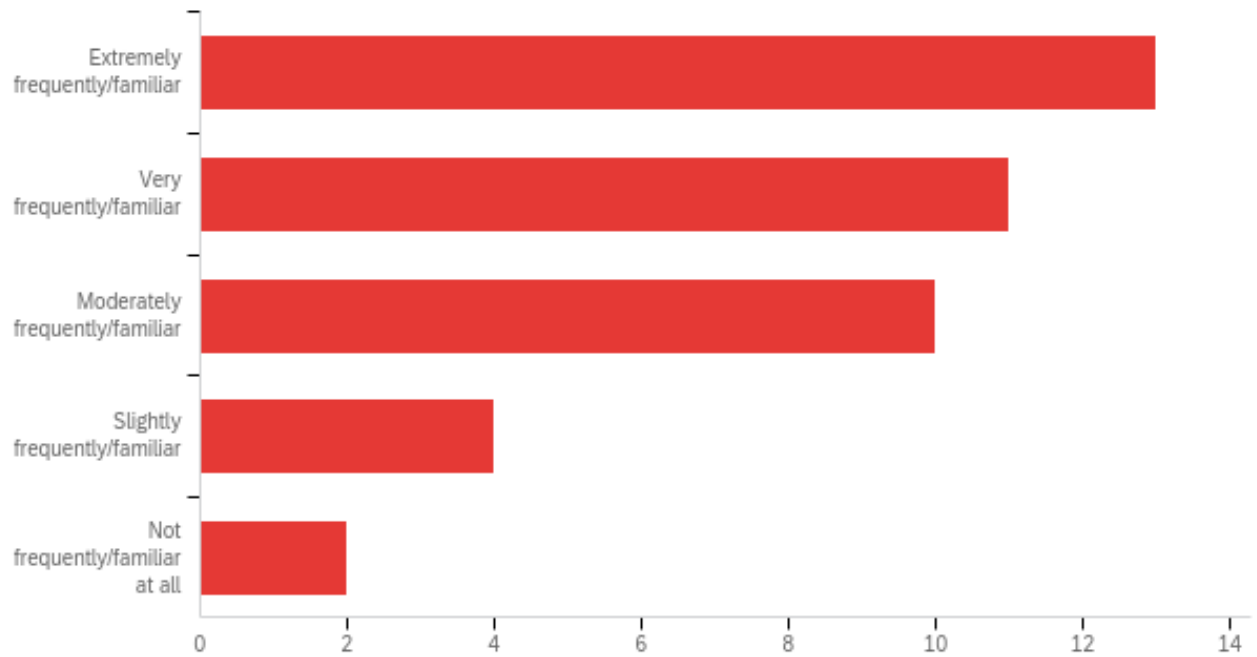
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Polyamorous	1.00	5.00	2.27	1.16	1.35	40

#	Answer	%	Count
1	Extremely frequently/familiar	32.50%	13
2	Very frequently/familiar	27.50%	11
3	Moderately frequently/familiar	25.00%	10
4	Slightly frequently/familiar	10.00%	4
5	Not frequently/familiar at all	5.00%	2
	Total	100%	40

Q60 - Twink
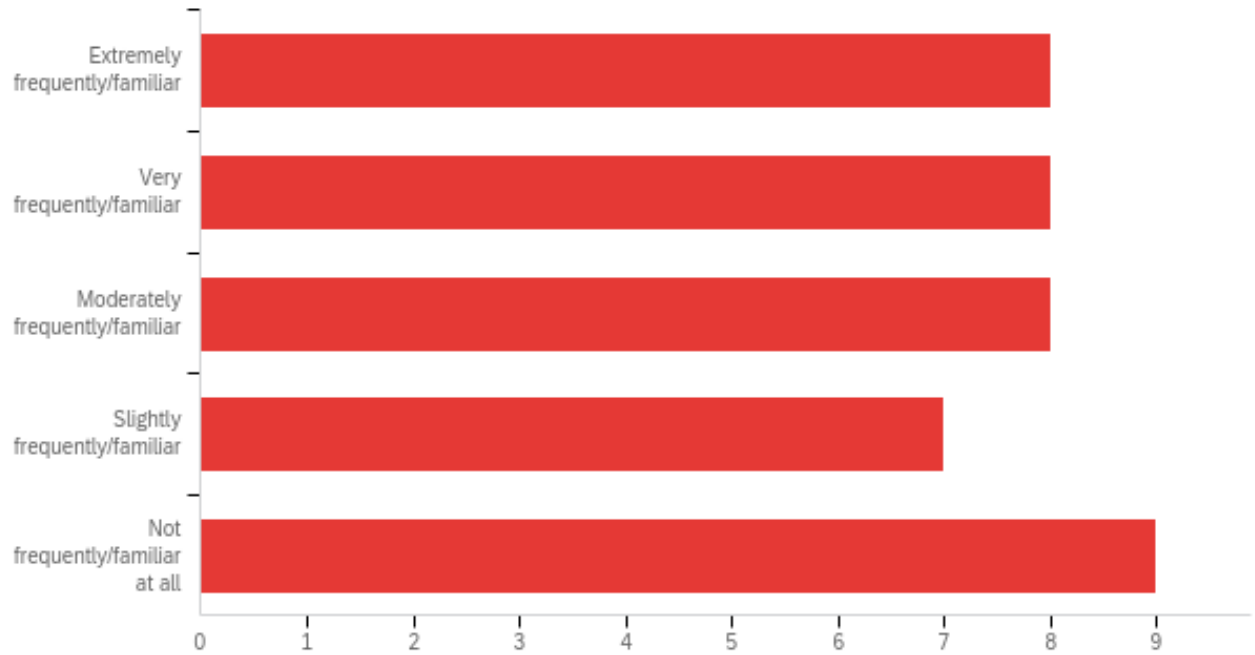
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Twink	1.00	5.00	3.02	1.44	2.07	40

#	Answer	%	Count
1	Extremely frequently/familiar	20.00%	8
2	Very frequently/familiar	20.00%	8
3	Moderately frequently/familiar	20.00%	8
4	Slightly frequently/familiar	17.50%	7
5	Not frequently/familiar at all	22.50%	9
	Total	100%	40

