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(all times are in Mountain Standard Time)

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General Schedule Cheat Sheet

(all times are in Mountain Standard Time)

Fri Apr 8			Sat Apr 9	
7:00AM -	Registration opens		7:00AM -	Registration opens
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WEDNESDAY 6 APR

2:00PM - 4:00PM MT

Virtual Keynote A | Virtual Canyon

Krystal A. Smalls, University of Illinois Urbana-Champaign

"Signs of Life: A Raciosemiotic Look at the Meaning and Matter(ing) of Black Life"

Abstract

Upon witnessing the digitally captured murder of George Floyd by Minneapolis police in 2020, more of the world finally began to grasp the urgency and weariness behind the words "Black lives matter." However, just two years later, many have already become fatigued by any kind of sustained focus on Black life. And, as some activists and scholars have long told us, Black mattering (that is, being of significance and value in a material sense) is often closely connected to whatever Black life might signify (in terms of signification) to different states, societies, and subjects; forcing us to ask (still and again): what do Black lives mean? What do they mean in the US, other settler/slave states, and across the world? Online and in the flesh? Using a raciolinguistics and raciosemiotics framework, this talk enlists linguistic anthropology and a vast swath of Black theory to explore the semiosis of Black diasporic life among young people from different parts of the world. In particular, I consider how – against, through, and beyond anti-Blackness – these young people are conjuring Black meaning and mattering.

Bio

Krystal Smalls is an Assistant Professor in Anthropology and Linguistics at the University of Illinois Urbana-Champaign. As a linguistic and cultural anthropologist focused on Black life, she does ethnographic research and semiotic analysis in different digital and urban spaces of Black Diaspora to better understand how various structures of anti-Blackness cause harm and also how they can engender joyful and painful strategies of survival and refusal. Her upcoming book *Telling Blackness: Young Liberians and the Semiotics of Contemporary Diaspora in an Anti-Black World* is under contract with Oxford University Press and focuses on the discursive lives of young diasporic Liberians. Along with continuing to explore different aspects of race and digital sociality, she has recently begun looking at the meanings and stakes around contemporary "cultural work" in her family's Gullah Geechee community.

4:00PM - 6:00PM MT

Pre-Conference Plenary | Center for British and Irish Studies Room, Norlin Library, University of Colorado Boulder

Shalini Shankar, Northwestern University

"Global Intersections of Language, Caste, and Race: A Case Study of Generation Z at the Spelling Bee"

Abstract

Since 2009, an Indian American speller has won every Scripps National Spelling Bee, until 2021. This year, the Bee crowned its first Black American champion, Louisianan Zaila Avant-Garde. This is remarkable because this hallowed educational contest has largely been inaccessible to Black children due to generations of segregation, violence, and racism. How did Avant-Garde break through, and how does her win connect to Indian Americans? In this talk I juxtapose the significance of caste as a system of inequality in the United States with the way it functions in the Indian diaspora. Drawing on data collected at the National Spelling Bee, I explore how upper-caste Indian American elite spellers have developed extensive training and coaching networks that are impacting Gen Z youth beyond their ethnic communities, potentially presenting opportunities where none previously existed. Despite these successes, South Asian American participants and winners have been targets of racist and xenophobic sentiment for dominating an "American" contest, a dynamic that further complicates their perceived success in this educational contest and creates underexplored parallels with Black Americans.

Bio

Shalini Shankar is the Martin J. and Patricia Koldyke Outstanding Teaching Professor of Anthropology and Asian American Studies at Northwestern University. She is a linguistic and sociocultural anthropologist whose ethnographic research focuses on race, youth, media, language use, and semiotics in Asian diasporas. She is the author of several books, including *Beeline: What Spelling Bees Reveal about Generation Z's New Path to Success* (Basic Books, 2019); *Advertising Diversity: Ad Agencies and the Creation of Asian American Consumers* (Duke UP, 2015); *Desi land: Teen Culture, Class, and Success in Silicon Valley* (Duke UP, 2008), and with Jillian Cavanaugh, co-editor of L*anguage and Materiality: Theoretical and Ethnographic Explorations* (Cambridge UP, 2017). Shankar is a 2017 Guggenheim Fellow, the recipient of grants from the National Science Foundation, the Wenner Gren Foundation, the Social Science Research Council, and the Spencer Foundation for Research Related to Education, and has appeared in numerous media, including *NPR, BBC, MSNBC, CNN, NY Times, Wall Street Journal, Washington Post*, and the *LA Times*.

7:00PM - 9:00PM MT

Pre-Conference Symposium | Peoples' Crossing
Language of Racism

Participants

Christine Leza, Colorado College (Organizer)
Norma Mendoza-Denton, UCLA
Jacqueline Messing, University of Maryland, College Park
Elaine Chun, University of South Carolina
John Baugh, Washington University in Saint Louis

Description

This symposium is a tribute to anthropologist Jane H. Hill. The symposium brings together scholars to present on and discuss the role that language plays in the production and reproduction of everyday

racism. Symposium speakers will also address the influence of Jane H. Hill, author of *The Everyday Language of White Racism*, on their own anti-racist and social justice-oriented scholarship. The symposium will begin at 7:00 pm at the Hiltons on Canyon, preceded by a wine & cheese reception, and will be livestreamed.

THURSDAY 7 APR

Session Group 1 | THUR 9:15AM - 11:00AM MT

Panel 1 | Peoples' Crossing

Global Perspectives on Language and Social (In)Justice

Keywords

language, social justice

Panel Abstract

A burgeoning of activist scholarship, particularly in Europe and the Americas, seeks to understand how language mediates praxis (Marx 1888; especially in the Freirian sense of reflection and action directed at the structures to be transformed, 1972) in ways that may advance or undermine social justice (e.g. Avineri et al. (Eds.) 2018; Ayala et al. 2018; Briggs 2016; Paris & Alim (Eds.) 2017; Piller 2016). This panel is part of a larger project designed to deepen and widen the scope of language and social justice research to emphasize the historical and global nature of these processes in communities impacted by (neo)colonialism and neoliberal globalization (cf. Blommaert 2010; Errington 2007; Heller and McElhinny 2017). These SLA 2022 presentations offer a sampling of this ongoing conversation aimed at envisioning how research on language as a multimodal mediator of social justice can contribute to implementing language as a dialogic and critical tool for engaged action. Using examples from Chile and Spain, Puerto Rico and Papua New Guinea, the panelists examine how global processes have led to a range of economic inequities, political oppression, and sociocultural suppression in specific regions of the globe as well as the specific roles multimodal materialities have played in both engendering and resolving these problems: sometimes language is part of the problem and sometimes it is part of the solution, sometimes creating erasure and sometimes empowering voice. Each paper offers a unique perspective on how language and other semiotic modalities carry value(s) and enact power in ways that promote or upend social justice within more or less formal contexts from health clinics to street markets and from the politics of linguistic standards to the interdiscursivity of ethnographic research itself. Each paper includes a brief historical frame that considers how colonial and neoliberal processes have brought this issue into existence as both a social and research problem as well as how this problem has been treated in previous language scholarship. Finally, each paper includes some detailed analysis of how specific forms of semiosis allow for or inhibit the production or resolution (or both) of specific forms of social injustice – i.e., how the latter have been imbricated by (post)colonial ethnic distinctions, neoliberal discourses, and/or the circulation of globalized signs. Thus, specific research data are marshalled to illuminate the role of language in enabling or thwarting social justice via indexicality, performativity,

everyday interaction, and/or rhetoric. Collectively, these presentations contribute to a foundational analysis of how social justice activism emerges out of interdiscursively entangled reactions to political, economic, educational, and psychic problems in society based on essentialized categories, material inequities, and intersectional experiences of neoliberal precarity. Simultaneously, the papers sketch concrete visions for achieving personal dignity and communal sovereignty. In the process, the panel as a whole explores and articulates varied understandings of this now widely bandied term of discourse -- social justice -- while also hoping through words to inspire and enact it in these times of crisis and hope.

Participants

9:15 - 9:30AM
Language and Social Justice: Global Perspectives
Inmaculada M. Garcia Sanchez (Chair)
Temple University
Bernard C. Perley (Organizer)
University of British Columbia
Kathleen C. Riley (Organizer)
Rutgers University

This panel has emerged out of the shared commitments of many scholars/activists to understand how language mediates social justice as a historical process and at a global scale. Language is understood to encompass the many material media capable of both expressing social meanings and engaging social action. Social justice is understood as a fraught concept, a rallying framework really, which indexes issues of economic equity, political potency, and cultural representation. The papers on this panel explore how a range of semiotic modalities may be used to organize, interpellate, and articulate individual identities and group sovereignties in the name of claiming justice on the one hand and instituting injustice on the other. In the specific instances discussed by the panelists, set in Chile and Spain, Puerto Rico and Papua New Guinea, the forces of colonialism and neoliberal capitalism have contributed to the creation of contexts in which social injustices have been both engendered and resolved through multimodal semiosis. Each scholar offers a unique perspective on how language carries value(s) and enacts power in ways that promote or upend social justice within more or less formal contexts from health clinics to street markets and from the politics of linguistic standards to the interdiscursivity of ethnographic research itself. In this introduction, we take on the larger project of examining in global perspective how language is sometimes part of the social justice problem and sometimes part of the solution, at times empowering people and at other times marking erasure.

9:30 - 9:45AM
Barcelona Street Vendors' Voice and the Crossing of Narrative (B)orders
Laura Menna
Universitat Pompeu Fabra, Barcelona
Eva Codó
Universitat Autònoma de Barcelona

For the Barcelona street vendors' Union (BSVU) –a hybrid political artifact made up of African migrants which combines labor demands with anti-racist practices–, having a voice stands for the process through which their claims to justice enter the public debate to equally participate in a political space (Fraser 2010). The voice of the BSVU gets materialized through instances in which members have to give an account of themselves from "historically changing horizons of intelligibility" and their norms and values

of narrativity (Butler 2005). In our work, we call those horizons narrative (b)orders, as they impose certain frames and plot figures that, in turn, vendors have to contest and cross in order to tell their own story in their own terms. Moving away from the well-researched exclusionary practices of narrative inequality by powerful institutional actors (Blommaert 2001), this paper will focus on the imposition of narrative (b)orders by progressive sectors of society in the process of giving voice to the vendors. We argue that, currently, progressive actors need to display a willingness to listen to migrant and subaltern voices; otherwise they put their legitimacy at risk. We further argue that the path adopted to keep (b)orders active is the politics of giving voice, creating "apparent spaces for voice" (Couldry 2010). In fact, these forms of elicitation imply the deracialization, dehistorization and biographization of discourse. In this presentation, we will also pay close attention to BSVU members' attempts to keep voice as the "capacity for semiotic mobility" (Blommaert 2005) in those uneven participatory frameworks.

9:45 - 10:00AM
Colonialism and the Politics of Identity in Puerto Rican Language Policy and Activism
Sherina Feliciano-Santos
University of South Carolina

In Puerto Rico, debates about language are longstanding and explicitly infused with national politics which are often reflective of the Caribbean Island's successive colonial statuses. I contemplate the impact of two consecutive forms of language colonialism—(1) the establishment of Spanish as the language spoken in Puerto Rico under the Spanish regime and (2) attempts at instituting English as a language of schooling under the American takeover in the first half of the twentieth century. I draw on ethnographic research conducted among Puerto Rican Taíno since 2006 and research on circular migrants and education since 2001 to, first, consider how the Island's language politics have posited an embrace of Spanish—itself a colonial language—as an embrace of genuine Puerto Ricanness. Second, I look at how some of those who claim a Taíno identity both in the Island and the diaspora understand the rural variety of Puerto Rican Spanish to be an indigenous Taíno language variety. Endeavors to document and protect this variety have become positioned as a channel for protecting and defining a continuous indigenous heritage and knowledge. I show how discourses and practices of sovereignty and justice for both the Puerto Rican nation and members of the Taíno reclamation movement rely on a (formerly) colonial language to build identification by organizing inclusions and exclusions, determining authority and legitimacy, and creating sites for the enactment of power. However, I argue, these sites for the enactment of power also rely on elisions and erasures of English-dominant Puerto Ricans and Taíno.

10:00 - 10:15AM
 In Pursuit of Health/Communicative Justice in Gulumapu: Reflections on the Intercultural Health Model
Jennifer R. Guzmán
SUNY Geneseo

Among the most pressing social justice problems in Latin America are widespread health inequities that disproportionately impact Indigenous communities. Starting in the late 20th Century, intercultural health emerged as a global health model promising to ameliorate health disparities. One of the earliest settings where the intercultural health model was adopted and developed was Gulumapu, the traditional territory of the Mapuche people that lies west of the Andes mountains in the nation-state of Chile. In this chapter I draw on the theoretical framework of health/communicative justice (Briggs 2017) and present a case study of Chilean state-subsidized intercultural health that explores both the achievements and the limitations of the model, emphasizing in particular the observations and critiques that have come from directly-involved Mapuche practitioners and intellectuals. I show how a particular imagined

problem of cross-cultural miscommunication is foundational in definitions of the intercultural health approach and in the range of programming that has been developed under the model. I provide an analysis of intercultural policies and programming, highlighting the ways that they simultaneously promote and undermine health equity and health/communicative justice for Mapuche people and communities. My findings illustrate that state- sponsored intercultural health initiatives are valuable but also serve as a cover for state agencies--a cloak of multicultural discourse and programming that undermines Mapuche health sovereignty and undercuts Mapuche demands concerning state policies that harm Indigenous people and communities.

10:15 - 10:30AM
Communicative Inequality at the Ends of the Earth
James Slotta
University of Texas at Austin
Courtney J. Handman
University of Texas at Austin

People in Papua New Guinea often note their place at the bottom of a global hierarchy of wealth and power. In many regions of the country, one hears the same lament: the people of Papua New Guinea live in the las ples—the "last place" to undergo development, to receive government services, to learn the word of God, to gain access to education. As we discuss in this paper, English and other languages of wider communication play an important part in people's efforts to remedy this situation and secure a more equitable global distribution of resources and opportunities. As such, these global and national languages have come to play a vital part in what looks very much like the pursuit of social justice. Such a perspective stands in contrast to that of many scholars, who regard global and national languages as the main impediment to linguistic justice. At issue here, we want to suggest, are not only Papua New Guinean sensibilities about the kinds of languages that figure in the pursuit of social justice; at issue are their sensibilities about how language figures in the pursuit of social justice. In a country with over 800 languages, interest in national and international languages is driven not by concerns about linguistic equity (i.e., balancing the opportunities and resources available to speakers of different languages), but by concerns about communicative equity (i.e., balancing people's ability to communicate in ways that give them access to a host of non-linguistic goods).

10:30 - 10:45AM
Barbra Meek (Discussant)
University of Michigan

Roundtable 1 | The Mall

Journal Editors Talk About Submissions and Publishing on Language and Culture

Participants

Gender and Language

- Kira Hall (Organizer), University of Colorado Boulder, US, Co-Editor
- Rodrigo Borba, Universidade Federal do Rio de Janeiro, Brazil, Co-Editor
- Mie Hiramoto, National University of Singapore, Co-Editor

Journal of Linguistic Anthropology

- Sonia N. Das (Chair), New York University, US, Editor-in-Chief
- Jennifer Delfino, Borough of Manhattan Community College, US, Associate Editor
- Chantal Tetreault, Michigan State University, US, Associate Editor
- Christina Parks Davis, Western Illinois University, Book Review Editor

Journal of Sociolinguistics

- Virginia Zavala, Pontificia Universidad Católica del Perú, Peru, Co-Editor

Language, Culture and Society

- Patricia Baquedano-López, University of California, Berkeley, US, Co-Editor
- Alfonso Del Percio, UCL Institute of Education, UK, Co-Editor
- Cécile Vigouroux, Simon Fraser University, Canada, Co-Editor

Language in Society

- Susan Ehrlich, York University, Canada, Co-Editor
- Tommaso Milani, University of Gothenburg, Sweden, Co-Editor

Signs and Society

- Asif Agha, University of Pennsylvania, US, Editor

Roundtable Abstract

Editors from journals including Gender and Language, Journal of Linguistic Anthropology, Journal of Sociolinguistics, and Language, Culture, and Society will discuss the kind of work the journals tend to publish. If you are thinking about submitting a manuscript to a journal or if you would like to ask editors questions about journal submission, review, and publishing, please come to the roundtable. Editors will make introductory comments about their journals, but most of the roundtable will be devoted to discussion prompted by questions from the audience.

Virtual Panel A | Virtual Canyon

Enregistering Post-socialism: The Deferred Futures and Alternative Hopes

Keywords

enregisterment, post-socialism, entextualization

Panel Abstract

The papers in this panel consider the pragmatic and meta-pragmatic maintenance and recruitment of post-socialist narratives, historicies, and forms of talk in former socialist contexts and international encounters. How does post-socialism appear to haunt or burden the intersubjective interactions of post-socialist subjects? How is the eternal revolutionary imaginary of socialist revolutionary consciousness reconciled with the collapse of socialist regimes whose eternity appears to have definitively ended for more than three decades? And how do historical and contemporary socialist subjects bear or foreshadow the weight of these contradictions? As the uneasy tension between socialism and its post- persists, the temporal aspect of post- suggests the ongoing reconfiguration of past socioeconomic relations in their various forms, while being projected into the unexpected, imperfect, and unnamed future that must still recruit a socialist past as its discursive other. If socialism is a formally complete and defined formation, and post-socialism suggests an undefined antecedent; then post-socialism appears to be both ever-in-the-making, while being indexically anchored on a past, be it historical or fictional. These questions and concerns bring scholars working in previous socialist theaters to discuss and reckon the registers of post-socialism and their semiotic entailments. In particular, we ask how post-socialism, read through a linguistic and material understanding of enregisterment, contains in it the analytical promise and contradiction of a future (im)perfect. Working between (post)socialist contexts of the Soviet Union, East Asia, and Africa, our papers revolve around two general inquiries: Firstly, what socio-political constraints prevented an enclosed and secured definition of a socialist future and how have post-socialist actors and institutions participated in maintaining, negating, and recruiting such deferred futures? Secondly, how have previous socialist regimes and internationalisms provided the anthropological archive an array of alternative understandings of distinctive cultural and political models of enregisterment?

Participants

9:15 - 9:30AM
Remixing the Revolution: Political (Syn)Aesthetics and Millennial Internationalism on a Chinese Campus
Jay Ke-Schutte (Organizer, Chair)
Colorado State University

In July of 2021, a group of students and instructors at Tsinghua University were featured in a collaborative performance of Guoji Ge (国际歌) – a piece which will be better known to Euro-American audiences as The International or L'International. As a discourse object, GuoJi Ge's political meanings and artistic identity across different chronotopes, does not lie in one singular translation of the lyrics but rather in something synesthetic or musically 'felt,' a something that appears is inextricable from the song's intelligibility as a materialization of history. As a site of social and aesthetic deixis (Manning 2001; Chumley and Harkness 2003; Nakassis 2018), the Tsinghua University and many subsequent performances of Guoji Ge may be seen as engendering a citational counterpoint between an array of discourse objects that make use of this social artifact: the film The East is Red (in 1965); rock band, Tang Dynasty's famous arrangement in the wake of Tiananmen (in 1989); and, more recently, its invocation as a nostalgic re-imagining of 'Third Worldism' (from 1954 down to the present). It is this citational counterpoint across space-times that I want to explore through the lens of millennial internationalism.

9:30 - 9:45AM
Why Individuals Fail: The Tautology of Social Immobility
Yalong Chen (Organizer)
University of Pennsylvania

"If they were able to manage to study by themselves, they would not be here (and all the troubles of their education would not exist)." Accounts like this come from teachers repetitively during my fieldwork in a vocational school in Guizhou. About the same time, a form of speech called "feihua literature" has gone viral on Chinese social networks. It features a similar tautology in more extreme ways (for example: "Even if you were a little bit useful, you would not be totally useless."). In this paper, I explore the logic and the semiosis of such tautology in the context of social immobility. I will analyze the parallel between the (semiotic) tautology and the feeling of immobility in this specific socio-political context. I argue that, through the cyclical temporal/social indexical, failure is limited to individuals such that the imagined social mobility remains untouched.

9:45 - 10:00AM
Ventriloquizing the State and Performing/Animating Illiberalism: From Cultural Revolution Vignette to Cybernationalism in China
Xiao Ke
University of Pennsylvania

Linguistic anthropological work has been interested in alterity besides identity (Hasting and Manning 2004), and animation besides performance. The promise of animation in imbricating non-humans, 'the environment', and 'the world' (Silvio 2010) has prompted researchers to rethink human-centric performance and long problematized identity. Others argue that the theorization of characterizable figures in the process of enregisterment has already incorporated animation (Manning and Gershon 2013, Agha 2005, Nozawa 2013). In this paper, I revisit these discussions by closely examining interactions in (post-)socialist China where illiberalism is performed or animated. I firstly draw data from a vignette in the film (and 2001 novel) *Balzac and The Little Chinese Seamstress* (2003) on the interaction between reeducated youths and country bumpkin cadres—written/directed from literary elites' perspectives, intended for a post-revolutionary cosmopolitan bourgeoise audience. I then compare it to the strategy of performing or animating illiberalism by 'cybernationalists' against liberals (feminists, LGBTQ, their supporters, as well as Taiwanese youth) since 2016 in contemporary China. I argue that the difference between performance and animation might be gradient in its enregistered effect, depending on the gradiently (un)marked (in)congruency and existential efficacies of personas and chronotopes.

10:00 - 10:15AM
Disciplinary Enregisterments of Post-Socialism and Lived Chronotopes of the Post-Soviet
Grigory Gorbun
University of Chicago

Contemporary Russians - public figures, my informants as well as my friends and family - consistently bring up comparisons and references to the Soviet past. Yet as I was reading the professional literature on the topic of post-socialism I realized that most of the authors don't capture it as an interactional stance as much as they try to define it theoretically as an objective condition. This paper is an initial attempt to cope with my frustration with these diverse theorizations of post-socialism and to formulate a more pragmatic approach. In it I will first go through several examples of these theorizations that I call 'disciplinary enregisterments of post-socialism' in order to describe common semiotic moves underpinning them. I then will propose a critique of such high-level theorizations showing where they might fall short. Finally I will try to formulate an amended approach to post-socialism moving away from seeing it as a disciplinary chronotope in favor of treating it as a multiplicity of lived chronotopes.

10:15 - 10:30AM

"Brandish Red Flag Against Red Flag": The Interdiscursive Performativity of Maoist Solidarity in An Online Labor Protest in China
Zhenzhou Andy Tan
The Graduate Center, CUNY

Grassroots labor movements in contemporary China – an officially socialist country balancing neoliberal policies with state monopoly on socio-economic control and legitimate discourses – are faced with unique challenges of, and potentials for, self-legitimation. This paper examines three levels of interdiscursive performativity in the leftist presentational politics of a multilateral online labor protest in China in 2018 that centered around its blog-style website. First, on the level of website curation, articles explicitly attributed to various socio-politically significant groups and sources are (re)posted, edited, and orchestrated into a symphony of supporting voices. Second, especially within several petition letters by the protest group, the register of Maoist class struggles – officially abjured since 1978 yet constantly taken up and kept authoritative at the margins – is recontextualized to project a normative participation framework regarding state-labor relations, as an interpellation addressed to the state. Third, across these petition letters attributed respectively to three subgroups of protesters, the alignment of the political personae Maoism assigns to three group categories – student, intellectual, and worker – is enacted in the way the subgroups address each other and address state leaders. These levels of interdiscursivity jointly contributed to the performativity of Maoist solidarity that supposedly legitimized the protest against the state exposed as ideologically inconsistent and – post-socialist.

Virtual Roundtable A | Virtual Peak

Teaching In Times of Crisis and Hope: A Roundtable Discussion on Language and Social Justice, Part 1

Participants

Molly Hamm-Rodriguez
University of Colorado Boulder

Edwin Keely Everhart
University of Pittsburgh

Guillem Belmar Viernes
University of California, Santa Barbara

Elizabeth Redd Kickham
Idaho State University

Lynnette Arnold (Organizer, Chair)
UMass Amherst

Keywords

community engagement, social justice, pedagogy

Roundtable Abstract

We live in an era of rampant injustice and increasing inequities on a global scale, often fueled by hateful rhetoric that portrays particular groups as inherently different and therefore dangerous. In this context, the tools of linguistic anthropology are crucial for understanding how language reproduces inequities, while also shedding light on how communicative practices can contribute to social change. Inspired by the field's legacy of social justice scholarship (Cameron et al. 1993; Labov 1982; Rickford 1997; Wolfram 1993), this roundtable suggests that linguistic anthropologists must also work towards social justice through our teaching.

The contributors to this session explore specific experiences of teaching linguistic anthropology both within and beyond the traditional academic classroom. Hamm-Rodríguez will share ongoing work with youth on language and social justice through a participatory action research project in the Dominican Republic that emphasizes developing a transnational language of solidarity among speakers of Dominican Spanish and Haitian Kreyòl. Everhart will reflect on teaching a February 2020 lifelong learning course through the University of Pittsburgh as a site for attempting language ideological clarification vis-a-vis Pittsburghese, asking whether lifelong learning programs are a worthwhile site for testing community education initiatives. Belmar will highlight how important it is for academics to engage in community language justice work by sharing his experience collaborating with Mixtec interpreters in the Central Coast of California during the ongoing COVID-19 pandemic, from the translation and creation of resources, to a series of community workshops. He will also reflect on the need to include this kind of work in our teaching. Redd Kickham will discuss the challenges faced in working with mixed cohorts of Indigenous and non-Indigenous students in preparing to work ethically, respectfully, and responsively with Native American community members at events hosted by the American Indian Language Development Institute at the University of Arizona and workshops at Idaho State University. Arnold will suggest the importance of teaching about race and language in introductory courses, drawing on her experience as a white instructor working at a primarily white institution to discuss challenges and strategies.

Together, these contributions examine how teaching can disrupt and transform not only work on pressing sociopolitical issues, but also the interpersonal relationships and ways of knowing the world that undergird such efforts, helping us to envision and learn to enact "otro mundo posible" (another possible world).

Virtual Panel B | Virtual Summit
Circulations of Policy, Power, and the Polity

Participants

9:15 - 9:30AM
Sounds of Medieval, Visions of Future: Temporalities of Citizenship, Belonging among Sephardi Jews of Turkey
Idil Ozkan (Chair)
Northwestern University

Five hundred years after the expulsion of Jews from Iberia during the Inquisition, the Spanish government enacted a law in 2015, offering citizenship to Jews of documentable Sephardic ancestry.

Although presented as atonement for the horrors of the Inquisition, the citizenship offer is in fact temporally limited and contingent on passing both a language and a "culture" exam. Looking at the meaning of "Sephardic" as a lived reality in Turkey and an imagined belonging in Spain, this paper ethnographically investigates ideas of citizenship, while offering new insights into bureaucracy, religious authentication, and the role of language within these processes. Through participant observation and in-depth interviews, I explore how Spanish lawmakers, Sephardi applicants, as well as non-state actors such as lawyers and rabbis, creatively navigate, contest, or perform idea(l)s about national citizenship. I explore how these different actors foreground competing values in processes of tracking ancestry, documenting authenticity, and granting citizenship. I trace the processes through which documents, languages, and oral histories gain new indexicalities of national belonging. Studying the semiotics of national belonging and citizenship on the (Spanish) national and regional (EU) scale, I scrutinize the ideologies that produce, and are products of these semiotic processes, where language plays a central role. Finally, this paper scrutinizes how ideas about communal past, ethno-religious and linguistic heritage, and lineage transform, challenge, and inform contemporary and future citizenship prospects.

9:30 - 9:45AM
Where Gods are Born: Ramajanmbhoomi and Babri Masjid
Ila Nagar
The Ohio State University

This paper discusses the role of propaganda in creating social hierarchy among Hindus and Muslims in India. The paper shows that in the last five decades the Hindu Right in India has slowly and deliberately use linguistic means to create a Muslim enemy who lives within and whose presence needs to be checked. The paper charts the Bharatiya Janta Party, current ruling party in India, propaganda for the construction of a temple to Lord Ram at the supposed exact site where Ram was born called Janmsthan or Ramajanmbhoomi, in Ayodhya, India. The construction of a temple at the Ramajanmbhoomi site has been on the Hindu right's agenda since the mid-1920s. Through a process that was political as well as social, the Hindu right was able to first create a place for discussing the construction of a temple, them propagandize against a mosque that exited close to the temple, demolish the mosque in 1992, and finally create legislation that supports the construction of a Ram temple at the Ramajanmbhoomi site in 2019. The distance between creating propaganda, inciting violence, and creating legislation was long and took several decades but it landed the Hindu right where they wanted to be. Following Butler (2007) on linguistic violence and its cultural context, Beaver and Stanley (2019) on the non-ideal theory of language use, and Tirrell (2012) on toxic speech, this paper shows how language is used by the Hindu right as a cultural practice that harms Muslim citizens of India.

9:45 - 10:00AM
The Intertextuality and Digital Media Circulation of Protest Materials Against Politico-Environmental Extraction in Serbia
Nikolina Zenovic
Indiana University, Bloomington

Over the last year, Serbia has seen protests opposing lithium and jadarite mining erupt throughout the country and virtually in response to Rio Tinto's proposed mine. The issue has engaged locals, independent experts, activists, NGOs, and the Serbian diaspora. Although the protests began by expressing discontent with the potential creation of Rio Tinto's lithium and Jadarite mine, and the Serbian government's support of this venture, they have transformed into a larger movement against ecologically harmful mining projects in Serbia and, in some ways, against the government itself. This

paper asks the question, through which semiotic means do protesters against mining projects in Serbia communicate their views of the country in contrast to the image the national government aims to achieve through these transnational business deals? Furthermore, given the significant social media presence of protesters and local organizations supporting the protests, what strategies afforded by social media do protestors employ in amplifying their message(s)? Attending to intertextuality and digital media circulation, this paper seeks to shed light on the selection of methods and communicative capacities of protests. In this moment of politico-environmental crisis in Serbia, protesters create digitized images, videos, memes, and signs that become indexical of their multi-layered resistance to the social, political, economic, and ecological impacts of extraction. By analyzing protesters' use of such materials, this paper comments on the creative capacities of protest materials as representations of protesters reconciling of crises and suggesting alternative solutions.

10:00 - 10:15AM
Why Facebook? Of Activism, Stance, Censorship and Democracy
Lauren Zentz
University of Houston

In this paper I address some of the ways in which a group of progressive activists on Facebook used the social media platform to respond to the shaping of public discourse as it relates to hotly contested ideas around hate speech. The group attempted to shape minds and opinions, among themselves and onlookers, with respect to circumstances that they had little control over - that being mostly unilaterally decided upon moderation policies that did not fit within their moral political and activist frameworks. In so doing, the group formulated and reinforced an identity related to their beliefs about free speech, inequality, and their shared progressive value system. Echoing the criticisms published in a continuing stream of articles pointing out the gaping flaws in Facebook's moderation practices and their corporate leadership's moral and political choices regarding the latter, the group addressed, in a localized manner, the problems of unilateral power that the corporate leaders of social media platforms such as Facebook have not been forced to come to terms with in more democratic ways.

10:15 - 10:30AM
Relationships and Transnationalism of Peace Making Practices in Colombia
Maria del Pilar File-Muriel
University of New Mexico

This paper illustrates the practices of access/control of knowledge and participation needed to maintain and expand a network of support and peace practice among international NGOs, Colombian networks of peace practitioners, and international supporters. Based on ethnographic and multi-sited fieldwork, I look at how several peace spaces are constituted through a complex network of national and international relations within a set of contradictions in peacemaking. I argue that examining the multiscalar relationships of peace practitioners elucidates the processes by which peace is actualized in the "peacescape." Applying the concept of "fractal recursivity" from linguistic anthropology, I argue for the re-examination of assumed marked distinctions in peace making such as local/global, civil society/state, insider/outsider in order to bring attention to the process of recalibration of sociopolitical relationships that impact peace practices.

Genres are the Drive Belts of the Economy: Genres and Technologies

Keywords

genre repertoire, technology, capitalism

Panel Abstract

Humanities scholars of capitalism have long known that capitalism can only function because language forges the social relations that enable capitalist exchanges. Language enables the standardization of practices and products that capitalism requires to operate within markets and create new ones. To understand how crucial language is for capitalism to function, it is necessary to analyze how language produces such standardization using linguistic anthropological understandings of patterned forms such as genres. Genres play particular roles in organizing knowledge in predictable forms that can be readily used by diverse audiences to undergird the work necessary for economic life to take place. Recognizable genres endorse, legitimize, bind, and otherwise make legible economic action and actors. Studies of genre historically focused on discrete textual features or structures of oral speech have largely given sway to emphases on technology, such as platforms, software, or algorithms as modes of social determination (Manovich 2001, 2013). This raises questions for studies of genre about the line between genre and technology. While technological capacities draw increased scholarly attention, technologies too rely on a complex set of genre cues and orienting frameworks that culturally and contextually make users aware of what a technology is or does. Landing pages, privacy police statements, website architectures, and pop-up alerts are all micro-genres that feature in the basic use of any given technology or larger technological assemblage. In short, there is no technology without culturally-recognizable genres. The diverse array of new technologies such as computer screen layouts, video-conferencing overlays, or computer code readouts, nevertheless, challenge our understanding of how genres exist, how they interact with each other, visually co-occur, and are hierarchically arranged.

Participants

9:15 - 9:30AM
Translating Fundamental Texts: A Genre-Based Theory of Publishing
Matthew F. Rosen
Ohio University

This paper speaks to the broader issue of genres and technologies as integral to the machinery of economic life through examination of an emergent market for literary translation in Albania. The analysis focuses on the apparently idiosyncratic editorial choices of an independent Tirana publisher that formed in 2009 and has since published nearly one hundred titles previously unavailable in Albanian. In terms of technologies of reading, the publishers have put into circulation just one kind of product: paperback books, printed in Albanian. In terms of genre, the publishers divide their catalog into four broad categories: literature, philosophy, history, and criticism—adding that they specialize in publishing "the most important" or "fundamental" works in these fields. But how do they decide, in the vastness of world literature, philosophy, criticism, and history, which authors and titles to translate and publish? The driving forces behind their work have been to introduce Albanian readers to authors and ideas that were not available during communism and to inspire in the next generation of Albanian readers the forms of

imagination necessary to transform their social world. Reaching back to social and genre-based theories of reading and interpretation (Cochran-Smith 1984; Long 1993; Morley et al. 1999; Radway 1991), this paper seeks to explain how and why the reader–translators who created the publishing house recognize certain authors and ideas as relevant to their stated social objective: to create durable institutions that can function beyond the limits set by realisms of either the old socialist or the new capitalist variety.

9:30 - 9:45AM
Genre Shift: Central and Marginal Aspects of News Craft
Colleen Cotter
Queen Mary University of London
William J. Drummond
University of California, Berkeley

In this paper, I look at the role of social consensus in the recognition of genre forms in the news industry, examining contemporaneous news reporting examples that show different discourse outcomes in the "postfoundational" social world for whom the prestige of news craft is key. I compare stories by "legacy" journalists in The New York Times with the San Quentin News, the oldest prison newspaper in the US. These different production formats and discourse outcomes speak to the stable, but fractal, and surprisingly evanescent nature of genre forms – in this case the "hard news" story – and how elements of news craft (Cotter 2010) are variously interpreted in their construction. The NYT and the SQN function as a discursive "minimal pair," showing what remains central to news story content (reporting routines) and what varies (implicit social value) and loses cachet. The technology-restricted prison context of the SQN newsroom becomes just another example of (old-school) ink-and-paper community journalism (Drummond 2019). At the same time, the establishment context of the NYT becomes discursively compromised by change around it. The San Quentin setup, while socially marginal, reflects central values of journalism in its story forms and demonstrates the direct link that media have with their audience. The NYT operation, while socially central, is itself becoming marginalized in the broader media context as traditional news stories assume less importance in everyday meaning-making, making them less recognizable as a genre form and their attendant social impact less visible.

9:45 - 10:00AM
A Nice, Concise Fit: Science Fiction as Genre and Evidence
David Valentine
University of Minnesota

This is not the abstract you're looking for.

Using the method of time-travel, this completely real and empirical story—that is absolutely not science fiction nor a joke—visits Cambridge, MA in one version of 1957 CE to uncover an *evil and deviant* plot at the heart of linguistic science. Meanwhile, on a journey to the near future by way of Mars, the crew of the timeship *Evdokija* [Spoiler Alert!] finds evidence that the plots of science fiction stories are not templates for the extension of capitalism or settler colonialism to the stars after all! Rather, they discover that *science fiction-as-genre* is the chief agent in a conspiracy of terrestrial thinkers—space settlers like the *evil and deviant* Elon Musk but also his many, many critics—to pretend that the rest of the Universe is a *nice, concise fit* for Earthly histories to play themselves out in an eternal, spacetime-traveling loop. Rated R for Real.

10:00 - 10:15AM

Technologies for Embodying and Creating Genres
Eitan Y. Wilf
Hebrew University of Jerusalem

Genres, or patterned forms of discourse, play an important role in communicative events, in that they enable participants in such events to coordinate their actions and expectations with one another based on the standardized conventions that genres embody. Linguistic and semiotic anthropologists have written at length about the ways in which genres constrain and afford communicative events. The recent turn to studying how technologies embody a complex set of genres, which are crucial for the functioning of different forms of sociality in the contemporary moment, is an expression of the continued relevance of this theoretical focus. However, equally important as the study of the impact of genres on communicative events is the study of how genres emerge, to begin with. Based on fieldwork with designers and practitioners of art-producing computerized technologies, I argue that in addition to embodying genres, computerized technologies are used by people as an important resource for creating genres. The study of technologies-in-use thus provides an opportunity to contribute to the linguistic anthropological study of genres on a number of levels.

10:15 - 10:30AM
How to Succeed on Twitter Without Looking Like You're Really Trying
Elise A. Kramer
University of Illinois, Urbana-Champaign

Mastery of a "Twitter-savvy" genre means being able to "speak" a constantly shifting range of registers, each of which has its own grammatical, orthographic, and metapragmatic rules. Politicians who can successfully and fluently adhere to a Twitter-savvy genre have a leg up, or at least that's the widely-held belief. This has led to older politicians embracing the medium, sometimes to acclaim (witness octogenarian Mike Gravel's incongruously hip Twitter presence) and sometimes to ridicule.From British MP Ed Balls accidentally tweeting simply "Ed Balls" to Senator Chuck Grassley's inadvertently suggestive "Windsor Heights Dairy Queen is good place for u kno what," politicians' lack of technological fluency has the potential to cast them as dangerously out of touch — the modern equivalent of George H. W. Bush's infamous "supermarket scanner" moment. Yet the greater sin may be when politicians transparently try to be "Twitter cool" and fall short: as Bourdieu pointed out, true fluency requires seeming effortlessness. This paper considers some of the failures and successes of politicians who attempt to mobilize popular Twitter registers, looking particularly at the roles played by the material embodiment of technology and putative participant frameworks.

Roundtable 2 | West End
Teaching Linguistic Anthropology in a Time of Rapidly Emerging Technologies and Shifting Communicative Strategies

Participants

J Kathe Managan (Organizer, Chair)
University of Louisiana at Lafayette

Mike Mena

Graduate Center, CUNY

Thea R. Strand
Loyola University Chicago

Jacqueline Messing
University of Maryland-College Park

Judith M. S. Pine
Western Washington University

Keywords

teaching

Roundtable Abstract

In 2007, cultural anthropologist Mike Wesch created a video entitled The Student of Today as a critique of our current educational system and its failure to adequately address the needs of students in the Digital Age. Today's students communicate with gifs and memes as readily as they do with a computer keyboard and perhaps more readily than they do with a pen and paper. Smart phones and social media shape their social interactions and the way they acquire and share knowledge. In this context, linguistic anthropology has useful lessons to teach students about communication and the social life of words. But how do we most effectively teach these lessons to todays students? How do we incorporate new technologies and learning modalities into our pedagogy? The emergence of digital communication technologies has also enabled the growth of online and hybrid teaching. While all of these changes present challenges for educators they also offer new opportunities to engage a wider range of students and to include a greater diversity of voices in our educational materials. With the goal of fostering a discussion on best practices, this roundtable brings together linguistic anthropologists teaching and creating educational materials for students using online, hybrid and face-to-face formats at a variety of different types of higher education institutions.

- Wesch, Michael, 2007. The Student of Today. YouTube video, October 12. Accessed 12/15/2019. https://www.youtube.com/watch?v=dGCJ46vyR9o&list=PL01C06F0B5E2B9EE4&

Panel 3 | Foothills

Materiality, Ritual Languages and Voice

Participants

9:15 - 9:30AM
Day of Rage: January 6, Language, and the Attack on Democracy
Michael E. Harkin (Chair)
University of Wyoming

Drawing on the insight of Peter Sloterdijk that rage is the first word of Western literature, appearing in the opening line of the Iliad and thus being the fons et origo of Western civilization, including democratic government, the events of January 6, 2021 are examined. Drawing on Homeric psychology, Sloterdijk argues that the rage-filled characters of the Iliad function merely as media of the gods, acting without reflection or even a fully-formed sense of self. This contrasts with the second Homeric text, the Odyssey, in which we have the psychologically modern character of Odysseus who is capable of reflection and cunning. (Although Odysseus is, admittedly, driven by rage when he returns to Ithaca). Similarly, the actors storming of the US Capitol appear to have been acting as media, channeling the rage of their leader Donald Trump. Journalistic accounts of the event itself, including statements by rioters, will be examined and discussed in terms of Sloterdijk's concept of rage. Democracy is founded on assumptions about human psychology that Sloterdijk calls erotodynamic, that is, based upon the pleasure principle; the central question is how goods and benefits are distributed. Actual political relations within a society are, Sloterdijk argues, based upon group loyalty and what Plato calls thymotic psychological dynamics. This is consistent with ethnographic research I have conducted among rural Trump supporters. By applying this more complex model of democratic society, it is possible to understand that which had been previously unthinkable.

9:30 - 9:45AM
The North [S]entinelese People: A Linguistic Historiography and Commentary
Tyler Kibbey
Humboldt-Universität zu Berlin

In November of 2018, the American missionary John Allen Chau landed on North Sentinel Island in an effort to convert the indigenous population to Christianity and was subsequently killed by the Sentinelese. Significantly, his journal includes what may be the sole instance of Euro-American linguistic documentation of the Sentinelese language: "Language: lots of high pitched sounds with [bl [pl, [I], and [s] heard. Couldn't quite get any words. Insults are probably exchanged a lot. Did not seem to understand Jarawa words I said." In this paper, I present an anthro-linguistic historiography of the Sentinelese people through the analysis of historical documents prior to, during, and following the British colonial occupation of the Andaman and Nicobar archipelago. This historiographical project explicitly rejects prevalent conceptualizations of the Sentinelese as an "uncontacted tribe" and focuses on their historical encounters with foreign peoples as a sovereign political entity. As a history of such a staunchly isolationist sovereignty can only be accessed through the notes of their would-be oppressors, this paper engages predominantly with the history of linguistics and anthropology, contextualizing narrative accounts and documentation of the Sentinelese people within the larger Christian Imperial, Imperial-Colonial, and Modern Disciplinary projects of Euro-American linguists and anthropologists. Expanding from this, the paper traces an outline of what we know and what can be known of the Sentinelese people and their language.

9:45 - 10:00AM
"But what does it mean?": Language and the material in a Luxembourgish Talmud Torah classroom
Anastasia Badder
University of Luxembourg

When the students of Luxembourg's Liberal Talmud Torah come to class, they bring along particular ideas about and experiences of texts, language, and literacy. They have already learned to speak and read in at least one language, most are also learning a 'foreign' language at school, and they have developed keen understandings of literacy processes. However, the students quickly realize that their assumptions do not

fit easily over biblical Hebrew. They discover that denotational meaning and comprehension, so critical to literacy elsewhere, does not seem to be the primary source of meaning in this language. They find themselves tasked with repetitive and apparently pointless literacy exercises that bring them no closer to understanding the text at hand. The whole experience is incredibly frustrating. It is not until the students receive their own copy of a children's Mishkan T'filah (a Reform style prayer book) that it all starts to make sense. The materiality of the book, the formatting of its pages, the layout and imagery, its pages that ascend from right to left. and the bodies and objects in conjunction with which it appears work together as an assemblage that draws the students in and enables a new literacy to emerge. Based on 31 months of ethnographic fieldwork, this paper considers materiality and language together to gain a new perspective on the ways that students of Luxembourg's Liberal Talmud Torah learn Hebrew, grapple with its challenges, and get 'on board' with new literacies that disrupt traditional schooled language and literacy paradigms.

10:00 - 10:15AM
Analyzing atypical agents: The intersubjectivity of hearing voices
Ayden Parish
University of Colorado Boulder

Auditory verbal hallucinations have long been understood within Western psychiatry as pathology in need of medical intervention, not social analysis. More recently, however, some scholars have come to understand them as complex phenomena laden with cultural and individual meaning. Voice-hearers, whether they require psychiatric care or not, may have long-term, stable relationships with their voices comparable to other interpersonal relationships, and may report voices with a range of identity characteristics including gender, age, and geographical accent. Nevertheless, these relationships are normatively viewed as improper, and the personal identities of these voices, solely a matter of individual psychology rather than anything that might speak to sociocultural contexts. Particularly for those interrogating the intersection of psychology and anthropology, voice-hearing experiences pose an important methodological and theoretical point: how do we define terms such as "sociality" and "intersubjectivity" in ways that do not simply reassert exclusive, normative ideologies about subjecthood and who counts as a "real speaker"? With reference to both psychological theory and lived experiences, I suggest possible ways to open these voice-hearing experiences up to ethnographic and other anthropological methodologies. Namely, I argue that scholars can draw from sociocultural linguistic work that analyzes identity and agency not as individually constructed but rather locally and contextually negotiated - including, potentially, without the scholar's direct access to these atypical speakers.

10:15 - 10:30AM
Towards a Typology of Ritual Languages
Aritz Irurtzun
CNRS-IKER

I propose a characterization of ritual languages (RLs) as 'natural conlangs'. I present the RL Data Base (RLDB), providing a typology of Rls around the world. It systematically documents 46 features of each RL (function; user; use of an alternate language ...). Statistical analyses Theil's U (a measure of conditional entropy) show that the variables show different degrees of association: the features of Rls are not distributed at random but cluster in patterned ways, which suggests the effect of universal biases. This is a remarkable fact, given the fragmentary and uneven evidence of the ethnographic and linguistic records in the RLDB. From this, a hierarchy of Rls can be established as a tension between the search for Strangeness (the more the language departs from the human 'norm', the more plausible the magical

powers of the user look) and Learnability (the more systematic a language is, the easier its replication by a next generation). On one extreme we have the shamanic practices, archetypically represented by the Siberian shamans' idiosyncratic speech (Eliade, 1951). They do not show clear patterns of grammaticalization, but are full of extreme renderings (falsettos, ventriloquism, animal sounds, etc.). Each linguistic practice typically dies with the shaman. At the other extreme, we have community-based practices which alter the local language with special lexicons derived via transformation rules (e.g. the antonymic patterns of Tenda (Ferry,1981)). In a middle point are the liturgical languages employed by designated individuals (priests, etc.) which require explicit teaching.

10:30 - 10:45AM
Invented Languages & Entextualization of Indigeneity in James Cameron's Avatar
Daniel Lefkowitz
University of Virginia

This paper looks critically at the function of invented language in James Cameron's 2009 film, Avatar. A fundamentally paradoxical text, Avatar both re-inscribes Hollywoods hegemonic White Savior trope (Hughey 2010), in which a white male (human) protagonist appropriates the Others power/knowledge in order to save it, and constructs a discourse of empowerment for indigenous political movements, such as the Palestinian popular resistance (Loshitzky 2010). The films complex multimodal entextualization of indigeneity is effected both visually (through eroticized bodies and fantastical landscapes) and aurally (through the spoken presence of an imagined Navi Language), yet scholarly analysis focuses almost entirely on the visual. I argue for a parallel analysis of the aural and show that the film's story-about-language frames indigeneity in a way that enables both hegemonic and subversive political readings. Internal to the film, language symbolizes cultural alterity, as characters learn and teach Navi, explore Navis (grammatical) distinctiveness, and come to grasp that Navi speakers exist in a world of exponentially more powerful modes of communication. External to the film, media celebrated linguist Paul Frommers invention of a Navi language, and fandoms created Navi language communities. The powerful trope of invented (mythically unifying) language thus frames indigeneity as a duality both as guarantor of sovereign identity and as prototype of human creativity thereby producing a thoroughly ambivalent, but doubly powerful cultural text. Hughey. 2010. White Savior Film and Reviewers Reception. Symbolic Interaction 33(3):47596. Loshitzky. 2010. Popular Cinema as Popular Resistance: Avatar in Palestinian (Imagi)Nation. Third Text 26(2):151-163

10:45 - 11:00AM
Be(com)ing a Guerreira: The Linguistic Construction of Community in a Brazilian Group for Turner Syndrome
Ashlee Dauphinais Civitello
University of Nebraska Omaha

This paper examines the role of the intersex body in the linguistic construction of community among women with a chromosomal intersex condition, Turner Syndrome, in Brazil. Communities are an integral component of sociolinguistic and anthropological theory, yet the physical body is often absent from these frameworks. Drawing on recent research expanding theoretical understandings of community to include biomedically defined characteristics, such as "bio·speech communities" (Black, 2019), and work that has examined linguistic practices among transgender and other non-binary groups (Barrett, 2017; Borba, 2016; Zimman, Davis, & Raclaw, 2014), I show how the body is implicated in personal and group identity formation. Presenting ethnographic data collected over 16 months of fieldwork in Rio de Janeiro, I analyze the role of the body in community formation, engaging with theories of "speech communities"

and "communities of practice" to examine what it means to be a woman within these groups. I show how the body is implicated in the construction of fictive kinship and a global Turner bioscape. While categories such as "intersex" or "Turner Syndrome" initially appear to be based in objective, scientific definitions, or in the case of studies in sociolinguistics, the value placed on geographically delimiting a speech community, looking at the data from these groups shows that the idea of "community" can bring in many aspects of embodiment that go beyond gesture. I argue that understanding communities involves a deeper consideration of the ways bodies play a role in negotiating membership and group identity.

Session Group 2 | THUR 1:00PM - 2:45PM MT

Panel 4 | Peoples' Crossing

Mediating Empire: Citations and Circuits of Colonial Categories

Keywords

media, imperialism

Panel Abstract

The current intertwined throng of political crises — the global retrenchment of right-wing identitarian movements (including anti-immigrant groups in the North Atlantic), the rapidly growing intensity of the effects of climate change, the undermining of institutions like journalism for establishing collective, if problematic, apprehension of fact — are challenges that require renewing linguistic anthropological approaches to political economy and media. In particular, this panel seeks to contribute by re-focusing our attention on the on-going impact of empire and colonialism—taking these terms not as referring to a past historical period but as an on-going if transformed aspect of current state-craft and strategies of capital. That is, we suggest that the current crises in the global nation-state system should also be considered effects of imperial processes that continued in transformed ways. Linguistic anthropologists have investigated imperial and colonial categories as part of histories of the study of language, and as an aspect of the formation of current governmental regimes (e.g., Irvine 2001; Errington 2008; Hanks 2010; Heller and McElhinny 2017). Here we both build on such insights, and contrast with these approaches, by looking at how current and historical imperial formations operate through media of different kinds.

We ask how have imperial and colonial categories or tropes been re-produced, transformed, and shifted as they become mediatized and commodified to other ends? In particular, how are colonial categories of race, gender, sexuality, caste and indigeneity formed and transformed in current media practices, like streaming series, political messaging, hip hop and film? And how do particular media forms and affordances enable citational effectiveness as well as the production of imperial imaginaries today? How, that is, do these processes produce virality and other types of addressivity? Finally, how do such media practices impact the current circuits and processes of capital accumulation?

This panel explores these questions in a variety of contexts: the racial logics of true lies that provide community for the January 6 insurrectionists; Romney's presidential campaign messaging from Israel; in the depiction of South Asian caste in a popular Netflix series; in the new virality of an Indian hip hop battle that brings up questions about injurious speech; and the citationality of colonial violence in an animated German film about contract workers from abroad. Together, these papers show the importance of considering media imperialism as part of current contradictions and crises.

Participants

1:00 - 1:15PM
True Lies: Insurrection, Imperial Narratives, and the Denial of Racism
Carole McGranahan
University of Colorado Boulder

What makes a lie true? During the Trump era, lies circulated in the United States as a new sort of truth. Political lies became social truths. These truths were often violent and aggressive, full of a bravado that was nostalgic and, for some, revelatory and empowering. They were also racist. However, people denied this using a statement found across wide-ranging imperial formations: "I'm not racist, but." In this talk, I will focus on the "but" part of that claim in relation to the January 6, 2021 Insurrection at the U.S. Capitol. Why did so many individuals travel to Washington DC that day? How might we understand the cultural logics at work in marking this event for participants as one of justice in, for example, "stopping the steal" by breaking into the Capitol building with weapons designed to kill elected officials? Imperial cultural narratives found in popular media are key to the creation of needed aspirational truths, i.e., something you want to be true, believe to be true. Such true lies pave over racism by providing justifications that create and validate community as moral and even loving. On full display on January 6 were affiliative lies that simultaneously and unironically provided cover from racism even while they proudly proclaimed it as central organizing principle of the "Save America March"-turned-Insurrection.

