

SANDRIZONA2010

AN INTERDISCIPLINARY CONFERENCE ON LANGUAGE

April 23 & 24



A conference for nurturing professional connections and fostering scholarly exchange between graduate students interested in the study of language at the University of California, San Diego, and at the University of Arizona. This will be our third meeting.



Sponsored by the UCSD Dean of Social Sciences; UCSD Department of Anthropology; University of Arizona School of Anthropology; UCSD Linguistic Anthropology Laboratory; and the UCSD Graduate Student Association

Sandrizona 2010

Event Schedule

FRIDAY

- 9-9:25a Morning Welcome and Coffee
- 9:25-9:35a Opening Remarks
- 9:35-10:05a **A. Ashley Stinnet** (Arizona)
"Tucson Roller Derby"
- 10:10-10:30a **Candler Hallman** (UCSD)
"Achieving Commemoration in the Northern Irish Victims' Rights Movement"
- 10:30-10:40a Coffee Break
- 10:45-12:45a **Keynote Presentation:**
Jennifer Roth-Gordon (Arizona)
"Race, Order, and Progress: Linguistic Encounters in Rio de Janeiro, Brazil"
- 12:45-1:45p Lunch
- 1:45-2:15p **Jessica Novak** (UCSD)
"*Barrios Sanos y Lugares Complicados* (Healthy Neighborhoods and Complicated Places): Female Discourse(s) on Paramilitary Violence and Social Cleansings in Cartagena, Colombia"

2:20-2:50p **Ufuk Coskun** (Arizona)
"Locating State and Ambiguous Victimization:
Soviet/Muslim Ahıska Turk Lifestory in
Arizona and the Magazine in Turkey"

2:55-3:05p Break

3:10-3:40p **Joon-Beom Chu** (Arizona)
"Intonation as Register: Incorporating
Intonational Phonology to Linguistic
Anthropology"

3:45-4:15p **Melanie McComsey** (UCSD)
"Ideologies of purity and loss in literacy-
based strategies for maintaining Isthmus
Zapotec"

4:20-4:50p **Erica Fontana** (UCSD)
"Minority Languages Online: The Case of
Silesian Wikipedia"

SATURDAY

9-9:30a Morning Coffee and Opening Remarks

9:30-10a **Maisa Taha** (Arizona)
"Life in the Intercultural Chronotope:
Projections of Diverse Madrid in Amateur
Fiction"

10:05-10:35 **Haleema Welji** (UCSD)
"Mass Media and Public Pressure: The
Struggle for Religious Identity in the Case of
Islam"

10:40-11:10 **Shane McClain** (UCSD)
“Motion and Social Indexicality in
P’urhépechan”

11:10-12:10 Closing Remarks and Lunch

Organizing committee: *Candler Hallman (UCSD), Elizabeth Peacock (UCSD), Melanie McComsey (UCSD), Maisa Taha (Arizona), Erica Fontana (UCSD), Haleema Welji (UCSD), and Shane McClain (UCSD)*

Founders: *Elizabeth Peacock (UCSD), Maisa Taha (Arizona), A. Ashley Stinnett (Arizona)*

Faculty supervisors: *Kathryn Woolard (UCSD), John B. Haviland (UCSD)*

Catering: *Art of Espresso (La Jolla, CA), UCSD Catering*
Cover art by *Melanie McComsey*; program art by *Michael Lohr*

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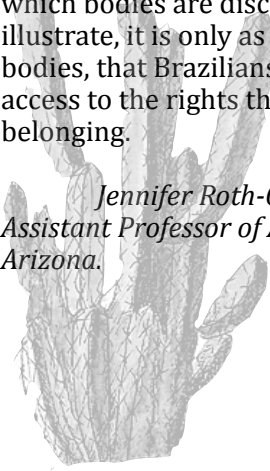
Keynote Presentation

