



Bagas Dwi Kameswara¹
 Agustinus Hary
 Setyawan²

HEARER-ORIENTED ANALYSIS OF DRAG QUEEN SLANG IN THE WEB-SERIES UNHHHH

Abstrak

Tujuan dari penelitian ini adalah untuk menemukan bahasa gaul waria dalam web series UNHhhh bersama Trixie Mattel dan Katya Zamolodchikova dan menganalisisnya dengan teori Mattiello (2008) tentang sifat sosiologis bahasa gaul. Terutama properti yang berorientasi pada pendengar. Metode yang digunakan dalam penelitian ini adalah metodologi kualitatif Frankel & Warren (2009) yang menggunakan teknik analisis isi. Temuan dari penelitian ini adalah mayoritas bahasa gaul yang ditemukan memiliki sifat kesegaran dan kebaruan. Hal ini terjadi karena sebagian besar bahasa gaul berasal dari perubahan makna, sehingga menimbulkan makna baru dan berisiko membingungkan pendatang baru.

Kata Kunci: Sociolinguistik, Linguistik Aneh, Bahasa Gaul, Analisis, Drag Queen.

Abstract

The objective of this research is to find drag queen slang in the web series UNHhhh with Trixie Mattel and Katya Zamolodchikova and analyze them with Mattiello's (2008) theory about the sociological properties of slang. Mainly hearer-oriented property. The method that is applied in this research is Frankel & Warren's (2009) qualitative methodology using content analysis as the technique. The finding of this research is the majority of slang that is found has freshness and novelty property. This occurred because most of the slang came from meaning alteration, thus creating new meaning and may run a risk of confusing newcomers.

Keywords: Sociolinguistic, Queer Linguistic, Slang, Analysis, Drag Queen.

INTRODUCTION

Language is one of the most primordial and groundbreaking human inventions. It allows us to communicate with one another, leaving us with the upper hand in the evolution tree, so much so that many cultures were born because of it. One of the defining features of language that shapes culture and identity is slang.

Most definitions of slang tend to be more on a sociological view of the phenomenon (Mattiello, 2008). As cited in Mattiello (2008), Eble (1996), and Munro (ed.) (1997) agreed that slang is a social means of identification and cohesiveness within a certain group. It is usually taking the form of a word or phrase. This means that within every social group that has formed in our society, there ought to be slang that is exclusively used by them. One of them is drag queens.

Slang is a very informal spoken rather than written language that is used by certain groups of people (Cambridge Dictionary, n.d.). According to Mauer (2021), it is unusual words or phrases used to describe something new or something old in a new way. Meanwhile, most definitions of slang tend to be more on a sociological view of the phenomenon (Mattiello, 2008). As cited in Mattiello (2008), Eble (1996), and Munro (ed.) (1997) agreed that slang is a social means of identification and cohesiveness within a certain group. It is usually taking the form of a word or phrase. This means that within every social group that has formed in our society, there ought to be slang that is exclusively used by them. In her work, Coleman (2012) explores the variations found within non-standard language. She highlights that slang, which has a limited lifespan, is typically associated with specific age groups or social circles. While

^{1,2} Universitas Mercu Buana Yogyakarta

email: kameswaradwibagas@gmail.com, agustinus@mercubuana-yogya.ac.id

Spolsky (1999) said that “slang is a special kind of intimate or in-group speech”. Comparing with Standard English, slang is growing rapidly faster. It always continues to have words, a phrase or a sentence by timing (Setyawan & Setiawan, 2022).

A drag queen is a person, usually a man, who dresses in a costume that embodies an exaggerated or heightened version of a feminine stereotype (Davis, 2021). In order to be a successful drag queen, she must have gone through working at a gay bar without pay or winning a beauty pageant, such as RuPaul’s Drag Race, thus making her a professional drag queen (Barret, 1999). It is thanks to a show like *RuPaul’s Drag Race* that drag has become mainstream media, at least in the West. With *RuPaul’s Drag Race* becoming a part of the zeitgeist of the 2010s and 2020s, it has brought a new set of slang to an already linguistically diverse language. Words such as *honey, diva, hunty, slay, tea, boot, etc.* are some of the many examples of slang that have successfully bled out into the mainstream media according to Bob the Drag Queen (2020). For example, many of the beauty guru’s language has been influenced by drag queens due to the success of *RuPaul’s Drag Race* and their ties to makeup (Werner & Zabbialini, 2018). Furthermore, it can be found used by virtually most of the users in TikTok and later evolved in the form of portmanteaus of “-ussy” with nouns that were trending (Benitez, 2022).