1:15 - 1:30PM
Messaging American Empire in Israel: Romney in Jerusalem, 2012
Alejandro Ivan Paz (Organizer)
University of Toronto

In late July 2012, in the midst of a close race for president, Mitt Romney visited Jerusalem as part of a three nation tour, calculated to bone up his foreign policy credentials. Romney made a speech outside of the emblematic Jerusalem Old City, where he intimated he would support Israeli military action against Iran. But what caused more of a stir were his parting remarks at a closed-door campaign fundraiser, with Republican mega-donor Sheldon Adelson in attendance: comparing the much higher Israeli per capita GDP to that of Palestinian Authority, Romney declared that "culture makes a difference" and he extended this culturalist explanation to the US-Mexico case. This comparison of economic disparity in both the Israeli-Palestinian and US-Mexico cases provides a starting point to take up recent work on presidential oratory and the mediatization of political message. Although the US president sits atop an enormous imperial and military bureaucracy, accounts in linguistic anthropology have yet to explore these dimensions of US political messaging. Here, I explore how Israel has become a campaign stop during US presidential elections, and in particular why Romney would deliver this message in Jerusalem. In doing so, I build on literature that considers the shifts in colonial institutions during the nation-state period, and how Romney's messaging during this trip in essence made the US electorate part of what I suggest calling an "imperial public."

1:30 - 1:45PM
Never Have I Ever Been So Elitist: The Language Materiality of Caste Across Mediated Realities
Shalini Shankar (Chair)
Northwestern University

In the late 1990s, when I focused on what it sounded like to speak like a model minority in the South Asian diaspora, the only point of mass mediated comparison was the animated character Apu from the television series The Simpsons. In the ensuing decades, not only has the mock Indian-accented convenience store owner finally been granted his well-earned retirement, but a notable cast of television and film characters with a far more engaging repertoire of linguistic skills have emerged in his stead. Yet, despite a broader range of South Asian languages and ethnic groups, the specific language varieties featured often share a common trait: they index high caste status. In this paper, I analyze the language materiality of caste and its attendant anti-Muslim sentiment in the Netflix series Never Have I Ever. Set in Southern California and produced by Mindy Kaling, the show offers an updated look at the socioeconomic, racial, and linguistic positioning of South Asian Americans while it also reveals a new set of stakes with regard to the heightening significance of caste in diaspora. While fictional and made for mainstream consumption, the linguistic material deployment of caste offers a way to further understand and contextualize the spate of recent caste-based discrimination cases in California workplaces in Silicon Valley as well as and state universities. The paper considers why overt caste discrimination, which remains commonplace in India, has become increasingly prevalent in the United States, and why language materiality is particularly revealing of such inclusions and exclusions.

1:45 - 2:00PM
Temporal and Aesthetic Interpretations of Injurious Speech: The Resurfacing of a Freestyle Rap Battle on Indian Social Media
Jaspal Naveel Singh
The Open University

In the current media imperial world, the future indexical meanings of our (injurious) speech are imperfect; i.e., meanings enter unexpected citational trajectories and pass through unplanned recontextualizations. To study such imperfect future indexcalities, I discuss a video of a rap battle recorded in 2017 that resurfaced on Twitter in 2021. The video shows two teenage rappers freestyle battling each other in a cipher in Delhi, India. Their battle raps, mainly in English, contain youthful and sexualized taboo language, typical of the activity type 'dissing' used in the genre 'rap battle.' Viewing the video from my own perspective as a hip hop connoisseur, their freestyles seemed clumsy, aesthetically imperfect, embarrassing even, and indexical of their largely unsuccessful juvenile experiments with embodying global hip hop's hard Black masculinity. When the video resurfaced and went viral in 2021, however, other – hip hop-exoteric – readings emerged. The recirculation of the video was fueled by accusations that one the rappers had insulted Hinduism when he freestyled about masturbating on an ancient Hindu religious text. Thousands of online trolls called for arresting, beating up and even lynching the rapper. Through my analysis of the unexpected circulation of the video, I show how indexical meanings and genre expectations change when prosumer-mediated events resurface in the future and circulate outside of their intended audiences. I argue that these imperfect future indexicalities of (injurious) speech feed into a media imperial infrastructure that politicizes Hinduism as a way to imagine a non-secular future for 21st-century India.

2:00 - 2:15PM

After Affects: Reanimating Histories of Violence in Contemporary Berlin
Robyn Taylor-Neu
University of California, Berkeley

A pair of young Mozambican men arrive in East Germany (GDR) in the 1980s, as part of an "anti-imperial solidarity" initiative. They expect to attend university but are instead set to work in a slaughterhouse and sawmill respectively. One of them will never return to Mozambique. This is the story presented in the Berlin- based Syrian artist Jalal Maghout's animated short film, Hier oben, bei den weißen Göttern (Up Here, with the White Gods) (2020). The film's narrative is based on interviews with former contract workers in the GDR, but its affective charge is conveyed through visual style and narrative structure. My paper explores the unique forms of citationality that the medium of animation affords in telling stories such as this one, where traumatic memories are not only referenced but also reanimated. Building upon linguistic anthropological writings on citationality and animation, I explore the voices, aesthetic styles, and perspectives that the film recruits to render visible occluded histories of colonial-imperial violence.

Roundtable 3 | The Mall

Presidential Session: Distinguished Books in Linguistic Anthropology (Part 1)

Participants

Bernard C. Perley (Organizer)
University of British Columbia

Kira Hall (Organizer)
University of Colorado Boulder

Ilana Gershon (Master of Ceremonies)
Indiana University, Bloomington

Anna Babel (2018)
Between Andes and the Amazon: Language and Social Meaning in Bolivia

Christopher Ball (2018)
Exchanging Words: Language, Ritual, and Relationality in Brazil's Xingu Indigenous Park

Brigittine M. French (2018)
Narratives of Conflict, Belonging, and the State: Discourse and Social Life in Post-War Ireland

Charles Goodwin, represented by Marjorie H. Goodwin (2017)
Co-Operative Action
Winner, Edward Sapir Book Prize 2019

Qing Zhang (2018)
Language and Social Change in China: Undoing Commonness through Cosmopolitan Mandarin

Roundtable Abstract

Sponsored by the Society for Linguistic Anthropology, this roundtable is part of a three-part Presidential Session featuring the authors of distinguished books in linguistic anthropology published from 2017 to 2020. Books selected for the Presidential Session were nominated by diverse sources in the SLA membership and include the winners and honorable mentions of the 2019 and 2021 Edward Sapir Book Prize and the 2021 New Voices Book Prize. Ilana Gershon, current editor of CaMP Anthropology, will act as MC for all three roundtables, the second of which will take place on the Virtual Track.

Virtual Panel C | Virtual Canyon

Immigration and Indigenous Languages, Part 1

Keywords

immigration, indigenous languages, legal anthropology

Panel Abstract

Following the conference theme of crisis and hope, this panel considers ways in which linguistic anthropology can bring hope to the current immigration crisis. Although children imprisoned and dying in Customs and Border Patrol custody dominate media coverage, indigenous immigrants from Mexico and Guatemala experience many additional forms of discrimination throughout the U.S. This panel focuses on ways to address the unique linguistic discrimination and marginalization faced by indigenous immigrants within legal, educational, and healthcare contexts. The papers in this panel include a mix of theoretical and practical approaches to dealing with a range of issues relevant to the lives of indigenous immigrants. Several of the papers report on individual experience working with indigenous immigrants as activists, advocates, interpreters, educators, and expert witnesses. A number of issues related to legal cases are addressed, including the problem of navigating the line between working as a neutral interpreter and serving as an advocate for indigenous immigrants, strategies for working with immigration advocates and lawyers, and dealing with cases where individuals were convicted of crimes through Spanish interpreters (without access in their native language), and the failure of the legal system in recognizing and training interpreters for indigenous languages. Other papers address the role of anthropology in addressing the issues of health and risk in working to help indigenous clients navigate the language ideologies inherent in the U.S. healthcare system. In terms of education, there are papers on the unique needs of indigenous immigrants studying English and a unique program to link immigrant children in the US with kindergarten classes in Guatemala. The panel both interrogates the language ideologies that marginalize indigenous immigrants and offers concrete possibilities for using linguistic anthropology to bring hope to the current immigration crisis.

Participants

1:00 - 1:15PM
Conduit, Advocate, or Pawn? Interpreters for Indigenous Languages in US Courts
John B. Haviland (Chair)
University of California, San Diego

Over the past 20 years, a continuous and growing stream of speakers of Tzotzil (Mayan) has departed from Chiapas to traverse the border northwards from Mexico, mostly in search of work and a decent income. Over this period I have served in various contexts, occasionally as "expert" witness but more often simply as interpreter for many of those who have run afoul of North American laws and other institutions. I will examine in detail several of the conundrums surrounding such work, concentrating on a couple of dramatic cases where the conventional professional role of the neutral interpreter who gives "faithful and accurate" voice to those whose language skills otherwise leave them voiceless is transformed, willy nilly, into a more active role in re-presenting if not defending the rights of indigenous language speakers against a massive bureaucracy. Especially when the consequences of the resulting proceedings can themselves have transformative—sometimes catastrophic--effects on those speakers' lives, there is often a troubling contradiction between their own interests and those of the bureaucracy, for whom an "authoritative" English interpretation can count as a ratification of institutional outcomes. I will reflect on how I, at least, have tried to negotiate, if rarely to resolve, some of these contradictions.

1:15 - 1:30PM
Privatized Language Services in Immigration Courts: The Disproportionate Harms on Indigenous Migrants
Sonya Rao
American Bar Association

Linguists specializing in languages with a small community of speakers are all too familiar with requests from law firms for assistance on asylum cases. Such requests for assistance can include a referral to someone who can help, talking to the client over the phone, and frequently, even asking that scholars informally interpret for the client. How should these requests be handled? Without training in the specific skillset and profession of legal interpreting, what can language scholars offer? In this workshop, I draw from my work in immigration courts, the immigration law community, and the professional interpreting community, to refine the role of academics in providing language services for asylum-seekers. I contextualize professional misunderstandings of interpreters and their specific skillsets, in particular, legal professionals tendency to overlook interpreters as trained professionals entitled to pay. I describe the potential dangers of offering help without greater context or training in asylum law, and how volunteerism can hold back important progress in institutionalizing quality standards for language services. Finally, I offer alternative ways to support quality language services, make referrals, and help the immigration law community provide the best possible services to asylum-seekers, as well as institutionalize quality language services for migrants for a sustainable future. In the workshop, attendees can begin the process of supporting the linguistic community with which they work, guided by a specific set of tasks to lay the foundation for career-long academic linguistic allyship.

1:30 - 1:45PM
"Me gustaría que habláramos también de mi cultura": A Yearlong Case Study of Two Maya English Learners
Luis Javier Pentón Herrera
University of Warsaw

This presentation shares the journey I embarked on as a teacher-researcher and advocate for my immigrant students to better understand the realities of two of my Indigenous Latinx English learners (ELs) in our learning environment. This yearlong study took the form of a critical ethnographic inquiry whose purpose was to understand the participants' perspectives on their English language learning/development, quality of life, and Indigenous identity sustainability in our English for speakers of

other languages (ESOL) classroom. Findings highlight the need for including academic and cultural resources in the participants' first languages (Mam and Q'eqchi') instead of Spanish as a bridge to learning English. In addition, recorded vignettes and dialogues shed light on the unique and rich realities of both participants as they learn and negotiate language use in school, at home, and in their jobs.

1:45 - 2:00PM
Membership Categories, Narrative Performance, and Culture among Recently Resettled Refugees
Natasha Shrikant
University of Colorado Boulder

This paper examines the relationship between membership categories and culture through analyzing how refugees negotiate the refugee category during narrative performances at a local Refugee Speakers Bureau event. Drawing together ethnomedological (Fitzgerald & Housley, 2015; Hester & Eglin, 1997; Jayyusi, 1984; Housley & Fitzgerald, 2009) and cultural (Carbaugh, 2007; Covarrubias, 2002; Fitch, 1998; Koven, 2009) approaches, I illustrate how membership categories used during narratives index interactionally specific cultural knowledge and constitute broader cultural values. I analyze video-recorded excerpts from a two-hour event where refugees publicly performed personal narratives. The purpose of this event was to use the public performance of narratives to build community among diverse refugees who have recently resettled in the United States. However, the narratives the refugees told highlighted their diverse identities, experiences, and orientations to the category refugee and other categories they might use to describe themselves. Participants for example, use the categories newcomers, Bosnian, Arabic, immigrant, refugee, Coloradan, former refugee, or the community when constructing their identities in relation to various others. Analyzing the use of these categories in narratives illustrate how participants index culturally shared values (i.e., refugees should share their stories or talk about shame) that in turn help to build community among these diverse identities. Overall, this study illustrates how membership categories during narrative performances provides agency for refugees to construct their own identities on their own terms and to build a shared community across diversity in contexts of displacement.

Virtual Roundtable B | Virtual Peak
Making Applied Practice Visible in Linguistic Anthropology

Participants

Daniel Ginsberg (Organizer)
American Anthropological Association

Jena Barchas-Lichtenstein
Knology

Adrienne Lo
University of Waterloo

Anna Marie Trester
Career Linguist

Keywords

applied anthropology, professional practice, storytelling

Roundtable Abstract

The Society for Applied Anthropology defines its area of interest as the investigation of the principles of human behavior and the application of these principles to contemporary issues and problems, and if we take this phrase as a definition of applied anthropology, then many linguists should be considered applied anthropologists. From critical educational linguistics to language revitalization to institutional discourse analysis to this Society's Committee on Language and Social Justice, linguistic anthropologists are engaged in application, not only acting on Walt Wolfram's principle of linguistic gratuity to give back to the communities that supply our research data, but also conducting research that is designed to respond to urgent social issues. At the same time, discussion of application remains marginal within linguistic anthropology, and anthropologists in linguistics are less likely than colleagues in the other three fields to self-identify as applied anthropologists. And yet, applied anthropology in general, and professional practice in particular, will be a key component of the imperfect future of the discipline, as more and more anthropologists find work outside of departments of anthropology and outside of academia altogether. This roundtable will feature stories from practitioners that explore the forms that linguistic anthropology takes in practice settings. Our goal is to spark discussion of the contribution that linguistic anthropology makes to diverse social problems and professional workplaces, in order to imagine a subdiscipline that is vitally engaged with the wider world.

Virtual Workshop A | Virtual Valley

National Science Foundation (NSF) Graduate Research Fellowship Program

Participants

Anni Leming (Organizer)
Professional Management Consulting Services, GRFP Operations Center

Wren Aye (Organizer)
Professional Management Consulting Services, GRFP Operations Center

Christopher Hill
Program Director, Division of Graduate Education, NSF

Narcrisha Norman
Program Director, Division of Graduate Education, NSF

Joel Schildbach
Program Director, Division of Graduate Education, NSF

Session Information

The purpose of the National Science Foundation Graduate Research Fellowship Program (NSF-GRFP) is to help ensure the quality, vitality, and diversity of the scientific and engineering workforce of the United

States. The program recognizes and supports outstanding graduate students in NSF-supported STEM disciplines who are pursuing research-based master's and doctoral degrees in any of the eligible fields and subfields at accredited US institutions. The five-year fellowship includes three years of financial support including an annual stipend of $34,000 and a cost of education allowance of $12,000 to the institution. NSF has a strong commitment to diversity and actively encourages women, persons who are members of groups historically underrepresented in STEM, persons with disabilities, veterans, and undergraduate seniors to apply.

This session will provide the audience a brief overview of the NSF-GRFP, such as its goal, eligibility requirements, application process, and timeline. The last part of the session will be reserved for Q & A. We strongly encourage interaction among the audience and presenters.

Virtual Panel D | Virtual Summit

Discourse in Context(s)

Participants

1:00 - 1:15PM
One Size Does Not Fit All: Japanese Perceptions of Linguistic Variations in Disaster Warnings
Amy Takebe (Chair)
Oklahoma State University

One of the challenges upon improving the disaster warning system in Japan is the search for the appropriate linguistic forms that motivate people to take protective actions (NHK Broadcasting Culture Institute, 2012). Current Japanese disaster warnings often use the honorific request construction, V-te kudasai (e.g. hinan shite kudasai 'please evacuate'). Survey results and naturally occurring data from previous studies have found this form to function as a "polite order" in situations where the addresses are expected to comply with the request or when a request is given by outside sources or an authority (Geyer, 2018; Sekine, 2007). However, ordinary people's conscious discourse about language use in disaster warning contexts remains unexplored. To fill this gap, this study investigates the productions, perceptions, and evaluations of directives in disaster warning by ordinary Japanese speakers. The participants of this study (n= 5) were from Hakodate city, Japan. Analysis of the semi-structured interview data revealed contrasting views of honorifics and imperatives linked to a broader ideology associated with broadcast media and public discourse. The participants linked the use of honorific request form, V-te kudasai, to announcers and public officials. The imperative forms, V-te and V-ro, were perceived as in-group discourse markers. o-V stem kudasai, a politer honorific form, was often perceived to be inappropriate for disaster warnings. This study contributes to our understanding of language use and emergency management as it highlights the language ideology of those who are usually on the recipient end of disaster warnings.

1:15 - 1:30PM
Analysing Death Row Final Statements: Grammatical and Pragmatic Accounts
Kerrilyn Jackson
Queen Mary University of London

This paper analyses final statements made by prisoners primarily on death row in the US from a mixed-framework approach. Starting with an English for Specific Purposes (ESP) perspective (Swales, 1990), this study seeks to describe the function of moves and their individual steps by combining knowledge from the pragmatics-led fields of Systemic Functional Linguistics and Speech Act Theory. This mixed approach ultimately allows for a detailed description of final statements which fuses together three different perspectives: structural, grammatical, and pragmatic. The statements have been analysed using the rhetorical move/step analysis, which allows me to analyse moves as functional units of text which each serve a communicative purpose (see e.g. Upton and Cohen, 2010). In a previous paper (Author, 2017), I argued that there is a range of communicative purposes for this genre which are typically realised by the inclusion of one or more moves out of a set of four core moves. The four core moves are: apologising to others, expressing love, making a religious reference, and thanking. Within this paper, I argue that the move-based account can be expanded upon and re-evaluated in order to address the lack of genre-based studies of death row final statements and to also make a meaningful contribution to the fields of genre studies by examining a 'lay' genre. Moreover, I show how reading final statements can help to humanise inmates and bring to light both positive attributes and positive transformations.

1:30 - 1:45PM
Domesticating Translations of Prophetic Biography in the Maldives
Garrett Field
Ohio University

In 1937, a Maldivian statesman and litterateur named Hussein Salahuddin published a three-volume Dhivehi-language translation of Arabic-language prophetic biographies, the traditional Muslim biographies of Mohammad. In 1973, a songwriter versified Salahuddin's translation into a book of Dhivehi praise songs. The same year Radio Maldives commenced a project (completed in 1992) to convert Salahuddin's translations into twenty-nine recitations broadcast daily during the month of Ramadan, which commemorates Mohammad's first revelation. In this paper, I attempt to reveal ways in which Salahuddin's translation and the two adaptations used language to localize prophetic biography for Maldivians. I first describe how Salahuddin's translation domesticated (Venuti 1995, 1998) the source language through the use of the target language's honorific system and through the use of target-language verbalizers that transformed Arabic nouns into Dhivehi verbs. I then investigate how the radio recitations and praise songs inflected Salahuddin's translation with intonation and poetic meter. Salahuddin's translation and its intralingual afterlives challenge the tendency in linguistic anthropology and translation studies to focus on interlingual cases of domestication as expressions of ethnocentrism. The domestication or localization in Salahuddin's translation and adaptations was, I argue, more of an assertion of cultural relativism.

1:45 - 2:00PM
Across Contact: Dialogical Dimensions of an Iskonawa Testimonial
Carolina Rodriguez Alzza
University of Texas at Austin

This presentation will explore the narrative telling by Nawa Nika about the contact between a group of missionaries from the South American Mission and the Iskonawa indigenous group in the Peruvian Amazon in 1959. The best-known version of this contact follows the missionaries' perspective of the event, highlighting their achievement in discovering the Iskonawa. However, through Nawa Nika's

testimony, this version is challenged. Even if this event occurred in a distant past when she was a 10-year child, Nawa Nika told a long narrative in 2013 dialoguing with her own memories and other lskonawa's voices. My first aim is to define Nawa Nika's narrative as a testimonial (Basso 1993) rather than an autobiography, considering how she uses other people's experiences as evidence and credential of her own telling. Second, I will analyze the "levels of dialog ism" (Mannheim and Van Vleet 1998) in Nawa Nika's testimonial, which emerges from the intersubjective relationship with other lskonawa participants with whom she produces and revisits an event of cultural significance. Finally, reaching both objectives will allow us to understand Nawa Nika's testimonial as current evidence of their agency in the contact event.

2:00 - 2:15PM
Stories of Anguish, Stories of Hope: Disrupting Settled Understandings of Traffic Violence from a Feminist Perspective
Naomi Orton
Pontifícia Universidade Católica do Rio de Janeiro

Year on year, traffic violence leaves millions bereft of loved ones and yet millions more with life changing injuries. Although a global public health crisis, until recently, little scholarly attention has been directed to the way in which such violence is discursively neutralised. Based on the assumption that public perceptions of traffic violence as an inevitable malaise of contemporary society may similarly be challenged in discourse, this presentation forms part of a broader, ongoing investigation which critically interrogates the articulation of blame in the narratives this violence gives rise to. Taking Brazil as a case study, it draws on recordings of public debates held by a group of feminist bicycle advocates in Rio de Janeiro, of which I am a participant, zooming in on narratives of resistance - discomforting stories of everYday urban violence and misogyny, told by frequently silenced narrators. In order to reconcile their experiences with common-sense beliefs regarding the use of public thoroughfares, participants articulate hope through processes of resignification, confronting the territorial norms which simultaneously constrain their agency. The discursive struggles over meaning which punctuate both narrated and narrative worlds highlight the tension between competing interpretations of gendered traffic violence and the "injurious signs" by which this is framed. This oscillation between acts of hope and resignation to the sanitised violence which characterises their daily commutes suggests an urgent need to broaden debates on the inevitability of modern-day violence and the way in which cities around the world may eventually be reconstrued as inclusive spaces.

2:15 - 2:30PM
Intersubjectivity in Tojol-ab'al Mayan Digital Storytelling
Sophia Walters
El Colegio de la Frontera Sur

This paper investigates intersubjectivity in narratives in Tojol-abal, an understudied Mayan language spoken in Southern Mexico. Here, intersubjectivity is the communicative relationship between two or more subjects regardless of their level of coordination (Duranti, 2010; Course, 2013). Digital narratives demonstrate that contrary to previous definitions of the animated subject (Tomasello, 2005), in Tojol-abal seemingly inanimate elements like fire or corn can acquire subjectivities. In addition to this works theoretical ramifications, the community-engaged methodology employed cultivates speakers' agency in self-representation and disrupts traditional maxims that emphasize objectivity and positivism. Duranti (2010) reformulates Husserl's theory of intersubjectivity to apply to our ever-changing sociolinguistic contexts where the primary unit of analysis is the communicative interaction between

subjects. In Tojol-abal, certain elements only emerge linguistically as animated subjects when in an intersubjective relationship. When explaining the importance of Lent, community elders describe celebrating Taan koy (Carnaval) as an action that appeases LentLent being an active subject that influences the rainy season. I argue that intersubjective differentiations are encoded in grammatical structures like the inclusive and exclusive first person plural suffixes: -tik and -tikon. When speaking to other generations, elders use the exclusive form to reinforce themselves as members of a respected social group. Drawing on previous research (Course, 2013; Danziger, 2013) and data in Tojol-abal I propose three planes of intersubjective analysis: linguistic, interactional and thematic. These findings deepen our understanding of the relationship between culture and language, foster dialogues between different systems of intersubjectivity and contribute to the sociolinguistic infrastructure of Tojol-abal.

2:30 - 2:45PM
Becoming a Mariachi: Language Socialization and Linguistic Ideologies in the Identity Construction of English-dominant Latinx Youth
Sidury Christiansen
University of Texas at San Antonio

While the research on community after-school programs has identified the critical role they play in the cultural maintenance of minoritized and immigrant populations, less attention has been given to the roles they play in language maintenance.Research on Mariachi programs in the U.S. has focused on how these settings are places that foster language skills and cultural affirmation for immigrant youth and Spanish dominant students (Kayi-Aydar & Green-Eneix, 2019; Neel, 2017). However, we know less about the language socialization practices for English dominant youth in non-academic settings where the focus is not on language learning. Advancing our knowledge about how English-dominant heritage Spanish speakers learn about the language and culture through the practices of Mariachi is important because it is a powerful symbol for US Latinx populations, especially of Mexican descent. Using an ethnographic approach, I examine the language socialization practices of a Mariachi instructor at a cultural center in a predominantly Latinx bilingual city in Texas. Findings suggest that the instructor's own philosophy of becoming Mariachi is informed by language ideologies of plurilingualism, authenticity, and standardization. The instructor focuses on a Mariachi identity that, while it does not involve the need for fluency in Spanish, it does require accentless pronunciation of Spanish words and knowledge of "looking and acting" like a Mariachi. I argue that unlike school classrooms, the ecology of a multilingual setting without explicit language policies reflects a continuum of linguistic deployments that serve distinct purposes: affiliation to culture, participation, and identity formation.

Panel 5 | East End

Voicing Political Temporalities

Keywords

voice and voicing, temporality, politics

Panel Abstract

This panel explores how speakers contest and negotiate naturalized forms of knowledge and social hierarchies in the here-and-now. In so doing, we join longstanding critiques of voice as a singular, unified,

and authoritative expression of some kind of cultural unit (Simpson 2007). Following Bakhtin's (1981) notion of voicing, we seek to account for the ways that any apparently unitary or stable voice is constructed dialogically from a wider heteroglossic surround. Our focus on dialogism highlights the temporal quality of speaking, as any utterance is situated vis-a-vis past utterances and in turn provides the possibility for future ones. Likewise, we also seek to account for the ways that heteroglossia is not merely a menu of endless possibilities, but a communicative economy that is constrained in different ways for different speakers. In this sense, we see any individual voice as necessarily an act of voicing, with attendant social and political consequences. Drawing on fieldwork from a variety of localities - China, Norway, Tibet, and North America - we discuss how different speakers within fields of unevenly distributed linguistic resources inhabit politico-ethical identities. In particular, our attention is focused on how speakers creatively bring imagined pasts and possible horizons to bear on the present, and on the kinds of political consequences of these actions. We consider how speakers draw on a variety of linguistic resources to align and disalign from selves and others; how certain, apparently unified voices can come to serve as anchors in relation to which others are situated; and how such considerations are grappled with in graphic inscriptions of voicing. Rural Chinese women reflect on the current political moment through a debate on how best to remember the political past; Norwegian authors grapple with the politics of voicing new registers of Norwegian associated with Norway's multiethnic future, while Tibetan caregivers in a city on the Tibetan plateau worry about balancing children's socialization into an imagined Tibetan Buddhist past and a multiethnic, Chinese post-socialist future. Focus on the creation of an authentic pure Maya erases Maya heteroglossia and possibly forecloses certain political and social futures; disputes over repatriating Hopi museum collections show how past curatorial decisions still shape the current and future trajectories of Hopi objects. Together, these papers revisit critiques of unified voice and teleological progress narratives, showing how close ethnographic attention to language-in-use can help us to better understand sociopolitical shifts.

- Bakhtin, Mikhail. 1981. The Dialogic Imagination: Four Essays. Austin: University of Texas Press.
- Simpson, Audra. 2007. Ethnographic Refusal: Indigeneity, Voice and Colonial Citizenship. Junctures 9: 6780

Participants

1:00 - 1:15PM
The "Circus Elephant" in the Room: Voicing Minority Men in the Norwegian Public Sphere
Janet Elizabeth Connor (Chair)
Leiden University

In the fall of 2017, Zeshan Shakar's debut novel, Tante Ulrikkes vei ("Aunt Ulrikke's Way"), topped the Norwegian bestseller lists. The book follows two teenaged boys, Mo and Jamal, as they each narrate their daily lives to a group of researchers at a local university. Both boys live on the same street in a stigmatized area on the outskirts of Oslo and were born in Norway to foreign, Muslim parents. The boys' different personalities and trajectories are indexed in their voices: college-bound Mo writes emails to the research team in standard Norwegian Bokmål, while we hear Jamal, who dropped out of high school, through transcriptions of audio recordings of him speaking a local youth register. This register, frequently disparaged as "Kebab Norwegian" in the Norwegian media, has recently been renamed "New Norwegian" by sociolinguists (ny norsk, not to be confused with Nynorsk, the orthographic standard based on "traditional" western dialects). I discuss how Shakar negotiates the fine line between faithfully voicing Jamal, and by extension other young men who sound like him, while at the same time not falling into stereotypes or performing an exoticized other for the primarily white, middle-class audiences at his

public readings. He does so through a refusal to voice the prosodic patterns frequently associated with the register, instead reading Jamal's voice with the same standard east Norwegian prosody he uses for Mo. I end by reflecting on what Shakar can teach us as researchers about how to study and represent stigmatized minority voices.

1:15 - 1:30PM
"We are a People of Compassion": Local Theories of Emotion and Sociolinguistic Differentiation in Amdo, Tibet
Shannon Ward
University of British Columbia, Okanagan

This paper analyzes everyday interactions in Amdo, Tibet to examine how minoritized families constitute belonging and difference in the face of newfound pressures for linguistic assimilation in western China. Amdo, a region of greater cultural Tibet, is today spread across the Chinese provinces of Qinghai, Sichuan, and Gansu. Due to rapid urbanization, the destabilization of rural livelihoods, and parental desires for socioeconomic mobility through education, young Amdo Tibetan children are increasingly raised in multicultural and multilingual urban centres on the Tibetan plateau. Here, they lack access to their rural homeland and a kin-based peer group—two anchors for Amdo Tibetan cultural and linguistic reproduction. Unlike their rural counterparts, urban Amdo Tibetan children experience rapid language shift to standard Mandarin. In this ethnographic context, I show how urban Amdo Tibetan caregivers use Buddhist theories of emotion to manage young children's peer relationships. Through an interaction analysis of adult caregivers' interventions in children's play, I argue that the local emphasis on compassion—a Buddhist theory of emotion that contrasts enduring social relationships with transient emotions—shapes language socialization. Specifically, urban caregivers use narrative and choreographed exclusion to encourage children to display compassion through formulaic language and gesture. At the same time, their metapragmatic discourse about urban children's changing peer relationships marks a salient sociolinguistic difference from Han Chinese persons, and articulates tensions between an imagined Buddhist past and a multiethnic Chinese post-socialist future. I conclude by considering the role of affect in the enregisterment of sociolinguistic difference.

1:30 - 1:45PM
Dialogically Engaging with Organic Intellectuals in this Interregnum: Critical Discourse for Whom?
Christian Chun
University of Massachusetts, Boston

Fontana (2015) argued how to bring a people to think critically and coherently is the fundamental problem posed by Antonio Gramsci, and it is a problem that combines political, epistemological and educational spheres of activity. This paper is part of my ongoing research exploring the discourse-framing approaches to co-construct dialogues between what Gramsci (1971) called organic intellectuals, i.e., everyday people and those who are named as intellectuals in society. The intention here is to contribute towards a better understanding of how critical discourse approaches can engage with the monologue speaker who expects no answer (Tomlinson, 2017) insisting there is no alternative to a society based on capitalism, racism, sexism, and its accompanying discourses that are at times taken up by organic intellectuals. In contesting and questioning these discourses of the monologue speaker, how can we present and effectively frame democratic alternatives to organizing our workplaces, economy, and society to organic intellectuals? How do we speak back to not just the monologue speaker but also their audiences in ways that do not disparage their lived experiences and beliefs, but re-align them for progressive goals? The Right exploits and mobilizes peoples fears and anxieties by framing them in

nationalistic and moralistic ways. Traditionally, the Left has tried to appeal to people's humanity, hope, goodness and sense of fairness. How then can we address and validate these real fears and anxieties about one's economic livelihoods and futures (or lack thereof) while exposing and debunking the ideologically driven fears of immigrants and the Other?

1:45 - 2:00PM
Valorizing the Vernacular: Articulating Maya Beyond Modernity in Contemporary Yucatan, Mexico
Catherine R. Rhodes
University of New Mexico

A question asked the world over is, can Indigenous people also be modern? Often this question is answered in one of two ways—asserting that Indigenous people can be both Indigenous and modern or arguing that modernity undermines Indigeneity. Both responses are modern in locating Indigenous authenticity in the past and modern ways of knowing-being in the present and imagined future. Thus, modernity either undermines authenticity and thus must be rejected to claim Indigeneity; or authentic Indigenous practices must be strengthened in the face of modernity. I discuss an alternative to these narratives that responds to the above question. On the Yucatan peninsula in Mexico, instead of asking if they can be Maya and linguists, my interlocutors reject the modern dichotomy that asks them to choose. With it they reject modernity (and related claims to authenticity) as a framework for understanding Maya-ness. Their dialogic response challenges the dialectic of inclusion found in nationalist multiculturalism. Drawing an analogy from monoglossic to heteroglossic language ideologies, I show how linguistics students and faculty are engaging in what I call heteroanthropic praxis. Like heteroglossic language ideologies, heteroanthropic praxis understands multiple ways of being human in the world as "fluid and dynamic rather than discrete" (Allard et al. 2014:337). Following this thinking, social (including linguistic) variation, can be seen as interdependent and complementary, as existing along continua, and as mutually supportive and constitutive. My interlocutors' exceptional articulations of Maya-ness re-temporalize Maya-ness by shifting the locus of Maya authenticity from the past to the present and grounding what counts as Maya (language, culture, people) in vernacular praxis. This challenges modern monoanthropic discourses about Maya authenticity and the role of Indigenous people within the nation-state and thus poses a potentially transformative path toward the future of Maya-ness beyond modernity.

2:00 - 2:15PM
Repatriation, Voice, and Scale at the Hopi Cultural Preservation Office
Hannah McElgunn (Chair)
The University of British Columbia

In 1913, the Field Columbian Museum of Chicago conducted its sixth and final collecting expedition to Hopi, an indigenous homeland in the Southwest US. The expeditions were overseen by George Dorsey, who, like most of his fellow curators, scrambled to amass as comprehensive a collection as possible in the face of the supposedly imminent disappearance of the Hopi way of life. With the implementation of repatriation legislation in 1990, the hegemony stabilized by Dorsey's narrative of linear decline has and continues to be troubled within the US. Given this, I ask how people with different epistemological commitments are today reckoning with the aftermath of collecting expeditions. In particular, I focus on how advisors and staff of the Hopi Cultural Preservation Office talk about repatriation, voicing seemingly contradictory positionalities indexed by different possessive constructions. By comparing various approaches to voicing reclamation, I illustrate the ways that repatriation introduces new axes of

differentiation into the Hopi speech community, prompting occasions for Hopi actors to work out lines of belonging and difference both within their own speech communities and in dialogic relation with others.

2:15 - 2:30PM
Drinking Coffee and Discussing Chairman Mao: Contesting Political Memory in China
Britta Ingebretson (Organizer)
Fordham University

In this paper I explore how women in a small town in contemporary rural China contest and negotiate Chairman Mao's legacy. Through a close textual analysis of a political debate from a women's focus group I organized to read state-published women's magazines, I show how the women rethink and renegotiate Chairman Mao's legacy in contemporary China and imagine alternate timelines in which the CCP had not won the 1949 revolution. I argue that this conversation reveals how political positions and historical memory are available as resources to women to be taken-up interactionally. That is, the political and social valences of a particular stance or position are not fixed and not tied to preexisting sociological identities, but rather shift throughout an encounter as participants differentially align and realign themselves over the course of the exchange, drawing on different historical moments to reframe the present and potential future moments. This paper cautions the simple mapping of either "left" or "right" political positions or of pro- or anti- Communist Party stances onto individuals or narratives. Instead, I show that China's multiple radical social transformations of the past 70 years have created a sense of "uneven" historicity that defies a sense of linear temporality. Instead, past value-systems, past historical lessons, and past political viewpoints remain available as present resources to be drawn on in daily life in debating China's present and rethinking its future.

Panel 6 | West End

From Memes to Mythos: Digital Co-Creation of Queer and Trans Identity

Keywords

social media, queer and trans discourses, digital modalities

Panel Abstract

For queer and trans communities, digital social spaces mediate the co-creation of identity in an ever-expanding online reality while simultaneously bridging geographic and social distances that would otherwise limit interaction. As these digital social spaces evolve in their manifest form, as with the increasing importance of streaming services, and as they allow for the emergence of new discursive modalities, as with meta-linguistic hashtags and multi-modal memes, publicly accessible social media allows for the rapid development of queer and trans norms as they are encoded linguistically. These new digital realities allow isolated marginalized communities to co-create public forums of solidarity and empowerment which in turn percolate into a broader heterogenous discourse, spanning an increasing number of social media platforms and digital modalities. Despite the semi-permanence of the digital record, the rapidity of discourse evolution facilitated by such modalities necessitates a more critical and expansive accounting of such contemporaneously within the field of linguistic anthropology and its associated disciplines. The importance of these digital mediums of interaction has long been recognized

by queer linguists (Wood 1997, Jones 2008, Dame 2013, Milani 2013), and as researchers continue to develop new methodologies and theoretical frameworks to account for this continually self-re-defining domain of data (Zimman 2019), it is also necessary to continually re-address the self-imposed academic boundaries of what we consider to be social and digital media (Bednarek 2010). Furthermore, as a rapidly changing digital environment simultaneously allows for rapidly evolving modes of marginalization, those conducting research in this context must necessarily assume an equally rapid accounting of how marginalized - in this case queer and trans - communities thrive communally in these spaces. In consideration of such, this panel explores a range of digital and social media spaces Tumblr, Twitter, Instagram, and new television as well as the emergent discursive artifacts found within them memes, hashtags, and cross-platform modalities. These spaces provide for the enregisterment of persona, the negotiation of mythos, and creation of media-loric realities; they allow for both celebration of community and the resistance to marginalizing forces from within and without. In this expansive historical moment, when the limitlessness of digital social spaces dynamically facilitates the cross-platform co-negotiations of queer and trans identities, memes, memory, and mythos also present themselves as an imperative of scholarly research in queer and trans linguistic anthropology.

Participants

1:00 - 1:15PM
The Negotiation of Consent on a Male Erotic Hypnosis Messageboard
Eric Chambers
State University of New York at New Paltz

A vital aspect of kink activity is the clear negotiation of consent among participants (Newmahr 2011). What constitutes 'consent', however, is highly-debated among kink participants (e.g., Barker 2013): definitions of consent, who constitutes consenting individuals, and who can set parameters of consent can differ among various communities of practice. This presentation will discuss how members of a (gay) male erotic hypnosis messageboard linguistically co-construct ideologies of consent when presented with potentially non-consenting posters. Two threads in particular will be discussed that demonstrate linguistic strategies that inauthenticate (van Leeuwen 2001), and ultimately illegitimize (Bucholtz and Hall 2004), these posters-in-question. Posts by certain individuals are interpreted as violating boundaries of consent, and posters' reactions to these individuals reframe ideologies of consent around who projects an 'authentic' or 'legitimate' identity. In one example, a poster presents as being hypnotized, and provides sensitive information that some posters interpret as a breach of Internet safety practices, while others interpret his inability to comply with directives of others as a sign of being an 'inauthentic' submissive. In the other, a participant is identified as being under 18 years of age; beyond using his age to illegitimate him, posters question his authenticity by claiming that he presents an 'inauthentic' simultaneous dominant/submissive identity. Studying how these strategies of inauthentication and illegitimization are enacted on this messageboard can illuminate how authenticity and in-group status can affect whose voices are heard in the formation of ideologies of consent, and whose are silenced.

1:15 - 1:30PM
Bi culture is…: Enregistering Bisexuality in Online Discourse
Chloe Marie Willis
University of California, Santa Barbara
Julia Fine
College of St. Benedict & St. John's University

Recent research in linguistic anthropology has focused extensively on enregisterment, defined by Agha (2005:38) as the process by which semiotic resources become socially recognized as indexical of speaker attributes. Androutsopoulos (2014; 2016), Hiramoto (2012), and others have called for a more thorough understanding of enregisterment in mediatized contexts, asking how mediatization influences the circulation and uptake of emergent registers and identities. In this study, we examine the enregisterment of a bisexual persona in the context of Tumblr posts featuring tags such as #bisexuality and #bi culture. Through an analysis of proposed embodied, material, and linguistic indexes of bisexuality (including finger guns, bisexual haircuts, leather or denim jackets, and stances of indecision and confusion), we find that participants oppose hegemonic caricatures of bisexuality—which often portray bisexual people as smooth-talking, hypersexual, and hyper-promiscuous—by circulating alternative bisexual personae that they characterize as "awkward" and "chaotic". Furthermore, we find that posters take a variety of stances about the process of enregisterment itself, sometimes earnestly characterizing it as an intentional, agentive enterprise (for instance, by calling for an effort to make bi culture happen) and sometimes satirically evoking (branded) enregisterment (e.g., Things that are now bi culture (mostly because I said so) and Certified Bisexual Culture™). Overall, this analysis demonstrates that the enregisterment of bisexuality on Tumblr is a highly agentive, self-reflexive process, informing our understanding of enregisterment in mediatized contexts. In turn, the agency and reflexivity of this enregisterment process creates the potential for resistance against hypersexualizing stereotypes.

1:30 - 1:45PM
Beyond Pronouns 101: Complexifying Pedagogical Advice for Trans-Inclusive Language
Cedar Brown
University of California, Santa Barbara
Lal Zimman
University of California, Santa Barbara

On college campuses across the US, Australia and elsewhere, trans-inclusive language is a matter of growing attention. Where campus communities are positively oriented toward trans inclusion, trainings and guidelines may be offered to faculty and instructors to make their learning environments less harmful for students who are trans or otherwise have non-normative genders ("trans+"). Often, these resources encourage instructors to ask students for their pronouns, e.g. during introductions on the first day of class (Shlasko 2017). This practice is embraced by many trans+ students, but others are less positively disposed toward being asked for their pronouns. This talk explores the complexity of trans+ college students' feelings about and experiences with being asked for their pronouns in academic contexts. We draw on interview and survey data from studies conducted at institutions of higher education in the US and Australia. Across these data, trans+ students identify problems that coalesce around a recurring set of themes: unwanted visibility, the way instructors position the request, how instructors and other students take up or dismiss others' pronouns, limiting the complexity and fluidity of gender, and the size and perceived gender variance of the class. This complexity is among the difficulties faced by institutional representatives of Diversity, Equity, and Inclusion (e.g., Ahmed 2012), who must navigate pressures for easily formalized, digestible solutions for instructors who range from clueless to hostile. In recognition of these demands, we follow critical theorists of trans inclusion in education by both problematizing and offering alternatives for such formalized guidelines.

1:45 - 2:00PM
With Pride, Donna: Queer Digital Archivism and the Self-Curation of Hate
Tyler Kibbey (Organizer, Chair)

Humboldt-Universität zu Berlin

Digital spaces allow for queer and trans communities to come together, across vast distances, to interact with each other through any number of online media - negotiating, demarcating, and co-creating both new and established identities, categories of belonging (Barrett 2017). Nonetheless, much like physical communities, these digital spaces are susceptible to intruders and interlopers. How the community reacts to these intrusions is as much a part of the co-creation of identity as interactions between community members. To expand on this subject, the present paper details the personal archive of emails as received and compiled by a university pride center director during a state-endorsed backlash to the promotion of gender-neutral and non-binary pronoun usage on the university's campus. Rife with bigoted content - homophobic, transphobic, sexist, racist - these emails are significant not only for their linguistic content and historical context but for their preservation as cultural objects that the archivist believed to be of importance for queer and trans communities, both future and contemporary (Silverstein & Urban 1996; Wortham & Reyes 2015). This paper therefore seeks to advance our understanding of identity creation in digital discourse occurring between queer/trans community members and antagonistic actors as well as the role played by the preservation of such antithetical digital, linguistic objects (e.g. emails, tweets, webpages, etc.) in negotiating the very identities they stand against.

Panel 7 | Foothills

Reconfiguring Stance, Place, and Politics

1:00 - 1:15PM
Encompassment
Bruce Mannheim (Chair)
University of Michigan

Encompassment A common pattern of interaction between Quechua and Spanish in Southern Perumanifest in popular culture and since the early eighteenth century in formal literature, is formal encompassment, in which Quechua language is embedded in a Spanish frame, for example, the purist Quechua dramatic poems of the eighteenth century within Spanish stage directions. Encompassment is grounded in local elite-formation both politically and linguistically. I draw evidence from three comparisons: (1) of southern Peru with (ostensibly) the same languages in the central valleys of Bolivia; (2) of socially rigid registers of Southern Peruvian Quechua the encompassment pattern seems to inhere in the Spanish-commensurated elite register; (3) of the structure of interactional frames.

1:15 - 1:30PM
Crimean Referendum: Sevastopol as the Anchor of Local Identity
Natalia Knoblock
Saginaw Valley State University

The presentation investigates prominent topoi in the discussion of the Crimean referendum of 2014. It asked the Crimean population to choose between joining Russia or remaining in Ukraine with greater autonomy (BBC, 2014) and played a prominent role in the events resulting in the Russian annexation of the peninsula. While not recognized by Ukraine and the international community, the referendum carries symbolic value to the people living with the consequences of their decision. The data was collected in

the summer of 2018 in semi-structured interviews in Sevastopol, the largest city and a major port in Crimea. Out of 15 interviews, 11 were chosen as representative of the three types of people willing to share their memories of the referendum: three voters, four precinct volunteers, and four members of an armed "self-defense" group. The analysis employs the concept of topoi (KhosraviNik et al.,2012; Krzyzanowski, 2010) as elements of argumentation from which specific statements can be generated. In addition to the topoi of rights and danger, a recurring theme in the interviews was the salience of local identity and Sevastopol's difference not only from Ukraine but even from the rest of Crimea. The presentation will zero in on the key-words-in-context (KWICs) containing the words "Sevastopol" and "city". In line with studies reporting Crimeans emphasizing their regional identity above ethnic or national (Charron, 2016; Knott, 2015; Zeveleva & Bludova, 2019), this project describes discursive strategies of narrating Sevastopol's idiosyncrasy. The analysis of the data reveals the construction of belonging and place-attachment by people undergoing traumatic events that lead to radical transformation of their lives.

1:30 - 1:45PM
The State of the Garifuna Language and its Importance to Present and Future Discursive Articulations of the Garifuna National Identity
Michael A. Rodgers
Tulane University

The Garifuna are an Afro-Amerindian people who speak an Arawakan language on the Caribbean coast of Central America. Multimodal Critical Discourse Analysis, taking into account music, speech, and visual art, reveals that the Garifuna national identity is discursively articulated in reference to foodways, ethnogenesis, music, and language. In this paper, I intend on demonstrating the relative ubiquity of the Garifuna language as a nodal point in discursive articulations of the Garifuna national identity across multiple sites in multiple countries. In doing so, I hope to draw attention to the sentiment of many Garifuna people that the Garifuna language is not just worth saving, but indispensable to the Garifuna national identity. Moreover, in this paper, I will elaborate on the challenges the Garifuna face in attempting to conserve, protect, and revitalize their language in the face of land loss, the collapse of fisheries, climate change, neo-colonialism, displacement, and ethnocide. This paper is not only relevant to the experience of the Garifuna but will be broadly applicable to the plight of autochthonous people the world over who have moved from lineage and village-based corporate groups to ethnolinguistic national identities during a period when their native languages are under extreme duress. Ultimately, this paper seeks to address whether a national identity, predicated largely on a language, can be maintained as that language becomes moribund.

1:45 - 2:00PM
Signs at Work: New Labor Relations and Washington D.C.'s Covid Landscape
Gabriella Modan
The Ohio State University
Katie J. Wells
Georgetown University

In March of 2020, Washington, DC's mayor shut down all businesses in the city except those deemed essential. In the ensuing days, businesses put up signs on their doors to alternately explain why they were closed, outline entry requirements, or take up various stances vis-a-vis the pandemic and the shutdown. This paper investigates such signs in a central-city commercial district, with attention to the

ways that both closed and open businesses communicated about their status, entry requirements, and orientation to the pandemic. Focusing on locus of authority, grammatical mood (imperative/indicative), voice (passive/active) and appeal to health and safety of workers and customers, we find that the typical consumer-oriented US business discourse has been joined or in some cases replaced by a workers' rights discourse, sometimes articulated in fairly confrontational ways (e.g., "No mask, no entry;, "Don't be a maskhole"). The empty streets and covid signs in these once-bustling neighborhoods dramatically altered the previous sense of place (Relph 1976, Pred 1983), creating a rupture with the commodified vitality of contemporary urban landscapes of consumption. This rupture in turn has created an opening for a potential renegotiation of labor labor relations, as they are expressed in the semiotic landscape.

2:00 - 2:15PM
Breakin It Down to (Re)Build It Up: Spoken Word, Place-making, and the Preservation of Chocolate City
Tiffany Marquise Jones
University of South Carolina

Situated in the area formally known as Black Broadway, my 14-month long immersion in a gentrifying D.C. documents a network of Spoken Word poets and two key sites contrasting depictions of open mic culture. These venues include the renowned Busboys and Poets, a D.C.-based chain located in several neighborhoods undergoing redevelopment, and SpitDat D.C., a grassroots (and often displaced) movement known as the areas longest running open mic series. At these venues, artists illustrate the trauma of witnessing wealthy developers and transplants establish and enjoy trendy work-live-play neighborhoods responsible for pushing out Black bodies / businesses in favor of commercialization. With dominant cultures seemingly unstoppable infringement, Washingtonians and local mom-and-pop establishments (e.g., smaller open mics) suffer displacement at an alarming rate. In protest, D.C. Natives and long-term residents use Spoken Word poetry's embedded participation framework, which demands a cultural competence unfamiliar to most elites, to shift the power dynamics of belonging and define the real D.C. as Chocolate City. By using the performative speech act I identify as place-making, a term borrowed from urban planning studies, poets disrupt traditional semiotic understandings of place and public white space, including its rules for appropriateness. Drawing on thematic, discourse, and video-ethnographic analyses from my research, this presentation will use sample footage, transcription, and spatial mapping to highlight artists ability to emplace (Pink 2011) Natives and long-term residents as a natural part of D.C.s ecology. Furthermore, this work situates Spoken Word poetry as a contemporary vernacular of resistance that artistically confronts crises with hope.

Workshop 1 | Enchanted Mesa

Graduate Student Skull Session with the Prez

Participants

Bernard C. Perley (Organizer)
University of British Columbia

Session Information

SLA President Bernard Perley invites graduate students to an informal conversation on why graduate studies matter. Among the topics for discussion include networking, coordination of anthropology student organizations, professional subjectivities at various stages of career development, and other perplexities. Time will be allocated to graduate student questions and concerns.

Session Group 3 | THUR 3:15PM - 5:00PM MT

Roundtable 4 | Peoples' Crossing

CLASP Critical Conversations on Language, Capitalism, and Colonialism

Participants

3:15 - 3:20PM
Molly Hamm-Rodriguez (Organizer, Chair)
University of Colorado Boulder
introduction

3:20 - 3:35PM
Monica Heller & Bonnie McElhinny
University of Toronto
sparking critical conversations

3:35 - 3:40PM
Bernard C. Perley
University of British Columbia

3:40 - 3:45PM
Adrienne Lo
University of Waterloo

3:45 - 3:50PM
Eve Haque
York University

3:50 - 3:55PM
Tarren Andrews
University of Colorado Boulder

3:55 - 4:25PM
Maureen Kosse (Organizer)
University of Colorado Boulder
commentary and conversation questions

4:25 - 4:45PM

audience q&a

Keywords

colonialism and imperialism, capitalism, language in society

Roundtable Abstract

This panel, proposed and organized by graduate students in the program in Culture, Language, and Social Practice (CLASP) at the University of Colorado Boulder, features work in linguistic anthropology viewed as especially influential by our members. The panel draws inspiration from the Society for Cultural Anthropology's Culture@Large event, which fosters interdisciplinary dialogues between prominent thinkers and those influenced by their work. With the conference theme in mind, the CLASP program has invited Dr. Monica Heller and Dr. Bonnie McElhinny as our interlocutors, both from the University of Toronto. Their book Language, Capitalism, Colonialism: Toward a Critical History (University of Toronto Press, 2017) emphasizes the necessity of studying language critically, in conjunction with the logics that use language to perpetuate social inequity. Most importantly, their work leads language scholars of all disciplines to focus this critical interrogation on ourselves: How are our methods and theories, and indeed academia more broadly, shaped by the larger colonial and capitalist projects that undergird language study? The SLA 2022 conference is hosted on lands whose original and rightful stewards include the Cheyenne, Arapaho, and Ute Nations. We believe that Dr. Heller and Dr. McElhinny's work generates crucial conversations on how language scholarship can address, interrogate, and rectify injustice.

The panel begins with presentations by each of the invited speakers followed by an interdisciplinary panel of four scholars who engage with the roundtables themes, concluding with a Q&A session with the audience. Dr. Heller and Dr. McElhinny are joined by Dr. Bernard Perley (University of British Columbia), Dr. Adrienne Lo (University of Waterloo), Dr. Eve Haque (York University), and CLASP PhD students Tarren Andrews and Maureen Kosse (University of Colorado Boulder).

Panel 8 | The Mall

Exploring Co-operative Futures in Culture, Language, and Social Interaction: A Panel Honoring the Legacy of Chuck Goodwin (Part 1)

Keywords

co-operation, interaction, action

Panel Abstract

The idea of an imperfect future that culture, community, language, and action continuously undergo transformation through unfolding time provides a counterpoint against traditional notions that conceive of the social world as static and monolithic. This approach is also reflected in Charles Goodwin's work, specifically that of Co-operative Action (2018), wherein he argues that the structures that actors use day to day are seldom if ever complete in form or intent, but are themselves constructed from prior structures, and in turn are then made available for subsequent re-use and transformation. Co-operation

is the basis of human activities from conversations to the transmission of knowledge and provides the core of human symbolic culture including language. Co-operative Action constitutes a powerful form of social practice, wherein actors co-operate on the material, linguistic, or cultural structures provided by their predecessors, reshaping them for their own purposes. In continuously inhabiting unfolding time together, they operate in uncertain presents, constructing action at complex intersections of not only different, mutually relevant, semiotic fields, but that of prior, ongoing, and potential courses of action. The consequences of this model relate not only to how actors build action in interaction, but extend to how humans construct language, social organization, tools, pedagogy, sharing experience, as well as the progressive differentiation of human societies and cultural worlds.

