Erothanatos
EROTHANATOS.COM

E-ISSN 2457-0265

Vol. 9, Issue 4, December 2025

Author(s):

Ananya Chowdhury

Corresponding Author:

Ananya Chowdhury

Publication History

Received: 2025-08-21

Reviewed: 2025-09-01

Accepted: 2025-10-07

Published: 2025-12-31

DOI:

https://doi.org/10.70042/eroth/90412

All the contents of this journal are Open Access contents. The contents of publications are primarily conducted by the possibilities of the openness of knowledge and freedom of access to it for all.

The Texts and the T-shirt: A Critical Analysis of the Role of Language in the Contemporary World

Abstract: *The texts on t-shirts have become a significant fashion statement in modern days. Although the texts are of various types, in this paper I am going to analyse how they can be the voice of protest against the stereotypical patriarchal society. The texts on t-shirts mirror how the language acts as a crucial medium to bring out social issues in a distinctive way. With time, the language becomes a safer place against the language of abuse. The paper here concentrates on how modern agendas specially related to gender equation, are given more importance and shown on t-shirts as well as providing youth to express themselves in sartorial elegance. It represents the multi-layered representation of language in popular culture.*

Keywords: Language, t-shirts, text, stereotype, patriarchy.

Erothanatos
A Peer-Reviewed Quarterly Journal on Literature
https://www.erothanatos.com/journal
Volume 9 Issue 4, December 2025

The Texts and the T-shirt: A Critical Analysis of the Role of Language in the Contemporary World

Ananya Chowdhury[1]

Introduction

Despite much progress in the fashion industry in modern times, somehow the age-old t-shirt is able to find its way and stands apart from other modern or traditional clothing in terms of comfort. Apart from graphics, colour, it is loved more because of the written texts on it. People are conscious about their opinions and find comfort in flaunting their ideologies and true selves.

Through the analysis of the preferred texts of male and female t-shirts, this paper intends to analyse how text on t-shirts is used to give voice to social issues related to gender and other social constructs and how social values play an important part in it by evolving the language with time. Now, this is debatable when these kinds of questions arise. This is an acknowledged fact that in an age of AI (Artificial Intelligence) everything and everyone becomes a product to sell. The selling motive behind these texts cannot be denied. Persuasive text helps in achieving that goal, in this case. Now, these persuasive texts can be anything. According to *Wikipedia*, this "is a form of written argument designed to convince, motivate, or sway readers towards a specific point of view or opinion on a given topic". Such use of texts encourages the youth to take specific stand for any issue, express their opinion more openly.

The process of targeting right audience by the witty slogans is a part of "Niche Marketing". According to "10 Examples of Highly Effective Niche Marketing Strategies" by Sara Eisenberg "Niche Marketing" is formed to target specific segment focusing "at demographic (age, gender, marital status, hobbies, job roles, income, life stage, college student, parent of a young child, retiree), geography more." Social media apps like 'Facebook', 'Instagram', 'Pinterest' are playing a big role in targeting desirable audiences as it has the highly targeting niche service. The slogans are made brilliantly in order to attract more attention.

Theoretical Framework

It is important to show the evaluation of language that affects the power structure or manipulated by the power structure is still in work in current society.

Roland Barthes' *Mythologies*, Gillian Rose's *Visual Methodologies* are evaluated here to show the connection between the popular culture, visual art and the popular culture such as t-shirt carrying

[1] an Independent Researcher.

symbolic messages, also Gender theories are used to highlight the role of gender in popular culture to understand the certain nuances of visual representation through the t-shirt. Maria Starken and Lisa Cartwright's book *Practice of Looking* is discussed here. In order to show the greater picture of gender biasness or the problems related to social construct that are usually shown on popular item like t-shirt and how they portray the consumer's ideologies that are rooted in one's own culture.

