CLASP V
Conference Program

Interdisciplinary Conference on Culture, Language, and Social Practice

The University of Colorado Boulder
September 15-17, 2017
The CLASP Conference is thankful for generous support from:

**THE BUENO CENTER**  
for multicultural education

Center for Studies of Indigenous Languages of the West  
Department of Anthropology  
Department of Communication  
Department of Linguistics  
The Office of Diversity, Equity, and Community Engagement  
School of Education  
Student Organization Allocation Committee  
(United Government of Graduate Students)

**Thanks for faculty support**  
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Dr. Kira Hall  
Dr. Martha Palmer  
Dr. Natasha Shrikant

**Thanks for staff support**  
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Marielle Butters  
Dana Harrington  
Velda Khoo  
Robbin Riedy  
Zach VeShancey  
Marti White (chair)

A special thanks for their commitment and dedication to CLASP to  
Marcus Avelar, Olivia Hirschey, Velda Khoo, Luciana Ferreira Marques, and Eleanore Tisch

And a heartfelt thanks to all our volunteers!
### Schedule

#### Friday, September 16
- **Registration**
  - **08:00-08:30: Main Hall (level 1)**
  - **08:30-09:00: Becker Reception Hall**

#### Saturday, September 17
- **Welcome Reception and Dinner**
  - **07:00-09:00: Conference Dinner**

#### Sunday, September 18
- **Language**
  - **09:00-10:30: Main Hall (level 1)**
  - **10:30-11:00: Becker Reception Hall**

#### Monday, September 19
- **Welcoming Remarks**
  - **09:00-09:30: Main Hall (level 1)**
- **Main Session**
  - **09:30-10:30: Main Hall (level 1)**
  - **10:30-11:00: Becker Reception Hall**

#### Tuesday, September 20
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  - **11:00-12:00: Main Hall (level 1)**
  - **12:00-13:00: Becker Reception Hall**

#### Wednesday, September 21
- **Main Session**
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#### Thursday, September 22
- **Main Session**
  - **09:00-10:00: Main Hall (level 1)**
  - **10:00-11:00: Becker Reception Hall**

#### Friday, September 23
- **Main Session**
  - **09:00-10:00: Main Hall (level 1)**
  - **10:00-11:00: Becker Reception Hall**

#### Saturday, September 24
- **Main Session**
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#### Sunday, September 25
- **Main Session**
  - **09:00-10:00: Main Hall (level 1)**
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#### Monday, September 26
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#### Tuesday, September 27
- **Main Session**
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- **Main Session**
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#### Friday, September 30
- **Main Session**
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#### Saturday, October 1
- **Main Session**
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#### Sunday, October 2
- **Main Session**
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#### Monday, October 3
- **Main Session**
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#### Tuesday, October 4
- **Main Session**
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#### Wednesday, October 5
- **Main Session**
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- **Main Session**
  - **09:00-10:00: Main Hall (level 1)**
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<td><strong>Registration</strong></td>
<td>Main Hall (Level 1)</td>
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<tr>
<td>4:00-4:15</td>
<td><strong>Opening remarks</strong></td>
<td>Room 304</td>
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<tr>
<td>4:15-5:30</td>
<td><strong>Rebeca Martínez Gómez</strong></td>
<td>Room 304</td>
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<tr>
<td>4:15-5:30</td>
<td><em>Linguistic Styles and Visual Information: The Effect of Stereotype Congruence on Social Meanings</em></td>
<td>Room 304</td>
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<tr>
<td>5:30-5:45</td>
<td><strong>Break</strong></td>
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<tr>
<td>5:45-7:15</td>
<td><strong>Language and Media</strong></td>
<td>Room 304</td>
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<tr>
<td>5:45-6:00</td>
<td>Zach VeShancey <em>Imagined others: The discursive differentiation of youth in televised news media</em></td>
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<td>5:45-6:00</td>
<td>Billy Lok Ming Poon <em>‘Fortune Telling in English’: Commodification of Local Heritage in Tourism Discourse in Hong Kong</em></td>
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<tr>
<td>6:00-6:15</td>
<td>Maya Klein <em>Tha gàidhlig ag bruidhinn an seo: Locality and language ideologies in a Gaelic soap opera</em></td>
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<tr>
<td>6:00-6:15</td>
<td>Moniek van Rheenen <em>“The Truth Will Set You Free:” Intentionality and Emergent Scales in the 2017 Jakarta Gubernatorial Election</em></td>
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<tr>
<td>6:15-6:30</td>
<td>Maureen Kosse <em>Alt-worlds: The discursive world-building of “alt-right” lexicon</em></td>
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<tr>
<td>6:15-6:30</td>
<td>Rachel Ojong <em>A Micro Study of the Sociolinguistic Dynamics of Rural Multilingualism: the Case of Lower Fungom</em></td>
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<tr>
<td>6:30-6:45</td>
<td>Olivia Rines <em>Reinforcing the Stigma of Victimhood: Uncovering Rape Myths in US News Media Discourse of Sexual Violence</em></td>
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<td>6:30-6:45</td>
<td>Patrick Drackley <em>Ognon or oignon?: Negotiating authority in language policy debates</em></td>
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<td>6:45-7:15</td>
<td>Questions and discussion</td>
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<td>6:45-7:15</td>
<td>Questions and discussion</td>
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<tr>
<td>8:00-9:00</td>
<td>Coffee</td>
<td>Boettcher Reception Hall</td>
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<tr>
<td>8:30-9:00</td>
<td>Registration</td>
<td>Main Hall (Level 1)</td>
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<tr>
<td>9:00-10:30</td>
<td><strong>Authenticating Linguistic Selves</strong></td>
<td>Room 304</td>
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<tr>
<td>9:00-9:15</td>
<td>Kira Hall</td>
<td><em>Being from Elsewhere: The Intensely Social Adoption of “Non-Local Accents” by Persons with Autism</em></td>
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<tr>
<td>9:15-9:30</td>
<td>Taraneh Sanei</td>
<td>* ‘Esteressing the new life-estyle’: mobility, multilingualism, and sociophonetic indexicality*</td>
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<tr>
<td>9:30-9:45</td>
<td>Emily Rae Sabo</td>
<td><em>“To go x-ing” in Ecuadorian Spanish: What does it mean, who is using it, and why?</em></td>
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<td>9:45-10:00</td>
<td>Rachel Weissler</td>
<td><em>‘People say, ‘Omarosa is Black, Omarosa is a Woman,’ I’m an American First.” Omarosa and Hyperarticulated /h/</em></td>
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<td>10:00-10:30</td>
<td>Questions and Discussion</td>
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<td>10:30-11:00</td>
<td>Break</td>
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<tr>
<td>11:00-12:30</td>
<td><strong>Jonathan Rosa</strong></td>
<td><em>Unsettling Race and Language: Toward a Raciolinguistic Perspective</em></td>
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<tr>
<td>12:30-1:30</td>
<td>Lunch</td>
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<tr>
<td>1:30-3:00</td>
<td>Workshop with <strong>Dwanna Robertson</strong></td>
<td><em>Legitimizing Anti-Indian Racist Discourses</em></td>
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<td>Data session with <strong>Natasha Shrikant</strong></td>
<td><em>Interactional accomplishment of identities in institutional discourse</em></td>
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<tr>
<td>3:00-3:15</td>
<td>Break</td>
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<tr>
<td>3:15-3:30</td>
<td><strong>Space, Time, and Text</strong></td>
<td><strong>Language and Religiosity</strong></td>
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<tr>
<td></td>
<td>Susana Martinez Guillem</td>
<td>Minnie Quartey Annan</td>
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<td><em>Space Struggles: (Re)Formulating Places, Creating Common Spaces</em></td>
<td><em>Paul, the Pulpit and the Pew: Intertextuality and the Genre of Black Preaching</em></td>
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<td>3:30-3:45</td>
<td>Casey Dobbins</td>
<td>Keri Miller</td>
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<td><em>Making Waves in Virginia Woolf’s To the Lighthouse: Water Poetics and Language Ideologies in Kinetic Prose</em></td>
<td><em>The Role of Aramaic in Syriac Orthodox Ethnic and Religious Identity</em></td>
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<td>3:45-4:00</td>
<td>Laurie Price</td>
<td>Marcus Avelar</td>
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<td></td>
<td><em>The Narrator’s Present</em></td>
<td><em>(De)Coloring spirits: Umbanda and negritude</em></td>
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<td>4:00-4:30</td>
<td>Questions and Discussion</td>
<td>Questions and Discussion</td>
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<td>4:30-4:45</td>
<td>Break</td>
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<td>4:45-6:00</td>
<td><strong>Language and Gender</strong></td>
<td><strong>Language in Interaction</strong></td>
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<td>4:45-5:00</td>
<td>Anastassia Fagan</td>
<td>Ruthanne Hughes</td>
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<td><em>The Women's March on Washington: An Analysis of Inclusion and Group Identity</em></td>
<td><em>Getting onto the Glass Floor: Interruption and Turn-Taking in the ESL Classroom</em></td>
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<td>5:00-5:15</td>
<td>Carrie Ann Morgan</td>
<td>Alicia Stevers</td>
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<td><em>Women in control: Anger and irritation in 'thick' code-switching</em></td>
<td><em>Givenness and the Said Construction</em></td>
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<td>5:15-5:30</td>
<td>Olivia Hirschey</td>
<td>James Leow</td>
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<td><em>Normativity in conversation: A case study on feminist identification among U.S. college aged women</em></td>
<td><em>Cotorreo: Insult routines as social moves in a migrant farmworker community</em></td>
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<tr>
<td>5:30-5:45</td>
<td>Judith M. Lejeck</td>
<td>Maria Ocando Finol</td>
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<td><em>Identity, Power, and Women in Three Sisters</em></td>
<td><em>Subject Pronoun Expression in Maracaibo Spanish</em></td>
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<tr>
<td>5:45-6:15</td>
<td>Questions and Discussion</td>
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<tr>
<td>7:00-9:00</td>
<td>Conference dinner at Kira Hall’s house</td>
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<td>8:00-9:00</td>
<td><strong>Coffee</strong></td>
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<td>Boettcher Reception Hall</td>
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<tr>
<td>9:00-10:30</td>
<td><strong>Jack Sidnell</strong></td>
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<td><em>Action descriptions and accountability</em></td>
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<td>Wittemeyer Courtroom</td>
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<tr>
<td>10:30-10:45</td>
<td>Break</td>
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<tr>
<td>10:45-12:00</td>
<td><strong>Language, Narrative, and Performance</strong></td>
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<td>10:45-11:00</td>
<td><strong>Decolonizing Linguistic Anthropology</strong></td>
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<td>David Boromisza-Habashi</td>
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<td><em>Narrative, Value, and Global Communication</em></td>
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<td><em>Culture in the Undergraduate Public Speaking Course</em></td>
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<td>11:00-11:15</td>
<td><strong>Ping-Hsuan Wang</strong></td>
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<td><em>The interview as a narrative-shaping context: Negotiating inner conflict in a Greek American’s coming-out narratives</em></td>
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<td>11:15-11:30</td>
<td><strong>Dalila I. Ozier</strong></td>
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<td><em>The Honest Liar: Magicians, Spectators, and the Participatory Performance of Power</em></td>
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<td>11:30-12:00</td>
<td><strong>Questions and discussion</strong></td>
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<td>12:00-1:00</td>
<td>Lunch</td>
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<td>1:00-2:30</td>
<td><strong>Materializing Discourse</strong></td>
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<td><strong>Language and Globalization</strong></td>
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<td>Time</td>
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<td>1:00-1:15</td>
<td>Ana-Maria Jerca</td>
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<td>Anita Greenfield</td>
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<td>1:15-1:30</td>
<td>Sarah Cobos</td>
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<td>Hannah Foster</td>
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<td>1:30-1:45</td>
<td>Robbin Riedy</td>
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<td>Doris B. Torres</td>
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<td>1:45-2:00</td>
<td>Christopher Handy</td>
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<td>Lydia Catedral</td>
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<td>Questions and discussion</td>
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<td>Closing remarks</td>
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Plenary Abstracts

Rebeca Martínez Gómez
University of New Mexico

Linguistic Styles and Visual Information:
The Effect of Stereotype Congruence on Social Meanings

This paper explores stereotype congruence between visual and linguistic information and its effects on social meanings of linguistic styles. Studies on sociolinguistics have concluded that the variability of social meanings depends upon different linguistic and extra-linguistic aspects (Eckert 2008). One of these factors is stereotype congruence – category consistent information among stimuli between the linguistic form and the rest of the speech event (Campbell-Kibler 2006). Despite other studies showing the effects of stereotype (in)congruence on issues such as memory and speech perception (e.g., Araya et al. 2003, McGowan 2015), research in sociolinguistics has not fully considered this factor. Particularly, the present research observes the effect of congruence between appearance and linguistic style on the variation of social meaning.

This research takes as a case study two stereotypes in Mexican Spanish: *fresa* and *naco*. While fresas are perceived as the privileged youth of the upper class, predominantly European-descended, and assimilated into the American lifestyle, *nacos* are perceived as their counterpart; they are seen as lower class, lacking education, and as having bad taste (Lomnitz 2001). While both have a specific linguistic style, fresa is perceived as indexing high status, making it a somewhat desirable style even to out-group members. The question is: would any speaker be categorized as fresa because of the linguistic style despite visual information indicating otherwise?

An experiment was conducted with Mexican subjects in order to test the effect of congruence between linguistic style and visual information on social meaning. 97 subjects, distributed among 6 groups, socially categorized 12 individuals (6 female, 6 male) on a scale of 1 (*very fresa*) through 6 (*very naco*) after watching a picture and listening to a short clip of each speaker. However, these pictures and audio excerpts were paired differently for each group. The stimuli consisted of 12 pictures and 12 audio clips from 24 different people previously rated in reference to these social categories by other 36 subjects. These were paired in all the possible ways, resulting in 6 different levels of congruence (from most congruent, to most incongruent).