Participants

3:15 - 3:30PM
Learning by Inhabiting Actions: Mayan Siblings' Co-Operative Actions in Emerging Learning Ecologies
Lourdes de León
Centro de Investigación y Estudios Superiores en Antropología Social

Chuck Goodwin has argued that human sociality is established and sustained by human action: "human action is intrinsically co-operative in character, as each party builds upon structure provided by others" (2013:16; 2018). This cumulative process is created and lodged endogenously within particular communities (2013:9). Accordingly, children's learning is shaped significantly through engaging in co-operative actions, which they gradually "inhabit" (C. Goodwin 2013, 2018) in becoming competent community members. In this paper I examine how Mayan siblings emerge as co-operative actors in their everyday interactions of caring, playing, and talking together. I explore facets of the interactional genesis of children's co-operative actions that demonstrate forms of involvement within evolving structures of action. In particular, I analyze how older siblings operate and co-operate with younger charges in engaging them in co-operative action such as putting on a shoe, "playing dead," or simply having a conversation. In this process sibling caregivers enact learning ecologies in which they provide substrates (such as objects, the body, language) for younger ones to re-use and transform. In inhabiting unfolding actions and time together, sibling caregivers may co-operate in the context of "imperfect" futures or outcomes—where the young apprentice may or may not succeed in re-using or transforming prior structures in the enacted learning ecology. The study is rooted in over three decades of linguistic and anthropological research in the Tzotzil Mayan township of Zinacantan, Chiapas in the South of Mexico.

3:30 - 3:45PM
Co-Operative Co-Construction of Linguistic Empathy among Mobile and Multilingual Children
Teruko Vida Mitsuhara
University of California, Los Angeles

This paper shows the co-operative construction of linguistic empathy in an international school in a utopian village in West Bengal, India. Here, in scenes rarely documented in the post-colonial Global South, children from different ethnic, racial, and linguistic backgrounds play together frequently, but many do not share one another's languages. I discuss the multimodal semiotic resources they draw upon to make themselves understood and negotiate meaning in multiparty participation frameworks. Children draw on linguistic resources from different languages, gesture, prosody, eye gaze, the environment, and shared personal experiences of not understanding many of the languages spoken by others in their community. This context socializes children into a co-operative, intersubjective disposition to broker for one another—here termed "linguistic empathy"—in particular for whomever emerges as the

"non-native" speaker at any given moment in shifting peer groups. Children collaboratively construct an environment of mutual assistance and patience for language learning and communicative disjunctures. Such an environment, in turn, fosters an openness towards imperfect linguistic and cultural futures, a positive outlook on otherness and its transformative potential that lies at the heart of their particular utopian visions.

3:45 - 4:00PM
Eye Gaze and the Making of Selves and Others in Interaction
E. Mara Green
Barnard College, Columbia University

Charles Goodwin's earlier research on eye gaze and interaction demonstrates how speakers and hearers not only look at each other; they also attend to how they look at each other and work to secure each other's attention, which they track by looking at where the other looks. In doing so, they negotiate and co-create the grounds of conversation even as it unfolds. Goodwin's later work sustains and deepens his focus on the minute co-operative actions through which people co-create meaning. In particular his writings about his father, Chil, after the latter's stroke and resultant aphasia, emphasize how such actions are fundamentally moral. In my long-term fieldwork with sighted deaf Nepalis, these foci of Goodwin's – eye gaze, attention, and the rendering of someone as (un)intelligible – are phenomenologically entangled in ethnographically specific ways. When communicating in what Nepali Sign Language (NSL) signers call 'natural sign' (semi-conventionalized modes of signing that are marked by both frequent understanding and non-understanding), looking at someone as they sign tethers people together as co-actants in the world, while looking away at-least-momentarily nullifies such a possibility. In conversation with Chuck and Chil, this paper seeks to examine the moral consequences of the ordinary and yet extraordinarily powerful act of attending to what another might have to say.

4:00 - 4:15PM
The Interactional Emergence of an 'Experiencing Face': The Co-operative and Intercorporeal Aspects of the Face during Kissing between Romantic Partners
Julia Katila
Tampere University
Johanne Philipsen
University of Southern Denmark

Facial expressions are a salient channel through which the participants in an interaction continuously make visible their involvement in both the ongoing interaction and "inner" processes, such as thinking (see Goodwin and Goodwin, 1986). Drawing from Kendon's (1975) work on facial patterns during kissing (p. 327–330), we identify and uncover the moment-by-moment emergence of an experiencing face among Finnish romantic couples during kissing. Upon such moments of intimate touch, facial gestures often momentarily fade away and give way to simply experiencing the emotion and "being with another person while cuddling" (Goodwin, 2017, p. 76). It is this facial expression of both experiencing and "showing an orientation towards" the inner experience of an affective moment that interests us. While many studies take an expressive and/or communicative (e.g., Bavelas and Chovil, 2018; Ekman, 1997) approach to facial gestures, we add to the study of facial expressions by focusing on the simultaneity of and the interplay between interactional and experiential aspects of face in interaction. Drawing from intercorporeal (Merleau- Ponty, 1962) and co-operative (C. Goodwin, 2018) perspectives on human sociality, we approach the facial expressions of the participants as those of "living bodies" (Streeck, 2013), entailing experienced, expressive, and interactional features.

4:15 - 4:30PM
Situating Language Emergence: Protactile "Intuition" in Grammar and Beyond
Terra Edwards
University of Chicago

This presentation is concerned with the role of "intuition" in the emergence of new languages. It asks: What is the relationship between the kinds of intuitions involved in judgements about phonological well-formedness, and those involved in things like deeming a particular interactional practice or instance of language-use effective and/or appropriate? To address this question, I examine interactions among DeafBlind people in communities in the U.S. where a new tactile language is emerging. I focus on moments when communicative events are evaluated in terms of how intuitive they are, and I analyze these intuitions in relation to the structures and processes that motivate them. Synthesizing this work with ethnographic findings, I show that intuition is applied by DeafBlind participants not only to linguistic phenomena, but also to things like greetings, navigation, celebratory rituals, the way a room, a pathway, or a city should be organized, and so-on. This generates a methodological problem: how can we extract the kinds of intuitions that give rise to novel patterns in grammar from the rest of this multifarious, intuitive activity? In this presentation, I address that problem by drawing on a concept central to Charles Goodwin's work: "the situated activity system". Via this kind of system, things or all kinds are integrated into coherent cognitive processes in situated interaction. I argue that in reverse, this construct also makes possible a kind of dis- integration, which is crucial to understanding the role of interaction in language-emergence.

4:30 - 4:45PM
The Co-Operative Transformation and Reproduction of Culture in Aché Children's Songs
Jan David Hauck
London School of Economics and Political Science
University of California, Los Angeles

This paper discusses creative, co-operative innovations on meaning and function of a genre of songs in Indigenous Aché children's peer groups. The Aché used to live as nomadic hunter-gatherers in the subtropical forests of what today is eastern Paraguay. Deforestation, disease, and persecutions forced them onto reservations in the 1960s and 70s where they now live in villages and subsist on small-scale agriculture and gardens. Sedentarization entailed many sociocultural transformations, including the abandoning of most rituals and verbal art. However, certain songs are still being performed by elders at public events showcasing Aché "culture." Younger generations have ambivalent stances towards such practices. On the one hand, they are admired as indexes of a way of life mostly lost, yet increasingly important for a newly emerging ethnic consciousness. On the other hand, elders are also frequently ridiculed for their lack of knowledge in dealing with "modern" life, their ways of speaking often mocked, and their songs made fun of. In this paper, I analyze children's non-serious performances of elders' songs. These songs have become publicly available as a substrate upon which children innovate to construct an oppositional stance to their grandparents. However, in ongoing performance even in a mocking fashion, the structures, melodies, prosodies, voices, and content of these songs become available anew for further transformations, and can turn into a serious performance by children. I use such a case here to discuss the relevance of detailed analysis of co-operative action for anthropological discussions of cultural reproduction and transformation more generally.

Immigration and Indigenous Languages, Part 2

Keywords

indigenous languages, immigration, legal anthropology

Panel Abstract

Following the conference theme of crisis and hope, this panel considers ways in which linguistic anthropology can bring hope to the current immigration crisis. Although children imprisoned and dying in Customs and Border Patrol custody dominate media coverage, indigenous immigrants from Mexico and Guatemala experience many additional forms of discrimination throughout the U.S. This panel focuses on ways to address the unique linguistic discrimination and marginalization faced by indigenous immigrants within legal, educational, and healthcare contexts. The papers in this panel include a mix of theoretical and practical approaches to dealing with a range of issues relevant to the lives of indigenous immigrants. Several of the papers report on individual experience working with indigenous immigrants as activists, advocates, interpreters, educators, and expert witnesses. A number of issues related to legal cases are addressed, including the problem of navigating the line between working as a neutral interpreter and serving as an advocate for indigenous immigrants, strategies for working with immigration advocates and lawyers, and dealing with cases where individuals were convicted of crimes through Spanish interpreters (without access in their native language), and the failure of the legal system in recognizing and training interpreters for indigenous languages. Other papers address the role of anthropology in addressing the issues of health and risk in working to help indigenous clients navigate the language ideologies inherent in the U.S. healthcare system. In terms of education, there are papers on the unique needs of indigenous immigrants studying English and a unique program to link immigrant children in the US with kindergarten classes in Guatemala. The panel both interrogates the language ideologies that marginalize indigenous immigrants and offers concrete possibilities for using linguistic anthropology to bring hope to the current immigration crisis.

Participants

3:15 - 3:30PM
(Un)Balanced Languages and Literacies in the Education of Emerging Bilinguals in School Districts Networked Through North-South Transborder Migration
Jennifer F. Reynolds
University of South Carolina

This paper combines a translinguistic analytic approach and multivocal visual anthropology method for grappling with the assemblage of language ideologies that inform the natural language ecologies shaping the social geographies of young children of mobile indigenous families. These children and their families hail from Western provinces in Guatemala where the Mayan languages Mam and K'iche' are widely spoken in addition to Spanish. They form a growing population of the Mayan Diaspora within the Southeastern United States where different varieties of English and Spanish are also spoken. The ethnographic point of entry is through school districts which, positioned at different ends of the network, strive to implement the educational reforms advanced by corresponding regional and national ministries of education that hold opposed national language ideological projects and policies. Schools

become institutional nodes within the network that are charged with offering different kinds of support and opportunity to children. The method opens the possibility for critical intercultural dialogue among participants who have a vested interest in serving the particular needs of this group of children. One key finding foreground in this presentation is that even though very different national language projects underpin the goals and policies of kindergarten language education, the hegemony of storybook reading now in the form of bilingual education repackaged and branded as "balanced literacy" is disseminated to some Western highland school districts through a USAID development initiative aimed at curtailing future migration to the United States.

3:30 - 3:45PM
The Linguistic Making of the Maya Biopolitical Subject
Daniel Scrochi
Eastern Michigan University

As speakers of the Ixil Mayan language have settled in the United States in increasing numbers over the past 12 years, they have inevitably come into contact with U.S. medical systems. Here they encounter bureaucracies associated with health care which use discursive processes to shape the person seeking care into a biopolitical subject. We look at how these processes operate both for undocumented Maya immigrants and for Maya immigrants who have been granted legal status but are required to participate in state-mandated integration and employment participation programs in order to receive medical assistance. We consider both negotiation of these systems through the linguistic practices of individual interactions and the way language ideologies operate to constitute subjects of the healthcare system more broadly. Our analysis includes both the creative tactics speakers use in negotiating these systems and the project of "normalization" sought through linguistic regulation in this process.

3:45 - 4:00PM
Language Ideologies and Representation of Maya Immigrants in U.S. Legal Systems
María Luz García (Organizer, Chair)
Eastern Michigan University

Mayas from rural areas with relatively little experience interacting with the state have been arriving in the United States in increasing numbers in recent years. As these immigrants come into contact with the U.S. criminal justice and immigration systems, the language ideologies, discursive expectations, and ways of speaking of Maya immigrants inevitably clash with those of other participants in the legal systems. In such unfamiliar encounters, Maya immigrants must depend on public defenders, immigration lawyers, and advocates from non-governmental organizations. As linguistic anthropologists called to consult and/or interpret for cases involving speakers of indigenous languages, we are often in a position to be the intermediaries between indigenous people and those who represent them or advocate for them in U.S. legal systems. In this paper, I consider the language ideologies at work in relationships between indigenous people and their representatives as they are accomplished on an interaction-by-interaction basis and as they are codified in law. In so doing, I hope to point to a potential role that linguistic anthropology is uniquely positioned to play in working with speakers of indigenous languages in their encounters with legal systems.

4:00 - 4:15PM
Determining Comprehension Levels When Indigenous Immigrants are Interviewed in Spanish
Rusty Barrett (Organizer)
University of Kentucky

Although legal interpreting should obviously be in a person's native language, indigenous speakers from Mexico and Guatemala are frequently provided with Spanish interpreters instead. Because of varying patterns of bilingualism, such cases often require demonstrating whether or not a bilingual speaker understood the Spanish used in legal contexts. This paper discusses methods for determining levels of comprehension in cases where speakers of indigenous languages are interviewed through a Spanish interpreter. Building on expert witness work in criminal appeals cases, the paper presents various types of evidence that can contribute to demonstrating communication failure. Ethnographic and linguistic research can demonstrate that it would be reasonable for the client to have limited competence in Spanish. In the analysis of police interviews, methods from Conversation Analysis can serve to indicate points were an interaction does not proceed as one would expect, most likely due to a failure to comprehend. For example, misunderstanding is likely in cases where the second part of an adjacency pair is unexpected or dispreferred, but remains unmitigated. Finally, interviews in Spanish can serve to determine if a subject knows and understands the legal terminology related to their case. Of course, this is of limited use in cases where long periods of time have elapsed since the original case. The paper closes with suggestions for challenging the language ideologies that marginalize indigenous languages in legal contexts.

Virtual Panel F | Virtual Peak

Language Variation, Social Meanings, and Construals: Achieving Gender and Affect in Mediatized Japanese Language

Keywords

Mediatized language, Indexicality and perceptions of indexicality, Japanese varieties

Panel Abstract

This panel strives to connect mediatized productions of language variation in Japanese media with their possible social meanings. Each paper in the panel does this through indexical analyses of grammatical features of mediatized Japanese language varieties as spoken by characters in televisual media including film, anime, and TV dramas. We are particularly interested in (1) how sociolinguistic features associated with stereotypical gender are recruited to construct character identities, including non-binary identities; and, (2) whether and how these features are perceived by audiences to achieve the targeted social meanings. Two of the papers focus their analyses on the former while the two other papers focus their analyses on the latter through perceptual experiments. Bringing these papers together in one panel allows us to investigate how known sociolinguistic features of the Japanese language are interpreted; how (already) enregistered sociolinguistic features are changed and recycled; and, how the process of mediatization works with construal to create new meanings and interpretations. In media contexts, the use of language variation can evoke robust perceptual effects rapidly drawing character traits through the use of highly salient linguistic features. Mediatized speech often reveals language ideologies, stereotypes, and even power dynamics between different speech communities. Scholarship in media contexts has shown that linguistic variation may be appropriated for the representation of racialized caricatures, gendered identities, heterosexual desirability, and fatherhood. Through the process of construal in media, the productions of social meanings through the use of particular sociolinguistic features are made visible. Media provides a rich field that allows examination of sociolinguistic features,

their enregisterment, and change over time. This panel presents some of the recent work investigating sociolinguistic features in Japanese media, revealing how representation of social identities and styles are negotiated by the use of the features, and how such representation has changed over time. With a morphological system that marks gender and speaking styles codifying its (changing) social norms and expectations, Japanese presents a context where active recruitment of sociolinguistic features for the purpose of constructing identities and styles may be observed. In addition to understanding a mechanism of producing social meaning, understanding how variation is perceived is also critical. Perception of sociolinguistic features by listeners has bearing on how the features are interpreted by individuals which in turn affects the kinds of social meanings claimed. Our panel interrogates both production and perception in the examination of linguistic variation as deployed in Japanese popular media. Linguistic Styles of Late-Bubble Trendy Dramas captures changing representations of gender identities over time through examinations of sentence-final particles and hip terms (Kroo). Neither Hero or Heroine looks specifically at the ways in which non-binary gender characters achieve identity through linguistic means (Ito). Social meanings created through Osaka and Tokyo varieties of Japanese and Enregisterment in progress? investigate the semiotic use of mediatized Osaka dialect signaling affective fatherhood, focusing on perceived social meanings in the presence of abundant supplementary semiotic cues (King) and enregistered social meanings in the absence of these cues (Ren and SturtzSreetharan).

Participants

3:15 - 3:30PM
Becoming an Adult Woman: Identity Construction through the Deployment of the Japanese First-person Pronouns watashi and uchi
Vera Hanaoka
University of Hawai'i at Manoa

In an increasingly globalized and mobile world where people are working, studying, and accessing resources from around the world, 'being oneself' in a second language is constantly being negotiated through one's daily interactions. This study focuses on processes of jointly-accomplished identity construction, particularly the transformation from adolescent to adult, found in conversations between an international student enrolled in a Japanese university and her Japanese friend by examining their deployment of the first-person pronouns: uchi, increasingly used by young females, especially in the Kansai region, and watashi, which directly indexes a neutral stance. The data consists of 15 hours of audio-video recordings gathered over nine months.

While previous research has asked L2 Japanese speakers' about their perceived usage of these pronouns (Coomber, 2013; Itakura, 2008; Owada, 2010), the current study reveals actual usage in interaction. Discourse analysis of positioning, "the discursive process whereby selves are located in conversations as observably and subjectively coherent participants in jointly produced story lines" (Davies & Harré, 1990, p. 48), in their conversations found that the international student used uchi to position herself as an insider Kansai dialect speaker, and that both speakers used watashi to position themselves as competent academics and members of society.

Additionally, interviews investigate the participants' stated folklinguistic theories (Miller & Ginsburg, 1995), about the functions and culturally-grounded indexical values (Ochs, 1992) of these pronouns revealing that they attribute their increased usage of watashi to constructing an otona no jyosei (adult woman) identity as they graduate from university and enter the workforce.

3:30 - 3:45PM
Bivalent Modernities - Feminine Linguistic Styles of Late-Bubble Trendy Dramas
Judit Kroo
Arizona State University

Previous work on the ideologically driven construction of 'Japanese women's language' (Inoue 2006) has argued for its role in constructing female bodies as sites of pre-modern authentic 'Japanese-ness', enabling masculine styles to become symbolic of Japanese modernity. In contrast, this paper examines feminine-marked linguistic styles in the bubble-era Japanese TV drama Tokyo Love Story, an example of the 'trendy drama' TV genre and argues that feminine-marked styles may also index forms of transnational Japanese modernity.

The main female character Rika's linguistic style incorporates linguistic items otherwise associated with male characters including forceful utterance final particles and non-standard items linked to 'youth speech'. Interspersion of gender normative elements and use of 'sweet voice' intonation patterns concurrently constructs Rika as normatively desirable.
Described here as bi-valent femininity, this paper argues such styles are located outside normative gendered social expectations and rendered as imaginaries of globalized Japan.

Like free-flowing global capital in which new forms of accumulation are articulated through 'movement', the value of the main female character Rika is emergent from her 'circulatory experience', i.e. having lived abroad and being able to navigate transnational spaces (Tokyo and Los Angeles).As Rika teaches the main male protagonist, who comes to Tokyo from the periphery, how to 'do' Tokyo, the city of Tokyo becomes the locus of transnational capital flows. This paper demonstrates how the social logics of global, neoliberal capitalism are articulated through the construction of gendered linguistic styles.

3:45 - 4:00PM
Emotional, Masculine and Traditional or Rational, Ordinary, and Modern: Social Meanings Created Through Osaka and Tokyo Varieties of Japanese
Sara King
University of Oregon

Previous work proposed that through the mediatization and commodification of Osaka dialect in 2013 Japanese film Soshite Chichi ni Naru (Like Father, Like Son), positive affective values of the dialect could be used to signify an affective, hands-on father figure as opposed to a cold, distant Tokyo dialect-speaking father. Our follow-up perception experiment (reported elsewhere) addressed the recognizability of the caregiving father's Osaka dialect and found that listeners did not always perceive Osaka dialect in his speech. Instead, he was judged to be an Osaka-dialect speaker mainly when he was in direct contrast to the Tokyo-dialect speaking father. Drawing on these findings, we present the results of a series of sociolinguistic interviews with native Japanese speakers which sought to explore the social meanings attributed to Osaka dialect. We find that the use of Osaka dialect by the caregiving father effectively gave viewers the impression of an affective, hands-on father. This is in opposition to the Tokyo-dialect speaking father who was judged to be cold and distant. What's more, the Osaka-dialect speaking father was heard as masculine but traditional which might not be ideal husband-material while the Tokyo-dialect speaking father was heard as modern but ordinary. The research presented here demonstrates the power of mediatization and variation of commodified regional dialects in creating social meanings which may serve to influence audience judgements of Japanese masculinities and styles of fatherhood.

4:00 - 4:15PM
Enregisterment in Progress? A Perception Study of Mediatized Osaka Dialect
Yi Ren
University of California, Los Angeles
Cindi SturtzSreetharan (Organizer)

This study examines the extent to which social meanings of Osaka dialect, a highly recognizable Japanese language variety, are enregistered through mediatization. Prior scholarship analyzed the 2013 Japanese film Soshite Chichi ni Naru (Like Father, Like Son), demonstrating the prospective role of Osaka dialect in resignifying a new style of affective fatherhood that contrasts with the use of Tokyo dialect to signify a dominant model of absentee fatherhood. We investigate whether listeners perceive the association of Osaka dialect with affective fatherhood and masculinity. Drawing on findings from sociolinguistic interviews reported elsewhere, a perception experiment was developed in order to test listener judgements of Osaka dialect with regard to the social meanings associated with it.   Participants judged decontextualized audio-only clips of Osaka dialect extracted from the film. Participants in the sociolinguistic interviews had associated Osaka dialect with a warm and affective working-class father figure based on contextualized audio clips. In contrast, dialect perception experiment participants only perceived social meanings related to regional and working-class associations from the decontextualized audio clips; social meanings around fatherhood were lost. Our findings validate the potential of Osaka dialect to index new styles of fatherhood and masculinity when other semiotic cues are present in the context. However, in the absence of these mediated semiotic cues, potential indices are lost. Mediatization of Osaka dialect enables a broader indexical field, supporting the enregisterment process of higher-order social indices, including affective fatherhood.

Arizona State University

4:15 - 4:30PM
Neither Hero nor Heroine: Mediatizing 性別不詳 *('gender-unspecified') Characters in Japanese Anime/Manga*
Rika Ito
St. Olaf College

Previous studies have revealed the constructed nature of gendered speech in Japanese popular media (e.g., dramas, films, novels, anime) regarding modernity or heteronormativity (e.g., Hiramoto 2013; Inoue 2006; Nakamura 2013; Occhi et al. 2010; Shibamoto Smith and Occhi 2009). However, the characters who are not male or female are understudied. The nonbinary community in Japan is relatively young, and poorly recognized either in real life or in media (Dale 2012). Gender nonconformity in the public eye is generally limited to flamboyant celebrities with their distinct speech styles (Lunsing 2005). This paper examines sixteen gender-ambiguous characters from sixteen recent Japanese manga/anime, and how gendered expressions are allocated to these characters in Japanese original, focusing on the first and third-person pronoun allocation, visual representation, and voice actors' gender (cf. Hiramoto 2013). Non-binary characters are strategically depicted by mixing visuals and language features that evoke opposite femininity and masculinity while casting female voice actors. As for character roles, the majority of these characters are morally ambiguous, nonhuman, and/or villains. The results are strikingly similar to Disney featured films that teach children how to discriminate (Lippi-Green 1997). These representations are the case of indexical regimentation (Bucholtz 2011), thereby reducing non-binary characters as undesirable. However, one of the latest anime we examined, Star Aligns, respectfully

depicts a non-binary human character (cf. Melgarejo and Bucholtz, 2020 on the representation cross-generational Latinx family). By representing a relatable gender non-conforming character with other teens with struggles, the show explores the nuanced identities of non-binary individuals and challenges heteronormativity in Japan.

Virtual Workshop B | The Portal

Museum of Dead Words

Participants

Tour Guide
Dyalekt

Curator & Art Director
Kristen Crouch

Director & Curator of Empathy
Andrew J Scoville

Producer & Dramaturg
Pamela Capalad

Abstract

MC/Playwright/Educator Dyalekt spent a year researching internet comments to find out what words turned conversations into fights. He chose 11 words that are not working anymore, often because we no longer share the meaning of the words. These words mainly deal with oppression and exclusion because the dilution of the meaning of these words is beginning to nullify their impact, which can be seen most acutely in online conversations.

He dubbed these words 'dead' and turned this research into a one man show/museum tour/art installation/rap album (happening all at once!) that explores how communication through the typed word is changing language rapidly, how words can lose their meaning and become weaponized, and how to find empathy and true connection with each other.

Links
Museum of Dead Words
Short video about the performance
Music from the show

Bio

Brian "Dyalekt" Kushner has been a hip-hop MC, theater maker, and educator for nearly 20 years. His first album/play/6 week poetry lesson *Square Peg Syndrome* explored how identity is linked to self efficacy. He's the director of pedagogy at Pockets Change, where he uses hip-hop pedagogy to demystify personal finance and help students take control of their relationship with money. Dyalekt & PC are the

recipients of Jump$tart's Innovation in Financial Literacy award in 2022. He's rocked (performed/taught/keynoted) everywhere from conferences like AFCPE and Prosperity Now, to stages like SXSW and the Oregon Shakespeare Festival, to classrooms that range from Yale to your cousin's living room. He also co-hosts the Brunch & Budget podcast, which discusses personal finance and racial economic inclusion. Dyalekt is proud to be the poetry writer for NYC DOE's WORD UP program, where he converted phonics lessons into relatable poems and rhymes.

Virtual Panel G | Virtual Summit

New Thinking Inside and Outside

Participants

3:15 - 3:30PM
Context Design in Predominantly Online Communities: The Use of Multiple Twitter Accounts Among K-Pop Fans
Caitlin Hogan (Chair)
Queen Mary University of London

Context design (Seargeant et al., 2012) strategies have been well documented in previous research into social media, as have the social pressures felt by social media users that beget such strategies. This study explores how such pressures and strategies may differ in an interest-driven, primarily online community: K-Pop fans on Twitter. There are unique pressures on K-Pop fans deriving from the searchability (boyd, 2010; Zappavigna, 2015) of tweets from their public (known as "main") accounts. Fans overcome these anxieties via a ritualised practice of using private (known as "priv") accounts in systematic ways. The findings of this study suggest social roles have emerged fans thus feel pressure to adopt multiple accounts to express themselves without fear of backlash. This study shows context design can occur in communities with little to no offline presence, in communities not defined by their biography and experiences but rather by shared focus on an object of fandom. Social roles exist around contribution to fans' community, via creating or retweeting content related to around specified K-Pop artists. Also explored is an emerging pressure, currently under negotiation by the community, to participate in social justice movements, which counters previous findings around political posts on social media (e.g., Marder, 2018). These are accompanied by the presence of some social norms identified by Tagg et al. (2017), such as projecting positive emotions. Through online interview data from 12 K-Pop fans, as well as computational text analysis of 47,000 tweets via the Twitter API and Linguistic Inquiry and Word Count software (Pennebaker et al., 2015), this study illustrates how multiple online accounts can be incorporated into context design and how the concept can be expanded to accommodate practices in fan communities on Twitter.

3:30 - 3:45PM
Discursive Scaling of Difference in the Narratives of African and African American Women
Gorrety Wawire
University of Illinois at Urbana Champaign

This article examines a range of discursive and linguistic strategies that African and African American women employ to negotiate and construct their intersectional identities in their day-to-day interactions. The analysis illustrates how these multi-ethnic transnational women construct solidarity through three

discursive practices: solidarity through difference, solidarity through denaturalizing difference, and solidarity through sharedness. The article demonstrates how the construction of solidarity among African and African women has chronotopic value. For social actors to perform this indexical work, a 'scale jump' is required to make spatial and temporal links in their diaspora relations. Through their community caregiving practices, mothering practices, and women's fellowship, they negotiate their identities as Black women in diaspora in ways that engender solidarity. Data is from a more extensive ethnographic study examining black immigrant women's discursive practices in the African diaspora. I employ ethnographic interviews and audio-recorded face-to-face interactions from African immigrants and African American women. Participants invoke ethnic/cultural, national, and diasporic scales to negotiate their differences in a way that fosters solidarity. The article has implications for the under researched topic of representation of black immigrant women in migration and language studies. Similarly, it has significance empirically, theoretically, and in terms of real-life applications because of its focus on the ways linguistic practices and ideologies shape subjects' social and lived experiences.

3:45 - 4:00PM
Epiphanies of Future Imperfect: The Speech Act of Re-casting Jan. 6 as Legitimate Political Discourse
Mary Lynne Gasaway Hill
St. Mary's University

How we engage future challenges depends to a certain extent upon how we remember the past. At their 2022 annual meeting, the Republican National Committee (RNC) voted to censure two Republican members of Congress, stating that their involvement, with the investigation of the Jan. 6, 2021 insurrection, amounted to the persecution of individuals engaged in "legitimate political discourse" (Weisman & Epstein 2022). In this paper, I examine how words mediate our relationship to the future imperfect by analyzing the RNC's remembering/re-membering and casting/re-casting of the narrative of the Jan. 6th attack on the U.S. Capitol, from an emergent canonical event of violent political insurrection, to one of "legitimate political discourse." Drawing on Speech Act Theory (Hill 2018), I examine the re-casting of this event at the intersection of linguistic legitimacy or "the process by which speakers accredit or license a type of social behavior (Reyes 2011, p.782), and pragmatic legitimacy or how speakers or hearers "accredit [speech acts]. as legitimate examples of a particular speech event within a context...[when it's) not necessary for hearer uptake of the protest performative, but that the hearer recognizes it as a protest performative" (Hill 2018, p.53). At this intersection is the RN C's demand that its supporters pragmatically recognize the events of Jan.6th as a legitimate protest performative. This re-membering disrupts the narrative, of Jan. 6th as a violent insurrection, so as to disturbingly transform its future narrative, and future collective memory (Halbachs 1992), into one of legitimate political discourse.

4:00 - 4:15PM
Rethinking the Speech Event with Others in Mind with Examples from QAnon
Marybeth Eleanor Nevins
Thomas Nevins
Suria Vanrajah
Middlebury College

How does linguistic anthropology contribute to understandings of social media-amplified conspiracy theorists and climate denialists, some of whom appropriate terms of constructivism and critique of science otherwise historically associated with the academic left? To sketch a response, this paper returns to the realist projects of Bühler, Jakobson and Hymes in their successive elaborations of the speech

event. Buhler, a psychologist in dialogue with the Prague school, proposed the tri-partite "sender-receiver-representation" organon model as a bulwark against what he decried as the nominalist bent of behaviorism. Jakobson, allying himself with the anti-nominalism of Pierce, and drawing upon the nomenclature of mid-century cybernetics, inserted three additional elements derived from language itself: code, contact and message. In establishing footing for linguistic anthropology, Hymes scaffolded the ethnography of speaking upon Jakobson's six function model, and recast it's elements in relation to ways of speaking within particular speech communities. To model relations between speaking and society he drew upon late mid-century structural-functionalism. Early formulations of the ethnography of communication have been subject to subsequent criticisms leveled at structural-functionalism. The goal of this paper is to recast the six elements of the speech event in a model of sociality premised on the priority of boundary conditions evoked by representations of distant otherness to speaker and addressee. What would be at stake in speech events modeled this way is the creation of effects of understanding and misunderstanding, alliance and opposition. Drawing an example from the Q-anon Wayfair child trafficking conspiracy, we show how such a model, drawn not as an exercise in textual interpretation but as an atom of communicative action, sheds light on key phenomena of our time that call out for an anthropological or linguistic communication explanation.

4:15 - 4:30PM
Semiotic Ideologies and Plant Ethnography
Becky Schulthies
Rutgers University

In his 2017 book on multispecies relating, John Hartigan recounts his experience in theorizing and employing "thin description" to interview plants at a Botanical Garden in Valencia Spain. His attempt to render plants as ethnographic subjects wandered through an engaging nine steps (read the literature, find a location, reflexivity, description, theorize, transect walk, make connections, contextualize, analyze), but ended in failure-although a generative one (2017:279). He theorized ethnographic methods of thin description and flat ontology through his failure to interview a plant. Others have suggested the same limitations with multispecies ethnography: a failure to comprehend the interactional social and cultural work of nonhumans. In this paper, I analyze some of the semiotic ideologies shaping these claims and explore some examples from fieldwork in Morocco. What might it mean to develop nonhuman interactional sensibilities tied to different ontological commitments?

4:30 - 4:45PM
Demystifying the Asian Carp Peril--A Neo-Whorfian Approach to Tackle An Ecological Crisis
Jing Lei
Troy Z. He
SUNY Oswego

Asian Carp is a group of invasive species that was introduced to the U.S. in the 1970s as biological pond cleaners. Today, the fish poses significant ecological, economic, and social threats in America. Based on an ethnographic study of how the American society respond to this ecological crisis, this paper argues that Asian carp is not the problem per se; instead, the problem lies in the overabundance of them and how humans perceive and respond to it. Applying the neo-Whorfian framework, we argue that in order to tackle this ecological problem, the first step is to correct the general public's misconceptions caused by the name confusion. With the exception of a few experts, almost nobody in North America could accurately define "carp". The reason of the challenge partly lies in the categorizing system associated with the science of biology (Kocovsky et al. 2018). Notwithstanding the lack of a clear definition, the

names "carp" and "Asian carp" are used interchangeably and ambiguously with little hesitation, which resulted in what we refer to as "The Carp Confusion". The lack of clearly-defined usage of carp terminologies undeniably caused inconvenience, unnecessary complexity, and avoidable mistakes. More importantly, the misusage of names could make the powerful carp propaganda perplexing and even deceiving. It may direct the arsenal of public funding to the wrong target; it may delay and discourage citizens' involvement and contribution; it may misguide the general public into a black hole of prolonged ecological, economic, and social wars without clearly identified targets.

Panel 9 | East End

Capitalism's Genre Repertoires

Keywords

genre repertoire, capitalism, participant structures

Panel Abstract

This panel proposes a focus on genre repertoires bounded sets of interacting genres (Yates and Orlikowski 1992) as a starting point for exploring how aspects of the new economy become legible and circulatable. Linguistic anthropologists have long argued that a focus on the interplay of multiple genres is necessary to understanding community life and the practical ways meaning is made (Bauman and Sherzer 1974). An analytic focus on single genres such as the memo, the meeting, or the media post have led to local insights on economic practices, but it has led to an impoverished understanding of the ways genres contribute to creating the social order that capitalism requires to function. This realization is fueled by the fact that capitalism for the past 30 years has undergone enormous changes: the flexibilization of labor, a breakdown in traditional organizational hierarchies, and blurred boundaries between self and work, and between private and public. Scholars feel the pressing need to understand how both everyday people and institutional actors are using established discursive techniques and emergent genre assemblages to organize the necessary communicative predictability to respond to these fundamental changes. This panel highlights three new empirical and analytical sites that will give scholars new tools for understanding genres in the new economy: 1) the cross-genre formation of categories, 2) genre-centered forms of participation, and 3) blurred boundaries between genres and technological platforms. These three foci enable linguistic anthropologists to explore genres-in-context as integral to how capitalist practices sustain themselves both locally and globally.

Participants

3:15 - 3:30PM
The Genre Repertoire of Safe Food: Talk, Documents, and Late Capitalist Food Production in Northern Italy
Jillian R. Cavanaugh
Brooklyn College, CUNY

This paper presents and analyzes the genre repertoire required by and enacted in food safety regimes that cross-cut documentary production and verbal interaction, drawing on ethnographic and linguistic

anthropological research with heritage food producers in northern Italy. Multiple actors involved in food production—from those who raise animals destined to be food, to those who inspect the finished products, and most people in between—must take on and perform a set of genres in order for these foods to be deemed safe and ready for human consumption. As with any repertoire, this set of genres is variable across actors in terms of mastery, though the interdiscursive repetition of certain forms (boxes to check, particular phrases to fill in) and shared orientation towards particular performative moments (like inspections of various type) and material linguistic objects (like certificates and inspection reports) unite this repertoire and give it consequential presence within the global capitalist food system. Participation within particular contexts of genre production and performance is necessary, but differentially enacted according to institutional roles, the social and cultural capital actors bring to these contexts, and their ability to embody the genre-restraints that govern them. Previous conceptualizations such as "audit culture" or participant structures separated contemporary capitalist forms like inspection events, certification processes, and the documents these require from one another; to think of these same events and processes via genre repertoires it to productively link verbal interactions and documentary regimes and reveal their connections and perpetually ongoing nature.

3:30 - 3:45PM
Cross-Genre Criminalization in US Refugee Status Determinations
Hilary Parsons Dick
Arcadia University

A central feature of contemporary capitalism is what Catherine Besteman calls "militarized global apartheid" (MGA): a loosely coordinated effort among the countries of the Global North to create immigration enforcement regimes that overwhelmingly criminalize the entry of people of the Global South. Not only has MGA helped create capital markets related to immigration enforcement (for-profit detention centers; military technologies ; etc.). It is critical to the production of a neocolonial political economic order, in which the sustainability of life in the Global North depends on the exploitation of the land, resources, and people of the Global South. In this paper, I trace the above processes in the genres of refugee status determination (RSD), with a focus on how they unfurl for people who seek asylum at the US-Mexico border. "RSD" refers to the administrative practices through which asylum seekers attempt to prove to that their experiences of harm constitute persecution under the law. These practices are highly genred and interdiscursively linked. I examine the features of and interactions between several critical RSD genres, including credible fear interviews; asylum applications; and affidavits. The cross-genre production (or denial) of persecution through these interactions generates interdiscursive configurations through which participants (asylum seekers; legal advocates; government agents; etc.) envision, enact, and/or resist MGA. My central claim is that RSD genres overwhelmingly legitimate and further advance a racializing process of criminalization through which asylum seekers from the Global South are constructed as inherently corrupt beings who are constitutionally dangerous.

3:45 - 4:00PM
Learning Goals: Genre and the Neoliberal Curriculum
Chaise LaDousa
Hamilton College

In the year 2000 the faculty of the liberal arts college where I teach voted to do away with distribution requirements in favor of what is called the Open Curriculum. Approximately a decade later, a subcommittee of the faculty developed a set of eight Learning Goals meant to characterize what students ought to achieve during their college education. The Learning Goals include Intellectual

Curiosity and Flexibility; Analytic Discernment; Aesthetic Discernment; Disciplinary Practice; Creativity; Communication and Expression; Understanding of Cultural Diversity; and Ethical, Informed and Engaged Citizenship. This presentation notes the neoliberal underpinnings of the goals themselves. More importantly for the panel, however, the presentation considers genre attributes of the goals and events embodied by their de- and recontextualization. In one instance, the college made large banners and displayed them on campus with each goal taking up a position next to the others. In another instance, each student is asked to review her advisor, specifically her advisor's mention of the learning goals. Differences in the ways students have responded to these recontextualizations show that the learning goals constitute a genre subject to unanticipated recontextualizations and unmanageable critiques.

4:00 - 4:15PM
Capitalism's Genres, Reflexivity and the Shaping of Affective Workers
Alfonso Del Percio
UCL Institute of Education

The capacity to analyze and reflect about oneself has become a capitalist genre repertoire that individuals are expected to display when applying for work and doing work. Good workers are able to express empathy and emotional balancedness. They think and talk about their bodies and feelings, manage anxieties and express confidence about their future - and all this in a socially typified way. This paper offers a genealogical analysis of the multiple histories of knowledge and power which have informed the emergence of this particular genre repertoire, i.e. a socially typified way of speaking and reflecting about oneself which stand for morally marked models of selfhood. It takes as a starting point counseling sessions that I have documented in my ongoing ethnography of employability programs in contemporary Italy in which workers of all sorts are asked to learn to examine their own personalities and to express their feelings and anxieties in specific socially and culturally meaningful ways. It documents the circumstances informing the emergence and successive development of these counseling sessions as well as their instantiation as spaces of reflexivity. It explores the processes through which and circumstances under which theories of affect and the self as well as practices of (self-)regulation that are external to the domain of work have been progressively inserted into these events and spaces dedicated to the management of workers and have contributed to the formation of this genre repertoire.

4:15 – 4:30PM
Chronotopic Quandaries in Job Application Genre Repertoires
Ilana Gershon (Organizer, Chair)
Indiana University, Bloomington

Many job applicants spend an inordinate amount of time struggling with the task of fashioning the most appealing biography of the increasingly skillful self out of interwoven genres that can also circulate individually. These struggles are most frequently articulated as questions of how best to manage different genres' chronotopic expectations. Under neoliberalism, how workers are expected to represent their previous work lives has shifted significantly from earlier moments of capitalism, they are now expected to represent themselves as entrepreneurial selves. Over and over again in various workshops about job applicant genres, participants' concerns over how to represent their employment history via different genres became the focus of the workshop. The focus on mastering a genre's chronotopic expectations stood in for job applicants' anxieties over representing themselves as the ideal neoliberal employee. The standardization and abstraction of time and the neoliberal expectations now linked to these genres has led to predictable conceptual quandaries for job applicants about how to connect

oneself in appropriate ways to previous contexts that become articulated as dilemmas surrounding the pragmatics of producing genres' chronotopes.

Panel 10 | West End

Language and Gender Identities

Participants

3:15 - 3:30PM
"Thank you, sir or ma'am": Navigating the Gendered Linguistic Landscape of the South
Archie Crowley (Chair)
University of South Carolina

While transgender people in the United States are aware of the everyday ways in which they can be gendered by others, often through the assumption of gendered pronouns, trans Southerners must additionally navigate gendered address terms, which are particularly salient in the Southern linguistic landscape. Southern American English (SAE) has many address terms, such as *sir*, *ma'am*, *Miss/Mr.*, *y'all*, *darling*, *sugar*, some that mark gender and others that do not (Davis 2007). Drawing on 12 months of participant observation and 19 ethnographic group interviews with trans South Carolinians, I examine how participants engage in metalinguistic discourses about this regionally salient practice, which can lead to misgendering. Circulating negative stereotypes of SAE are linked to the characterological figures of the "Hillbilly" or "Redneck" (Chun, 2018), which function as chronotopic constructions (Bakhtin, 1981; Agha, 2015) that construct SAE as "outdated" and "backward". In contrast to the potential assumption that trans Southerners would reject Southern language based on its ostensible "conservative" linguistic practices, the participants demonstrated a range of orientations toward Southern politeness norms, and they ultimately did not reject a Southern identity. I show how this gendered linguistic landscape provides, as one participant put it, "[an] opportunity for lots of dysphoria or lots of euphoria." Finally, I investigate how some Southern non binary activists encourage ways to replace gendered politeness terms while still prioritizing a Southern value of respect. While participants observe a tension between linguistic practices that index "Southernness" and those that index "trans-inclusiveness," they do find ways to thrive in the South.

3:30 - 3:45PM
"Trans People Exist in the Future": Even Femme Transmascs
Tulio Bermúdez Mejía
Maple Sterling
Jada-Amina
University of Chicago

The authors are transmasc Black & Latinx individuals who present as femme, rooted on the southside of Chicago among Black and Brown queer and trans community. We are concerned with living up to the Trans Day of Resilience slogan "Trans people exist in the future" and just BEING ourselves, without experiencing harm, both inside and outside our communities. The following proposal, if taken up, will help liberate us and other Black and Brown trans people: ALL gender is fluid, and as Baldwin (1998) says, a little bit androgyous, even trans identities. Through our co-constructed transmasc experiences, and fluid and feminine practices (Butler 2011), we follow Cohen (2001), Johnson (2003), and miles-hercules

(2020) in theorizing against gender "identity", and instead for "euphoric expression". Expression highlights being and becoming, echoing Munoz (2019) that queerness is the state of perpetually "losing·, or moving towards, yourself. We share our experiences as individuals who have transitioned to transmascs yet also have reclaimed our feminine expressions. This narrative differs from "detransitioners· as well as "gender fluid". Our experience is generalizable across many transitioners. We embrace our liberation and joy in wearing wigs and nails, while simultaneously deconstructing and questioning the inherent femininity of these signs. Since identity is fluid and collaborative (Bucholtz and Hall 2003) and dialogic (Zimman 2017), our small community comes from shared experiences between the three of us, even if our masc selves aren't validated by outsiders, or even to transmascs in Black and Brown queer& trans community on the Southside of Chicago.

3:45 - 4:00PM
"But… If You Define your Gender through Binary Sexed Characteristics… How Can you Call yourself not Binary?": Linguistic Self-Determination, Gatekeeping and Trans Identities in the French-Speaking Context
Jordan J. Tudisco
University of California, Santa Barbara

This article explores the challenges posed by a self-determination model of identity for non-binary French speakers. In addition to the tensions that exist between this model and an otherwise interactional and dialogic model of identity used in sociocultural linguistic research (Bucholtz and Hall 2005: 592 for instance), Zimman has shown that the self-determination model, due to its reliance on neoliberal personhood and agency, falls short of its promises because "agency is not an equally distributed resource" (2019, 147). Non-binary French has been the focus of some academic research (Shroy n.d., Ashley 2019, Knisely 2020, Dumais 2021, Diaz Colmenares 2021, Mackenzie and Swamy 2022, among others). I here build upon this research and a previous study of trans and non-binary French-speaking people (Tudisco 2021). After explaining some of the political and ideological context surrounding non-binary identities in France, I look at data from several YouTube videos about non-binariness, I explore two main strategies used by French-speaking non-binary folks to express their non-binary identity in French: 1) the use of neo-pronouns such as "iel" and other linguistic innovations and 2) the use of binary grammatical forms in an innovative way. The article highlights that using newer non-binary or gender-neutral forms is deemed proof that non-binary identities are invented and leads to erasure while rendering one's non-binary identity legible through an innovative use of binary grammatical gender, such as gender alternance, is used as proof that non-binary identities don't really exist, which also leads to erasure.

4:00 - 4:15PM
"Careful, OP is a TERF:" Language Discourse in Trans-Exclusionary Rhetoric
Noah Prior
University of Colorado Boulder

The trans-exclusionary radical feminist movement, sometimes called the "gender-critical" movement, has recently entered the public awareness as a result of J.K. Rowling and other public figures' outspoken endorsement of it, as well as its relevance to social and legal battles for the recognition and rights of trans people. Proponents of this ideology monitor their own and others' language use closely, delegitimizing other perspectives by framing those perspectives as misogynistic while framing their own perspectives as in the interest of women's rights. In this paper, I examine some of the ways that trans-exclusionary radical feminists use language to reinforce harmful stereotypes about trans people

and gradually increase acceptance of their ideas in more moderate circles. These include condemning gender inclusive language as misogynistic, referring to trans people by the name and pronouns associated with their assigned genders at birth, framing trans women as predatory and trans men as childish, and most insidiously, concealing the extent of their beliefs in public discourses while introducing diluted aspects of their ideology in a boil-the-frog approach to indoctrination. The paper draws from work in trans linguistics (Zimman 2020, 2021) as well as the broader field of language, gender, and sexuality (Borba, Hall, and Hiramoto 2020; Borba 2022) to argue that knowing how trans-exclusionary radical feminists use and discuss language is an essential tool in being able to differentiate this ideology from a more inclusive and progressive "radical feminism" that acknowledges the intimate and troubling intersectionality between transphobia, homophobia, and misogyny.

4:15 - 4:30PM
Feeling the Femme in Vogue: Linguistic Disidentification and the Chronotopic Performance of Ballroom Commentation
Dozandri Mendoza
University of California, Santa Barbara

Vogue femme is part of a larger genre of performance styles originating in the predominantly Black/Latinx Ballroom scene founded in Harlem, New York (Bailey, 2013). I demonstrate how the performance of vogue femme is mediated by an emcee using a chant - or commentation as it's known in Ballroom - where qualia (Harkness, 2015) "pussy, cunt, soft, feminine· are employed to frame gestures and aesthetic presentation in ways that highlight how language imbues the body with social and gendered meaning (Bucholtz & Hall, 2015). I present data from two categories at the 2019 Latex Ball in New York, featuring performers in the butch queen vogue femme (BQVF) and legends, stars and statements (LSS) categories. I outline how emcee commentation narrates a history via chronotopic phenomena during the LSS category that situates the emergence of femme movement via femme queen icons of Ballroom past who influence the current stylization of BQVF. Tracing the usage of body-part terms through a theoretical lens I call linguistic disidentification (Munoz, 1999, Mendoza, 2021), I analyze how these body-part terms are mobilized within a qualic framework that genealogically relates to other Afro-diasporic oral traditions' negotiation of the sensorium, such as image-making (Smitherman, 1977). Finally, I propose commentation as a gendered speech act, building from Motschenbacher (2020)'s concept of the sexual speech act to illuminate how vogue becomes "femme" through dialogic multimodal interaction. This paper's focus on the language of Ballroom performance foregrounds how trans of color communicative strategies construct alternative discourses, modes, and worlds of gendered being.

4:30 - 4:45PM
Gender, Sexuality, and Shifting Styles: Knowledge Production and Codifying Language Use in Style Manuals
Riki Thompson
University of Washington Tacoma
Meg Robertson
University of Colorado Boulder

Discussion around gender-fair pronouns in English has been documented since the 13th century (Nabila, et al 2021), focusing on whether epicene pronoun construction is acceptable in academic discourses (Noll, Lowry, & Bryant, 2018). However, recent sociopolitical movements concerning gender identity have created disruptions in binary thinking, shifting conversations about language use and meaning.

Americans report awareness of the linguistically changing landscape, such as singular they becoming focal in gender politics (Saguy & Williams, 2022), despite mixed comfort levels using gender-neutral pronouns to reference others (Geiger & Graf, 2019). Writer's reference manuals reflect this shift, updating and expanding sections on inclusive language in newer editions. Yet, while grammar and formal writing styles are being queered, the depth to which stylization manuals address genderqueer language varies widely and is still dominated by binary gender ideas. Style guides codify written communication and have done so over the last hundred years, enabling these manuals to dictate and disrupt language practices and ideologies on a far-reaching scale. We employ critical discourse analysis and a queer linguistics approach to examine the shifting guidelines around gender and sexuality language use in these manuals, contributing to scholarship invested in LGBTQIA+ activist goals to counter marginalization and misrepresentation of genderqueer individuals. Our research expands upon emerging scholarship on gender-discriminatory language (Grove, 2021), comparing editions of the most commonly used guides, AMA, AP, APA, and MLA, to catalogue the documentation of language change specifically regarding singular they and related linguistic forms to analyze gender inclusivity in academic and professional spheres.

4:45 - 5:00PM
Sorry No Long Nails! The Signs of Deaf Female Masculinity: Sociolinguistics of Gendering/Queering ASL
Rezenet Moges
California State University Long Beach

This talk will merge studies of masculinity with studies of sign language and focuses on the production of Deaf masculinity among Deaf female-bodied masculine ASL signers. While gender is produced and reproduced through membership and forms of participation in communities of practice, a case example will indicate their uncritical adoption of an embodiment associated with masculine signers. With Butler's performativity in mind, what should we make of those ASL learners who are unaware of their masculine signing style(s)? This talk will show how diverse types of masculinity in fact enable the plurality of gender identities, whether intentionally or unintentionally adopted. Reinforcing both themes of disruption and transformation, this talk will incorporate the challenges of researcher positionality when sharing or not sharing the same intersectional identities as the research participants. The granted insider access in this narrowly focus group might have impacted the data-gathering process and the dynamics between researcher and the participants. This talk will draw in some reflectivity of an experienced hindsight 20/20 which will be seen as beneficial for this study of language, gender and sexuality. In the end, the theorization of gender is far from simplistic, especially when its performance comes with bodily movements and signed languages. The purpose in this talk is not to draw conclusions on how gender should be theorized, but to raise questions about theory in the hope for more research complexity.

Panel 11 | Foothills

Mediated Meanings

Participants

3:15 - 3:30PM
Eldest Daughters in Immigrant Families and their Give and Give: Neoliberal Agency for Care on TikTok
Jocelyn Alvarez (Chair)
University of Colorado Boulder

This paper examines how eldest daughters in immigrant families utilize TikTok to share and comment on their lived experiences as well as to convey the constraints of this role. Specifically, the paper analyzes three sets of TikTok videos created by eldest daughters in an immigrant family, each of which addresses, albeit differently, the hopes and pressures associated with this notoriously difficult social position. The study is concerned with the following questions: Why do these videos resonate so well with their viewers and what might motivate the creator for making them in the first place? Drawing from linguistic anthropological work on chronotopes (Agha 2007), and entextualization (Bauman and Briggs, 1990), I take a broader look at the different structural elements of the TikToks created and how varying forms of viewer engagement contributes to them, considering what the videos do for the viewers as well as what viewer engagement does for the creator. Most significantly, I bring together Gershon's (2011) concept of neoliberal agency with Arnold and Black's (2020) discussion of language as a form of care to understand how eldest daughters in immigrant families become neoliberal agents on TikTok, packaging specific personal experiences and stances for an audience that in turn generates value for them. The paper thus explores the seemingly contradictory relationship between neoliberal agency and care and considers the implications of this relationship for linguistic anthropology more broadly.

3:30 - 3:45PM
Aspects of Self-expression in Twitter via Gendered and Skin Tone Modified Emoji
Marina Zhukova
University of California, Santa Barbara

Internet users began using emoji about 20 years ago. Since then, a multidisciplinary field of emoji studies has emerged (Tang and Hew 2019). The social meaning of emojis is complex as the use of emoji by people with diverse backgrounds leads to a variety of patterns in emoji use on the Internet.

