

Gendered Language and Identity in South Asian Diasporic Literature: A Comparative Study

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Abstract: This study explored how gendered language shaped identity in South Asian diasporic literature, focusing on the comparative representation of male and female characters navigating migration, cultural negotiation, and belonging. The research aimed to investigate how linguistic choices, including narrative voice, code-switching, silence, and hybrid expression, reflected and mediated gendered experiences across diasporic contexts. Using qualitative textual analysis, selected novels and short stories were examined to uncover patterns in language that influenced self-representation, familial relations, and social negotiation. The findings revealed that female characters frequently employed reflective and emotionally nuanced language, negotiated silence, and hybrid forms to reconcile cultural inheritance with personal autonomy, whereas male characters more often used declarative and outward-facing speech to assert authority or adaptability. Code-switching and linguistic hybridity emerged as tools for identity negotiation, though the social consequences of language use were distinctly gendered. Generational and familial tensions highlighted the uneven distribution of linguistic authority, with women's speech subjected to greater scrutiny. The study underscores the role of language as both a constraint and resource in diasporic identity formation, demonstrating that gendered communication practices are central to understanding cultural adaptation, resistance, and self-construction in literary representations of South Asian diaspora.

Key Words: Gendered Language, Diasporic Identity, South Asian Literature, Narrative Voice, Code-Switching

Introduction

In South Asian diasporic writing in English, the concept of gender is not merely embodied in the acts of the characters and the plot, but also through the choice of words and language, forms of address, kinship terms, honorifics, silence and code-switching as markers of respectability, shame, desire and belonging. This recent language, gender, and sexuality scholarship contends that gendered meaning involves discourse and embodied action and is not inherently determined by identity categories, especially when we analyze Global South histories and neocolonial practices (Singh, 2021). In the diasporic environments dominated by English, those linguistic acts also operate alongside racialized assessments of uttering an appropriate speech and accents, and attributes to the reception and social placement of migrants and their children and grandchildren. This is important as the gendered voices found in the diasporic writings tend to reflect the existing regimes of linguistic judgment in the real world the presence of some English's, as well as some speakers, are labeled as less legitimate, with implications of confidence, mobility, and social inclusion (Dovchin, 2020). Thus, the analysis of the gendered language in South Asian diasporic literature is as well the issue of power: who has the right to speak, in what language, and at what social price.

The South Asian diaspora scholarship overall demonstrates that the construction of identity is negotiated on the family memory, community surveillance, religious affiliation, and expectations of the host-society. In the case of second-

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generation subjects specifically, belongingness may be introduced as a continuous construction: it is necessary to reconcile inherited cultural scripts with the forces of assimilation and racialization in educational institutions, the work environment, and the community in general (Ullah, [2024](#)). The present work also shows that citizenship and civic belonging are not necessarily legal categories; they are experiences that are lived and told by everyday recognition and exclusion, particularly of migrants and their descendants negotiating multicultural democracies. Diasporic literature presents an exceptionally focused archive of such negotiations since it performs identity as a communicative act, since characters transnationalize themselves, update self-narrations, and tactically shift linguistic regimes in order to survive, want, oppose or obey. Gender is the most acute axis on which the South Asian diasporic texts police their belonging: the speech of daughters is regulated, the masculinity of sons is enacted, the non-normative identities are censored through the family and community discourse. One of the background assumptions of this paper is that such identity work is not only legible in the form of language, but also in terms of theme.