When slang expression is used, slang can create pragmatic effects towards its hearer. It ranges from positive to negative and it is dependable to a large extent on the hearer and the context of use (Matiello 2008). For instance, slang expressions may cause laughter, anger, sadness, etc. to its hearer. Here are the details on how slang expressions could create pragmatic effects towards its hearer (Matiello, 2008)

Firstly, playfulness and humor deal with using slang expressions as a means to evoke laughter through the use of metaphorical slang words. They generally sound unfamiliar and weird, and therefore out of the ordinary. They may sound funny when they are outdated. Followed by freshness and novelty refer to slang expressions that are new and fresh. Most of the time, these slang words are born from young people. Though of their freshness, these slang words can run the risk of being obscure to their hearer. Thirdly, the desire to impress refers to how slang is used to impress the hearer. Fourthly, color and musicality mean that slang words often may sound onomatopoeic. It may be achieved with reduplicative formations or rhymes. Lastly, impertinence, offensiveness, and aggressiveness refer to the use of slang expressions that are offensive in nature. The use of harsh terms of addressing people, or cruel slang expressions may be used to insult and condemn people.

With how popular the use of some of this slang is, there are only quite a few analyses regarding drag queen slang. However, none of them are discussed through hearer-oriented perspectives. Though, some research analyzed slang through hearer-oriented perspectives like Mahmud et al. (2022) research analyzing slang in *Black Mass* novel from a hearer-oriented perspective, and Meinawati & Rachmawati (2019) research discussing the sociological properties of slang in *Step Up 2 the Streets* movie.

Mahmud, et al. (2022) found out that most of the slang occurring in *Black Mass* is specific slang of freshness and novelty. All other properties appear fairly consistent, except for musicality. Meanwhile, Meinawati & Rachmawati (2019) found that slang in *Step Up 2 the Streets* movie has 14 properties reported, including color; orality; efficiency; musicality; group restriction; informality; aggressiveness; localism; subject restriction; hybridism; secrecy; offensiveness; desire to impress; unconventionality.

However, none of them analyzed drag queen slang. Therefore, there is a lack of research on this topic. It is because drag queens are still taboo in our society. There are few discriminations and constitutional bans on drag queens in fear of ‘harming children’ (Aidone, 2024; Gabbatt, 2023; Mizelle, 2023). However, in the pursuit of knowledge, one might not be discouraged from researching a topic from even the most marginalized group.

METHOD

In this paper, the research is done using qualitative methodology. It is a method of research that focuses on finding the quality of relationships, activities, situations, or material (Frankel & Wallen, 2009). The technique that is used in this research is content analysis. It is a technique that allows researchers to study human behavior indirectly through the analysis of

their communication (Frankel & Wallen, 2009). It is one of the qualitative methods where the process starts by counting the words or manifesting the content, which extends the analysis to include meanings and themes. Although this approach initially appears quantitative, its objective is to investigate the utilization of words and indicators through an inductive approach, aiming to explore their usage patterns (Zhang & Wildemuth, n.d.).

The data that is taken are from episodes 110-120. This is done because the amount of slang in these episodes is plenty than the other episodes before and after. The source of the slang is taken mainly from The Queens’ English: The LGBTQIA+ Dictionary and other internet sources.

The reason why content analysis is chosen for this paper is that the objectives of the research are to find the meaning of each drag queen slang used in the web series UNHhhh and to analyze them based on Mattelio’s (2008) hearer-oriented theory on slang classification. It is suited to be used in this research as content analysis, like its name, is meant to be used to analyze the content of a certain communication, which in this case is the show itself.