Social media networks' users introduce themselves as embodied agents in written communication through the use of emojis representing people and body parts and translate such properties as skin tone and gender into written communication. One of the recent papers (Halverson 2021) states that skin-tone modified emojis ·represent a novelty in linguistics because of their specific form of encoding racialized aspects of a user's self-presentation; representing "complex ways language and culture are bound together". The use of such emoji allows users to better express themselves, but some users prefer not reveal their skin tone and gender as it makes them appear visible in online space. The study presents a critical analysis of tweets containing emoji representing people. The study highlights the aspects of modifying emoji skin tone and gender by Twitter users in the US. There are not many studies on users' self-presentation through emoji (Robertson et al. 2020; Ge-Stadnyk 2021). Current study contributes to the development of this discipline by taking into consideration sociocultural differences in emoji use.

3:45 - 4:00PM
Conquering the Twitter Vote: Demonstrating Competency in Memetic Participation in Online Spaces as a Politician
Maya Stephens
University of Colorado Boulder

Experts of language and digital media use the term 'memetic participation' to characterize the communal identification that comes with the creation, distribution, reception, and adaptation of online memes. This paper investigates the memetic participation of prominent US politicians who held office within the 2010-2020 era of political activity. By comparing memes produced and circulated by

politicians (and their social media interns) on Twitter as well as the reception to those memes, we can address the following question: Why does the broader 'digital public' consider memes circulated by some politicians as successful and others as worthy of criticism? Specifically, I analyze the discursive techniques that undergird the memetic participation of US politicians, with an added lens to the divergent reception of these memes in the posts' comment sections. Extending work by Thurlow & Jaworksi (2015), McCulloch (2019), and Bonilla & Rosa (2015), this paper argues that the success of a politician's memetic participation, and hence their ability to 'memetically participate', depends on the politician's appropriate use of discursive conventions normalized by younger generations of internet users; not following these conventions will cause the memetic participation to backfire and index the politician as being dated or 'cringe'. Furthermore, a politician can go 'too far' with incorrect memetic participation, therefore violating the 'invisible' rules that make memes acceptable to internet locals nationwide. These findings have important practical implications for politicians seeking to reach voting-age youth through digital means, demonstrating the critical importance of competency in memetic participation for attracting a youthful audience.

4:00 - 4:15PM
A Lying MF: Pete Buttigieg and Viral Media Discourse at the Intersection of Race and Sexuality
Chris VanderStouwe
Boise State University

In November 2019, an article from The Root went viral for calling presidential candidate Pete Buttigieg a "lying motherfucker" in response to statements resurfacing from 2011 where Buttigieg spoke of educational failings in majority-minority communities. Using tenets of Critical Discourse Analysis (Fairclough 1995, VanDijk 1997), this presentation focuses on the original article and media response articles from November 25-28, 2019, 15 articles total. Focusing on the conference theme of "Future Imperfect", I use a lens of intersectionality (Crenshaw 1989) to explore reactions to Buttigieg's campaign and earlier statements in regards to race relations at a time when campaign support from the Black community was near zero. I examine the media's representation of Buttigieg, his campaign, and authors reacting to the back and forth of both the original article, and coverage of responses by Buttigieg and original author Michael Harriot in the following days. I illustrate how conflicts around race superseded nearly all discussion of sexuality in reference to Buttigieg, and highlight reactions to Buttigieg's negotiations of discourses, ideologies, and policy goals within a historically significant campaign at a crossroads to try to maintain significance on a national stage despite critiques of his approach to race-based issues. At a time in our country where issues of race and sexuality are often framed in contradictory ways between dominant ideologies in American society, it is crucial to examine how these power structures are working to both support and disenfranchise certain populations, and how these negotiations take place linguistically in media discourse and dialogue.

4:15 - 4:30PM
Rolling and Rumbling, Angles and Curves: Sound Symbolism, Synesthesia, and Folk Theories of Language in Popular Japanese-Pop-Culture
James Stanlaw
Illinois State University

The Japanese language has many ideophones, from the onomatopoetic expressions in poetry to creations in manga comics. These terms connect exterior morphological structures and interior mental states. Though generally acknowledged to be true such things are rarely discussed. One exception was the case of a very popular TV program where much Japanese folk linguistics was amplified and revealed.

For four years, Chico-chan ni Shikarareru! ("Chico Will Scold You!") has been a popular variety shows on NHK television. The star is Chico, a precious little-girl avatar, who poses a variety of questions to the host and other guests, making for many hilarious situations. Last January Chico asked why-as everyone knows-something "rumbling" (goro-goro) is bigger than something "rolling" (koro-koro), even though their dictionary definitions say nothing about size. The consensus was voicing reflected weight and strength. From this came discussions of the bouba/kiki effect (the observation that pictures of jagged and round shapes get labeled with different nonsense words), and the claim that Japanese vowels differ in order of "strength." The objective evidence to support such claims is still empirical. Yet, all were felt to have a reflexive ring of truth. I examine, then, how this program demonstrates a rethinking of the relationships between researchers/scientists and participants/audiences-and what counts as linguistic knowledge. Even the guest professors were not only interrogated, but educated, by a virtual five-year-old girl. This shows some of the ways that laypersons-here, via popular culture-may advance the contours of language study.

4:30 - 4:45PM
Emojis, Chat, and Black Boxes: Challenges and Opportunities for Linguistic Anthropological Research in Zoom
Sarah K. Braden
Utah State University

Linguistic anthropological research in education offers insight into how talk constructs pathways of identity development by and for learners in classrooms (Wortham, 2006; Wortham & Reyes, 2020). Such research is often multi-semiotic with analysts examining linguistic data collected in face-to-face settings with co-occurring embodied practices (e.g., gestures) and other information (e.g., visual images). While linguists have examined language use and play in asynchronous online spaces (e.g., YouTube, Rymes & Leone-Pizzighella, 2018; Twitter, De Fina & Toscano Gore, 2019), and digital ethnographers have studied synchronous chat spaces (e.g., Pink et al., 2019), few studies offer a model for collecting, coordinating, and analyzing synchronously-produced semiotic material generated in online settings, such as Zoom. This paper begins by addressing data collection challenges and solutions related to recording social interaction in an after-school STEM education program with multilingual refugee youth held on Zoom. We touch on data collection strategies for making recordings, writing field notes and conducting interviews. We then offer illustrations of opportunities and challenges for analyzing three types of communicative behaviors: use of emojis or reaction buttons, verbal play captured in the chat, and uses of the "share screen" function. In each illustration we offer ideas for how to transcribe and display the data for analytic purposes. All the while, we highlight ways in which participating in and analyzing Zoom interaction requires a renegotiation of expectations for public and private speech and a reinterpretation of the roles of speaker, listener, and observer.

6:15PM - 7:30PM MT

Keynote 1 | Peoples' Crossing

Michel DeGraff, Massachusetts Institute of Technology

"From Colonial Crises to Decolonial Hopes to Future Justice: Linguists' Role in (Un)Silencing the Past"

Abstract

The independent nation of Haiti was born in 1803 out of a series of extraordinary crises through a Revolution with no equal in world history. Back then, previously enslaved Africans showed that Black Lives did matter, against the wishes of a world order created by white supremacy. My ancestors won freedom and independence by beating a formidable French army sent by Napoleon to re-establish slavery in Haiti. The Haitian Revolution ushered a great Black hope for universal freedom—#BlackLivesMatter long before hashtags and very much unlike the American Revolution and the French Revolution with their empty promises that "all men are created equal" and deserve "liberté, égalité, fraternité." Indeed, only in the Haitian Revolution was freedom to be won by all. But, as Jean-Jacques Dessalines (Haiti's first president) feared, the promise of liberty and equality for all in Haiti was quickly undermined by neo-colonial anti-Black strategies in concert with these very nations that promised "liberty" and "equality." After Haiti's independence, reactionary forces, both inside and outside Haiti, enlisted the French language and France's religious and cultural institutions (e.g., the Catholic church, Francophonie, etc.) as powerful tools for hegemony, alongside economic embargoes and other financial pressures by the U.S. and Europe. The role of France in impoverishing Haiti stands out, as recently documented in painstaking research by Thomas Piketty and his team of economists. Thus did neo-colonial "soft power" replace colonial "hard power."

But much of the above has been "silenced." as argued by Michel-Rolph Trouillot. The soft colonial power of humanistic studies (history, linguistics, anthropology, etc.), long at the service of Empire, did succeed in preparing a fertile intellectual terrain for the invisible continuation of white supremacy in Haiti and beyond. That is, throughout the Global South, we linguists, anthropologists and other humanists, in spite of lofty notions such as "enlightenment," Universal Grammar," etc., have mightily contributed to entrenching geo-political domination and race- and class-based hierarchies among "grades of man"—with Africans and their descendants being relentlessly pushed at the bottom pit of the socio-economic ladder. Yet, hope still springs eternal in Haiti as we engage in what may well be another Revolution toward equality for all.

Toward this 21st century Revolution, I advocate the widespread use of non-colonial languages such as Haitian Creole (Kreyòl) and a truly POST-colonial sort of "impure linguistics," coupled with innovative and inclusive pedagogies and technologies, among counter-hegemonic forces for social justice.

Yes, better worlds are possible once we make visible the racism that's long been invisible in our scholarly texts and everyday practices in linguistics and in the humanities more generally—and even in so called "development" and "human rights" work by powerful international institutions such as UNESCO. Only then will we be able to decolonize our teaching, our research, our communities and our selves. And, yes, let's be hopeful. Let's "read the word and read the world" (à la Paulo Freire & Donaldo Macedo). And let's learn from the past in order to perfect our common future, as we change our attitudes and practices around non-colonial languages in education, human rights and development.

(For a partial bibliography and to prepare for a stimulating Q&A session, see: http://mit.edu/degraff, especially my recent short article in Cultural Anthropology: "What does justice sound like?" https://culanth.org/fieldsights/what-does-justice-sound-like and my "impure linguistics" webinar for the Linguistic Society of America on January 18, 2022, available on the LSA YouTube channel https://www.youtube.com/channel/UCkixQuErotOHf4r8mawp9NQ. If you do find time to watch the LSA video on "impure linguistics," then you'll already know the contents of my SLA lecture and our conversation will be even more constructive.)

Bio

Michel DeGraff, born in Haiti, is Professor of Linguistics at MIT, founder and director of the MIT-Haiti Initiative, and one of the founding members of the Akademi Kreyòl Ayisyen (Haitian Creole Academy) in Haiti. His research has shown that Creole languages are structurally and developmentally on a par with non-Creole languages, notwithstanding age-old "Creole Exceptionalism" dogmas and practices that, in effect, treat Creole languages and their speakers as lesser—even in UNESCO's survey of world languages where Creole languages are assigned a category outside of "language." In DeGraff's analyses, "Creole Exceptionalism" is a banal consequence of (neo-)colonial power/knowledge systems—of the same sort that has fueled racism, sexism and classism in the Caribbean and beyond, including the United States. The MIT-Haiti Initiative has developed a productive framework for the use of Kreyòl, interactive pedagogy and educational technology as three essential tools for quality education, sustainable development, social justice and dignified citizenship for all in Haiti. This framework is a model for disenfranchised communities in neo-colonies throughout the world that still lack access to education in their home language.

FRIDAY 8 APR

Session Group 4 | FRI 8:00AM - 9:45AM MT

Panel 12 | Peoples' Crossing

The Language of Racism: A Session in Honor of Jane H. Hill

Keywords

white public space, racist discourse, Jane Hill

Panel Abstract

Among the many contributions that Jane Hill made to linguistic and anthropological scholarship, Hill's work on the role of language in the production and reproduction of everyday White racism holds special significance as we grapple with the racist ideologies and practices that hinder the realization of social justice. This session honors Hill through the presentation of research focusing on the language of racism, an area of linguistic study that continues to be influenced by Hill's critical scholarship and call to antiracist action. Collectively, the papers in this session focus on several concepts introduced by Hill including the folk theory of racism, mock language, White public space, the indexical reproduction of racism, and the elevation of Whiteness in linguistic appropriation. Christina Leza examines how racializing folk discourses about Mexican immigrants and real Indians (Garroutte 2003) shapes U.S. Indigenous discourses about Indigeneity and Indigenous community members on the U.S.-Mexico border. Her paper further considers how the ideology of personalism (Hill 2008) results in condemnation and erasure of intra-Indigenous racism in ways that reproduce White racism towards Indigenous peoples. Paul Kroskrity demonstrates how language ideological studies of racism show patterns of covert racism that derive from speakers' consciousness ranging from practical consciousness (Kroskrity 1998) to critical language awareness (Alim 2010). He considers the implications of Hill's observation (2001) that some covert racist language is deliberately deployed to reduce accountability for racism and further circulate racist language. Examining uses of Hollywood Indian English and Bollywood Indian English, Barbra Meek and Sandhya K. Narayanan show how these performances reinforce and trope on the racialized distancing of Native American and South Asian speakers. Their paper argues for an expansion of Hill's mock genre approach to address cases of racialized linguistic performance that do not fall neatly in line with Hill's mock Spanish. Adam Schwartz draws findings from focused conversations (Tannen, 2008) with White-identified, U.S.-born professors of Spanish. His paper argues that Spanish education for second language (L2) learners operates within a White public space (Hill, 1999) in which cultural projects co-naturalize (Rosa, 2019) with ideologies about Latinx linguistic practices and teaching Spanish language as a Latinx language. Will Anderson presents research with Black high school students centered on gaining an understanding of Black students' language experiences and the impact of those experiences on identity development. His paper discusses the influence of raciolinguistic ideologies on school practices that, passively and overtly, marginalize Black students based on their use of English. Adam Hodges and Gianna Cipponeri discuss how the "law and order" trope, used during the 2020 presidential campaign, rests on the folk belief that racism can be neatly located and confined in the hearts of bigoted individuals. They argue that the trope works to decenter public discourse about systemic racism in

policing, while positioning racial justice protesters as threats rather than victims of state-sanctioned violence. Jennifer Roth-Gordon concludes the session as a discussant on the research presented by the panelists and the enduring influence of friend and colleague Jane Hill.

Participants

8:00 - 8:15AM
Racializing Discourses of Indigeneity on the U.S.-Mexico Border
Christina Leza (Organizer, Chair)
Colorado College

Indigenous peoples of what is now the U.S.-Mexico border region were split by the creation of the international border which many members of these peoples conceptualize as "the imaginary line." Despite the colonially-constructed nature of this international boundary, it has significant impacts on the ability of Indigenous peoples to engage with their traditional homelands and members of their traditional communities who reside on the other side of this line. U.S. border enforcement policies and other colonial mechanisms including racializing discourses (Dick and Wirtz 2011) about those who reside on "the other side" have created both physical and ideological schisms within Indigenous communities. Following Jane Hill's ideological framework for conceptualizing the language of racism, this paper examines how racializing folk discourses about Mexican immigrants and "real Indians" (Garroutte 2003) shape U.S. Indigenous discourses about Indigeneity and members of their traditional peoples on the U.S.-Mexico border. This analysis reveals overt and covert forms of intra-Indigenous community racism. It is argued that, like all other Americans, Indigenous Americans are immersed in a culture of white racism that is reproduced through everyday cultural projects (Hill 2008; Goldberg 1993). The paper further considers how what Hill refers to as the ideology of personalism (2008) in the U.S. folk theory of racism results in non-Indigenous condemnation and erasure of intra-Indigenous racism in ways that reproduce settler colonial attitudes and white racism towards Indigenous peoples.

8:15 - 8:30AM
HIE, BIE and the Mocking of Indians
Barbra A. Meek
University of Michigan Ann Arbor
Sandhya K. Narayanan
University of Nevada-Reno

This paper examines linguistic "mocking" through two cases where the animation of a racialized voice is visually aligned but distinct from its author (or principal). In these cases, we ask, what are the structural, historical, and linguistic elements of a "mock" genre that differentiate it from other types of pejorative linguistic indexicalities? In what ways does it matter where and by whom a "mock" voice is produced? And, how can closer attention to this genre inform linguistic racisms and processes of ethnoracialization? To address these questions, we return to the case of HIE (Hollywood Indian English), and compare it with what we call BIE (Bollywood Indian English)- performances of South Asian-Americans in mass mediated spaces - as two cases of racialized linguistic performance that do not fall neatly in line with Jane Hill's "mock Spanish." Through the performances of Native American and South Asian characters in the Simpsons, Parks and Rec, Western films, and The Big Bang Theory, this paper shows how these performances reinforce and trope on the racialized distancing of Native American and South Asian speakers through particular linguistic variations. We argue for an expansion of the mock genre approach developed by Jane Hill in order to distinguish between the different valences similar linguistic elements

have for different speakers and to consider how performances of "mockness" in "white public spaces" are not all equal when analyzed in relation to the participant roles and the sociohistorical context of the enfigured persona.

8:30 - 8:45AM
Concerning Covert Linguistic Racisms: Ideological Detection and Decolonization
Paul Kroskrity
University of California, Los Angeles

Language provides a special kind of resource in racializing projects because it contributes not only overtly but also covertly to the hierarchical production of social inequality. This study builds on prior language ideological studies of U.S. linguistic racism (especially Hill 2008) and demonstrates how this theoretical orientation detects and reveals patterns of covert racism that derive from speakers' consciousness across a continuum ranging from practical consciousness (Kroskrity 1998) to critical language awareness (Alim 2010). Jane Hill (2008) demonstrated how use of indexical racist tropes evades the detection of most White speakers and their preoccupation with referentialist and personalist emphases in the production and reception of Mock Spanish (Hill 2008). I also analyze another covert linguistic racism, from the spectrum of linguistic racisms (Balibar 1991), directed at the verbal art of an Indigenous Central California community and the distinctive racializing indexicals used by "salvage era" academic researchers, in their covertly racialized representations of Monos and their narrative traditions (Kroskrity 2015). Traceable to the political economic structures of settler-colonialism, these representations can be decolonized to better appreciate this Indigenous discourse in its cultural context. I ponder why, if covert racisms go undetected by dominant White speakers but are more readily apparent to non-Whites, they still provide a relevant or useful category. I conclude by considering the implications of Hill's observation (2001) that some "covert" racist language is actually deliberately deployed to reduce accountability and to circulate racist language with impunity.

8:45 - 9:00AM
Conversations with "Native Speakers" and "Expert" Professors: Situating Hill's "Cultural Projects" Model Within Spanish Language Education in the U.S.
Adam Schwartz
Oregon State University

In *The Everyday Language of White Racism* (2008), Jane H. Hill's examination of white racist culture in the U.S. is framed as a series of continuously operating "projects": (1) the production of a human taxonomy; (2) the assignment of individuals therein through racialization or racial formation (Omi & Winant, 1994); (3) the arrangement of these types in a hierarchy; (4) the movement of material and symbolic resources up the hierarchy so as to "elevate Whiteness and denigrate Color" (Hill, 2008, pp. 20-21). In this talk, I argue that contemporary examples of Spanish education for second language (L2) learners operate within a White public space (Hill, 1999) in which these cultural projects co-naturalize (Rosa, 2019) with ideologies about Latinx linguistic practices and the teaching of Spanish as a Latinx language. Findings emerged from "focused conversations" (Tannen, 2008) with White-identified, U.S.-born professors of Spanish for whom this language of scholarly expertise is L2. Claims to "nativeness," "non-nativeness" and "expertise," for example, arrange hierarchically in conversation in ways that parallel ideologies about a racial order. The acquisition of Spanish by "White speaking" and "listening subjects" (Flores & Rosa, 2015) take both symbolic and material forms for White consumption and benefit both in and outside the academy.

9:00 - 9:15AM
Considering the Impact of School Language Practices on the High School Experience and Identity Development of Black High School Students.
William Anderson
University of Denver

Raciolinguistic Ideologies provides a working framework for the racialization of language and language practices, pathing ways to for critique of the systems and practices within said systems, that passively and overtly, marginalize people based on their use of the English language. This paper aims to discuss raciolinguistic ideologies' influence on practices within schools, in particular, high schools, in regard to the language practices of Black students. Black students within district Y, and who attend school X, have historically shown a linguistic disconnection to the language practices being demanded by the institution. As a result, students have not shown literacy proficiencies at a rate equal to their White peers, and documentation of Black student dissatisfaction within school X, has been consistent over a number of years. This paper presents research about the language practices being demanded by the school directly from school X students who have participated in focus group sessions centered on gaining a better understanding of Black student's language experiences in high school, and if those experiences impacted the Black student's identity development. The student dialogue will come from three focus group sessions. One focused on student's experience of the language practices demanded in school X, and those practices impact on students; two, introducing students to the history and literature of Black English varieties; and third, a reflection on school x's language practices after learning about Black English varieties, and recommendations for the school and district moving forward.

9:15 - 9:30AM
How the "Law and Order" Trope Individualizes Racism and Inverts Racial Vulnerability
Adam Hodges
University of Colorado Boulder
Gianna Cipponeri
SOAS University of London

During the 1968 presidential campaign, Richard Nixon infamously ran as the "law and order" candidate, invoking in his Republican nomination acceptance speech the domestic protests against racial injustice and the Vietnam war. In the 2020 presidential campaign, Donald Trump revived Richard Nixon's "law and order" slogan as part of his response to the Black Lives Matter protests after George Floyd's death in Minneapolis on May 25th. In this paper, we examine how Trump and his supporters use the "law and order" trope to move public discourse about racism away from critical understandings that view racism as embedded in institutionalized practices and policies, and toward the racial ideology encapsulated in what Jane Hill (2008) calls the "folk theory of race and racism." Whereas the racial justice movement attempts to center public discourse on systemic racism in policing, the "law and order" trope works to decenter that discourse by individualizing racism and thereby minimizing concerns about the system-wide pattern of racism. As it reinforces the dominant understanding of racism that underpins much US public discourse, the "law and order" trope inverts the racial vulnerability so that Black bodies and racial justice protesters are seen as threats rather than victims of state-sanctioned violence. We illustrate these ideas by drawing from examples of public discourse in response to the summer 2020 racial justice protests, including excerpts from Tucker Carlson and Laura Ingraham's shows on Fox News in the days immediately following Floyd's killing through Ingraham's interview of Trump at the end of the summer.

9:30 - 9:45AM
Jennifer Roth-Gordon (Discussant)
University of Arizona

Panel 13 | The Mall

Access to and Access Through Sign Languages: A Panel in Honor of Leila Monaghan's Scholarship and Activism

Keywords

sign languages, social justice

Panel Abstract

For deaf people born into hearing-dominated social contexts in which speech is prioritized over sign language use, issues surrounding language and social justice often center on questions of access, such as equitable access to particular language practices and access through language practices to resources, roles, and relationships (e.g., Friedner 2015; Pfister 2017). Deaf scholarship and activism also invites us to critically consider when questions of access center on inclusion in existing institutions and when the work of creating new practices and modes of belonging is most salient (Clark 2021). Leila Monaghan's scholarship and activism addresses both concerns, entailing collaborative work with deaf activists to draw attention to and intervene in the ways in which inaccurate language ideologies about the nature of sign languages can create barriers to language access broadly (Senghas and Monaghan 2002; Monaghan 2003) and to important existing institutions and bodies of knowledge, such as public health information about HIV (Byrd and Monaghan 2018); she also provided some of linguistic anthropology's first ethnographic studies of how deaf signers together build new forms of language and sociality (Monaghan 1996). This panel honors her work by presenting a collection of papers that consider deaf sociality and activism across a wide range of settings. While illustrating that there are indeed "many ways to be deaf" (Monaghan et. al., 2003), the papers all address how signer activists have worked to disrupt and transform audist institutions. Further, the papers explore how deaf and hearing scholars in linguistic anthropology and related disciplines (institutions which themselves are often deeply grounded in audism) can participate in that disruption and transformation.

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Participants

8:00 - 8:15AM
History & Individual Histories in Signs Describing Life Before Sign Language
Anne Elaine Pfister (Organizer, Chair)
University of North Florida

In remembering Monaghan's life and work, I frame this paper around several themes from her 2010 linguistic anthropology year in review that are still quite relevant, particularly her "HISOTRY" model (based on Hymes's 2009 idea of mnemonics models for understanding topics). I discuss ethnographic research among deaf adults in Mexico City, Mexico that provides evidence that children internalize sociocultural rules, norms, and cues in hearing environments, despite incomplete access to the prevailing spoken language. Particular language use, in the form of colloquial Mexican Sign Language expressions – many of which do not have a local Spanish equivalent - describe deaf participants' contrasting experiences in these two environments. The expressions presented in this paper reflect how deaf people experienced socialization in hearing environments and underscore the importance of inclusive participation in LSM-based language socialization. This paper discusses the use of several visual metaphors used by LSM signers illustrating how language reflects users' experiences (Kermit 2009). Specifically, these expressions lend insight into the social and emotional consequences of limited accessibility to language for deaf people in predominantly hearing, non-signing environments. This paper invites discussion on theorizing perceived 'languagelessness' and how to research related themes among deaf participants. The paper also welcomes discussion on language socialization as a tacit process in which language is a ubiquitous vehicle for "culture" positioning language as central to the process of socialization and how deaf children of hearing parents present interesting challenges to language socialization theory.

8:15 - 8:30AM
#Deafmum: A Deaf Maltese Activist's Strategies for Addressing Hearing Parents of Deaf Children
Erika G. Hoffmann-Dilloway (Organizer, Chair)
Oberlin College

The vast majority of deaf children are born into hearing families (Mitchell and Karchmer 2004). Hearing parents of such children are often exposed to inaccurate language ideologies that frame sign language use as detrimental to their children's acquisition of the spoken languages, despite robust research showing that deaf children who sign are better positioned to acquire competence in spoken language use and writing, because they avoid suffering the developmental impacts of the linguistic and social deprivation non-signing deaf children often experience (Humphries et al., 2016). This paper analyses a deaf Maltese activist's strategies for trying to disrupt the circulation of these pervasive ideologies in Malta. Through blog/vlog posts centering on her experiences as a deaf mother raising a hearing child, Xerri performs a figure of concerned parenthood aligned with that of hearing parents of deaf children.

The fact that her hearing child is acquiring Maltese Sign Language (along with Maltese and English) from a deaf mother (whose own multimodal multilingualism is amply demonstrated in the posts), both recalls discourses popularizing "baby sign language" as beneficial for hearing infants (Snodden 2014) and highlights the double standard involved in withholding the resource of signing from deaf children. My analysis of Xerri's rhetorical strategies and of uptake of her efforts in Malta, will inform my current efforts to explore how the Society for Linguistic Anthropology can participate in creating and circulating materials, including but not limited to a formal statement, that may serve as resources preventing linguistic and social deprivation of deaf children.

8:30 - 8:45AM
Hand in Hand: Crip Access Intimacies and Linguistics
Octavian Robinson
Gallaudet University

Jonathan Henner and Octavian Robinson articulated crip linguistics as a framework for thinking about the study of language through the lens of activist disability politics grounded in Deaf Studies. One thread of crip linguistics suggests that deaf epistemologies and the work of signed language anthropologists, through a critical disability lens, offers insights in linguistics beyond signed languages and deaf communities. Those insights are born of crip ways of being and languaging. A consideration of crip ways of being is to interrogate how knowledge is produced about disability and disabled ways of using language, including signed languages, in community with the users of language. The costs and benefits of the work conducted by nondeaf and abled scholars are a significant concern. In the vein of Leila Monaghan's work, Robinson interrogates the ethos of linguistic anthropologists working in community with people from sign language and disability communities. This work translates into salient questions about access, intracommunity conflict, and disability justice for crip speakers and signers.

8:45 - 9:00AM
Indigenous Language, Ethnolinguistic Identity, or Disability?: Nicaraguan Sign Language, Deaf Education, and Ideologies of Inclusion and Accessibility
Richard J. Senghas
Sonoma State University

The circumstances of deaf Nicaraguans have changed considerably over the last 40 years. These changes are closely intertwined with the emergence of a sign language, Idioma de Señas de Nicaragua (ISN), a language that has been both a medium of communication and social organization, as well as the dynamic linguistic "product" of that social organizing and interaction at local and international levels. Through the years, linguistic and cultural ideologies have played a role in the erasure and, later, iconization and (eventually) even fuller recognition of deaf individuals and community in Nicaragua. In the case of ISN, persistence in the face of hegemonic and institutional resistance, in forms such as local organizing and scholarly fieldwork on the emerging language, has played a key role in the expanding notions of inclusion and accessibility. Indigenous language, sign language as a component of an ethnolinguistic identity, or Deafness as "disability" are competing ideologies, sometimes adopted or resisted for expediency. This paper argues that these ideologies and policies have broader sociocultural implications, and help explain the resilience and adaptation demonstrated in the ISN case. These forms highlight points where linguistic ideologies, whether locally-held or debated within scholarly circles, have structural effects, both conservative and progressive.

9:00 - 9:15AM

Sign Language and Rhetorics of Linguistic Belonging in Ukraine
Jennifer A. Dickinson
University of Vermont

Ukraine's 2019 language law sparked controversy with measures designed to push Ukrainian into increasingly private spaces at the edges of the public sphere. Provisions such as one that allowed medical practitioners to choose to use Ukrainian with Russian-speaking patients raised concerns that primary Russian speakers would be penalized for not speaking Ukrainian. Yet, tucked into the law were also several measures that significantly advanced the status of Ukrainian Sign Language (USL) and granted sign language users explicit protections they had not previously had. In particular, the law offered explicit recognition of USL not only as a full language, but also as the signed parallel of Ukrainian, identifying it as the language of жестомовні особи or "sign language users" on the territory of Ukraine. References to Ukrainian Sign language also appear as key locations in three other articles of the law, solidifying access to USL in schools and requiring that sign language interpretation or Ukrainian language captioning be provided in public media. In order to achieve this level of official recognition, sign language advocates leveraged rhetorics of indigenous language rights, while also aligning Ukrainian Sign Language with ideologies linking language, territory and nation, creating a "way forward" for Deaf rights as entitlements and other state supports disappear. This paper examines the complex processes involved in simultaneously accessing ideologies of minority and majority language rights, and highlights the unique place that sign language rights activism has within the larger debates about language, nation, and linguistic access to the public sphere in Ukraine.

9:15 - 9:30AM
"Be as Literal as Possible": How Literal Language Creates Barriers to Due Process for Deaf Defendants
Caitlin Elisabeth Coons
University of Texas at Austin

Deaf people face a variety of barriers to legal due process, in part due to significant linguistic and educational diversity within the Deaf community,[2,3] which is poorly understood by law enforcement.[4] However, another systemic problem is often overlooked: the privileging of hyper-literal language in the legal system,[1] specifically English. The diversity of Deaf defendants, police knowledge about that diversity, and the ubiquity of literal language complicates defendants' abilities to navigate the legal system and erects barriers to due process which disproportionately affect the Deaf community. This study examines how the pressure to provide literal interpretation influenced the police interview in Wisconsin v. Hindsley. George Hindsley, a Native American Deaf man, provided a video-taped police interview in 1997,[4,5,8] during which he attempted to convey that he did not understand his Miranda Rights. Hindsley required ASL-English interpreting,[8] however, the RID-certified interpreter provided a literal, Signed English interpretation of the waiver and police questions,[7,8] due to lack of legal interpreting experience and police instruction to "be as literal as possible".[8] This instruction reflects the privileging of the direct and unmodified speech registers used in legal settings. The literal interpretation hindered Hindsley's ability to understand and invoke his Miranda Rights, which was litigated for three years while Hindsley was incarcerated without trial. This study contributes to the growing body of research on Deaf people as a linguistic minority in the legal system, examining the Hindsley case in light of the linguistic diversity within the Deaf community and the linguistic underpinnings of the legal system.

9:30 - 9:45AM
Tribute to Leila Monaghan

Anthropologies of Intensity in Tense Times

Keywords

intensity, grading, semiotics

Panel Abstract

"Intensity" has long been an object of considerable philosophical and scientific interest, yet it has elicited comparatively little attention from anthropologists as a discursive-semiotic object. How does "intensity talk" figure as a matter of ethnographic concern in contemporary anthropology? So-called "qualities," as philosophers ranging from Aristotle to Deleuze have long noted, "admit of a more and a less." That is to say, qualities (e.g. "coldness") vary in their intensity across wide swaths of space, time, and experience, and, as Sapir (1944) suggested, comparative judgments about the relative intensity of these variations (e.g. "It's colder today than yesterday") seemingly precede explicitly quantitative judgments involving measurement or counting (e.g. "It's 15 degrees Fahrenheit colder today than yesterday"). This panel explores the promise of "intensity" as a mediating caption for wider ethnographic concerns in socio-semiotic life. We evaluate the various ways in which "intensities" are as encoded by grammatical categories as they are embodied and evoked in spoken communicative interaction. So, too, in attending to a wide range of ethnographic and linguistic contexts, we draw attention to the nexus between grade and aspect, or to the variegated relations obtaining between "intensity" and "temporality" more generally. Andrea Beltrama explores the challenges raised by treating gradability as a lexical property in linguistic theory. Drawing on data from a variety of constructions — and in particular, intensifiers, comparatives, and exclamatives — Beltrama suggests that the distinction between gradable and non-gradable predicates appears to be fuzzy, rather than categorical; and that gradability systematically emerges, and is amenable to being intensified, above and beyond the lexical domain — most notably in connection to utterance-level phenomena such as the modulation of speaker commitment, confidence and affect. Attending to what he characterizes as "banalization," "self- caricature," and "cynicism" in the context of contemporary Myanmar, Elliot Prasse-Freeman explores the question of "intensity" as it relates to questions of "revolution." Kristina Nielsen attends to grading talk as it comes to shift manifestations of phonological and social markedness in accent training in international call centers in New Delhi, India. Greg Urban explores pitch-raising (including microtonal rising) in a range of cultural forms, including storytelling, stylized lamentation, and horse race calls. Relative to baseline average pitch variations, raising above thresholds brings about sensed intensification that evokes affective experience. In these wide-ranging ways, we address how a focus on intensities might re-configure ethnographic and linguistic anthropological approaches to the study of human affairs.

Participants

8:00 - 8:15AM
From Word-level to Discourse-level Intensification: Broadening the Category of Gradability in Linguistic Theory
Andrea Beltrama
University of Pennsylvania

Most linguistic theories of meaning treat gradability as a lexical property: gradable predicates (e.g., tall, full) denote properties that hold to a certain degree (Sapir 1944; von Stechow 1984; Kennedy 2007 i.a.); no-gradable predicates (e.g. "prime") denote categorical properties. Evidence for this distinction comes from the fact that only gradable predicates can be modified by expressions that specifically intensify the degree to which their property holds ((1) vs. (2)).

(1) The glass is totally/partially/almost/so full.
(2) ?? 7 is totally/partially/so prime.

Consider, however, two contexts in which intensifying prime appears to be remarkably natural: when the speaker is expressing doubt (3) or bears an emotive connection to the content of the proposition (4).

(3) Speaker A: Are you sure 7 is a prime number?
Speaker B: Yes, it's totally prime!

(4) [We're playing a game. The first person who extracts a prime number wins $200. The speaker extracts 7.]
 Speaker A: Yeah! 7 is so prime!

The paper considers several avenues in which linguistic theories of gradability can be extended to capture this observation. The emerging picture is one in which intensification and gradability are not limited to the denotational domain; by contrast, a comprehensive understanding of these phenomena is only possible by analyzing them in connection to the broader pragmatic context, as well as the activities that speakers are engaging in at the time of utterance.

8:15 - 8:30AM
Revolution Intensifies: Between Banalization, Self-Caricature, and Cynicism
Elliott Prasse-Freeman
National University of Singapore

Burmese activists have waged a multi-front rebellion against the Myanmar military's 2021 coup, fighting the regime in the streets and on social media. In the latter realm, activists seem aware of the risk of the banalization of their images: that what is potent at the time of its first deployment may become denuded of power to interpellate and motivate as audiences observe that the signs have not created the social change they demand. Therefore, activists attempt to mobilize participation through ever-intensifying representations of both suffering and commitment. For instance, protest signs with clever word play have given way to women staging their own sexual assaults. Yet, activists also seem attuned to the limits of moreness. Indeed, as Carruthers (2018) reminds us, intensity is not constituted merely by quantifiable indices, and the blithe heapings of moreness into a sign vehicle can lead to the performative failure of unintentional self-caricature. Worse still, the metapragmatic recognition of the failures of intensification can, the paper argues, encourage the now-common use of irony, cynicism, and smug acquiescence to defeat popular in many protests around the world. These use sarcasm and cynicism as a form of inoculation against the vulnerability that comes with politics. Through digital ethnography of the on-going protest movement, the paper uses activist semiotic practice and discourse to analyze concerns over intensity within social movements, as Burmese activists navigate banalization, self-caricature, and cynicism to remain in the zone of intensity, one in which they surrender to the risks of failure.

8:30 - 8:45AM
Major Measure and Sheep Ship: Grading Markedness in Accent Training in Indian BPOs
Kristina Nielsen
University of Pennsylvania

In training call center employees, accent trainers in New Delhi face a complex linguistic environment where manifestations of both phonological and sociological (un)markedness vary widely. Those working in the corporate accent industry mediate their training through the metasigns of "neutrality", "accent neutralization" and the "Neutral Accent". These standards intersect with international and domestic identities, such as race, caste, class and gender. This paper analyzes recordings of accent training in a "train the trainer" course, where participants were instructed to be able to "neutralize" accents as a career path. To correct the accents of trainees, trainers use a technique that combines descriptions of the features of the vocal tract, physical movement exercises and grading. Through this method, trainers mediatize metasemiotic frameworks relating sound and body and ultimately achieve the goal of having trainees produce sounds that some trainer deems "neutral". By closely analyzing the ways in which trainers navigate and talk about commensurate and non-commensurate perceptions of differences in speech sound, I argue that the practice of making linguistic (un)markedness is one of the establishment and shifting of thresholds of bodily comportment. This research invites us to think about how grading pushes definitions of markedness beyond binaries and into the realms of gradient and intensity.

8:45 - 9:00AM
Intensifying Fundamental Frequencies (fo)
Greg Urban
University of Pennsylvania

Apart from tone as phonemic or as contributing to lexically differentiating stress, intonational contours have also long been studied within linguistics as pragmatic markers of various sorts (highlighting focus, differentiating subordinate from main clauses, indexing stylistic variants within a language, marking speaker attitudes, distinguishing speech patterns between languages, etc.). Understood as fundamental frequency, pitch, even without the aid of segmentable discourse, can be arrayed into parallel patterns of variability characterizable as music. This paper focuses specifically on the phenomenon of pitch-raising (including microtonal rising) in a range of cultural forms, including storytelling, stylized lamentation, and horse race calls. Relative to baseline average pitch variations, raising above thresholds brings about sensed intensification that evokes affective experience. Such kindled affect is relatively underspecified; it can be attached to linguistically segmentable discourse with varying effects in a variety of cultural forms. Pitch raising as part of narrative, in particular, can form a separable indexical signal. The pattern of raising need not be confined to the specific narrative in which it is found; but can instead become usable for intensifying effect in other narratives as well. This paper is particularly concerned with pitch-raising evidence apparently contributing to the affective power of cultural forms, and in turn to interest as a force that impels the replication of those forms.

Virtual Roundtable C | Virtual Peak

Linguistic Anthropologists for Climate Justice: A Call to Action

Participants

Julia Fine (Organizer, Chair)
College of St. Benedict & St. John's University

Jessica Love-Nichols (Organizer)
Macalester College

Jena Barchas-Lichtenstein (Chair)
Knology

Diego Forte
University of Buenos Aires

Bonnie McElhinny
University of Toronto

Bernard C. Perley
University of British Columbia

Jessica Pouchet
Bucknell University

Keywords

environment, climate justice, social justice

Roundtable Abstract

We are in the midst of an existential climate crisis that has already begun to have repercussions worldwide. As more and more people engage in climate activism, researchers across the social sciences and humanities are increasingly coming together to study climate (in)justice (Carvalho et al. 2017; Endter-Wada et al. 1998; Han & Barnett-Loro 2018; Mascia et al. 2003; Sandbrook et al. 2013; de Snoo et al. 2013; Stibbe 2015). This panel identifies ways in which linguistic anthropology can contribute to this crucial work in collaboration with activist groups. Proposed research topics include: 1) What are the discourses of climate change, and what positionality is linked to each (cf. Schneider & Peeples 2018)? For example, how do corporations and governments use language to try to exculpate themselves from responsibility for the climate crisis and sow misinformation (Gössling and Peeters 2007)? How do--or how can--we push back against these discourses? How do climate activists present agency (Ahearn 2010; Duranti 2004) in their discourses, and how do climate deniers present agency in theirs (Colston & Thomas 2019)? 2) How do environmental stances take on social meanings, and how does this affect people's views and behaviors on the climate crisis (cf. Benegal 2018)? How do different communities of practice construe the climate crisis and its effects (Love-Nichols 2019)? 3) What communicative strategies are most effective to disseminate climate science (Moser 2010; 2016) and how does the dissemination of climate science foreground certain ways of approaching human-environment interactions and addressing the climate crisis (Fløttum 2010; O'Lear 2016)? What strategies are most effective in engaging people in climate action (Han & Barnett-Loro 2018)? 4) What are current climate activists' most pressing needs (for instance, with regards to mental health and institutional support)? How can we use linguistic and ethnographic analysis to identify and advocate for these needs through community-based research? 5) How is the climate crisis exacerbating related social issues that have long

been of concern to linguistic anthropologists, such as anti-immigration discourses and Indigenous language loss? How can linguistic anthropologists support marginalized, front- line communities, keeping in mind the interrelatedness of language rights and land rights? We further suggest a set of guiding principles, including interdisciplinarity, inclusivity, decoloniality, ecofeminism, support for Indigenous rights, accessibility, academic-activist collaboration, and engagement with the public.

Virtual Workshop C | Virtual Valley

Funding Your Research Project at NEH

Participants

Jacquelyn Clements
Senior Program Officer, Preservation and Access, NEH

Suha Kudsieh
Program Officer, Research, NEH

Session Information

The Division of Research and the Division of Preservation and Access at the National Endowment for the Humanities (NEH) will hold a virtual panel for SLA members to introduce them to the various NEH grants they can apply for, help them identify the division that runs the grant program, which best suits their research projects, and provide them with tips and suggestions on how to write strong applications. The panel will cover a number of fellowships and grants, but special attention will be given to Documenting Endangered Language Fellowships and Senior Research Grants to Document Endangered Languages, both of which are run in collaboration with the National Science Foundation (NSF). The other grants that will be covered include: Fellowships, Summer Stipends, Awards for Faculty Fellowships, Scholarly Editions and Scholarly Translation grants, Collaborative Research grants, Archaeological and Ethnographic Field Research grants, and Digital Infrastructure grants.

This virtual panel will be divided into 2 sections: a presentation, followed by audience Q&A.

Virtual Panel J | Virtual Summit

Language in Media: Endorsements, Subversions, and Anxieties

Keywords

media personalities, neoliberal media, linguistic anxieties in media, language for social and political contestation

Panel Abstract

Now more than ever, media has emerged as a vital site of engagement in political and cultural life and the circulation of information, entertainment, and technologies. In this panel, we address language use in media through two intersecting themes. The first examines the strategic role of media personalities and questions the ways in which language is deployed to tow political or corporate agendas, and the ways it is subverted to create opportunities for social and political contestation. We ask how the multimodal and rapidly diffusing structures of particular media platforms or spaces serves state and corporate interests while creating potential opportunities for appropriation by non-dominant parties and voices. We also question whether there are particular languages or registers better suited for the semiotic processes of knowledge circulation and how they come to bear on questions of origin or authority. Our second theme explores media as key sites in which linguistic anxieties emerge and are codified. These especially come to the fore in neoliberal, globalized spaces such as social media and corporate television, which are also maximally intertextual and rapidly circulating. Media are utilized for regulating and policing language and linguistic identity, and are routinely credited with playing a role in language shift and loss. At the same time, they create loci of possibility for emergent reconfigurations and unexpected solidarities. This panel foregrounds the role the affordances of media play in this process, drawing closer attention to its metadiscursive and metalinguistic capacities. It also emphasizes the multimodality of media communication, considering semiotic relationships between visual, sonic, and linguistic dimensions.

Participants

8:00 - 8:15AM
The Anxieties of Online Dating in Neoliberal Japan
Erika R. Alpert
Nazarbayev University

Anxiety about demographic change—marriage, childbearing, aging, and immigration—has been a fixture of everyday life in Japan for decades. This paper looks at the language of online dating and matrimonial sites, as well as ethnographic accounts from their users, in order to study how this anxiety manifests in the semiotic project of finding a partner via the phatic apparati of dating apps and websites. These activities are often known as "konkatsu" or "koikatsu," "marriage" or "love hunting," on analogy with the word "shuukatsu," or "job hunting." In my analysis, I build on Julia Elyachar's concept of "phatic labor": everyday conversations that create conduits along which various kinds of value can flow. The encouragement by popular sociologists and the marriage industry to engage in konkatsu can be seen as a call for singles to engage in phatic labor: to meet people, and to make themselves available to be contacted through activities like attending singles' parties, signing up with matchmakers, or creating profiles using online dating services. The question that singles face is, what kind of language stands the best chance of creating contact with readers? The larger question that Japanese society faces is, how much can phaticity do? Under neoliberalism, solving social problems becomes a matter of individual responsibility, and consequently, personal anxiety. However, the creation of tools to help singles meet each other may not be able to wholly mitigate the material reasons, like stagnant salaries or precarious employment, that lead many single Japanese to avoid forming relationships.

8:15 - 8:30AM
"The Woman is Half of the Society": Personal Development, Social Media and the New Emirati Woman
Deina A. Rabie (Organizer, Chair)
University of Texas at Austin

This paper conceptualizes social media as both a space of governmentality and contestation, where discourses of state feminism, self-actualization, and social contestation intersect. I argue that although personal development training is often taken up by women in the United Arab Emirates as a part of personal projects of self-improvement, its circulation and use is also part of the state's strategy to orient its citizens and expatriate residents toward a neoliberal subjectivity that places the onus of personal achievement on the individual. As such, I examine how a group of primarily female Emirati lifestyle influencers use English and bilingual Arabic-English social media platforms to contribute to the reification and circulation of self- actualization discourses. They do so by projecting their lives as didactic representations of the successes and challenges that working professional women and novel young nuclear families experience. At the same time, I show how their strategic use of English on their platforms fosters a space of contestation, where they are able to negotiate different epistemologies of the self, question traditional and state ideologies, and raise pertinent social issues through intersubjective experiences with their network of Arab, Emirati, and international followers.

8:30 - 8:45AM
How Not to be a Yes-Man: Navigating Evasions and Endorsements as a Presidential Appointee
Alexander Ward
University of California, Los Angeles

How does a senior U.S. executive branch official balance the competing pressures of maintaining supposed institutional independence and avoiding the ire of a firing-happy president, particularly when that president closely follows media reports of apparent disloyalty? This presentation examines then-Secretary of Defense Mark Esper's handling of these pressures at a think tank event in December 2019, at which audience members pressed him on Donald Trump's recent grants of clemency to war criminals. Responding to audience uptake of his initial remarks as evasive, Esper's syntactic and intonational moves appear to frame his subsequent answers as satisfactorily acknowledging his interlocutors' concerns while also defending Trump's interventions in the military court system. This approach may have helped Esper challenge accusations that he was a "yes man" for the president, while also presenting himself and the Department of Defense as committed to principles of nonpartisanship. At the same time, Esper faced the possibility that any apparent expressions of disloyalty to the then-president would be widely circulated in Trump-friendly media, making their way back to the chief executive and prompting an end to his career. I argue that Esper's navigation of these stakes is evident in a discourse analytic reading of his responses at the December 2019 event. Although Esper was ultimately unsuccessful at remaining in Trump's good graces, suggesting that the bind in which he found himself as Secretary proved insurmountable, his remarks here provide insight into the discursive moves available to those in power who face competing challenges to their authority.

8:45 - 9:00AM
"Good Morning, Kichwa Runakuna!": Endorsing Hybridity in Amazonian Ecuador's Indigenous Language Media
Michael Wroblewski
Grand Valley State University

While Quechua is spoken by millions of indigenous inhabitants of South America, the Amazonian Ecuadorian variety of Tena Kichwa is undergoing rapid generational shift to Spanish. From 1989-2013, Kichwa revitalization in the Amazonian province of Napo was largely under the direction of indigenous leaders working for the Provincial Directorate of Bilingual and Intercultural Education (DIPEIB-N). Appointing itself as the local "Council of the Kichwa Language," DIPEIB-N used urban media to promote

controversial top-down tactics of linguistic prescriptivism, including grammatical standardization and purification of Spanish loans, in order to present Kichwa and its speakers as modern and legitimate. Since the closing of DIPEIB-N in 2013, following the Ecuadorian state's appropriation of the bilingual-intercultural education system, language planning in Napo has become decentralized and scattered. Kichwa-language media are now directed by various autonomous agents with distinct ideological orientations toward language and visions of indigenous identity. Some, including state language planners, continue to endorse linguistic prescriptivism and carry on DIPEIB-N's legacy of indigenous nation-building. Others work to subvert top-down language planning by promoting local heterogeneity and embracing hybrid speech practices. Through an analysis of the semiotics of language mixing in media and metalinguistic interviews with Kichwa media makers, I call attention to evident anxieties surrounding language shift and revitalization in this transitional era. Highlighting one Kichwa tv personality's linguistic struggle to appeal to a diverse audience of rural Amazonian monolinguals, urban bilinguals, and indigenous intellectuals, I show how Kichwa-language media has come to reflect Napo's polycentric (Blommaert 2007) and politically contentious sociolinguistic environment.

9:00 - 9:15AM
The Semiotics of FC Girls' Social Nonmovements
Yun Xie
University of Notre Dame

In this paper I ask how the multifunctionality of language enables non-dominant parties to foster "social non-movements" (Bayat 2009) against state governance. Emerging around 2014, in China, "fan circle" refers to a form of fan organization dedicated to idol entertainers, and the millions of circle members are generally called "fan circle girls (FC girls)" as they are predominantly female. Motivated by a shared fantasy of being intimately bonded with idols, FC girls are resolute to help idols obtain career success through fan labor on the microblogging website Weibo, the biggest comprehensive social media platform in China. The Chinese Communist Party (CCP) has been trying to appropriate idol fandom to retain popular culture as a field for patriotic education, employing idols as state endorsers who give patriotic singing and dancing performances and participate in state-sponsored political events. Aware of the responsibility assigned to idols, FC girls proactively echo their idols' advocates of patriotism and loyalty to the CCP on Weibo, a site of state propaganda and surveillance. Investigating semiotic processes channeled by "dicentization" (Ball 2014) and "rhematization" (Gal 2013), I will show how FC girls actively decorate their account pages and pattern their speech to create visual and linguistic indexes of their fan identities, while also performing as good citizens with "positive energy," an intersection where both anxieties and tacit resistance emerge. Constructing a space for alternative forms of sociality, norms of acting, and an "aberrant" system of values, FC girls labor to circumvent state confiscation of their fantasy.

9:15 - 9:30AM
James Slotta (Discussant)
University of Texas at Austin

Roundtable 5 | East End

Memorial for Nora C. England

Participants

Rusty Barrett (Organizer)
University of Kentucky

Brigittine M. French (Organizer, Chair)
Grinnell College

Roundtable Abstract

This roundtable is a memorial session honoring Dr. Nora C. England, who passed away on January 26, 2022. The roundtable will provide a space where Dr. England's former students can share their memories with one another. This session is open to the public and can be accessed via a zoom link. Please contact the organizers for more information.

Roundtable 6 | West End

Teaching In Times of Crisis and Hope: A Roundtable Discussion on Language and Social Justice in the Classroom, Part 2

Participants

Anna I. Corwin (Organizer, Chair)
Saint Mary's College of California

Rachel Nora Flamenbaum (Organizer)
California State University

Elise Berman
University of North Carolina at Charlotte

Steven P. Black
Georgia State University

Keziah Conrad
Northern Arizona University

Abigail Mack
University of California, Los Angeles

Krystal A. Smalls
University of Illinois, Urbana-Champaign

Keywords

pedagogy, social justice, language

Roundtable Abstract

As instructors, we teach in an "imperfect" world. We seek to prepare our students to recognize and understand systematic injustices and to become actors in a world full of social inequalities and radical injustice. The goal of the roundtable is to reflect on our teaching practices, asking: How are we disrupting and transforming structures of oppression through our teaching? How do we model equity structures in interaction as a form of social justice within and outside of the classroom? How do we encourage our students to reflect on whose voices are heard and whose are silenced and share the responsibility of creating social justice practices in the classroom? How do we ask our students to continue these practices outside of the classroom?

How do we not only teach about language and social justice, but encourage students to become actively engaged in language and social justice practices? What barriers have we encountered and how might we work to address and potentially overcome them?

Roundtable participants will share their own experiences working to establish equity inside and and out of the classroom as we and our students conduct applied language and social justice work in the world. Our hope is to explore both what has worked and what has not worked, critically engaging our pedagogical foibles as well as our triumphs.

Roundtable 7 | Foothills

Centering Language and Communicative Purpose in K-5 Writing Instruction for Emergent Bilingual Learners through a University-District Professional Learning Partnership

Participants

Mileidis Gort (Organizer)
University of Colorado Boulder

Mary Beth Snow Balderas
University of Colorado Boulder

Devon Hedrick-Shaw
University of Colorado Boulder

Nelia Peña
University of Colorado Boulder

Lizz Bohl
University of Colorado Boulder

Molly Hamm-Rodriguez
University of Colorado Boulder

Vanessa Santiago-Schwarz
University of Colorado Boulder

Brie Johnson

Denver Public Schools

Martha Avila
Denver Public Schools

Roundtable Abstract

In this roundtable we will highlight lessons learned from a multi-year professional learning partnership between university teacher educators/researchers and local elementary bilingual educators intended to improve writing instruction and outcomes for Latinx emergent bilingual (EB) students. In alignment with the SLA's conference theme, we demonstrate how K-5 educators and teacher educators converge in the design and implementation of language-focused writing instruction in Spanish and English for EBs that contests and expands upon existing K-5 writing curriculum, standardized assessments, and opportunities to engage in authentic writing for a variety of audiences and purposes. Teacher educators will provide an overview of the initiative's grounding theory and focus, and elementary teachers will share examples of their SFL-informed writing practice with EBs.