Q61 - What language(s) did you grow up speaking at home?
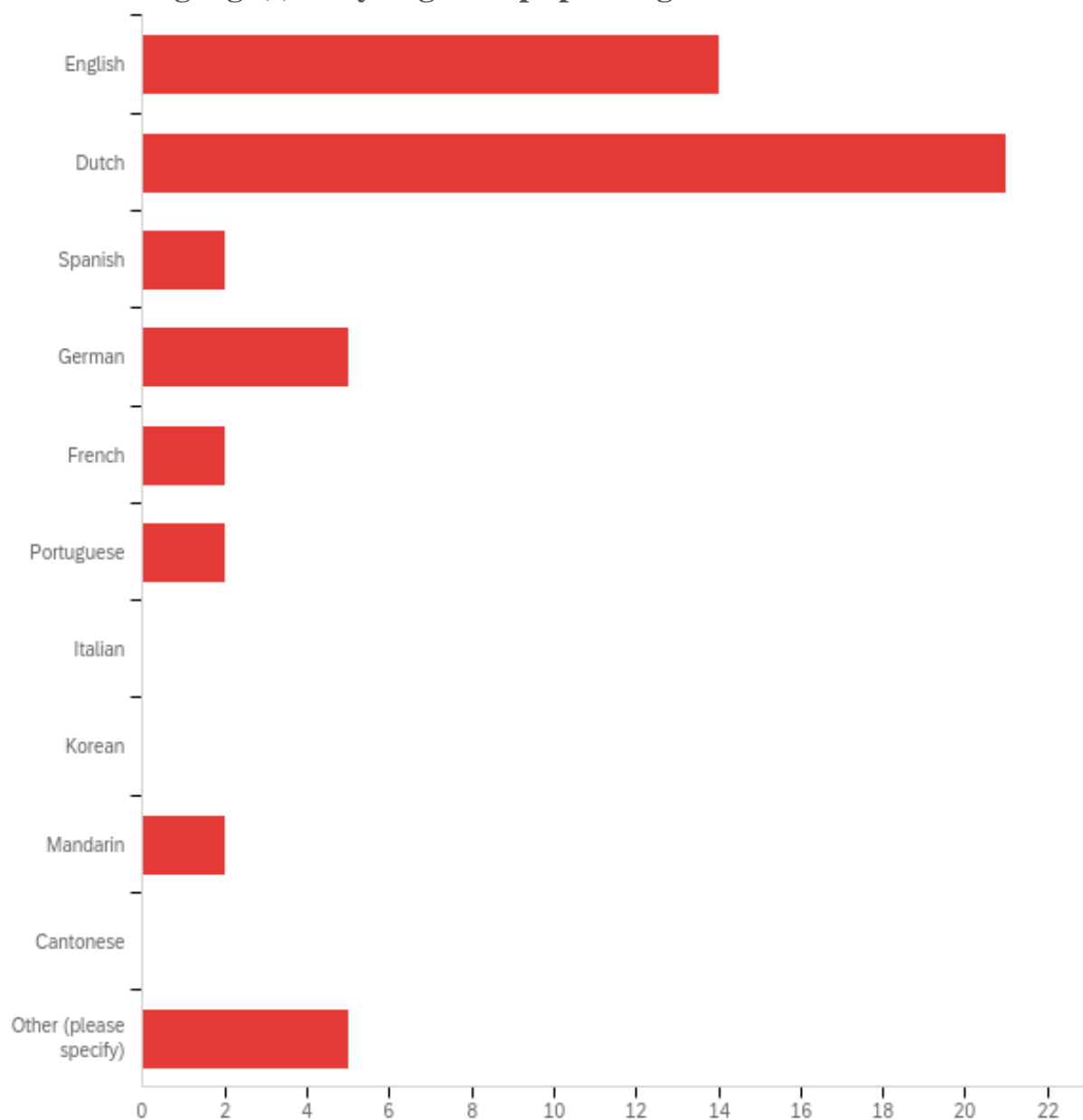
#	Answer	%	Count
1	English	26.42%	14
2	Dutch	39.62%	21
3	Spanish	3.77%	2
4	German	9.43%	5
5	French	3.77%	2
6	Portuguese	3.77%	2
7	Italian	0.00%	0