RESULTS AND DISCUSSION

Results

Table 1. Drag Queen Slang Found in UNHhhh Episode 110-120

NO.	EPISODE	SLANG	TYPE	TIMESTAMP
1.	Ep 110	Read	Noun	1:47
2.		And I oop	Phrase	1:54
3.	Ep 111	Realness	Noun	0:43
4.		Live	Verb	1:25
5.		Mama	Noun	2:29
6.	Ep 112	Mama	Noun	9:14
7.	Ep 113	Mama	Noun	0:24, 3:25, 4:39
8.	Ep 114	Mama	Noun	5:53
9.	Ep 115	Mama	Noun	2:54, 3:18, 9:10
10.	Ep 116	Cunt	Adjective	2:27
11.		Fierce	Adjective	2:28
12.		Mama	Noun	6:10, 10:13
13.	Ep 117	Kiki	Noun	0:48
14.		Yes	Exclamation	2:27
15.		Read	Noun	1:19
16.	Ep 119	Work my pussy out	Idiom	5:18
17.		Bitch	Noun	6:40
18.		Gurl	Noun	6:41
19.		Mary	Noun	7:54
20.	Ep 120	Fag	Noun	2:03
21.		Bar queen	Adjective	3:42
22.		Mama	Noun	9:26
23.		Thwoorp	Verb	9:45
24.		Sis	Noun	10:11
25.		Tea	Noun	10:11

1. Playfulness and humor

Many slangs in this property are metaphorical with the context applied behind them is rather funny and comedic. Green (2017) also argued that such slang is sometimes can confuse its hearer with its literal meaning, slightly twisting it to reality, as it is intentionally used for landing jokes and humor. Thus, creating new meaning through alteration and new innovations. The following extracts demonstrate this:

Trixie: “God, my balls”

Katya: “And my balls are killing me too”

Trixie: “**And I oop**”

(UNHhhh Ep 110, timestamp 01:54)

The two people in the excerpt are Trixie Mattel and Katya Zamolodchikova. They are two drag queens who are starring in the web series *UNHhhh*. In this episode, Trixie was talking about her testicles and used the phrase “and I oop” as a reply to Katya. This slang can be playfully used to express shock, surprise, or embarrassment, originating from drag queen Jasmine Masters (Ritschel, 2019). It is rather funny in the sense of how absurd the phrase is. It doesn’t have meaning and yet it is a funny phrase to use for any reaction.

Trixie: “Well when you’re around straight people, and you say things like **work my pussy out**”

Katya: “That day.”

Trixie: “They’re like what?”

(UNHhhh ep 119, timestamp 5:18)

Another slang is work my pussy out. Trixie explained in here how gay people would use words that would leave people who are not culturally aware of LGBTQ+ people speechless. In here, the phrase work my pussy out is an expression meaning to work hard and excel. To be awesome or outstanding. To work so hard that your vagina catches on fire. It is funny because the twist of the implied meaning is different than the literal meaning.

In this finding, it could be found that most drag queen slang that is considered funny tends to be because of how different the literal meaning and the implied meaning and how absurd the slang sounds when it is applied to a certain context.

2. Freshness and Novelty

Mahmud, et al. (2022) agreed that slang was added through meaning changes and inventions, still the same word but with slightly different meanings, which leaves new people confused. Later on, as time passed, the slang became popular and frequently used, it became more common and well-accepted. This property is about the invention part and how it is positive and contains novelty. The following excerpts may illustrate further.

[talking about a rat named Halsey]

Trixie: “This isn’t a **read**, does she feel genital like?”

(UNHhhh Ep 110, timestamp 1:47)

Read in this context does not have the common literal meaning. Instead, it means a skillful insult, piece of criticism, or mocking observation, usually rooted in some truth (Davis, 2021). It is originated from the ballroom culture in the USA. In the documentary Paris is Burning (1990), a drag queen named Dorian Corey talked about the fundamentals of reading “Reading is the real artform of insult... but then when you are all the same thing, then you have to go the fine point. In other words, if I’m a black queen you’re a black queen then we can’t call each other black queens. That’s not a read that’s just a fact. Then, we talk about your ridiculous shape, your fat saggy face, your tacky clothes.”