Panel 14 | Enchanted Mesa
Language Choice and the Practice of Identity

8:00 - 8:15AM
Korean Language and Japanese Youth Sociality: Korean as an Emergent Gendered Register and its Social Meanings for Female Japanese Returnee Students
Ayumi Inouchi (Chair)
University of Tsukuba

Japanese sociolinguistics has traditionally treated Korean language in Japan as a matter of ethnicity, particularly focused on Korean's negative social meanings and tensions over its use, e.g., as a minority heritage language for Korean permanent residents of Japan or as mock speech within right-wing hate speech (Backhaus 2019). However, among some Japanese youth, Korean is emerging as a capacious resource with an overtly positive valorization. In one Japanese high school, students who have returned to Japan from living abroad stand out by actively incorporating Korean into their daily Japanese talk. These students have not returned from Korea, nor have they studied Korean, yet they extensively incorporate basic Korean phrases into their speech, as well as the Korean Hangul script into their written communication. Why? I argue that their familiarity with, but limited fluency in, Korean has emerged as a resource for navigating re-entry into Japanese society in two interlocking ways. First, Korean elements, both linguistic and non-linguistic, are attractive for the qualities they seem to bear (e.g., a certain kind of femininity, cuteness, or stylishness). Second, these students' lack of fluency allows Korean to serve phatically to emphasize the feeling of social contact: a social space where, as one student put it, they "can be in touch with each other without needing to understand each other." These students' preference for Korean over Japanese or English in resocialization process appears to be an emergent vector of linguistic change that complicates traditional sociolinguistic views of language, nation, and ethnicity in Japan.

8:15 - 8:30AM

Youth and the Future of Multi-Ethnic Bosnia and Herzegovina: Language Standardization and Youth Linguistic Practices in an Ethnically Mixed City
Dejan Durić
University of Michigan

Twenty-seven years after the signing of the Dayton peace accords which signaled the end of the Yugoslav Wars in Bosnia and Herzegovina (BiH) the country's tripartite divisions along ethnic lines are still refracted in and through language. BiH's three fully-mutually intelligible "new· official languages-Bosnian, Croatian, and Serbian-have become the de-facto languages of the countrY's three ethnic groups: Bosniaks, Croats, and Serbs. Such paradoxes are perhaps best exemplified by the saying that "the only thing more preposterous than claiming that Bosniaks, Croats, and Serbs speak three languages is that they speak one language." The post-Dayton standardization of Bosnian, Croatian, and Serbian as separate languages with their own literary and political histories has seen its ups and downs: from disagreements about what the languages should be called (i.e., Bosniak and not Bosnian according to some Serb politicians). to attestations of purity (i.e., Bosnian is not a language but just a variant of Serbian), to the intensification of neologisms in Croatian, language standardizations practices abound. Less understood, however, is how such standardization efforts affect the speech practices of youth in BiH. In this paper I explore how youth in the ethnically mixed city of Mostar, BiH, where Croats and Bosniaks make up most of the population effortlessly code-switch between the two dominant variants Bosnian and Croatian. Such code-switching reveals not just the anxieties associated with (ethnic) self-identification and coming of age in multi-ethnic BiH but also anxieties about one's future and role in an unstable multi-ethnic society.

8:30 - 8:45AM
Code-Switching: Patterns and Motivations for Thai American Bilingual Speakers
Holly Young
Northern Illinois University

This study examines the structural patterns and social motivations behind Code-Switching (CS) as it is used by English-dominant, bilingual Thai-Americans. CS is defined here as an umbrella term that encompasses both alternating between Thai and English and mixing the two languages (i.e., Code-Mixing). For the purpose of this study, bilingual speakers are considered those who use Thai and English in some aspect of their everyday lives, whether talking with friends, family, etc.; native-like fluency in both languages is not necessary. A total of fourteen participants (with a mean age of 29.3 years) were selected throughout the US using a preliminary biodata survey. Participants were paired based on their language use, age, and place of residence (for scheduling convenience). Each pair then met via Zoom for approximately 1-2 hours to engage in peer-to-peer conversation. The conversations involved two sessions: 1) brief introductions, 2) informal interviews. For the second session, participants were individually sent one question at a time via the chatbox and were asked to "interview" their conversational partner and also answer the question themselves. The questions centered on participants' own experiences growing up and living as Thai-Americans, as well as their opinions on Thai and American culture, in order to elicit potential connections between their styles and motivations for CS and their Thai-American identities. Following data collection, methods of analysis consisted of transcribing the conversation recordings and identifying salient structural patterns of CS.

8:45 - 9:00AM
Mock Koreaboo: Appropriating Appropriation
Sara Rosenau

University of Colorado Boulder

In the last decade, Korean pop music (K-pop) has garnered a large and passionate fanbase on the internet. One of the most notorious types of fan is the "Koreaboo", a pejorative term used for global fans perceived as wishing they could be Korean themselves and seen as being far too invested into K-pop itself at the expense of the rest of Korean culture. This paper examines the use of Korean by fans deemed Koreaboos and the way other K-pop fans use language to criticize the Koreaboo archetype. Specifically, this paper investigates a form of speech which I am terming "mock Koreaboo·, a mock language variety (Hill 1995) created by K-pop fans for the purpose of condemning the behaviors of the Koreaboo and positioning themselves as above them. This study is concerned with the following question: why do K-pop fans use mock Koreaboo? To investigate this question, I analyze social media posts using mock Korea boo along with discussions of the Koreaboo in general. I argue that through the use of elitist stances (Jaworski & Thurlow 2009), K-pop fans index their disapproval of Koreaboos and their perceived fetishization of Korean culture, creating a separate indexical order (Silverstein 2003) through which to interpret Koreaboo speech. In the process, K-pop fans signal their status as global, cosmopolitan citizens while positioning Korean culture as needing to be defended from those appropriating it.

9:00 - 9:15AM
"Everyone is Eonni Here": Shifting Fictive Sibling Terms for Respectful Intimate Friendships
Yeon-Ju Bae
University of Michigan

This paper explores the use of sibling terms (normatively governed by relative gender and relative age) among friends in a Korean Buddhist return-to-the-farm village. There are four sibling terms in Korean to refer to and address elder siblings: eonni (younger sister to older sister), oppa (younger sister to older brother), hyeong (younger brother to older brother), and nuna (younger brother to older sister). In the return-to-the-farm village that was initiated by a local Buddhist temple for egalitarian ideals across humans and non humans, however, some newcomers who have moved into the village tend to shift the normative usages of fictive sibling terms. Specifically, they employ eonni and hyeong to a great extent, even if the speaker and the target person are in a cross-gender situation. Also, they often use eonni and hyeong even if the speaker is older than the target person. In what contexts and manners do they shift sibling terms and how would they rationalize their ways of speaking? As opposed to local elderly residents who maintain a gender division following traditional kinship roles, newcomers in their middle age come to interact with the other gender for club activities. In order to mitigate tensions that might arise from gender difference, they metaphorically conform to one gender and create friendly intimate relations. At the same time, they often convey a sense of respect by reversing their relative age. The participants achieve complex goals of showing both respect and intimacy in navigating their non-equal conditions for cultivating egalitarian friendships.

9:15 - 9:30AM
Ownership, Accessibility, and Power in Pan-Arab TV Communication
Mona Attwa
University of Colorado Boulder

"... the tectonic plates of the Arabic language as a means of communication are certainly shifting." (Holes, 2011, p. 143).

This paper is a part of a data-driven, corpus-based PhD project with three sequential areas of investigation: linguistic resources, patterns and strategies, and indexes of identity. The paper presents the results of the second dimension with a brief review of the first one. The study investigated communication among Arabs from different Arab countries on the pan-Arab TV talent show, The Voice. First, the study explored the linguistic features and resources used by Arabs in their cross-country communication. The results found that participants' linguistic repertoires included diverse features of Arabic national varieties, Standard Arabic (SA), and foreign languages (FL). Second, it examined communicative strategies and intelligibility using the above-mentioned features. The findings confirm those of Soliman (2014a, 2014b) and Trentman & Shiri (2020) on the practice of a form of Receptive Multilingualism (RM) in the Arabic world. Braunmiiller (2013) argued that during RM communication, speakers and interlocutors employ an attitude of willingness to communicate without prejudice. The interpretation resorted to literature on interactional sociolinguistics: Gumperz's ideas on building schematic representations of linguistic diversity during communication, code switching, Rampton's ideas on crossing, and general insights about negotiation of meaning and metalinguistics. The results revealed the shared social meanings, values and knowledge to create a pan-Arab TV talent show, as well as indexes of ownership, accessibility and power of the diverse linguistic resources. As Holes' quote indicates, there is a shift in Arabic cross-country communication in a globalized TV setting.

9:30 - 9:45AM
"We Have That Strong R, You Know": The Enregisterment of a Distinctive Use of Rhotics in Santomean Portuguese
Marie-Eve Bouchard
The University of British Columbia

This study examines how the use of rhotics in Santomean Portuguese is becoming enregistered as a feature that marks Santomeans' national identity. It is based on ethnographic fieldwork and semistructured interviews with Santomeans living on Sao Tome Island and in Portugal. It addresses the following questions: How do the ways of pronouncing rhotics move from being an unnoticed feature of the young urban Santomeans to being a noticeable feature associated with Santomean identity? How is the Santomean variety of Portuguese en registered in terms of metalinguistic commentary? To answer these questions and to see how linguistic features and social meaning can be linked, I use the concepts of indexicality and enregisterment. With this framework, I aim to demonstrate that the distinctive use of rhotics has indexical links to Santomean national identity and that it is enregistered in Portugal as a Santomean feature. The qualitative analysis of the data reveals the process that leads to the use and awareness of the rhotic feature among Santomeans. The results suggest that awareness of this rhotic feature among Santomeans is contingent on having contact with Portuguese speakers of non-Santomean origin, as they only become aware of their distinctive use of rhotics when they are in contact with speakers of another variety of Portuguese on the island, in the diaspora, or on line. Also, even if this feature is perceived negatively by many, it remains available for identity-driven use to express a connection to Sao Tome and Principe.

10:15AM - 11:15AM

Keynote 2 | Peoples' Crossing

Virginia Zavala, Pontificia Universidad Católica del Perú

"Complexity and Simultaneity in Language Policy Processes: A Reflection from Youth Activism in Lima"

Abstract

Taking an ethnographic and critical approach as a starting point, I will reflect on language policy as interconnected, off-centered and simultaneous ongoing rizomatic processes. In a context of contemporary changes brought forward by globalization, these processes disturb boundaries, problematize categories and raise new questions about the 'right' course of action on language politics in indigenous scenarios. Drawing from the notions of language activism, language ideological assemblages, racialization and affect, I will discuss the dilemma of Quechua youth in the context of simultaneous influences of neoliberalism and grassroot activism, where learning Quechua is cohering with new signs to enregister new types of citizenship. I will address a mass movement of youth activists in Lima who teach Quechua for free in many districts of the capital city, with an extremely high demand from an ascending middle class mostly of Quechua-speaking migrant descent. I will make a counterpoint between the activists and the student population in terms of how they display a cluster of contradicting ideologies and subject positions in a context of neoliberal economic growth and state policies of cultural branding. In times of both crisis and hope, Quechua youth activism departs from the racialized and exoticized multiculturalism of the State, but still represents a precarious form of resistance for achieving substantial changes in reverting inequality. By analyzing these dynamics always in motion and without a clear directionality, I join other authors who advocate doing justice to the complexity of sociolinguistic phenomena and processes.

Bio

Virginia Zavala is Professor of Linguistics at the Pontificia Universidad Católica in Lima, Perú. Since receiving her Ph.D. in sociolinguistics from Georgetown University in 2001, she has held Visiting Professor positions at the University of Pennsylvania, the University of Wisconsin-Madison, and the Graduate Center at the City University of New York. Zavala's work concerns issues surrounding language and education, with a focus on the Andes. Using a discursive, sociocultural, and ethnographic perspective, her work addresses such topics as intercultural bilingual programs and policies, academic literacies, language ideologies, and language and racialization. In addition to numerous publications in Spanish, which include the book *Qichwasimirayku. Batallas por el Quechua* (Fondo Editorial PUCP 2014), Zavala has published in journals such as Linguistics and Education, Language Policy, Journal of Language, Identity & Education, and Language, Culture and Society. For the last three years, Zavala has been working with Quechua-speaking youth activists in urban contexts, examining how they are challenging dominant educational discourses to reinvent Quechua within a more inclusive and politicized project.

11:30AM - 12:45PM

Virtual Poster Session | Gather
[See §. POSTER ABSTRACTS for full list of poster abstracts]

Session Group 5 | FRI 1:00PM - 2:45PM MT

Corruption in the Trump Era: Mimetic Effects of Transgressive Leadership

Keywords

corruption, Trump, mimesis

Panel Abstract

During the years surrounding Donald J. Trump's presidency, the practice of corruption was not limited to bureaucratic bribes and illicit financial gain. Authoritarianism, sadism, and racism flourished. So did entitlement, sycophancy, and nostalgia. But how and why did the Trump era become a time for celebrating— rather than critiquing or prosecuting—unscrupulous politicians and business leaders who brazenly pursued immediate political, financial, or even sexual gratification at the expense of collective well-being and the future? By situating contemporary manifestations of corruption within the history of U.S. politics and culture, we show that, in some ways, Trump's presidency was far less exceptional than it might seem. Trends toward illiberalism and egregious inequality preceded his run for the Oval Office by decades. Nevertheless, the years in which Trump held the presidency were characterized by a distinct lack of empathy and by the repeated transgression of boundaries that had previously defined presidential and political etiquette. The sheer lack of accountability that has characterized these years has allowed for increasingly egregious violations of the public trust to take place. Anthropological research is well positioned to understand both the new and the old forms of corruption that have flourished in the Trump era. In papers examining political slogans, rallies and chants; social media posts; and deliberate campaigns of misinformation, this panel examines the lively paper trails and the vivid language that have surrounded conversations about corruption in the Trump era.

Participants

1:00 - 1:15PM
Sycophantic Politics: Rule Breaking, Entitlement, and White-Collar Crime in Trump's Orbit
Donna M. Goldstein (Organizer, Chair)
University of Colorado Boulder

Before campaigning to become president, Donald J. Trump cultivated the public persona of a rule breaker entitled to violate laws that applied to everyone else. Trump's ability to break rules with impunity was central to his appeal to the many Republican politicians and voters who sought access to the man's celebrity and, later, his political power. Engaging a classical anthropological analysis of the structured system that is the Trump-era Republican Party, this paper shows how and explains why the GOP abandoned prior discernment and instead began directing its efforts toward singing Trump's praises. Its analysis of the rituals that took place at Trump rallies and at the proverbial ring-kissing ceremonies staged by faithful members of the GOP demonstrates that the display of sycophantic behavior enabled Trump's followers to advance their political standing, while also shielding them from public criticism and the boss's ire. Most tellingly, it allowed close Trump allies to get away with an astounding amount of white-collar crime and corruption. This is a structured system that appeals to both disempowered credulous masses and power-seekers on the make, one based on entitled rule breaking, oiled by sycophancy, and generative of unethical behavior and crime on a national and an international scale.

1:15 - 1:30PM
Slogans of White Supremacy: Imagined Minority Corruption in Trump-Era Politics
Richard Ward
Stefka Hristova
Michigan Technological University

Presidential campaign slogans operate as shorthand phrases that succinctly convey a worldview to a select set of audiences. In his 2016 and 2020 campaigns, Donald J. Trump aroused visions of the American Dream and who might have access to it by using three slogans to summon the idea of a deserving yet overlooked white underclass that had been "left behind" by an unfairly rewarded and privileged minority that was morally corrupt. The slogans were "Make America Great Again," "America First," and "Keep America Great." These slogans are directly tied to the racist discourses historically associated with the Ku Klux Klan (KKK) in the United States (1865 to the present) and the Nazi movements of the 1930s and 1940s in Germany. While the Trump campaign initially concealed as a public secret the alignment of these three slogans with a history of white supremacy, by 2020 the slogans had become outright propaganda for white supremacy. This essay explores the historical connections between these phrases and white-supremacist movements, revealing the racist ideologies behind Trump's vision of a Great America. It argues that by demonizing minority groups as backward and morally corrupt, Trump was able to displace his own political corruption onto the "Other."

1:30 - 1:45PM
"Lock her up!": A Biography of a Trump Era Chant and the Banality of Misogyny
Carla Jones
University of Colorado Boulder

"Lock her up!" This chant, led by Michael Flynn at the 2016 Republican national convention, referred to Democratic presidential candidate Hillary Rodham Clinton. This paper examines the life and afterlife of this concise, angry phrase as an illustration of the intersection of femininity and corruptibility. Clinton's detractors leveled assertions about her health, careerism, and appearance, along with assertions about illicit negotiations with foreign interests, broadly translating these claims into the vague but criminal category of corruption. If corruption is a politically and culturally specific assertion about violation of the public good by private greed, these accusations classified Clinton as corrupt even when chanters could not recall her incriminating conduct. Equally telling, male political figures, including Flynn himself, repelled similar accusations during Donald Trump's time in office, although convicted, or pardoned, of crimes. Nonetheless, the formula of Flynn's chant flexibly expanded during the Trump era, with demands to incarcerate other female figures. Building on Sara Ahmed's argument that affective political projects rely on a selective "stickiness" that attaches disgust to objects of hate, this paper's analysis of "Lock her Up" illustrates how, in a political environment that frames corruption as ubiquitous, signs of corruption adhere more easily to feminized subjects than to others.

1:45 - 2:00PM
Descending from Sadism to Trumpism: Jeffrey Epstein and the Befouling of U.S. Politics
Kristen Drybread (Organizer)
University of Colorado Boulder

By following the parallel professional and personal trajectories of Jeffrey Epstein and Donald Trump, two ambitious men from the outer boroughs of New York, this essay explores the relationship between

sadism and corruption. During his youth, each man transformed his personal charisma into the social and political capital that enabled him to commit fraud and other transgressions with impunity. In middle age, both operationalized their individual lust for dominance and money through sexual and business predation. The notoriety each attained permitted him to influence other powerful men, and to incrementally push the limits of acceptable male behavior to further extremes of vice—even as other politicians and very rich celebrities began to be held accountable for similar behavior. Rather than being punished for their transgressions, both Trump and Epstein were repeatedly celebrated. An understanding of how Epstein and Trump similarly wielded power makes visible not only the nostalgia the two moguls came to inspire for the gendered and sexual privilege that characterized the 1980s, but also the reasons many of Trump's supporters have been drawn to him—and have contributed to corrupting U.S. politics by rewarding other politicians who have followed his example, fusing corruption and cruelty.

2:00 - 2:15PM
Manipulative Statecraft: The Disinformation Campaigns and Presidential Powers of Trump and Putin
Magdalena E. Stawkowski
University of South Carolina

Donald Trump stands out as the only U.S. president to break with historical precedent by openly displaying regard for authoritarian leaders. One of the main recipients of Trump's admiration has been the president of the Russian Federation, Vladimir Putin. Both leaders have followed the strongman's playbook: they have demonized large segments of society, conducted disinformation campaigns to forward their agendas, and under cover of law, used police and the courts to punish the opposition. This paper argues for terming this form of governance manipulative statecraft, a set of strategic political practices that further the interests of the leader by bending the public interpretation of events into institutionalized and actionable agendas. It addresses two events in the last decade that illustrate manipulative statecraft and the corruption it fosters. The first is Trump's deployment of federal forces in Washington, D.C., and Portland, Oregon, in mid-2020; the second is Putin's annexation of Crimea in 2014. The paper shows that Trump's admitted admiration for "strongman rule" is more complex than the mere hero worship it has been portrayed as; it is, more precisely, admiration for a particular form of statecraft, one that Trump sought to import for his own uses as president of the United States.

2:15 - 2:30PM
"Tropical Trump": Bolsonaro's Illiberal Politics and the Digital Life of (Anti)Corruption in Brazil
Letícia N. Cesarino
Universidade Federal de Santa Catarina

Dubbed "Trump of the Tropics" by the international press, Jair Bolsonaro rose to power in Brazil by pledging to "drain the swamp" of the country's corrupt political system. This presentation compares Bolsonaro's masterful use of the language of anticorruption on social media during the 2018 elections and with his use of anticorruption language in once in office. In 2018, Bolsonaro deployed typically populist anticorruption rhetoric to bifurcate the political-electoral field into two antagonistic camps and cash in on the schismogenic effects therein produced. Once in office, Bolsonaro dealt with the COVID-19 pandemic crisis and with corruption allegations against his family by turning to a paradoxical mode of anti-establishment government. This involved perpetuating epistemic ambiguity and chronic disinformation about the pandemic and leveling corruption allegations against governors, mayors, civil servants, and scientists who critiqued his policies and actions. Thus, as the populist candidate turned

into the anti-establishment president, anticorruption language became more than a means of political performance; it also became a strategy for evading political responsibility.

2:30 -2:45PM
On Calling Donald Trump "Corrupt"
Aaron Ansell
Virginia Tech

This presentation advances an unconventional model of corruption both to understand disturbing features of Donald Trump's political career and to explore the risks of using the term "corrupt" as a pejorative label for Trump. Here corruption refers to the transfer of value from higher to lower positions along a moral gradient through a violation of the sacred. Curiously, Trump himself celebrates his sacrilegious transfer of value from the "elite" to those supposedly ordinary people positioned at the bottom (the so-called Deplorables) of a moral gradient identified with "The Establishment." Therefore, adversarial assertions of Trump's corruption risk affirming the modes of agency he arrogates to himself. More specifically, they risk testifying to his successful transfer of (mostly symbolic) value through a set of three tactics—excitation, transduction, and shunting—explored in the presentation.

Panel 16 | The Mall

Exploring Co-operative Futures in Culture, Language, and Social Interaction: A Panel Honoring the Legacy of Chuck Goodwin (Part 2)

Keywords

co-operation, interaction, action

Panel Abstract

The idea of an imperfect future that culture, community, language, and action continuously undergo transformation through unfolding time provides a counterpoint against traditional notions that conceive of the social world as static and monolithic. This approach is also reflected in Charles Goodwin's work, specifically that of Co-operative Action (2018), wherein he argues that the structures that actors use day to day are seldom if ever complete in form or intent, but are themselves constructed from prior structures, and in turn are then made available for subsequent re-use and transformation. Co-operation is the basis of human activities from conversations to the transmission of knowledge and provides the core of human symbolic culture including language. Co-operative Action constitutes a powerful form of social practice, wherein actors co-operate on the material, linguistic, or cultural structures provided by their predecessors, reshaping them for their own purposes. In continuously inhabiting unfolding time together, they operate in uncertain presents, constructing action at complex intersections of not only different, mutually relevant, semiotic fields, but that of prior, ongoing, and potential courses of action. The consequences of this model relate not only to how actors build action in interaction, but extend to how humans construct language, social organization, tools, pedagogy, sharing experience, as well as the progressive differentiation of human societies and cultural worlds.

Participants

1:00 - 1:15PM
Diagrammatic Gesture and the Co-operative Construction of a Meaningful, Co-present World in Scientific Practice
Sean Michael Smith (Organizer)
Linköping University

Charles Goodwin's model of co-operative action conceives of action in terms of its transformative capacities. Each action (whether constructed via talk, gesture, or material resource) co-operates on prior substrates, transforming them in the process and providing new substrates for subsequent re-use and transformation. Goodwin's model treats action as incomplete, mutable, and open to potential future courses of actions that actors can operate on in building and transforming culture. In this paper I explore co-operative action as used by field geologists. I focus on a series of hybrid, gestural-material practices that participants use for collaboratively diagramming meaningful structure in the landscape. In doing so, we see how these gestural diagrams are used not only for depicting co-present structures, but more so for organizing how participants perceive those structures, and as a result, provide a means for transforming how they collaboratively understand and interpret those structures as geological phenomena. I argue that these gestural diagrams, and their co-operative construction, provide interactants an interpretive tool for iteratively restructuring their interpretive work, and thus play a constitutive role in not just how these structures are perceived and understood in the first instance, but how knowledge is constituted, disputed, and reconstituted in these settings. Goodwin's work informs our understanding of how gestural and material resources, as a form of co-operative action, organize participants' engagement with the co-present world, and how their use in the participants' situated work contributes to and animates discourse in professional practice, both as a community of practice and domain of knowledge.

1:15 - 1:30PM
Co-operative Action, Semiotic Ecologies, and the Emergence of Enskilled Bodies
Clinton D. Humphrey
Northern Arizona University

Over the last few years, my research has increasingly focused on producing detailed analyses of the dangerous undersea work practices performed by lobster divers in Atlantic Nicaragua. A persistent and critical source of guidance in analyzing these undersea work practices, has been the groundbreaking theories and methods of embodied action offered by Charles Goodwin. Here, I explore how Goodwin's unique contributions to semiotics and phenomenology has profoundly influenced the various ways that I have attempted to track how undersea semiotic ecologies and capable enskilled bodies come into being. These divers become connected, attentive, and attuned to a broad range of phenomena and processes that are vital to accomplishing their work and managing their work-related illnesses in the dangerous and otherworldly undersea environment. I explore the cross-disciplinary relevance of Goodwin's notion of co-operative action to emerging social and ecological theories of process, while highlighting how his work can continue to influence research in psychological anthropology.

1:30 - 1:45PM
Collaborating on Embodied Activity as a No(n)body
Norma Mendoza-Denton
University of California, Los Angeles

This presentation will discuss some new work my lab has been doing on interaction in virtual reality gaming spaces. Who are we without our bodies when we interact as avatars (no(n)bodies) and with other no(n)bodies who are unknown and perhaps hostile? How do we refer to our own and others' extradimensional physicalities in order to coordinate action? Drawing on the work of Chuck Goodwin, I understand embodiment to be crucially dependent on the emplacement of objects and coordinated orientations toward the virtual.

1:45 - 2:00PM
Inhabiting an Uncertain Present: Classroom Interaction during Chile's 2019 Estallido Social
Tyanna Slobe
University of California, Los Angeles

Student: Sir, do you think that what is happening now, that they'll make it history?
Teacher: Yes. Absolutely. What we're doing now, what's happening now in the country absolutely—I am confident this will be studied in the future. And I want you all to get ahead and identify what is important to remember.

In 2019 Chile saw massive protests against socioeconomic inequalities perpetuated through free-market policy implemented during Pinochet's military dictatorship. In response to riots that began on 10/18/19, the president deployed the armed forces and instated a curfew for the first time since Chile's 1990 return to democracy. The interactions discussed in this paper were recorded during a history class at an elite private school during the military occupation that marked the beginning of ongoing civil unrest and state repression. My analysis is inspired by Charles Goodwin's work on Co- operative Action (2018), which considers how humans 'inhabit the actions of others' through semiotic practices that build upon and transform symbolic materials. I examine how participants make use of multimodal resources while negotiating what information to include in a timeline of events that define the crisis. I highlight teacher interventions as pedagogical techniques aimed at socializing students into a 'professional vision', particular ways of understanding the sociopolitical crisis. These interventions reflect larger institutional goals of preparing an especially privileged student body to take on political roles in adulthood at a time when the longstanding neoliberal logics that shape Chile's economy, institutions, and politics face an uncertain future.

2:00 - 2:15PM
What Would Chuck Do? Co-operative Action in Research and Relationships (And Research on Relationships)
Sonya E. Pritzker
University of Alabama

The notion that people operate in uncertain presents—presents that are grounded in and yet transformative of past structures—forms the basis of the simultaneously theoretical and methodological perspective that Charles Goodwin brought to life in his work. This paper examines the implications of this perspective for understanding long-term relationships, looking at how foregrounding the temporal unfolding of co-operative action in everyday life challenges prevalent ideologies of intimacy and relational identity. Drawing upon data from an ongoing study combining linguistic and biocultural anthropology to collect simultaneous video-recordings and heart-rate variability among long-term couples in the U.S., we further highlight the ways in which Goodwin's commitment to understanding co-operation as a multi-modal process provides a foundation for expanding the theories and methods of linguistic anthropology to accommodate new and different types of data in our analyses. When we

include physiological measures, for example, how might we avoid falling into the trap of privileging the biological as the "underlying substrate," instead framing it as one more aspect of a complex semiotic field? And how might we address the variation in physiological coregulation between partners during specific interactions vs. over time in the analysis of particular encounters? By thinking about "what Chuck would do" with such data, we consider the ways in which the theory and methods of co-operative action can be drawn upon to understand not just relationships but also research on relationships. Co-operative action here thus serves as a framework for understanding the dynamic interplay between research gaze and research findings.

2:15 - 2:30PM
The Interactive Construction of a Celebration: Acts of Surprise, Joy, and Gratitude in Light of an Uncertain Future
Marjorie H. Goodwin
University of California, Los Angeles

C. Goodwin (1979) analyzed how sentences in natural conversation emerge as the products of a process of communication between speaker and hearer as they mutually construct the turn at talk. In this paper I explore how the principal character (Chuck) in a celebration (a surprise party in his honor) with other co-participants collaboratively build moments of joy and gratitude through embodied interactive processes within greetings, assessments, and toasts. Voice quality, facial expression and bodily comportment mutually elaborate one another to intensify forms of affective stances within these activities. I examine how someone with an uncertain future through his expressions of gratitude makes visible the meaning of the celebration experience for him, while others respond through building moments of palpable collective effervescence. In the celebration multiple participation frameworks are operative simultaneously; the body may index one form of engagement with a recipient, while talk can simultaneously engage others. While being present haptically with a particular person, a participant may simultaneously use their voice to speak to the larger gathering. At the celebration the spatial configuration for activities constantly transforms as activities themselves emerge and change. The framing of a colleague's story in a recent letter about how her Mayan godmother experienced her final days is brought into the present in Chuck's telling the assembled guests about his own vision of "when my life finally fades out." During the last month of his life this story is reused with transformation in the choreography of Chuck's actual experience of living towards death.

Virtual Roundtable D | Virtual Canyon

Presidential Session: Distinguished Books in Linguistic Anthropology (Part 2)

Participants

Bernard Perley (Organizer)
University of British Columbia

Kira Hall (Organizer)
University of Colorado Boulder

Ilana Gershon (Master of Ceremonies)
Indiana University, Bloomington

Rusty Barrett (2017)
From Drag Queens to Leathermen: Language, Gender, and Gay Male Subcultures

Aurora Donzelli (2020)
Methods of Desire: Language, Morality, and Affect in Neoliberal Indonesia
Honorable Mention, Edward Sapir Book Prize 2021

Nicholas Q. Emlen (2020)
Language, Coffee, and Migration on an Andean-Amazonian Frontier
Honorable Mention, New Voices Book Prize 2021

Inge Kral and Elizabeth Marrkilyi Giles Ellis (2020)
In the Time of Their Lives. Wangka kutjupa-kutjuparringu: How Talk Has Changed in the Western Desert
Honorable Mention, Edward Sapir Book Prize 2021

Sarah Shulist (2018)
Transforming Indigeneity: Urbanization and Language Revitalization in the Brazilian Amazon

Roundtable Abstract

Sponsored by the Society for Linguistic Anthropology, this roundtable is part of a three-part Presidential Session featuring the authors of distinguished books in linguistic anthropology published from 2017 to 2020. Books selected for the Presidential Session were nominated by diverse sources in the SLA membership and include the winners and honorable mentions of the 2019 and 2021 Edward Sapir Book Prize and the 2021 New Voices Book Prize. Ilana Gershon, current editor of CaMP Anthropology, will act as MC for all three roundtables, the second of which will take place on the Virtual Track.

Virtual Panel K | Virtual Peak

Talking Materials: Exploring the Conversation Between Language and the Material World

Keywords

archaeology and linguistic anthropology; materiality and language; history, place and identity

Panel Abstract

Materiality and language exist in a dialogic relationship. This session aims to begin a discussion about the ways linguistic anthropology, as the study of human interaction and language, and archaeology, as the study of the material past and present, can work together in the pursuit of a stronger anthropological understanding of the relationship between people, language, and the material world. The collaboration between these two subfields creates a foundation for critical investigations into questions of place, history, and identity, as well as the ways anthropologists and others create and share knowledge about the world. While we hope to foster stronger relationships between archaeology and linguistic

anthropology, this project of investigating the enmeshed nature of material and linguistic worlds extends to all of anthropology, with important biological and cultural implications. Therefore, the presenters in this session offer a variety of perspectives from within anthropology, while sharing an interest in innovative and often interdisciplinary approaches to materiality and language. The papers examine a diverse range of themes including landscape, space, and place; colonialism and migration; performance, oral history, and written texts; and community-based research. We interrogate the way the past is evoked, constructed and presented, through both materials and speech, and recognize that this holds important implications in the present. In short, the way we talk about the physical world informs how it is made and understood, even as the physical world shapes, constrains, and inspires the way we talk. This matters, because people are at the heart of this dialogue between material and language.

The five papers presented here approach language and materiality through a variety of lenses. Markert discusses the ways 19th century Alsatian migrants in Texas and their descendants create, maintain, and challenge chronotopes of migration and place through narratives and the built landscape. Manns uses theories developed within archaeology and linguistic anthropology to examine the ways in which people construct various and sometimes conflicting narratives about the rock art at Tsu'Kalu Rock in Jackson County, North Carolina. Using a semiotic approach, Cohen examines how performing artists in Guinea invent and embody signs as a way of navigating precarity within the urban space of the city. Matsumoto addresses resistance as a tool for cosmological maintenance and the use of direct and indirect speech to signal human and other-than-human interdependency. Seeber examines the critical importance of language, oral history, and community-based research in developing an archaeological research program that incorporates local Gullah knowledge and ways of knowing. We are joined by our discussant, Dr. Jennifer Dickinson, to discuss the themes that emerge from these papers and possibilities for future inquiry. During this session and the conversation that follows, we hope to imagine new ways that archaeology and linguistic anthropology, and indeed all four subfields, might work together in the study of material and linguistic worlds.

Participants

1:00 - 1:15PM
Bakhtin in (Alsatian) Texas: Chronotopes and the Archaeological and Linguistic Study of Migration and Place
Patricia G. Markert (Organizer, Chair)
Binghamton University, SUNY

As an archaeologist, my research examines the ways Alsatian migrants to Texas and their descendants have created places and identities through material choices on the built landscape. However, I also work regularly with narratives and language. The places that I study – two Texas-Alsatian towns to the west of San Antonio – emerged, and continue to emerge, from a complex set of material and narrative processes that have given them distinct shapes, identities, and stories through time. I incorporate methods and theories from linguistic anthropology into my work as an archaeologist to address the discursive ways places are created in connection to the built landscape, particularly in contexts of historic migration. In this case, that migration was a 19th century influx of Alsatian migrants to south Texas. The two towns they settled, Castroville and D'Hanis, have become visibly different places through time: one is now the "Little Alsace of Texas," while the other presents as an American railroad town. Using Bakhtin's chronotope (1981), I examine stories from oral histories recorded between 2017 and 2019 alongside material data collecting during archaeological fieldwork to understand how residents have variously created, invoked, and challenged senses of space-time throughout the towns' histories. In this paper, I

identify and discuss four chronotopes - of many, admittedly - that have shaped the towns as places in history and on the landscape. Drawing on these examples, I argue that the chronotope offers an excellent framework by which to examine the material and narrative underpinnings of place-making.

1:15 - 1:30PM
"We Are Still Here": The Everyday Construction of the Cherokee as "Ancient" in Conversations at a U.S. Rock Art Site
Mackenzie Manns (Organizer, Chair)
Independent Researcher

The proposed paper will use theory developed in linguistic anthropology to investigate and critique the ways archaeological narratives at historic sites afford conversation for visitors.The focus is on the multiple ways in which visitors at a rock art site co-construct a narrative that 'others' the Cherokee; depicting them as people of the distant past rather than active, vibrant members of our present reality. More specifically, this project is interested in the ways in which speakers and text draw upon chronotopes and grammatically construct past tense verbs in conversation to prefigure the Cherokee as ancient or far removed from the present. Findings will demonstrate that visitors and information at Tsu'Kalu Rock in North Carolina use language that relegates the Cherokee, their beliefs, and practices to the past despite active presence of theEastern Band of Cherokee Indians 30 miles away from the rock art site.This paper argues that these conversations index a broader cultural narrative in America in which the Cherokee - and indigenous people more broadly - are socially, politically, and economically erased in the present.The paper concludes that future collaboration between archaeologists and linguistic anthropologists should be seen as necessary when projects are taken up that engage with a public audience.

1:30 - 1:45PM
Semiotic Resourcefulness in Urban Guinea
Adrienne Jordan Cohen
Colorado State University

Anthropological scholarship on urban Africa frequently celebrates the "resourcefulness" of city dwellers, and especially youth, calling attention to their creative improvisation in the face of precarity. Urban performing artists in Guinea—who are the subject of this paper—are resourceful in the ways often described in this literature. They use their bodies as infrastructural building blocks and find innovative ways to supplement the formal infrastructure the city lacks. They hustle to make a living in the absence of formal employment, and draw on networks of kin and intimates to make use of changing opportunity structures. But Guinean artists are also resourceful in another sense: in the ways in which they organize and invent embodied signs. By making choices about which dances, movements, and ceremonies to perform and how, dancers and musicians in Conakry actively mobilize affects and attachments from the past and reconfigure social norms and values in the space of an emerging city. By offering examples of this kind of semiotic resourcefulness in Guinea, I show how signs can have material consequence, and suggest that the analysis of embodied signs should figure more centrally in the anthropology of cities.

1:45 - 2:00PM
When Maize and Coffee Rebelled: Reciprocal Balance in Highland Maya Cosmology
Mallory Matsumoto
University of Texas at Austin

This paper examines resistance as a potential mechanism for sustaining rather than challenging or transforming a religious tradition—how, in other words, resistance ensures that a religion and the broader cosmological system in which it is embedded keep working. Specifically, it considers an instance in which opposition or conflict is built into a religious tradition to mobilize a community in support of cosmological maintenance, rather than being a reaction to or impetus for systemic change. Based on a K'iche' Maya narrative recorded in 1968 in the Guatemalan highlands that recounts the rebellion of maize and coffee against their human planters, I argue that extension of agency to non-human actors represents a form of resistance that emerges when cosmic reciprocity between humans and their providers is not respected. The use of dialogue and combination of direct and indirect speech in particular indexes the narrative subjects' reciprocal interconnectedness. This case thus offers an account of resistance and reciprocity's narrative expression and their role as fundamental, complementary forces that structure the highland Maya cosmos.

2:00 - 2:15PM
Footprints in the Sand: Identifying Spiritual Place with Gullah Oral History and Archaeology
Katherine E. Seeber
Binghamton University SUNY

Mitchelville, located on Hilton Head, SC, was the first free Black town in the south, established in 1861. Since 2017, the Historic Mitchelville Freedom Park community archaeology program has been working to locate historic structures and educate the public about Mitchelville's past. A key part of this program's research design is using community-based research to incorporate local Gullah knowledge and ways of knowing into the research process. To do so, we have/are collecting oral histories. These oral collections are constantly informing our research practices and results as they continue to shift and grow our knowledge about Mitchelville. This passed down knowledge also highlights the connection diasporic Black communities have nurtured to remain rooted to Mitchelville through space and time. This paper will discuss these connections and how incorporating oral history and Gullah language and ways of knowing has informed community and collaborative archaeological work at Historic Mitchelville Freedom Park.

2:15 - 2:30PM
Jennifer A. Dickinson (Discussant)
University of Vermont

Virtual Workshop D | Virtual Valley

Handling Requests for Emergency Language Services Ethically: Professional Tools for Scholars in the Legal Arena

Participants

Sonya Rao (Organizer)
American Bar Association

Abstract

Linguists specializing in languages with a small community of speakers are all too familiar with requests from law firms for assistance on asylum cases. Such requests for assistance can include a referral to someone who can help, talking to the client over the phone, and frequently, even asking that scholars informally interpret for the client. How should these requests be handled? Without training in the specific skillset and profession of legal interpreting, what can language scholars offer? How can we be a part of institutionalizing quality language services for migrants for a sustainable future? The workshop draws on the facilitator's ethnographic work in immigration courts, the immigration law community, and the professional interpreting community, and the academy, to refine the role of academics in providing services for asylum-seekers. In the workshop, participants will begin the process of building knowledge and connections in the communities that serve asylum seekers. Together, we will navigate the process of identifying and supporting quality language services providers, make referrals, negotiating relationships with legal providers, and explore resources to help the immigration law community provide the best possible services to asylum-seekers. Participants should bring a computer or device equipped with wi-fi capabilities.

- For more information, please contact Sonya Rao at [srao@abfn.org]

Virtual Panel L | Virtual Summit
Identities and Linguistic Approaches

Participants

1:00 - 1:15PM
A Preliminary Investigation into Everyday, Subtle Gender Bias Through Analysis of Gendered Adjectives
Allison Hauser (Chair)
Illinois State University

This project examines how even when progressive ideologies are expressed and claimed to be in place, our language choices can fail to promote an equally expressive sentiment. Social activism frequently focuses on policy and direct actions, rarely taking into account how our language shapes and reflects how we understand and engage with others. This research serves as a pilot study into a potential area of language holdout–that is, a place where our language hasn't changed to reflect gender equality, or be more gender non-specifying, even when participants themselves identify as progressive or liberal and in favor of gender equality. This paper establishes that even small, seemingly impartial, or even positive, units of language can and do contain biases that need to be investigated. This paper demonstrates that despite all other variables besides gender being relatively consistent and even when we are using positive language to describe a young boy or girl, there are still dangerous, consistent gender differences that play out in our word choices. Data for this study was gathered from participants in two English linguistics classes during the Fall of 2021 at a midwest university. Participants were shown one of six photos: either a boy or girl in a traditionally coded masculine, feminine, or gender non-specifying costume (an army uniform, a princess dress, and a lion costume, respectively). The provided adjectives were recorded into a corpus and coded for markedness, relationship to body, and other noteworthy patterns which form the foundations of this research project. This work lays the foundation for future research that will work towards unpacking and answering questions of the relationship between gender and language. As we continue to push for gender equality, it is imperative that we are being critical of

our linguistic choices, how ideology is embedded in our language, and how we can change our language to create a world that is far more equal.

1:15 - 1:30PM
Conflicting Rules and Gender Dominance in Gender Morphemes in Brazilian Portuguese
Raquel Meister Ko. Freitag
Federal University of Sergipe

Brazilian Portuguese is undergoing a time of less stability, with the rule of one hegemony, the supposedly neutral masculine, being threatened by another rule, the gender neutralization rule. In this conflict, the feminine gender is once again erased and marginalized. The theoretical basis for the analysis is sociolinguistic, considering indirect evidence of sociolinguistic awareness resulting from societal analysis. Portuguese is a language with morphologically marked gender in noun phrases, where the masculine is the unmarked gender, so it can encode situations of generic gender. Nonconformism to gender definitions aligned to a binary standard is the start of the waves of non-binary movements, from LGBT to LGTBQIA+. And this nonconformism also touches upon the domain of linguistic representation: what is the grammatical gender form for referring to non-binary people? There are linguistic analyses of still unsystematic usages in which possibilities are tested; of these, -e (as in 'todes", 'gates") seems to be the form that enables fitting into the system. This form has been used to encode two rules: non-binary gender and gender neutralization. Inclusive neuter with the addition of a gender-neutral morpheme is used to refer to the figure: "todo" (masculine), "toda' (feminine), for binary people, and "tode" (neuter) for non-binary and agender people. A second rule emerges: gender neutralization, or a new generic gender. The form "tode" refers to binary, non-binary, and agender people. This change in rules threatens the replacement of one hegemony by the other, gender neutralization.

1:30 - 1:45PM
The Use of Default Masculine Gender in Egyptian Job Advertisements
Farida Soliman
Queen Mary University of London

The default use of masculine morphology in Arabic, referred to as the male generic (MG), is widely accepted in Egypt as being equally representative of both men and women. For example, the use of a masculine plural nominative noun to refer to a group of women (or a mixed group) would not raise any concern. The use of MGs is also common amongst natural and grammatical gender languages such as French, German, and Spanish. However, research on languages with grammatical gendering have demonstrated that the use of MG forms can lead to disproportionate representations in favour of men (Sato et al., 2013; Richy & Burnett, 2019). This study builds on this literature by exploring, quantifying, and categorising the use of gendered language in the context of online job recruitment in Egypt. This is especially important given the already existing economic disparities between men and women in the labour market and the implications this may have on women seeking employment (Constant et al., 2020).

To quantify the use of MGs in recruitment language, I identified the most popular recruitment websites used in Egypt and conducted a digital web scrape collecting all existing job titles (targeting women exclusively or with unspecified gender). In total, 8,049 tokens were analysed, of which an overwhelming majority (85%) used the singular MG when recruiting either men or women. An example of this can be seen in the gendering of specific positions, such as manager, where 538 advertisements used the masculine form and only 40 advertisements used the feminine form. Analysis of the data also showed

inconsistencies in the use of MGs for advertisements hiring secretaries, cleaners, or hosts. This asymmetry brings into question the claim that the use of the MG is simply grammatically motivated and intended to be representative of both genders. Another inconsistency was found while looking at jobs exclusively targeting women, which are expected to mark the job title with a feminine morpheme, but instead kept the MG for "traditional" male-roles (e.g., lawyers) and used the morpheme for "stereotypically" female roles (e.g., secretaries). Specifically, secretarial positions were advertised exclusively to women 60% of the time and advertised to either men or women 40% of the time. Of those accepting applications from either men or women, 91% used the feminine form. This indicates a clear influence of social expectations on choice of grammatical gender used by recruiters. Similarly, when hiring an accountant, the masculine form was used 88% of the time, despite the fact that both men and women are eligible to apply.

These asymmetries in the use of the MGs suggest that the language used in recruitment is not just grammatically motivated, but indicates a deep encoding/embedding of social gender in these advertisements. Furthermore, there is an overreliance of the masculine form, which is more even more prominent in high competency jobs (e.g., manager). Consequently, more attention should be given to the choices made by recruitment agencies in order to ensure the language used is more inclusive and representative of women.

1:45 - 2:00PM
Performing a Poly (Polynesian) Identity in Three Words
Lisa Morgan Johnson
Brigham Young University

Although Pacific Islander (PI) is one of the fastest growing groups within the United States, few studies address the way these Americans use language in identity construction. Recent research among Utah teens seeks to fill this gap, comparing the linguistic behaviors of PI youth to those of their Euro American (EA) peers. This paper combines quantitative and qualitative analysis to reveal how PI English speakers perform a pan-ethnic Polynesian/Poly identity through the pronunciation of three Polynesian place names: Hawaii, Samoa, and Tonga. In English word list readings, teens with Tongan, Samoan, and mixed Polynesian ancestry tend to pronounce these words following Polynesian phonological patterns, thereby asserting an identity that aligns with a "Poly" group at their school. Examples of re-recording suggest that many speakers have access to both the English and the Polynesian pronunciations and that they make deliberate choices about when to use each. Exceptions to ethnic-based patterns are explained through ethnographic work; for example, EAs who use Polynesian features are those with close ties to the Poly group. Utah has the highest proportion of PI Americans in the contiguous states. Data for this study come from 70 speakers from two high schools with different levels of ethnic diversity. The selected variables for the Polynesian pronunciation of Hawaii are the /ʔ/ and the [v] allophone of [w]. The analysis of Samoa pronunciation focuses on an unreduced /a/ vowel in the first syllable. For Tonga, three variables are considered: unaspirated [t], first vowel as /o/, and /ŋ/ rather than /ŋg/.

2:00 - 2:15PM
The Vertical Axis in Traditional aṣ-Ṣāniʕ Arabic: Linguistic and Cultural Observations
Letizia Cerqueglini
Tel Aviv University

This study addresses linguistic representations of static spatial relations along the vertical (up-down) axis in Traditional aṣ-Ṣāniʕ Arabic (TAA), a Bedouin dialect spoken in Israel's Negev Desert by aṣ-Ṣāniʕ tribal

elders over age seventy. TAA speakers preserve the tribal language and culture of the period prior to contact with modern and foreign cultural models. Given Figure (F), the entity to be located, and Ground (G), the entity in relation to which F is located, I hypothesized that TAA linguistic representations of FG vertical relations are ruled by culture-specific constraints concerning G's inherent partition and FG interactions' functional properties, similarly to what Cerqueglini (2020) reports for TAA horizontal representations. Twelve informants (six men/women) were tested on four series of twenty scenes each: 1. real, manipulable, traditional entities (cup/coffee pot/knife/coffee beans/tray/cushion/carpet/mattress); 2. real, manipulable, non-traditional entities (telephone/chair/shoe/sheet/pencil/key/computer); 3. pictures of non-manipulable, traditional entities (man/camel/dog/tree/mountain/bird/snake); 4. pictures of non-manipulable, non-traditional entities (dinosaur/cow/train/multi-story building/ladder/stairs/trellis). Each series contains: a. entities with prevailing/salient up-down asymmetry (tree/trellis/horse) and others without (pillow/sheet); b. up-down-asymmetrical G-entities in prototypical (vertical G-tree), non-prototypical (horizontal G-tree), and inverted (G-tree upside down) positions; c. functional (pillow/mattress) and non-functional (cup/dog) FG up-down combinations. TAA attributes inherent (intrinsic) up-down asymmetry only to culturally salient entities (F-knife close to G·tree's roots is 'under' G·tree, even if G·tree is inverted); when FG mutual location is functional (bird-on-tree) simple prepositions are used (ʕala 'on,' fōg 'above,' taḥṭ 'under'). Otherwise (knife-under-dog), the prepositional head min (from) is added. Min-compounds also apply with G-entities in non-prototypical positions (vertical G-mattress).

2:15 - 2:30PM
Constructing a Hockey-based Linguistic Persona
Andrew Bray
University of Georgia

In this paper, I argue that the speech of American-born hockey players has been influenced by Standard Canadian English (SCE) resulting in the construction of a hockey-based linguistic persona with SCE variables at its core. I analyze three variables; the Low-Back-Merger Shift (LBMS), the lowering and retraction of BIT, BET, and BAT in tandem with the merger of BOT and BOUGHT, Canadian raising (CR), the raising of the nuclei in TIGHT and HOUSE creating allophone pairs of TIE/TIGHT and COW/HOUSE, and more monophthongal FACE and GOAT variants. Semi-structured sociolinguistic interviews (Labov 1966, 1972, 1984) were conducted with 20 players from the American Hockey League and ECHL, transcribed as TXT files, aligned with corresponding WAV files, and uploaded to the Dartmouth Linguistic Automation (DARLA) (Reddy and Stanford 2015). DARLA returned formant values at five duration percentages: 25%, 35%, 50%, 65%, and 80%. Although the LBMS was largely absent, players produced hockey tokens distinct from either low-back vowel. Lobanov normalized formant values can be seen in Figure 1. All players exhibited CR of TIGHT, but only half raised HOUSE. However, 80% of players raised HOUSE when measured against DOWN. Normalized mean F1 trajectories can be seen in Figure 2. Finally, players produced relatively monophthongal FACE tokens but slightly diphthongal GOAT tokens. Bark-converted trajectories can be seen in Figure 3. As the presence of these variables cannot be explained by regional dialect, I argue they have gained indexical value (Silverstein 2003) linked to hockey in the construction of a hockey-based linguistic persona.

2:30 - 2:45PM
Indexing the Linguistic Other in Japanese: A Historical Look at the Functional Development of Katakana
Hannah Dahlberg-Dodd
The University of Tokyo

Recent loanwords in today's Japanese are most commonly represented with the katakana script, one of four scripts currently at use in the language. However, because of this relationship, katakana also maintains a semiotic connection to a sense of linguistic "foreignness• more generally. As a result, it is also common to see the script used not only to index something as "fashionable" or "modern; but katakana also finds use as a means of representing disfluent usages of the Japanese language, particularly as it is produced by "non-native" speakers. With katakana's current usages in mind, this presentation is a historical analysis of the functional development of the katakana script as a means of textually representing Otherness. Beginning with its introduction into the Japanese orthographic system in the Heian Period (794 CE - 1185 CE) as a tool to annotate Classical Chinese texts, I analyze how the relationship between katakana script and ideologies of Otherness have developed over time in accordance with broader social changes. In particular, I utilize the framework of fractal recursivity (Irvine and Gal 2000) to examine how katakana's use has evolved as a means of rendering a salient type of "non-Japaneseness· legible to a Japanese-speaking reader. I argue that the expansion in use of katakana over time mirrors a shifting border in popular understandings of "Japaneseness" and "non-Japaneseness," allowing for a more general analysis of the relationship between script variation, linguistic creativity, and Otherness.

Panel 17 | East End

The Politics of Presence and Absence in Semiotic Perspective

Keywords

immediacy, materiality, haunting

Panel Abstract

In this session, we propose to consider what constitutes presence and its seeming alter, absence, in semiotic and political terms. We seek productive intersections between three predominant anthropological modes of apprehending presence: A phenomenological approach centers on questions of materiality, attention, and awareness, while an interactional approach considers the semiotics means by which various degrees of (co)presence can be produced, mediated, recognized, or erased through the structuring of participation and practices of representation. Finally, an approach that foregrounds the politics of presence sheds light on negotiations over the social distribution of power in acts of representation and recognition (as well as of misrepresentation and misrecognition). Within all three approaches, presenting and absenting are shown to be vital social processes worthy of further attention. The papers for this session explore various combinations of presenting/absenting that might productively be described as residues, traces, hauntings, apparitions, specters, absences-made-present, palimpsests, and impossible presences. We seek the ideological underpinnings of performative and political processes of presenting/absenting such as mediation, erasure, (dis)assembly, and (re)animation. Extraordinary and mundane practices, such as mass-mediated communication and communicating with spirits, as well as responses to displacement, violence and death, can provoke shifting forms of presence and of awareness and response to those shifts. Consider how corpses exude a kind of absence-made-present that makes their display, dissembling, or disappearance noteworthy. Photos, recordings, and other media may constitute a mode of absent presence (for example, in the broadcasting of disembodied voices), of immediacy, or of liveness that overrides temporal and spatial distance and

can produce emotionally charged or uncanny effects. The animation of inert objects such as puppets troubles the distinctiveness of living subjects and can mark displaced or projected presence. Suffering, social marginalization, and bids for power too demand attention to the role of witnessing in co-producing forms of, and constraints on, presence. The semiotic study of presence and absence thus constitutes a fundamentally political question.

