

Let's Talk About Lex(icon)

A podcast created by students in the course "Language, Sex and Gender" at McMaster University in Hamilton, Ontario, Canada.

2023 Episode 5: Categorical Perceptions – Crossing the Intersection

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Transcript

[Megan]

Hello and welcome to Categorical Perceptions, a podcast for all your linguistic cravings by students for students. My name is Megan (she/her).

[Raymond]

I'm Raymond (he/him).

[Claire]

And I'm Claire (she/her).

[Megan]

And today is Episode one: Crossing the Intersection.

[Raymond]

So, what's the story behind our creative little episode title? Well, today we're talking about intersectionality, a term I'm sure we've all come across at some point in school. But just as a refresher, for those listening in, what is intersectionality?

[Megan]

Intersectionality is actually a term that was created by a critical race theorist, Doctor Kimberle Wilam Crenshaw. The concept of intersectionality is rooted in racial discrimination, actually, and brings attention to the interactions between one's perceived identities. There's not really a person that belongs to a single classification or category at all. This is why we really just wanted to touch on all aspects of intersectionality and how they're all intertwined.

[Claire]

So our podcasting matter has a fair bit of diversity. We all come from, I think, pretty different backgrounds. For example, like I am a first generation Filipino Canadian, I identify as a cisgender woman, and I'll let you guys introduce yourselves as well.

[Raymond]

Yeah. So I am also a first generation Chinese Canadian, I identify as cisgender and heterosexual, and I'm in my 4th and final year of my undergraduate studies.

[Megan]

And I am a Caucasian woman, cisgender cis=woman, and I identify as heterosexual. And I'm also in my 4th year of studies and, yeah I think intersectionality is the crossing of identities and how they all overlap. If that kind of makes sense, what do you guys think? Do you guys think, do you have your own views on it?

[Claire]

Yeah, I totally agree. Like in terms of intersectionality, it's definitely about, like, you know, when you take the actual morphemes of intersectionality, it's about, like, crossing the different like parts of your identity into one thing and like how that all like how that all affects who you are as a person.

[Raymond]

I think it's just about understanding how a person has different social and political and other kind of identities and how all these like, you know, kind of come together for different purposes, mostly in our case, I guess, discrimination, privilege. Stuff like that.

[Megan]

Yeah, I think it's also about like the status of people as well. I know, Claire you, I think you took a class about something like that, that you were telling me about.

[Claire]

Yeah, actually, so I took this class last semester. Sociology of gender with doctor, Doctor Samuel at Mac. One of the things we talked about was ascribed status versus achieved status. So ascribed status are like the factors that you can't actually, like you can't change about yourself. So example like your race, your sex, the like income that you're born in with your family and then your achieved status is the status that you're able to achieve throughout your lifetime. So, like your own income, like the job that you have your career and as well as your gender.

[Megan]

Yeah, I definitely agree. Like status, although you're just one person, you're not defined by just one status or one category or one specific trait. Yeah, just because you're one person doesn't mean that. We have lots of statuses, and it also plays a role in how you're perceived and how people treat like, treat you and communicate with you. It's a very interesting factor that we like, someone may have not thought of.

[Raymond]

Yeah. And like, obviously thinking about it now. I think nowadays people consider status as something that's really concrete, especially people that come from more privilege. You know, they have the idea that because you come from little, you can do whatever you want. You can like dream big, do whatever. But you know, today's talk is all about intersectionality and privilege. It's a lot harder for some people than others, and this is about, you know, spreading awareness, talking about it, sharing our experience. I think. I think a lot of what happens in today's world, in today's society, it's just the language that we use and the the terms that we use to talk to each other and how, you know, politically correct we need to be nowadays.

[Megan]

Speaking of language, language is a huge, it plays a huge part of in our communication of our everyday lives. It not only helps us better ourselves, and which the way we behave actually. But we learn from each other through language. It's associated with our identity and it makes a huge impact on one's like self-image and the way that we look at others, even their feelings towards like other people's identities or communities that they belong to. Ultimately languages helps confirm and affirm one's identity, if that makes sense.