Jennifer Roth-Gordon

Race, Order, and Progress: Linguistic Encounters in Rio de Janeiro, Brazil

In this talk, I synthesize a wide range of anthropological studies to propose an understanding of race as an innate (in)ability to demonstrate proper bodily discipline. I begin by using this definition to explain popular reactions to U.S. celebrities including Obama, Tiger Woods, and Oprah and then move on to discuss how this approach allows us to understand the production of racial meaning within the Brazilian context. I suggest that language becomes a critical daily practice through which racial subjectivity is produced, as speakers embrace and evaluate language use to demonstrate and judge proper bodily control. In this talk, I thus advocate for an understanding of language that views daily linguistic practice as a series of encounters through which bodies are disciplined into (racial) subjects. As I will illustrate, it is only as racial subjects, or properly disciplined bodies, that Brazilians justify, challenge, and negotiate their access to the rights that accompany city, state, and global belonging.

Jennifer Roth-Gordon (Ph.D. Stanford, 2002) is an Assistant Professor of Anthropology at the University of Arizona.



Presenting Graduate Student Abstracts and Biographies (in alphabetical order)

Joon-Beom Chu
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Intonation as Register: Incorporating Intonational Phonology to Linguistic Anthropology

Research on language variation and situational use identifies markers of style and register along several linguistic domains—lexical, phonological, grammatical, and semantic. Intonation provides an additional dimension to these linguistic markers of style and register, and this paper lays out some of the theoretical issues that arise when a study of register incorporates intonation. In particular, the literature on intonation theory raises the issue of whether intonation involves categorical distinctions, and how these categorical distinctions may be related to frames of social meaning. This presentation will use three conversational examples—two undergraduate students studying for a mid-term exam, a telemarketer conversation, and law students taking a trial advocacy course—to explore the vast, rich possibilities of anthropological interpretation, emphasizing the affective components of communication that incorporating intonational analysis might provide.

Joon-Beom Chu is interested in professional socialization in US law schools, an ethnography of the cultural processes that influence the (re)production of institutional legal relations from symbolic (semiotic/indexical), affective (aesthetic), and performative perspectives. Joon-Beom's approach to these issues is empirical, looking at bodily motions—gestures, movements in space, and intonation—to document how micro-level mediations of the body (through metadiscursive means which may or may not be consciously accessible to the participants) contribute to the real-time formation of durable legal personae and their manipulation by legal actors as meaningful components of their identity within and outside legal domains of action.

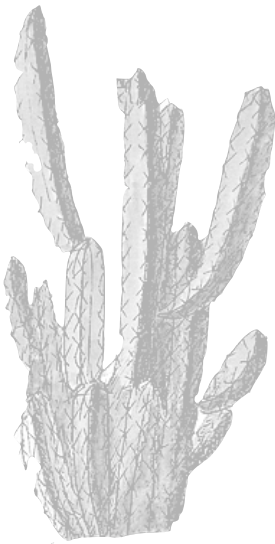
Erica Fontana
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Minority Languages Online: The Case of Silesian Wikipedia

The status of Silesian, a West Slavic language spoken primarily in southwestern Poland, has been debated for decades. Opinions have differed on, first, whether it is a dialect or a language, and secondly, if it is a dialect, whether it is a dialect of Polish, Czech, or a mixture of the two. In 2007, Silesian was recognized as a language by the International Organization for Standardization, Library of Congress, SIL International, and other organizations. A 2006 proposal to offer the Wikipedia user-edited online encyclopedia in the Silesian language was initially met with debate and then rejected; a later proposal, submitted after its recognition as a language, was accepted. The debates concerning this project, archived online, provide interesting insight into the role of participatory digital media with regard to the debate over whether Silesian is a language or a dialect.

In Poland, the situation of minority languages and dialects is particularly interesting because of the country's perceived linguistic, ethnic, and religious homogeneity (at least 90 percent of people in Poland are native speakers of Polish, identify as ethnic Poles, and are Roman Catholic). I argue that on one hand, participatory digital media provides a basis for minority language groups to attain visibility and participate in public forums. On the other, the debates that occur within and about participatory digital media can provide an interesting and insightful lens through which to examine broader relations of ethno-linguistic and national identity.