Trixie: “Do you **live** for Christmas?”

Katya: “I love Christmas”

(UNHhhh ep 111, timestamp 1:25)

Live means to completely enjoy and embracing one's current experience (Davis, 2021). This term is originated in the black gay community and is commonly used by the larger LGBTQ+ community. It has been appropriated by mainstream media (Davis, 2021).

Katya: “You’ve never lived alone?”

Trixie: “**Mama**, I’m nude playing electric guitar in front of windows that don’t have curtains”

(UNHhhh ep 112, timestamp 9:14)

Katya: “It’s manicured, **mama**”

Trixie: “Looks like my old teeth”

(UNHhhh ep 113, timestamp 0:24)

Mama is used as a term of endearment. Especially in the drag community (Davis, 2021). As Simmons (2013) said drag queens, as a marginalized group, are capable of creating a shared reality using language in unique ways. By calling each other mama, a maternal figure, they could embody the feminine persona that they are trying to perform.

Trixie: “First of all animals are **cunt**”

Katya: “Birds are really **fierce**”

(UNHhhh ep 116, timestamp 2:27)

Commonly cunt is used as an insult. However, in this context, it is used to emphasize extreme femininity (Davis, 2021). To be cunt is to appear with such hyper femininity, i.e glamorous dress, fabulous makeup, perfect hair, beautiful eyelashes, etc. Usually drag queens aspire to embody such qualities that would make them a “cunt”.

Fierce means exceptional, powerful, and intense (Davis, 2021). It is an adjective that is used positively to compliment someone or something. It is originated from the ballroom culture but has been appropriated by the mainstream media (Davis, 2021).

Trixie: “When we call someone a **bitch**, it’s a term of endearment”

Katya: “Yeah, **bitch** I love you”

Trixie: “Hey **gurl**, also I love when accidentally calling a straight person girl or like she. You know about her? and it’s a straight guy like [showing confused face]”

(UNHhhh ep 119, timestamp 6:40)

Bitch is commonly used as an insult and is derogatory. However, in the drag queen scene, bitch is a term of endearment for a friend, though it can also be a derogatory one (Davis, 2021). In this context, it is used as a term of endearment. Usually, drag queens call each other bitch to show closeness in their bond.

Another term of endearment is gurl. It is used to address a friend or a loved one, regardless of gender (Davis, 2021). Despite how seemingly gendered the noun is, it is surprisingly a gender-neutral noun. Drag queens, also generally other people by extension, usually use it to everyone no matter their gender.

Katya: “Because these motherfucker I’m telling you, **Mary** I’m telling you. Do you please listen to me? They take a furniture up their ass.”

(UNHhhh ep 119, timestamp 7:54)

Mary is a named used to greet and identify other gay people, typically within the homosexual male community (Davis, 2021). In this context, trixie and katya calling each other Mary because they are both a homosexual man and a drag queen.

Trixie: “You know all the candy you eat, your ass can’t taste that bad, it’s 100 Grand. You ever think you like 100 Grand bars so much because it’s hundred grand you’ll ever get?”

Trixie: “And that was- **sis** and that’s the **tea**”

(UNHhhh ep 120, timestamp 10:11)

Sis, shortened from sister or sista, is also a term of endearment used to acknowledge social kinship and/or friendship within a community of people (Davis, 2021). In the drag community, it is usually used to signal each other that they are part of the “sisterhood” or the “family”.

Tea is the truth (Davis, 2021). It usually also means gossip. When someone asks “What’s the tea?” it means that they want to know the truth. If someone says “piping hot tea” it usually means that they have a really “hot gossip” to deliver within the group.

The finding shows that most of the slang with this property is words that have their meaning altered, thus inventing a new whole meaning behind an already established word. Word such read now has meaning as a skillful insult or tea as the truth. This is supported by the theory from Mattiello (2008) that slang will keep on growing, constantly adding a new index to the slang’s glossary.

3. Desire to Impress

Sometimes slang is used to amaze other people. It usually strike the hearer because they eccentric and/or figurative in nature (Matiello, 2008). The following excerpt will further illustrate how this property applied.