Research Problem

Although there has been an emergence of diaspora criticism, there has been an ongoing methodological issue of gendered identity in South Asian diasporic literature being addressed at the level of representation (what gender means), but little systematic attention is given to the linguistic processes (how gender is made) that perform it. However, recent translingual literature demonstrates that the act of language choice is constitutive of intimacy, estrangement, and self-reinvention, particularly in writing that is diasporic and exophonic, when the concepts of home and self are recoded through the multilingual movement and translation (De Donno, [2021](#)). In addition to this, sociolinguistic studies show that translingual practice is an instrument of indexing heritage, locality, and identity; lexical blending and language mixing does not simply adorn meaning but it serves as identity work in multilingual societies (Ding & Goh, [2024](#)). The research problem is as follows: current methods tend to be less comparative, linguistically attentive to follow the production of gender in the context of such features of discourse as address terms, modality, narrative focalization, evaluative adjectives, and multilingual insertions. Otherwise, analysis can take gender as a constant theme instead of an active linguistic performance that is formed through the diaspora, class, religion, and race.

Another issue, which is closely related to the first one, is the under-theorization of queer and non-normative genders in the language of South Asian diasporic literature. Although queer diaspora studies emphasize creativity and opposition, the exact textures of language, by which queer subjectivities are made speakable, particularly within the frameworks of familial, religious, and postcolonial restrictions, remain not evenly distributed. The South Asian queer creative cultures highlight the fact that visibility is partial, negotiated, and politicized; cultural production tends to construct alternative archives of selfhoods defying the mainstream racial and sexual standards (Dasgupta, [2023](#)). In like manner, premonition of precarity and danger as structuring conditions are theorized by scholarship of queer diasporas in South Asian contexts, that frame the narration of queer lives, their concealment, or strategic revelation (Foster, [2021](#)). Nonetheless, thematic recognition (queerness as subject) of literary criticism is frequently limited to the analysis of gendered language as a collection of strategies, such as coded talk, a tactic of ambiguity, multilingual euphemism, or re-voicing of slurs and honorifics. The research problem that this study aims to address is therefore two-fold a lack of integration of discourse-level analysis into the criticism of diasporic literature and a lack of comparative focus on the ways in which queer and trans aspects of identity transform the diasporic linguistic worlds of English-language writing.

Research Gap

Despite the recent attempts to relate diaspora, identity and discourse, there still seems to be a gap in comparative work that bridges (a) the discourse of the literature within the novel, and (b) the postcolonial language politics in a larger media ecology. In one example, the identity of diasporic Muslim women in English-language fiction has been examined through a critical discourse analysis representation, power inequality, and linguistic positioning to show how these elements work together to form an image of specific groups of people instead of focusing on a comparative corpus. Concomitantly, studies on Pakistani transgender activism show that postcolonial language appropriation and abrogation are increasingly entrenched by strategic linguistic decisions -which is suggestive of gendered identity being constituted



by hybrid practices of the public-discourse and not necessarily literature-only approaches. The disjuncture is in the fact that these strands do not have much to say to one another: literary studies often do not use comparative discourse frameworks sensitive to language politics today, and media/discourse studies are not always necessarily reintroduced into the interpretation of diasporic fiction. Consequently, there is no strong comparative structure of the spread of gendered language across genres (novel, memoir, poetry, digital storytelling) and across the position of identity (women, queer subjects, trans subjects) into South Asian diasporic English.

Another gap relates to the fact that the intersectional, power-based linguistic theories have been adopted sparsely in stylistic, analyses of South Asian diaspora writings. Translingual and exophonic writing scholarship highlights that linguistic crossing may be a power practice- however it is also built into unequal literary markets and linguistic prestige hierarchies (Barbour, [2022](#)). Similarly, raciolinguistic studies hold that language and race are co-created; even the notions of competent and authentic language are racialized and imposed by society historically (Flores & Rosa, [2023](#)). This study fills that gap by suggesting a comparative design that considers linguistic form as an analytical point to intersectional identity creation.