Erica Fontana is a third-year graduate student in the University of California, San Diego Department of Anthropology. Her research interests focus on the intersections of participatory digital media with individual and national identity; history, memory, and knowledge; and subjective experience. Her master's thesis, "Virtual Worlds, Real Subjectivities: Media Anthropology at the Personal/Public Interface," dealt with possibilities for research encompassing psychological anthropology and media anthropology approaches and viewpoints. Erica plans to conduct fieldwork on the role of participatory digital media in individual and national identity, and in producing and maintaining memory sites and museums, in post-EU-accession Poland. She has also done research on museums of African art in France and on the evolution of human facial behavior.



Candler Hallman
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Achieving Commemoration in the Northern Irish Victims' Rights Movement

Anthropological research in Northern Irish political ritual has focused on how different class and ethnic interests are subsumed into political rituals such as parading and funeral rites (Bryan 2000, Jarman 1997, Taylor 1989). These rituals fit into a wider contestation of space and identity by republican and unionist activists in the province. In this paper, I argue for a linguistic analysis of political ritual in Northern Ireland to supplement this political anthropological research in order to explain semiotic uses of the past. Activists “achieve” commemoration through the alignment of narrative frames, and especially the spatiotemporal matrices or “chronotopes” (Bakhtin 1981) that underpin them. This paper fits into a larger dissertation project on the “professional talk” of victims’ rights advocates in which I suggest that activists contest ethnic and national identities through the manipulation of the spatiotemporal representations that underpin rights legislation, narratives of violence, and reconciliation practices.

Candler Hallman is currently a doctoral candidate in Anthropology at the University of California, San Diego. He graduated with a B.A. in Anthropology and International Affairs from George Washington University in 2003. He has been conducting research in the Republic of Ireland and Northern Ireland since 2002, with a two-year period between 2007 and 2009 in which he conducted research on the politics

of the victims' rights movement, focusing on groups in the border lands between Northern Ireland and the Republic of Ireland.

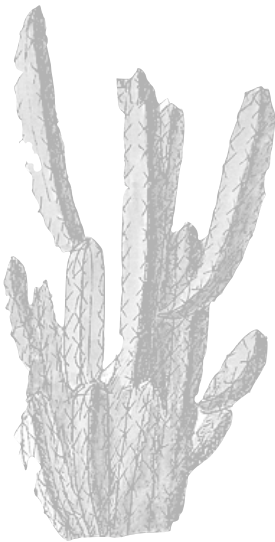
Shane McClain
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Motion and Social Indexicality in P'urhépechan

In this workshop, I hope to explore some interesting characteristics of the category of deictically anchored motion in the P'urhépechan language in the state of Michoacán, Mexico. Motion along a path is morphologically encoded according to a complex framework, often indexing a range of broad social categories. On the one hand, in speaking about motion, interlocutors make evaluations about the event from the perspective of their physical vantage point(s). This is obligatorily marked by the deictically anchored COME and GO verbs, as well as a set of deictic directional suffixes that encode the category of associated motion. On the other hand, speakers assume a stance with respect to the spaces those movers typically inhabit, which is indexed by the presence or lack of a pair of “home base” suffixes. Through the co-occurrence of spatial and social relations, these suffixes have come to take on associations relating to family and village identity. I will present data from conversations about going, coming and returning by P'urhépechan speakers who have migrated to Baja California. I will look specifically at the home base suffixes in the context of talk about motion, both within the migrant setting and between their adopted and home locales. I am interested in how language practices reflect attitudes towards newly inhabited space, specifically relating to the kinds of motion that can be construed as

coming or going “home.” In doing so, I hope to understand what speakers are implicitly and explicitly saying about themselves and the spaces they inhabit.