Analysis

The base of trending slogan or text is the opinions or the thoughts of any particular generation. Language plays a tricky part to create these satirical comments. To analyse how such comments are working, one needs to understand the use of language that defines man and woman and their positions in patriarchy. The patriarchy always influences language over many centuries and it is no wonder that those things are generated from the family which is the root of any society. Robin Lakoff's essay "Language and Women's Place" divides the "linguistic discrimination'' into two types: "the way they [women] were taught to use language" and "in a way general language use treats them." And both of which function to degrade woman. The patriarchy thinks that the woman should be the passive one, not giving her enough opportunity to gain confidence to own their identity. And may be for that reason the women specially use the tag questions as Lakoff observes and it shows how they want to avoid the commitments which is deeply rooted in one's powerlessness. For Helen Cixous, women will not learn to fight against the patriarchal power structure just by existing or by playing the passive role in patriarchal society. For this reason, she wants to express the need for "ecriture feminine" or "woman writing" to eliminate the patriarchal effect and help to connect female body with the female writing. The need for one to express themselves gives birth to the persuasive texts where the youth do not feel alienated from reality, rather feel connected and heard.

According to Marilyn Frye, language is a kind of "sex marking" and it can be said this tendency of "sex marking" is kept in mind while writing texts on t-shirts thus the texts on t-shirts portrays the ideologies against typical patriarchal thoughts. Even Roy. F Baumeister confesses in "Sexual Economics: Sex as Female Resource for Social Exchange in Heterosexual Interactions" how economists use non -monetary media of exchange as time or emotion. This is why in later period one could see a surge of t-shirts with texts, slogans, memes and many more. Some of these texts are analysed for a better understanding.

T-shirt is another one of the cultural materials that has become a mirror for the society. Social culture is movable, always in flux. According to Gilian Rose the particles of many things flow from the word "culture'', so the representations of it also have to be dynamic one. It carries many emotional, social predicament. Also, a cultural shift from the generational representation can also be seen. Roland Barthes in her *Mythologies* has shown how the power structure imbued anything with meaning and

society accepts it with no further question. He deconstructed the idea of *Myth* that shapes our understanding about any idea, symbol. He also talks about how social communication can be operated through media specially, the visual art. As Shahd Hammouri in "Roland Barthes: Myth" mentioned "The object of study in semiotics is not the signs rather a general theory of significance, where the semiotician builds model of the conditions of production and reception of meaning."

Here, some of the t-shirts are chosen to analyse the semiotic understanding of how these t-shirts are working as a crucial part in social structure by being a voice of resistance. As Dr. Kirtikumar B. Vithani in Roland Barthes, Mythologies- Critical Analysis has shown how Barthes has shown the modern culture such as advertisement that can appear as natural can have deeper meaning when demystified.

The deeper understanding of texts on t-shirts can help us to understand the deep -rooted social construction that is there within the popular culture.



Fig.1

One text on t-shirt shows, "Sassy (sasi)- Adjective. She got this and she owing it" (fig. 1). Now the word, "sasi" has an Arabic origin which means a girl who speaks the truth. According to urban dictionary it means someone who does not put anyone down, also means moon. The whole idea is reshaped here. The word, "sassy", defines a woman giving her opinion boldly, freely in an annoying way; on contrary, the word "sasi" is used to portray a picture where a woman is like a bright moon shinning at the night sky, typically considered docile, naive. This kind of representation is a kind of effort to redefine the old ideas that patriarchal society imposes on the women This kind of representation is an attempted effort to redefine the old ideas that patriarchal society imposes on the women. This kind of traditional image of women being either docile or bold is being attacked by such text to show the limitations of the portrayal by using both words side by side to create a much- needed space to redefine a woman's body beyond the definition of general understanding.



Fig.2



Fig.3

Here the two different t-shirts represent two different opinions. Both are equally offensive, but needed to talk over to clarify a point. One such text is "Please Tell Your Boobs to Stop Staring at My Eyes" (fig.2), this kind of offensive text is represented with humour, disregarding about the obnoxiousness of this comment just to justify the market, representing the poor taste as well as poor mentality of current generation. This objectionable text on female genitals also reminds one about the curse words that is used in many cultures often focusing on female body, that "carries a deeply ingrained misogyny, perpetuating prejudice against women" that is rooted in one's historical culture (Knyazyan and Artoni, 92). As Luce Irigaray suggests, in patriarchal society, much of woman's subjugation occurs in the form of language. Also, it can be reinterpreted as a sarcastic comment on the patriarchal misogynistic system, where blames are always put on women first again proving the point of "The relation between what we see and what we know never settled" (Berger, 7).