A total of 1145 responses were analyzed. A linear model regression shows that there is indeed an effect due to congruence ($F=103.8, \text{df}_1 = 9, \text{df}_2 = 1134, p < .001$). This means that the visual information has an effect on the social meaning of linguistic styles. More interestingly, there is an interaction between speech and appearance so that the strength of the effect depends on the stereotype. This shows the relationship between cognitive processes and cultural relevant information in the configuration of social meanings. The results of this paper speak to current issues such as raciolinguistics (Flores and Rosa 2015) and other research on language related implicit bias.

Jack Sidnell
University of Toronto

Action Descriptions and Accountability

In interaction, one participant can attempt to “hold” another accountable for what they have done by describing their action as a token of a nameable type – that is, by placing it under a description. In the course of this talk I will attempt to illustrate the following basic features of accountability enforcing action descriptions:

1. They can be either retrospective or prospective. That is, a description may serve to describe some prior stretch of conduct, categorizing it as a token of a nameable type. Alternatively, an action description can attempt to frame or elicit future conduct (e.g. “I’m going to say this one time,” “Tell me about this thing.”)

2. They can target either the speaker’s own conduct or that of another person/participant. (e.g. “I’m just asking”, “Jude grabbed a block from me.”)

3. They can be formulated either positively or negatively, thus avowing or disavowing, eliciting or prohibiting conduct under a description. (e.g. “I’m just asking.” “I’m not asking you to come down.” “Don’t defend her.”)
In considering examples from recorded interaction, we can see that there are clear interactional complications involved here, and describing conduct as a token of a particular type does not in anyway ensure that it will be treated as such, or that such a description will “stick”. There are at least two reasons why this is the case. First, whatever is described may be redescribed and thus any attempt to hold another accountable by placing her conduct under a description is never definitive. Second, any attempt to hold another accountable is itself a form of conduct for which a participant may, herself, be held accountable and which may itself be placed under a description (e.g. “complaining,” “accusing,” “blaming”). Likewise any attempt to describe or redescribe one’s own conduct is also vulnerable to description as action of a particular type (“defending,” “excusing,” “rationalizing,” “evading,” “lying” and so on). For these reasons and others, accountability, in interaction at least, takes the shape of an inescapable web spreading in all directions at once. Accountability is both interminable and indeterminate. Having described the basic of parameters of this phenomenon using examples from conversational interaction, I will turn to consider a set of cases drawn from the political career of Donald Trump.

Jonathan Rosa
Stanford University

Unsettling Race and Language: Toward a Raciolinguistic Perspective

This presentation introduces a raciolinguistic perspective, which theorizes the historical and contemporary co-naturalization of language and race. Rather than taking for granted existing categories for parsing and classifying race and language, a raciolinguistic perspective seeks to understand how and why these categories have been co-naturalized, and to imagine their denaturalization as part of a broader structural project of contesting white supremacy. I explore five key components of a raciolinguistic perspective: (i) historical and contemporary colonial co-naturalizations of race and language; (ii) perceptions of racial and linguistic difference; (iii) regimentations of racial and linguistic categories; (iv) racial and linguistic intersections and assemblages; and (v) contestations of racial and linguistic power formations. These foci reflect an investment in developing a careful theorization of various forms of racial and linguistic inequality on the one hand, and a commitment to the imagination and creation of more just societies on the other.
Workshop Abstracts

Dwanna L. Robertson
Colorado College

Legitimizing Anti-Indian Racist Discourses

Anti-Indianism is directly tied to the first European correspondence (colonial discourse) about American Indians and the subsequent racist discourse (legitimized racism) produced through the ever-present, organizing force of settler colonization within the United States. Racial discourse is much more than communication. Racial discourse is a social phenomenon that includes a wide range of forms that assign meanings, representations, images, and languages to people, events, or social issues, including media (print or electronic), customs, myths, stereotypes, and naming. Racial discourse occupies social space contextualized by relations of power. Indeed, power ultimately grounds the social processes of creating, assigning, maintaining, and shifting racial identity. Moreover, power accomplishes the reproduction of racial identities through racial discourse. This workshop will explore the contemporary impact of legitimized racism on individual Natives by linking historical racial discourses to current popular representations of Indianness as savages, warriors, princesses, and squaws. Participants will examine racial discourse about American Indians in historical communication and philosophical and political documents, as well as discover the prevalence of legitimized racism in popular movies and songs, celebrity appropriation, and sports culture.

Natasha Shrikant
University of Colorado Boulder

Data Session

I will lead a data session focused on the interactional accomplishment of identities in institutional discourse. I am leaving this description purposefully vague because I am currently working through this data for a paper and want others' input as I move forward with the project. I will bring a few audio and/or video recorded examples from different institutional speech events, and we will analyze the different explicit and implicit ways that participants' index various interactional, social, or institutionally related identities. Participants in this workshop can draw from a variety of discourse analytic theories and methods when analyzing the data. As we analyze data, we will reflect about the different kinds of assumptions implicit in different forms of discourse analysis. We will also take time to discuss 'next steps' in terms of how someone might move from looking at data to writing a research paper.
Paper Abstracts

Minnie Quartey Annan  
*Georgetown University*

**Paul, the Pulpit and the Pew: Intertextuality and the Genre of Black Preaching**

The Black sermon is a formulaic performance peppered with messages of morality, connections to culture, saying of scripture, and “stylin outta the black pulpit” (Holt 1972). Using a sermon from a large suburban Maryland church, this paper focuses on Lee, the pastor of the church, and his sermon entitled “Whatever given in response to the events in Ferguson.” Initially this study sets out some parameters of the black preaching genre as opposed to the black preaching style, namely that the discourse is rooted in the Bible and Christianity as well the compositional structure of call-and-response. This study also explores the functions of some of the key elements of the Black preaching genre (Britt 2011; Rickford and Rickford 2000), including tonal semantics (highlighting alliteration and repetition), epistemological positioning and intertextuality, especially Bakhtin’s (1984) double-voice.

Because the Bible is the source of authority for Christians, I suggest that the use of Biblical character’s voice increases the knowledge reliability based on Chafe’s (1986) evidentiality model while also making the Bible more accessible as a tool to help guide the Christian in life instead of an intimidating book of laws that dictate life. Consequently, the question of epistemics (the knowledge) and evidentiality (how do we know) become of utmost importance because it is critical to know why the preacher is able to deliver these messages and with what validity and veracity.

Ultimately this study scratches the surface of the Black preaching genre with the most necessary element being that of Biblical intertextuality. The Black preacher must be skillfully engaged with his congregation and community; he must explore the wide range of linguistic dexterity; he must be rooted in the Bible.

Brandi Antonsen  
*South Dakota State University*

**The Language Gap: Ideologies within Varying Communities of Practice**

The “language gap” claim, originally framed by Hart and Risley in 1995, Meaningful differences in the everyday experiences of young American children, claimed a “30 million word gap” between children from low-income households and high-income households. Although the word count difference is prevalent in their research, they recognize this difference as an academic deficiency without regards to language socialization processes, cultural values, and social practices within diverse home learning environments. Additionally, despite years of previous scholarly research by linguistic anthropologists and further examination of Hart and Risley’s research qualifications, this deficit claim has received powerful attention throughout many initiatives that aim to “close the gap” within language “deficiencies” among poor children. Thus, this deficit lens only further entrenches those living in poverty, and a change of societal thinking requires reframing of the hegemonic view towards linguistic and cultural differences. In this paper, I examine language ideologies within a small Midwest college town regarding the “language gap” claim between children of low-income and high-income households through interviews of two local university faculty in Education, two preschool and elementary teachers, and two parents of young children. I purposefully chose participants with differing levels of expertise and familiarity to language acquisition and development in order to explore a range of possible ideologies within each community of practice. By conducting face-to-face interviews and transcribing the recordings at a lexical level, I explore language ideologies about the “language gap” by asking questions about both the role of children’s early home learning environment and household socioeconomic status in future academic achievement and specific questions relating to the “language gap” claim. Through these frames of analysis, I argue that the participants’ professions and their respective communities of practice situate their language ideologies within their level of expertise.
First, my participant group as a whole described similar ideologies concerning the importance of literacy and language activities in early childhood. Second, the participant groups of parents and teachers demonstrated perspectives describing the ability for one to simply overcome a low socioeconomic status through working hard in tough situations. Third, throughout the participant responses, particular communities of practice became evident as parents, teachers, and University faculty members distinguished themselves from one another according to their level of specialist expertise and experience within the content of my research. In short, I found that the participant’s indicative level of expertise affected their ideologies regarding the “language gap” claim as the university faculty in Education aligned their perspectives with unnamed research and few examples of personal experience while teachers and parents more fully relied on their personal experiences. Furthermore, I offer insight on the powerful influence of ideology and the necessary reframing of linguistic differences as the range of student backgrounds and resources become great tools for learning in the classroom if we look at what language has the possibility to do.

Marcus Avelar  
*University of Colorado Boulder*

*(De)coloring Spirits: Umbanda and Negritude*

Umbanda is a Brazilian spiritualist religion officially founded in the early twentieth century (Cumino, 2015). Since its inception, Umbanda has been a mostly urban religion, and most of its practitioners have been consistently and openly committed to State-promoted discourses of modernity, such as the one that envisions Brazil as a racial democracy (Del Priore, 2014; Oliveira, 2008). In this paper, I address how practitioners of Umbanda from diverse São Paulo City neighborhoods reconcile conflicting views on negritude that oscillate between adherence to the State-promoted ideology of racial democracy and the celebration of the African elements of the religion.

This research combines ethnography and discourse analysis. It stems from 9 months of ethnographic fieldwork and five in-depth interviews with practitioners of Umbanda from different socioeconomic, educational, and gender backgrounds.

In the present study, I take Peircean semiotics and Webb Keane’s (2003, 2007) concept of *semiotic ideologies* to investigate how practitioners of Umbanda orient to and negotiate diverging ideologies of negritude. According to Keane (2003), semiotic ideologies are “basic assumptions about what signs are and how they function in the world” (p. 419). In this presentation, I claim that the very existence of conflicting views on negritude is the result of distinct semiotic ideologies of race that favor certain signs – in the Peircean sense – while rejecting others.

On the one hand, I argue that the discourses that favor the rhetoric of racial democracy – and the consequent de-Africanization of Umbanda – frame religious references to Africa as symbolic, and therefore arbitrary – despite being conventional and naturalized. On the other hand, I claim that discourses that celebrate the Africanness of Umbanda frame references to Africa as indexical, i.e., as signs that unveil an allegedly necessary relationship between a sign and its object.

Thus, I argue that to reclaim the Africanness of Umbanda – as some practitioners do – is to challenge a semiotic ideology that places Africa in an accessible yet vanishing past, securely separated from the present by the walls of nostalgia. In fact, my data suggests that the semiotics of negritude among practitioners of Umbanda is related to broader State-promoted semiotic ideologies that locate Africaness in pre-modern and pre-racially democratic times. Within this context, the promotion of negritude-as-indexical may challenge the very Brazilianness of Umbanda, which is one of the core elements of its myth of origin. Conversely, the semiotic ideology of negritude-as-indexical reinforces the Brazilianness of the religion through its commitment to the State-promoted myth of racial democracy.

David Boromisza-Habashi  
*University of Colorado Boulder*

Narrative, Value, and Global Communication Culture in the Undergraduate Public Speaking Course

In the context of US American higher education, instructors and students orient to the *public speaking* genre as a valued form of expression. I use the case of *public speaking* to raise and answer questions about value in communication. I show
that, in the context of the public speaking class, narration serves the function of conferring value onto public speaking as a speech genre. Students and instructors not only tell stories of self-transformation to establish the value of public speaking but they also ground that value in what Boltanski & Thévenot called the industrial world in which worth is established by efficiency, productivity, responding to need, functionality, planning and prediction, orientation to future and progress. I argue that these observable practices render the public speaking course into a cultural scene where students are socialized not only into the ways of speaking of a local speech community but also into what Deborah Cameron called global communication culture, a set of late modern discourses about communication, human selves, and social relations. These insights, and insights from other studies of secondary language socialization, offer us an opportunity to further develop Hymes’s concept of speech economies into a construct that helps ethnographers of communication describe the global circulation of valued speech genres beyond traditionally conceived speech communities.

Lydia Catedral
University of Illinois at Urbana-Champaign

Discursive Figures of Muslim Personhood for Immigrants from a Different “-stan”

A number of studies have examined the ways in which the U.S. constructs the figure of “the Muslim” in public discourse in order to justify its imperial actions, as well as how the construction of this figure is experienced and oriented to by Muslim immigrants living in the United States (Rana 2011; Maira 2009). Focusing on the discourses of Uzbek women living in the United States, this study addresses the less studied issue of how and why Muslim immigrants themselves construct Muslim “figures of personhood” (Agha 2005). I argue that they discursively construct images of a range of social types they associate with (non)religious Islam, and that they (dis)align from these types in order to construct their own morality in relation to both the United States and Uzbekistan. This study is part of a larger ethnographic project investigating the discursive and linguistic practices of Uzbek women in the U.S. Data includes 47 hours of audio recordings of both casual conversations and semi-structured interviews between Uzbek women and myself. I examine various moments across these different types of data where my participants name and characterize (non)religious “Muslim types”. These moments included narratives about being mistaken as being from other “-stan” countries, conversations about the moralities they hope their children will maintain as they grow older in the United States, and metapragmatic commentary on the terms dindor ‘religious’ and on “-stan” as a socially meaningful piece of morphology.

I find that these women discursively construct a “social range” of performable figures (Agha 2005:39) related to discourses about Islam in the U.S. and to discourses about religion in post-soviet contexts, such as Uzbekistan. By constructing a range of figures and then (dis)aligning from these figures they are able orient to moralities of both the home and host country (Blommaert 2017), and to safeguard against misperceptions in their interactional processes of identifying as (non)religious Muslims. Additionally, I find that different labels (e.g. musulmon ‘Muslim’ vs. dindor ‘religious’) and morphology (e.g. –stan) operate in relation to these figures of Muslim personhood at different scales and with differing affect. While musulmon is almost always used in positive evaluations relative to figures of local, Uzbek, Muslim personhood, dindor and the “-stan” morphology almost always accompany negative affect in relationship to global figures of Muslim personhood.

These findings contribute to discussions of how individual agency and structural inequality are experienced and discursively represented by transnational subjects. Beyond academic theory it provides insights into the experiences of Muslim immigrant women – a group that faces particular challenges given recent political rhetoric in the United States.