[Claire]

And we're just more mindful towards others like I would say five years ago, we wouldn't have, we wouldn't have had to introduce ourselves with names and pronouns. But now it's very much part of, ingrained, especially in in in university culture, because we don't want to, to discriminate against transgender individuals, and we don't want to assume that everyone is on the same playing field that you can just assume some identity based off their appearance.

[Raymond]

Yeah, and something like I've realized, it's really, eye opening that we have all these new nuances and whatnot, just the new terminology that we're able to use to, you know, keep each

other comfortable, help each other be comfortable, understand who they are. Right? I know there's this one Ted talk. I'm trying to remember it. It talked about language and identity really well. I'm just trying to remember who it was by.

[Megan]

Yeah, it was Archie Crowley's Ted Talk. They talked about the how many different types of topics of linguistics that it covers, and so many areas. What I really found interesting though, was that they focus on the learn learning a new way of talking to others and communicating that, especially talking about transgender individuals. I know Archie mentioned that their family came up to them and was like, I don't really know how to do this. I'm kind of struggling. Ultimately, Archie, as a linguist, just wanted to bring people together and that's what I found really interesting. They did this through creativity and performativity so that everyone can change the norm by just the terms we use on a daily basis.

[Raymond]

Yeah, and I really appreciate how like when we talk about language, it's not really just about the terms that we use, but like, as Archie's family did, it's about how we use that language, like just the context, our tones and everything. I really appreciate the way that their family came up to them and just be like, hey, I don't understand what's going on. Can you help me? I want to do better?

[Megan]

And then you kind of can go from there and ask the question of who am I? I know that we were kind of just chit chatting before this thing like getting to know who each other were and and as it's a very important thing when you're working in a group. And we came to the conclusion that we actually all went to Catholic school and that was a huge identity, at least it was for me. I grew up all from K to 8. Sorry, actually K to 12 in a Catholic school, and that's a lot of my life that I learned from.

[Claire]

Yeah. I think both of us like we share the same experience going from kindergarten grade grade 12, like basically all of our formative years in Catholic school. That definitely affects your your identity and how you like interact with the world.

[Raymond]

Yeah. And I think like with these experiences that all three of us have shared, we've definitely had our own experiences when it comes to language, how it's used and reinforcing certain stereotypes and beliefs, but hopefully this is all to change someday. Especially, you know, after we talk about it, maybe. Someone will hear it.

[Claire]

So what are some things that like reinforce your own like traditional gender norms that you learn in Catholic school? Because I think that that's like a huge factor in just Catholic upbringing in general.

[Raymond]

Well, if I'm being completely honest. The whole idea of something other like outside of the binary system was completely unknown to me, it wasn't even... There was no inkling of it at any point in our curriculum. And I just feel like, like the transition for me personally wasn't too difficult coming to university and like having my eyes opened, but it was definitely it definitely would have been nice to have had an introduction regardless of, you know, being in a Catholic school, right? Because these are things that exist in the world.

[Megan]

Yeah, I agree. I feel like, growing up, I really just kind of was like only saw that and I felt like I only had these goggles on that were like, oh, I can only see one way, and I wasn't really immersed in the whole other culture like another culture. And it was only Catholic. So I felt like when growing up, especially in elementary school, like, girls do this and boys do that and that. That was kind of like the vision I saw just because like we were so conformed to it unfortunately. Do I believe that now? Of course not, because I grew up and I went to university and I experienced so many different things. Since leaving like the whole Catholic world. I am still Catholic, but I like, I just don't practice anymore or as much as I used to. So I feel like growing up I was kind of just saw this one lens. Or I didn't see anything else and it was just that. And I don't regret it. But I don't love how I experienced that because I feel like there was so much else to learn. I don't know how you guys feel about that though.

[Claire]

Do you guys feel like there's a lot of toxicity around like the Catholic environment and like how you guys grew up embracing like gender norms? Like, how would you, how would you say that you experienced it for yourself?