8	Korean	0.00%	0
9	Mandarin	3.77%	2
10	Cantonese	0.00%	0
11	Other (please specify)	9.43%	5
	Total	100%	53

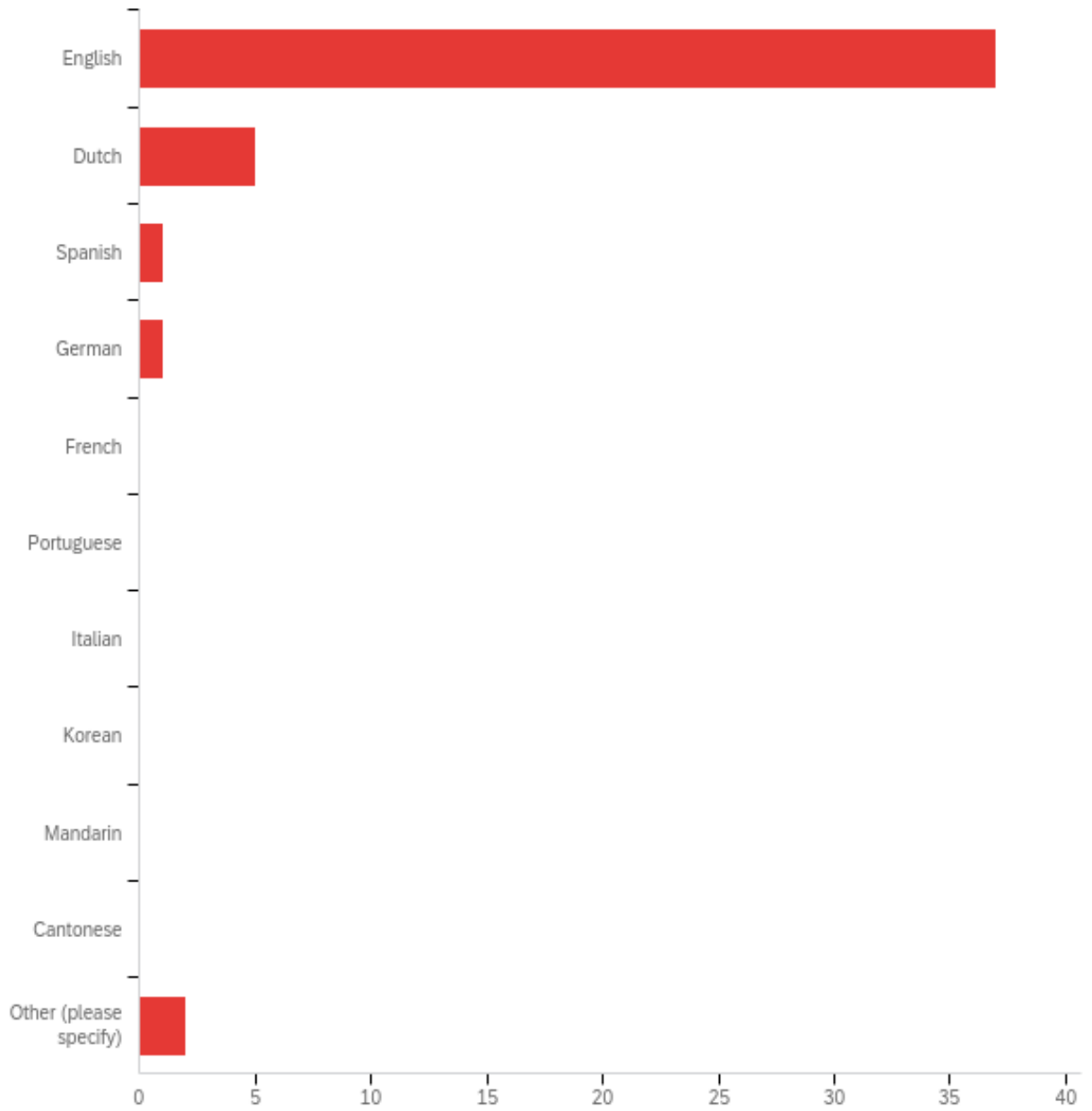## Q61_11_TEXT - Other (please specify)

Other (please specify) - Text

Czech

Finnish

Turkish

Greek

Q62 - What language did you conduct your highest degree/level of education in?

#	Answer	%	Count
1	English	80.43%	37
2	Dutch	10.87%	5
3	Spanish	2.17%	1
4	German	2.17%	1
5	French	0.00%	0
6	Portuguese	0.00%	0

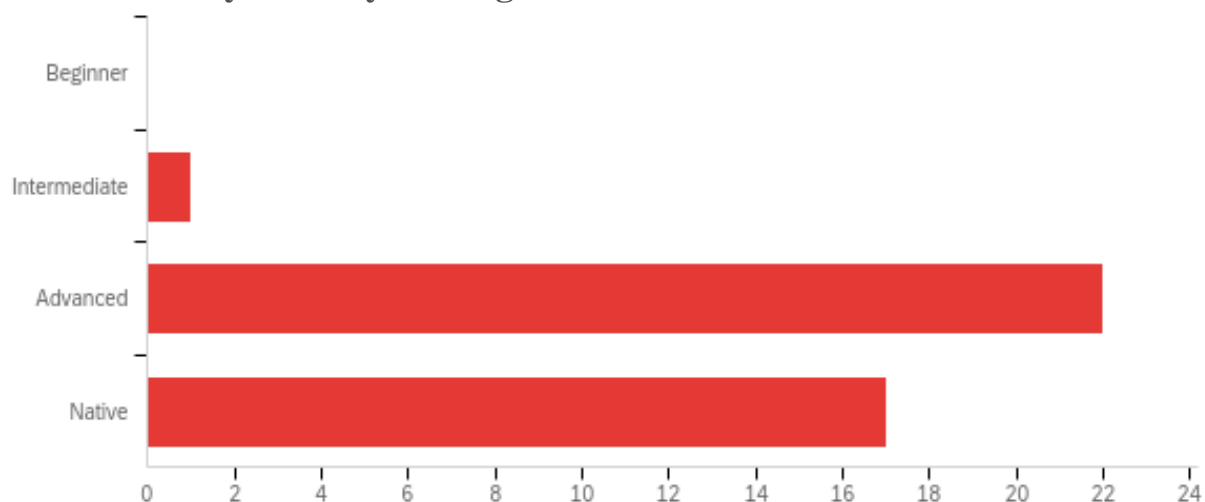| 7	Italian	0.00%	0
8	Korean	0.00%	0
9	Mandarin	0.00%	0
10	Cantonese	0.00%	0
11	Other (please specify)	4.35%	2
	Total	100%	46

Q62_11_TEXT - Other (please specify)

Other (please specify) - Text

Japanese

Q63 - How would you rate your English skills?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How would you rate your English skills?	2.00	4.00	3.40	0.54	0.29	40

#	Answer	%	Count
1	Beginner	0.00%	0
2	Intermediate	2.50%	1
3	Advanced	55.00%	22
4	Native	42.50%	17
	Total	100%	40

Q64 - Are there words in your native language(s) different from the ones previously mentioned that you use to communicate your sexual/gender identity?

Are there words in your native language(s) different from the ones previously mentioned that you use to communicate your sexual/gender identity?

N/A

I have very rarely spoken about this topic in French, mainly because my education has always been in English and my parents are English native speakers. I cannot recall explicitly talking about LGBT+ matters in French or Spanish except in language class to very peripherally.

Not that I use myself - but I have heard people use 'faggot'

not really

N/A

biseksueel would be the direct translation of bisexual

Czech has a very limited LGBTQ+ vocabulary and so I mostly just see on the internet English terms being directly translated into Czech (without actually making much sense). For example, the verb "to be closeted" is translated to "být zaskříňovaný", which just isn't grammatically correct (it is quite fun though).