Sarah Cobos
California State University - Long Beach

Medicalization and Aesthetics of Health: Framing a Problematic Message of Body Positivity

This paper analyses the use of medicalization as an attempt to circumvent the aesthetics of health, focusing on an online blogger’s video response to an anonymous comment attacking her physical appearance. Rachel Farnsworth, also known as The Stay At Home Chef, originally published the video on her YouTube page; however, it was later republished and more widely circulated by the website and social media company, Upworthy, with an accompanying article
praising her approach. Using frame analysis (Kwan and Graves, 2013), I review Ms. Farnsworth’s monologue, specifically her explanations and calls to action, to show how and why the medical rationalization and justification for her appearance seems to support, but ultimately undermine, the critical ideas of the body positive movement which seeks to identify, deconstruct and reject the underlying forces of ageism, sexism and objectification.

Within much of America and the Western “world” there is a socially constructed and idealized set of physical features that are considered beautiful. Although many individuals feel pressure to conform to idealized standards of beauty, women in particular are bombarded with messages, which emphasize beauty as intrinsic to their value in society. Recently, the Body Positive Movement has formed to challenge hegemonic standards of beauty through critical analysis of social, economic, and political institutions while simultaneously creating a platform for inclusive body acceptance, self-love and agency (Sastre, 2014) (Tylka and Wood-Barcalow, 2015). Body positivity seeks to disempower ideologies such as the “aesthetics of health” which “encompass all aspects of women's physical appearance”, and inextricably links morality, health and beauty to personal choices.

Ms. Farnsworth, too, seems to support body positivity, circumventing the aesthetics of health by making statements such as “… I have a rare autoimmune disease that means that I will most likely never live to be seventy (70) years old. Every sign of aging that I have, is a sign that I’m still alive.” (:42-1:00). Such utterances reframe her appearance using medical rationalizations, thereby shifting the burden of responsibility and absolving her of any moral failings (Kwan and Graves 2013:75). Ms. Farnsworth also encourages others to accept themselves as they are “made” rather than critiquing each other against the socially constructed standard of beauty.

While the frame of medicalization assists Ms. Farnsworth in creating a compelling, positive and non-confrontational position in opposition to her anonymous attacker, however, I argue that, as compelling and effective as her response may be to a broad audience, her rationale reifies the systems of oppression which create the constructs of beauty, and perceptions of moral responsibility, rather than critiquing such forces by owning her personal agency. Thus, her message of body positivity addresses the symptoms of sexism and ageism but not the roots of body shaming. Through this analysis I seek to uncover the pervasive and often internalized framing of the aesthetics of health and medicalization, which ultimately hinders effective body positive dialogue.

Casey Dobbins
Humboldt State University

Making Waves in Virginia Woolf’s To the Lighthouse: Water Poetics and Language Ideologies in Kinetic Prose

An already distinctive Künstlerroman text for the main character, Lily Briscoe, Virginia Woolf’s To the Lighthouse also seems to achieve a metalinguistic contemplation of the practice of literature, particularly through the representation of water as a poetic channel. This paper specifically examines Woolf’s poetic choices of phonetics and syntactic structure through the shaping of passages to form “literary kinesthesia.” Extensive research has already been done on Woolf’s use of water in her 1927 novel To the Lighthouse. This paper seeks to further examine water semiotics in the text in order to illuminate Woolf’s revolutionary poetic ventures that bridge aesthetic theory, the craft of writing, and gendered language ideologies. Woolf’s drenched text resists masculinist writing styles of fellow Modernists, instead attempting to emulate a likening of water to mind - a direct rejection of the disrupting, echoing refrain that torments Lily Briscoe throughout her artistic process: “women can’t paint, women can’t write.” This study includes a close reading of two passages of To the Lighthouse, Passage One being a Künstlerroman passage that analyzes the aesthetic and political processes of a painter, and Passage Two being the final segment of the brief chapter bridging a ten year gap between the first and last sections of the novel. In order to visually depict the rise-and-fall and ebb-and-flow of the passages themselves, I charted the sentences by syllable count. Phonetic data supplements these findings, showing a disproportionate number of /s/ and /ʃ/ sounds that can be associated with the sound of waves. The overall semanticity of Woolf’s passages alludes to water, not auditorily as one might initially expect, but kinetically. This is a poetic device referred to as “literary kinesthesia,” which is a way of embedding movement and motion into a text. In this case, I am arguing that water and waves possess a powerful kinetic presence in Woolf’s writing, and that this kinesthesia is further enforced through the use of verbs and adjectives belonging to the same linguistic domains that describe water and the ocean. These expertly utilized poetic tools create a sentence that performs gender by challenging the masculinist cultural norm of the Modernist period, and constructs a metalinguistic reflection upon women participating, contributing, and
describing both art and the artistic process. As a well-known crafter of aesthetic theory, critical essays, short stories, and, obviously, novels, Woolf consciously crafted her prose in order to communicate certain political, artistic, and, ultimately, gendered messages. This paper examines the poetics of the writer, and how she was able to use various aspects of language to not only disrupt cultural norms, but also to create a new form for articulating the disruption.

Patrick Drackley
University of Illinois at Urbana-Champaign

Ognon or oignon?: Negotiating authority in language policy debates

Language policy debates are often positioned around the question of authority: who determines what the language is, and who has the right to change it (see Johnson, 2012)? This question has taken a central role in debates concerning orthographic reform in France; following a televised news report in February of 2016, rectified spelling has been a topic of intense discussion among French speakers, as individuals debate whether the government has the right to determine the form(s) the language should take. As such, how these different groups attempt to claim authority is not a trivial question. The goal of this paper is thus to consider how authority over language is claimed in debates concerning orthographic reform in France, focusing especially on the invocation of alternate time-spaces.

The data in this paper are taken from a particular debate on France24’s Le Débat, aired February 17, 2016. Participants include a host and two guests (JG, a teacher, and AB, a député of the National Assembly). Data are analyzed following the discourse-analytic methods; analysis is focused primarily on how the two guests negotiate authority over language forms, paying special attention to the invocation of recognizable chronotopes (configurations of time and space, cf. Bakhtin, 1981; see also Agha, 2007) and the processes by which these are calibrated (made relevant to the current interaction – Silverstein, 1993; see also Eisenlohr, 2006).

Analysis of these data suggests that narrative retellings of debates in 1990 (when these reforms were first passed) are among the most common methods of claiming authority. Following Bauman and Briggs (1990), these speakers engage in creative processes of de/recontextualization in order to frame those events to help their respective cases. Each participant focuses on a different aspect of the 1990 debates; this, I argue, allows them to re-tell the story in such a way that emphasizes their own authority. Participants likewise invoke particular chronotopes in order to argue for or against the rectified spellings. Data suggest that competing chronotopes of nostalgia (looking back) and of progress (looking forward) are invoked to debate the utility of the reforms: participants must position themselves relative to both the time-space representing an idealized past (and a common national identity) and to a present/future that adapts to allow individuals to be successful.

Data in this study suggest that chronotopes play a significant role in framing and justifying claims of authority. While each participant may engage differently with the chronotopes s/he invokes, the chronotope(s) to which each orients are suggestive of the ideologies each bears concerning language (and who has the authority to change that language). These findings support earlier studies demonstrating the links between chronotopes and ideology (e.g. Dick, 2010) and show the importance of considering time-space in understanding debates over language policy.

María Ocando Finol
Arizona State University

Subject Pronoun Expression in Maracaibo Spanish

Subject Pronoun Expression is understood as the expression of subject personal pronouns (SPPs) within a language that allows their variable omission, also called a pro-drop language. Such is the case of Spanish in all its varieties. A look at the evidence collected throughout 40 years of research in both monolingual and bilingual settings sustains that the factors that are more likely to constrain SPE are of linguistic rather than social nature (age, gender, or socioeconomic status of speakers). However, a geographical trend has been found relevant across studies, with Caribbean varieties of Spanish showing higher rates of SPE (over 30%) than mainland varieties (20%-30%). This study contributes to the discussion by examining SPE rates in Maracaibo Spanish, as well as the linguistic factors affecting them. The main hypothesis guiding this study was that Maracaibo Spanish would not differ greatly in rates from Caribbean dialects;
therefore occurrence rates would likely be similar at least to the lowest percentage found in Caribbean Spanish to date, which is 33% for Cuban newcomers to New York City, as observed by Otheguy and Zentella (2012). Consistent with trends in the field, this investigation expected to find high rates of first person singular yo, and significantly higher rates in singular pronouns than in their plural counterparts. In addition to being an Antillean dialect, Maracaibo Spanish exhibits the particularity of being voseante, i.e. using vos in free variation with tú as a 2sg pronoun, as well as a final -s deleting dialect. Therefore, in addition to the main hypothesis, this study explored whether there is an association between TMA ambiguity and SPE. This study answers the questions of whether Maracaibo Spanish exhibits similar rates to those of Caribbean Spanish dialects, what are the specific rates per pronoun in Maracaibo Spanish and what linguistic factors contribute to this expression, and finally, whether there is enough evidence in Maracaibo Spanish to suggest a functional compensation effect that would justify -s deletion as a linguistic constraint for SPE. Through a variable rule analysis conducted through Goldvarb X, the main hypothesis was tested, observing that overt rates for Maracaibo Spanish (29%) fall above mainland trends, yet significantly below Caribbean trends. Significant linguistic factors in the variable rule analysis showed consistency with other studies in the field (grammatical person and number, switch reference being significant at α=.05), except for TMA ambiguity, which was not significant for Maracaibo Spanish. A final analysis for second person singular pronouns exhibited differences in rates and constraint ranking between tú and vos. The differences encountered could suggest a need to discard functional compensation explanations and instead bring forth hypotheses in relation to frequency effects.

Hannah Foster

University of Texas - Austin

Imagining the Shala-Kazakh: Satire, codeswitching and linguistic purism in Post-Soviet Kazakhstan

In this presentation, I examine satirical skits on the comedy show Nasha KZasha (‘Our Kazakh’) called Shala-Kazakh Language Lessons to analyze Russian-Kazakh codeswitching in Post-Soviet Kazakhstan. Using the theoretical frameworks of heteroglossia, language ideologies and satire, I answer the following questions: what types of characterizations are the comedians creating? And how does the circulation of these portrayals contest ideologies of bounded ethnolinguistic categories? I find that the performers create socially recognizable characterizations (cf. Agha 2005; Basso 1979) of Shala-Kazakhs, literally “half”-Kazakhs,” by linking characteristics of speakers like age, geography, Russification and ethnicity to specific features of codeswitching, including phonological bivalencies (Woolard 1998) and intra- and inter-clausal codeswitching. As heteroglossic language, or language that pulls all associations of a word into each use (Bakhtin 1981), the performers use codeswitching to satirize the prevalent ethnolinguistic categories and the language ideologies that promote a pure, homogenous language in the nation-building discourse in Kazakhstan. I analyze how these portrayals are created to demonstrate the complexities of multilingual language use in contemporary Kazakhstan and examine how the comedians contest linguistic authorities through their use of codeswitching.

While codeswitching in Kazakhstan is often referred to as the unmarked choice, it becomes particularly marked in spaces regulated by linguistic authorities (e.g. policy makers, schools, media, etc.). These authorities, influenced by ideologies of linguistic purism, use the term “Shala-Kazakh,” to critique the public use of language that they deem “impure.” In the skits, the performers challenge that authority in the classroom, a space typically restricted to “pure” language use only. The actors criticize this ideology using their characterization of the teacher who “corrects” the students’ monolingual Kazakh utterances into a codeswitched variety (see examples 1 and 2 below). As an exemplary speaker (Agha 2005), the teacher’s use of Shala-Kazakh draws attention to how the language of the classroom is not as “pure” as it is imagined.

Furthermore, the skits address generational differences among Kazakhs because students speak monolingual Kazakh in contrast to the widespread belief that the younger generations do not know Kazakh. Thus, the comedians re-examine what speaking Kazakh and what codeswitching looks like in contemporary Kazakhstan. I then examine how the actors’ criticisms fit into larger discourses about nation-building. By criticizing the ideology of a pure language, the comedians critique not only the Kazakhstani administration’s language policies that use the model of a monolingual Kazakhspeaking population as the basis for the Kazakhstani nation-state, but also the effectiveness of the institutions responsible for accomplishing those goals. Furthermore, through the circulation of those portrayals in the contested
spaces, the comedians undermine the linguistic authorities by making space for “impure” language use in schools and other exclusive spaces dominated by ideologies of linguistic purism. Thus, by focusing on the permeable boundaries of language and identity through the Nasha KZasha comedian’s satire of codeswitching, I address some of the complexities Post-Soviet nations face negotiating multilingualism in their nation-building strategies and how codeswitching in satire reflexively depicts and contests ideologies about language mixing practices.

Data:
Ex (1) 1
Student 1:  
Men dajyn-myn
I ready-PE.1SG
I’m ready

Teacher: 
Ne durys. "Men gotov-pyn" dew kerek
NEG correct. I ready-PE.1SG say.to must
Incorrect. You must say: “I’m ready” (Nasha KZasha 2011a)

Ex (2) 2
Student 2:  
Keshiriñiz. Kiruge bolady ma?
Excuse.me enter.DAT may QUES?
Excuse me, may I come in?

Teacher: 
Pravil’nosura?
correct question
What is the correct question?

Student 2: 
Keshiriñiz. Zakhodit’uge bolady ma?
Excuse.me enter.DAT may QUES?
Excuse me, may I come in? (Nasha KZasha 2011a)

Kelsie Gillig
University of Texas – Austin

Ideophones in Public spaces: the Indexicalities of Branding and Ideologies of “Basqueness”

Linguistic anthropological scholarship has long worked against Saussurian trends of foregrounding denotational meanings and structural features of language at the cost of backgrounding the integral importance of socioculturally salient meanings associated with such linguistic features. In this study, I contribute to such opposition by examining the complex ways sound and meaning are linked within languages through specific linguistic features. Specifically, I examine Basque “ideophones”, linguistic units with the capacity to evoke depictive, affective, sensory, and imagistic experiences (Dingemanse 2012), and further elaborate on the misconceptions that European languages rarely exhibit such features.