On contrary, I want to talk about another text which goes on, "I will flash you for $20" (fig.3) to present how the women are protesting against particular objectification of their body. With such comparison I want to show that there is a space where language can be playful enough to use it on a t-shirt to voice against the prejudice that is already there. As Collete Guillaumin talks about how easily women get appropriated where they are used as goods, a mere object to be benefitted from. Thus, the texts specially on women's clothing is a kind of sarcastic one. The texts on the t-shirt are becoming a point of resistance against the corrupted world and giving much needed voice to the subjugation that nobody openly talks about. In both of the cases we can discuss about the need of interpretation, apparently both of the comments seem offensive one, but rather the producers of image one need to understand the art of looking. Marita Starken and Lisa Cartwright's in "Practices of Looking: An Introduction to Visual Culture" talk about how analysing image s according to the producer is rarely a useful strategy rather, the viewers see it in totally different way of what it is intended for. Viewers rather focus on the relationship between themselves and the things they are watching as John Berger points out in his BBC series, "Ways of Seeing".



Fig.4



Fig 5

Another text goes "Not a regular 'Mahila'" (fig.4) It implicates that the woman or a girl is not like a "regular" woman. Now the word "regular" is highly offensive here. It can be said that this "regular" word is used to represent how women are being presented as a "regular", an object of commodity and this text in question is a protest against this vulgar mind-set. Here, the text is becoming a powerful weapon against the idea that promotes women as an object. This kind of text with deeper values and beliefs on t-shirts functions as a sign showing how consumers are not just interested in materialistic consumptions but also on their way of pursuing cultural narrative and ideologies.

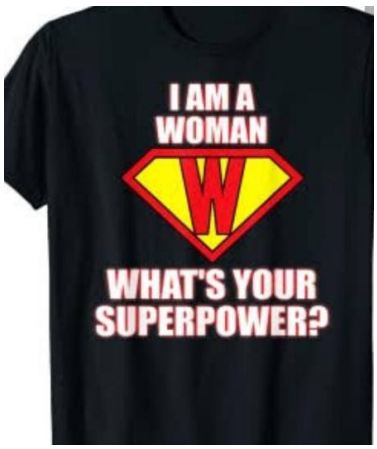


Fig.6



Fig.7

Similarly, some texts are, "I am a woman what's your superpower?" (fig.6), "I won't apologize for who I am" (fig.5), these texts are all about women owning their identity against the stereotypical linguistic representation of women's body as a result of the use of evolving language. Again, a text as "Being a sleepy girl with busy life is hard" (fig.8) again is a portrayal of the modern lifestyle of a working woman.



Fig.8



Fig.9



Fig.10

Now, I would like to talk about the word "sleepy" her, the word "sleepy" can remind the ordinary person of "Sleeping Beauty" where women are always portrayed as a passive one and thus, a quotation like this one is a redefinition of what a person had learnt in his/her childhood. Women is no more a passive figure here, rather she is someone who is able to "wake" up on her 'own' and takes care of her own bread alone. It is a statement against the contemporary ideas where women are portrayed as a passive contributor in family.

Another quotation goes "Women rights are human rights" (fig.7). This again forces us to question how women did not have a basic right, not only in past but even also in present, they don't even get basic rights like owning their body, childbirth etc. Some bold text about women's right on reproduction are, "Ask me about my abortion" (fig.9), "Don't like abortions? Just ignore them. Like you ignore children in foster care." (fig.10). Now these issues revolving around abortion and foster child are exactly what need more attention than anything else. On the 24th of June, 2022 the Supreme Court of United States released its decision on abortion in Dobbs v Jackson Women's Health that completely went against 1973 world changing dictum of Roe v Wade which gave liberty to women to decide if a woman wanted an abortion or not. In Dobbs v Jackson it is clearly asserted, "except in a medical emergency or in the case of a severe fatal abnormality, a person shall not intentionally or knowingly perform … or induce an abortion of an unborn human being if the probable gestational age of unborn human being has been determined to be greater than fifteen (15) weeks." As a child bearer women should be the primary decision maker of whether she wants her baby or not but imposing an inhuman act on her only makes the situation critical. This increases the number of foster children. And "Foster America" claims how 70% of youth in America who once have been a part of foster care is getting involved in juvenile justice system. "Foster America" also claims the children from 1to 8 are abused and have gone through traumatic experiences. The text as "Abortion is advocated only by persons who have themselves been born" is something that represents the logical thinking about only women should advocate their abortion. Another text as "Chill with that Misogyny" (fig.13) mocks the misogynistic behaviour of patriarchal world.