Katya: “Also I feel like we should make a concerted effort to stop pronouncing soft g and make them all hard, like good strat-a-ghee.”

Trixie: “Dina Martina **Realness**”

(UNHhhh ep 111, timestamp 0:43)

Realness is a quality that someone possesses when they have the ability to copy and bring to life a specific look or behavior (Davis, 2021). This slang is originated from the ballroom culture. In the ballroom culture, it is a category where each participant have to embody a certain persona and look, for example, Femme Queen Realness, Schoolboy Realness, Executive Realness, etc. as documented in Paris is Burning (1990). Thus, it is used to impress the hearer because it means that the subject is implied to have successfully embodied the certain persona that is assigned towards them.

4. Color and Musicality

Slang word tend to play with sounds or have an onomatopoeic quality (Mattiello, 2008). It may be obtained through reduplicative formation or rhyming phrases. The following excerpts may further explain the property.

Trixie: “Hi, I’m celebrated African American actress, let’s have a **Kiki** Palmer, Trixie Mattel!”

(UNHhhh ep 117, timestamp 0:48)

Kiki means a social gathering of like-minded friends and is marked by intimate and fun conversation (Davis, 2021). It is an onomatopoeia of a laughter sounds. To kiki is to have a good talk with your friends.

Katya: "So I'm watching the Oscar's"

Trixie: "I don't watch anything"

Katya: "Tony's are too gay, I'm not that gay"

Trixie: "Is it gay?"

voiceover: "Yaaaaaaasssssss"

(UNHhhh ep 117, timestamp 2:27)

Yas is an affirmative exclamation. The tone and use are depending on the number of As and Ss. The quick waving of the index finger gesture is sometimes done to emphasize the expression (Davis, 2021). This slang plays with sounds with the amount of As and Ss as an emphasis.

Trixie: "What would you really want to change for gay people to better our experience?"

Katya: "The fan clacking can die."

Trixie: "Oh and also not just the fan clacking but everyone who does it besides us."

The producer: [behind the camera] "**Thwoorping?**"

Trixie: "**Thwoorping** is fine"

Katya: "**Thwoorping** is different, that's on a web series."

(UNHhhh ep 120, timestamp 9:45)

Thwoorp is a slang that is popularized from this show that means to flick open a fan. It is an onomatopoeia of the sound made when the fan is flicked open.

Based on the findings, most of the slang has their color and musicality from being an onomatopoeia while only one of them is from a sound play.

5. Impertinence, offensiveness, and aggressiveness

Some slangs are naturally offensive because of their impertinence and offensiveness. It may be used to insult other people or to show one's disapproval and condemnation of the hearer's behavior, way of life, etc. (Matiello, 2008). To further explain, the following excerpt will be shown below.

Trixie: "This show has a gay name, I kind of wish it would be called something else."

Katya: "What? 2 **Fags** being gay and shits?"

(UNHhhh ep 120, timestamp 2:03)

Fag, shortened from faggot, is a slur to address a homosexual man (Davis, 2021). It is an offensive term to call one as such. However, many gay men have reclaimed this slur as their own by using it to call each other. Though, depending on the context, it is still offensive if it is being said with malicious intent towards the hearer.

Katya: "Oh I won- I won- I won a title, I won- umm... a **bar queen** title."

Trixie: "Behind **bar queen**"

(UNHhhh ep 120, timestamp 3:42)

Bar queen is an insult for a drag queen who only perform in small bars (Cygnet Theatre, 2017). It is implied that the drag queen is lack in charisma, uniqueness, nerve, and talent as their only pace of performance is a small bar. Thus, it can be offensive to call a drag queen a bar queen.

The finding shows that the slang that is offensive in nature is most of the time slang that is addressed to someone. Slang such as fag and bar queen may offend the hearer if it is being said without any degree of familiarity with the hearer.

Discussion

Based on the findings, freshness and novelty property is the most occurring slang properties within the drag queen slang in *UNHhhh*. This can be explained by the way the slang used. Most of the slang came from an already pre-established word with its meaning such as read, live, cunt, etc. that has gone through meaning alteration. For example, in the slang cunt, the original term is an insult, a derogatory. However, in the world of drag, cunt means that you display such an immense femininity, and it is used in a positive light.