I analyze the widespread use of ideophones within the Basque Autonomous Community of Spain (henceforth, BAC) in public spaces through the lenses of iconicity, indexicality, and symbolism (Peirce 1998). In analyzing the ways ideophones function as semiotic features of linguistic landscapes (Blommaert 2013, Blommaert and Maly 2014, Gorter and Cenoz 2015) of the BAC, I argue ideophonic usage in public spaces comes to index particular brandings of and imaginings of “Basqueness” that are taken up in different ways by different individuals.

In the following study, I explore the place of Basque in “public” spaces as a co-official language with Spanish. I then turn to a brief description of Basque ideophones in order to contextualize discussion of their iconic and indexical use in public signage (Ibarretxe-Antuñano 2017). Next, I provide examples of Basque ideophones in public spaces, highlighting (1) how these culturally salient linguistic features index the social group they “point to” (Irvine and Gal 2000, Childs 2001, Webster 2010) and (2) how these ideophones are phonologically iconic representations of the depictive, imagistic, and affective experiences they evoke within a local and regional Basque identity (Childs 2001; Dingemanse 2011, 2012). Further foregrounded in this section are the ways that ideophones become symbolic of particular imaginings of “Basqueness” dependent upon the uptake of the individual experiencing the ideophone in front of them. I also discuss
the ways ideophones in public signage semiotically “brand” Basque in particular ways of speaking Euskara and being Euskaldun (being Basque) that defy standard language ideologies, which typically relegate verbal art to the periphery of “artistic and poetic” language use.

I argue that ideophones serve as “aesthetic acts of resistance” to linguistically distinguish Basque from Spanish. Their symbolic, visibly different forms in public spaces (which are never neutral as Blommaert 2013 notes) have indexical associations to the experiences they represent as well as indexical relations to the social group they represent (Webster 2017, 2010, 2009, Barrett 2014). I conclude in reflection of the ways that sound and sense are interwoven in cultural and language specific indexical meanings. Importantly, the complexity of sound and sense contribute to uniquely “felt” iconicities or “intimacies of grammar” (Webster 2014), by linking Basque identities through the shared intimacy of Euskara-specific linguistic forms in public spaces.

**Anita Greenfield**
*University of Illinois at Urbana-Champaign*

**Juggling Perspectives:**
*Polycentricity in Native English-Speaking Teachers’ Constructions of Identity*

For many students across the globe, native English-speaking teachers represent students’ first interpersonal contact with the English language, and as such, can play a pivotal role in the reproduction of English language ideologies. However, very little research addresses the ideologies these teachers hold (Root, 2007) or their role in globalizing processes and the spread of the English language. In this study, I examine native English teachers living and working in South Korea and their representations of their interactions with Korean students to better understand how English spreads at the local level. I argue that the teaching of English and the construction of English speaker identities within the classroom is the product of the teacher’s negotiation of ideologies emanating from multiple centers of authority on both the global and the local scales, rather than product of global (Western) and local (Eastern) tensions alone (Phillipson, 1992; Canagarajah, 1999).

Data used in this study was taken from a corpus of eighteen semi-structured interviews with native English-speaking teachers working in South Korea. All participants had lived in Korea for four years or longer, and most had had experience working in more than one type of institutional setting. All interviews took place in South Korea and were audio recorded. Each interview was treated as a unique speech event in which the interviewer (the researcher, who formerly worked as an English teacher in South Korea) and the interviewee were both participants (Briggs, 1986). Data was transcribed and analyzed with regard to questions of identity (Le Page and Tabouret-Keller, 1985; Bucholtz and Hall, 2005) and ideology (vanDijk, 2006) within the larger framework of the spread of English as an international language.

The analysis of the interview data suggests that at the local level English does not simply spread amidst tension between global and local force, but the interactions that take place are better described under a polycentric framework (Kachru, 1985; Blommaert, 2010). The teachers that participated in the study describe their own identity work as juggling act and the use of language (both Korean and English) in the classroom as the product of ideologies emanating from multiple centers of authority. These centers of authority included both centers of immediate importance, such as the school authorities as well as the local socio-cultural milieu, and more distant authorities such as the scholarly authorities under which the teachers received training. The teacher’s interaction with the ideological demands of these varied centers shape not only their way of presenting their own identity, but also the way in which they present the English language and its relationship to Korean people and the Korean language. As points of contact through which English is spread, local interactions, such as the ones in this study, offer an understanding of globalization as the interaction of local social actors with multiple centers of authority and the ideologies they promote.

**Susana Martinez Guillem**
*University of New Mexico*

**Space Struggles: (Re)Formulating Places, Creating Common Spaces**

In this paper, I draw on critical discourse studies as a privileged perspective to account for the social interaction between spatial and discursive dynamics, looking specifically at the current socio-political Spanish context. I focus on
Podemos, a new political party in Spain that was founded in March of 2014 by a group of organic intellectuals and activists and that, in less than two years, was able to secure the vote of 20% of the Spanish population, thus becoming the second political force in this country. Building on literature on linguistic ideologies (Hill, 2008; Rosa, & Burdick, 2017) as well as Lefebvre’s (1974) understanding of space as a product and producer of social relations, I locate, interpret, and critique a series of performative practices developed by Podemos’ deputies in the Spanish Congress and Parliament. Specifically, I discuss place formulation, embodiment, and register change (Goffman, 1959), as well as different moral evaluations of these (van Leeuwen, 2008) disseminated through elite discourses.

Throughout my analysis, I show how, first of all, the meanings of these practices are intrinsically linked to the particular spatial relations enforced in this context, and second, how they reach beyond this specific setting to inform a broader and emergent cultural practice that seeks to undo the historically naturalized dichotomy, in contemporary Spain, between civic and institutional spaces. Among other significant reformulating moves, Podemos’ deputies consistently deployed informal terms of address (tú instead of usted); openly displayed “common” artifacts such as jeans, backpacks, or dreadlocks; engaged in public displays of affection such as hugging and kissing; or produced hand gestures such as the V sign or a raised fist.

Through such performances of politics, these social actors challenged the commonsensical moral and instrumental call for “respectful demeanor” (Bourdieu, 1995; Goffman, 1959) that, through linguistic and other kinds of monitoring, becomes intrinsically attached to a series of expectations for decorum that delimit options for how to be seen or heard within institutions. In this way, Podemos drew attention to the ways in which institutional spaces are defined by and reinforce the interests of certain groups who, through their reiterated, ritualized, and reaffirmed practices (Butler, 1993) try to fix the historical and cultural meanings of political practices. As a whole, these actions capitalized on Podemos’s newly gained access to certain physical spaces in order to reappropriate their symbolic dimensions, thus blurring the distinction between “frontstage” and “backstage” practices (Goffman, 1959). Consequently, these previously restricted, “absolute” material locations were (re)constructed through performance as popular, which in turn functioned to reconfigure the party’s—and its voters’—“relative” social position (Bourdieu, 1995).

Kira Hall
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Being from Elsewhere:
The Intensely Social Adoption of “Non-Local Accents” by Persons with Autism

This paper contributes a sociocultural linguistic perspective to academic research on intonational behaviors associated with the autism spectrum, specifically with respect to a condition formerly classified by the Diagnostic and Statistical Manual of Mental Disorders as “Asperger’s Disorder.” A now voluminous body of social science research attributes the non-normative prosodic behaviors of persons having this condition to specific types of neurological impairment. The current project builds on these discussions but situates its analysis within sociocultural instead of cognitive domains. As such, it joins a burgeoning tradition of research on the autism spectrum that recognizes the linguistic agency of persons with cognitive disorders (e.g., Ochs 2012, 2015; Ochs & Solomon 2004, 2005; Ochs et al 2001, 2004; Solomon 2004, 2010, 2012, 2015; Sterponi & de Kirby 2016; Bottema-Beutel & Smith 2013; Sterponi 2004; Sterponi & Shanky 2014).

The focal topic of this analysis is a sociolinguistic practice popularly associated with Asperger’s but rarely analyzed: specifically, the prolonged and fluent adoption of non-local dialect features, or in laymen’s terms, “foreign accent.” For sociolinguists who view second dialect acquisition as a difficult social achievement importantly related to identity, this practice presents a paradox. How do individuals associated with such a purportedly “asocial” syndrome accomplish an activity that is by all accounts intensely social? The discussion is based on a biographical pilot study of 29-year-old dizygotic twin males born and raised in Montgomery, Alabama. This region is renowned in the sociolinguistic literature for exhibiting a number of phonetic characteristics emblematic of Gulf Southern pronunciation. The brother with Asperger’s who is the focus of this paper demonstrates none of the markers stereotypically associated with Southernness and has instead acquired features popularly associated with the RP dialect of British English (although he suggests that the accent is more appropriately described as “from Wales […] mixed with a bit of South African”). Extended participant observation and ethnographic interviews with this individual reveal that the adoption of non-local dialect features enables him to approach each conversation as an outsider and defer responsibility for interactional deficits to perceived
foreignness instead of personal failure. Perhaps most significantly, the accent, cultivated throughout childhood and now integral to a sense of self, has allowed this individual to disidentify with what he views as a superficially social “Alabamian culture”—a culture that ultimately rejected him for his difference.

With reference to a much broader project that I have initiated on language and sociality in the autism spectrum, I suggest that this individual is not unique in his “non-local accent” orientation. Online discussion groups that cater to the Asperger community are populated with individuals who claim to speak a different dialect: Britons who speak “Australian”; Scots who speak “American”; even New Jersey residents who speak like “New Yorkers.” This as yet unexplored phenomenon demands sociolinguistic investigation. My paper considers how the combined use of ethnographic and sociolinguistic interview methods illuminates the ways that intonational differences attributed to persons with autism become manifestations of society as well as cognition. The sociocultural linguistic approach I forge throughout this paper directs our attention to the way speakers with autism agentively navigate the everyday challenges of sociality.

Christopher Handy
Independent Scholar

The Language of Decorum in Early Indian Buddhism: Monastic Law and Social Face

Sanskrit and Pāli monastic law texts of the early Indian Buddhist institution contain rules and regulations for monks and nuns, to be followed in their daily interactions with each other and with the outside world of patrons and potential new monastics. Scholars often portray such texts as exemplary of a consistent Buddhist ethical framework, in consonance with the tradition’s own categories. However, many of the directives in Buddhist monastic law (vinaya) do not appear to be connected to a distinctly Buddhist system of ethics, and can be described more accurately and generally as part of a pan-Indic cultural ideal. These standards of decorum include appropriate greetings, hygiene practices, table manners, gender protocol, and various other mundane scripts for maintaining social harmony and identity.

A number of these Buddhist rules for conduct have nearly identical parallels in the classic texts of “Hindu law” (dharmaśāstra), guidelines used by the Brahmin majority from which the Buddhist tradition emerged. Many of those texts were composed prior to or contemporaneous with Buddhist vinaya texts, an indication that Buddhists consciously borrowed their own codes of conduct from Brahmans in an attempt to appeal to a wider Sanskrit literati. In so doing, the fledgling Buddhist institution could portray itself as a civilized, urbane religion inspired by and even superior to the mainstream practices of its region and time (northern India ca. 400 BCE). In the mid-20th century, sociologists and linguists began to describe social interactions in terms of face and face-threatening acts. This concept later evolved into a subfield of linguistics called linguistic politeness as a method for analyzing the types of speech considered to be “polite” in modern societies. More recently, scholars have begun to apply the vocabulary of politeness to the study of ancient texts in a broadly-conceived method called historical politeness, going beyond the analysis of linguistic utterances to include bodily actions and other aspects of social interaction.

This paper examines passages from vinaya and dharmaśāstra texts to illustrate the cultural framework of proper behavior shared by Buddhists and Brahmans in ancient India. I begin by looking at some of the offenses listed in the śaikṣa dharma (“rules of training”) section of the Buddhist prātimokṣa (“monastic confessional liturgy”), including injunctions against chewing food loudly, urinating while standing, and laughing at inappropriate times. I then demonstrate where similar rules appear in Brahmanical texts, arguing that a concept of decorum distinct from ethics proper existed in both of these social frameworks. I also utilize Buddhist texts with specific directives on dealing with non-Buddhist organizations, in order to illustrate that the authors of Buddhist vinaya texts were consciously aware of these resemblances and made use of them intentionally as a way of drawing in new patrons and monastics. By presenting these materials through the lens of historical politeness, I aim to show how the careful use of language became one of various tools with which Buddhists grew their organization from a small minority to a major religious tradition.

Olivia Hirschey
University of Colorado Boulder

Normativity in Conversation: A Case Study on Feminist Identification among U.S. College Aged Women
This paper analyzes a group of college-aged women’s conversation about feminist identity. Starting from a sociocultural linguistic theoretical framework and employing insights from conversation analysis, I argue that the interlocutors’ feminist identity is an interactional achievement produced through relevantly setting aside topics and displaying agreement to that action. The paper illustrates how this practice (re)problematizes feminism and maintains normative standards of ‘feminist’ as an identity that needs to be accounted for in conversation. Research on feminist identification in the United States over the past several decades shows that many young women tend to agree with feminist ideals but not with a personal feminist identity (Breen and Karpinski 2007; Jacobson and Koch 1978; Houvouras and Carter 2008; Redfren and Aune 2010; Williams and Witting 1997). Accordingly, Eckert and McConnell-Ginet (2013) point out that the phrase “I’m not a feminist, but” is common among college women. However, the research I conducted among women at a public university in 2016 suggests that feminist identification may be shifting, at least in terms of its enactment in discourse. The responses of women in my study fall more in line with “I am a feminist, but…,” producing a type of identification that I call ‘sort of’ feminist.

The data I present in this paper examine the “micromoments” of identity construction (Kitzinger and Mandelbaum 2013; Bucholtz and Hall 2005). In the excerpt below, we see Grace grappling with her ‘sort of’ feminist identity.