Shane McClain is a first-year graduate student in linguistic anthropology at the University of California, San Diego. He received a B.A. in anthropology from the University of Kansas in 1998, and from 2006 to 2008 studied descriptive and theoretical linguistics at the Universidad Autónoma de Querétaro in Querétaro, Mexico. He works with migrant P’urhépechan communities in Baja California and Southern California, as well as the sending communities in Michoacán, Mexico. In addition, he has begun studying Valley Zapotec in order to carry out comparative research among migrant Zapotecs in Los Angeles. His current interests are deixis, motion, and issues of doctor-patient interaction and bilingual education among indigenous groups in Mexico.



Melanie McComsey
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Ideologies of Purity and Loss in Literacy-Based Strategies for Maintaining Isthmus Zapotec

In this presentation, I will discuss literacy-based strategies of language maintenance in a community of speakers of Isthmus Zapotec, a language spoken in and around Juchitán, in southern Oaxaca, Mexico. In contrast to other Zapotec languages of Oaxaca, Isthmus Zapotec has a relatively long history of standardization as a written language, and a relatively large corpus of written documents. Since the early 20th century, it has enjoyed the intellectual and artistic attentions of several elite groups of young people, political activists, and intellectuals, both inside and outside of Juchitán (Campbell 1996).

Using interactional and ethnographic data collected during four months of fieldwork in Juchitán (2008, 2009), I will demonstrate how ideologies surrounding language purity and maintenance (Woolard 1989) have resulted in the promulgation of literacy-based maintenance strategies by local intellectuals that are often at odds with the linguistic practices of typical communities. These strategies reveal an ideology rooted in literacy and intellectualism that privileges certain specialized forms of maintenance and effectively erases the political processes that have put Isthmus Zapotec in its precarious condition. I will also show how the nascent literacy-based maintenance strategies of the local

evangelical church have proven an unlikely source of linguistic vitality because they are more amenable to quotidian forms of language practice and more sensitive to the complex ways in which people actually use and understand language.

Melanie McComsey is a graduate student in linguistic anthropology at the University of California, San Diego. She holds a B.A. in anthropology from Occidental College (2005) and an M.A. in anthropology from UCSD (2010). Her M.A. thesis focused on a presentative deictic term in Isthmus Zapotec and is titled "Socializing Deixis: Interaction and Context in the Study of Child Language." Melanie spent the summers of 2008 and 2009 conducting exploratory fieldwork in Juchitán, Mexico, and plans to return there for her dissertation research. Her current academic interests include deixis, bilingualism and related issues of language contact, child language acquisition and socialization, and child gesture.

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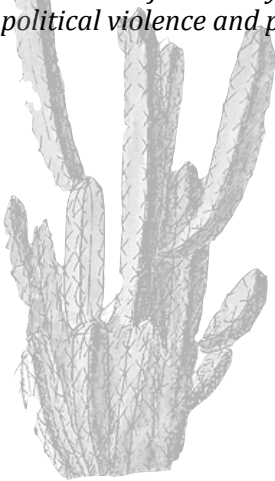
***Barrios Sanos y Lugares Complicados*
(Healthy Neighborhoods and Complicated
Places): Female Discourse(s)
on Paramilitary Violence
and Social Cleansings
in Cartagena, Colombia**

In this presentation, I challenge the popular “culture of terror” theory (Taussig 1985, 2005; Martin 2000), which states that chronic political violence leads to widespread trauma, or whole populations that are permanently anxious, distrustful, reclusive and silent. Having completed two summers of fieldwork in a neighborhood of northern Colombia that regularly experiences social cleansings (*limpiezas sociales*) or organized periods of extrajudicial killings, I suggest that such conditions may instead lead local populations to develop seemingly contradictory discourses about their neighborhoods depending on whether they are talking about their everyday lives or specifically about their experiences with local violence.

In my presentation, I explore the coded expressions women in Cartagena use for talking about political violence. My interviewees reject, for example, the presence of *paramilitares* (paramilitary members), but openly acknowledge the insecurity caused by *muchachos en uniforme* (boys in uniform) that pass by their homes. I suggest that the linguistic choices that Colombians make when describing their surroundings, using expressions like *barrio sano* (healthy neighborhood) and *lugar complicado*

(complicated area) are representative of discursive adaptations to over fifteen years of intense political violence. My research suggests that these women are not scared into silence, as Taussig or Martin would argue, but instead have developed new narrative practices that simultaneously allow them to embrace a vibrant social discourse that celebrates knowing the intimate details of all their neighbors, and then abruptly dissociating themselves from the violence and denying knowledge of the victims.