Participants

1:00 - 1:15PM
Effacing Presence and Entextualizing Being Seen / Seeing
Constantine Nakassis
University of Chicago

In this paper, I focus on the phenomenology of visibility in Tamil cinema and how it articulates to what Rancière has called a "regime of imageness," an organization of the sensible and intelligible. What is it to be seen by a camera, to have one's image entextualized as an image that may circulate far and wide? What does it presuppose of the person filmed, and what entailments return back to that person? As I show, the way in which the tactile visuality of (photographic) images may be taken up as presencing what their record/depict entails different stakes for different subjects on both sides of the screen (viz. the depicted and their spectator-subjects). The pragmatics of such presence are particularly acute when what should be publicly absent/invisible passes across the camera/screen, such as female sexuality. Indeed, for unmarried women of age being seen publicly risks being entextualized by onlookers as a stigmatizing, sexualizing act of appearance, a negative pragmatics amplified in the case of cinema, where entextualizing the act of appearance as (re)presencing image-artifact allows such events of visibility to happen repeatedly for an open-ended, anonymous viewership. Through considering ethnographic cases of film production and reception, alongside film analysis of and interviews with industry personnel, I show how this pragmatics of filmic visibility/presence gives rise to various strategies of effacing presence: from dis-appearing from profilmic visibility and blocking the visibility of screened images to embedding images in narrative worlds and contesting the ideologies that enable filmic presence in the first place.

1:15 - 1:30PM
Presence-ing (Political) Monsters
Gregory A. Thompson
Brigham Young University

In this paper, I take up a project of teratogenesis in which I consider how the stuff of everyday (and not so everyday) encounters presence-s (political) monsters. In particular, I consider the interaction ritual processes by which a liberal elite view of American conservatives as "irredeemable deplorables" has been entextualized as an encapsulated and extractable perspective (cf. Nakassis & Weidman, 2018) repeatedly able to produce moments of (mis)recognition infused with an "infuriating" emotional energy (Collins, 2005). But as with all ritual, regular refreshing is needed; cue Donald J. Trump. In this paper, I show how Mr. Trump and his administration, seemingly wittingly, produce multiple encounters in which Mr. Trump metonymically occupies the position of "deplorable" thus (repeatedly) revealing the liberal (mis)recognition of conservatives that infuriates and reanimates his base. I argue this produces: 1) a Durkheimian charisma with Trump as a totemic emblem of conservatives while also 2) reinscribing a social real in which (Trumpian) conservatives are unjustifiably oppressed. Through a consideration of a few of Mr. Trump's "sins", including his administration's original sin regarding the size of his...

inauguration crowd, I argue that Mr. Trump and his team repeatedly produced encounters that made present this (infuriating) (mis)recognition of conservatives as irredeemably deplorable. The result of this work, I argue, is nothing short of the constitution of new kinds of political monsters such that, to liberally paraphrase Zizek's liberal paraphrasing of Gramsci, we can (all) say "we are living in a time of (political) monsters."

1:30 - 1:45PM
A Politics of the Dead as a Problem of Presence: Relations with Images of "Ostentatious" Absence
Kristina S. Wirtz (Organizer)
Western Michigan University

In what sense can the dead continue to be present? Although answers vary depending on the relevant ontological premises and semiotic economies being considered, I take this question as an opening into reconsidering what scholars of religion have called "the problem of presence" (e.g. Engelke 2007). I approach the problem of presence as a more general semiotic issue coalescing phenomenological questions of materiality, attention, and awareness, interactional questions of "voice," mediation, and participation, and political issues of recognition, representation, and power. I am especially interested in the semiotic processes that can produce a range of effects along the spectrum of presence and absence, including what Derrida (1994) calls "absence-made-present." The dead are universally considered to be a special category of social actors, whether recognized as co- present agents or relegated to material and memory traces they leave. In this reckoning, the dead are what Panagiotopoulos and Espirito Santo (2019) call "a peculiar variety of life." Their traces—bodily remains, photographs, voices, stories, memorials—can be taken up to produce their "ostentatious absence" (to borrow Toni Morrison's phrase) in emotionally charged, even politically potent refigurations of social relations in response to death. Asking how the dead can be present allows us to examine more general, seemingly mundane but intensely political problems of presence.

1:45 - 2:00PM
Whiteness in the Afterlife of Slavery: Anti-Blackness and the Legacy of White-on-Black Collecting Practices
Jennifer Roth-Gordon (Chair)
University of Arizona

In this paper, I draw on the deeply illuminating reworking of US white supremacist history offered by scholars of anti-blackness to interrogate how white people continue to produce conditions that allow for black expendability and social death. Many writers theorize anti-blackness to critically reflect on the past, present, and future of Black subjectivity. I ask instead how their insights force a reckoning for white people of their complicity in everyday acts of white supremacy. Saidiya Hartman's (1997) influential work on the "afterlife of slavery," in particular, suggests an "afterlife of white domination" within which today's whiteness takes shape and is given meaning, in part, through the continued reproduction of anti-blackness. This paper excavates some of the underlying racial logics that uphold a wide range of what I will call white-on-black collecting practices. These include the selling and mailing of lynching souvenirs, the "scientific" exhibiting of black bodies at museums and fairs, the displaying of household racist collectibles, the marketing and sale of products represented through blackness, and the more recent circulation of black digital artifacts (mostly through social media). Drawing on these examples, I show how reminders of white superiority and domination embedded in mundane acts of anti-blackness continue to entice and comfort white people by suggesting that blackness (and by implication) Black people are collectible. I suggest that the hyper- presence of material signs of blackness constitutes a

violent form of absenting which actively denies the personhood of Black people, their embodied experiences, and their rights to be present.

2:00 - 2:15PM
Judith Irvine (Discussant)
University of Michigan Ann Arbor

Panel 18 | West End

Gender and Sexuality in the Imagined Community: Anti-LGBTQ Discourses and Nationalism

Keywords

gender, sexuality, nationalism

Panel Abstract

Anti-LGBTQ discourse has become a central resource in the construction of national identity and patriotism in right-wing populist rhetoric wherever such rhetoric has gained significant mainstream currency. It seems that in many parts of the world, from Eastern Europe to Brazil, the imagined community of the nation (Anderson 1983) is being envisioned as homogenous not just in terms of race, ethnicity, and religion, but also in terms of cis-heteronormative identities and family models. From YouTuber Wife with a Purpose's "white baby challenge" to Marion Marechal Le Pen's activism against marriage for all, anti-LGBTQ discourses are core aspects of the new populist "alt-maternalism" (Mattheis 2018), whereby conservative politics seek to regiment gender and sexuality through religious belief in gender complementarity (i.e. Klatch 1987), or mobilize gender essentialism in service of racist agendas (Minna-stern 2019) by cementing conceptions of the woman as the reproducer of the nation (Farris 2017).

Most recent literature on populist discourses and nationalist ideologies examines anti-refugee discourse, racism, and white supremacy (e.g. Wodak & Boukala 2015; Bolonyai & Campolong 2017; Wodak & Krzyzanowski 2017; Alduy 2015; Blee et al. 2017) but only a few studies focus on anti-LGBTQ discourse (e.g. Binnie 2014; Chojnicka 2015; Paternotte & Kuhar 2018; Darakchi 2019; Russell 2019). While it may seem like a predictable aspect of an ideology that glorifies homogeneity and social conservatism, the intense focus on gender identities and sexual orientations on part of right-wing populists demands rigorous scholarly scrutiny. Consequently, this panel examines, from a variety of theoretical and methodological perspectives, the processes of the discursive construction of the nation, and of the patriotic subject of the nation, as inherently cisgender and heterosexual – and, conversely, the construction of any identification or empathy with the LGBTQ community as unpatriotic, and the otherization of LGBTQ-identifying citizens as "outside" the national body.

The panel includes five papers, spanning a range of geographical locations as foci for analysis, thus presenting a global perspective. Presenters examine anti-LGBTQ discourses in the construction of Polish patriotism and national identity; the Brazilian government's efforts at censoring what it perceives as "gender ideology"; the paradoxical construction of the Muslim Other as both homosexual and homophobic, but in both cases un-American, in the pro-Trump r/The_Donald subreddit; the anti-LGBTQ

rhetoric among Chinese feminists; and transphobic discourse and alt-maternalism in Southern US nationalist media.

Participants

1:00 - 1:15PM
The Right-wing Construction of LGBTQ Communities as the National "Enemy" in Recent Nationalist Discourses in Poland
Dominika M. Baran (Organizer, Chair)
Duke University

In recent years, right-wing politicians, media, and the Catholic church in Poland have focused intensely on criticizing, attacking, and demonizing the LGBTQ community as an "invading" force promoting so-called "LGBT ideology" or "gender ideology," referred to in Polish as either "genderyzm" or simply "gender." While opposition to LGBTQ rights (e.g. same-sex marriage, adoption by same-sex couples) are among key right-wing causes, the often vitriolic anti-LGBTQ discourse in Poland has taken center stage in right-wing construction of patriotism and national identity. Crucially, this discourse is not limited to fringe far-right groups, but is espoused by many mainstream conservative public figures. This paper explores the discursive processes through which homophobic and transphobic attitudes become core elements in the construction of what the Polish right wing presents as "true" Polishness. I begin with the relevant historical context, highlighting the narrative that sees Poland as Christian Europe's savior from the invading enemy: the Muslim Ottomans, the communist Bolsheviks, and now "gender ideology," and compare this case to similar examples of Latvia, Lithuania (Chojnicka 2015), and Bulgaria (Darakchi 2019). I follow with a CDA analysis of texts by prominent public figures, including right-wing politicians, academics, and church leaders, as well as public responses found in online posts and comments. I focus on texts surrounding the WHO guidelines on sex education (March 2019), the Kraków archbishop's sermon warning of the "rainbow plague" (August 2019), and 2019 Pride events.

1:15 - 1:30PM
Reimagining the Nation: Language, Gender, Sexuality and De-democratization in Contemporary Brazil
Rodrigo Borba
Universidade Federal do Rio de Janeiro

In the early 2000's, Latin America experienced a swing to the political left which shaped governments' attempts to capitalize on South-South transnational relations. This so-called pink tide was a benchmark in the democratization of the region – which includes investment in human rights and gender equity. Brazil was a trailblazer in forging transnational liaisons through the branding of Portuguese as a global language as is exemplified by the country's leading role in the International Portuguese Language Institute and its policies. This trend, however, has been modified by the recent election of a far-right politician—a phenomenon in line with the global upsurge of right-wing populism and the conservative ideologies it spouses. In his inauguration speech the newly elected Brazilian president picked the fight against "gender ideology" and the "politically correct" as his government platforms. This stance has been materialized in two seemingly disparate occasions in which his administration meddled in linguistic matters. The first refers to the prohibition of a TV commercial for the national bank on the grounds that it used LGBTQ slang words. The second case refers to the way Brazilian diplomats have been instructed by the Ministry of Foreign Affairs to vote against documents that include "gender" at the UN. In this paper I investigate the way language ideologies underlying these two cases interweave with marketing, political e moral values. My main concern is to understand the relationship between verbal hygiene

practices, the implementation of a neonationalist agenda and the dynamics of de-democratization that characterize contemporary Brazil.

1:30 - 1:45PM
Constructing the Queer Terrorist Other and Homonationalism on r/The_Donald
Chloe Brotherton
University of California, Davis

In the wake of the 2016 election of Donald Trump, homophobic and Islamophobic discourses have become more prevalent, especially in some online spaces. An example of an online community of practice that often engages with and reproduces these discourses is the pro-Trump subreddit, r/The_Donald. This study uses critical discourse analysis (Cameron, 2001) to analyze how users on this subreddit constructs Muslims as queer and Other, and therefore incompatible with their brand of American nationalism. In the context of the War on Terror, Islam has been discursively linked with terrorism, queerness, sexual perversity, and monstrosity (Puar and Rai, 2002). These connections are reproduced by users on r/The_Donald, who often call Muslims "terrorists" and "faggots" who have sex with animals, molest children, and engage in sodomy with one another. By portraying Muslims as sexual deviants and queer, these users are discursively constructing them as the monstrous, un-American Other. Simultaneously, other users on the subreddit argue that homosexuality and Islam are irreconcilable, so Muslims represent a threat to American queer people. These users portray America as a queer utopia that Muslims would disrupt with violence. This is an example of homonationalism, using Americans' supposed tolerance of homosexuality to uphold American exceptionalism and paint Muslims as anti-gay and thus anti-American (Puar, 2013). These seemingly contradictory discursive strategies exist together within one online, right-wing community of practice to create a kind of American nationalism that is diametrically opposed to Islam which both rejects and coopts queerness.

1:45 - 2:00PM
A Two-Front War: Anti-LGBTQ Discourses in the Internet Feminist Movement in China
Congyao Liu
Binghamton University, SUNY

In recent years, a split between the feminist and LGBTQ communities in China has become increasingly prominent in the digital space. Chinese feminists openly accuse the LGBTQ population (primarily gay population) of taking advantage of the patriarchal politic and economic environment, and joining the institutional exploitation of women. Some private posts from gay individuals on social medias are reposted and viewed as evidence of the whole group being "marriage swindlers." Since the feminist movement is also a sensitive topic under surveillance in China, it is common that the Chinese feminists employ linguistic resources from the patriarchal and nationalism discourses, including hetero-centric critiques, and parodies of discriminative appellations targeting women. Through discourse analysis of two online debates – one of the revised marriage laws, the other of the legalization of the surrogacy market – this paper will show how the follow-repost mode of communication on social media led to a polarization of opinions among different vulnerable groups. Inspired by the notion of framing (Goffman, 1974) and register (Agha, 2005), the circulation and impact of this anti LGBTQ linguistic practice will be further demonstrated. Although Chinese feminists seem to gain the power of discourse on a short term, the split between women and the LGBTQ community in public sphere can be deadly, as the two groups are both fighting a two-front war with the patriarchal establishment and one another. At the meantime, the anti-LGBTQ discourses borrowed from the patriarchal and nationalism are reinforced by women who are themselves victims of the system.

2:00 - 2:15PM
Trad-Wives on the Home Front: Transphobia in Southern Nationalist Media
Catherine Tebaldi (Organizer)
UMass Amherst

In this paper I explore how alt-maternalism is deployed in contemporary Neo-confederate and christian nationalist media. The women of the far right, Trad-wives and mama bears, take to the internet to reproduce and defend the white nation. Their alt-maternalism (Mattheis 2018) is a far right version of republican motherhood, blending gender essentialism and transphobia, traditionalism and racism, to shape white nationalist discourses. This paper uses a linguo-visual semiotic analysis (Mendoza Denton 2015) to analyze constructions of gender and sexuality in two southern white nationalist sites. First, I look at an interview with southern christian nationalist Lacey Lynn, part of Girl Talk, a you tube video series featuring interviews with women of the far right. Second, I look at the Neo-Confederate blogger and Alabaman dissident mamma's posts on "societal sodomizing". To explore the connection between gender, sexuality and the nation, I focus in on these women's discussion of homeschooling in reaction to trans rights in schools and "drag queen story time," the California library initiative which brought drag queens to read stories to children. Describing themselves as "fighting on the home front" these women position gender difference as divine and necessary for community. Both women's discourses construct southern identity as heteronormative white innocence (Wekker 2016, Ticktin 2017) under threat from what they term a "globohomo tyranny." Challenging this, I conclude with a more hopeful construction of southern identity; the instagram account Queer Appalachia, which presents a working class, queer, sexy, south.

2:15 - 2:30PM
Eric Louis Russell (Discussant)
University of California, Davis

Panel 19 | Foothills

Language Policy Choices and Challenges

Participants

1:00 - 1:15PM
Is the 'Memesphere' a Counterpublic?: Fake Instagram Accounts of City Councils in Galiza (Northwestern Spain)
Daniel Amarelo (Chair)
University of Colorado Boulder

Galician culture has been narrated under the culture of monoglossia despite the everyday heteroglossic social interaction in that community (del Valle, 2000). There, it exists an ongoing process of linguistic substitution of Galician by Spanish, as well as multiple dynamics of cultural negotiation and competing national identifications. From local to national politics, Galician public powers are oriented to analogic ways of communicating and creating community - ways in which the unquestioned ideology of authenticity (Woolard, 2016) indigenizes Galician. In a broad sense, Galician culture has been

constructed as sentimental, non-digital, non-young, and non-confronting with 'Spanishness.' This paper focuses on an exception to that trend, one in which a new digital movement is emerging in the Galician Instagram landscape. During the last few months, multiple accounts are taking the name and institutional identity of different city councils to upload, share and comment on memes. A discourse analysis of diverse examples of memes focused on politics, language, and culture, will show how they humorously contest hegemonic understandings of community and 'Galicianness.' After a sociocultural introduction, a theoretical revision of heteroglossia, and some methodological and analytical insights on digital communication practices through concrete examples, I provide some conclusions to understand how memes can broaden and exceed monoglossia. Finally, I propose that these meme-posting accounts might work as a counterpublic in the contemporary public sphere of Galiza, still tied to traditional social power dynamics.

Keywords: memes; heteroglossia; counterpublic; Galician; Instagram

1:15 - 1:30PM
Unsettling the Deficit Perspective in Italian Sociolinguistic Research: A Discourse-Historical Approach
Gabriella Licata
University of California, Berkeley

European nation-building relied on the codification of named languages to uphold a singular identity (Garcia, 2019). 'Standard language' became a normalized pillar of a civil society interwoven into public and private communication. Italy boasts a rich linguistic repertoire; however, the last two centuries have seen the institutional promulgation of one standardized language (Italian) to unite a new but fragmented nation. This resulted in the language subordination of the several autochthonous Italo-Romance varieties (I RVs), or 'dialects'. This paper explores the language/dialect dichotomization using a discourse-historical approach (Wodak, 2001) to demonstrate how hegemonic language ideologies elevated SI and disparaged all other IRVs in two historical processes of Italian nation-building: Unification (19th century) and Fascism (20th century). I argue that early dichotomizations that rely on a deficit perspective to frame non-hegemonic varieties are reiterated in contemporary Italian sociolinguistic research, resulting in the categorization of 'unideal' languagers as semilingual (Martin-Jones & Romaine 1986), or incapable of attaining an idealized repertoire. I propose a critical reframing of dichotomies that disembody language, calling upon academics in Italy to contemplate how historical processes of language subordination have shaped their conceptual frameworks. I call for sociolinguists working in the Italian context to reject cross-linguistic transfer as an undergirding theory to incomplete language acquisition of SI, which perpetuates deficit perspectives. The rejection of abyssal thinking (de Sousa Santos, 2007) and normalization of translingualism (Garcia et al. 2021) allows sociolinguistic research to take a vital decolonial approach to the social dynamics of language use in Italy.

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1:30 - 1:45PM
Language-in-Education Policy in Luxembourg: Ideology and the Emergence of a Standard
Gabriel Rivera Cosme
University of Luxembourg

Luxembourg has an officially trilingual education system, often viewed as a multilingual paradise, yet it faces many challenges that demystify such a view. The language factor is one of various intersecting features. The public language-in-education policy is based on an alternating teaching of French and German as foreign languages, which then become the course languages of other school subjects. However, Luxembourgish is the main informal language spoken among teachers and students alike. This trilingual configuration has led to inequality not only among students with a migrant background, but also among "native" Luxembourgers. Moreover, the marginal inclusion of Luxembourgish -originally regarded as a German dialect, then declared the national language in 1984-, is now changing. Luxembourgish is in the midst of a standardization process, reflected in the developing acquisition planning: In September 2021, Luxembourgish became a school subject in all secondary schools, which requires the training of new teachers and the production of educational material. This paper will take a closer look at the ongoing language planning processes of Luxembourgish through an analysis of the crossroads between the design and the implementation of policies. Particular attention is given to the language ideologies of teachers of Luxembourgish as policymakers who negotiate between multilingual practices and acceptance, tolerance, or rejection of linguistic variation. The aim is to analyze the ideological differences among teachers of a language that is in the process of standardization, i.e., how they shape the future standard language. Interviews with teachers and policy texts form the bulk of the data.

1:45 - 2:00PM
Integration or Gentrification? Examining the Implications of Dual Language Bilingual Programs as a Mechanism for School Desegregation
Deborah Palmer
University of Colorado Boulder

Dual language (DL) bilingual schools are often offered as an ideal solution to the challenge of educating the rapidly growing number of emerging bilingual (EB) students in US public schools. They are described as a site for hope and transformation in a complex world, attracting English-dominant middle-class families with the promise for their children to become bilingual/biliterate, and allowing EB children of color (all children) to benefit from a more racially and socioeconomically integrated school experience. At the same time, DL programs often don't give enough thought to the challenges of structuring for equity in diverse classrooms, or the complexities of urban communities. Just as school desegregation despite its widespread perception as a universal good may have side effects of displacing/decentering students or teachers of color, research is demonstrating that DL bilingual spaces are becoming gentrified (or as Nelson Flores describes it, Columbused), with EB students or students of color displaced in favor of centering the needs and sensibilities of middle-class, often white, English-dominant students. To offer a window into these phenomena, I'll share preliminary findings from an ethnography of local policy implementation with first and second grade teachers at a Title I DLBE elementary school situated within a predominantly white upper-middle-class community. How have these teachers, dedicated to educating immigrant and EB children, strived to ensure their work accomplishes this, as they've integrated English speakers into their bilingual classrooms? What dilemmas and challenges do they face? What are the implications of their work for different contexts?

2:00 - 2:15PM
Alphabets in Action: Multilingual ABC Books on Corsica
Alexander Mendes
Emory University

Alphabet books represent an artefact with which to investigate linguistic multiplicity, particularly useful for the study of non-standardized codes (Jaffe 1996) and language reclamation (Leonard 2011). This paper compares and contrasts two Corsican ABC books. The first is an illustrated Corsican picture book, and the second is a bilingual Corsican-French text accompanied by photographs of Bastia, in northern Corsica. While the former is intended for an audience of young children learning Corsican, the second is explicitly geared toward the sharing of Corsican and French with allophone newcomers to the island. The latter text was authored by a class of (im)migrant adolescent students in a middle school French as a Second Language class who I followed throughout my fieldwork. The class was made up of students 11-17 years old from Romania, Morocco, Ukraine, Albania, Portugal, Egypt, and Pakistan representing a vast array of backgrounds and displacements. I synthesize findings from participant observation, interviews, and survey data in concert with a reading of the two ABC texts to illustrate disparate notions of linguistic multiplicity that coexist. I ask: What political motivations drive the foregrounding of Corsican? How are allophones expected to participate as members of the local community with regard to Corsican? What can this tell us about local versus mobile heritage language dynamics (e.g., Corsican vis-à-vis Arabic)? This case reflects the difficulties that arise in language reclamation efforts that may result in erasure (Irvine and Gal 2000) of other languages, a fine line between hope and crisis.

2:15 - 2:30PM
The Influence of the Linguistic-Human-Rights International Discourse on the 2003 Mexican Language Bill from the Narratives of Bilingual Maya-Spanish Professionals in Yucatan
Felipe Acosta-Munoz
University of Florida

Linguistic human rights (LHR) are those that protect individuals and speech communities to freely speak their language both publicly and privately without the fear of discrimination or reprisal by any individual, group, or state. Despite comprehensive theorization in the LHR international discourse, as directly influential upon the 2003 Mexican Ley General de Derechos Lingufsticos de los Pueblos Indfgenas (General Law of Indigenous Peoples' Linguistic Rights) (LGDLPI), this paper argues that there is an insufficient enforcement of LHR for speakers of indigenous languages in Mexico in practice. This argument is supported by the narratives of professional bilingual Maya-Spanish speakers in Yucatan, Mexico presented in the paper. The author conducted interviews in the summer of 2018 in Yucatan and established theoretical connections between professional bilingual Maya-Spanish speakers' narratives and international LHR theory in relation to the 2003 LGDLPI. The LHR theory (Skutnabb-Kangas 2006 & May 2012) and the different criticisms to the LHR international discourse (Blommaert 2017 & Paz 2013) constitute a necessary background in the establishment of such connections between the LGDLPI and the narratives of the interlocutors. The paper concludes that an insufficient enforcement of LHRs in public domains such as education, legal services, and public health consistently harms the well-being of Maya speakers in Yucatan; additionally, it endangers the vitality and cultural continuation of their language.

2:30 - 2:45PM

Learning Native Speaker Norms in Peru: Raciolinguistic Ideologies in Spanish Second Language Acquisition
Devin Grammon
University of Oregon

For many second language learners, racialized language ideologies play a critical yet underexamined role in how they are taught appropriate target language practices and acquire sociolinguistic competence in a target language. This paper explores how raciolinguistic ideologies are implicated in second language acquisition (SLA) as a process of language socialization during study abroad involving native speaker speech norms. Specifically, it uses ethnographic and discourse analytic methods to examine how a cohort of U.S. Spanish students in Cuzco, Peru, was socialized to perceive non-standard sociolinguistic variants from the local variety of Spanish as signs of a local racialized identity imagined as linguistically deviant and deficient. Using data collected as part of an ethnography of communication at a study abroad school in 2016, I first present evidence of the ways that the students' language instructors mobilized raciolinguistic ideologies in the classroom to frame particular non-standard variants as comical deviations from a pure monolingual norm and representative of the deficient competence of indigenous Quechua speakers from the host community. Subsequently, I illustrate how students negotiated and reproduced these same ideologies during interviews at the end of their sojourn to evaluate other local dialectal variants in Spanish as incorrect, abnormal, and typical of the bilingual Spanish produced by indigenous locals. These findings suggest that raciolinguistic ideologies play a critical role in orienting learners' development of sociolinguistic competence into native speaker speech norms by delegitimizing the linguistic practices of racialized target language communities. I discuss the implications of this research for understanding race in SLA.

Session Group 6 | FRI 3:15PM - 5:00PM MT

Panel 20 | Peoples' Crossing

Becoming Political: Linguistic & Semiotic Processes of Subject Formation & Collectivity

Keywords

semiotics, identity, community

Panel Abstract

Across places like New York City, Lima, and Guatemala City, the minoritization of queer and racialized groups reproduces (post)colonial forms of disenfrachisement. Yet it also ignites efforts to assert collective agency in these populations. This panel explores the linguistic and semiotic contours of political subject formation across multiple sites around the world, illuminating our collective understanding of how individuals come to understand themselves as vulnerable subjects of politics first. By studying the ways in which people apprehend the uncertainty of the present, we examine how precarious horizons (Petryna, 2015) provide contours for political action. In other words, how do folks come to know and act based on membership within a minoritized political community?

Anthropologists often consider biopolitical communities--racialized, of minoritized sexualities and gender expressions--but not how exactly these identities come to be known to the subjects themselves and then communicated to their chosen publics? Since socially constituted narratives about individuals become definitive of their standing within a community (Wortham, 2004) and even incorporated into their sense of self (Haviland, 2005) through multiple entextualizations, this panel explores relational encounters that highlights how difference shapes individuals' identification with political communities, broadly defined. Further drawing on contemporary work in linguistic anthropology on queer (Barrett, 2017; Gaudio, 2009) and racialized (Bonilla & Rosa, 2015; Mendoza-Denton, 2008; Urciuoli, 2016) communities, this panel interrogates the semiotic, interactional, and linguistic processes around which subjects recognize and organize themselves as political communities. The panel explores discourses emergent from lived experiences of precarity, asking what linguistic and semiotic analysis can illuminate about political subject- making as a relational process at the intersection of sociopolitical disruption and transformation. What possibilities emerge for new linguistic and discursive strategies of political collectivity, and what challenges? Can we share the future across communities while still recognizing difference? Can precarious presents forge possibilities for the future in which differences coexist as commensurable, fortifying collectivities?

Participants

3:15 - 3:30PM
Hipsters and Drunks, Tourists and Locals: Calle Loíza as a Site of Ideological Contestation
Sara I. Castro Font
University of California, Los Angeles

While some people imagine Calle Loíza as "an exciting dynamic place to visit" with trendy restaurants and bars, others perceive it as a *"*headache" caused by *"*an unmeasured and unscrupulous development*"*. Calle Loíza is a distinct street in San Juan, Puerto Rico, in which different class, national, and linguistic identities converge and are contested. Given its complex social fabric, I address: How is Calle Loíza discursively constructed? What language ideologies underpin these constructions, and what subjectivities emerge? I use semiotic landscapes, or the interwoven discourses about a space, as a conceptual and methodological tool to follow the discourses that construe multiple interpretations of Calle Loíza. Drawing from linguistic anthropological theories and grounding my analysis in the current political economic framework, this study demonstrates how Calle Loíza is a site of ideological contestation in which differing notions of progress and senses of belonging converge.

3:30 - 3:45PM
Racial & Political Subjectivity in Second-Generation Internal Migrants in Lima, Peru
Diego Arispe-Bazán (Organizer)
Northwestern University

In this paper I discuss the complexities of racial identity that my urban, second-generation Limeño interlocutors offered to me through personal biographies and self-commentary during my last research visit to Lima, Peru. As they organize their experiences of racialization into narrative, they explore identity as a complex set of positionings, rather than fait accompli. I approach racialization in a granular way, understanding it as a deeply intimate process whereby individuals react, interpret, reinterpret, and organize myriad instances of interactions of praise and discrimination, belonging and questioning, to assert their racial selves.. I delve into two of my most intimate ethnographic interlocutors' life histories of racist aggression, conflicts with sexuality and gender presentation, and class mobility. More

specifically, I claim that structuring racial ideologies in postcolonial Latin America are actively being retheorized by individuals who engage with this semiotic field in a reflexive mode. Such retheorization, partially based upon political participation, opens a potential space for rethinking political rules of engagement at the local and national level.

3:45 - 4:00PM
Ser Libres: The Political Formation of Indigenous Youth in the Wake of Migration
Briana Nichols (Organizer)
University of Pennsylvania

Recent scholarship on Latinx migration to the United States calls for a critical examination of how the category of Latinidad erases the racial structures and multiple colonial forces shaping the exclusion of indigenous migrants across borders (Blackwell, Lopez & Urrieta 2017). Using the analytic of Critical Latinx Indigeneities (*ibid.*) this paper considers how discourse of migration and return among indigenous Guatemalan's in Guatemala illuminates the emergence of political subjectivities shaped by experiences of indigenous migration northwards. Based on 10 months of ethnographic fieldwork in the northwest highlands of Guatemala, this paper traces the emergence and circulation of discourses around an indigenous political collectivity grounded in experiences of northward migration and return.

As Dick (2018) reminds us, circulating migration discourse has real impacts on the ordering of local social worlds, the production of deserving social types, and as an essential part of the construction of the nation-state. Building on her work, I argue for the significance of relational encounters within indigenous migratory processes in generating specific types of migration discourse that come to inform how indigenous community members recognize and organize themselves as political subjects. Community members narrate their experiences of violence, racialization and exclusion during northwards migration as awakening a new understanding of migration as an inherently anti-indigenous strategy. Tracing the circulation of these stories makes visible the formulation of political subjectivities among non-migrants and migrants alike, subjectivities built on indigenous-specific experiences of migration which are used to forge new imaginaries for collective futures at home.

4:00 - 4:15PM
A "Language-elsewhere": Producing "Governable Racialized Bilingual Subjects"
Mike Mena
Graduate Center, CUNY

The University of Texas Rio Grande Valley (UTRGV) opened in 2015 as the "first" bilingual university in the United States. This is a categorical achievement in the near 200 year-long quest for the educational advancement of Latinxs in Texas—a conservative state historically structured by racial linguistic segregation and political economic disenfranchisement (Montejano 1987; González 1999, 2013; Blanton 2004). Through an examination of the conceptualization of language skills as an "economic resource," this paper will interrogate the extent to which a purported bilingual university with "unique linguistic assets" is complicit in a wider neoliberal ideological regime that hierarchically elevates some forms of racial and linguistic difference while simultaneously devaluing others.

At the newly opened UTRGV, we can observe the ongoing elevation and legitimation of a particular register of "unmarked" Spanish, described here as a "language-elsewhere," detached from the local, resident student population and reformulated as economically valuable in the global marketplace. Understanding that "language is one of the most effective means of domination" (Martìn Rojo 2019),

this paper asserts a "language-elsewhere" is itself a technology of racial and linguistic governance in which previous racial hierarchies are being rearticulated and combined in novel ways in order to produce "governable racialized bilingual subjects." Specifically, a "language-elsewhere" aligns with and reproduces the "deficiency perspective" (Valencia 2010; Flores and Rosa 2015)—the view that some persons or groups are never quite enough, be it intellectually, morally, or "modern"—which has historically been utilized in the subordination of Mexicans, Mexican Americans, and English/Spanish bilinguals in the United States.

4:15 - 4:30PM
Indigenous and Diasporic Intimacies in Chile: Political Subjectivities, Stances, and Nationhood
Miki Makihara
Queens College and the Graduate Center, CUNY
Juan Luis Rodríguez (Chair)
Queens College, CUNY

This paper analyzes how constructions of linguistic intimacies among Rapa Nui and Venezuelan immigrants and refugees in Chile. With intimacy we foreground an affective sense of closeness between subjects and semiotic forms, which are conditioned by various methods of power and can become a platform for political transgression. Intimacies are constructed at multiple scales not only producing differences between Venezuelans and Rapa Nui but also within their communities. A mediated sense of intimacy can have multiple consequences for linguistic practices such as maintenance of language and dialect and for social cohesion and inequality in communities. These two cases are very different but they have in common the centrality of the Chilean state in the construction of their political stances. These stances are being made in the context of a profound transformation that Chile as a nation is undergoing, and it is changing the way the state is crafted. An affective sense of closeness with linguistic forms can result in the reproduction of, and loyalty towards, particular linguistic practices.

4:30 - 5:00PM
Adrienne Lo (Discussant)
University of Waterloo

Roundtable 8 | The Mall

Authors Meet Readers: "Signs of Difference: Language and Ideology in Social Life" by Susan Gal and Judith T. Irvine

Participants

Janet Elizabeth Connor (Organizer, Chair)
Leiden University

Sandhya Krittika Narayanan (Organizer, Chair)
University of Nevada-Reno

Richard Bauman
Indiana University, Bloomington

Penelope D. Eckert
Stanford University

Sonia N. Das
New York University

Alejandro I. Paz
University of Toronto Scarborough

Adam Sargent
Western Sydney University

Kristina S. Wirtz
Western Michigan University

Kathryn A. Woolard
University of California, San Diego

Susan Gal (Discussant)
University of Chicago

Judith Irvine (Discussant)
University of Michigan Ann Arbor

Roundtable Abstract

This Authors Meet Readers roundtable session considers Susan Gal's and Judith T. Irvine's latest book, Signs of Difference: Language and Ideology in Social Life (Cambridge University Press, 2019). In this book, Gal and Irvine present the culmination of a career of writing about the intersection of language and ideology and the ways that social difference is created, perpetuated, and maintained. Combining their own research in Senegal, Hungary, and the United States, Gal and Irvine simultaneously present readers with a theoretical treatise and methodological guide to understanding the ways that differences emerge in society and the role that language and other expressive forms play in mediating when and how difference becomes socially significant. In this model, ideology and power are not external forces that can be analyzed independently from language and the making of difference. Instead they are central mediating elements that both shape the boundaries around which difference is created and are in turn affected by the circulation and interpretation of linguistic forms in society. Significantly, both authors highlight what a semiotic analysis grounded in a close study of linguistic and other expressive forms can contribute to understanding the ethnographic and comparative methods that are so central to the field of anthropology as a whole. They encourage readers to be reflexive and critical about their own objects of study and the units of analysis that are being constructed and compared in the process. Bringing together colleagues and former students, this roundtable discussion invites commentaries on the ways that this book not only offers insights into future directions for linguistic anthropological research, but also promotes the centrality of language within the field of anthropology as a whole.

Talking on the Road: Language, Pathways, and Bodies in Motion

Keywords

environment & infrastructure, language contact, movement & migration

Panel Abstract

This panel explores the paths along which humans move as an underexamined but foundational dimension of the relationship between language and the physical environments. Following the theme of the Spring Conference, we pay particular attention to how the inherent capriciousness of pathways can disrupt and transform both social and grammatical relations. The relationship between the languages people speak and the environments in which they dwell has frequently captured the imagination of anthropologists and linguists. Landscapes have been said to obstruct and encourage language contact, to produce isolates and variation, and even to influence linguistic forms. However, there has been little attention paid to the material paths along which people come to know these environments. While studies of language and landscape sometimes reduce complex linguistic, cognitive, and sociological phenomena to the material aspects of the environment, focusing on movement itself offers a way forward because it invites scholars to study this materiality not as an omnipresent abstraction, but as something with which people engage as walking, talking social beings. Our panel shows that linguistic anthropological attention to how people move on pathways (whether they be natural, human built, or some combination of the two) can reveal local ideas of the functioning of language, the mechanisms of language contact, and sociolinguistic change. We also show that movement across landscapes can come to bear directly on language structure in several ways, ranging from the impact of migration on language contact to the ways in which embodied knowledge of the landscape grounds the use of geocentric language. Individual papers will examine questions such as how the speed of travel molds the density of verbal interactions across landscapes (and thus how smooth roads and fast cars might reduce multilingual encounters), how movement can sketch and evince political power, how shifts in routine modes of travel (e.g., from wayfaring to transport) may reshape both communicative habits and social fields, and how travel can transform semiotic agents comparative grounds.

Participants

3:15 - 3:30PM
"The Mountain Will Tell You How to Go": Wayfaring and Communicative Habitus in the Andes
Joshua Shapero (Organizer, Chair)
University of New Mexico

Modes of travel like walking, marching, and riding, not only entail different spatio-temporalities, but also variably expose travelers to wind, sun, and hail; yield a sense of social solidarity; or rely on the socialization of nonhumans (and produce saddle sores). But these different modes of travel can interact with communicative habitus as much as bodily habitus. For example, a communicative habitus that involves grounding descriptions of motion and location in the precise locations of landmarks and local

topography requires speakers to share an orientation to the surrounding landscape that includes the location of those landmarks as well as their own location with respect to the latter. Without this shared orientation, it's virtually impossible to acquire such a communicative habitus, and thus also to interact within the social field it opens. I argue here that Ancash Quechua speakers in Huaripampa (Peru) become habituated into such a social field--i.e., acquire the appropriate linguistic habitus--through a familiarity with the landscape engendered by wayfaring (on foot or hoof). This argument also yields two novel corollaries of interruptions to routine ways of wayfaring, e.g., related to climate change, land use policy, or migration: 1) Downstream effects on communicative praxis that could push speakers toward linguistic forms not grounded in the landscape (e.g., ego- instead Spanish instead of geo-centric Quechua), and 2) Diminished significance of and access to local social fields, and a reorientation toward state-centric forms of sociality (e.g, an increase in absentee ranching).

3:30 - 3.45PM
Linguistic Osmosis and Communicative Infrastructure in Laos
Charles H. P. Zuckerman (Organizer)
The University of Sydney

When the Nam Theun 2 Hydroelectric Dam in upland central Laos was sealed, a large reservoir was created, transforming the dam's watershed—a national protected area—into a virtual island. Before, the multi-ethnic and multi-lingual people in the protected area were long-distance walkers; now, boats connect them to the closest cities in downstream Laos and upstream Vietnam, and crude vehicular paths connect them to one another. The dam's effects in the protected area are multiple and contradictory. As it has introduced new routes of travel, it has blocked old ones. As it has transformed some villages into transportation hubs, it has isolated others. In this paper, I consider the impact of these infrastructural changes on practices and ideology around the acquisition of non-native languages through travel, and the prolonged contact and co-presence that travel is said to require and afford. I show that a focus on this ideology of incidental language learning, a kind of linguistic osmosis, reveals the work of language learning and the important role communicative infrastructure has in accounts of language contact and multi-lingual shift.

3:45 - 4:00PM
Following the Leaderless: The Politics and Evaluation in Ache Hunter-Gatherer Movement
Warren Morgan Thompson
University of Michigan

In this presentation, I describe the movement of Ache hunting bands in terms of the concept of mudja, or the following of other persons. Combining both political and spatial valences, the notion of following in Ache points both to the evaluation of particular social relations (e.g. following hunters from whom one can reliably expect gifts of meat) and to particular ways of movement through the forest landscape. Drawing from linguistic anthropological studies of spatial orientation and the pragmatics of evaluation, I show how a spatial relationship constitutes an icon of a persons influence over a dependent that departs from prevalent models of centralized political authority, where power radiates from a center.

4:00 - 4:15PM
Threshold Crossings through Thick and Thin
Andrew Carruthers
University of Pennsylvania

This paper examines how contrastive evaluations of gradable predicates co-occur with, or are otherwise linked to, reflexive evaluations of the "moreness" and "lessness" of life on either side of a particular kind of environmental threshold: a geopolitical border. Indonesia's Bugis people are renowned for migrating to nearby Malaysia in search of "moreness" (kelebihan) — a nominalization of Malay degree operator lebih or "more" — which they predicate about all things considered "more" in some respect or capacity. The paper examines how Bugis weigh the "moreness" (or "lessness") of life in Malaysia with respect to the relative thickness or thinness of broths and beverages that are readily available and commonly consumed across the Indonesia-Malaysia borderlands. In so doing, it explores how travel across environments transforms semiotic agents' comparative grounds, and the ways in which acts of crossing presuppose and are accompanied by acts of commensuration.

4:15 - 4:30PM
Courtney J. Handman (Discussant)
University of Texas at Austin

Virtual Panel N | Virtual Peak

Narrating Photographs in Uncertain Past, Present, and Future

Keywords

narrative practices, photographs, chronotope

Panel Abstract

Photographs engender a great amount of interpretive work because of their ambiguity: they are characterized by an overall atemporality or multitemporality. While analyzing a photograph of a blind man from various perspectives, temporal and spatial configurations, and emotional stances, Robert Desjarlais argues that [p]hotography implies a grammar of multiple tenses, past, present, future. The photograph is multitemporal. It carries the trace of a once ago present. Its as though we are in that moment, too. We are in many times at once, you see. Its difficult to hold onto just one (2019, 10). Photographs are chronotopic by default since time and space are compressed and flattened in them. At the same time, their ambiguity makes them apt to stir dialogue and interpretations, to engender and/or fit into chronotopic representations that derive from their embedding into specific practices among users in concrete times and spaces. In a time of unprecedented increase in digital sharing (Nicholas 2017) on social media platforms, for example, photographs have started to play a key role in the communication and negotiation of experience. They are often embedded into texts via emojis, memes, and video. Photographs that appear with or without text in our everyday communication have also proven to be powerful semiotic objects as shown by the growing popularity of platforms such as Instagram and Snapchat. In 2015, for example, the photograph of Alan Kurdi, a three-year old boy who drowned in the Mediterranean Sea during a migration voyage went viral stirring a wave of solidarity and disdain across continents (see Giaxoglou, forthcoming). In this panel we explore the semiotic power of photographs and the ways they work to narrate stories or become embedded into narratives in various settings ranging from the collection of photographs during anthropological fieldwork to the use of images in everyday communication. Some of the questions our panelists engage with are: How do linguistic anthropologists interact with the photographs they collect in their fieldsites and beyond? What are the stories that photographs tell across space and over time? How has our communication changed

through the fast digital exchange of photographs? This panel thus examines the multiplicity of relations between photographs, narratives and storytellers by illustrating how photographs are embedded into narratives or constitute narratives of their own, how they are connected with each other, and how their meanings are contextualized and negotiated within communicative practices.

- Desjarlais, Robert R. 2019. The Blind Man: A Phantasmography. New York: Fordham University Press.
- Giaxoglou, K. (forthcoming) Sharing small stories of dying, death, and mourning online. Abingdon: Routledge.
- Nicholas, J. (2017) The Age of Sharing. Malden, MA: Polity Press.

Participants

3:15 - 3:30PM
Narrating Intimate Photographs in Uncertain Times
Sabina M. Perrino (Organizer, Chair)
Binghamton University, SUNY

While linguistic anthropologists have often studied narrative practices through faithful, textual transcripts of audio- and video-recorded data, the inherent narrative potential of photographs has rarely been examined. As Desjarlais has recently stated "a combination of texts and images is in itself of some significance, as much of photographic art is coming to explore how text and photographs might work together to say something new and telling about people's experiences in the world" (Desjarlais 2019:ix-x). Using linguistic anthropological analytical tools, in this paper, I show how photographs are indeed special types of narratives, since they can be endlessly read, (re)narrated, and (re)interpreted from different perspectives. Photographs can be seen as unwritten, yet textual objects, carrying significant narrating potentials. Like narratives, photographs can thus be compared across spatiotemporal scales, since space and time are naturally flattened in them. They are intrinsically chronotopic (Bakhtin 1981). Photographs of the past can resurface in present, uncertain times, by traveling across time and space, and by being variously recontextualized. Through a fine-grained analysis of several photographs that I took in Northern Italy during my fieldwork (2003-2018), I show how their narrative potential and chronotopic nature not only become "intimate," but can also tell stories about "intimate exclusions" (Perrino 2019), especially in migratory settings in these uncertain times. "Looking at a photograph can offer a vexed phenomenology of perception," says Desjarlais, "[t]he closer we look, the more appearances grow strange, uncertain" (Desjarlais 2019:378).

3:30 - 3:45PM
Pictures, Storytelling and the Chronotope of the Migrant
Anna De Fina (Organizer, Chair)
Georgetown University

The relationship between narrative and photos is a longstanding focus of interest in research in the areas of journalism, communications and semiotics, but it has been slower to garner the attention of linguistic anthropologists and sociolinguists. However, recent studies of social media communication have started to reflect on the power of photographs in eliciting emotional responses (see Blommaert 2018, Gaixoglou, 2021) and in propagating ideas and positions about the world, as the sharing of images is one of the defining practices of everyday digital communication. This research focused very much on contexts of wide circulation. In this paper I look at a more intimate context: that of Facebook communications among members of a small community formed by immigrants and local friends mostly

residing in Sicily. From my perspective pictures themselves do not constitute narratives, but they can be the starting point for storytelling and the images they present can be constructed as embodying moments in an ongoing narrative. Indeed, as noted by Feldman (1991:14) "the event is not what happens. The event is that which can be narrated." In this case, I analyze how a photo posted by one of the friends in the group is used as a starting point to develop a collective narrative about migration and how through this process members of this group contest and poke fun at what I call the "the chronotope of the African migrant."

Data come from a wider ethnographic project studying language use and identity formation among young migrants to Sicily.

3:45 - 4:00PM
Being on Both Sides of the Camera: Transformative Narratives through Self-Portraits
Rachael Sebastian
SUNY Binghamton

The act of taking self- portraits, while similar to the common selfie, is very different in practice and can be a profoundly transformative process, shaping the photographers' sense of identity and self-image. This, in turn, can play a significant therapeutic role for artists. Cameras are thus powerful tools for mediating images – we often think of the camera as an objective, 1:1 portrayal of reality, but the truth is that focal lengths, lighting, camera angles, and a variety of other factors distort and shape reality, distilling it into a single, crafted frame. Making these arrangements to curate how the camera captures one's image, for example, is a sort of ritualistic, yet improvisational act. This process of capturing a heightened and molded reality can be utilized to tell a visual story or show a strategic display. Similarly, narratives do a great deal of work regarding the construction, enactment, and negotiation of identity (De Fina 2003; De Fina and Georgakopoulou 2012; Ochs and Capps 1996; and Wortham 2001). They can also be tools for 'working through' trauma and repairing the fractured senses of identity or sense of disruption and disorder which comes from these experiences (Becker 1997; Hunt 2000; Ricoeur 1991). For many artists, these narrative processes take a visual form as well. Based on my ongoing (auto)ethnographic research, I explore the relationship between self-portraits and narratives, and self-portraits as narratives that photographers have of themselves, and their transformative potential to reshape one's relationship to one's body and sense of self and identity.

4:00 - 4:15PM
Christopher Ball (Discussant)
University of Notre Dame

Virtual Panel O | Virtual Summit

Discourse, Ideology and Consequence

Participants

3:15 - 3:30PM
A Multi-faceted Analysis of Conflicting Ideologies Surrounding Sexual Violence in South Korea
Huijae Yu (Chair)
Yonsei University

This research analyzes the discourse surrounding the case of Ahn Hee-Jung, who is a former politician accused of sexually harassing his former secretary. As a country that has experienced a large degree of economic and societal development in such a short time, the South Korea judicial system is still filled with many conflicting ideologies. This research examines such conflicting ideologies reflected in the sexual assault case of Ahn Hee-Jung and shows how South Korea is progressing in these times of gender conflict. This research takes three-fold research methods to deal with different genres of discourse: judicial discourse, media discourse, and online discourse. For the judicial discourse, a modified framework of the argument structure suggested in Fairclough & Fairclough (2013) was used to analyze argument structure and underlying manipulation/ideology, while overcoming difficulties of collecting judicial data. For the media discourse, comprehensive qualitative research was conducted to reveal linguistic traces with discriminatory ideologies or particular framework naturalized in the media reports. Lastly, a quantitative method (topic modelling) was implemented on the online discourse, to identify patterns of language uses associated with particular frameworks or prejudice. Combining the findings of three different genres of discourse, this research suggests how South Korea construes and consolidates conflicting understandings of sexual violence.

3:30 - 3:45PM
Rethinking Anti-China Discourses: Language and Critical Nationalism on Chinese Social Media
Yunpeng Du
University College London

Critical research has well explored the surge of anti-China discourses since the US-China Trade War and COVID-19. This line of work, however, largely remains on a macro level and within the western contexts, with those subject to such discourses in everyday life rather underexplored. In this research, I shift the attention to the enactment of 'western' anti-China discourses in mundane interactions of Chinese citizens. Drawing on a two-year online ethnography that documents 'new' nationalism in post-trade war/-pandemic China, I foreground Weibo - a major Chinese social media platform where news about the 'West' is (re)posted and commented - and focus on the commentary interactions under a popular hashtag in January 2022: the UK removed all the COVID restrictions. From an ethnographic perspective (Agha, 2006), I trace how the terminology (e.g., democracy) frequently used by anti-China propaganda is recontextualized and becomes enregistered as indexicals of a critical stance widely adopted by Chinese netizens who tend to reject extreme viewpoints represented by absolute 'West'-favored or pro-China attitudes. In so doing, I aim to provide a nuanced account of the complex meaning-making processes associated with the making of Chinese nationalism in recent years which, I argue, points to the emerging categorization of Chinese citizens heavily negotiated and contested by individuals on the ground. With this analysis, I aim to challenge the anti-China narratives from the 'West' that essentialize China into a homogenous nationalist space supported by its 'blind' citizens.

3:45 - 4:00PM
Human Rights in People's Daily Before and During the Pandemic
Zihuan Zhong
Queen Mary University of London

This paper investigates how the discourse of human rights is represented in China's government-sponsored newspaper *People's Daily* and how it differed between 2019 and 2020 – before and during the pandemic – to provide an additional context for the ongoing study of human rights discourse in the country. Two corpora were built with corpus-linguistic tools to compare similarity and change of stance through concordances (textual relationships) of 人权 ('human rights'); the data were

examined in terms of topic focus, lexical choice, and stance/positioning in the news accounts. The data show that Chinese human rights discourse remained consistent in the sense that rights to subsistence and development were priorities during the pandemic, championing its (unquestioned) achievement in its own record. The contrast between China's 'path of human rights protection with great achievements' and the US's 'human rights with disasters and crises', especially during the pandemic, was made more explicit than before in *People's Daily*.

4:00 - 4:15PM
Towards a Semiotics of Moral Stake Dao, Morality (Dao De) and Moralizing (Dao De Hua) in Dujing Movement
Yukun Zeng
University of Chicago

Dujing is an education movement popular in contemporary Chinese societies. Founded in Taiwan in 1994, dujing got popular in mainland China since 2000s. Dujing movement advocates the pedagogy of reading (Confucian) classics repetitiously without understanding and demands students spend more than eight hours per day on reading as such. After reading as such for years, students are expected to memorize twenty books of classics. Eventually, they are expected to access, transmit, and practice dao, the ultimate wisdom in Chinese traditions. Albeit the official endorsement of the revival Confucianism in PRC, dujing is a high-stake educational choice. The stake is on the legal, institutional, and social restriction to pursue substitutional alternative education in PRC. But dujing movement still mobilizes parents of certain moral concerns. They, in turn, moralize their choice, put stakes, and undergo the consequences, often in the form of moral paradox, which further mobilizes their moralization ... This paper hopes to develop a semiotic framework of moral stake to depict their moral struggles.

4:15 - 4:30PM
The Discursive "Win-Win": How Policy Makers Nominalize Socio-Economic and Geopolitical Power Shifts as Future Oriented "Prosperity for All"
Adrian Wong
University of Illinois Urbana Champaign

This article analyzes transnational news publications, speeches, and government policy announcements regarding a series of initiatives between China and the Community of Latin American and Caribbean States (CELAC) that emphasize the "win-win" nature of transnational economic development and infrastructure construction contracts. Within a context of approbation and skepticism, in December, 2021, CELAC and China reinvigorated their ties by signing the Joint Action Plan for Cooperation in Key Areas (2022-2024), marking a continuation of the relationship first established in 2014. Critics decry the glaring expansion of Chinese influence abroad and ethically questionable socio-economic and geopolitical practices, while others applaud the deals as "win-win."

Focusing specifically on speeches and comments by Latin American and Chinese foreign leaders, this article employs a critical discourse analytic to tease out the future oriented discursive construction of "prosperity for all." How are discourses of "win-win" deals textured and operationalized by foreign leadership and transnational media? This work builds on Tomlinson's notion of the global as a "cultural horizon" and Appadurai's insightful depiction of the construction and circulation of global imaginaries across "ideoscapes." What previous discourses and historic moments do these leaders allude to, and how does "win-win" discourse qualify and frame material transactions within global imaginaries? Amidst

appalling conditions of precarity at a global scale, how are inequitable socio-economic and geopolitical shifts being enacted and nominalized as mutually beneficial?