Yes, just about everything. My native language is Dutch and I feel extremely awkward using it to communicate about gender and sexuality because I'm so used to doing so in English and Dutch lacks a lot of terms/nuance. I often simply don't have the words.

Sometimes, but I am oftentimes more comfortable using English terms than Dutch terms

No

Not aware of any, i mostly use english words or sometimes a translation.

the majority of the time i tend to convey feelings surrounding my sexuality and gender in english as this is the language im most comfortable with. however, should add that many of these words are similar in dutch

No, but I know people who use "fluid"

I don't really know any lgbtq+ vocabulary in my native language, since I've never lived in my native country. Although I know the lgbtq+ community is quite big there, I don't have any friends from that community

schwul/lenks=gay

There are now borrow words from other languages as well as some native words
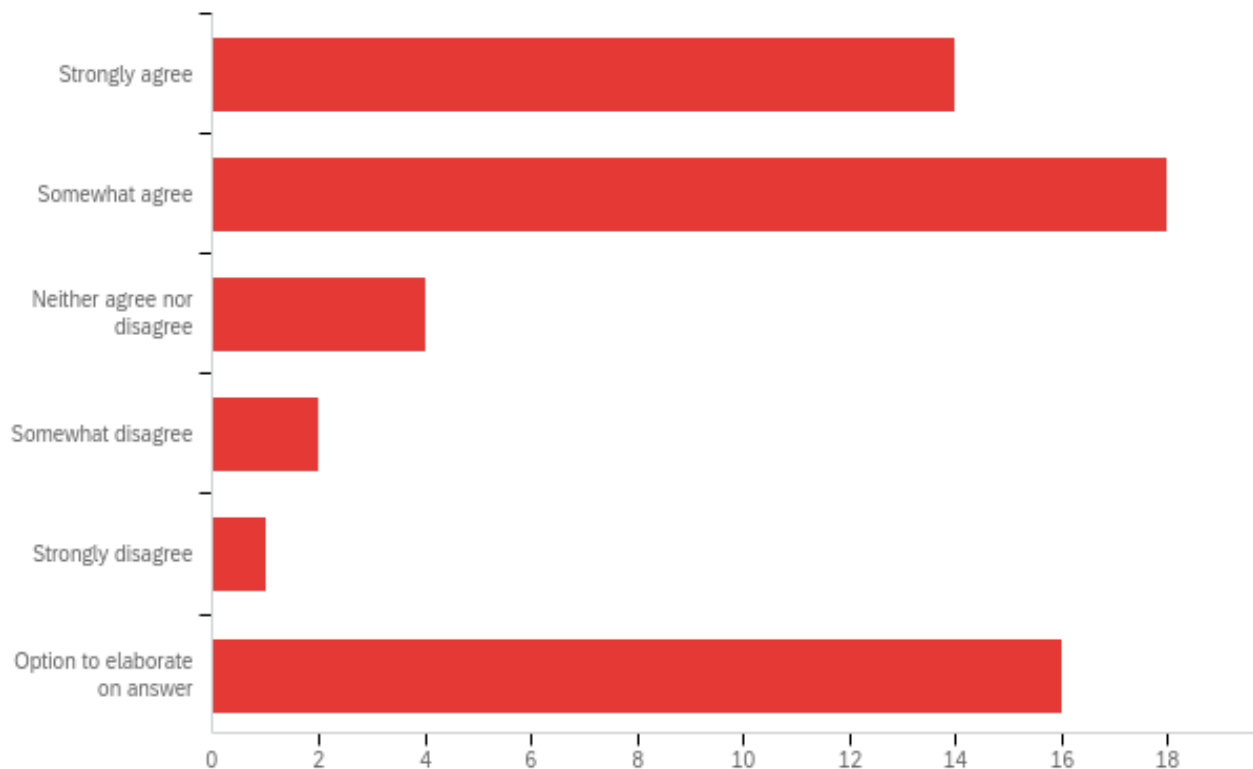
No I much prefer the English terms and generally use those when speaking Dutch

Lesbisch

not that im aware of

Poofter

Q65 - Do you feel that the language you discuss your sexual/gender identity in has an impact on how you communicate your sexual/gender identity? You may elaborate on your answer if you wish to do so.

#	Answer	%	Count
1	Strongly agree	25.45%	14
2	Somewhat agree	32.73%	18
3	Neither agree nor disagree	7.27%	4
4	Somewhat disagree	3.64%	2
5	Strongly disagree	1.82%	1
6	Option to elaborate on answer	29.09%	16
	Total	100%	55

Q65_6_TEXT - Option to elaborate on answer

Option to elaborate on answer - Text

I don't feel comfortable in Spanish because almost all words with which I am familiar are derogatory. This makes it hard to come out to family and discuss queer experiences to create conversation on this taboo.

It's definitely got something to do with it, I know that, but what exactly is unclear to me as I haven't experienced it that much myself.

I know some terms better in English due to the English LGBTQ+ community online. Such as in youtube videos, influencers, etc.

I mostly find myself using English words, just for the lack of Czech terms (and the unfortunate negative connotation I have attached to the existing ones).

See previous response. My native language is Dutch, and I am not comfortable using it to communicate about gender and sexuality (both because I'm not used to it and because it lacks nuance and vocabulary).

I feel like English has the most options/combinations, and it's also how I communicate online. Speaking Dutch and/or German however poses a struggle, either for lack of words, or similar words having very different connotations. Getting across how I feel seems more difficult in those situations.

Yes, queer or gay is easier and more accepted than" lesbienne" (Dutch for lesbian)

Yes, if I talk about my sexuality/ gender it feels way more comfortable talking in english or dutch with english translations for gay etc. I think because it creates distance so its easier to talk about lgbt things since im not comfy with being lgbt yet.

I don't know these words in Spanish. Probably mostly because I didn't grow up in a Spanish speaking country.

I feel most comfortable to talk about it in English. There is not much information about lgbtq+ in my native language so I've read everything in the internet in English and gotten used to te terms. Trying to research about asexuality in my native language had no results what so ever whereas in English there were endless results. There is way more information about sexuality and lgbtq+ community in English out there.