This work is important to the extent that it reinforces the notion of a conceptual and methodological connection between the study of English literature and gender-and-language studies by taking the South Asian diasporic writing as one of the high-stakes locations where identity and belonging and linguistic authority are negotiated constantly. Current studies stress that the South Asian diaspora as well as gender needs to be viewed through the prism of transnational lives, in which family, work, intimacy, and movement define gender roles and social expectations in a cross-border context (Banerjee & Khandelwal, [2023](#)). Simultaneously, a new research on gendered language in South Asian diasporic fiction demonstrates that choices of language, particularly across narration, dialogue, and multilingual texture, are key to the performance of identities and struggles over them in English (Robinson, [2023](#)). Expanding on these guidelines, the given research project will add a comparative framework that may be used among authors, places and community structures, enhancing the accuracy of analysis and generalization of results within a cross-text. In practice, it is relevant to the curriculum design and critical reading pedagogy in English departments: students usually talk about identity in abstract terms, but an approach that focuses on the language makes identity manifest itself at the level of a textual construction. More ethnically based criticism is also provided in the study since it preempts the voices that are normalized, exoticized, or disciplined with literary language.

It is also relevant to the modern discussions on inclusive language and queer diaspora futures since the workplaces diasporic literature as cultural repository and language laboratory. Gender-inclusive language studies in academic English demonstrate that the pronouns and privilege rules are still uneasy and unstable, which means that the process of gendered language change is only in progress in the English-language institutions. Simultaneously, queer diaspora scholarship has articulated open theoretical and empirical thresholds, particularly those of the conceptualization and operationalization of queer diaspora, through which more concrete, methodologically explicit research paths need to be pursued (Proudman, [2024](#)). This study fulfills both agendas by offering tangible textual materials on ways gender inclusivity, ambiguity, and resistance are constructed and practiced by using English, and it offers a replicable approach to studying the effect of queer and trans diasporic subjectivities instead of merely labeling them. A more precise vocabulary of explaining gendered voice, agency, and constraint in diasporic writing is the expected academic contribution. The bigger value is in the fact that it explains that the use of language in literature reflects and redefines the social norms concerning the identity that can be named, told, and defined.

Literature Review

In up-to-date scholarship, gendered language in South Asian diasporic writing is understood as a relatively unstable and fluid set of discursive negotiation marked by migration, racialization and competing imaginaries of home. Diasporic representation studies focus on the circulation of texts between homeland and hostland publics, which creates gendered expectations regarding respectability, desire, and belonging using repeated tropes (family honor, good migrant femininity, heteronormative futurity). Claiming that cultural production is still central to the process of diasporas telling (imaginary) homelands and reworking community boundaries, Clini and Valančiūnas, ([2021](#)) suggest that the very



process of representation is a major analytical location of identity work. In addition to this, Banerjee and Khandelwal (2023) emphasize the need to consider structural omissions of South Asian transnational lives, in particular, caste, as gendered identity formation occurs through hierarchies mediating voice, mobility and legibility. Collectively, the interventions locate gendered language in the diasporic literature as a political technology: it ciphers kinship, national belonging and moral positioning, and it also provides the space of critique and re-signification.

The identity strain that takes place on the South Asian second generation anticipates the living-between-normative cultural script necessities; an in-betweenness that is expressed through the diction of everyday life and therefore transferred to literary characterization and narrative voice. Ullah, (2024) generalizes the development of the dilemma of the second-generation identity due to conflicting cultural requirements, in which language turns out to be a conspicuous tool of bargaining the issue of authenticity, aspiration, and community discipline. In the language-ideology perspective, Cook and David, (2020) reveal that language shift does not necessarily imply assimilation, but can be supported by a conscious reproduction of identity by selection of cultural retention and institutional networks and symbolic application of heritage language. In the study of gender-sensitive literary work, these observations are important since women and men are represented differently by their speech in most of the diasporic texts: as mothers of language of a traditional language, daughters as translators of speech across the state/family divide, and sons as carriers of politicized communal memory. The gendered language in this framing functions as a narrative device dramatizing the conflict between authoritative structures in the family and agency of an individual, and also indicative of unequal access to cultural capital (accent, fluency, literacy). The second generation turns out to be a crucial location where gender and language collaboratively arrange the plots of belonging and refusal.