Jessica Novak is a Ph.D. student in psychological anthropology at the University of California, San Diego. She holds a B.A. in Latin American history from the University of New Hampshire, Durham (2004) and an M.A. in Iberian and Latin American Studies from UCSD (2008). Her current academic interests include how working-class Colombian women describe local space differently when reflecting either on positive experiences or on violent attacks in their neighborhoods, the gendered discourses on political violence and the value of denial and dissociation in maintaining the semblance of a morally "healthy" neighborhood despite chronic political violence and physical insecurity.



A. Ashley Stinnett
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Tucson Roller Derby

The Tucson Roller Derby (TRD) is part of a nationwide Flat-Track Roller Derby women's sports movement. Stemming from its roots in Depression-era endurance competitions, Roller Derby developed into a popular sport mid-century, and has now been updated for the new millennium. Replete with punk music, brawls on the track, and parodied play on cultural norms, TRD offers a unique window into a women's grassroots sports organization and emerging subculture.

Drawing from audio and video recordings during practices and bouts from 2004-2006 seasons, I examine the skaters' face-to-face interactions and the official announcers' speech practices. Co-occurrence of double-voiced linguistic practices, including mocking, parody and stylization emerge at the announcers' table and on the track. The announcers' parodic and mocking speech styles are embedded within an ideologically dominant speech genre, *play-by-play* and *color commentator* sports announcer speech, and point to one of the ways in which the league constructs its overall identity. Furthermore, the skaters' face-to-face interactions allude to the complex nature of identity within the larger league. Drawing from previous incarnations of Roller Derby, while intentionally separating itself from its more-spectacle-than-sports past, the league spins a web of counter-culture ideologies while concurrently and systematically bolstering itself to a legitimizing sports norm. At first blush TRD might be perceived as strictly a Do-It-Yourself (DIY) punk counter-culture; the often layered and gradated double-voiced parody

and stylizations are embedded within a larger discourse of legitimacy and sports norms. For this workshop, I will be presenting portions of my master's thesis with the intention of working up a paper for possible publication.

A. Ashley Stinnett received her M.A. in 2007 from the Department of Anthropology at the University of Arizona, where she is currently a Ph.D. candidate in Linguistic Anthropology. Her areas of specialization are linguistic anthropology and visual anthropology with a focus on identity, semiotics, materiality, and the body. She has conducted fieldwork in the Tucson basin, including an ethnographic study of the Tucson Roller Derby; this research led to the completion of her M.A. thesis, entitled "Let's Get Down and Derby!': Female Athletes and Heteroglossic Identity Construction in Tucson Roller Derby" (2007). Her current media projects include a film about the Southern Paiute Colorado River Consortium and a science-based film entitled "Voyagers on the Ring of Fire" in concert with Dr. Lansing. Her current research interests include language circulation and ideologies of the body and heteroglossic relationships between material and indexical language interactions embedded in the concept of 'blood-talk'.

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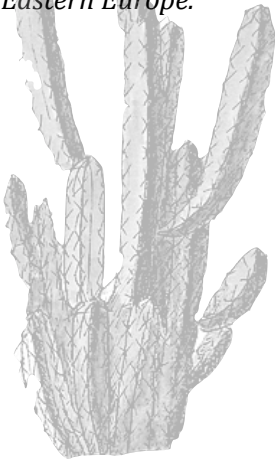
Life in the Intercultural Chronotope: Projections of Diverse Madrid in Amateur Fiction

With over one million foreigners living in Madrid in 2009, Spanish concerns over social cohesion have prompted myriad community outreach and education programs. Since 2001, the School of Social Mediators for Immigration has sponsored an amateur short story contest entitled “Tell Me of Your Diversity.” In this paper, I examine winning stories from 2002 to 2006 and argue that a re-imagining of madrilène society takes place within, opening urban space to desirable subjects and projecting time forward to generations wrought harmonious through peaceful mixing. I call this framework the intercultural chronotope, drawing on the Social Mediators’ own belief in the communicative, relational facets of urban life as key to social order.