I feel I am better able to positively talk about my sexuality in English than in Dutch. The Dutch words seem more harsh and accompanied with negative meaning to me. I even prefer using the English words in a Dutch sentence, rather than using the Dutch words.

I feel more comfortable talking about these topics in English because I haven't really elaborated my identities to anyone in Turkish until last year or so. Moreover, I learned a lot of what I learned from the internet so I've had to actively search for new terminology in Turkish, which makes me more comfortable to talk about this in it.

I use "gay" to describe myself quite often but i'd rarely use "homo" (in dutch)

There aren't words for many of these concepts in Greek. A lot of people use these terms in English even when speaking another language. Using English terms helps me speak more openly and comfortably about these various things. Sometimes, the words in my native language sound more dirty to me than in English, perhaps because I grew up with them always having a negative connotation.

I mostly speak about my sexuality in english. Partially because it's the language I speak most often and am most comfortable in, but also because I don't know much of the terminology in Dutch (my mother tongue). For example, I don't like using the words 'lesbisch' and 'homo' even though I'll use 'lesbian' and 'gay' to describe myself all the time. For me personally, the dutch versions have a negative connotation since I've mostly heard them used as insults or in derogatory ways.
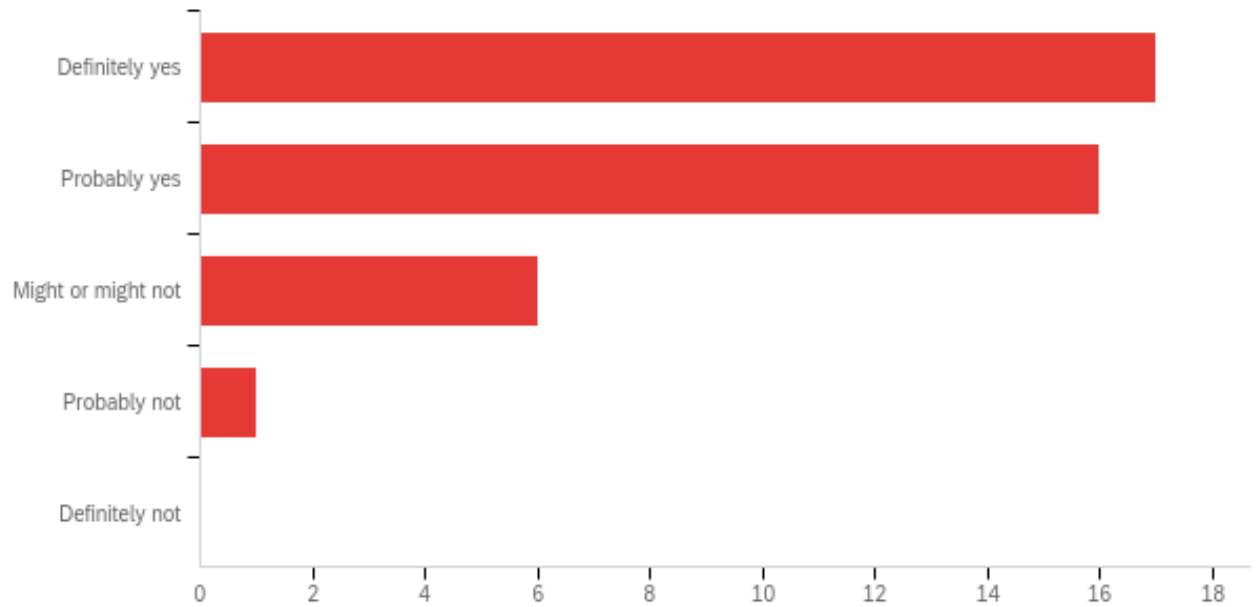
Q66 - How well-known would you argue your label for your gender/sexuality is?
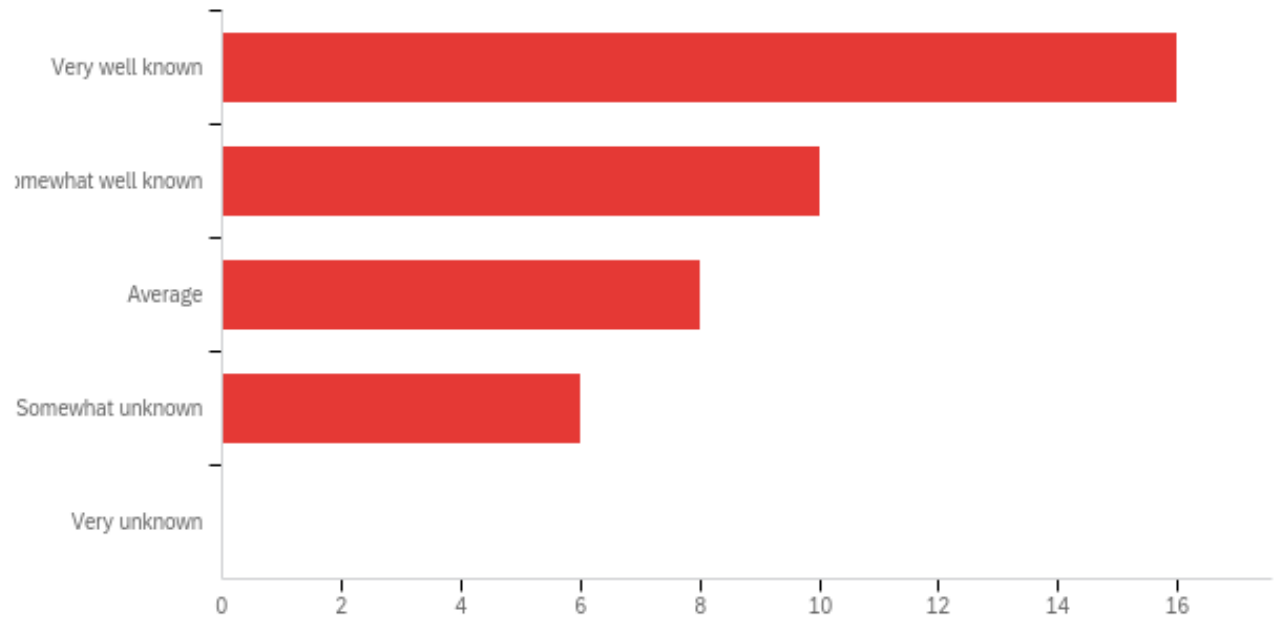
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How well-known would you argue your label for your gender/sexuality is?	1.00	4.00	2.10	1.09	1.19	40