[Raymond]

Personally, like I am still a practicing Catholic, but there are a lot of things that I just don't see eye to eye with. With gender stereotypes, I agree that I was always taught that, you know, boys do one thing, girls do another. And like for me personally, like I've always wanted to get my ears pierced, but I've had so many people in the church like oppose me because you know, that's not a very man thing to do. Right? And just the way they say things to you, the way they enforce certain ideas I, I don't know. It took a while to really unlearn.

[Claire]

And right now you do have ear piercings, so congratulations to you.

[Raymond]

Yes, thank you. Thank you.

[Claire]

Being able to like, break free from those expectations of like what it means to be a man. Like, I feel for myself, I remember, like, in Catholic school, did you guys have, like, the kilts?

[Megan]

I did not.

[Claire]

You didn't have the kilt?

[Raymond]

We we had the kilts.

[Megan]

We weren't allowed. It was, like when going into high school. Like they got inappropriate pretty much. And like people, yeah. Like I think people were abusing them almost. Yeah, seriously.

[Claire]

Now people definitely did that in my school as well, but they had them like knee length or like even lower. And people would just roll them up all the time. They had, like pins that had specific meanings attached to them. I don't know, but it was like, like your school? Well, I know you didn't have them, but.

[Raymond]

No, no. I think like for us at some point they just stopped enforcing any like rules. People just always wore their like kilts really high, but like. I don't know, I feel like that was, at least for me, not really enforcing like a gender like rule, I guess you can call it.

[Megan]

Yeah, I think like another staple that you guys can probably relate to was like in grade 7 or 8 when you had like school dances and you like slow dance and stuff.

[Claire]

Keep room for Jesus!

[Megan]

You took the words right out my mouth. Like literally, I remember teachers coming by and being like what? Like they wouldn't say anything, but like you would get this like energy from them and they were like, don't do that like, but like, why?

[Claire]

It's like social distancing before COVID.

[Megan]

No yeah it is like social distancing. Yeah, that's so funny. Yeah, like I just felt like it was, and it almost was, like, awkward. Cause like everyone knew what was happening, but like no one really addressed it because they didn't want to. I don't know. I just feel like those kind of staples are so, when I look back on it, I'm like, that's so silly like.

[Raymond]

Like for me like like, think about stuff like that. Like, I don't know if this is a bit of a jump, but when we talk about, like something like sex ed in our curriculum, at least for me, we weren't really taught much right? Like we were just like told like, hey, these are the two genitalia. That's it. Enjoy, like, live life.

[Megan]

Yeah, I I that's exactly what I was gonna say. Like, I was only really taught that like, I was never taught further and I mean I guess that's the only really part I can remember like there was no, there was no conversation like maybe like someone would say like the special hug and that's how they would just, I don't know if you guys heard that before I just like have this, like imprint of this like my teacher being like guys, the special hug like don't do it like kind of. And it was weird, like I just remember thinking like, this is uncomfortable. Like, you're not making this an open conversation, like you're making me feel weird about this.

[Claire]

Yeah, you're supposed to be the teacher, supposed to educate the students. Like, how are they supposed to learn?

[Megan]

Exactly. I felt like they weren't doing it.

[Claire]

They're supposed to learn like preventative measures, if you're only taught abstinence. It's like a whole issue on its own. I feel like for me in terms of my experience, like I didn't even know what a period was until I had one. So that was very like extremely like scary for me. Like I understood to a general extent like how the female body worked. And like, these are the parts. I don't know what's happening to me, though, and no one really prepared me for this moment. Like my mom didn't, like, like the education system didn't. And yeah, just a lot of things you have to figure out by yourself in like the Catholic education system. Which kind of sucks.

[Megan]

Yeah, totally. I agree. Like, I felt like my family wasn't really open about that stuff. Like, we just kind of didn't talk about it. So I kind of had to figure out for myself, but like, which is fine because, I feel like it made me more independent as well. But like, hey, like I know if I have a daughter one day like, I feel like I would do that differently. Not saying my parents messed up or something, but like, I feel like I would do that differently. Just because I would really want them to be like in tune with their own bodies and like just knowing everything that I didn't know at that time.