Fig.11



Fig.12

"Cool Dude" (fig.11) is another text. That is usually seen in men and women's t-shirts as well. Now this word, "Dude" has another origin. As Scott F. Kiesling points out that the word 'dude' usually used to characterize young people's language. And generally, it was used by the younger man to address another man. But with time the usage of the word gets expanded. This kind of word demands masculine solidarity. Now, this masculinity is an interesting part that is recently being explored. Such texts actually point out towards what we know as "tomboyism". In *An Introduction to Female Masculinity,* Gertrude Stein says "Tomboyism tends to be associated with the "natural" desire for the greater freedoms and mobilities enjoyed by boys." But it is punished "…when it appears to be the sign of extreme male identification (taking a boy's name or refusing girl clothing of any type) and when it threatens to extend beyond childhood and into adolescence." (Stein 6). Through this kind of texts and t-shirts specially, young girls are more comfortable in accepting their masculinity by breaking the gender stereotype.

Even in language also one can see the power structure is at work. Even the text like "Don't tell my mom I'm gay" (fig.13) points out even in 21st century being gay considered to be a crime or mental illness despite in major parts of the world. So, this type of text is a quite humorous on its way to mock the gender stereotypes. It is however interesting to see another text such as "I Love Vaccines, Autism, Abortions, Homosexuals, Sex Changes and Crime." (fig.14).



Fig.13



Fig.14

'Vaccine', 'abortions', 'homosexuality', 'sex changes', 'autism' are considered once as some punishable crimes. "Autistic children", "homosexual people" are always treated as "other", "uncanny". Sex change is still a punishable crime. On 30th September, 2020 "Forbes" reports at least in 13 countries such as Brunei, Indonesia, Jordan, Kuwait, Lebanon, Malawi, Malaysia, Nigeria, Oman, South Sudan, Tonga, and the United Arab Emirates throughout the world transgender people "…live under specific laws that criminalise them, punishing them with prison, corporal punishment and where anti-gay laws are also used against trans people, even death." Homosexuality is even considered as a mental disorder during 1968. In the article "When Homosexuality Stopped Being a Mental Disorder" Neel Burton talks about how in the name of "curing" male homosexuality, the pictures of naked men are continuously shown to a homosexual person and after showing it they are given electric shocks, sometimes drugs are forced on them until they start vomiting.

But unfortunately, these issues are not discussed openly but the youth of today is again becoming more vocal about their opinions they are not afraid of openly calling out the gender stereotype and mock it.



Fig.15

Another shocking text is "Cataract is the third main cause of blindness, Religion and Politics are still on top!" (fig.15). The question of the role of religion and politics in any kind of unrest is very much controversial. According to UNRISD (United Nations Research Institute for Social Development)

research shows how politicized religion affects women's rights in a negative way. Moreover, in working places the inequality, inadequate wages are somethings that grows on political ground. Not only that even region plays a great part in people's life to create inequality among genders. In Islam, homosexuality is considered as a crime even now. If they are engaged in any kind of illegal intercourse (zina) , then they will be lashed 100 times and if homosexual people got married, they will be stoned to death. Interestingly enough according to Islam homosexuality is regarded as a grave crime.

How t-shirts are used to portray the social issues are shown in this text "I am an American I have the right to bear arms." (fig.16). This kind of text mocks the social values of the males of first world. Juliana Menasce Horowitz in her "How Male and Female Gun Owners in the U.S. Compare" in contrast to 62% of U.S males who have guns and only 22% of women carries gun as a self-defence.