(1) [Active feminist]
Grace: yeah like I’m not, if someone said, I’m not going to say I’m not a feminist, [because
Claire: [mhmm
Grace: I’m definitely like- I guess technically would be I am a feminist but like I’m not very active feminist I guess=
Claire: =yeah=
Grace: =if that’s [a good way of explai-#
Claire: [like a like=
Grace: =*explaining it*=

When Grace says that she is “technically” a feminist, she demonstrates an orientation to a presupposed definition of feminism. Her subsequent claim that she is “not [a] very active feminist” makes relevant the idea of ‘activism’ to feminism, yet then sets it aside as irrelevant to her own identity. We can thus see an emergent semantics of feminism—in this case, a feminism that involves activism—by examining what the participants feel is relevant to set aside. Yet I argue, following other work in CA, that the practice of relevantly setting aside topics serves to (re)create normatively acceptable identities (Maynard 2016; Raymond and Stivers 2016). This process invariably produces patriarchal hegemonic identities, with interlocutors removing themselves from their assumed understanding of feminism and thereby solidifying feminists as a problem. As Heritage (1987) argues, normative assumptions of behavior are made possible by “explaining away” anything non-normative. However, if social products and actions are the basis for hegemonic social organization, then they are also agents of change (West and Zimmerman 2009:114). My data reveal that when topics are not set aside, they can be negotiated with as very real and relevant aspects of feminist identity, both in talk-in-interaction and in other conceptualizations of feminism.

Ruthann Hughes
University of South Carolina

Getting onto the Glass Floor: Interruption and Turn-Taking in the ESL Classroom

The Saudi Arabian education system is fully gender segregated. Coupled with the political and social imbalance of power between men and women, as well as Western presuppositions, this means that when Saudi Arabian women enter a co-ed ESL class, Western teachers may expect gender to inhibit their willingness to participate or interact with male classmates and teachers. Gender has frequently been constructed as a relevant characteristic of speech patterns such as interruptions and overlap, and in ESL contexts, it may be awarded greater import than it merits. As studies show that gender effects can more accurately be described through power dynamics and cultural differences (James & Clarke, 1993; Anderson & Leaper, 1998, Tetreault, 2013). This paper examines the effects of power and culture on interruption and turn-taking practices of five Saudi Arabian women in a university level ESL classroom in the United States, using a combination of interactional analysis of classroom discourse and interviews with female participants. Although some
research suggests that women in Saudi Arabian classrooms are not inhibited in taking the floor (Baki, 2004), in an ESL classroom, there are also additional effects from the power differential between teacher and student, as well as differing cultural conceptions of turn-taking rules, which do impact learning. In this paper, I show that my participants did not construct gender identities as having relevance to the meanings and consequences of overlap and interruption, although they were sensitive to the power teachers hold. Although students tended to follow conventional turn-taking conventions with other students, the teacher’s ability to control who takes the floor affected the women’s ability to have their input heard and taken up in class. Significantly, the way the teacher used this power directly impacted two women’s acquisition, resulting in, on the one hand, a more pedagogically effective explanation of a concept, and on the other, a student being demotivated from further participation. This finding is supplemented by the personal interviews, in which the women identified other factors, including teacher behaviors, intrinsic motivation, and student perceptions of turn-taking conventions, as more relevant factors for student participation and acquisition. Power dynamics are at play within the classroom, mediated by pedagogy and individual differences rather than gender, suggesting that teachers should consider the power they possess and utilize well-known pedagogical strategies to ensure students may fully participate in the classroom.

Maya Klein
University of Arizona

_Tha gàidhlig ag bruidhinn an seo: Localilty and Language Ideologies in a Gaelic Soap Opera_

This talk will explore some of the conflicting language ideologies present in a Scottish Gaelic medium soap opera, Bannan, broadcasted by BBC Alba; a government funded media outlet that broadcasts Gaelic radio and TV programming daily. Scottish Gaelic is an endangered language spoken in Scotland. As of 2010, less than 2% of the population spoke Scottish Gaelic (McKinnon 2010). All Gaelic speakers in Scotland today are bilingual. Despite revitalization efforts, there is a prevailing ideology of Gaelic as an authentic, local language and English as the anonymous, neutral language of Scotland (Woolard 2016). The data derives from the first three seasons of Bannan, as well as publicly available interviews from the crew and cast of the show. The show is entirely in Gaelic, and features very few instances of English. I argue that Bannan, as an example of Gaelic media, seeks to complicate the notion of English as the only anonymous language in Scotland, while having conflicted stances towards Gaelic as an authentic language.

All but one of the characters speak only Gaelic to each other, regardless of the situation, and seem to possess the same language competence. This is an example of erasure (Irvine & Gal 2000); Bannan ignores, or erases the realities typical of Gaelic speaking communities; that speakers code-switch, are unlikely to use Gaelic in formal situations, and that different people within the same community have different competence in Gaelic (McEwan-Fujita 2010). This erasure privileges an account of Gaelic being an anonymous, default language is used by all and without influence from other languages. Typically, Gaelic is viewed as the authentic language because Gaelic use indexes a speaker as from a specific place (the Islands and Highlands of Scotland). This locality of authentic languages, however, can have a paradoxical effect on revitalization; the very survival of the minority language depends on their value as authenticating a local identity (Woolard 2016). Locality, however, limits efforts to extend minority languages to new speakers, or new domains that are not local. Interviews with the cast and crew as well as the show’s content highlight this paradox. On one hand, Gaelic use is viewed as iconic of a specific place, the Islands and Highlands. The setting of the show illustrates this; the show is set on a small, isolated island where everyone knows each other. Conflicting with this local view of Gaelic, the crew express a desire for Gaelic to be publicly available to all of Scotland, and abroad. Scenes with an American character Nebhada, who is learning Gaelic, reveal a willingness of the characters to speak Gaelic and not English with her, as well as teach her new words, exemplifying the desire to see Gaelic be made available to speakers who do not live in traditionally Gaelic speaking places. This contradicts Gaelic’s locality, as even an “outsider” can learn and use the language. This investigation into language ideologies in Gaelic media has implications for other media strategies in language revitalization.

Maureen Kosse
University of Colorado Boulder

_Alt-worlds: The Discursive World-building of “Alt-right” Lexicon_
The self-styled “alt-right movement” is an aggregate of white nationalists of varying backgrounds and creeds that seeks to establish a white ethno-state. Members of this movement imagine themselves as part of a countercultural movement against perceived liberal regimes of “political correctness” and multiculturalism throughout the United States and western Europe.

Drawing from Benedict Anderson’s notion of imagined communities and contemporary work on language and nationalism in sociocultural linguistics (Bhaba 2013; Billig 2001; Wodak et al. 2003, 2005, 2010), I argue that the alt-right movement engages in an imagined community of white male resistance to a perceived oppressor: “political correctness.” They rely heavily on an investment in “realism,” which involves the deliberate avoidance of what they perceive to be euphemism and the deliberate use of obscuring language in the form of political correctness. One way to do this is to engage heavily in verbal taboo, including the use of slurs, frank references to violence and sexual assault, and taking on derogatory personas of ethnic and religious minorities to expose the “truth” of how those social groups function. However, this distaste for political correctness fails to consider the alt-right’s own extensive use of in-group vocabulary and language practices, like the use of *skittles* to refer to Muslim refugees, a euphemistic strategy meant to circumvent censorship rules on social media. This alternate lexicon, as well as other cultural mainstays of the alt-right (memes, and internet culture-based humor) draw heavily from consumer culture as an appeal to potential members. While the base philosophy of the alt-right stays true to conventional Nazi and white supremacist mainstays, the movement has succeeded in modernizing the thoughts and beliefs that the general public would otherwise understand immediately as racism. These strategies, based in humor and consumption, regurgitate the same discourses as the racists before them in a modern and more appealing manner.

The data for this project comes from the Daily Stormer (an alt-right news website and forum), Voat (a social media site similar to Reddit) and YouTube. I argue that through their lexical practices, the alt-right discursively produces an alternate world in which white supremacist “realities” of race and gender are reflected by language. This world runs parallel to and against what the alt-right perceives as a domineering cultural regime of political correctness. The function of that lexicon satirizes the regime while reproducing conventional racist discourse in the form of a modern, consumable format. This paper explores both the alt-right lexicon as millennial-branded racist discourse and as a salient component of a contemporary far-right imagined community.

**Raquel Laredo**  
*University of Colorado Boulder*

**Constructions of Historicized and Linguistically:**  
**Contrasted Boundaries through Semiotic Processes and Language Ideologies in Palenque (Colombia)**

Multiple dimensions of ideologies and differentiation can shape and be shaped by language use. As speakers, we have preconceptions and judgements about language, associating it with certain people, places and classes. That means that, speakers may act based on ideologically-constructed representations of language in relation with the linguistic context – and the linguistic practices (Woolard & Schieffelin 1994). From a historically oriented perspective, Duranti (1997) highlights the complexity of symbolisms embedded in linguistics exchanges, at different levels and speech communities: people comprehend and interpret through their own experiences with language and through language. In addition to that, Duranti emphasizes the need to study languages as cultural resources, and speaking —or speech— from a cultural perspective, where languages are tools to catalyze practices.

A case study that illustrates this interplay is the small village of Palenque (Colombia), In this African-descendant community, in which linguistic boundaries are clearly drawn, bridging cultures through differentiation and cultural blending –Caribbean Spanish, African and creole– it has not lead to separation but more to a mutual acceptance to enhance the coexistence of a multilingual setting. Therefore, Palenque’s case is singular and extraordinarily unique for several reasons. First, Palenqueros are one of the ethnic groups with the blackest phenotype in Latin America. Second, for being the only inland community that still has and uses a Spanish-based creole (Palenquero or Lengua) and third, because this small community remained isolated until the 1980s, which enabled them to preserve their culture heritage and deep African roots. Palenqueros have been bilinguals since the eighteenth century, and certainly, in some periods there have been cases of subtractive bilingualism, where the Spanish language was strongly positioned as the dominant vernacular, as an aftermath of colonialism. However, language history raises several questions such as why Palenquero escaped
decreolization or restructuring, and nowadays, young generations start to speak Lengua or Palenquero using the same grammar as the elderly did a hundred years ago (Schwegler 2015. Although Lengua and Spanish are presented as two different codes, there is also a “code-neutral” variety with fuzzy boundaries in grammar and lexicon (Schwegler (2015).

In this paper, my goal is to analyze a unique case of multilingualism in Palenque where three vernaculars coexist: Spanish, Palenquero creole (a.k.a Lengua) and lumbalú, an Africanized ancestral ritual code mostly used in funerals. To do so, I would refer to semiotic processes (Irvine and Gal 1994, 2000) to illustrate and apply some concepts as iconization, fractal recursivity and erasure to relate it to the multilingual and post-colonial on-the-ground reality presented through Schwegler (2015) and his in situ ethnographic field work and research. In addition to that, Africanisms will be presented as the window into Palenquero’s past and modernity, where the performance of rituals and the use of African lexicon is a medium to articulate the past, going back to their ancestors’ origins, which are enregistered through a revitalization process of Lengua and lumbalú.

Judith M. Lejeck  
Northeastern Illinois University

Identity, Power, and Women in Three Sisters

In the field of linguistics, discourse analysis has traditionally focused on naturally-occurring language in use. However, it also has relevance to and implications for the analysis of literature (Smith, 1979; Fowler, 1981; Carter & Simpson, ed., 1989; Herman, 1995).

Another area of linguistics, language and gender studies, has been used by many researchers to combine discourse analysis and feminist studies theory (Lakoff, 1975; Cameron, 1992; Hall & Bucholtz, 1995; Eckert & McConnell-Ginet, 2003; Litosseliti, 2006). And, the subfield of Critical Discourse Analysis was merged with feminist linguistics to create the subfield of Feminist Critical Discourse Analysis (Lazar, 2007).

This presentation looks at a work of literature from the perspective of discourse analysis theories along with feminist studies theories. They are applied to the four main female characters in the Russian drama Three Sisters, written in 1900 by Anton Chekhov. In this presentation I show how these characters, living in late 19th century Russia, a patriarchy that restricts women both legally and socially, use linguistic tools to demonstrate agency, autonomy, and power. Using a social interactionism approach, I present evidence that these four women find ways to establish a positive identity in their discriminatory society.

The methodology is a qualitative one, using selected dialogues from the play and applying principles from speech act theory, framing, positioning, facework, and agency to them. I describe each of the four characters in terms of her goals and particular participation in the scene being analyzed. Then, the relevant linguistic techniques she uses are pointed out, individually and in detail, in her interactions with the other character(s) in the scene.

This study contributes to the fields of discourse analysis and feminist linguistics and expands the textual sources of such analysis to 19th century Russian drama, rarely used as a source in either of these fields. It also contributes to the subfield of Feminist Critical Discourse Analysis by demonstrating how linguistic strategies can be a positive force in an environment that is restrictive for women.

James Leow  
Ohio State University

Cotorreo: Insult Routines as Social Moves in a Migrant Farmworker Community

Research on the use of language in the construction of identity has been extensive, drawing on many perspectives and theoretical positions. Especially fruitful among these theoretical frameworks has been Practice Theory, rooted in Bordieu’s (1977) work and later elaborated by Ortner (1996) in terms of “Serious Games.” For Ortner, we can understand the relationship between social structures and human agency in terms of “moves” that individuals make within a set of socially determined rules. Eckert (2000) later described that the social meaning indexed by linguistic variation could be used by individuals to put aspects of their identity into practice.

In this study, I consider cotorreo, an insult genre used by adult men in the Troski agricultural migrant farmworker community of Northwest Ohio. I observed that certain linguistic features are associated with this genre of speech:
expletives, sexual innuendo, high pitch, and highly syllable-timed rhythm. Members of the Troski camp manipulated these linguistic features in order to make one of two social moves. For the first type of social move, I use the term “Move of Identification.” In this type of move, individuals use of linguistic features in a way to claim membership in a (perhaps local) social group. The second type of move I describe using the term “Move of Characterization.” This type of move describes individuals’ use of linguistic features to index a characteristic or stance of a social group without attempting to claim membership in that group.

My analysis is drawn from data that I collected during approximately two months of fieldwork on the Troski Camp. My principle methods of investigation included participant observation and sociolinguistic interviews. During this period of time I accompanied members of the community on errands, talked in the evening after work, picked cucumbers, and weeded the pepper fields.