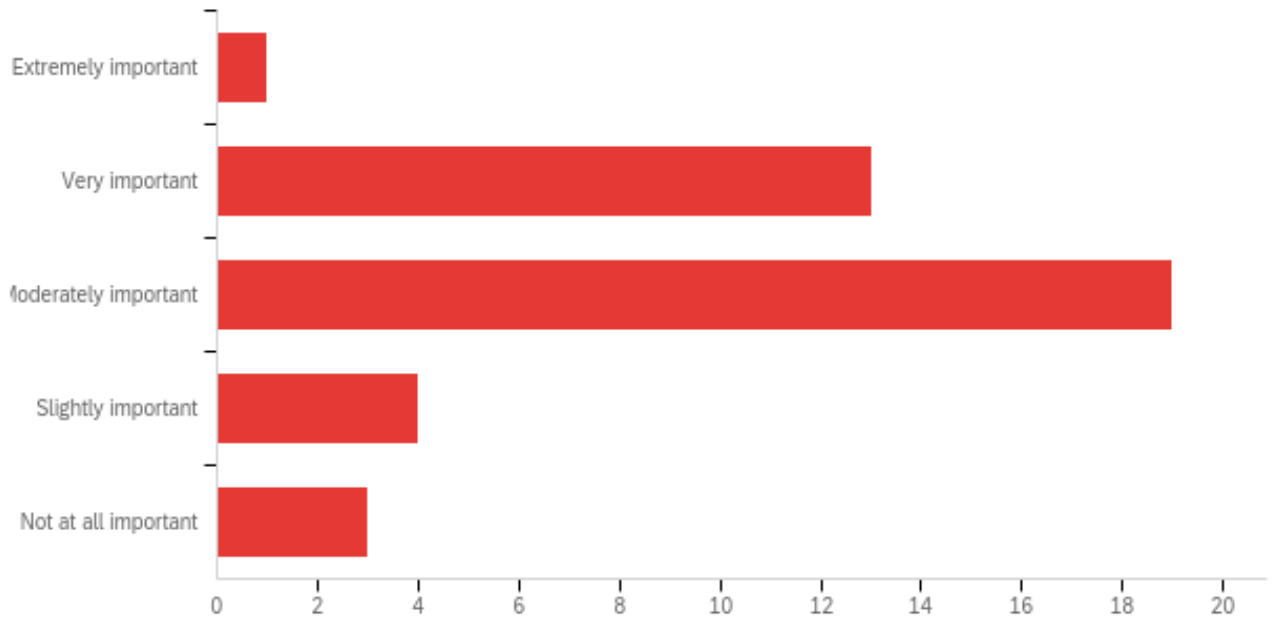| #	Answer	%	Count
1	Very well known	40.00%	16
2	Somewhat well known	25.00%	10
3	Average	20.00%	8
4	Somewhat unknown	15.00%	6
5	Very unknown	0.00%	0
	Total	100%	40

Q67 - Does how well-known your label for your gender/sexuality is affect how you explain your identity to others?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Does how well-known your label for your gender/sexuality is affect how you explain your identity to others?	1.00	4.00	1.77	0.79	0.62	40

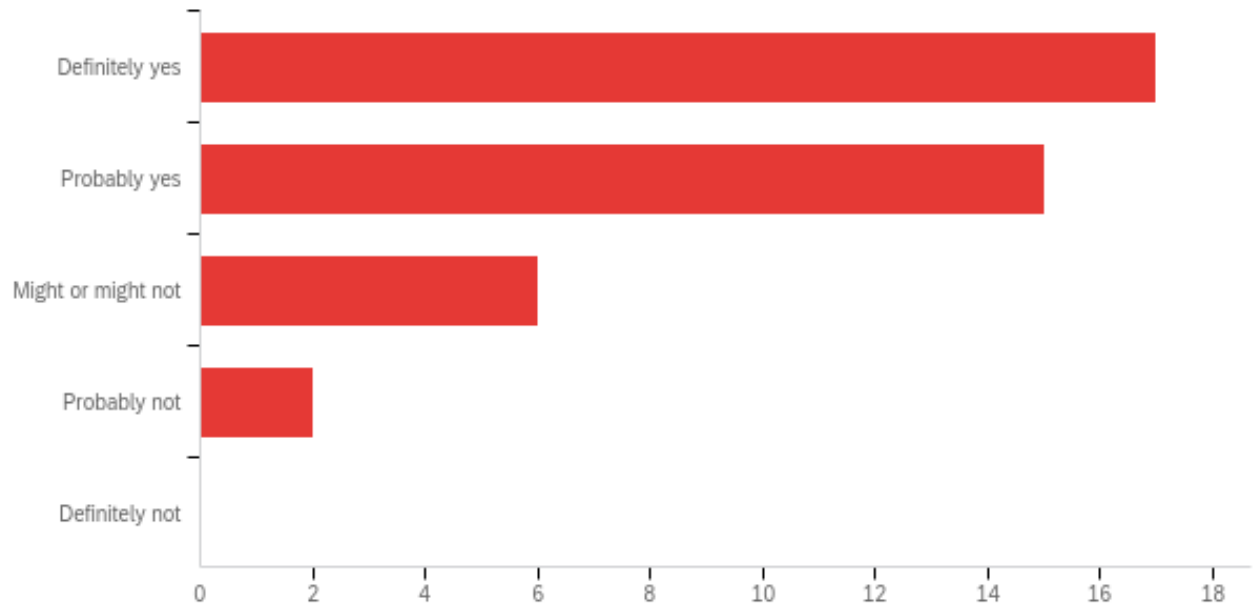| #	Answer	%	Count
1	Definitely yes	42.50%	17
2	Probably yes	40.00%	16
3	Might or might not	15.00%	6
4	Probably not	2.50%	1
5	Definitely not	0.00%	0
	Total	100%	40