Interculturalism stresses the individual’s rational, conscientious engagement with others, short of forfeiting qualities such as linguistic or religious practices that make her who she is. The demand upon immigrants to be intercultural subjects reinforces notions of modernity and pre-modernity through unequal access to prescribed forms of self-knowledge, self-expression and moral fortitude, however. As the ideological motor behind each storyline, the intercultural chronotope weaves time together with space by (a) inviting movement and new intimacies, though meetings can also spark violence, which must be managed through talk; (b) conflating interior and exterior spaces through dreamscapes that offer moments of significant personal

growth; and (c) resolving first-generation immigrant isolation through second-generation immigrant adaptation. As born out by the winning stories, moreover, success or failure of immigrants within the intercultural chronotope correlates with their assigned racial, linguistic and religious identities.

Maisa earned a B.A. in Spanish and History from Illinois Wesleyan in 1997 and an M.A. in Spanish from the University of Iowa in 2002. Her interest in migration, as well as cultural and linguistic differences, began while growing up in northwest Arkansas and seeing her community change with the steady arrival of immigrant families, school teachers and administrators grappling with the new demographics of their classrooms, and political fights over bilingualism and inclusion. Her Ph.D. dissertation in linguistic anthropology will focus on intercultural communication and citizenship education at a high school in southeastern Spain. In the last decades, the area has experienced its own immigration boom driven by the lucrative greenhouse agricultural industry, which employs workers mostly from North and Sub-Saharan Africa, as well as Eastern Europe.



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Mass Media and Public Pressure: The Struggle for Religious Identity in the Case of Islam

Muslim women are surrounded by multiple discourses about who they should be and how they should act. This is not only dictated by religious discourse (doctrine and interpretations), but also media depictions of Muslim women. Especially in the West, the media holds a strong influence (particularly for non-Muslims) about women in Islam, using language and discourse that plays on ignorance and stereotypes. On the other hand, in the Muslim world, in addition to the media's impact on identity, women form religious understanding based largely on strong discourses in their societies on what "public" religious identity must be. In both cases Muslim women are creating a religious identity in light of or in reaction to common discourses about who they should be.

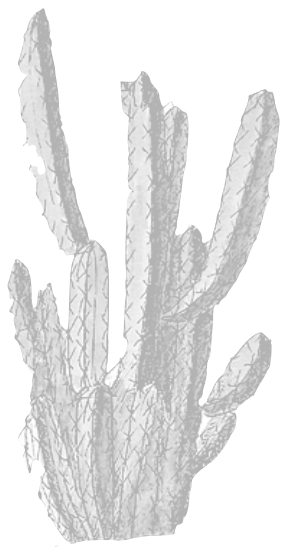
In the first part of the workshop, I will explore a few examples of how the language of Western media can potentially create ideals and beliefs that Muslim women are oppressed and ignorant. I will also look at how in the Muslim world there are often strong public ideas about what religious identity for women should look like. This influences how Muslim women behave in public, and what discourses they draw on to talk about their identity. In the second part of the workshop, I will discuss my research goals and seek feedback about potential future projects.

Prior to beginning at the University of California, San Diego in anthropology, Haleema Welji studied Human Development at the University of Chicago. She started her interest in language with work on the relationship between speech and gesture. In a project looking at social resonance, she explored conversations between friends and strangers. After completing her undergraduate degree, Haleema moved into the field of education. She holds a Master in Education from Harvard's Graduate School of Education. Bridging her entry into anthropology, Haleema taught English as a foreign language in southern Jordan, only to come back interested in studying religious identity, rather than continuing teaching. Haleema is currently a first year student at UCSD in the linguistic anthropology program.

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