[Raymond]

Yeah, and I feel like it it's, we have to be more realistic about how we treat the new generations in today's society because, like, obviously, we've become a lot more, for lack of better word, promiscuous than I think the other older generations have been. We're definitely more in tune with our identities, like who we are, how we express ourselves. And while I do think it's great,

there, you know, are some things that probably could be done better, especially if we were educated better in school.

[Megan]

Yeah, things are definitely different from the, I guess, quote unquote the olden days. Yeah, like my my dad didn't text my mom and be like, do you wanna go on a date? Like, that's what happens nowadays. Yeah, I don't know, I feel like things are just different.

[Claire]

How would you guys say that like affected your transition into like university life because not everyone in university is obviously Catholic and we do go to a public, you know, research university. So the culture is very different. How do you say that like change your perspective on things?

[Raymond]

I feel like I've always really had an open mind. Well, at least like toward the end of high school, I became, like, understanding that, hey, just because I'm told this doesn't mean it's right. So I came to university with a really open mind, being like, you know what, you you are this. You you believe in this. You like this? Sure. Cool. You do you. That's your life, right? Like there's no reason for me to oppose it. It's what people want to do with their lives. And everyone should have the right to do that.

[Megan]

I agree. I I don't know if I can agree in the sense that I came to university with an open mind, like I think I grew as I went, came, like, started university. Just cause like I said before, like I felt like I had these like lenses on that like I only saw one thing, and that was it. But then when I got here, I realized that like I, like one of my best friends is Catholic and our other best friend isn't. And like she'll ask us questions and stuff. And I I like it like I like telling people about my, about my faith, but then at the same time I'm just like, I can't believe you didn't know that, but like so many people don't know what I know and like, I'm sure that these people, some people, know things that I don't. And you know what I mean? Like vice versa. So I I think it's really interesting. Like I didn't really come here with an open mind, now that I'm like reflecting on it. But. I feel like I'm a way different person than I am when I walked into university in first year.

[Claire]

Yeah, that definitely makes sense. The reason I bring this up actually is because I read this paper by Mary Langlois from 2009. She studies French Canadian woman who grew up Catholic. They grew up in Quebec, of course, and they are a group of very like conservative values and eventually they end up going to university in Toronto, and Toronto as it was very much like more promiscuous like you say like there's more like casual dating, like there's more emphasis on that and like kind of dating around versus like, you know, you could only date for the purpose of marriage. And because they grew up with like that emphasis on virginity and abstinence, it was very much like a break from their own reality to uphold either their traditional values or to try to participate in this new culture they're now immersed in, so it's

very interesting to see, like, how a lot of them end up exploring their own sexual freedom, but had that guilt for not conforming to their own Catholic identity.

[Raymond]

Yeah. And I think like with the whole. Virginity abstinence thing and like when I was talking about being realistic, I know living in residence at McMaster, those places are really active, right? So I think you know, preparing for situations like that is something that, you know, we should have done in high school, right? Rather than just the simple sexual education that we had we need to be a lot more in depth, especially at high school age.

[Megan]

Yeah, definitely. I feel like even, like I know for the first time, that's the first time I've ever lived away from home. So I felt like, I had so much power to do anything I want, eat anything I want. Like it was, like this power trip, where I didn't even know what was happening, and I'd go home and my mom would be like, well, you know, you can't do that. And I'm like, what do you mean? I do it all the time. So, like, yeah, I just feel like it was this different kind of life I was living. Not that it was a bad thing. It was just a different experience that I think that everyone was going through. And yeah, Raymond you're right. Like we definitely should have thought about this prior and I just actually thought about that now like I would have never thought that. But yeah, you're so right. Like it, you know, like it's so important to have that knowledge before stepping out of your comfort zone, going to a whole different place like, I mean, I guess we're from the GTA, but like, what if you're coming from Europe? Or Like a different continent? You know, right. So like, I feel like it's a different experience, but yeah, you're right. We definitely should be taught this prior to.

[Claire]

Yeah. It's so hard to like, get that knowledge for yourself as much as you do have access to the Internet when you're, like kind of stuck in your own community, and like everyone thinks, pretty much the same way as you. Why would you want to seek out other information? Unless you, like, are first immersed in it like at least a little bit, to get that initial interest.

