I propose that in the ‘boying’ of the ‘boy’ and the ‘girling’ of the ‘girl’ (Butler 1990) an affective subjectivity is implicated and conferred onto the body at the point of naming gender. I suggest that the citation and re-citation of emotion words and meanings assigned to sentient bodies is conducted in such a way that once interpellated as either ‘boy’ or ‘girl’ they are expected to convey, communicate, relate and/or display named emotions that reflect socialisation as ‘gender normals’ (Garfinkel 1967). In an on-going reflexive process, emotions are configured through thoughts (conversation, self-talk, imagination) aligning certain ‘feelings’ to heterosexualised gender meanings, while gender is represented by the interior and exterior output of these configurations and emotions remain heterosexualised.

Attempts to resist or remove these citations expose how the materiality of gender depends upon the constant hailing of certain emotions to ensure bodies remain uncontestably cis-gendered and heterosexual. (Cisgender refers to individuals whose assigned gender, personal identity, and bodies match.) This perspective suggests that knowledge of gender and its relationship to emotion is understood and made recognisable in order to explain the body, while the ‘being’ of gender has been ontologized into the binary system presently taken for granted by using epistemic logic that reflects hegemonic social and cultural meanings. In effect, bodies are framed according to feeling based meanings and these meanings are gendered according to social systems and cultural codes. Gender is embedded in feeling led meanings, and if the meaning for feelings change, then meanings for gender change.

Using quotes from those who are part of a non-binary gendered community over a period of 6 months (2014) on the social media blog site, Genderfork, I analyse the way gender is being re-interpreted and performed and how feeling-led interpretations form ‘liminal genders’ where there is the space to rearticulate bodies and feelings and re-cite their shifting interiority. Unconfined to binaries, the blog reveals how gender is an affective process that is constantly imagined, embodied, re-imagined and re-embodied.