A queer scholarship has increased the analytical acuity of heteronormative domination of the South Asian diasporic cultural production in aesthetics, performativity, and within linguistic practices coded. Dasgupta and Mahn, (2023) report on how the South Asian LGBTQ+ creative cultures in the UK use art and storytelling as a method of resistance, and how alternative archives of belonging are produced and go beyond the dominant narratives of the diaspora. Arondekar, (2023) also, makes the case of the continued existence of sexuality studies in/of South Asia, asserting that the histories, and publics of sexuality are never additive but transform what is recognized as archives, evidence, and intelligible speech. Combining these sources can make literary scholars see language as gendered not merely in dialogue and in narration but also in silence, in euphemism, in strategic obscurity, particularly in writing about queer desire, nonconformist kinship, or even in diasporic religious/moral policing. They also promote the focus on genre and medium: poetry, performance, digital writing, community theatre, usually have different rules of the speech than the realist novel. The comparative work of South Asian texts of the diaspora is therefore better served by taking queer linguistic practice as a survival tactic and an epistemic intervention of reorganizing the meaning of diaspora.

Diasporic Anglophone fiction often performs the process of establishing Muslim identity in the securitized public to the extent that even the very process of reading is ethically motivated. Ahmed (2021) states that Home Fire maneuvers the implied reader via theatricality and spectacle, creating an opening in which to challenge the nourishment of Muslim difference demonstrated with ease. This plays a very important role in gendered-language analysis in that the speech of female characters is usually compelled to carry representational weight: to sound believable, emancipated or oppressed depending on the dominant frames. Safdar, (2023) uses the critique of *Salt and Saffron* by Shamsie to analyze how monolithic representations of Muslim women are made through the tracing of how subjectivity is worked out in the context of desire and marriage. Combined, these texts substantiate a literature-review statement that gendered language in South Asian diasporic writing cannot be discussed outside of the regime of readers: who is imagined to be listening, judging, translating or disciplining. Methodologically, they take comparative scholarship to the extreme to examine narration, focalization, and dialogue as the means to address interpretive risk, particularly when texts are traded in markets with a craving to find an “explainer of Islam, migration, and gender difference.

The specialized language of translingual and script-based debates is unmatched in terms of its accuracy in describing how gendered identity is enacted by language choice, translation and literacy regimes. Hutton (2023) reads *Lahiri In Other Words* as trans-in terms of the trans- prefix (transnational, transgender, transvestite, translation) that is used to

indicate how translingual writing destabilizes disciplinary boundaries and the selfhood of the self- translingual writing that is especially applicable to gendered self-fashioning in diasporic writing. This is extended by Wadhwa (2024) in his work on Sindhi script politics in India wherein he illustrates that writing systems and arguments about scripts are postcolonial power, not in determining which language is modern, respectable, or authentic communal. All these studies lead to the conclusion that language should not be viewed as a neutral medium but rather as an institutional and affective infrastructure. To carry out a comparative study, they suggest close-reading moments when the script, accent, as well as translation are the plot techniques to negotiate intimacy, power, and limitations of identity.

The increasing literature renders motherhood a key figure that guides migration stories demonstrating how maternal characters are placed as centers of culture and, at the same time, as structures of confinement and regeneration. According to Kačkutė and Heffernan, (2024) the modern writing by women more and more tends to project into the future, following the matrifocal patterns of displacement and mobility, providing new poetics of mothering across cultures and languages. Although it is a literary assertion, it follows empirical studies on the transmission of heritage. Familial circumstances and ethnocultural practices are useful in determining heritage-language proficiency and maintenance, which implies that language transmission is not an emotional remnant. These relations frequently play out in diasporic fiction in the form of gendered work: mothers have to deal with linguistic keeping alive, emotional control and community image, and are criticized as either being too into tradition or too out of it. To conduct a comparative analysis, the literature will be used to investigate the scolding, blessing, code-switching, and honorifics as gendered narrative resources by analyzing domestic speech genres. It also recommends the interpretation of the maternal multilingualism through the lenses of agency not just as holding onto the past, but as creating subjectivities of the future under hostile or assimilative conditions.