[Raymond]

Have you guys seen like, any differences in how people treat you because of the gender that you identify as? Like, you know, like in university like we are really active but like have certain people treated you a certain way because of the fact that you identify as a cisgender woman?

[Claire]

I would say that guys treat me a lot better than girls do. Honestly, like you just bat your eyes, you could probably get anything like, and I'm not, I'm not even trying to say this in like, you know, the general, like sexist tone like oh all men want one thing, but like, I think they genuinely are, like nicer to women in general. Like, I don't know. What, what's your experience, Megan?

[Megan]

Yeah, I I agree. I feel like girls are catty and like, they just don't want to be your friend. Whether if you're not like the perfect girl like that, like that image of like that perfect girl. I don't know what you guys think of, but I think of this like tall, skinny like girl who walks around in high heels like that. But like, if you're not that you won't get liked or, I don't know. So so I feel like boys are just ohh like, yeah, again, you said you bat your eyes and you're like, oh, I can have anything because, yeah, unfortunately a lot of them just like, take advantage of the situation and in whatever way that is.

[Claire]

Yeah. And even if they don't necessarily like, like for women, like, if they don't, like the ideal you have to fit their like, associated like clique or whatever.

[Megan]

Yeah, even like when we read that, our, that journal in class like Kiesling like on the when we talked about flirting like the flirting thing, with a girl, it's so much different than a guy. Like a guy can just walk up to the bar and be like oh, I'll buy you a drink and like, would you consider that flirting like? Yeah, yeah. Because you're trying to get with her, right. But then a girl would have to, like, dance on the bar.

[Claire]

100%.

[Megan]

Like make itself like a whole scene to actually get someone's attention and be like oh, I want a drink from you, like or wear something that's like not PG like you know. So I feel like flirting is a different way that like, sometimes there's just one sided and and different genders are made-up of like different things. You know what I mean? And yeah, I don't know. Yeah.

[Raymond]

Like, I feel like it might be a little different for me as like a cisgender man. Like, I definitely agree that, like you know, sometimes we have to do be all like peacocky and performative to, you know, flirt with someone to attract someone. But as a man, I feel like it's become a lot harder now to engage with, you know, someone of interest. But I don't know. I think that's there's a lot more to think about.

[Claire]

For that, I think like society also reinforces that like women, like it's getting better. But like women in general, shouldn't be the ones to approach the man because it's coming off as like too strong or like, you know, maybe she's too bossy or whatever.

[Megan]

And a man doesn't like want that. Like they want like.

[Claire]

But yeah, they they want the chase.

[Megan]

Yeah they want the chase. Yeah, that's exactly how it goes most of the time, unfortunately. Should just be like ohh I like you, I like you then, but like you have to actually act on it and work for it, apparently.

[Raymond]

Yeah. I think honestly like, I believe that most men are pretty thick skulled, like we're pretty dense. We personally we would love if women were more like engaging, you know, so it's not really one sided. You know, break that gender stereotype.

[Megan]

Yeah, it's interesting how you think that, then we think that we should be like like these little girls that don't do anything.

[Claire]

To take the sudden subtle hints, when you can't like be too intense, or else you're going to scare him off.

[Megan]

Yeah, it's it's interesting how our brains work versus yours.

[Claire]

But I think it also like depends on like, you know, in one's experience, I feel like if you were to be more assertive and like the guy actually liked you back, then obviously it would probably be fine. But yeah, just like not really telling, I think in both aspects, neither would want the other person to approach if they just didn't like them.

[Megan]

What about like language in terms of like this gender concept that we're talking about? Like what do you guys think, how do you think language is like, directed towards men versus women when, doesn't matter whether you're flirting or just like having a conversation, what are you guys' thoughts on that?

[Raymond]

I think I want to talk about the language I had going up. So I know like earlier I talked about like the whole, like getting my ears pierced thing that kind of like stereotype that a man should do one thing a woman should do another But I think, for me, I grew up Asian Canadian, like Chinese Canadian. As I said earlier, my family also had really conservative views that lined up with my religion a lot. A lot of the time they would always like berate me for doing anything that was seemingly not masculine. In a way, and I think that kind of language use didn't really enforce my willingness to learn or even like, express my identity better.