Virtual Workshop E | Virtual Lounge

(Speed) Mentoring for SLA Futures

Participants

Bernard C. Perley (Organizer)
University of British Columbia

Kristina Nielsen (Organizer)
University of Pennsylvania

Abstract

The COVID related upheaval of professional expectations provides us with an opportunity to reimagine what we do as linguistic anthropologists and how we move forward as an organization. As professionals trained in linguistic anthropology we recognize the different paths and the various stages along those paths our professional lives take. The virtual mentoring event will explore the ways we can mentor one another in an uncertain time as we coordinate our respective experiences toward viable and sustainable careers. This mentoring event in Gather.town is also a step toward reimagining how mentoring practices can be done and what they can accomplish.

In this (speed) mentoring session, mentors stay put and mentees rotate. We are excited about the prospects of speed mentoring in virtual space so mentors and mentees can have brief mentoring conversations to align the skills and interests of mentors and mentees.

More details to be confirmed closer to the conference.

Roundtable 9 | East End

Documents as Ethnographic Objects

Participants

Jillian R. Cavanaugh (Organizer, Chair)
CUNY, Brooklyn College

Bri Alexander
City University of New York, Graduate Center

Alfonso Del Percio
UCL Institute of Education

Kathryn Graber (Discussant)
Indiana University

Cécile Vigouroux
Simon Fraser University

Keywords

methods, documents, analysis

Roundtable Abstract

This roundtable aims to generate a conversation about how linguistic anthropologists and others who work on language in use approach documents and their many instantiations (from physical paper documents, to Word or Excel files, to mediated text artifacts) and use particular methodological and analytical tools as we do so. Linguistic anthropologists are trained to use particular methods to focus on verbal interactions (recording and transcribing foremost among these), and have substantially scrutinized and problematized these modes of knowledge production. Likewise, the analytical frameworks and concepts we use to analyze these data are widely-varied and rich, from register and style to indexicality and language ideologies. However, we have yet to turn the same type of attention to the documents that we systematically collect and incorporate into our analyses. How can and do we engage documents not as transparent referential vehicles or simply •texts; but as enactments of particular orders connected to other types of linguistic expression? What does it mean to consider the material forms of documents, focusing on the affordances of their layout, shape and size, or durability (or lack thereof)? How might tools like interdiscursivity, genre or context help with this, or need to be re-worked?

Panel 21 | West End

Being Ecological: How Ecolinguistics Can Contribute to Transformation and Sustainability

Keywords

ecolinguistics, discourse analysis, language ecology

Panel Abstract

Ecolinguistics was first defined as the study of interactions between any given language and its environment (Haugen, 1972, p. 325). While this definition motivates deeper reflections on language inspired by a holistic paradigm of ecology, it also prompts research which applies discourse analytic methods to the interrogation of language use of ecological relevance and importance (Bang & Trampe, 2014, p. 83). This discourse-focused strand of ecolinguistics explores how language patterns and practices mediate our perceptions of and relationships with physical spaces, non-human animals, the environment and environmental issues generally. Thus, while ecolinguistics is productively pursued in a variety of domains, it has somewhat narrowed its focus to "the role of language in the life-sustaining interactions of humans, other species, and the physical environment" (International Ecolinguistics Association, 2019). Our panel (re)introduces ecolinguistics and presents a range of research demonstrating the various spaces and approaches in/by which it is pursued. By bringing together a

collection of unique perspectives on the intersection of language and environment, presenters will illustrate how ecolinguistics can contribute to the formation of new stories and new ways of being for a more just and sustainable ecological future.

Participants

3:15 - 3:30PM
(Re)Introducing Ecolinguistics
Robert Poole (Organizer, Chair)
University of Alabama

While language ecology can indeed be traced to Haugen (1972) and beyond, ecolinguistics and ecological discourse analysis gained significant momentum following M.A.K. Halliday's seminal AILA keynote address in 1990. In the talk and subsequent publication, Halliday asserted that the environmental crisis is not a problem for only the biologists, physicists, and those in the sciences to engage, but that applied linguists also have an important role to play (Halliday, 1990/2001). Similarly, Harre, Brockmeier, and Mülhäusler later added that "ecological and environmental studies need to take a linguistic turn" (1999, p. 1) for this most urgent of crises "is at root a discursive phenomenon" (p. 3). In the years since Halliday's talk, ecolinguists have revealed and critiqued discourses from various spaces which reflect, normalize, and perpetuate unsustainable and destructive conceptualizations of and actions toward the environment. Research in ecolinguistics has investigated discursive representations of animals, explored climate change communication, analyzed representations of place as well as many other topics through a variety of approaches. As this panel demonstrates, ecolinguistics is a diverse space with the potential to make meaningful contributions to transformation and sustainability. This talk will provide a brief introduction to ecolinguistics and the presentations of the panelists.

3:30 - 3:45PM
An Ecolinguistic Analysis of Dairy-Industry Discourse on Instagram
Ivy Taylor Gilbert
Cornell University

Synthesizing theoretical perspectives from ecolinguistics, this pilot study analyzes multimodal salience patterns in a corpus of Instagram posts by dairy farmers. Six key narratives used by dairy farmers are identified, which: (1) position dairy farmers as caring parents, (2) reinforce a 'happy dairy' story in which cows on dairy farms enjoy being subjected to standard dairy-industry practices, (3) compare calves to human children, (4) denigrate cow/calf relationships by depicting dairy cows as naturally poor mothers, (5) dismiss ethical concerns about dairy farming as misinformation, and (6) commodify farmed animals' bodies. Additionally, a high concentration of terms related to sterility, health, kinship, and education position dairy farmers as moral authorities (such as doctors, parents, and teachers). Meanwhile, a visual analysis reveals high-salience images that paradoxically erase the realities of dairy farming. These findings contrast with those motivating Stibbe's (2015) suggestion that salience-building may increase empathy for farmed animals. Implications for vegan messaging and lay perceptions of dairy farming are explored.

- Stibbe, A. (2015). *Ecolinguistics: Language, ecology, and the stories we live by*. Routledge.

3:45 - 4:00PM
Language Maintenance in Childhood and the Transmission of Traditional Ecological Knowledge

David Stringer
Indiana University

This paper draws on research in language attrition to delineate two potential leverage points for language maintenance programs as part of a holistic approach to biocultural diversity conservation. Hotspots of language diversity are significantly correlated with biodiversity hotspots, and such contexts typically involve subtractive bilingualism affecting Traditional Ecological Knowledge (TEK: Gorenflo et al. 2012; Maffi & Woodley, 2010). Recent research on language attrition points to a critical period in language development (approx. 8-10 years old) before which a significant reduction in input may result in catastrophic loss of the first language (Bardovi-Harlig & Stringer, in press; Bylund, in press). This is despite resilience of abstract principles of syntax and phonology, and is arguably due to a collapse in the network of the mental lexicon, which does not stabilize before this period in development. This finding is in line with empirical evidence on intergenerational transmission of TEK: for example, in Piaroa, the system of obligatory nominal classifiers specific to plants is rapidly attriting as children are subject to acculturation in Spanish-medium elementary schools (Zent, 2009, 2013). L2 research on relativity and feature reassembly (Lardiere, 2008; Schwartz & Sprouse, 2017) also reveals how grammatical features constitute a pivotal domain of emphasis in bilingual education programs, as shifts in language dominance may lead to fundamental differences in conceptualization. The current project collates a range of examples from folk taxonomies that provide linguistic windows into local ecology and belief systems, all at risk of loss in the struggle for cultural and territorial autonomy. This interdisciplinary project reveals the potential for positive intervention through education as it establishes (i) the minimum age range for successful first language maintenance; and (ii) ecological encoding in both the closed and open-class lexicon as principal considerations in models of bilingual education for speakers of endangered languages in endangered ecosystems.

4:00 - 4:15PM
Eco-translation: Ethnic-pronoun Morphology and Gendered Animacy in Chinese Women's Environmental Writing
Dong Isbister
University of Wisconsin-Platteville

Ethnic minority women writers in China have written about interspecies relations and interconnectedness between humans and nature in culturally specific contexts. Since many ethnic minority groups do not have written languages, these writers write and publish in written Chinese. This poses challenges if there is not an equally shared cultural practice that is reflected on the linguistic level. It is even more challenging when their writing is translated into a target language such as English. This presentation is inspired by Michael Cronin's theorizing of eco-translation and the presenter's five-year long collaborative project of translating Chinese ethnic minority women's environmental writing. The presenter will focus on pronoun choices of the writers when they include animals in their stories (它/她/他/牠) and decisions of the translators when they translate these pronouns into English (it/she/he). The presenter hopes to use these examples to demonstrate that language is at the center of constructing cultural values and practices and translation is at the center of connecting ideas between cultures. The presenter also hopes to establish an interdisciplinary space in which interested individuals can discuss the complexity of translation in multi-ethnic spaces and transnational context as well as linguistic and cultural appropriation regarding ethnic-pronoun morphology in translated texts.

4:15 - 4:30PM
The Evolving Representations of Wilderness in Two-Hundred Years of US Discourse

Robert Poole (Organizer, Chair)
University of Alabama

In the discourse analytic strand of ecolinguistics, researchers seek to challenge language use that normalizes and perpetuates beliefs, attitudes, and practices which contribute to ecological degradation while also promoting discourses which cultivate more ecological ways of speaking and being. While much research in ecolinguistics has explored climate crisis discourse and the representations of nonhuman animals, corpus-assisted diachronic research exploring shifting understandings and conceptualizations of keywords/constructs of environmental importance has been infrequently pursued. This study broadens the scope of corpus-assisted ecolinguistic analysis through its investigation of the evolving representations of the term wilderness across two hundred years of English language in use in the Google Books Corpus and the Corpus of Historical American English. The analysis identified the most frequent adjective collocates of wilderness from 1810-2010 and employed Kendall's Tau correlation coefficient to empirically evaluate the strength of the decade-by-decade increases/decreases in these frequent collocational patterns. The implementation of Kendall's Tau supported by qualitative concordance analysis revealed multiple shifting patterns in the representation of wilderness with varying evaluative framings increasing since 1950. Notably, the analysis displays the popular conceptualization of wilderness to have evolved from a place imagined as savage, barren, and desolate to one imagined as pristine, true, and distant. Though such discursive shifts appear positive, this emergent conceptualization of a distant wilderness is critiqued for problematically fragmenting humans from the natural world all around us. The presentation illustrates how diachronic corpus-assisted analysis in ecolinguistics allows us to challenge prevailing language practices that are popularly imagined as natural and objective.

4:30 - 4:45PM
A Frames Approach to Semantics of Climate Change-Related Concepts in Selected Nigerian Indigenous Languages
David Wayas
University of Nigeria

This work analyzed the semantics of climate change-related concepts in the Igbo and Tiv languages spoken in South East and North Central Nigeria using Frame Semantics image schemas as theoretical frameworks. The specific objectives are to; show how climate related scenes are identified and Lexical Units (LUs) constructed in the selected languages, ascertain whether the languages have adequate terms, examines the cognitive semantic frames and identify cross metalanguage patterns in the formation of such concepts. The study adopted survey research design, qualitative content analysis as a method and criterion purposive sampling procedure as a sample technique. 298 concepts that are considered relevant in climate change discourse were sub classified into three paradigms; weather having 124, climate 51 and 123 concepts. Most weather and climate change scenes were identified in physical forms while climatic scenes were more abstract forms. The word-adaptation process was deployed to represent most technical concepts into the selected languages. This further showed that Igbo and Tiv as indigenous languages lacked appropriate terms that can explain more abstract and technical climatic scenes. However, the Igbo lexicon has more definite concepts for representing such scenes than the Tiv language. The study further observed that most semantic frames created on the basis of the source domain (English) could not sufficiently provided alien semantic representations in the target domains. The metalinguistic framing shows that a concept can equally be used to describe related scenes as evident in both languages. Meanwhile, concepts that described actions are realised in cognizance with the manner or state of its occurrence. In contrast, the analogical mapping of some Igbo core concepts like 'm̄mírī̄ òzùzò/water- falling/rain' evokes the force schema of ndị na-ezo mmiri

/rainmakers as one of the frame elements unlike the Tiv epistemology. The study also noted tone and context as pivotal in realizations of meaning. The study, therefore, recommended further researches in other indigenous languages so that they can play invaluable roles in climate change debate which is crucial in the ever threatened environment.

Workshop 3 | Foothills

Advancing LGBTQ+ Issues and Diversity Within the Academy and Beyond

Participants

Rusty Barrett
University of Kentucky

Tyler Kibbey
Humboldt-Universität zu Berlin

Abstract

This workshop addresses contemporary LGBTQ+ issues within the fields of linguistics and anthropology and provides a practical introduction to inter-disciplinary LGBTQ+ advocacy and outreach within the academy and at institutions of higher education. Here, we discuss the necessity of developing spaces and platforms for LGBTQ+ scholars, especially trans scholars and LGBTQ+ scholars of color, and further discuss the ways in which the academy continues to marginalize these communities. In the context of a discipline that is inextricably linked to colonial-imperial legacies of both physical and intellectual violence against marginalized communities, this workshop emphasizes the need for the transformation of disciplinary practice for the betterment of LGBTQ+ academics, as a body and an intellectual program, in the domains of teaching, research, and service.

This workshop will serve as both a primer on the advancement of LGBTQ+ issues in the academy and as a forum for discussion on how best to promote and affirm LGBTQ+ diversity in the academic settings. Through this discussion, we will address the foundations of tacit anti-LGBTQ+ ideologies in institutions of higher education, especially as they are leveraged by outside (government) interests, and the development of those ideologies from within the academy on the part of bad faith academic actors. Taken together, this workshop seeks to provide participants with a toolkit for taking these conversations to their home institutions and academic peer groups so as to aid in the advancement of and advocacy for these issues in an increasing number of arenas.

In addition, this workshop will provide a forum for general discussion on how we might endeavor to translate these advocacy and advancement practices to the peri-pandemic academy.

- For more information, contact Tyler Kibbey at tyler.e.kibbey@gmail.com

Panel 22 | Enchanted Mesa

Linguistic Labor and the Labor of Linguistics

3:15 - 3:30PM
Signs of Care: Recognizing Domestic Work in Globalizing Mexico
Alessandra Rosen (Chair)
University of California, Los Angeles

In June of 2020, Mexico joined upwards of thirty states to recognize the rights of domestic workers by ratifying the International Labor Organization's Convention for the Decent Treatment of Domestic Workers (C189). Guaranteeing clear terms of employment, paid overtime, and social security for household servants, the law's passing marks a joint effort by state and non-state actors to abandon remnants of a hacienda past, and build a democratic (read market-fundamentalist) future. In this talk, I explore the public facing discursive work that goes into making the C189 thinkable and persuasive, and the future-conditional imaginary of Mexican nationhood – and womanhood --afforded by its logics. While the C189 is touted as a victory for national progress, in practice, its efficacy hinges on a great deal of semiotic work. Analyzing media produced by the International Domestic Workers Association for a global feminist public, I sketch a semiotics of commensuration and reevaluation (Carruthers 2017), whereby signs indexical of diverse scales—like "private" and "public," "Global South" and "Global North,"—person-types, and labor, are made to appear in an equivalent relation of contrast (Gal 2005). Once brought into a contrastive relationship, otherwise disparate domains, persons, and histories can seem equivalent, deserving of universal recognition and value (Povinelli 2002). But what does it mean to commensurate the incommensurable? What futures –and pasts—are at stake when diverse histories are brought into the same frame? This talk speculates on what a semiotic anthropology might lend to theorizing questions of global feminism and solidarity in Latin America.

3:30 - 3:45PM
The Materiality of Naming in a Non-Sovereign Country: Crafting Gendered Wage Workers in Puerto Rico
Carmin Quijano-Seda
The Graduate Center, CUNY

This paper addresses naming as the semiotic process of creating a new type of gendered worker in the Commonwealth of Puerto Rico. It argues that the Puerto Rican male elite heavily used name-signs to create perceivable semiotic objects like gendered workers in order to legitimize their control over them. It also demonstrates that name-signs are often presented as natural categorizations, erasing the rhetorical work of colonial and imperial power to guide Puerto Ricans' perception away from their colonial working conditions and towards the illusion of economic freedom. By paying attention to how the important name-sign "parcelera" (name of the person who lives in a plot of land given by the local government) was crafted by the first elected governor of Puerto Rico, Luis Muñoz Marín, and later used by famous Puerto Rican writer, Eduardo Lalo, to criticize the appointment of an American white businesswoman as the secretary of Puerto Rico's Department of Education in 2018, I show how naming was central to the production of gendered cheap labor to be exploited by the male colonial elite, whose rhetorical power has been deeply threatened in recent times by the passing of the PROMESA law by US Congress. At the same time, I explain how "parcelera" is crucial to understanding the rhetorical transformations or shifts of transduction (Rodriguez, 2021) that modernized the colony of Puerto Rico by inserting its workers in an international division of labor, while expanding the axis of differentiation of workers on a global scale (Gal & Irvine, 2019).

3:45 - 4:00PM
Shame, Desire, Pride and Profit: Affective Economies of English in India
Katy Highet

University College London

Scholarship on the neoliberalisation of (English) language education has shown how employability discourses compel marginalised students to invest in English. What remains underexplored is the role of affect in these processes, and how it works to anchor these discourses deep within people's subjectivities. Drawing on data from an ethnographic study in an English-teaching NGO in Delhi that offers free English training, I explore the affective economy (Ahmed, 2004) of English in India in order to demonstrate how and why English becomes desirable, for whom, and with what consequences. Arguing that affect (in particular, desire, pride and shame) works to make the trope of 'profit' (Duchene & Heller 2012) through the acquisition of English one that simultaneously interpellates certain actors and excludes others from participating in the imaginary, I demonstrate how these affective orientations that work to align certain young Indians with English are inextricable from how they experience (and feel) their social positions in the wider political economy. For some, reclaiming English is imagined as a subversive act that will correct the shame and stigma they currently feel; for others, English is constructed as 'not for me'. As such, I show how a politicisation of the affective economies of English language learning is integral to understanding how inequalities continue to be perpetuated by and through language, as it helps map the webs of complex logics which not only discursively (re)produce English as a thing to be desired, but also draw boundaries around who can and should desire it.

4:00 - 4:15PM
Making Teaching Visible: Using the Tools of CSI Research to Analyze Teacher Talk
Emily Yerkes
University of Colorado Boulder

Understanding how teachers do the everyday work of teaching is a central concern of education researchers. Much of teaching can be seen and heard through classroom observations. Often hidden is the internal sense-making teachers engage in during moment-to-moment classroom instruction. Through an analysis of teacher talk during a unique professional learning experience called a Learning Lab (LL), this study applies theoretical tools from community and social interaction (CSI) research to better understand the work of "doing teaching.· Situated within this unique context, this study poses the following research questions: 1) What do the purposes of "teacher time outs" reveal about the everyday work of "doing teaching"? What is made visible by the "disorganized interaction" (Garfinkel, 1967, p. 68) brought about by the LL format? and 2) In what ways does attending to changes in footing (Goffman, 1981) reveal participants' goals for student understanding during the course of a lesson? Through open coding analysis of teacher use of TTOs during LLs at an elementary school site, this analysis makes visible teachers commitments to lesson plans, the use of unique instructional and procedural routines, and teachers' preconceived notions about student discussion. Implications from this study point to ideas for engaging teachers in professional learning.

4:15 - 4:30PM
Beyond Labeling? Language Ideologies in the "Global War" on Gender Violence
Julia Kowalski
University of Notre Dame

Interactive activities are at the heart of efforts to re-conceptualize justice across the contemporary world. As scholars and activists debate anti-carceral approaches to gender violence, they question how to structure interactive practices to transform, rather than reproduce, dynamics of inequality and harm. This paper draws on ethnographic fieldwork conducted with frontline workers in an anti-domestic

violence center in north India to explore how language ideologies at the heart of global anti-violence activism may complicate such goals. Among organizers and staff at family counseling centers, multiple ideologies circulated about how interactive activity could address household violence and generate sustaining relations with kin. However, such centers operated in a wider network shaped by powerful global framings of domestic violence that drew on referentialist ideologies, where labeling "violence" for legal or therapeutic purposes was the interactive goal of intervention. As a result, when their interactive strategies did not rely explicitly on contextual and internal reference, counselors were treated as if they had failed to grasp the referential meaning and wider importance of "violence· as a category. Yet counselors' interactive strategies relied on the ability of speech to creatively index, rather than label, the qualities of intimate relations, offering such strategies as tools through which clients could act on their families and communities. These findings suggest that language ideologies-and the complex connections they draw between context, scale, authority, and temporality-are key to conceptualizing tensions in efforts to create transformative systems of justice.

5:30PM - 6:30PM

Keynote 3 | Peoples' Crossing

Letícia Cesarino, Universidade Federal de Santa Catarina

"From Pro-Bolsonaro Ecosystems to the 'Early Treatment' for Covid-19: Cybernetic Resonances Across Anti-Structural Publics in Brazil"

Abstract

This talk addresses the growing convergence between populist tactics, alt-science disinformation and the cybernetic dynamics of new media, based on an analysis of Brazil's 2018 presidential elections and its pandemic aftermath. It brings together data from ethnographic and computational methods in order to shed light on the deeper resonances across pro-Bolsonaro online ecosystems and their adjacent publics. The latter included, most remarkably, the sprawling network of medical doctors, patients and influencers that formed around the so-called 'early treatment' for covid-19 in Brazil. Drawing on linguistic micro-analysis of online statements and system-level mapping of network interactions, I outline what I propose to call, inspired by Victor Turner's classic notion, anti-structural publics.

As publics that grow on the liminal cracks of contemporary crises of trust in expert systems, they challenge commonplace distinctions between collective and individual agency, manipulation and spontaneity, fact and fiction, freedom and control. I suggest that a neo-Batesonian frame integrating not just socio-cultural and linguistic dimensions, but also technique and embodied cognition, may shed a different anthropological light on these phenomena. Bateson's 'cybernetic explanation' is particularly illuminating of how contemporary platform infrastructures afford the emergence, interconnection and growth of anti-structural publics. Rather than representing a clear-cut break with previously existing 'liberal' political and epistemic structures, anti-structural publics point at emerging forms of re-intermediation that may become more resilient features of our changing socio-technical systems.

Bio

Letícia Cesarino is Associate Professor of Anthropology at the Federal University of Santa Catarina (UFSC) in Florianópolis, Brazil. She holds a Ph.D. in Anthropology from the University of California at Berkeley. A

long-term researcher in the field of Science and Technology Studies, Cesarino has also worked transversally with postcolonial theory, development studies, and cybernetics and systems theory. She is currently involved in two trans-disciplinary projects, both of which deploy mixed-methods, computational and qualitative approaches to the digitalization of politics in Brazil. One, with the Digital Humanities Lab at the University of Bahia, looks at the growth of pro-Bolsonaro ecosystems on Brazilian Telegram. The other, with the Research Group on Public Policy and Access to Information at the University of São Paulo, inquiries into the impact of Facebook algorithms on context collapse between politics and other domains. In both cases, Cesarino's overall aim is to advance a neo-Batesonian approach to digital anthropology, bringing together, in an integrated analytical frame, socio-cultural, linguistic, technical, and cognitive and embodied dimensions of human-machine interaction.

6:30PM - 8:00PM

Poster Session | East End / West End

[See §. POSTER ABSTRACTS for full list of poster abstracts]

SATURDAY 9 APR

Session Group 7 | SAT 8:00AM - 9:45AM MT

Panel 23 | Peoples' Crossing

Toward a 'Both-And' Semiotics of Intersectionality: Raciolinguistics Beyond White Settler Situations

Panel Abstract

Responding to recent, timely studies of white supremacy, anti-Blackness, settler supremacy, and other oppressive systems undertaken by linguistic anthropologists and other critical scholars of language (e.g. Smalls, Rosa, and Spears 2021; Smalls 2021; al-Bulushi 2020), participants in this panel turn our attention towards two pressing concerns that are at stake in the continued theorization of raciolinguistics: first, we insist that the co-naturalization of language and race (Rosa and Flores 2017) is flexible and expansive, not reductive, narrow, or epiphenomena!. Second, we situate our projects in what has until now been a breaking point in raciolinguistic discussions by examining and theorizing raciolinguistic ordering in situations that are reflexively positioned as lying beyond the white settler-colonial.

To quote Toni Morrison's incisive analysis from nearly 50 years ago: "the function, the very serious function of racism...is distraction. It keeps you from doing your work. It keeps you explaining over and over again, your reason for being" (Morrison 1975). These distractions manifest as rank assertions of lack, deficit, underdevelopment, and the like, but they also manifest through deeply normalized routines for performing scholarly "rigor": "but is this REALLY about race? Is it REALLY about language? Isn't this about class, gender, sexuality, ability, education, citizenship, migration histories, settler status, religion, culture, etc.?" These questions create a distraction by positing an interchangeability of analytics, rather

than an interrelationship among vectors of difference and marginalization. Instead of an approach that insists on "either-or; we begin from the perspective of "both-and." We ask: how are raciolinguistic ordering projects manifested in, through, and alongside their co(n)textual intersectionalities? This is not to advocate for "race/language plus," an approach that multiplies discrete categories in conjunction. Following founding theorists of intersectionality, we acknowledge that intersectional dynamics are experientially and empirically indistinguishable, even if they are analytically specifiable (Crenshaw 1991, Collins 2019).

We turn our attention to settings in which whiteness is treated as foreign or outside, residing in the domain of a white-western racialized chronotope, and yet nevertheless becomes recruitable as an aspirational horizon. We begin by focusing on situations that are structured around a constitutive tension: between the insistence on exemption from whiteness, on the one hand, and the pervasive presence of the English language as one register or code among many comprising a multilingual situation, often (but not always) one that is deeply invested with cosmopolitan desire. We extend our semiotic attention beyond things overtly acknowledged as colonial legacies (Reyes 2017) to ask: what is the function of semiotic phenomena and processes whose status as colonial legacies become actively disavowed? How, in light of such disavowals, does English become more than a language and whiteness more than a race, even in the absence of their respective phenotype: "purely" white bodies and "purely" English grammars?

Panelists undertake an ethnographic exploration of the "both-and" semiotics of intersectionality across a range of settings reflexively cast as outside, beyond, or exempt from the structuring effects of white supremacy, anti-Blackness, and the raciolinguistic indices through which they are materialized.

Participants

8:00 – 8:15AM
Local Bodies, Foreign Language: Singaporean Colloquial English, "Good English," and Aspirational Investments in Malleable Whiteness
Joshua Babcock
University of Chicago
School of the Art Institute of Chicago

English in Singapore occupies an ambivalent status as both a global bridge and threat to local "cultural values" (Tan 2017). I elaborate the histoƒrical and institutional production of a covert raciolinguistic community-"Caucasian" English speakers-whose ·native" command of English is ideologically contrasted with the "nonnative" Singaporean speaker. I analyze a crowdsourced self-help series, "English as It Is Broken," alongside online ethnographic data and participant-observations at a Singlish awareness class, where I was recruited as a token of the "Caucasian· raciolinguistic community to mark classmates' "errors." Though instructors and participants insist that Singaporeans should not try to "sound white," since Singapore is a "nonwhite society," I argue that the figure of the native-English-speaking foreigner (by default white and, increasingly, American) animates intersectional self- and other evaluations of Singaporeans' linguistic deficiency and invites aspirational investments in malleable whiteness through "Good English"-a target that the Singaporean is cast as forever failing to meet by virtue of their nonwhiteness.

8:15 – 8:30AM
K-pop Fandom in Mexico: Mediatized Discourse and Transnational Performances of Raciogender

Joyhanna Yoo Garza
Harvard University

The transnational exchange and convergence of people and goods underscore the porousness of linguistic boundaries and the shortcoming of treating language as inhering in ostensibly discrete entities such as nation-states (Park and Wee 2017) and racialized bodies. Recent linguistic anthropological research has robustly advanced a raciolinguistic perspective (Rosa and Flores 2017), illustrating how linguistic signs become imbued with racial meaning, thus ideologically rendering racialized bodies as always-already particular kinds of speaking subjects.

Racialized performances within a mediatized transnational frame, are frequently prone to circulation in contexts not original to their production, as well as uptake from disparate, perhaps even unintended, publics. As this panel seeks to address, such performances warrant an analysis that explores the tensions and uneven processes inherent to such exchange. In this paper, I show how transnational online performances become susceptible to negotiation amid converging interpretive frames. Specifically, I examine the racialized gendered performances of young Mexican fans who participate in digital K-pop fandoms. They engage in cross-gender and cross-racial performances of Korean hegemonic femininity using multilingual and multimodal resources. Rather than read such practices as determined by the consumerist influence of K-pop, I argue that their performances constitute socioculturally-specific contestations of personhood and power. Based on face-to face and digital ethnography of K-pop fans in Mexico, I present a multimodal semiotic analysis of fans' mediatized performances. In so doing, I elucidate how such performers tap into transnational, multilingual fandom networks to perform appropriate fan identities and to assert their own queer, aspirational cosmopolitan desires through digital recognition.

8:30 – 8:45AM
"Say a Sentence": Drawing an Interactional Link between Organizations, Language Ideologies, and Coloniality
Jacob Henry
University of Colorado Boulder

This paper analyzes the discursive practices surrounding Cannoli by Cafe Soul, an Islamabad restaurant, to examine how the owners of Cannoli construct and maintain a space rife with colonial language ideologies. Much work in the field of organizational communication that touches on multilingualism uncritically considers a "language policy· as a static, bound set of rules that prescribes what language is appropriate for the organization. I disrupt this notion by building a theoretical connection between organizational communication and linguistic anthropology to better interrogate corporate notions of "language policy." In doing so, this paper argues that a truly decolonial approach must recognize the construal and enactment of language policy as inherently based in interactions. In examining a specific language policing incident between the owners of Cannoli and one of their managers, this work shows how organizations in "post colonial" spaces can still embody and promote Anglo-centric ideologies. During this interaction - which was the subject of a mildly viral video in early 2021 - the two owners of Cannoli demonstrate an ideology that ties modernity, wealth, and professionalism to Western English competency, reproducing colonial logics of whiteness. Further analysis of Cannoli's social media practices shows how the cafe interpellates its customers into this logic by asking them to participate in English-based promotions, playing into national anxieties that hold English as inherently more valuable than "local" languages. Finally, this paper calls for further cross-disciplinary work between OrgComm scholars and linguistic anthropologists to better critique and ultimately decolonize our organizations and the language ideologies embodied therein.

8:45 – 9:00AM
Sticky Raciolinguistics: The Reproduction of Racial Categorisation in 'Chinese Privilege'
Vincent Pak
Mie Hiramoto
National University of Singapore

Singapore's multiracialism is heralded as one of its national tenets, and is held together by state policies that strictly categorise its citizens into four major race groups ordered according to their size: Chinese, Malay, Indian, and Others. Also known as the CMIO model, this postcolonial framework governs social life in Singapore. Race talk over the past decade has birthed a contentious term - 'Chinese Privilege' - that has found its way into common parlance, and is now deployed as an explanation for overt and covert racism. 'Chinese Privilege', derivative of White Privilege, may be understood as the belief that sociopolitical advantages are accorded to those racialised as Chinese, since they form a majority of the population. We take cues from Ahmed's (2004: 40) notion of 'stickiness' - where something 'has travelled and what it has come into contact with' - to consider how 1) western ideas of racialised power rooted in whiteness are reconfigured in postcolonial Singapore and 2) the (un)critical reproduction of racialisation and racial categorisation through Chinese Privilege ideology. Our aim is not to debate the presence of Chinese Privilege in Singapore; rather, given its status as an ideological hermeneutic to make sense of race-based conflicts in Singapore, we seek to understand how the adjectival 'Chinese' in Chinese Privilege is negotiated in cultural sense-making processes by Singaporeans. Through analysing the problematics of Chinese Privilege, we therefore suggest the notion of sticky raciolinguistics as the inextricability of race-language co-naturalisation (Rosa and Flores 2017) from antecedent centres of white-settler colonial thought.

9:00 – 9:15AM
Unpacking Racial Subtexts of Communitarian Bioethics: A Semiotic Approach
Samantha Stein
University of California, Los Angeles
Justin Clapp
University of Pennsylvania

Patient autonomy, realized in part through informed consent, is a core tenet of Western bioethics. Yet, in emergency medical research, obtaining informed consent is often not possible. In lieu of doing so, investigators can use the federal Exception from Informed Consent (EFIC). EFIC obliges investigators to conduct pre-trial 'community consultation' by seeking perspectives on the proposed trial from members of the public. Community consultation functions as a communitarian ethics endeavor: regulatory overseers and investigators interpret the perspectives expressed by community consultation respondents as generalizable to the patients who will ultimately participate in emergency trials. Investigators and regulators maintain that respondent and participant racial demographics must be congruent in order for community consultation findings to be generalizable. Thus, our work focuses on the racial subtexts of communitarian bioethics. First, we examine the way in which regulators and investigators conceive of and deploy race in the context of EFIC, considering how they disentangle race from other dimensions of complex, intersectional identities through a process of essentialization which involves erasing, highlighting, and grouping constituent facets of identity. Second, we evaluate the social consequences of conceiving of and deploying race in this way, considering what meaning is made when investigators and regulators upshift and downshift between tokens and types in order to derive generalizable knowledge and apply it.

9:15 – 9:30AM
Language, Race, and Gender Hierarchies in the Southern Andes
Margarita Huayhua
University of Massachusetts

In the North, specifically in the United States, Spanish is racialized as the language of dangerous immigrants or inferior others (cf. Alim 2016, Hill 2008). If we turn our analytical lens to the South, specifically to the southern Andes, Peru, Spanish is the dominant language in relation to indigenous languages that are de facto banned from urban spaces. Specifically, Quechua is seen as the language of backward, unintelligent, and irrational people. The racialized iconization of language and its speakers is played out in everyday social interactions in formal and informal settings among individuals, all of whom would be called "bilingual" in a traditional sociolinguistic account. For instance, the image of "irrationality" is reproduced in interactions in a rural clinic; the image of "lacking intelligence· is reproduced between a male Quechua-dominant speaker and a female Spanish-dominant speaker within the space of a Quechua household. Language is racialized in these interactions, regardless of which language is spoken: The Spanish spoken by first-language Quechua speakers never sounds "Spanish' enough. The racialization of linguistic interactions plays out regardless of salves such as transitional bilingual education or the training of health workers in rudimentary Quechua grammar. Anything short of linguistic sovereignty locks first language Quechua speakers in an iron cage of continue racial oppression.

Panel 24 | The Mall

Past Tensions, Present Progressions, or How Linguistic Anthropology can Transform the World: A Panel to Celebrate the Contributions of Dr. Susan U. Philips

Keywords

ideology, discourse, power

Panel Abstract

In the 1960s and 70s, socio-political movements in the U.S. confronted the discriminatory practices and prejudiced structuring of society through peaceful protest, civil rights marches, and occupations. At this time, linguistic anthropology began to gain its footing institutionally and intellectually, shifting its focus from language as object for preservation to language as social action. Contributing to this shift, Dr. Susan Philips' work drew attention to the subtle, invisible dimensions of institutional racisms and sexisms by investigating language use and interaction within marginalized, under-served communities of practice. One of her earliest contributions to Anthropology took shape through her dissertation research at Warm Springs (Oregon). Working with the confederated Tribes of Warm Springs, Philips developed her research in relation to community goals focused on the education of children and youth (Philips 1972, 1983). She revealed not only the invisible aspects of interactional styles that can and do affect student performance and success, she demonstrated an ethical, responsible model for research with Indigenous groups (cf. Smith 1999; Kroskrity and Meek 2017). Her attention to the tacit dimensions of social inequalities is a theme found throughout her research. Methodologically, Philips' contributions emphasize the unpacking of participant roles and their grounding in particular contexts as well as the analysis of the actual discourse that participants produce in face-to-face interaction. Her transcripts of court data, both in

Tucson and in Tonga, reveal the subtle, cultural framings in tandem with the institutional frameworks that constrain interactional performances in service to the recognition of truth or fact. Her article on discourse analytic methods lays out the process by which linguistic anthropologists can render culture salient through the identification of units of analysis and a discourse comparative method (Philips 2013). Theoretically, Philips' insights have been central to the movement toward language ideologies and their role in the distribution of power institutionally. Through her investigation of how discourse participates in the structuring of society and the creation of social inequality, her scholarship has continually underscored the need for theory and science to pay attention to both tacit and overt processes that produce and reproduce intolerance and bias and for the academy to realize its own complicitness in institutionalized forms of marginalization.

Participants

8:00 - 8:15AM
Data in Interaction in a Collaborative Research Project
Diane Riskedahl
 City University of New York, Graduate Center

This paper explores the interactional exchanges between researchers, research assistants and participants on a multi-year team study of Syrian refugee integration in Toronto. I draw on my experience with this interdisciplinary project to examine the participatory nature of anthropological discourse analysis. Philips' (2013) methodological discussion of the comparative analysis of units of interaction signals a key reflexive turn in linguistic anthropology, namely that theoretical developments in the study of socially occurring language lie centrally in our own interactions. These include: (i) interactions between researchers, research assistants, and participants in the co-construction of data; (ii) interactions between our understandings of isolated data and the surrounding cultural processes in which we are embedded; and (iii) interactions in the field that allow us to ethnographically situate the language that we study. By looking at the collaborative research team experience, and specifically focus group data collection, this paper discusses how understandings of what it means to be a Syrian newcomer in Toronto are co-constructed through interactions with researchers and newcomers at a turn-by-turn level. In these interactions, I argue, there is a dialogic negotiation of key research foci throughout the research process.

8:15 - 8:30AM
Symbolic and Material Values of Dialect in the Linguistic-Ideological Ecology of Rural Norway
Thea R. Strand
Loyola University Chicago

In the rural, central-Norwegian district of Valdres, the traditional local dialect interacts with and exists alongside various forms of standardized Norwegian. Across a range of discourse forms, spoken and written, casual and formal, public and private, dialect often has great symbolic value, as it is understood, on the one hand, to be a marker of place and social belonging and, on the other, to represent traditional local and national culture. However, as Philips (2007) has argued, the cultural centrality of certain kinds of language does not always or easily align with material value in the broader economic system. In business life in Norway and in Valdres, a longstanding preference for normative Norwegian (Bokmål) and/or English is observable in most marketing materials and outward communication, indicative of the political-economic power of these linguistic forms, even as Valdres residents express strongly positive views of their dialect in explicit metalinguistic discourse. Recently, though, as Valdres has transitioned

from a largely agricultural economy to one focused primarily on cultural and recreational tourism, the local dialect has been selectively utilized as a source of added value in marketing a variety of products. Drawing on Philips' conceptualization of an ecology of ideas located in various forms of discourse, this paper considers how rural language has found "a compatible locale and colonize[d] it" (2004, 248), expanding the use of the Valdres dialect into new, if niche, discursive domains.

8:30 - 8:45AM
Language Documentation and Revitalization: An Opportunity for the Creation and Negotiation of Methodological Practices
Rebecca J. Wood
University of Colorado, Colorado Springs

Language documentation and revitalization are complex endeavors heavily influenced by sociocultural practices and ideologies. The field of linguistic anthropology is well-positioned to understand and support the efforts of community language activists. Inspired and informed by the instrumental groundwork laid by Susan U. Philips (2001, 2006, 2013), this paper explores the importance of developing a meaningful collaborative research project that benefits the tribe, as they see fit, and highlights the advantages of viewing linguistic data as part of a cultural process for both the community and academic interests. My research with the Salishan population of western Montana documents and analyzes the narrative patterns, styles, meanings, interpretations, and discursive ideologies of the language and culture within the storytelling genre. This project developed from a grassroots approach with community members and further enhances their own revitalization efforts and in the meantime, boosts their power over their own knowledge production. This means that Native community members determined the direction of the project, control any archival materials produced, and make determinations of how scholarly and pedagogical materials develop and will be disseminated. While this process can be challenging and ever-evolving, it is critical to expand upon Philips' scholarship and upend some of the academic marginalization that has historically occurred. Language, as Philips (2006) notes, is a form of resistance, and we, as a discipline need to ensure we step aside when necessary so that those who we wish to empower can truly be empowered through their own choices.

8:45 - 9:00AM
On "Blind Markets" and "Bank Account Goats": The Language of Social Justice Capitalism
Kathryn Graber
Indiana University

Some of Susan Philips's most provocative work shows how those institutions that are assumed to be monolithic arbiters of "blind" justice—the courts—are in fact pervaded by contestation and diversity in the individual proclivities of judges (e.g., Philips 1998). The uneven application of justice reflects and reproduces inequalities that enter the courtroom below the level of awareness, effects that are central to the functioning of the legal system, she argues, but persistently and perniciously denied. This paper extends Philips's observations about the ideological heterodoxy of monolithic institutions to 21st-century neoliberal economic discourse. In an extreme example from Mongolia, we can see how inequalities are not only reflected but also produced through interactions between Mongolian economic institutions and the people they are supposed to be benefiting, namely herders living mostly outside the cash economy. Herders have come to rely on their spring cashmere pull as their primary source of cash for the entire year and have become trapped in a debilitating debt cycle with high-interest bank loans. Searching for a solution to this intractable problem, policymakers refer vaguely to an agentive "market" (zakh zėėl) and describe herders as child-like, irrational economic actors. I draw on policy documents and ethnographic

data to examine the language of the special form of "social justice capitalism" that has emerged in this context. Economists take "the market" to be something abstract and "fair" because it is applied equally to an undifferentiated mass of herders, but in practice it is understood very differently in different contexts.

9:00 - 9:15AM
Using the Study of Language Ideologies to Connect Theory to Classroom Practice
Deborah Cole
Utrecht University

Philips' work on the multi-sidedness of language ideologies provides us with a guide for how to teach students about language ideologies (what they are, how they function, and how we can identify and counteract their effects). Using her scholarship in our courses enables us to directly engage students with the ways in which facts of linguistic differentiation are inextricably connected to inequalities of power, resources, repertoires, and values. Beyond its theoretical productivity and explanatory power for a wide range of sociolinguistic behaviors, however, Philips' work also provides models for our own classroom practice, where multi-sited language ideologies and linguistic differentiation are inescapable features of our teaching and learning contexts. In this paper, I document a range of my own classroom practices in multiple educational contexts, all of which are inspired by or connected to Susan Philips' scholarship, to demonstrate the potential of her thought for teaching and learning about language.

9:15 - 9:30AM
Richard Bauman (Discussant)
Indiana University, Bloomington

Virtual Panel P | Virtual Canyon

Collective Action in Times of Crisis: When Hashtags Give the Courage to Speak Up

Panel Abstract

Language plays a crucial role in women's empowerment, since it can influence the power women have in relation to colleagues, partners, and other people in society.

Especially hashtags have proven potential for mobilizing worldwide attention and accountability to women's rights by increasing the visibility of several issues that are commonly under-reported. The use of hashtags has helped tremendously to bring several issues that negatively affect women to the forefront of political agendas.

Hashtags are an adequate tool for women to create a space to exchange knowledge and information about their rights, to find supporters in their fight for gender equality and also to share their experiences and to report violence.

In our panel, we will discuss the different aspects concerning the following hashtags or language specific variations of these hashtags: #metoo, #50/50by2020, #womenempowerment, #genderequality or #heforshe, among others.

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Participants

8:00 - 8:15AM
From Collective to Connective Action: Women's Empowerment via French, Spanish, Italian and Swedish Variations of #metoo
Liane Strobel (Organizer, Chair)
Francesca Capacchietti
Tobias Gretenkort
Carmen Ibanez Berganza
Helene Pohlkamp
Rheinisch-Westfälische Technische Hochschule Aachen

The contribution analyses the language specific variations of the #metoo movement, such as #yotambien, #moiaussi or #anchio, which prompted women to share their story of sexual harassment. The analysed hashtags were published in two time periods: from 15/10/17 to 15.11.17 and from 15/05/18 to 15/06/18. Firstly, the main hashtags of the analysis are presented briefly according to their typology and frequency for the different languages. Secondly, the morphological and syntactical features of these hashtags will be exposed. Lastly, the main semantic fields of the hashtags will be taken into consideration. In order to do so, the study identified the frames of national hashtags and classified them into six categories: (1) directly related to gender-specific violence (e.g. #NoALasAgresionesSexistas), (2) feminist support (e.g. #sorellaioticredo, #SiNostocanAUnaNosTocanATodas), (3) references to related issues motivating the movement (#bastaya, #noesno), (4) narration oriented (#quellavoltache), (5) event specific (#casoweinstein, #lamanadasomosnosotras) and (6) humorous or sarcastic (##balancetonporc).

To sum up, the focus will be a) on a thematic analysis of the specific non-English hashtags and b) on an examination of the relationship between the used hashtags, likes, retweets and comments and c) on potential differences in usage between the two indicated periods and between the different languages.

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8:15 - 8:30AM
The #MeToo-Discourse on Twitter in Germany as a Protest for Gender Equality
Annamaria Fabian (Chair)
Universitat Klagenfurt

The #Me Too-Discourse in German can easily be understood as a protest by females which arose as part of the global Me Too protest. Private people as well as journalists, actresses and politicians contributed to that significant protest of gender equality via Twitter globally, making it to one of the most important protests in the recent history in Germany and other Western countries. Firstly, this contribution will discuss the content of this protest in German on Twitter, which is seeking the equality of gender and is outcrying against sexual violence from the point of view of Discourse Analysis (e.g. Giintner et al., 2012) and Cognitive Linguistics, on a corpus based on 1378 contributions in German under #Me Too in the span of one year between October 2017 - the date of the first German contribution under #Me Too shortly after the beginning of the #Me Too-Discourse in the US - and October 2018. Secondly, my presentation focuses the public image of the #Me Too-Discourse among private participants of both genders as well as professionals, for instance journalists, who had a main impact on the public conceptualization of gender equality and gender issues in society (e.g. McElhinny, 2003) through contributing to this protest. And last but not least, this paper seeks to explore language specific phenomenons associated with the #MeToo-Debate and discussions about gender equality (e.g. Kolthoff & Niibling, 2018) as well as communicative strategies of women and men aiming the expression of taking stance at this (e.g. Fabian, 2019).

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8:30 - 8:45AM
German Verbless Sentences in the #MeToo-Discourse and their Relevancy for Encouraging Females
Igor Trost
University of Passau

This presentation will build up on Dr. Annamária Fábiáns´ presentation ´ The #MeToo-Discourse on Twitter in Germany as a protest for gender equality`. While Fábián´s focus is mainly on communicative strategies used for female encouraging in the German #MeToo-Discourse, I will highlight the function and form of verbless sentences for these encouraging strategies which occur in a corpus on Twitter. In the first part of my presentation, I will define German verbless sentences according to Admoni (1975) and Behr & Quentin (1996) and provide a quantitative analysis on them. This analysis is based on a research with methods of statistics that evaluates the verbless sentences in the MeToo-Corpus. In the second part of my presentation, I will present different types of German verbless sentences which are important to the communicative strategies Fábián introduces in her presentation. The grammatical form and the function of verbless sentences will be analysed on the corpus and their relevancy for female encouraging explained by using examples of the corpus collected on Twitter.

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8:45 – 9:00AM
Let's Take a Selfie! When Social Media Increase Political Participation: #GaiaeMatilde, Salvini, and the LGBT Community
Lorella Viola
Utrecht University

On 26 April 2019, the Italian Minister of the Interior Matteo Salvini was at a political rally in Caltanissetta, Sicily. At the end of the meeting, two girls -Gaia Parisi and Matilde Rizzo - approached him and asked for a selfie. While Salvini was preparing to smile for the photo, the young women kissed in front of the camera as a sign of protest against Salvini's anti-LG BT and anti-feminist positions. The picture (Figure 1) was shortly after posted on all the main social media and soon went viral, with millions of shares worldwide. While Salvini dismissed the episode as a harmless joke, the event did not remain an isolated incident. The kiss and the creation of the dedicated hashtag #GaiaeMatilde seem to have inspired others to take actions against the far-right deputy prime minister. The Italian media have labelled this as the "selfie- guerrilla" photobomb protest, a series of similar actions in which people have pretended to be supporters of Salvini in order to approach him and ask uncomfortable questions or take protest pictures, which in turn, become viral. In this article, I discuss how, through a sort of 'virtual cycle' of action, attention, further action (Sharma 2014), social media have impact. I use the hashtag #GaiaeMatilde as an example of how, through the sheer power of numbers, social media have become a strong tool for democracy, civil engagement, and emancipation.

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Virtual Panel Q | Virtual Peak

Language Teaching and Learning: Ideology and Community

8:00 - 8:15AM
Language Ideologies of Bilingual Dual Language Teacher Candidates: Candidates' Critical Views of their Languages
Patricia Ferreyra (Chair)
University of Washington

Dual Language Bilingual Education aims at the attainment of bilingualism and biliteracy, sociocultural competence and grade-level academic performance, and potentially, a proposed fourth goal, critical consciousness. However, K-12 Dual Language (DL) teachers' ideas about language do not always support these goals. Instead, they continue to position English as the higher status language and marginalize minoritized groups. Research on language ideologies has shown that both DL teachers and Dual Language Teacher Candidates (DLTCs) enact multiple and, at times, conflicting ideologies in educational settings. However, there is limited research on shifts in DLTCs' language ideologies over time, resulting in a knowledge gap about how Teacher Education Programs (TEP), field placements and other aspects of context affect such ideologies. This critical qualitative study, framed within the context of a year-long research project that traces the shifts in DLTCs' language ideologies, investigates the ideologies of four bilingual Latinx DLTCs alongside their development as critically conscious educators at the start of an elementary TEP with a social justice orientation. Through semi-structured interviews and written documents, I present assimilationist and pluralist language ideologies that emerged from the DLTCs' accounts and discuss how they shaped their ideas about language. Finally, I conclude with implications for the candidates' work in the TEP and field placements as they continued to develop their linguistic identities as critical bilingual educators. This study addresses the following questions: What kinds of language ideologies do DLTCs articulate towards the beginning of the program? What are the implications of their language ideologies?

8:15 - 8:30AM
Disrupting Whiteness in Teacher Education: A Reconstructive Discourse Analysis of Community Mapping
Rebecca Rogers
University of Missouri St. Louis
Luzkarime Calle-Diaz
Universidad del Norte, Colombia

Teacher education is a field traditionally occupied by whiteness. With this is the inherent contradiction of teacher educators needing to claim expert status, and reproduce deficit tropes and whitewashed versions of educational practice (Ladson-Billings, 2005; Sleeter, 2016). Although the pervasive nature of racism continues to be largely studied, less attention has been paid to the discursive landscape of disrupting whiteness and anti-racism, especially in teacher education. Analyzing discourse practices (i.e. syllabi, interactions, policies, assignments, student work) in the field can illustrate areas of productive

tension that represent the wiggle room for broader social transformation (Bartlett, 2012). In this session, we present a systemic functional linguistic (Halliday, 1985) informed reconstructive analysis of a community mapping assignment that is used in a graduate program for preparing literacy educators. The data were generated as part of a larger ethnographic study examining teacher learning in context. We found this assignment infused with tensions. On the one hand, it is a 'positive' example of practice in teacher education that seeks to make visible community literacies and locating learning in the communities in which educators teach. On the other hand, mapping itself might be considered a colonizing practice and dangers exist to create reductionist narratives of historically complex traditions and practices. We provide a series of questions that can be brought to bear on the texts and discourse practices of teacher education. Participants can learn ways to challenge teacher education discourse practices with the hope that this contributes to a less imperfect future in the field.

8:30 - 8:45AM
'Holding Class' in French and Tamazight: Language Rights and the Semiotic Infrastructure of Schooling in Morocco
Gareth C. Smail
University of Pennsylvania

Within frameworks of linguistic rights, schools are often imagined as a primary site through which states act as guarantors of access for minoritized groups. However, linguistic anthropologists have documented how, in practice, the provision of minoritized language education in schools is often be beset by tensions and contradictions, in part because teaching language tends to rely on language ideologies that erase or devalue non-standard forms of linguistic subjectivity. This paper asserts that language ideologies can spell trouble for linguistic rights paradigms long before classroom teaching has begun. Drawing on a linguistic ethnography conducted in Morocco's Middle Atlas during the 2019-2020 school year, my research centers on a multilingual afterschool program that positioned the long-marginalized Tamazight language on equal programmatic footing with languages historically promoted by the state as instruments of globalism and modernity: Arabic and French. Comparing the experiences of teachers of French and Tamazight, I show how their efforts to provide parallel offerings for both languages were undermined as students flocked to register for French and balked at the offering in Tamazight. Developing a concept of the semiotic infrastructure of schooling, I show how seemingly mundane institutional procedures-such as creating a consistent roll of students, convening them in time and space, and meeting at regular intervals throughout the year-emerged as critical sites for teachers to navigate a local politics of language at odds with their own vision of linguistic parity. In doing so, I emphasize how language ideology is dialogical and tied to forms of action .

8:45 - 9:00AM
Barriers to Native Speaker Access & the Role of the Non-native Peer in Study Abroad
Cari Ito
University of California, Davis

This paper draws on four weeks of classroom observations and audio recordings in a university drama course for international students and five interviews with seven international students. These data were analyzed thematically based on a sociocultural theoretical framework (Vygotsky, 1987) that views language learning as a social process. From this perspective, I focused on the social networks and peer interactions of the students to answer the following research questions: (1) How do study abroad learners position themselves in regards to gaining access to native speaker social networks? (2) How do learners perceive the influence of their social networks on their language acquisition? Previous

scholarship in SLA in study abroad contexts has found that involvement in target language-speaking social networks during study abroad can predict L2 gains, with a wide range of individual differences (Isabelli-Garcia, 2006). These differences may be because opportunities to speak and exposure to target language speakers are fundamentally socially structured, learner initiative alone is not always enough to gain access to social networks and native speakers (Norton & McKinney, 2011). This paper argues that learners negotiate a variety of barriers (structural, sociocultural, and linguistic in nature) to gain access to native speaker social networks and increase their intercultural communicative competence (Byram, 1997). Preliminary findings reveal that non-native speaker peers were regarded as more accessible and equally valuable to language practices and L2 acquisition. Students credited their NNS peers with opportunities to use English as a lingua franca, and I argue that their interactions showed development in ICC.