Objects and material memory have also been the object of recent criticism as bearers of the diasporic identity, which redefines how scholars understand gendered language outside dialogue as a metaphor, symbolism, and narrative texture. The *Glass Bangles* is interpreted by Salma (2023) in a way that an object, saturated culturally, is used as a rhetorical device to render the gendered migration, precarity and agency and connect the feminine self-making to the ritual and displacement. Raychaudhuri (2024) also addresses the thingness of diasporic memory in the modern popular, and how material objects politicize partitioning and belonging between generations. To gender-and-language studies, these methodologies are significant as objects tend to speak where the characters cannot: bangles, clothing, food, religious objects and documents represent gendered norms and make narrative methods of indirectness possible. Comparatively, this promotes an approach that follows the movement of language that is attached to objects names, kinship terms, invocations, and multilingual names, and how identity is created through the assemblage of semiotics. The outcome is the expanded model of gendered language that is dispersed over bodies, things, and texts.

Methodology

The research design assumed in this study was a qualitative, comparative research, which explored the role of gendered language in the identity formation of South Asian diasporic literature. The study was influenced by an interpretivist philosophy that understood literary texts as culturally situated texts that generated meaning in the form of language, context, and power relations. The study relied on a postcolonial feminist and diasporic theoretical approach to the analysis, thus enabling the exploration of the intersection of gender, migration, and identity as manifested in the narrative expression. The comparative strategy allowed analyzing the similarities and differences between texts written in different diasporic environments and focusing on the effect of location and displacement on the gendered self-representation.

Data collection was based on purposive sampling of novels and short stories centered around South Asian diasporic writers, overlooking those that did not preempt gendered migrations, belonging and cultural negotiation. The selection of texts was made in terms of their thematic appropriateness, narrative emphasis on identity, and the gendered voice in the context of diasporic conditions. Secondary documents such as theoretical literature and critical essays on diaspora, gender and language were used to place the main texts in context and narrow down the perspectives of the analysis. This mix of primary and secondary sources was a guarantee of analytical richness and theoretical consistency.

The methods to perform the analysis of the data were close textual reading and qualitative discourse analysis. The patterns of gendered language were studied, such as metaphors, narrative voice, code switching, dialogic structures etc. to comprehend how identities were expressed, challenged, and reconstructed. Comparative context showed the difference in the use of language by male and female characters in the context of negotiating cultural belonging, generational conflict, and social expectations of host societies. Special focus was also made on instances of linguistic tension, silence and hybridity to show how language acted as a limitation and resource to the formation of the diasporic identity.

The ethical issues were considered by the language of scholarly integrity and reflexivity during the research process. They were all based on textual evidence and caution was put on culture generalities as well as essentialist interpretations of South Asian identities. The intellectual sources were given due credit and the researcher was also sensitive about positionality in making interpretations about gendered experiences in various diasporic settings. Since the research was based on published literary texts only, there were no human participants, so the questions of consent or confidentiality did not arise and ethical responsibility in the representation and analysis was strengthened.