Fig.16

It is interesting that female gun owners support any kind of proposal on restricting gun than any male. Juliana shows how the republican men who "…won guns are more likely than their female counterparts to favour shortening waiting periods for legal gun sales…" and they are also in favour of "carrying concealed guns without a permit". And the text on t-shirt shows this mentality of some men where they enjoy the privilege and wants to control everything on point blank. Another such text is "When Guns are outlawed I will be an Outlaw". This is how the youth of twenty first century become more vocal about their choices through what they are wearing, it can either be positive or negative depending upon their own choice.





Fig. 17 Fig.18

"Equal Pay, Equal Work" (fig.17), "I shall never do a man's work for less than a man's pay-Clara Barton"(fig.18) tell us about how pay disparity happens regularly. According to UN Women article, "Equal Pay for work of equal value" every woman only gets 77 cents for every dollar earned by men. So, as a result, inequality is there when it comes to the income of men or women though both of them give equal efforts. It is no wonder this kind of inequality stems from the age-old subjugation of women in the hands of patriarchy. According to French sociologist and feminist, Christine Delphy women's "housework" is seen as a trivial thing. A woman's work is considered unimportant or involved less time or labour and this mentality is even working in case of professional font. The huge disparity in pay-check gives a clear vision of how unfair it is for women to face the discrimination in professional font.

As in "In Sexual Economics: Sex as Female Resource for Social Exchange in Heterosexual Interactions" Roy F. Baumeister divides sexuality in different theoretical parts and one of them emphasizes on social construction, it can be seen in case of t-shirt also how the written text or the short slogans are based on these social structures.

Gender always plays a valuable role in economic success. According to F. Baumeister "economic exchange is based on what nature has shaped people to want and need, natural motivations and tendencies will provide a foundation for the sexual economy." So, in case of t-shirt also people's need, motivation tendencies are kept in mind in order to be succeeded in case of economy.

It is also interesting to notice how much more feministic texts are taking places in t-shirts and it can also be said it has the ultimate economical motive. In this case Baumeister's thoughts are apt as he says "It is fashionable to describe all gender relations as reflecting the oppression and victimization of women." Since the old time anything that is related to women subjugation sells better as "cultural suppression of female sexuality is a particular victory for sexual economics theory." And now through AI (Artificial Intelligence) it is becoming easier to target the audiences by analysing their needs.

Even in past also it could be seen that movements on social media with #metoo, #MyBodyMyChoice, #HeForShe, #EverydaySexism, #Notme, #Himtoo find their ways in t-shirts. The

movements were trended online. The texts such as “HeforShe”, “EverydaySexism”, “Himtoo", “MyBodyMyChoice”, “MeToo” come from the online movements against sexism. #MeToo movement started in 2006 and then revived during 2017. It is a movement against the sexual harassments on workplace. #HeForShe is another movement that promoted the gender equality in United States. “Everyday Sexism” (fig.19) is a website by Laura Bates that was launched during 2012. At first it was started to introduce 100 stories of women who faced sexism in their workplaces, later a lot of women became a part of it. So, like the demands the recent trends have find their places in t-shirts.





Fig.19 Fig.20

Not only #MeToo movement but also #himtoo (fig.20) and later, #notme movement started as a counterpart of #MeToo movement over social media. When Cuba Gooding Jr's case was dismissed by the court, the #NotMe movement took an uproar. Mark Meller, a fifty-one years old attorney responds to this incident with hashtag “not me”. Cuba challenged the charges of sexual abuse against him. #HimToo is also very similar to #notme movement. Here men come out as a victim of sexual abuse by women. These counter-movements highlighted the part that how #MeToo movement can be fatalistic. The recent trial between former celebrity couple Johnny Depp and Amber Heard has left people think about the future of #metoo movement. Fox Sport's Clay Travis describes the trial as the end of #MeToo movement. The debate over #MeToo movement got stronger during 2018 when Moira Donegan pointed out how it created two group one who support the movement and another one who is anti-MeToo group. Though over years there are lot of arguments over these movements, Moira urged everyone not to dismiss it wholly. On one hand where a movement with the help of social media were growing fast and getting a platform but this platform is used to make its counter-movements. And t-shirts company uses these sentiments of people to make their products much more attractive.