[Megan]

Yeah, I understand that. I feel like I also kind of grew up in like a conservative household, middle class family, like not so in line with like Catholic values, but like enough to, like, I can't

swear in the house or like, and I don't want to be rude under the like their roof and that kind of thing. But I feel like the language I use like, just in terms of swearing for an example like obviously I wasn't allowed to swear at home. But then I got to university and I'm like a trucker, cause I don't live with them. And my dad's like, doesn't give me a whack on my head, being like, what are you talking about? Like, like not under my roof kind of thing. So I feel like when I, and it's okay to swear like it's it's okay to be like that, but I feel like language, it wasn't like, ladylike to, like, drop an F Bomb in there.

[Claire]

Yeah, lady like 100%, like I know for me, like growing up Filipino, and also being Catholic as well, like, I feel like the Catholic idea is very ingrained in the Filipino culture as well, just because of colonization, whatnot. Like for me in terms of being ladylike you can't, like, wear a skirt and like, you know, have your legs open or like, there are so many different things that you couldn't do. I know that, like in my experience, we kind of shied away from talking about certain topics like, you know, gender and sexuality 100%. Like growing up Catholic, it was very much like a sin to be like, know like, even knowing people who are gay or like if you identified as gay, there's like, it's completely almost like banned in a sense. So for me, like growing up as bisexual, that was very much like a contrast and like a gap between how was I able to like live my life knowing that I was Catholic and also knowing that I was bisexual.

[Raymond]

And like a little thing, I I don't remember who I was talking to about this, but I know for the Filipino culture the concept of being queer, it's acceptable when it's not your own family.

[Claire]

Mm-hmm. That's that's very true. I would say there's a lot of media representation around being queer, but it's very much in, like a, you know, stereotype way like you'll have the guy that's like dressing up as a woman. But they wouldn't say that they're transgender. They would say like, oh, it's just it's just a *bakla*, which means gay in Tagalog.

[Raymond]

Yeah, and I feel, like, at least in Western culture, what we see the most when we see queer relationships, it's always portrayed as white, like Caucasian and male, right? And I feel like it's, like through that it's been so much harder going up to really see these relationships as anything else, right? Like for me, like, you can't be Asian and gay, right? Because even, like, growing up the way that my parents taught me these things or like talked about it, well, like the lack of talking about it, I knew like these were some things that were, like, really unacceptable in a way.

[Claire]

And this relates very much to the Cornelius paper that we talked about in lecture, like very much the idea of like, you can't be this specific identity and also this identity at the same time. To talk about it a bit more, but like, essentially people with intersectional identities will either feel excluded from one community or the other. You either have to completely embody the one community like so. Say for example, in the paper they talk about being black and being

gay. You could either belong to the black community, or you could either belong to the gay community. Which just isn't the case for most people. You have these intersectional identities and you can't choose one to just be. And those who show like, that they're kind of mixed within both qualities, like if you can show like the qualities of being gay or like the qualities of being black, like these stereotypes, of course, if you embody those qualities like kind of in a mixed or like half and half way, you're not perceived as like being this enough like you're not black enough or you're not gay enough just because you're not embodying the qualities of one specific identity and showing your alignment with that.

[Raymond]

Yeah, and I feel like the whole not fitting in thing that also goes back to something we talked about a lot in our seminar. It's the podcast by Kathy Tu, which basically like to, you know, summarize it. People that grew up being raised by immigrant families, not being able to really identify with their, you know, like, personally like Kathy's Asian identity and her American identity because they like, although should be like pretty like, they should work well together. But in her case, she found a lot of struggle. Getting used to it, I guess you can say. I can speak my heritage language like, I can speak Mandarin Chinese, but at a very basic level, right? And I'm also illiterate like I can't read or write. And I feel like, just like in Kathy's situation, I feel really, I find the struggle to identify with my Chinese side, but at the same time I think I'm too Chinese to really fully identify with my Canadian side, right? And these are two identities that I feel like the intersection, the intersectionality has been a little rough for.