Results and Findings

Code-Switching as Gendered Boundary-Making

Throughout the corpus, code-switching operates more as a coded boundary practice that sorts intimacy in contrast to exposure rather than an indicative of bilingualism. When speakers are female-coded, they cross into heritage-language kin terms, honorifics, and weakened directives (e.g., *beta*, *jaan*, *amma/khala*) when they are under surveillance of family members, thus indicating compliance, though shifting the power of conversation silently. More frequently, male-coded speakers incorporate heritage-language inserts in stance-taking - sarcasm, reprimand, or community authority - particularly when the issue of public respectability is involved (mosque committee meetings, weddings, extended-family gatherings). This leads to a regularity: women switching is being told as relational, men switching as status management. In comparative episodes that take place in schools, workplace, or immigration offices, the English language is repeatedly framed as the high-stakes code, yet the risk distribution among the genders is different. Women characters often shift-linguistically and culturally-between elders and establishments and end up taking blame when translation breaks down (*You said it wrong*, *You made us look foolish*). Men characters are more prone to rejecting translation so that they do not lose face by delegating it to sisters or partners. These differences generate quantifiable textual effects: the discourse of women is lengthened (steps to explanation, mitigation, self-correction, etc.), the lengthened discourse of men is shortened (imperatives, clipping of refusals, etc.), and gendered differences in narrative voice are exacerbated.

Honorifics, Kinship Terms, the Grammar of Respectability

The most frequent finding is the prevalence of forms of address, especially honorifics, titles, and kinship, as a kind of micro-grammar of respectability, which trains gendered identity. Women characters often need to address properly even when they are in emotional distress; the plot of the story is considered transgressive (addressing an older person by name, informal pronouns, omitting honorifics) and often a sign of Western corruption. The male characters are more likely to break these norms with less narrative punishment and in particular when their speech is also justified as righteous anger or defensive masculinity. This imbalance is most obvious in intergenerational conflict scenes where their lexical slip is viewed as a moral failure on her part but in cases where the son is blunt, his bluntness is justified as leadership.

Kinship vocabulary is also used textually as a means of regulating female mobility. The demands of women, education, traveling, marriage decision, etc. are re-coded in various plotlines using relationship terms (as your daughter, as a sister, as a wife) and the debate around rights is replaced by the debate around roles. Whenever women seek to redefine themselves using self-naming (*I am not only your...*), the elderly ones reestablish the use of kin grammar effectively negating individuality into family roles. Comparative reading demonstrates that the most effective female resistance is not overt rejection, but reindexing: keeping the honorific and altering the proposal (politely say no, agree conditionally, I will but after), which, in terms of agency, may be handed over through the gatekeeping language of respectability.



Narrative Voice, Free Indirect Discourse, and Gendered Interiorities

Findings suggest that perhaps one large place where gendered language and identity will be solidified is through narrative technique. Women occupying their interiorities in texts that engage free indirect discourse are often contrasted with a more obedient exterior register of discourse, a harsh evaluative adjectives, and an unspoken rebuttal, or a naming practice between women. This division creates a near-rhythmic effect of a double-voicing: the words that the character utters conform to the family values, but the thought that the author is narrating is critical of patriarchy, racism, and class/caste divisions. When foregrounded male interiority is more likely to focus on reputation management, anxiety of failure, public recognition, and is written in terms of metaphors of competition, ranking, and threat perception.

Changes in the focalization are related to changes in the morality interpretation of the same utterance in cross-text comparison. A reproach of a mother, made central the focus of a daughter, is coercion; a reproach of a mother, it is the care of anticipation manufactured by migrant precarity. This trend is significant, as it reveals that gender language in diasporic literature is not necessarily dialogue-based only; rather, it is also a product of the distribution of the interpretative power. In case of focalization that is sustained over women, their speech acts (silence, indirectness, hedging) are readable as strategy under constraint. When women are dispersed to the outside, those very characteristics are squashed into stereotypes (submissive, irrational, manipulative). What the study concludes is that narrative access is a major variable that influences a view of gendered linguistic practices either as agency or pathology.

Sexuality, Silence, and the Semiotics of Unspeakability

The strength of the corpus-wide result is that the economy of euphemism, silence, and displaced speech is often used to write about sexuality and this writing is gender-differentiated. The sexual subjectivity of women is frequently described in an indirect manner through metaphors of heat, breath, clothing, or ritual; and breaks in sentence; and rhetorical questions which never have an answer. The sexuality of men is more often expressed in terms of bravado, rumor or moral panic particularly in community context where male masculinity is patrolled by their peers. This is because women cannot be desired, the narrative impact of the narration is that the desire of women only becomes legible when it is carefully observed that which cannot be spoken: gaps, omissions, objects that take the place of speech.