Q68 - How important is it to you that you are able to put a name/label to your gender/sexuality?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How important is it to you that you are able to put a name/label to your gender/sexuality?	1.00	5.00	2.88	0.90	0.81	40

#	Answer	%	Count
1	Extremely important	2.50%	1
2	Very important	32.50%	13
3	Moderately important	47.50%	19
4	Slightly important	10.00%	4
5	Not at all important	7.50%	3
	Total	100%	40

## Q69 - Do you predominantly use the previously listed English vocabulary items in discussing your identity?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Do you predominantly use the previously listed English vocabulary items in discussing your identity?	1.00	4.00	1.82	0.86	0.74	40

#	Answer	%	Count
1	Definitely yes	42.50%	17
2	Probably yes	37.50%	15
3	Might or might not	15.00%	6
4	Probably not	5.00%	2
5	Definitely not	0.00%	0
	Total	100%	40

Q70 - Do you agree that English terms largely dominate the description of identity within the LGBTQ+ community? You may elaborate on your answer if you wish to do so.
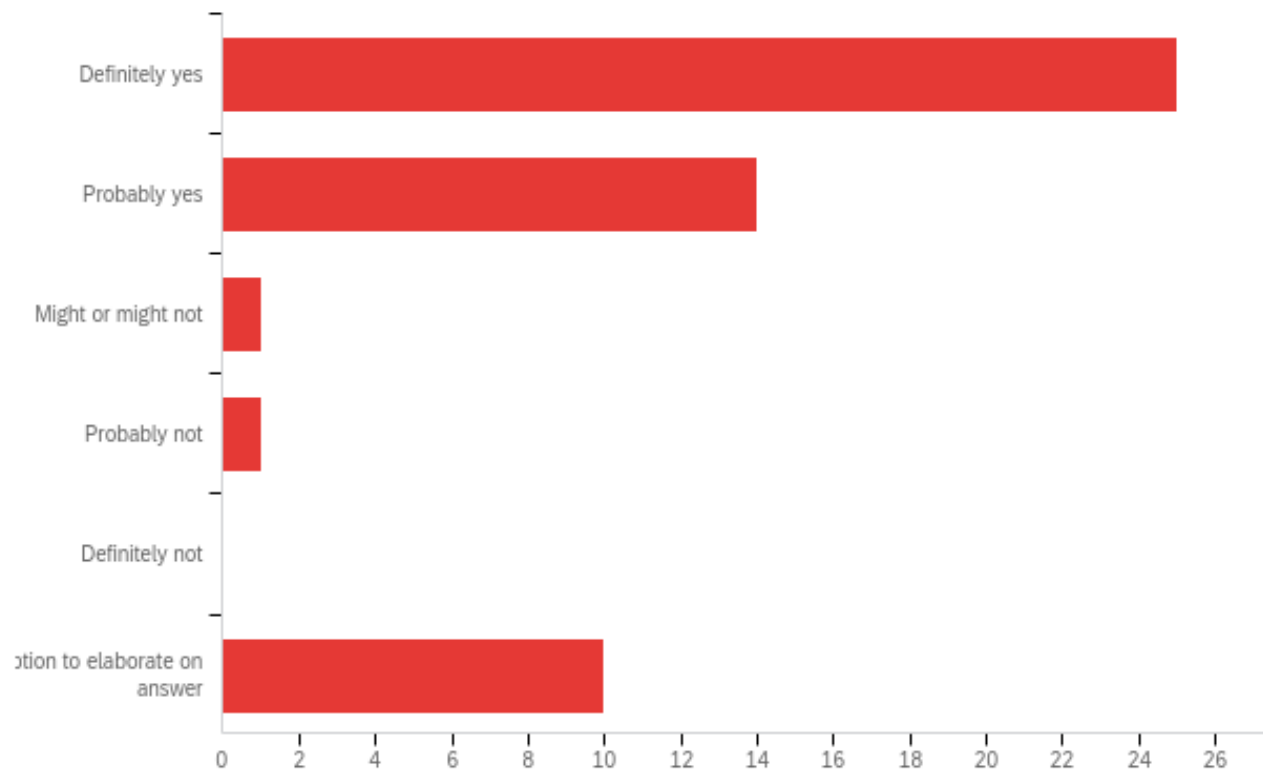
#	Answer	%	Count
1	Definitely yes	49.02%	25
2	Probably yes	27.45%	14
3	Might or might not	1.96%	1
4	Probably not	1.96%	1
5	Definitely not	0.00%	0
6	Option to elaborate on answer	19.61%	10
	Total	100%	51

Q70_6_TEXT - Option to elaborate on answer

Option to elaborate on answer - Text

In Dutch the word 'gay' is used way more frequently than either homosexueel or lesbisch. When I first came out I was only attracted to women and used 'gay' as a label, not lesbisch

In the Netherlands not so much, as the ruling concepts we have of gender and sexuality are practically indistinguable as those in English-speaking countries, so using English terms or Dutch translations thereof doesn't make a difference in how we conceptualise gender and

sexuality. (probably not) On the other hand, cultures and communities around the word who have for example known third genders whose labels aren't translatable to any widely understood term in English-speaking countries, will feel that hegemony of the English language. (definitely yes)

As communication primarily occurs in English, the terms will also largely dominate the identities of the community.

Yes, I rarely find native words in other languages that have the same connotation / level of expression. Sometimes the term is just not translatable at all.

I can't fully answer this answer because I only know about the gender and sexuality discourse in the English language.