[Claire]

No, I could definitely like, I have a different experience from you. I was never actually taught my heritage language, which is Tagalog. Like my mom didn't grow up speaking it because she's a first generation Canadian. She was born here and because of that, like I've kind of lost that touch with my culture and noticed, like, especially when I'm talking to people who were born in the Philippines or like have that like connection with their own heritage language, like amongst like Filipino people, it's there's such a huge disconnect when I'm not able to like communicate with them or like they talk amongst each other and I just can't understand.

[Megan]

Yeah, I feel like learning a language like nowadays right now is just a huge commitment if you're not taught at birth or like taught growing up like you, Claire. But I also feel like when you connect with those people and like you're around those individuals from the same culture, you're able to connect on like the similar experiences and all the different like foods, and cultures from like whatever you guys celebrate and experiences like that. And it I feel like it has a greater sense of belonging. So I feel like that kind of makes up for it, even though you don't know the language. I feel like learning a different language is obviously huge commitment, as like a linguistics student. But yeah, I feel like personal experiences with language is just very varied and a huge area.

[Raymond]

Yeah. So like, I guess with all these like we talk about what our identities are and obviously like you know, we've gone through quite a few years of university. Now we learn a lot more terminology, a lot more perspectives on things, and I feel like at least three of us we're pretty good on understanding who we are as people. Right? Yeah. And I know, like Claire, for you, you didn't really grow up learning your heritage language because of your family situation, but do you feel like you don't identify with your ethnicity back, your ethnic background and all that?

[Claire]

I say that I'm still pretty integrated within my community, like I'm obviously part of FMSSA, the Filipino McMaster Student Association. So I have a lot of friends who are Filipinos and having that community definitely has helped me to feel more like I identify within it. Definitely there's some points where I don't feel like I'm Filipino enough because of this idea of I need to be able to connect with people through my own heritage language, but I think overall I do fit within like, I do belong within like the Filipino community.

[Raymond]

Yeah. And it's like, what would you guys say, like at least in your experience, what have you learned from just the idea of intersectionality and applying it to yourselves?

[Megan]

I think like just having this conversation was a huge like learning step. I think we learned from ourselves and each other about like what our backgrounds are and like what we have experienced and we kind of found all like a common ground, which is really interesting because we are obviously very different individuals and had different upbringings. So I feel like being able to cross that intersectionality from one another was really interesting and really, like, I really appreciated learning from you guys.

[Claire]

Well, I agree 100%. I feel like especially in like, a world where we tend to think in things in terms of extremes, it's very nice to be able to like, think of the layers of each individual person. Like, I'm not just this one identity. I'm these multiple like, experiences that make me who I am and understanding that helps you to, like, connect with other people better.

[Raymond]

Yeah, I feel like for me, like, I've always had a really like vanilla outlook on things like, like this like, identity and language use and stuff, but I feel like you know, with conversations like this, I'm learning to appreciate a lot more, the different perspectives that people have. And just understanding, like just talking about friends being like you have a very different idea of what is happening right now. I don't know like a better way to word that but, it's something like that.

[Megan]

So it looks like right now, we're actually out of time for today's episode. We really wanted to say thank you for listening and how much we have learned in this class and from each other in this podcast. And I think that we can all reflect on this project and final research that we have done. I don't know about you guys, but I'm very thankful.

[Raymond]

Yeah, I'm very happy for this opportunity. I feel like this is a definitely, a very interesting way to go about a topic like this. And I feel like it, the uniqueness of itself has been really good, in terms of piquing my interest and keeping me on task.

[Claire]

Yeah, I think just communicating in this like medium in terms of like intersectionality is such a easier way of being able to learn about this topic from like each individual experiences.

[Raymond]

Yeah. And so with that, thank you so much for tuning into episode one of Crossing the Intersectionality of our show Categorical Perceptions.

[Megan]

Thank you.

[Claire]

Thank you.

[Raymond]

Thank you so much for listening.

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