I observed that individuals who were unequivocal members of the group of adult men used all of the above-mentioned features to construct their insult genre, which I have labelled cotorreo, after the term that they used to describe their insult routines. Individuals who were not members of this social group—namely, adolescent boys—used high pitch and syllable-timed rhythm in their insult genres, but they did not use openly use expletives or sexual innuendo while I was present.

I compare the boys’ use of linguistic features to Eckert’s (2008) description of the symbolic reinterpretation of jean studs by Jock girls. I argue that a complete integration of linguistic features—such as the use of expletives and sexual innuendo in cotorreo by adult men—communicates a mastery of a linguistic genre that can only be gained through extensive experience in a social group. This projection of experience enables individuals to make claims of membership in moves of “Identification.” Incomplete integration, on the other hand, deliberately communicates a lack of experience in a social group and enables individuals to index characteristics and stances without claiming membership in group, accomplishing moves of “Characterization.”

Keri Miller
University of Arizona

The Role of Aramaic in Syriac Orthodox Ethnic and Religious Identity

Having once enjoyed the status of lingua franca throughout and beyond the Middle East, Aramaic has dwindled down to several varieties with no official state backing, yet it is by no means a moribund language. The Syriac Orthodox community is one key group known for maintaining use of the language, often identifying as ethnically Aramaic. Throughout centuries of struggle for survival as a people, Suryoye (an emic term for the Syriac Orthodox) have to great extent dispersed from their Mesopotamian homeland, magnifying shifts in lexicon, phonology, style, syntax, and script of the Aramaic they use. Now faced with a language in peril of being lost to future generations, enabled by technology and social media in transcendence of borders, Suryoye are working to create projects to ensure that community members in all reaches of the diaspora have an opportunity to learn their language. A major challenge to the success of such projects is the difficulty arriving at consensus as to what their language actually consists of and how even to name it. A diglossic situation exists within the Syriac Orthodox community in which a highly codified liturgical language khobonoyo (‘bookese’) exists in tandem with colloquial varieties, which have developed according to geographical location and social network of the community members. Indexical boundary lines are not cleanly drawn between location, church affiliation and involvement, level and type of education, age, and linguistic knowledge. Nevertheless, all of these factors play a role in influencing any given Suryoyo (m) or Suryayto (f) toward an ideology which best expresses his or her views on the elements of the language(s) which should be acknowledged as authentic and therefore taught. Based on 23 months of field research in Istanbul and Berlin involving participant observation, interviews, and focus groups, this paper examines the questions: who now can represent the language of the Syriac Orthodox as an ‘authentic’ speaker? By what sort of localized negotiations are varieties authenticated and categorized? What agentive role might individuals have in the project of working to maintain and enhance the vitality of their language, and who determines the value of projects undertaken? During my work with Suryoye I came to learn about words which in themselves are categorized with an ‘insider’ or an ‘outsider’ identity that switches upon sociolinguistic context. For example, i kechkaydhi ‘my daughter’, a morphologically ‘mixed’ form, can index deeply at the same time the bond between parent and child, and, upon further reflection, the prevalence of an enemy who in many cases has driven Suryoye from their homelands. Thus Suryoye frequently find themselves in the position of arguing internally with their most basic word choices, as in Bakhtin’s active
double-voiced discourse. Through consideration of examples from metalinguistic discourse on Aramaic language reinvigoration, I aim to demonstrate that the case study of the Syriac Orthodox efforts to establish standards of authenticity sheds light on the active agentive processes of indexicality in the linking of language to identity.

Angela Moon  
*University of British Columbia - Vancouver*

**Uh, Are You Finished Your Project? Exploring Classroom Assessment Practice at Work**

Set within a series of audio-recorded classroom observations gathered for a larger ethnographic case study with two groups of grade six students in early 2016, this paper explores the ways through which a focal student, ‘Doritos’, designed his participation and actively represented his knowledge during one classroom interaction. By specifically focusing on this one exchange, I examine ways in which Doritos 1) interprets the task, 2) fulfills the learning objectives, 3) presents legitimate comprehension of the subject matter, and 4) ways in which these various modes of representation are positioned by the classroom teacher and peers. Moreover, the larger ethnographic case study explores the implications of multimodal representations of knowledge, juxtaposed to traditional print-based, in-school evaluation.

Using conversation analysis, applied conversation analysis, alongside Goffman’s notion of footing, this study demonstrates that Doritos fulfills the requirements of the given task, represents his knowledge both verbally and visually, and actively positions himself as a topic expert. It also demonstrates the classroom teacher’s rejection of Doritos’ work as valid, and the power structure of the multiple discourses that exist in the classroom.

As formative assessment methods have been viewed as the practice of choice (Airasian, Engemann, & Gallagher, 2012; Earl, 2007, 2013; Earl & Katz, 2006), it is imperative that teacher education programs provide sufficient exposure to these methods in both theory and practice (Brookhart, 2011; Frey & Schmidt, 2010). Ultimately, I argue that, an understanding of formative assessment taken alongside the notion of multimodality (Jewitt, 2003, 2005, 2008, 2011; Jewitt & Kress, 2003; Johnson & Kress, 2003; Kress, 1997a, 1997b, 2000) is a first step toward socially just educational practices. Multimodality is not inherently transformative; yet, it may become so. When used to breakdown normalized boundaries embedded in power relations at work within broader cultural, political, and socio-economic contexts and to open social participation to the historically marginalized and constrained, multimodality becomes an instrument of transformation.

By limiting students like Doritos to one, or very few, modes in schools, we continue to devalue legitimate representations of knowledge and thus promote inequality in a system that, heretofore, values sameness and conformity. Making space in classrooms for students to represent their knowledge in modes that are relevant and that best fit their understandings will continue to give us insight into the ways in which we learn, interpret and make meaning from the world around us.

Carrie Ann Morgan  
*University of Michigan*

**Women in control: Anger and irritation in ‘thick’ code-switching**

In this paper, I argue that prevailing work on language and affect fails to capture analytic and socio-cultural distinctions that reveal the interactive dynamics of language, gender, and power at stake under conditions of dialect contact in post-socialist Albania. While studies in sociolinguistic variation and language contact have incorporated affect into their analyses, this term tends to be under-theorized in sociolinguistics. Language is often discussed as simply ‘affective’ and/or ‘emotional’ or not (e.g. Irvine, 1990; Eckert, 2011) rather than in terms of specific culturally recognizable affects and emotions. Meanwhile, little has been done to distinguish notions of affect from those of emotion. I use a case study of Albanian interactional code-switching into Geg dialect, a variety ideologically described as ‘thick’ and masculine, to propose a more nuanced account of the sociolinguistic relationship of affect and emotion to gender and power.

Work done by theorists of affect in literary and cultural studies (e.g. Sedgwick, 2003; Ngai, 2005) distinguishes between affect and emotion, placing them on a continuum of relative structuration and meaningfulness. Affect lingers at the ‘less structured and meaningful’ end of this scale and emotion at the ‘more’ end. As a way to describe how linguistic
phenomena move back and forth along this continuum of structure and meaning, I draw upon the Peircean notion of qualisigns, which are sensuous qualities embodied in an object. In the sense that they are function as potentialities, qualisigns resemble affects in their indeterminacy. However, ideological processes of rhematization (e.g. Irvine & Gal, 2000; Keane, 2003; Gal, 2013) can transform those potentialities into meanings that resemble recognizable and articulable emotions.

This paper investigates how rhematization transforms Geg dialect from a sensuous experience of ‘thickness’ into an iconic qualisign that indexes emotions like anger. While this ‘thick’ variety of Geg Albanian is deemed more masculine, all of my examples come from urban women’s speech that is primarily directed at men. Consequently, these data illuminate the way in which a sensuous quality of language is also bound up in women’s right, or lack thereof, to control their own self-expression. I claim that these women are exploiting their linguistic control to assert the right to express irritation and anger, forms of self-expression for which they risk being censured by male relatives. Local conceptions of women’s ‘emancipation’ in post-socialist Albania are often tied to more obvious embodied practices like dress and material cultures such as home décor. However, language, as an articulatory and acoustic phenomenon, is another sphere in which women can draw on embodiment and materiality to enact their emancipation. By highlighting materiality, a sociolinguistics of affect and emotion through qualisigns opens up the possibility for such a linguistically embodied agency.

Rachel Ojong
The University of Buea

A Micro Study of the Sociolinguistic Dynamics of Rural Multilingualism: The Case of Lower Fungom

Large scale multilingualism is not only an issue of urban Cameroon but also of rural Cameroon. Language ecologies are usually described in terms of di/polyglossic situations, where languages and varieties are typically labeled as high and low according to their prestige “rank”. This is typical in urban settings but it is not always true when it concerns rural settings. This paper examines the daily linguistic habits of highly multilingual individuals in Lower Fungom, a highly linguistically diverse rural community in the North West Region of Cameroon, itself famous for its linguistic diversity. Lower Fungom is an area where a population of about 12000 is distributed over thirteen village communities, each with its own language, some of which are related but at least eight of them are distinct. We explore how rural multilinguals use their linguistic repertoire and through the use of recorded natural occurring conversations, ethnographic interviews and direct observation, it emerges that although Cameroonian Pidgin English (CPE) is now widely used in this region and although English too has become perceptible in the area- mainly due to formal education, health care and politics- multilingual individuals still maintain and deploy in daily interactions their rich linguistic repertoires for reasons not synonymous to prestige. Indigenous languages are often prioritized over CPE and English and are used to obtain effects of security, accommodation and distancing in ways that suggest the existence of a language ideology that radically differs from that dominating in urban centres. This allows us to consider the limits of Fishman’s (1967) extended diglossia theory in doing research on multilingualism and correspondingly multiculturalism in rural settings particularly in Cameroon.

Dalila I. Ozier
University of California - Los Angeles

The Honest Liar: Magicians, Spectators, and the Participatory Performance of Power

Because the successful performance of magic tricks relies upon the magician’s talent for deception, interactions between magicians and their audiences are necessarily bound by asymmetrical power structures wherein the magician has access to knowledges that the spectator does not. As such, magician-audience interactions provide an ideal venue for examining the ways in which power is negotiated within the context of performative frameworks. This project analyzes video data of street magic performers and their spectators in order to point to ways in which magicians maintain control of these performative interactions by enacting specific social scripts that are designed to preserve the magician’s position as subject and agent and the spectator’s position as object and patient. By looking at theatrical magic as a social space within
which both magicians and spectators contribute to the success of the interaction, this project deemphasizes the magician’s mechanical tools and techniques (i.e. sleight-of-hand) in favor of the linguistic methods that magicians use to produce their illusions and spectators use to negotiate the magician’s performance of power. Ultimately, this project conclude that magician-audience is space within which magicians and spectators navigate imbalanced structures of power and, in so doing, collaboratively negotiate how power is enacted, reinforced, resisted, and subverted through talk.

Billy Lok Ming Poon
University of Hong Kong

‘Fortune Telling in English’ Commodification of Local Heritage
in Tourism Discourse in Hong Kong

As part of a broader cross-genre study of tourism discourse in Hong Kong, this paper examines the representation of local social practices in the semiotic landscape of heritage tourist attractions. Based on the data elicited from fieldwork at 50 heritage sites, such as temples, nunneries and monuments, it focuses on how local places and traditions are packaged for tourist consumption and reflects on the role of economic and socio-political forces in shaping these imageries. It begins by discussing the relevance of heritage tourism in relation to the study’s interest in commodification, otherness and authenticity. As a niche form of cultural tourism tailored for specific groups of tourists, this study highlights the role of language and other semiotic resources in constructing an ‘authentic’ sense of place and rescaling local traditions into global categories for touristic appeal and consumption (cf. MacDonald 1997).

The paper examines how different signs are strategically used to construct a sense of (tourist) place with respect to top-down and bottom-up signs co-present in the landscape (Backhaus 2007, Coupland 2010). In this study, top-down signs are often placed by the Hong Kong Tourism Board or other institutional authorities to enhance touristic experiences while bottom-up signs are put up by heritage owners to promote tourism-related businesses. Subsequent data analysis reveals three dominant themes in packaging and commodifying Hong Kong’s cultural heritage for tourist consumption: otherness, history and rescaling practices.

First, the commodification of otherness considers tourism, as a social practice, is a constant juxtaposition from the ‘non-touristic’, involving locals who are performing their mundane, everyday activities (Bispo 2016). The contrast between tourists and the (exotic) locals is therefore materialized into added value of touristic experiences. The second theme concerns the commodification of history. As tourists participating in heritage tourism often seek the feeling of being ‘part of the history of a place’ (Hall and Zeppel 1990, 87), the sense of place, which is often constructed through the recontextualization of historic activities, is transformed into economic value in the promotion and consumption of attractions. Since heritage tourism is largely experiential (Craik 1997), the third theme, the commodification of rescaling practices, underscores the translation of local traditions for global touristic consumption is itself an economic activity which enables tourists to encounter and experience the ‘authentic’ local cultural practices and performances (e.g. Pietikäinen and Kelly-Holmes 2011). The paper concludes by reflecting on the ideologies which are enacted through the discourses of commodification in the heritage ‘marketplace’ in relation to Hong Kong’s institutional motivation to commercialize heritage tourism and deconstruct colonial cultural identities in the postcolonial era (Henderson 2001, Zhang, Decosta, and McKercher 2015).

Laurie Price
University of New Mexico

The Narrator’s Present

This paper uses insights from sociolinguistics and linguistic anthropology (Jaffe 2009, Clift 2006, Englebretson 2007, Sherzer 1987, Urban 1991, Silverstein and Urban 1996) to highlight the relationship between language patterns and narrators’ artistic and cultural purposes. I focus on the use of the Historical Present tense in Old Norse (ON), Old English and Old French narratives. My results demonstrate that these constructions serve as a strategy for narrators to establish stance, and also suggest how this stance is chosen to reflect cultural values. Although previous research on HP in narratives focused on the use of HP to foreground events and contrast marked vs unmarked events in narratives (Thoma,
By employing a close examination of HP use in scenes from Beowulf, The Song of Roland, and Hrolf’s Saga, I show that the HP in these narratives represents three points on a continuum of usage: from almost nonexistent in Beowulf, to foregrounding actions or details in Roland, to a more frequent and less predictable use of HP in Hrolf’s Saga. The distribution of HP in these three narratives is directly related to the stance of the narrator, from more formal and distant in Beowulf, to more conversational and intimate in Hrolf’s Saga.