Another interesting finding is that most of the slang at least is rooted in femininity, for example women's body part. In the slang work my pussy out, it contains the word pussy, which colloquially means vagina. The reason this happen is because drag is an artform in which one

have to display and exaggerated femininity in order to present themselves as a drag queen. Drag queens have to embody a certain quality of femininity to be considered successful in performing drag. They uphold a code of speech called code of sisterhood. As the name implied, it reinforces how drag queens should speak like a queen, to speak femininely, to be humble, to resist negativity, to be professional (Simmons, 2014). Thus, drag is emphasizing femininity (af, 2021) and it influences their use of language. Therefore, most of the slang has a feminine quality.

Moreover, some of the slang originated from the ballroom culture. It is a culture that drag also a part of. It is a culture where people, mostly queer black and latin americans, participate in a ball and join great houses. Most of people who participate in the ballroom culture are mostly poor and working classes and the ball helps them recontextualize and embody the persona of someone who is higher class with competition such as executive realness where each participants have to look exactly like a successful executive in a big corporation (Bailey, 2014; Livingston, 1990).

Lastly, we would argue that the reason why most of the slang has sexually explicit profanities been that drag itself is a form of self-expression, political struggles, and type of employment (Blinder, 2023). It is an antithetical of conservatism that consider binaries fundamentals (Greenhalgh, 2018). Most drag queens come from marginalized communities and often are in the lower class. They use drag as a means of protest, to embody a glamour that the higher class can only often obtain. Since in a way a form of protest, it is reflected in their use of language. Sexuality that has been too taboo to talk about in society become something that is normalized in the drag scene. It is a defiance of conformity.

CONCLUSION

There is a plethora of drag queen slang that is unique to that culture. Most of the finding suggests that the majority of the slang has freshness and novelty properties. Moreover, other properties have fairly co-occurrence, except for the desire to impress. All of this could be explained because most drag queen slang is already established words that went through meaning alteration. Words such as fierce, gurl, read, etc. have gone through meaning change thus giving them a slight twist in their meaning. Moreover, the reason why most of the slang is feminine is because drag is an exaggerated form of femininity and it reflected in their use of slang. The slang is also mostly originated from the ballroom culture which could not be separated from drag culture. Lastly, the sexual undertones in most of the slang is a form of liberation from heteronormativity that has been normalized in our society, it is in a way a protest against conformity.

This study is expected to add more discussion into queer linguistics, especially in terms of drag queen slang. There are still quite a few studies about drag queens, therefore this study must have its own drawbacks and limitations. Apart from the theme, this study is only limited to the show “UNHhhh”. Future research may look further into the application of these slang in real life. As slang is ever-evolving, it may be worth studying how drag queen slang will evolve in the future.

DAFTAR PUSTAKA

- af. (2021, May 17). *Ballroom/Queer Slang*. USC Digital Folklore Performance. <https://folklore.usc.edu/ballroom-queer-slang/>
- Aidone, D. (2024, February 29). “*Fear-mongering*”: Sydney council bans drag queen storytime events at heated meeting. SBSNews. <https://www.sbs.com.au/news/article/fear-mongering-council-bans-drag-queen-storytime-events-at-heated-meeting/t0n9vslf8>
- Bailey, M. M. (2014). Gener(iz)ando el espacio: La cultura ballroom y la práctica espacial de la posibilidad en Detroit. *Gender, Place and Culture*, 21(4), 489–507. <https://doi.org/10.1080/0966369X.2013.786688>
- Barret, R. (1999). Indexing Polyphonous Identity in the Speech of African American Drag Queens. *Reinventing Identities: The Gendered Self in Discourse*. <https://doi.org/https://doi.org/10.1093/oso/9780195126297.003.0017>
- Benitez, K. (2022). *A Content Analysis of Queer Slang on Tik Tok*. https://scholar.umw.edu/student_researchhttps://scholar.umw.edu/student_research/476