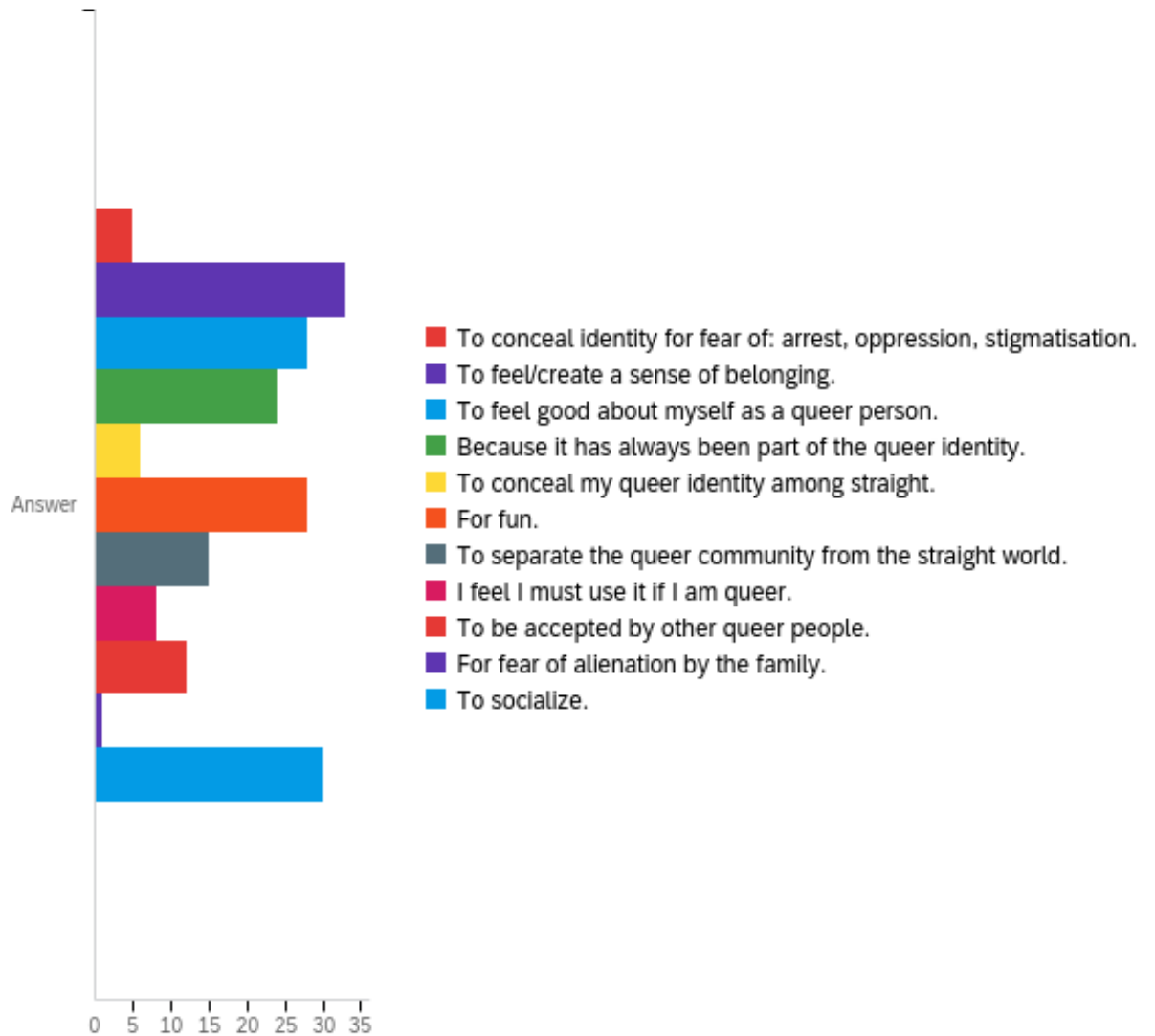As I mentioned before, even in Dutch sentences I tend to use the specific English words and phrases

like i said, I prefer the English terms to the Dutch

I do, I myself too, often use the term "gay" to describe my sexuality, even in dutch conversations.

Q71#1 - Why do you use queer language? You can tick more than one option. - Reasons why queer language is used.

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	To conceal identity for fear of: arrest, oppression, stigmatisation.	1.00	1.00	1.00	0.00	0.00	5
2	To feel/create a sense of belonging.	1.00	1.00	1.00	0.00	0.00	33
3	To feel good about myself as a queer person.	1.00	1.00	1.00	0.00	0.00	28
4	Because it has always been part of the queer identity.	1.00	1.00	1.00	0.00	0.00	24

5	To conceal my queer identity among straight.	1.00	1.00	1.00	0.00	0.00	6
6	For fun.	1.00	1.00	1.00	0.00	0.00	28
7	To separate the queer community from the straight world.	1.00	1.00	1.00	0.00	0.00	15
8	I feel I must use it if I am queer.	1.00	1.00	1.00	0.00	0.00	8
9	To be accepted by other queer people.	1.00	1.00	1.00	0.00	0.00	12
10	For fear of alienation by the family.	1.00	1.00	1.00	0.00	0.00	1
11	To socialize.	1.00	1.00	1.00	0.00	0.00	30

#	Question	Answer		Total
1	To conceal identity for fear of: arrest, oppression, stigmatisation.	100.00%	5	5
2	To feel/create a sense of belonging.	100.00%	33	33
3	To feel good about myself as a queer person.	100.00%	28	28
4	Because it has always been part of the queer identity.	100.00%	24	24
5	To conceal my queer identity among straight.	100.00%	6	6
6	For fun.	100.00%	28	28
7	To separate the queer community from the straight world.	100.00%	15	15
8	I feel I must use it if I am queer.	100.00%	8	8
9	To be accepted by other queer people.	100.00%	12	12
10	For fear of alienation by the family.	100.00%	1	1
11	To socialize.	100.00%	30	30

Q72 - If there is another reason that you employ the use of queer language, then please specify below.

If there is another reason that you employ the use of queer language, then please specify below.

Queer language is in flux in a way other languages often struggle to be, and I find that philosophically and personally very interesting.

It's easier to express myself

For straight people to understand and accept it better

inside jokes mostly

Trying to figure out the right label for myself

Because it are terms that I cannot express in another language

To assert queerness amongst the straight

I find that using it in every day conversations normalises it and allows me to bring more positive associations with words I've often heard being used in an insulting way.

To have words to express how I feel