For example, when the narrative is describing the hero in character defining moments such as arrival at court or the death scene, we can see a good sample of how the use of tense reinforces the effect. In OE Beowulf, we have “then hero arose surrounded by his men,”. Roland’s death scene is described in OF with HP describing the dramatic moment: “his temple is bursting.” But in the ON saga we have “Bodvar came… He went…” employing a more frequent and irregular variation between simple past and HP. In this sense, Haugen is right that the HP comes too often and switches to readily only to be just highlighting the more dramatic or foregrounded elements.

Roland is more in line with previous descriptions of the use of HP, demonstrating its use in highlighting dramatic sequences with HP. The Sagas do not match this description. These examples of tense use and switching are typical of what we find in each of these narratives, with the majestic, distant past in Beowulf, a more expected use of HP in highlighting of important events in Roland, and a quirky and irregular informal switching in the sagas.

Each of these patterns of HP usage is congruent with the culture that has chosen the pattern. The greater intimacy created through the informality of frequent and even irregular use of HP in ON corresponds with and evokes the Viking Age Free State (Byock, 2001) and its individualistic values. Thus, I examine the relationship between culture and its expression through linguistic style.

Olivia Rines
Arizona State University

Reinforcing the Stigma of Victimhood:
Uncovering Rape Myths in US News Media Discourse of Sexual Violence

Owing to the stigma surrounding sexual violence in the United States, the news media often creates narratives that construct these events as isolated products of individual deviance. In this way, US news media discourse disregards the overwhelming number of victims who report this crime every year and, similarly, the overwhelming number of perpetrators who never see trial. In the narrative process, it creates highly contextualized and sensationalized descriptions that are focused on the identities of the survivor and perpetrator. These narratives make it difficult for many to acknowledge that sexual violence is a pervasive yet often overlooked crime that is not limited by one’s character, economic status, race, ethnicity, or other identity constructions. In an effort to reject their culpability, societies utilize rape myths – prejudices or stereotypes about sexual violence – to construct sexual violence as a rare and preventable event; guilt is assigned to the perpetrator or the survivor without considering the role society plays in these crimes. Common rape myths include the belief that one can provoke or deserve rape, that only promiscuous individuals are victimized, and that survivors ‘cry rape’ to get revenge (Benedict, 1992). In addition to explicit usage of these myths, rape myths have also become encoded in news media discourse through stance markers, as the journalists attempt construct narratives that align with their ideologies regarding the information.

This implicit indexing of stigma presents an important opportunity to investigate how markers of stance can function as an indexical sign system that correlates specific traits (i.e. those encoded in rape myths) with a given type of person (Mendible, 2016). This paper therefore analyzes US news media coverage of a sexual violence case to show how journalists stigmatize the survivor (and survivors in general) through discourse that is infused with harmful but unfortunately common ideologies regarding what it means to be a survivor of sexual violence in the US today. Utilizing a corpus of 50 online news articles concerning the Emma Sulkowicz case, this paper explores two components: (1) the stem alleg-, which functions as a verb, adjective, and adverb in this corpus and (2) evidential adverbs, which are syntactic markers of stance and include words such as clearly, obviously, and certainly. These two components, which overlap in the form of allegedly, reveal how the insertion of seemingly innocuous words can permeate the discourse with harmful ideologies and socialize readers to blindly accept and, through their acceptance, reinforce these ideologies. This analysis
emphasizes the implicit stigma that is pervasive in this discourse. In the absence of explicit rape myths, these stance markers remind us that the absence of explicit prejudice does not equate to the absence of stigma. Rather these stance markers reveal the depth of this stigma, as it permeates seemingly unbiased reports. In this way, this paper contributes to the ongoing discussion of stigma and sexual violence through its evaluation of the linguistic strategies utilized to communicate sexual violence stigma.

Emily Rae Sabo  
*University of Michigan*

“To go x-ing” in Ecuadorian Spanish: What does it mean, Who is using it, and Why?

Ir + GERUND is a linguistic construction derived from grammaticalization, the process by which lexical morphemes become grammatical. Originating from ir, the Spanish ‘to go’ verb, the construction can be used to express a variety of temporal meanings in Spanish. These include what linguists refer to as Inceptive Aspect (to begin VERB-ing), Durative Aspect (to VERB slowly over time), Continuative Aspect (to continue VERB-ing) and Prospective Future Tense (to be about to VERB). Although it usually goes unmentioned in Spanish language curricula, ir + GERUND is a very common construction in most native varieties of Spanish and has been for a long time.

Over the last century, ir + GERUND has received the attention of many scholars for its considerable fluctuation both in terms of its meaning and its frequency. Its changes in what it can refer to and how much it is used by native Spanish speakers pose interesting theoretical puzzles for linguists who study language variation and language change. It is of particular interest to those who investigate grammaticalization, competition and selection, lexical semantics, and Tense-Mood-Aspect systems (Torres Cacoullos 2000, Bybee 2015, Mufwene 2001). To date, the research into this linguistic construction has focused mostly on corpus-based research, the findings of which ultimately rely on the interpretations of the linguists who analyze the texts, often non-native speakers of Spanish. That means that until now there has been no rigorous experimental lexical semantics study to verify the assumed meanings of this productive linguistic feature. This paper addresses that gap in the literature with data from a Paraphrase Task survey run on a diverse group of speakers in present-day Ecuador.

The paper addresses an additional question that arose from explanatory analysis of my primary Ecuadorian corpus. The corpus consist of transcribed recordings I collected during fieldwork in the Ecuadorian Andes in 2016 and 2017. Data collection consisted of sociolinguistic interviews and wordless picture book narration from 52 participants in Ecuador. The data are comprised of three groups of speakers: (Group 1) 19 native (Kichwa-)bilinguals of Ecuadorian Spanish, (Group 2) 22 native monolinguals of Ecuadorian Spanish, and (Group 3) 8 second language learners of Spanish immersed in Ecuador. Interestingly, the three speech groups show significant difference in their usage frequency of ir + gerund: Group 1 the highest > Group 2 > Group 3 the lowest. This paper quantitatively and quantitatively documents the different distributions found across the three different populations of Spanish speakers in Ecuador and offers possible explanations for how culture and social practice may have shaped those distributions. Explanations for usage-based differences between speech groups been offered. In this paper, I present data and analyses that addresses both of these gaps in the literature. In this way, the questions I address to in this paper are three-fold: what does ir + GERUND mean, who is using it, and what can explain their difference in usage by speech group?

Taranah Sanei  
*University of Illinois at Urbana-Champaign*

‘Esteressing the new life-style’: Mobility, Multilingualism, and Sociophonetic Indexicality

The study of code-switching (CS) has mainly focused on its conversational/social functions (Bhatt & Bolonyai, 2011; Scotton & Ury, 1977), yet few studies have focused on the phonetics of CS. This study aims to take into account the notion of phonological adaptation in CS. Specifically, I study whether and to what extent Iranian Farsi speakers nativize the pronunciation of English linguistic forms when they code-switch, and if so, what can account for it, and how it is perceived by other interlocutors. I provide a comparative study of the phonological adaptation/preservation of CS in diasporic and indigenous contexts (i.e. the Farsi-English bilingual Iranian community in the U.S. and in Iran, respectively)
to determine the indexical meanings associated with phonologically adapted/preserved instances of CS. The data for this study come from two different sets of semi-structured interviews as well as ethnographic observations of the diasporic community in the U.S. and the indigenous community in Iran. In the first set of interviews, certain topics (e.g. technology, migration, lifestyle, etc.) that lend themselves to code-switching to English were brought up by the researcher and the instances of CS were analyzed in PRAAT for their phonetic properties; in particular, to see whether or not they were phonologically adapted to Farsi. The second set of interviews were retrospective interviews in which the participants’ attitudes towards phonological adaptation/preservation of the CS words were investigated by focusing on their discursive practices and metapragmatic commentary.

The preliminary results show that the participants in diaspora preserve the English phonology of the CS words more than those in Iran and also that the very act of preserving the phonology of the CS words has different functions in the two communities. Drawing on sociolinguistic scholarship on mobility that highlights how one linguistic feature can have different indexicalities when it moves across space (e.g. Blommaert, 2005), I demonstrate that back in Iran, participants preserve the English phonology to show their proficiency in English and distance themselves from their interlocutors; in other words, in that setting preservation is likely to index power. On the other hand, in diaspora, in an attempt to build a communal capital (Karimzad, 2016), the participants distance themselves from non-Iranians in the U.S. or even Iranians in Iran and build an in-group identity by preserving the English phonology; in other words, preservation in their case potentially indexes solidarity.

The study suggests that a more nuanced approach to CS should be taken since a single CS instance has several layers of indexicality: it is not only whether or not people code-switch, but also how they code-switch (e.g. adapting/preserving the phonology of the CS word). This elaborate view of CS leads to more clear discussions of modern vs. traditional, (ethno)-national vs. transnational, and local vs. global identities in the context of globalization. In addition, while sociophonetic studies are mainly based on essentialist ideas of identity, this study moves away from such an approach and argues for more ethnographically grounded approaches to sociophonetic studies.

Saul Schwartz
University of Miami

Intertextuality and Interactional Context in Chiwere Language Documentation

Anthropological and linguistic research is informed not only by knowledge gained firsthand through fieldwork but also by work with legacy data—primary source materials—that were collected by previous researchers. Discussions of legacy data by anthropologists and linguists often focus on archiving, discoverability, metadata, repatriation, and culturally sensitive reinterpretation (e.g., Lederman 2015; Powell 2015; Silverman and Parezo 1995; Turner 2016; Kroskrity and Webster 2015). In this paper, I examine how a community-based project incorporates legacy data into Chiwere language documentation in order to explore how intertextual links and interactional contexts can be embedded within corpora and dictionaries themselves rather than being appended as metadata. Like many Siouan languages, Chiwere has a history of documentation that puts current preservation efforts in dialogue with written records from nineteenth-century missionaries and linguists as well as more recent audio recordings. In preparing the dictionary and corpus, decisions made about citation, quotation, transcription, annotation, and metadata have the effect of emphasizing or eliding connections with legacy materials, and along with them, traces of the social relations that produced them. For example, in the recordings that are the basis for the corpus, elicitors’ discourse and English dialogue often provide interactional context necessary for understanding the Chiwere speech, but these utterances are not always included within the transcribed texts themselves. Similarly, citations connect some, but not all, dictionary example sentences with their sources, which has confused readers. Who authored the unattributed example sentences, and by what process? Finally, I describe how my relationships with project personnel and my recognition that the dictionary and corpus are themselves legacy materials led me to pursue new forms of participation in the project. My goal is not only to provide supplementary metadata but to find ways of integrating contextual information within the dictionary and corpus themselves in order to help future academic and community audiences use these materials.

Alicia Stevers
University of Michigan
Givenness and the Said Construction

Information within a discourse is introduced in a way that reflects the speaker’s assumptions about the knowledge of the hearer. Theories of discourse often label information that the hearer should know at the time of utterance as “given” information. However, different discourse theories have argued that a wider or narrower range of phrases should be considered given, based on whether they contain information that has been explicitly mentioned, inferred by something previously stated or assumed to be in the hearer’s consciousness by common world knowledge (Chafe 1967, Haviland & Clark 1974, Chafe 1976, Kuno 1978, Prince 1981, 1992, inter alia). One construction= that seems to be directly related to notions of givenness is the Said Construction (SC). SC is characterized by the use of said as a determiner, followed by a noun (N2) that seems to be given (in some sense) and licensed by an antecedent noun (N1): “I made a turkey sandwichN1 for lunch but I left said sandwichN2 on the kitchen counter.” A close examination of SC seems to show that said can only be used to refer to something that has already been stated or is linguistically entailed by the discourse. With this in mind, looking at information structure through the lens of this construction can provide a new perspective into some of the less solidified and conventionally agreed upon details of the notion of givenness.

I present the results of two studies on SC. The first is a corpus based analysis based on a collection of 261 tokens found across a variety of genres such as fiction, spoken language, written news, historical documents, blogs, and social media. Of these tokens, 138 had the same N1 and N2, and 16 used a synonym of N1 in N2 position. Another 100 show a type/subtype relationship between the two NPs: a common relationship for given information. Only 7 tokens were used in an inferential construction. These results reveal a strong tendency for SC to refer to information that is given due to linguistic context.

The second study tested the results of the first analysis by gathering native English speakers’ judgements of the grammaticality of SC in various informational contexts. Participants viewed 16 sentence pairs S1 and S2, in which S2 used said, the, that, or a pronoun in conjunction with information that was either entailed or could be inferred linguistically from S1 or extralinguistically from an accompanying image. The results show that while participants favor determiners like the and that in extralinguistic environments (environments where the referent is provided by context or a visual cue instead of the linguistic discourse), said is still accepted. Although the results of these two experiments show slightly different patterns, I argue that in order to account for SC’s relationship with information in a discourse, a definition of givenness that is limited to linguistic context and excludes extralinguistic information is necessary.

Doris B. Torres
Arizona State University

Identity in Border Crossing Narratives of Mexican Undocumented Women

Undocumented immigration is a hotly debated topic in the United States’ political and media discourse, and Arizona has become center stage as many migrants circumvent the tightening of the border by crossing through the harsh Sonoran desert. Much of the literature on undocumented border crossings in the United States-Mexico borderlands has been derived from quantitative studies in sociology (e.g., Bean, Edmonston, & Passel, 1990; Massey, Durand, Malone, 2002) focusing on large-scale survey and statistical data or from anthropological investigations of undocumented Mexican immigration in California (e.g., Chavez, 1998) and along the Texas-Mexico border (e.g., Spener, 2009). In the fields of public health, medical anthropology (e.g., Holmes, 2013), and legal and criminal justice studies (e.g., Bender, 2012), researchers have looked at the medical and legal/economic impact of undocumented border crossings. Where there are a few detailed linguistic analyses of migrant narratives, and while some of those studies focus on processes of social identification (e.g., De Fina 2003; Baynham 2011), the experiences of migrants crossing the Southern border of the U.S. remain largely underrepresented in the literature on migration. Baynham (2011) has urged migration scholars to “increase our understanding of the linguistic dimensions of migration” (p.413) and “the investigation of migration processes ‘from the inside’, for example through narrative and life history” (p. 416) by providing detailed linguistic analyses on narratives of individual migration processes and processes of identity construction.