- Blinder, S. J. (2023, November 10). *The politics of drag for LGBTQ+ History Month: U-M expert offers insights*. Arts & Culture University of Michigan. <https://arts.umich.edu/news-features/the-politics-of-drag-for-lgbtq-history-month-u-m-expert-offers-insights/>
- Bob, T. D. Q. (2020, June 7). *Bob the Drag Queen Teaches You Drag Slang*. Vanity Fair. <https://www.youtube.com/watch?v=0WKyuVMDT5U>
- Cambridge Dictionary. (n.d.). *Slang*.
- Coleman, J. (2012). *The Life of Slang*. Oxford University Press.
- Davis O C. (2021). *The Queens' English: The LGBTQIA+ Dictionary of Lingo and Colloquial Phrases*. Clarkson Potter.
- Frankel, J. R., & Wallen, N. E. (2009). *How to Design and Evaluate Research in Education* (7th ed.). McGraw-Hill.
- Gabbatt, A. (2023, September 17). 'Subtle and sinister': Republicans' anti-drag crusade seen as assault on LGBTQ+ rights. The Guardian. <https://www.theguardian.com/world/2023/sep/19/us-states-attack-drag-shows-lgbtq-rights>
- Green, J. (2017). *The stories of slang: Language at its most human*. Robinson.
- Greenhalgh, E. (2018). 'Darkness Turned into Power': Drag as resistance in the era of Trumpian reversal. *Queer Studies in Media & Popular Culture*. https://doi.org/http://dx.doi.org/10.1386/qsmc.3.3.299_1
- Livingston, J. (1990). *Paris is Burning*. Off White Productions Inc.
- Mahmud, M., Sadli, M., & Sari, D. F. (2022). Investigating the Sociological Use of Slang from a Hearer-Oriented Perspective. *Studies in English Language and Education*, 9(3), 1300–1314. <https://doi.org/10.24815/siele.v9i3.26130>
- Mattiello, Elisa. (2008). *An introduction to English slang: a description of its morphology, semantics and sociology*. Polimetrica.
- Mauer, D. (2021). slang. In *Encyclopedia Britannica*. <https://www.britannica.com/topic/slang>
- Meinawati, E., & Rachmawati, D. (2019). SOCIOLOGICAL PROPERTIES OF SLANG USED BY THE CHARACTERS IN STEP UP 2 THE STREETS MOVIE. *Research and Innovation in Language Learning*, 2(1), 47–64. <http://jurnal.unswagati.ac.id/index.php/RILL>
- Mizelle, S. (2023, September 27). *Texas law banning some drag shows is unconstitutional, federal judge rules*. CNN. <https://edition.cnn.com/2023/09/27/politics/texas-drag-show-ban-unconstitutional-free-speech/index.html>
- Ritschel, C. (2019, November 25). *VSCO girl: Where did "and I oop" and "sksksk" come from?* Independent. <https://www.independent.co.uk/life-style/vsco-girl-and-i-oop-sksksk-meaning-tiktok-instagram-save-the-turtles-a9123956.html>
- Setyawan, A. H., & Setiawan, A. (2022). *An Analysis of Slang Used on Prawirotaman Street, Yogyakarta*. 16(1). <https://doi.org/10.24036/ld.v16i2.116932>
- Simmons, N. (2014). Speaking Like a Queen in RuPaul's Drag Race: Towards a Speech Code of American Drag Queens. *Sexuality and Culture*, 18(3), 630–648. <https://doi.org/10.1007/s12119-013-9213-2>
- Cygnnet Theatre. (2017, October 27). *The Drag Glossary*. Cygnnet Theatre. <https://blog.cygnnettheatre.com/2017/10/27/the-drag-glossary/>
- Werner, V., & Zabbialini, G. (2018). *Lehrstuhl für Englische Sprachwissenschaft einschließlich Sprachgeschichte Seminar: The language of pop culture 6 ECTS "Girl, we are serving looks!": the influence of drag queen's language on the "beauty gurus" channels on YouTube*.
- Williams, P. (2020). *UNHhhh*. World of Wonder.
- Zhang, Y., & Wildemuth, B. M. (n.d.). *Qualitative Analysis of Content*.