In comparison, queer-coded characters or deviant desires amplify this unspeakability but they also produce other linguistic innovations. These new naming systems between friends, mixed slangs or re-defined family terms are some of these areas where queer intimacy manifests itself in a number of texts. The analysis identifies two stable mechanisms: strategic opacity- when characters employ ambiguous referents in order to evade community policing; and resemanticization- to avoid the external recognition of the queer meaning, ordinary words are put to a new use. The mechanisms generate a separate shadow register, which exists alongside the respectability register. More to the point, this register is not only concealed, but structurally fruitful, allowing escape plots, mutual identification and coalition which could not occur within the prevailing speech ideals.

Institutional Encounters: Accent, Documentation, and Gendered Credibility

Institutional scenes (immigration interview, hospitals, schools, police contacts, etc.) are also systematic in terms of accent and bureaucracy language as technologies that distribute the credibility in a gendered way. The female characters are presented again and again as an inappropriate witness: their testimony becomes emotional, disoriented, or culturally predetermined, and the men are regarded as spokesmen by default even when not as knowledgeable. Women speaking in high-formal register of English tend to have a text that creates a feeling of suspicion (too polished, coached) as compared to the speech of male counterparts who tend to be taken to have competence in a formal speech. This credibility gap manifests itself in micro-interactions: disruptions, institutional simplification, being forced to call something by a different name, and simplification of complex histories into checkboxes.

Discussion and Conclusion

The comparative reading shows that gendered identity in South Asian diasporic literature is being staged each time on the basis of micro-discourse decisions and not just represented in the plot occurrences. In both texts, the technology



of femininity/masculinity is mostly instilled in the kinship terms, honorifics, and culturally marked address practices (i.e., good daughter, proper wife, respectable son), and refusal is produced (strategic silence, ironic revoicing, or counter-address). Notably, these gendered practices of speaking are seldom monolingual; these practices are enacted in translingual textures where lexical intrusions and changes of register signify intimacy, secrecy and authority. These are consistent with the literature indicating that gender and sexuality are not inherent qualities but rather produced co-locally in the located language practice particularly when the Global South epistemologies and postcolonial power dynamics are put in the foreground (Singh, [2021](#)). They are also attuned to translingual literary criticism that suggests that multilingual movement is not ornamental cultural flavor, but a structural logic according to which the narration of the self and belonging takes place (De Donno, [2021](#)).

The second tendency is that the gendered language of the diasporic texts is always framed by raciolinguistic considerations of what one can view as legitimate English speakers, who will be listened to as competent, modern, respectable, or assimilable. Women and characters who identify as gender nonconforming are often put under dual surveillance in the corpus that this study implies; they are surveilled both in terms of sexual respectability and linguistic respectability (accent, vocabulary, and norms of politeness), which creates a complex vulnerability of textual, social, and psychological nature. This process coincides with findings that linguistic racism works via accent-bullying and stereotyping, producing quantifiable damages and supporting racialized inequalities in English-dominant settings (Dovchin, [2020](#)). The racial linguistic reading helps to understand the literary implications better: evaluation of standard language is not neutral, it is rooted in the racialization process as well as in the social production of deficiency (Flores & Rosa, [2023](#)). Consequently, the texts enact not only diaspora, but they also shape the audibility or inaudibility of gendered subjects via racialized regimes of listening, which frequently transforms the discourse and narration into a site of struggle over personhood.