This study aims to respond to this call for more research on narratives of migration by examining the narrative identities of four undocumented Mexican women as revealed in their testimonies about their migration experiences through the Arizona desert to the United States. By taking a social interactionist approach to narrative analysis (De Fina & Georgakopoulou, 2012) and leaning on Bucholtz and Hall’s (2005) sociocultural linguistic framework of identity in
interaction, the study seeks to answer first how immigrants discursively construct their motivations to migrate, and second, how their situated identities discursively emerge in light of their status as undocumented border crossers vis-à-vis their human traffickers and the U.S. Border Patrol. Given the highly symbolic and tellable act of border crossing (De Fina, 2003), preliminary findings show how these immigrants construct and perform their own and their fellow crossers’ identities as morally superior human beings by means of various discursive resources. For instance, they strategically position themselves in relation to others (Goffman, 1981), index situationally relevant identities, and take active stances through pronoun choices, lexical repetition, categorization and the use of humor. By using a variety of tactics of intersubjectivity (Bucholtz & Hall, 2005), the women narrate how they made sense of and responded to the consequences of economic and labor disparity that drives them northward across the U.S.-Mexico border. By analyzing the discursive construction of identities at the interactional level, this presentation highlights their resilience and provides a more humanizing perspective than that which is often found in the broader, sociopolitical discourses about undocumented Mexican immigrants.

Moniek van Rheenen
University of Michigan

“The Truth Will Set You Free”:
Intentionality and Emergent Scales in the 2017 Jakarta Gubernatorial Election

In a cycle of chaotic national elections across the globe that have seen the rise of far-right politics, conversations about the gubernatorial elections in Jakarta, Indonesia, may feel distant and insignificant. Nevertheless, accusations of blasphemy and libel leveled against the incumbent Christian-Chinese governor by hardline Islamic groups have launched the Jakarta election into the focal point of the international news media. This, in turn, has conflated the event into a climatic turning point for the face of Indonesian democracy, in which religious and ethnic tolerance of minorities and freedom of speech are at stake. In chasing the dramatic race to the finish, I embark upon an analysis of the discourse and events surrounding the discussion. In doing so, I seek to answer three central questions. First, is blasphemy really what was on trial? Second, how did an account of blasphemy (and secondarily, of libel) shape the results of what was predicted to be a ‘standard’ electoral procedure? Finally, how might both the election and trial results shape the face of Indonesia locally, nationally, and internationally in relation, especially concerning liberal democracy, Islamic conservatism, religious pluralism, and a commitment to Indonesia’s national motto of Unity in Diversity?

I attempt to answer these questions through two main points of inquiry. First, considering the actual utterance at the center of a trial for blasphemy within its original context, I use theory and methodology from linguistic anthropology to analyze a transcript of the governor’s condemnatory speech through the analytic of intentionality in illocutionary speech acts (Austin 1961; Goffman 1976; Searle 1983). Writing against discussions of intentionality and blasphemy by Keane (2007) and Asad (2009), I argue that the uptake and interpretation of the incriminating citation of the Quranic verse by a larger Indonesian audience is what constitutes the utterance as blasphemy, despite the governor’s intention in the original speech act. Second, amid the scores of media resources that comment, report, criticize, applaud, support, condemn, and rationalize the case in national newspapers, international news outlets, and locally televised programs, I analyze political Facebook posts shared by residents of Pekanbaru, Indonesia, about the Jakarta election to explore the emergence of scales and scale-making (Lempert & Carr 2016) from the social circulation of discourse in social media as a means for producing shared feeling and experience on a magnitude greater than just face-to-face interaction of a group socially situated in a particular time and space. Through these two main focuses, I demonstrate that the frameworks of intentionality and scale-making are commensurable when put into dialogue with one another in a case where repercussions of intended and interpreted meaning reverberate around the world.

Victoria Melgarejo Vieyra
University of California - Santa Barbara

Language attitudes, insecurities, and ideologies:
Comparing bilingual and English-dominant Latinas/os
Spanish is frequently seen as an index of Latina/o identity, with the phrase Spanish speakers often used as a synonym for the Latina/o community (Zentella 2007). However, the Pew Research Center (2013) reports that while Spanish is the main language spoken among foreign-born Latinas/os (60%), 56% U.S.-born Latinas/os report English as their dominant language and only 5% have Spanish as their dominant language. By the second and third generations and higher, Latinas/os are more likely to be English-dominant than bilingual or Spanish-dominant. Socially, the Latina/o identity is heavily tied to the Spanish language (Zentella 2007); it is thus important to capture linguistic attitudes among both bilingual and English-dominant Latinas/os to understand the construction of the linguistic Latina/o identity (Bustamante-Lopez 2008).

The purpose of the present study is to examine the linguistic attitudes of bilingual and English-dominant Latinas/os and how they perceive Spanish as a marker of cultural identity. The methods used were threefold: an online survey (for quantitative factual information) individual interviews (for qualitative personal perspectives), and focus groups (for discussion of language ideologies). The online survey, which focused on questions about language use and patterns, was given to 57 Latina/o participants, all college students at a Southern California university. 56% of survey participants identified as bilingual, and 87% considered Spanish important for Latina/o identity. Most respondents reported feeling more comfortable carrying out everyday activities in English, and 71% reported feeling insecure about their knowledge of Spanish. Thus, linguistic insecurities were apparent not only with English-dominant participants but also self-reported bilinguals.

For the interviews, 32 of the survey participants were selected to form a balanced sample of 8 bilingual Latinas, 8 bilingual Latinos, 8 English-dominant Latinas, and 8 English-dominant Latinos. The interviews reflected ideologies about the Spanish language, with many bilingual participants feeling a sense of pride and connection to the Latina/o culture because of their knowledge of Spanish. Bilinguals described judging other Latinas/os for not knowing Spanish. On the other hand, the interviews with English-dominant Latinas/os complicated the survey data: English-dominant Latinas/os confessed instances of shame when called out for not speaking Spanish. However, they didn’t consider Spanish central to their Latina/o identity. In the interviews with English-dominant Latinas/os, it was evident that many felt insecure speaking Spanish to bilingual Latinas/os or avoided doing so for fear of being judged or ridiculed and even reported having a difficult time “fitting in” in Latina/o organizations (see also Urciuoli 2008).

In the focus groups, groups of 4 to 8 participants at a time discussed two videos with commonly encountered stereotypes and microaggressions based on language and other factors about “not being Latina/o enough.” The findings from the focus groups suggest that while Spanish is not a determining factor for cultural identity, lacking Spanish ability is a major disadvantage that prevents English-dominant Latinas/os from connecting to “both worlds,” as one participant said. The study demonstrates similarities between the two groups regarding attitudes and insecurities; however, most participants had conflicting language ideologies that reflect mixed feelings about Spanish and its role in identity.

Rachel Elizabeth Weissler
University of Michigan

“People say, ‘Omarosa is Black, Omarosa is a Woman,’ I’m an American First.”
Omarosa and Hyperarticulated /t/

Multiple scholarly treatments have argued that released or hyperarticulated /t/ indexes intelligence, is used in more professional contexts, and indexes emphasis and strength in discourse (Bucholtz 1995, Podesva 2006, Eckert 2008b). Podesva et al’s (2015) study on released /t/ demonstrates that even in a subject pool balanced for gender, race, regional accent, and political affiliation, women politicians use final and medial released /t/ more than their male counterparts. Additionally, Podesva et al (2012) show that among many features that former Secretary of State Condoleezza “Condi” Rice uses to construct her identity, 72% of her final /t/’s are released.

The current study looks at the speech of conservative politician Omarosa Manigault and her use of hyperarticulated final /t/ in the construction of her identity. This study shows that variable proportions in how final /t/ is articulated function as an index that allows speakers significant performative flexibility. Though Condi and Omarosa are both black female conservatives, they are very different kinds of conservatives. While Condi has worked in academia and politics her entire career, Omarosa has no formal training in politics, worked briefly in the office of Al Gore during the Clinton Administration, and now works for President Donald Trump, who she forged a relationship with during her stint on The Apprentice. While Condi’s speech reflects “neutrality and standard language” (Podesva et al 2012), Omarosa’s
speech indexes a different kind of conservative performance, one rooted in a more populist framework through which she can appeal particularly to African Americans, since working with disenfranchised groups is central to her current role, while also appealing to the American Public at large as a political figure.

The data consist of word-final /t/ realizations within a 15-minute interview of Omarosa on The View, in which she discusses a myriad of topics including her role as assistant to President Trump and director of communications for the Office of Public Liaison, her upbringing, the African American community, and her marital engagement. Realizations of final hyperarticulated /t/ were auditorily coded, with a total number of 41 realizations of hyperarticulated /t/ relative to 40 /t/ unreleased realizations. Overall, Omarosa hyperarticulated 50.6% of the time in this interview.

I show that Omarosa’s use of both hyperarticulated /t/ and unreleased /t/ can be linked to specific factors such as particular socio-lexical items (buzzwords from the Trump administration), target audience (the African American community versus America at large), and spontaneous speech versus more prepared remarks. This variation endorses the conclusion that realizations of a feature can vary based on speaker’s opinions about the topics being discussed (Schilling-Estes 2004). Through the calibrated use of these variants of /t/, Omarosa indexes intelligence and professionalism, as has been found in previous research. However, her choice to use unreleased /t/ while discussing certain topics such as her upbringing in the projects, or her fiancé allows her to index a more populist stance, thereby constructing an identity designed to resonate with multiple audiences.

Zach VeShancey
University of Colorado Boulder

Imagined others: The Discursive Differentiation of Youth in Televised News Media

The central frame for this paper involves, broadly speaking, the production and reproduction of generational difference in televised news media, with a particular focus on the discursive normalization of attitudes towards youth as inherently “other” in American culture. Even in a media landscape defined by increasingly democratic forms of media access, where youth especially are afforded unprecedented ways of engaging with each other and with the world through platforms like Twitter, Facebook, and Reddit, they continue (as a group) to have little purchase over how they are portrayed in the still dominant institutions of mainstream news media (and, subsequently, over the decisions made by adult professionals in realms that directly implicate youth, like public education). Despite the increased capacities afforded to youth to construct and communicate their own identities through these aforementioned social platforms, those identities continue to develop in direct oppositional relation to the perceptions of them that are created and disseminated through televised news.

Taking Lawrence Grossberg’s work on media representations of youth as a point of departure, this paper considers the degree to which a number of linguistic anthropological theoretical concepts might be employed towards a different understanding of what he described as, “…the changing discourses with which youth is itself constructed and placed into the maps of everyday life in our society.” (1992, 113) More specifically, I explore the concepts of language ideology, linguistic differentiation, and enregisterment, and consider how representations of linguistic varieties of youth speech index broader hegemonic attitudes towards youth; how linguistic features of youth become socioculturally enregistered; and how linguistic difference and the language of televised news media discourse serve to “otherize” youth in ways that effectively alienate, subjugate, and ultimately disempower it.

Moreover, this paper employs these concepts in the form of a critical discourse analysis (CDA) of a dataset consisting of televised news segments about various aspects of youth and youth culture in America dating back to the year 2000. Data was selected primarily from online video streaming services and televised news media archives. In adopting a CDA approach to this analysis, I attempt to take these aforementioned linguistic anthropological concepts, which have traditionally been applied in ethnographic studies of language in everyday use, into the field of discourse analysis in order to provide insights into the ways that the discourse practices of news media institutions exercise control over youth identity and expression, and how they mediate broader hegemonic relations between adults and youth in American society.

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The interview as a narrative-shaping context: 
Negotiating Inner Conflict in a Greek American’s Coming-out Narratives

In this paper, I demonstrate how an interview can serve as a context that shapes coming-out narratives. I investigate a gay Greek American interviewee’s shifts in narrative focus to meet a gay Asian interviewer’s cultural expectations of coming-out narrative as a genre. While past research uses coming-out narratives as a methodology for developing theoretical frameworks (e.g., Robbins & Query, 2016) instead of providing insights into coming out as a communicative process, this paper explores the dynamics of negotiating coming-out narratives between interviewer and interviewee. As De Fina (2009) argues, narratives in interviews are a locus for interactional negotiations between interviewer and interviewee (see also De Fina & Perrino, 2011). Similarly, DiDomenico (2015) shows how coming-out narratives can be shaped by constraints in institutional settings. To illustrate the shifts in the interviewee’s narratives, I analyze two components of coming-out narratives as outlined by Liang (1997): coming out to self and coming out to others. Liang observes that gay European Americans tend to provide an account of their inner conflicts pertaining to accepting oneself, whereas gay Asian Americans do not address this part in their stories and instead emphasize coming out to others.

The present analysis illustrates how the interviewee displays his awareness of the research topic and the interviewer’s expectations of coming-out narratives and orients his narratives to the interviewer’s questions (It’s funny that you mentioned that the title/this is coming out in a cross-cultural context). The investigation reveals shifts in focus from coming out to self to coming out to others, reflecting the cultural differences found in Liang’s study. Initially, the Greek American interviewee focuses more on coming out to self when asked what coming out means to him (The most important one, you ask, is coming out to yourself). Diverging from the interviewer’s expectations as a gay Asian man of the narrative genre, that is, recounting one’s experiences of coming out to other people, he then begins and returns to describe the moment when he first came out to himself (I just remember one night, you know, I was in bed/ I was just thinking, wait a minute, could I be gay?) and highlights his inner conflict before coming to terms with his gay identity (There was a period of few months where I was tormented). Later in the interview, when the interviewee notices that the interviewer’s expectations of coming-out narrative are oriented toward coming out to others, as well as to the cross-cultural dimension, he provides a narrative wherein he came out to his colleague “who’s from another culture” by describing the sociocultural landscape in the U.S. to fit the research topic (He was shocked for two days/ I said, look, it’s 2015/ Marriage equality has been legal in the United States since June).

This study thus contributes to the literature on the interview as a context in which narratives are embedded and shaped, and adds to the research of coming-out narratives by taking an interactional approach to the narrative genre.
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