Discussion

The t-shirt has become a weapon of popular culture against cultural dominance of patriarchy and others. The different visual approach towards it can make one understand about the art of looking at something, to understand the deeper meaning by breaking the myth, already existing ideas but with new meaning

with changing time, To interpret the slogans or the text on t-shirts one needs to understand the cultural implications that already exists in this context. The value of ideology in popular culture leads people to interpret and reinterpret the signs that are already present emphasizes on the need for a way of looking at visual representation by dissecting the cultural narratives and ideologies accordingly. The above analysis through semiotic approach and visual analysis represent how light comments and popular symbols or slogans can be taken out of context only to use it as a sartorial representation of new meaning.

Conclusion

Thus, any kind of social media trends are finding their place in t-shirts. This t-shirts with text have been becoming a fashion statement also creating a space for future linguistic study as those statements echo not only one's mood but his inner voice where one can connect self with the global empowerment.

And through it, it is also clear how people are comfortable about showing their opinions more publicly by breaking the gender stereotypes and voicing for the gender equality which are the basic demands over centuries. So, the t-shirts are unknowingly playing a greater part in portraying gender roles as well as creating a space for linguistic and semantic evolution. Although its main concern is economic, the way it is able to show the angst and despair of the current generation should be praised.[2]

[2] This paper is an updated version of a dissertation paper written during the Master's programme. I am grateful to Dr. Jaydeep Rishi who has guided me to write this research article and also thankful to the whole department of Sarojini Naidu College for Women for helping me with my paper.

Works Cited

"Ask me about my abortion." *Cafepress*. www.cafepress.com/mf/34411132/ask-me-about-my-abortion_tshirt?productId=392070705.

Barthes, Roland. *Methodologies*. Translated by Annette Lavers.The Noonday Press, 1972.

Berger, John. *Ways of Seei*ng. Penguin Classics,2008.

Baumeister, Roy F, and Kathleen D.Vohs. "Sexual Economics: Sex as Female Resource for Social Exchange in Heterosexual Interactions," *Personality and Social Psychology Review*, vol. 8, no. 4, 2004, pp. 339-363.

Beavoir, Simone de. *The Second Sex*. Translated by Constance Borde, and Sheila Malovany, Vintage Books London.

"Being a sleepy girl with a busy life is hard." *Teepublic*. images.app.goo.gl/MFvfD2jJ3RwqYaVk6.

Bloomberg. "Trillions at Stake in India as Women Disappear from Workplace." *The Indian Express*, 2 June 2022.

"Cataract is the third main cause of blindness, Religion and Politics are drill on the top!" *Redbubble*. www.redbubble.com/shop/cataract+t-shirts.

"Chill with the mysogyny." https://images.app.goo.gl/qkrdsyNArCrCX3by5

Clark, Rebekah. "Welcome to New Era: The #NotMe Movement." *Icon*. icon.ink/articles/cuba-gooding-jr-launched-notme-movement/.

"Cool Dude." https://images.app.goo.gl/AEqUTKR6c7oAw2Bo7

Donegan, Moira. "How #Metoo Revealed the Central Rift within Feminism Today." 11 May 2018. www.theguardian.com/news/2018/may/11/how-metoo-revealed-the-central-rift-within-feminism-social-individualist

"Don't like Abortion? Just ignore then. Just you ignore children in Foster care." *Ubuy*. www.ubuy.co.in/product/4XRGVNJ34-don-x27-t-like-abortion-just-ignore-it-democratic-pro-choicetshirt?utm_source=gad&utm_medium=cpc&utm_campaign=inshop&loc=9061839&gclid=Cj0KCQjw_7KXBhCoARIsAPdPTfiBnPK5VBVQop9oM_OlYYP7ph8U3fWTjS1eV8dxLQ3EGD6aACdbH84aAmX5EALw_wcB.

Eisenberg, Sara. "10 Examples of Highly Effective Niche Marketing Strategies." 16 June 2022. www.wrike.com/blog/niche-marketing-strategies/.

"Equal Pay Equal Work." *Pinterest*. pin.it/2medhG2.

"Everyday Sexism." *Have Your Say*. haveyoursay.store/products/everydaysexism.

Guillaum, Collete. "*Racism, Sexism, Power and Ideology*". Routledge. 1995.

Halberstam, Judith. *An Introduction to Female Masculinity*. Durham and London, Duke University Press, 1998.