The discussion also helps to substantiate the fact that queer and Trans diasporic identities are often based on controlled legibility, such as the use of opacity, coded speech, euphemism, and selective disclosure, instead of the direct naming. At the narrative level, this manifests in fractured focalization, indirect speech and strategically ambiguous self-description, particularly where the family, religion or community surveillance is pushed to the extreme. Such approaches are consistent with the present-day queer diaspora arguments that see conceptual and methodological contradictions in the definition and scientific analysis of lesbian and gay diaspora, which call out more materialistic ways of analysis (Proudman, [2024](#)). Meanwhile, the linguistic surface of the texts is more and more playing with modern norms of English language as it pertains to gender inclusion, in the usage of pronouns and referential practices. Gender-inclusive language scholarship demonstrates that the institutional norms are not balanced (even journal guidelines), which refers to a problematic space of negotiation between writers and characters in which one or another norm of legibility is being enforced. Combined, the conversation projected that diasporic literature tends to foreground or criticize the wider discourses by dramatizing the possibilities of naming practices to protect, expose or re-classify gendered subjects in the circumstances of racialized and familial power.

The most significant implication, methodologically speaking, is that comparative literary analysis is advantaged by considering translingual form and code-switching as an activity of identity work, as opposed to being a background realism. Research of translingual practice indicates that lexical variation and multilingual mixing are not randomly interfered with but are systematically used as an indexing resource to show heritage affiliation and regional identity (Ding & Goh, [2024](#)). Simultaneously, studies of literary code-switching in diasporic literature reveal that code-switching can pre-empt identity crisis, cultural maintenance, and social negotiation, i.e. exactly the types of gendered struggles explored in this project (Hamamra, [2024](#)). In a step where these insights are carried to close reading, such textual attributes as address terms, modality (permission/prohibition), evaluation (shame/honor), and stance (deference/defiance) can be examined as a unified system of discourse and in which gender can be made socially intelligible. This discourse thus places this study in mediation between English literary studies and language-and-identity studies: it provides an analytic vocabulary through which the way various forms of diasporic location (and various forces on communities) influence the rhetoric of gendered speech becomes visible, potentially risky and potentially silenced in South Asian diasporic English.



Conclusion

The main point to be made via the given proposed comparative study is that gendered identity in South Asian diasporic literature is most stringently perceived as a discourse outcome-generated by address practices, stance-taking, and translanguaging mobility as opposed to being a consistent thematic category. The discussion has shown how the gendered subjectivities of characters are constantly negotiated by linguistic resources governing respectability, intimacy and vulnerability, frequently in the circumstances of racialized listening. Raciolinguistic theory explains the importance of it: the assessments of proper language have been historically and socially racialized, and gendered speech in the context of diaspora is habitually constrained by the hierarchies of audibility and legitimacy (Flores & Rosa, [2023](#)). Similarly, empirical studies of linguistic racism highlight that these ranks actually have well-being and social inclusion implications, which diaspora fiction often inscribes as shame, hypervigilance, or self-silencing (Dovchin, [2020](#)). It follows, then, that the conclusion is not merely interpretative but methodological: as a primary location of gender and identity-formation, contestation, and policing, linguistic form (rather than content) should be regarded as a key element in the further reading of South Asian diasporic texts. Such a method enhances the analytical accuracy and makes the study more meaningful to the research on gender-and-language in the English studies.

The second conclusion is on the topic of research design and its future directions. Since the queer diaspora scholarship has remained critical of the conceptual and methodological incompleteness's, in particular, the operationalization of the queer diaspora, the language-sensitive comparative approach of this project represents a viable means of transforming abstract theorization into measurable textual tendencies (Proudman, [2024](#)). Also, as the discourse of gender-inclusive language in English is not resolved yet in the institutional setting, diasporic literature can be discussed as a cultural sphere, where norms of naming, pronouns, and recognizability are dramatized and criticized. In general, the contribution of the study can be seen in the form of a replicable analytic framework that may be used to describe the linguistic construction of gender in English Diasporas and still be answerable to the postcolonial, raciolinguistic, and queer theoretical issues.

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