Hammouri, Shahd. "Roland Barthes: Myth". *Kent Academic Repository*. 2020

Horowitz, Juliana Menasce. "How Male and Female Gun Owners in the U.S Compare." *Pew Research Center*. 29 June 2017. www.pewresearch.org/fact-tank/2017/06/29/how-male-and-female-gun-owners-in-the-u-s-compare/.

"Himtoo."*Amazon*.www.amazon.com/HimToo-Shirt-Him-Too-Movement/dp/B07HR9ZZ8K.

"I am a woman. What's your superpower?" *Amazon*. www.amazon.com/Woman-Whats-Your-Superpower-Shirt/dp/B07QHZHXJH.

"I am an American I have the right to bear arms." *Amazon"*. a.co/d/2kyzo7l.

"I love vaccines, autism, abortions, homosexuals, sex change and crime." *Rebubble*. www.redbubble.com/i/t-shirt/i-Love-vaccines-autism-abortions-homosexuals-sex-changes-and-crime-by-plntboy/106668329.FB110.

"I shall never do a man's work for less than a man's pay. -Clara Barton." *Amazon*. www.amazon.com/Womens-Equal-Work-Design-T-Shirt/dp/B083HCSBD7.

"I won't apologize for who I am." *TeePublic*. www.teepublic.com/t-shirt/4562851-i-wont-apologize-for-who-i-am.

Kiesling, Scitt F. "Dude," *The American Dialect Society*, vol. 79, no. 3, 2004.

Knyazyan, A., and Linda Artoni, "Body, Misogyny and Religion in Swear Words", *Armenian Folia Anglistika*, vol.19, no.2, 2023, pp-92. https://doi.org/10.46991/AFA/2023.19.2.084

Lakoff, Robin. "Language and Women's Place," *Cambridge University Press*, vol. 2, no. 1, 1973, pp. 45-88, www.jstor.org/stable/4166707.

Lois, Tyson. *Critical Theory Today*. 2nd ed., New York, Routledge, 2006.

"Not a Regular "Mahila"." *Beyoung*. www.beyoung.in/not-a-regular-mahila-t-shirts-for-girls.

Orchs, Elinor, and Carolyn Taylor. "The "Father Knows Best " Dynamic in Dinnertime Narratives," 1995.

"Please Tell Your Boobs to Stop Staring at my Eyes." *Spreadshirt*. www.spreadshirt.com/shop/clothing/t-shirts/tit+money/.

"Persuasive writing." *Wikipedia*, Wikimedia Foundation, 25 May, 2025, https://en.m.wikipedia.org/wiki/Persuasive_writing.

Rose Gillian, Visual Methodologies: An Introduction to Researching with Visual Materials. 4th ed., Sage. 2016

"Sassy(sasi)-Adjective. She got this and she owing it…".*Redbubble*. www.redbubble.com/i/t-shirt/Sassy-sasi-by-tshirtZZ/64398901.FB110.

State Health Officer of The Mississippi Department Of Health, Et Al, and Jackson Women's Health Organization Et Al. *Supreme Court of the United States*. United States, United States v. Detroit Timber & Lumber Co, 2022.

Sturken, Marita, and Lisa Cartwright. Practices of Looking: An Introduction to Visual Culture. 3rd ed., Oxford University Press, 2018.

"The Problem." *foster-america.org/The-problem*. www.foster-america.org/the-problem.

Vithani Dr. Kirtikumar, "Roland Barthes' Mythologies: A Critical Note", *Studies in Indian Place Names,* vol.40, Issue. 3, 2020.

Wareham, Jamie. "Now Report Shows Where It's Illegal to be Transgender in 2020." *Forbes*. 30 Sep. 2020. www.forbes.com/sites/jamiewareham/2020/09/30/this-is-where-its-illegal-to-be-transgender-in-2020/.

"When Guns are outlawed, I will be an outlaw." *TeePublic*. www.teepublic.com/t-shirt/2703736-when-guns-are-outlawed-i-will-be-an-outlaw-son-of-.

"Women's Rights are Human Rights." *Amazon*. www.amazon.com/Womens-Rights-Human-Feminism-T-Shirt/dp/B07D2S1BH8.