9:00 - 9:15AM
Supervising Long-term Migrants' Digital Language Challenges in Speaking German
Susanne Bauer
ISTB GmbH

Digital age matters, yet Immigrants' language challenges persist. Supervision and psychosocial support for German residents in six languages - Arabic, Iranian Farsi, Afghan Pashto, Dari Persian, Uzbek and Turkish - means to actively encouraging by supervisory and psychosocial support rendered to longterm migrant workers from the Middle East, North Africa (MENA) and Turkey in Berlin, Germany. Traumatic experiences through improving poor speaking capacities is done by improving migrants' language skills through communicating in an empathic and corrective manner by talking, listening, reading and writing as the four principles of alphabetisation. Conversation includes jokes in the form of a German "Witz" that is a joke in the form of a chit-chat, mixed with being honest. Being direct communicators, Germans are not always open about what they are about to transmit. Language is as crucial as reality: a fact of 'yes/no' or simply a decision taken by a superior does not always explain the 'why' of such final point. German settings will not always easily engage in direct contact, yet eye contact appears easier. Finger signs are commonly used such as the typical finger crossing ('Daumendruecken').Migrants' language challenges may transform into conversing about the ease of English and German as a common source. The more an Arabic or Persian mother tongue speaker abides to learning German, the more she or he will master the ease of everyday colloquial language. Digital applications increasingly encourage migrant communities keep their mother tongue while communicating in 'easy German' that refers to only some functional words.

9:15 - 9:30AM
New Ruralities and Digital Appropriations: An Ethnography at Peruvian Highlands
Yina Rivera
Pontificia Universidad Católica del Perú

[INSERT INDIV ABSTRACT HERE]

9:30 - 9:45AM
Revitalizing Attitudes Towards Creole Languages
Ariana Bancu (lead author)
Northeastern Illinois University
Joy P. G. Peltier (lead author)
University of Michigan

in collaboration with the following co-authors
Felicia Bisnath (University of Michigan); Danielle Burgess (University of Michigan); Sophie Eakins (University of Michigan); Wilkinson Daniel Wong Gonzales (University of Michigan); Moira Saltzman (University of Michigan); Yourdanis Sedarous (University of Michigan); Alicia Stevers (San Diego State University); Marlyse Baptista (University of Michigan)

The objective of this paper is to revitalize attitudes towards Creole languages: to "refresh," "reroute," and "redefine" how we perceive, present, and discuss these languages. We aim at moving away from hegemonic paradigms and towards social justice and decolonization. Our purpose is to forefront as researchers, teachers, and speakers a liberated, anti-exceptionalist (cf. DeGraff 2003), normalizing narrative about Creoles and their speakers that emphasizes their naturalness, creativity, diversity, and resilience. We used a community-based research approach (Leglise & Migge 2006) and consulted Creole speakers and linguists to obtain a holistic view of these two populations' representations (e.g., labeling practices), characterizations, and ideologies about Creole languages. Our research involved three phases: 1) interviews with 15 language speakers/experts; 2) a survey completed by 58 linguists teaching general linguistics classes; 3) a follow-up workshop that virtually brought together language experts and linguists from several geographical areas. We selected three Creole populations that team members had access to, due to their research. They interviewed 5 speakers of each language: Cabo Verdean Kriolu (Cabo Verde), Kweyol Donmnik (Dominica), and Trinidadian English Creole (Trinidad & Tobago). We designed a survey based on questions from the interviews and general questions about teaching approaches to Creoles, and distributed it to linguists teaching general linguistics courses. Lastly, we brought Creole speakers and linguists together to discuss how and what we should teach about Creoles in our classes. We report our results from each research phase, and our recommendations for a more community-centered approach to Creole language pedagogy.

Virtual Workshop F | Virtual Valley

Towards New Pedagogies for New Times: Cultivating a Language and Social Justice Praxis

Participants

Netta Avineri (Organizer)
Middlebury Institute of International Studies at Monterey

Patricia Baquedano-López (Organizer)
University of California, Berkeley

Abstract

How are language and social justice connected? How can educators incorporate language and social justice issues into their classrooms and contexts? In this session, we will focus on cultivating a language and social justice praxis, collectively envisioning our classrooms and campuses as spaces for reflection, dialogue, and action for social change. We see this work within a broader movement of Critical University Studies that not only addresses the role of public universities and institutions advancing neoliberal and entrepreneurial goals, but also as "an arm of the settler state" (Grande 2018: 47) that continue to benefit whites and other dominant groups. From this perspective, a dialogue on the ways a

language and social justice praxis can point us towards liberatory, decolonizing, and more just futures is timely. Take for example the history of Indigenous land appropriation for universities and institutions of learning that ensured settler futures but erased and displaced Indigenous populations (Patel 2021). We draw on the ongoing, critically engaged work of the AAA Language and Social Justice (LSJ) Task Group in which both workshop leaders have actively participated, including reconceptualizing "language gap" discourse, examining the use of sports team mascot names that denigrate Indigenous communities' cultures and languages, the "Drop the I campaign", and problematizing Census categories (see Arnold & Faudree, 2019; Avineri, Graham, Johnson, Conley Riner, and Rosa, 2019; Avineri, Johnson, Perley, Rosa, & Zentella, 2021).

As a starting point for developing a pedagogy of language and social justice praxis we mobilize a framework consisting of a 5-step applied linguistic anthropological process for social justice (Avineri et al., 2021). This approach, at the core of the workshop leaders' joint book project Language for Social Justice: Concepts and Applications (under contract with Routledge), is based on a set of practices that include noticing and observation, recognizing one's positionalities, processes of coalition-building, and awareness raising for social change. Together these 5 steps demonstrate a critical ethnographic approach of balancing in-depth observation and understanding of a given context with an orientation for social change. During the workshop we will discuss these steps as applied to participants' own pedagogical experiences teaching about the power of language to include or exclude. A central goal of this workshop is to examine the framework's applicability and appropriateness to a range of educational contexts. In advance of the workshop, we plan to invite participants to reflect upon the following:

- identifying case studies and scenarios from their own teaching contexts relevant to language and social justice
- considering tensions, dilemmas, and challenges that have arisen or could arise while teaching these topics
- sharing from their own practice how moving towards social justice can be an individual, interpersonal, and collective effort among us all.

Through critical reflections and hands-on activities, participants in this workshop will have multiple opportunities to explore how our pedagogies can be tools for interrupting processes of the status quo of universities - demonstrating how language is implicated in social justice and how language can be fruitfully used to mobilize towards justice now and into the future.

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Panel 25 | East End

Chronotopes Across Dimensions: Crises of Development

Keywords

chronotopes, crises, development

Panel Abstract

As the 2022 spring conference theme for the Society of Linguistic Anthropology is Future Imperfect: Language in Times of Crisis and Hope, examining speech practices in different types of communities with uncertain futures is fitting. Since Bakhtin (1981), the concept of chronotopes has been applied not only to literature, but to linguistic anthropological and sociolinguistic studies of speech communities. Scholars have discussed the role of time and place linkages to language in analyzing how speakers come to understand shared experiences tied to real or imagined communities (e.g., Blommaert, 2015; Eisenlohr, 2004; Woolard, 2004). Furthermore, the always situated semiotic processes of linguistic ideologies (Irvine & Gal, 2000) aid in the propagation of spatio-temporal social meaning. This of one of two panels that addresses chronotopes, disruption, and transformation as theoretical or methodological paths toward futurity. In this panel, we consider chronotopes related to development. Critical explorations of how speakers situate themselves or those in power in space and time might offer productive avenues for overcoming traumas. Additionally, crisis can be understood on different scales, with some communities experiencing macro-level disruptions due to war, whereas others are dealing with more intimate, personal traumas.

Specific topics may include: Language contact; Minority languages; Language policy and subsequent responses; Language in constructing life stages (childhood to adulthood to senescence); Nostalgic constructions of communities pasts; Migration and diaspora; Political and economic development; Post-colonialism.

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Participants

8:00 - 8:15AM
Crisis Chronotopes: Urbanizing Indigenous Language Activism in Amazonia and Siberia
Jenanne Ferguson
MacEwan University
Sarah Shulist
Queen's University

The paper examines the interplay between crisis and the pressures affecting urbanization in endangered/minority language contexts, specifically Amazonia and Eastern Siberia. In both regions, we witness Indigenous citizens negotiating things they thought had already been dealt with; the intensification of these environmental and socioeconomic pressures continues to drive migration to cities which have historically been spaces of majority language hegemony. in Amazonia, discourses concerning language and cultural reclamation and revitalization are returning to where they were in the 1980s, as Indigenous citizens find themselves fighting once more for the recognition of land and basic health issues. In Siberia, speakers of minority and Indigenous languages also find themselves pushing back against new iterations of Russian federal nationalism threatening inroads made in language education over the past two decades. Entwined with these issues are climate change-induced environmental emergencies (e.g. forest fires, melting permafrost) that have been influencing urbanization in these regions in ways that rest of the world is only beginning to notice. While these political and ecological threats may seem cataclysmic to outsiders, in many ways these language speakers have always existed in the precarity of 'crisis chronotopes', living with the constant possibility of having to adapt and take up these battles again. Here we discuss the ways in which language activism is occurring for people in both regions as they push back through both official and unofficial channels. Through examining layers of these crisis chronotopes, we explore how speakers of these languages are re-envisioning their linguistic futures in the city.

8:15 - 8:30AM
Creole Chronotopes, Social Disruption and Anxiety about the Future in Guadeloupean Comedy
J Kathe Managan
University of Louisiana at Lafayette

This paper examines nostalgic constructions of the past in Guadeloupean comedy. After World War II, Guadeloupe shifted from a colony to an overseas department of France and measures were instituted to bring living conditions in line with those of the metropole. This period was a time of rapid development, but also of social upheaval as sugar plantations closed and the economy shifted away from agriculture, ultimately to tourism and the service industry. Many Guadeloupeans complain that the development of the island happened too rapidly and lament the loss of traditional practices, including basilectal Kréyòl and speech events associated with it. Through the creation of chronotopes (Bakhtin 1981), Kréyòl-language comedies elaborate on a vision of Guadeloupean society shared by many actors and playwrights and invite audiences to share in stances taken toward social disruptions their society has experienced and is currently facing. Although Guadeloupean comedy often depicts contemporary life, in which the past enters into performances through "temporal heteroglossia" (Smith and Eisenstein 2016) in the voice of elderly characters, certain plays set their action in places and spaces associated with an idealized past. Focusing on comedic plays and sketches featuring the loss of traditional spaces like the lolo (a type of small neighborhood store/rum shop), this paper considers how Kréyòl comedy deploys chronotopes to construct particular visions of the past, present and future on the island, presenting stances on Guadeloupean society and the issues it faces, such as high unemployment, ongoing assimilation into France and the impacts of globalization.

8:30 - 8:45AM
Narrating Chronotopic (In)Authenticity in Northern Italian Historical Cafés
Sabina M. Perrino
Binghamton University, SUNY
Gregory Kohler
University of California, Irvine

The potential that narratives have to transport storytellers and audiences across time and space has made them fertile sites to study temporal and spatial effects in many disciplines. Through an analysis of a corpus of oral narratives that we collected in historical cafés in Northern Italy, this paper extends Bakhtin's (1981) notion of literary chronotopes to empirical real-time oral narratives as they emerge in our interviews with the executives of these sites. Historical cafés, which are present in many Italian towns, are believed to have an aura of historical and artistic "authenticity" that, in these executives' perspective, needs to be cherished and protected. More specifically, this paper examines how these executives enact racialized stances surrounding corporate authenticity through chronotopes of Italianness as they emerge in their storytelling events. There have been many circulating ideologies across Italy on and around businesses run by the Chinese communities of practice, for example, ranging from clothing manufacturers and cafés in Central and Northern Italy to other general stores across Italy. Through a fine-grained analysis of these executives' oral narratives, this paper thus explores how "kinship chronotopes" (Agha 2015) are enacted by Italian executives as a way to protect their products from inauthentic interventions, such as possible imitations by Chinese migrants. Through so doing, moreover, Italian executives also co-construct a sense of collectivity in which their authentic "brand identities" (Perrino and Kohler In Press) strongly emerge and play a primary role.

8:45 - 9:00AM
"After the War, Traditions were Lost" vs. "A Word They Used in the Past": Competing Discourses in Cambodia on Time and Progress
Cheryl Yin
University of California, Berkeley

There are competing discourses in Cambodia about the state of Khmer language and Cambodian culture. Some Cambodians reminisce about a past where traditions about deference and respect were upheld. Here, discourses of nostalgia are accompanied by discourses about the "declining" state of Cambodian society today. As scholars have shown (Hill 1998; Cavanaugh 2004; Milroy & Milroy 1985), re-imaginings of the past are often associated with ideologies of discontent with present-day issues. Other Cambodians, however, denounce certain aspects of the past, particularly the prerogative given to superiors to speak condescendingly toward subordinates. For them, linguistic and cultural practices back then do not belong in present-day Cambodia. Borrowing from discussions about modernity's expanded moral concern (Singer 1981, Keane 2015) and non-contemporaneous figures in the present (Starrett and Dalsheim 2019), I coin the term "moral circle of honorification" to describe an expansion of moral concern through language among these latter Cambodians. I argue that these two processes of longing for the past and progress toward the future are in fact competing narratives about Cambodian national identity in the aftermath of war and turmoil as Cambodians attempt to re-define their past and future.

9:00 - 9:15AM
Playing to the End: Elderly Black Men Talking Shit and Playing Dominoes
Steve Bialostok

University of Wyoming

This paper shares data from my ethnographic examination of the role that race, space, and historical change play in shaping the identities of a group of elderly Black men who play dominoes nightly in a local recreation center. Dominoes has a lengthy history among African Americans, as does the gratifying effects of "talking shit" while playing. Talking shit refers to one of the most common forms of "signifying" characterized by the art of dissing one's opponent during competitive play (Smith, 2000). The center is located in a historically black neighborhood in Denver where these men have lived for decades, but where white-led gentrification is rearranging the demographics, which includes the center. The centrality of one of the last vestiges of black male spaces left in the city provides these men the opportunity to discursively perform their "authentic selves" amidst the external dynamics of race and racism and their daily encounters with the "white gaze" (Yancy 2016). The alignment of game and talk transforms this space into place, in the sense of a space that is inhabited and appropriated through the attribution of personal and group meanings, feelings, and understandings (Lowe 2017), not directly subjected to the white gaze. Still, concerns of displacement, not from a neighborhood but rather a small room, generate anxiety about their future ability to age among "brothers" who provide important social ties.

Workshop 4 | Foothills

Ethnographic Discourse Analysis

Participants

Jennifer Roth-Gordon
University of Arizona

Abstract

This workshop offers a fast-paced introduction to "ethnographic discourse analysis," or the analysis of discourse and linguistic features with close attention paid to interactional, ethnographic, and sociopolitical contexts. In particular, I will illustrate how students working with a wide range of data (from social media, interviews, everyday conversations, or written texts) can connect the micro to the macro and speak to some of anthropology's overarching questions about the construction of social order, self and other, power, inequality, belonging, etc. This workshop will focus mostly on applying the analytic tools provided by Goffman and Bakhtin, with a focus on participant roles, footing shifts, frames, stance, register, genre, intertextuality, voicing, and chronotopes. This is a "speed dating" version of a graduate seminar that I offer at the University of Arizona, and it will be appropriate for students at all levels, from undergraduates to advanced graduate students trying to work through dissertation data. Please note that the workshop will address the topic of linguistic analysis rather than ethnographic methods of data collection. Optional reading assignments will be provided, please contact Jennifer Roth-Gordon.

- For more information, please contact Jennifer Roth-Gordon at [jenrothg@email.arizona.edu]

Panel 26 | Enchanted Mesa

Indigenous Voice Dynamics

Participants

8:00 - 8:15AM
Indigenous Critical Discourse Paradigms
Crystal Luce (Chair)
University of Colorado Denver

Though Indigenous approaches, ideologies, paradigms are growing in scholarly fields, Indigenous perspectives are missing in several arenas, such as Critical Discourse Analysis (CDA). CDA has provided the theoretical framework for examining power dynamics, power effects, and social justice within discourse. CDA's Eurocentric values and ideologies is problematic, especially as it attempts to evaluate language and, thus, realities beyond Western discourse. A new approach and framework are needed to better capture non-Western voices. Specifically, Indigenous critical theories provide methods to increase Indigenous ideas and decolonizing efforts. I wish to facilitate a discussion with participants concerning Critical Discourse Analysis, the need of an Indigenous Critical Discourse Paradigm/s, and what such a paradigm/s should include. I would like to frame the discussion with a brief background of CDA, examples of CDA and Indigenous discourse, potential missing analysis, what Indigenous Paradigm(s) may include and how it may be used.

8:15 - 8:30AM
"Listen, y son calls me 'papá'": Young Bilingual Adults' Perspectives on Speaking Tojol-ab'al and Spanish
M Jill Brody
Louisiana State University

This paper addresses one of the recurring themes arising in a series of open-ended interviews with young adult bilingual speakers of Tojol-ab'al and Spanish: the future of their indigenous language. One hundred open-ended interviews were carried out by a young adult consultant (age 30) with other young adult speakers of Tojol-ab'al in Las Margaritas, Chiapas and environs; I was not present during these encounters. The method used to find these speakers was through networks of friendship and acquaintanceship. While not every participant brought up the theme of Tojol-ab'al language use, it was recurrently and often passionately engaged. One exceptionally emphatic contribution by a young father is analyzed in detail. He speaks at length on the preservation of the Tojol-ab'al culture through use of the language. During this extended segment, he switches into Spanish as he continues with fervor on the same topic. I carry out an ethnographically based discourse analysis of this segment that reveals possible reasons for this switch, including a conservative linguistic ideology of speaking one language at a time and not engaging in word or phrase code-switching, the bilingualism of his interlocutor, the nature of the topic, the speaker's possible notions about the eventual audience for his speech, and the disruptive clamor for attention by his young son, who spoke to his father in Spanish. The speaker comments to the interviewer on the fact of his son's use of Spanish at that moment, as quoted in translation in the title of the paper.

8:30 - 8:45AM
Invoking Indigeneity in Online Feminist Discourses in Argentina
Samantha Martin

University of South Carolina

The social justice movement Ni Una Menos ('not one fewer') began in Argentina in 2015 in protest against the prevalence of gender violence. In this paper, I demonstrate how movement leaders' posts on the Argentinian Ni Una Menos Facebook page from 2017-2019 featured three discursive tactics that served to invoke indigeneity in order to construct the movement as racially inclusive and to present the issue of gender violence as intertwined with racial violence. First, to construct the movement as intersectional, the leaders published posts describing an alliance between their movement against gender violence and campaigns against racism via discursive strategies of parallelism and conjunction. Second, the authors of the posts used the first-person plural "somos" ('we are') to identify themselves as a movement made up of a diverse group of marginalized people. Third, they invoked an indigenous identity by incorporating lexemes from indigenous languages in acts of emblematic code-switching. This paper takes a semiotic approach to examine how racial identity was constructed on this Facebook page, and it explores how practices of invoking indigeneity inadvertently tokenized indigenous women. I argue that these practices, contrary to their ostensibly inclusive spirit, presupposed the whiteness of Ni Una Menos members, positioning a white Spanish-speaker as the listening subject (Inoue 2006).

8:45 - 9:00AM
Quemacamiones: How the Mainstream Media Undermines the Mapuche Struggle for Liberation
Kelly Baur
Arizona State University

The Indigenous Mapuche people living in southern Chile have continued to resist colonization and genocide by reclaiming their land from transnational forestry companies. However, to protect national economic interests, the Chilean government has criminalized their struggle for liberation through the application of the Anti-terrorist law. In addition to this legal measure, mainstream Spanish-language news sources foment anti-Mapuche sentiment by utilizing language that paints Mapuche people as terrorists, thus justifying state policies and dehumanizing the Mapuche people. This paper uses critical discourse analysis to examine the media response to a purported arson attack carried out by the Mapuche groups known as the Coordinadora Arauco-Malleco and Weichan Auka Mapu. I compare multiple news articles published on August 28, 2017 from the international English-language media and the Spanish-language Chilean media to compare how the Chilean press and international press choose to represent the Mapuche in regards to this incident. The three lexical components I consider in my analysis are the language used to describe and identify the affected party, the incident itself, and the perpetrator. The incident in question became the center of an emblematic case of police misconduct known as 'Operation Hurricane' that took place in September 2017 in the Biobio and Araucania regions of Chile. This case was selected for analysis both because of the great impact it caused in the media and because it was later proven that the police had set up and framed the Mapuche groups, essentially proving false the initial claims made by the media.

9:00 - 9:15AM
Linguistic Brownface and Raciolinguistic Ideologies: Mestizo Voicings of "Indio Spanish" in Mexican Popular Media
Inî G. Mendoza
University of Chicago
Anna Bax
California State University, Long Beach

This paper presents a discourse analysis of 'Indio Spanish' in Mexican films and telenovelas from 1930-present. We focus on the language use of "Indigenous· characters portrayed by actors who are mestizo (i.e., non-Indigenous-identified). Our analysis reveals that stylizations of Indio Spanish cohere into two overarching stereotypes. The first represents Indigenous Mexicans as speaking in a childlike, naive, and servile manner. This is constructed through features like diminutives, augmentatives, hyper-polite registers, and falsetto voice, which together portray Indigenous people as inherently submissive and naturalize their exploitation in the domestic sphere. The second constructs Indigenous people as uncivilized, bumbling, and pre-modern via the use of features that index rural speech, such as s-aspiration and "archaic" Spanish forms (Santa Ana & Parodf 1998). Ultimately, these portrayals have led to widespread raciolinguistic stereotypes (Rosa & Flores 2017) that link lndigeneity to ungrammatical; childlike, and servile language practices. We argue that this linkage constitutes a form of linguistic brownface (Bucholtz & Lopez 2011), produced and perceived by what we call the mestizo "listening subject· (cf. Inoue 2003). The characters we analyze either undergo eventual linguistic assimilation via the adoption of mestizo speech patterns and abandonment of lndigeneity, or they are portrayed as holdouts; suffering tragic deaths due to their inability to integrate. By portraying Indigenous identity as linguistically and culturally incompatible with "modern" Mexico, these discursive constructions constrain the ability of the mestizo popular imagination to conceive of Indigenous peoples as true equals or as inhabitants of the modern present.

9:15 - 9:30AM
Imperfect applications of Unified Alphabet Systems in Indigenous Languages: The case of Imbabura Kichwa
Santiago Gualapuro
The Ohio State University

As a speaker of an indigenous language, not taking a position in topics related to owns language is hard. Yet, studying it gives a different perspective as an insider and compare it with outsider views. Historically, indigenous languages have been oral languages, with little to zero writing history. Transforming them into writing forms present great challenges. Finding consensus of newly created standard writing systems among speakers of a given language is yet very complicated. The problem may reside in following the European standardization model, one nation-state one-language ideology (Romaine (1993)). These standardized forms for indigenous languages are most of the time considered as artificial or foreign by most speakers as discussed in academia. In this paper, I will discuss the history of the racialization of Kichwa speakers in Ecuador. I will discuss the effects on the development and usage of the standardized alphabet called Kichwa-Unificado by speakers of Imbabura Kichwa. For this purpose, a quantitative and qualitative survey was conducted online with speakers of Imbabura Kichwa. Surprisingly, results showed that about 50% of participants are in favor of using the KU for writing purposes, similar numbers considered Kichwa-Unificado easy to use and facilitate the revitalization efforts of the language. However, more than half of them considered Kichwa-Unificado does not represent their spoken variety. Qualitative data also showed that speakers think that there is not real sound-grapheme representation. Some also considered that standardization efforts erase diversity, they were not consulted, was imposed, others considered Kichwa-Unificado does not represent their speaking forms.

9:30 - 9:45AM
"What now? Nothing": Gestural Whispers and Accents in Aboriginal Australian Floating Signifier Hand Signs
William Lempert
Bowdoin College

In Aboriginal sign languages, there are two primary hand signals that serve as the foundation of a gestural lingua franca across the continent. These two signs translate roughly into what now? and nothing, respectively, and enable efficient and complex communication from a distance. Drawing on 30 months of fieldwork in the Kimberley region of Northwestern Australia, I analyze the ways in which these two gestures serve as floating signifiers that flexibly convey a variety of meanings depending on the social context. Furthermore, while these hand signs are virtually universal across Aboriginal Australia, I highlight patterns in their regional variation in relation to gestural whispers and accents.

10:15AM - 11:15AM MT

Roundtable 10 | The Mall / Peoples' Crossing
SLA Open Forum

SLA Executive Board

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Institute for Critical Indigenous Studies, University of British Columbia

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Nominations Committee
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Jocelyn Ahlers

Section Program Editor
Sandhya K. Narayanan

SLA Graduate Student Representative to the AAA
Kristina Nielsen

SLA Elected Positions

AAA Nominations Committee, Linguistic Seat
Jennifer Guzmán

AAA Executive Board, Linguistic Seat
Barbra A. Meek

Roundtable Abstract

Sponsored by the Society for Linguistic Anthropology, the SLA Open Forum invites conference participants to share their vision for the association with the SLA Executive Committee. We welcome input from the audience regarding SLA-related activities, projects, and new initiatives, with the aim of forging common goals for the SLA's ongoing development.

11:15AM - 12:15PM MT

Virtual Keynote B | Virtual Canyon | SLA 2022 Junior Scholar Plenary, CLASP Graduate Student Paper Competition Winner

Kuo Zhang, University of Vermont

'Finally, I Told My Professor I Was Pregnant': Becoming New Mothers as International Graduate Students

Abstract

As international students seek degrees in U.S. higher education, their role as students is fore-fronted and recognizable by faculty and peers. What often remains invisible are their social and personal experiences. While there is substantive literature on academic identity and motherhood, very few studies address international graduate student mothers' experiences. Informed by a Bakhtinian stance of dialogism, this ethnographic study focuses on the lived experience and discourses that surround motherhood among eleven Chinese international graduate student mothers (CIGSMs) on and off university campuses, especially how CIGSMs negotiate their new identities as mothers and acquire their "language" of motherhood. This article aims to contribute to the understanding of international graduate student mothers' experiences as a social, cultural, and educational phenomenon, exploring the power dynamics and complex dialogic intercultural interactions, and addressing the social justice issues through the lens of motherhood in both linguistic and educational fields.

Bio

Kuo Zhang is a lecturer in teacher education at the University of Vermont. She earned her PhD in TESOL & World Language Education at the University of Georgia. Her research interests include linguistic anthropology, arts-based research in education, and intercultural discourse studies. Her research examines the intersections of identities and statues that language learners negotiate in and beyond their academic experiences. Kuo Zhang is also a poetry lover. Her poem "One Child Policy" was awarded

second place in the 2012 Society for Humanistic Anthropology [SHA] Poetry Competition held by the American Anthropology Association. She has a bilingual book of poetry (Chinese and English), *Broadleaves* (Shenyang Press) and numerous poems that appears in literary magazines such as *The Roadrunner Review, Lily Poetry Review, Bone Bouquet, K'in, DoveTales, North Dakota Quarterly, Literary Mama, Mom Egg Review, Adanna Literary Journal, Raising Mothers, and MUTHA Magazine*.

Session Group 8 | SAT 1:00PM - 2:45PM MT

Roundtable 11 | Peoples' Crossing

Language Imperfect: A Roundtable on Ontological Linguistic Difference

Participants

Jan David Hauck (Organizer, Chair)
London School of Economics and Political Science

Jeanne Ferguson (Organizer)
MacEwan University

Christopher Ball
University of Notre Dame

Janet Chernela
University of Maryland

Laura Graham
University of Iowa

Rosaleen Howard
Newcastle University

Paul Kroskrity
University of California, Los Angeles

Sinfree Makoni
Pennsylvania State University

Suzanne Oakdale
University of New Mexico

Sean O'Neill
University of Oklahoma

Bernard C. Perley

University of British Columbia

Roundtable Abstract

Linguistic anthropology has so far remained largely unaffected by the so-called ontological turn, itself part of a broader intellectual trend interrogating key analytic concepts of academic knowledge production in ongoing efforts at decolonizing thought. In turn, "language" has remained conspicuously absent from ontological debates. The past few years, however, have seen attempts at articulating the two, interrogating "what language is" from an ethnographic perspective and extending our analytic focus to "ontologies of language" (Ferguson 2019; Hauck 2016) or "linguistic natures" (Heurich and Hauck 2018). Taking seriously non-Western and indigenous understandings and rethinking language from the Global South (Pennycook and Makoni 2019), our efforts also emphasize the larger complexities and "language ideological assemblages" (Kroskrity 2018) of which they are a part. While linguistic anthropologists have been at the forefront of criticizing taken-for-granted understandings of "language," our strategies have mostly been either abandoning the concept as too narrow in favor of other notions (discourse, performance, languaging, etc.) or expanding language to include other phenomena (multimodality, gesture, embodiment, etc.). However, our interlocutors at our field sites may still have very concrete, albeit different, understandings of language, of specific words, a song, place name, register, or voice, and of their respective power, agency, spirituality, or materiality. They may be more than mere tools, practices, or cultural resources, available to human "users." We thus suggest a third critical strategy that interrogates language ontologically, calling into question its cross-cultural equivalency. In this workshop, we discuss language's "imperfect" aspect, its openness and potential for ontological difference.

To prepare for this roundtable, all participants are asked to read two papers in advance, "Language Otherwise" by Jan Hauck and "Languages/Languaging as World-Making" by Eugenia Demuro and Laura Gurney. Both papers are available at the following link:
https://www.dropbox.com/sh/t9gfjdol3ix4pyq/AABlFUXvImNmmcehDUHZ6J7na
Roundtable presenters will each give brief 3-min responses to the papers, after which the floor will be open for general discussion.

The roundtable will be live-streamed on Gather. If you are participating in the conference virtually but would like to join this roundtable in a more active form, with the opportunity to take part in the discussion, please send us an email so that we can share a Zoom link.

For more information, contact Jan David Hauck at [jandavidhauck AT protonmail DOT com] and Jenanne Ferguson at [fergusonj73 AT macewan DOT ca]

Roundtable 12 | The Mall

The Whole Linguist: Eckert's Relationship To Linguistic Anthropology

Participants

1:00 - 1:07PM
Jeremy Calder (Organizer)
University of Colorado Boulder

introduction

1:07 - 1:14PM
Jeremy Calder
University of Colorado Boulder
bricolage

1:14 - 1:21PM
Judith Irvine
University of Michigan
indexical field

1:21 - 1:28PM
Annette D'Onofrio
Northwestern University
iconicity

1:28 - 1:35PM
Susan Gal
University of Chicago
sociolinguistic scale

1:35 - 1:42PM
Teresa Pratt
San Francisco State University
affect

1:42 - 1:49PM
Kira Hall (Organizer, Chair)
University of Colorado Boulder
heterosexual markets

1:49 - 1:56PM
Norma Mendoza-Denton
University of California, Los Angeles
vowels and nail polish

1:56 - 2:03PM
Sharese King
University of Chicago
where do ethnolects stop?

2:03 - 2:10PM
Andrew Wong
California State University, East Bay
sociolinguistic icons

2:10 - 2:17PM

Kathryn A. Woolard
University of California, San Diego
diglossia

2:17 - 2:24PM
Qing Zhang
University of Arizona
style and sociolinguistic change

2:24 - 2:31PM
Sally McConnell-Ginet
Cornell University
social meaning

2:31 - end
Penelope D. Eckert (Discussant)
Stanford University
replies

Keywords

sociolinguistics, semiotics, variationism

Roundtable Abstract

This roundtable celebrates the contributions of Penelope Eckert to the field of linguistic anthropology. The thirteen roundtable participants will each take a concept, phrase, or idea central to Eckert's oeuvre and deliver a short presentation on its significance to linguistic anthropology.

Virtual Panel R | Virtual Canyon

Trauma Talk in Institutions

Keywords

trauma, institutions, violence

Panel Abstract

This panel is concerned with languages of trauma in institutions, including NGOs, states, and transnational organizations. Acknowledging that institutions often themselves define what trauma is, we set out to explore how other experiences and structures of violence are differentiated from trauma. More precisely still, and relating to this year's SLA conference theme, our panel will focus on if and how institutional bureaucracy formulates trauma temporally - meaning: beyond trauma's function as an evaluative category or political, affective, and rhetorical role, when are the discursive instances in which it appears in organizational strategies, practical courses of action, and case-specific objectives. In regions plagued by violence, prolonged conflict, or natural disasters (combined with structural violence),

institutions often play a dual role. In addition to their formal primary functions or mandates--such as providing humanitarian assistance or human rights-based advocacy--NGOs, state entities, and transnational organizations are also go-to agents for groups and individuals contending with trauma. These trauma-support roles are prevalent across the globe, whether in international NGOs such as MSF and Amnesty or in grassroots organizations. They appear in different modes of coherence. Institutions might formally acknowledge trauma and thus raise and allocate funds as well-organized plans; in other instances, institutions' trauma-contention is an ad-hoc element that is de-facto recognized yet is not organizationally structured and financed. The modes of trauma-support itself vary: they can be extensive and long-running, or rather limited and even nonexistent. From such framing stems a set of questions that the panel's presenters will engage with, among them: how do institution-defined ideas of trauma impact the people they serve? How do organizations make trauma both legible and illegible, and for whom - is it a medical category, a media trope, a legal term, and what are the linguistic processes of its becoming one and/or the other? What is erased or marginalized when trauma is dominant? Why is it not dominant in some instances? What happens when organization representatives recognize trauma in individuals who do not recognize the trauma themselves? What happens when institutions themselves cause trauma through official and unofficial processes of misrecognition and erasure, and what are its lasting effects? And, as two meta-themes that will be addressed in the panel's discussion: (1) assuming that some employees are themselves traumatized, do institutions contend with their employees' secondary (and at times, primary) trauma? (2) How can anthropologists contend with these degrees of trauma, including their own, without colonially co-opting the category and its violence while still insisting on its relevance to our own experiences?

Participants

1:00 - 1:15PM
Assuming and Proving Trauma in a Congolese Refugee Camp
Marnie Thomson (Organizer)
Fort Lewis College

In Nyarugusu, a UN refugee camp in Tanzania, talk about trauma seems to contain an inherent dualism. Trauma is understood to be everywhere in the camp, and at the same time, it is seen to be incomprehensible. It is palpable but unrecognizable. Congolese residents of the camp have discussed this with me in terms of my abilities and inabilities to comprehend their experiences of violence in Congo, of fleeing Congo, and of life in the refugee camp. UN Refugee Agency representatives admit that almost all the residents in the camp have experienced trauma. And still many of the same representatives must select individuals from the camp population for refugee status determinations and resettlement quotas based on trauma as a main criterion. The UN Resettlement Handbook also reflects this dualistic rendering of trauma, and contains fifty-three instances of the word "trauma" itself. There is an entire section dedicated to secondary trauma within the section of "Managing Stress in a Resettlement Operation." This section is aimed at Resettlement personnel whose job it is to evaluate whether Congolese refugees' experiences might qualify them for any of the submission categories, including "Survivors of Torture and/or Violence." The Handbook assumes that refugee populations, in line with the UN definition of refugee based on individual persecution, are traumatized. This paper explores what it means to be defined by trauma when trauma lacks definition. Furthermore, what does it take for refugees to prove their trauma to the institutions, the UN and its partnering agencies, in the camp?

1:15 - 1:30PM

Shorthanding Human Rights Failure as Trauma: The Metapragmatics of Colonial Reason in Israeli Anti-Occupation NGOs
Omri Grinberg (Organizer)
University of Haifa; Hebrew University of Jerusalem

Based on 24 months of participant-observation in Israeli NGOs focused on documenting violations of Palestinians' rights by Israel's occupation, this paper examines both explicit evocations of Trauma by NGO employees, and subtle avoidance or incessant rejections of the relevance of the word/term's various meanings. I refer to everyday professional settings, in/formal social gatherings and events, and employees' conversations and interviews with me. As I show, while scholars have highlighted the political and historical significance of trauma in the context of NGO-work in Israel/Palestine (Didier Fassin is the most prominent example), Israeli NGOs—whether humanitarian or human rights—have rarely used Trauma in professional contexts. The term is, however, used by NGO employees in the organizational everyday and in conversations about their work, albeit also not frequently. As I show, the enunciation of Trauma by employees of Israeli anti-occupation NGOs—Jewish-Israelis and Palestinians (whether citizens of Israel or not) alike—is predominantly as a radically critical reflection on one or both of the following: the failures of NGOs, and the profoundly colonialist reasoning the underlies Human Rights. Namely, and in this context: that Palestinians need the mediation of NGOs so that they can partake in political and legal theatres, and that their lives— suffering, resistance, resilience--can be comprehended and represented by the NGOs. This strategic evocation of trauma thus critiques both Human Rights and the relevance of the Trauma sign, while and by using it.

1:30 - 1:45PM
Scripting Sexual Violence: The Language of Trauma and Consent on Campus
Alison Hanson
University of California, Santa Cruz

Sexual violence on college campuses has been elevated as a matter of student activism and of legal regulation over the past decade. Institutional modes of addressing sexual violence are filtered through trauma-support offices – such as advocacy or counseling centers – or through the compliance office of Title IX. My research broadly examines how legal, administrative, and narrative practices on campus at the University of California, Santa Cruz (UCSC) script sexual violence and constrict possibilities for survivors. I ask how survivors on campus articulate, refuse, and rewrite those scripts to build worlds out of sexual violence. This paper draws on participatory ethnographic research I conducted as an advocate and prevention specialist for the CARE office and interviews with student survivors. I inquire into the language students use to articulate their experiences of sexual violation to ask: what is the relation of those narratives to policy and therapeutic talk? I propose that engaging in Title IX processes and/or talk-based healing practices scripts survivors' narratives into linear story forms anchored by the language of trauma and consent. I also identify moments of "re-scripting" or refusal by survivors. In so doing, I advocate for broadening our capacity to hear fragmented narratives as a trauma-informed approach to supporting students on campus.

1:45 - 2:00PM
"We Are All Rwandans": Identifying and Indexing the People Formerly Known as Hutu, Tutsi, and Twa
Kathryn Mara
University of Wisconsin-Madison

As other scholars note, language changes in the aftermath of mass violence (Brinkman 2004; Bhatia 2005; Peteet 2005). For example, after the 1994 genocide in Rwanda, legislation was passed forbidding references to ethnic identity; however, these labels are still employed in historical discussions of the genocide. Furthermore, other terms are used to allude to ethnicity without explicitly mentioning it (e.g. victim, perpetrator), since Rwandans' experiences during the genocide are often understood as indexing ethnic identity. This paper then asks: does avoidance of ethnic labels signal a shift away from ethnic identification? I address this question through participant observation of events commemorating the 1994 genocide, ethnographic interviews with people of Rwandan heritage living in and around Toronto, and critical discourse analysis of my interlocutors' commentary. In this paper, I argue that, despite the effort to eliminate terms of ethnic identity, Rwandans still identify themselves and others along similar lines. In the absence of ethnic labels, Rwandans use terms that index ethnic identity, assigning characteristics to Rwandans based on their ethnicity and limiting the parameters of what it means to be Hutu, Tutsi, or Twa. Thus, the transition away from ethnic labels does not necessarily signal a movement away from ethnic identification; instead, it allows ideologies regarding ethnicity to operate more opaquely in and through language. Although my focus is on the Rwandan Diaspora, my paper deals with issues relevant to other contexts within linguistic anthropology such as talk about race in the context of U.S. claims of "color blindness."

2:00 - 2:15PM
Kathryn E. Goldfarb (Discussant)
University of Colorado Boulder

Virtual Roundtable E | Virtual Peak

Visions for Engaged Linguistic Anthropology in an Imperfect Future

Participants

Adeli Block (Organizer)
Independent Researcher

Ashley McDermott (Organizer)
University of Michigan

Anne Birkeland (Chair)
University of Michigan

Noelia Santana
University of Michigan

Keywords

Engaged Anthropology, ethics, positionality

Roundtable Abstract

This roundtable explores the purpose of knowledge production in linguistic anthropological research, how the discipline values the products of research and scholarly development, the ethical responsibilities that researchers have in the communities with whom they work, and the relationships among researchers, participants, and audiences in light of the 2020 conference themes of disruption and transformation of traditional research paradigms.

The discussion will address the following questions: How can we envision more accessible and equitable means of producing and evaluating knowledge? How does the ethnographer manage and negotiate the complex relationships and different positionalities within the community that evolve during fieldwork and throughout one's career? What is our moral obligation to face the public and serve the community's interests? How can our research directly benefit these communities?

Drawing on our own experiences as graduate students working and researching in the broader regions of the Caribbean and Latin America, Central Asia, North Africa, Europe, and the US, we will briefly introduce discussion topics and questions of interest. Then, we will invite audience members from all stages of their careers to draw on their own experiences to collaborate on how we can participate in engaged anthropology while contending with inequalities in our home institutions and anthropology at large. In the session, we will encourage the audience to share and connect with other researchers interested in the topics of discussion, allowing us to come together to collaborate on visions for linguistic anthropology in an imperfect future.

Virtual Workshop G | Virtual Valley

Junior Scholars Workshop

Participants

Jessica Pouchet (Organizer)
Bucknell University

Abstract

This workshop will convene junior scholars, broadly understood as anyone pre-tenure and post- (or practically post-) Ph.D. The goal is to take advantage of this gathering to create a supportive, collegial, and productive space for junior scholars in linguistic anthropology as they navigate the publishing demands of the pre-tenure years and prepare to become the future leaders of SLA. Participants will need to submit an abstract for the article or chapter they would like to workshop using this [Google form](https://forms.gle/Kr9roHxHuQVztRkh7). Participants will then be grouped into threes, loosely based on shared interests to the extent possible.

By March 15, participants will share their manuscripts with their small groups. During the April workshop session in Boulder, small group members will share their feedback with each other and walk away with an improved manuscript and a larger professional network. Time permitting, the session will also include an opportunity for all participants to meet each other and discuss shared interests.

- For more information, please contact Jessica Pouchet at [j.pouchet@bucknell.edu]

Virtual Panel S | Virtual Summit

Representational Economies in Action

Participants

1:00 - 1:15PM
Capital and the Chronotope: Expanding Markets through Linguistic Extractivism
Sean P. Smith (Chair)
KU Leuven

Experiences with pre-modern chronotopes, it has long been noted, are frequently sought as a reprieve from the tedium of capitalist modernity. However, In the act of seeking uncommodified experiences with pre-modern chronotopes, the logics of capitalism are re-inscribed in a process that is often transacted linguistically. This talk examines such an economy of linguistic exchange through a case study of the pre-COVID tourism sector in Myanmar (Burma), drawing on unstructured interviews with 50 tourists from 21 countries during ten weeks of fieldwork in 2018-20. Chronotopes in tourism are first shown to be imagined as a racialized and othered person who lives in a less technologized and wealthy world, and who has yet to be inducted into the global market. Interactions with such individuals are accorded symbolic value, furnishing tourists with an experience that is both vivifying and socially salient. Analysis of interviews then indicates that tourists put their experiences with pre-modern chronotopes to use within an economy of linguistic exchange, indexically narrating their interactions with racialized others to fellow tourists in bids to accumulate social capital. This recurrent practice is shown to introduce the logics of global capitalism into settings where there ostensibly are none, effectively commodifying experiences with the non-commodified. Broadly, this study suggests that language scaffolds the nascent formation of extractivist markets, as speakers invoke the very logics they are trying to escape.

1:15 - 1:30PM
Semiotic Labors of Exceptionalism in Himalayan India
Hannah Carlan
Rollins College

How do places and people come to be seen as exceptional? What kinds of semiotic work is entailed in the production of exceptionalism? This paper takes up these questions through an examination of rural development work in the Himalayan state of Himachal Pradesh, India, which has in recent decades become hailed as a 'surprising exception' (Dreze 1999) for its attainment of 'socially inclusive development' (Das et al 2015). Based on twenty-one months of ethnographic fieldwork with rural bureaucrats, politicians, and NGO workers, I trace how speakers produce a semiotic logic of exceptionalism through their everyday encounters with rural villagers. Countering arguments that exceptionalism is constituted primarily through erasure, exclusion, or essentialism (e.g. Ong 2006; Lassiter and Crespino 2009; Subramanian 2019), I instead argue that making Himachal exceptional requires generating new axes of differentiation (Gal and Irvine 2019) and giving meaning to their distinctiveness. Himachali exceptional ism is produced through multiple scales of differentiation, including geographical, social, temporal, and economic. Contrary to assumptions that rural communities merely 'translate' or 'vernacularize' transnational development discourses (e.g. Mosse 2005; Merry 2006), my work demonstrates how signs of Himachal's exceptionalism are constituted interactionally in ways that require speakers to grapple with and make sense of a semiotic field of heterogeneity and difference, rather than ignore or erase it. Ultimately, I argue that tracing how exceptionalism is produced

through semiotic labor-the making and unmaking of signs and their meanings-in interaction, we can better understand how speakers constitute their political and economic realities.

1:30 - 1:45PM
The Use of Creolese in the News: A Critical Discourse Analysis of Language Attitudes in Guyana Based on the Use of Creolese and Standard English in Newspaper Articles
Emma Kainz
Tulane University

The language used in news reports is often thought to be neutral or unbiased, but in bilingual situations it can shed light on the language attitudes of both the writer and their context. Guyana is a pluralistic and multilingual society, in which the dominant language of the home is Creolese (an English-Lexified Creole language), while Standard Guyanese English is used in formal domains. These varieties coexist in a sociolinguistic diglossia and creole-continuum, which incorporates a multitude of varieties that fall between basilectal Creolese and the more Standard Guyanese English. In this complex linguistic situation, the choice of which language is used and when is rife with social and cultural implications about each language. In this paper I will explore the use of Creolese and Standard Guyanese English in a 28,000-word corpus of Guyanese news articles using a critical discourse approach. The aim of this research is to examine the contexts in which Creolese appears in official news sources and to explore what broader implications this has for how identities are performed and constructed in Guyanese news reports.

1:45 - 2:00PM
Hipsters and Drunks, Tourists and Locals: Calle Loíza as a Site of Ideological Contestation
Sara Isabel Castro Font
University of California, Los Angeles

While some people imagine Calle Loíza as "an exciting dynamic place to visit" filled with trendy restaurants and bars, others perceive it as a "headache" caused by "an unmeasured and unscrupulous development". Calle Loíza is a distinct street in San Juan, Puerto Rico, in which different class, national, and linguistic identities converge and are contested. Given its complex social fabric, I address: How is Calle Loíza discursively constructed? What language ideologies underpin these constructions, and what subjectivities emerge? I use semiotic landscapes, or the interwoven discourses about a space, as a conceptual and methodological tool to follow the discourses that construe multiple interpretations of Calle Loíza. Drawing from linguistic anthropological theories and grounding my analysis in the current political economic framework, this study demonstrates how Calle Loíza is a site of ideological contestation in which differing notions of progress and senses of belonging converge.

2:00 - 2:15PM
Languages as Resources During a Time of Crisis for Moroccan Immigrants in the United States
Samira Hassa
Manhattan College

The COVID-19 pandemic drove the entire globe into a state of crisis starting around February 2020. As of February 2022, more than 939,000 people have died in the United States. For immigrants--a population that is often stressed by limited socioeconomic resources, the difficulties of acculturation, language, and being far from family--the pandemic presents even more intense challenges. Morocco is a multilingual community that uses a mix of Darija (Moroccan Arabic), standard Arabic, Amazigh varieties, French,

English, and Spanish. This study examines the roles of languages for Moroccan immigrants in the United States using posts from March 2020 to the end of February 2022 in a Facebook group with more than 14,000 members. The goal is to investigate how Moroccan immigrants use their linguistic resources online to discuss the impacts of the pandemic on them, revealing linguistic identities and ideologies.

The results show, for instance, that Darija is used to express emotions and a need for support, English appears in topics related to scientific and official COVID information, and French is used in official COVID-19 documents linked to Morocco. The multilingual interactions among Moroccan immigrants in the United States in the Facebook group illustrate how the digital space is providing visibility to multilingualism and redefining language practices during a global health crisis.

Panel 27 | East End

Chronotopes Across Dimensions: Crises of Personhood

Keywords

chronotopes, personhood, crisis

Panel Abstract

As the 2022 spring conference theme for the Society of Linguistic Anthropology is Future Imperfect: Language in Times of Crisis and Hope, examining speech practices in different types of communities with uncertain futures is fitting. Since Bakhtin (1981), the concept of chronotopes has been applied not only to literature, but to linguistic anthropological and sociolinguistic studies of speech communities. Scholars have discussed the role of time and place linkages to language in analyzing how speakers come to understand shared experiences tied to real or imagined communities (e.g., Blommaert, 2015; Eisenlohr, 2004; Woolard, 2004). Furthermore, the always situated semiotic processes of linguistic ideologies (Irvine & Gal, 2000) aid in the propagation of spatio-temporal social meaning. This is one of two panels that addresses chronotopes, disruption, and transformation as theoretical or methodological paths toward futurity. In this panel, we consider chronotopes related to personhood. Critical explorations of how speakers situate themselves or those in power in space and time might offer productive avenues for overcoming traumas. Additionally, crisis can be understood on different scales, with some communities experiencing macro-level disruptions due to war, whereas others are dealing with more intimate, personal traumas.

Specific topics may include: Language contact; Minority languages; Language ideologies; Language policy and subsequent responses; Language in constructing life stages (childhood to adulthood to senescence); Nostalgic constructions of communities pasts; Migration and diaspora

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Participants

1:00 - 1:15PM
Discussing Difference: Chronotopes, Cosmopolitanism, and Constructing Istanbul Greekness
Matthew John Hadodo (Organizer, Chair)
University of Bern

Identities are constructed through ideological differentiation (Gal & Irvine, 2019) and different communities can be understood through chronotopic linkages to specific times and places (e.g., Eisenlohr, 2004). Therefore, studying metapragmatic discourse of speakers discussing differences based on chronotopes reveals how they understand their distinct community. Istanbul Greek (IG) speakers are an indigenous minority with ~2,000 native IG speakers remaining in Turkey. IG is an endangered Greek dialect resulting from long-term intimate contact with Turks, Franco-Levantines, and others. Örs (2017) asserts this sociohistorical context fosters a cosmopolitan IG identity distinct from that of mainland Greeks. This paper explores how the IG community uses chronotopes to discuss their cosmopolitan identity as ethnic Greeks indigenous to Istanbul. IGs openly discuss cosmopolitanism as a defining feature of IGs absent from mainland Greeks, pointing to differences in dialect and cultural practices. Older speakers engage in nostalgic narratives highlighting eras in Istanbul when they were more dominant in cultural and economic sectors. IGs also use Facebook to highlight differences with other Greeks and chronotopically assert an urban, cosmopolitan IG identity. Similar to analog interactions, digital postings highlight nostalgic reconstructions of Istanbul and the IGs' place in history with increased use of dialectal features from their past. Most IGs do not expect a resurgence in their stature, and they chronotopically recreate their perceived past grandeur in the present to maintain their community legacy for the future. IGs then demonstrate how an indigenous minority community uses chronotopes to highlight differences with other communities to reinforce their own identity.

1:15 - 1:30PM
The Child in a Time Capsule: American Puberty Video Discourse and Chronotopic Figurations of Growth
Sean Nonnenmacher (Organizer, Chair)
University of Pittsburgh

This project uses Bakhtin's (1981) notion of chronotopes and Language Socialization Theory (Ochs and Schieffelin 2011) to explore the enduring figuration of the developing child in eight American puberty videos across a seventy-year timespan (1947 to 2016). Rather than conjure a previously non-existent characterological type, these videos recontextualize and reproduce late 19th-century sexological and early 20th-century developmental discourses of childhood. Under the pedagogical veneer of introducing elementary school students to the bio-psycho-social changes that signal passage into adolescence, puberty videos have conventionalized a recognizable set of discursive strategies. Recursive viewership, wherein real children watch on-screen children engage with puberty animation (books and videos), together with a strictly binary distribution of gendered topics and an adult "dance" around the child's reproductive potentiality enable to the persistent recirculation of this chronotope. Across the narrative tapestry of these eight films, the growing child – anchored in spacetime perpetuity but also forced to

navigate changing realities of social life in 20th- and 21st-century America – has become a key instrument for inducing crisis in numerous generations of real children. At the periphery of each film is the panoptical adult (Ochs and Taylor 1995), who swiftly resolves puberty distress through appeals to the normalcy of the child's heteronormative and cisnormative reproductive futurity. As if unleashed from a time capsule decade after decade, the on-screen chronotopic figure of the developing child appears in American puberty videos in order to contribute to its own symbolic domination.

1:30 - 1:45PM
The Proximate World and the Distal Apocalypse: Islamic Re-framings of Crisis and Responsibility
Kamala Russell
University of California, Berkeley

This paper explores the spatial dimensions of Islamic eschatology as they pertain to notions of responsibility and practices of ethical instruction and sanction in the rural highlands of Dhofar, Oman. The apocalypse is a ubiquitous point of reference in genres of advice and behavioral sanction common to Muslim life and pedagogy among speakers of the Śḫerēt Modern South Arabian language. However, instead of naming cataclysmic consequences, sanction and advice pertain primarily to policing what of one's affairs and attachments are exposed to proximate social others. I argue that this is an orientation to the end as an absent presence, where actions in this world are in a necessary relation with their judgement in the eschaton, but in a way that is inaccessible and uncertain. My interlocutors describe an ethics that invoked the 'distal' eventuality of judgement yet left its outcome uncertain, yielding forms of disengagement and concealment in the 'proximal' scenes of interactions with others. In this paper, I describe this reckoning of present and future as spatial. In such a register, the apocalypse does not function primarily as a future rupturing of the world, but instead is a distant reference point for the relations of proximity that interactions in the here and now require. Instead of narrating space and time together, what kind of complementarity between time and space does this orientation to the end show?

1:45 - 2:00PM
Chronotopic Dissonance in Syrian Orthodox Language Transmission Projects
Keri M. Miller
University of Arizona

The Syrian Orthodox (Suryoye) form a Christian community proud of its ancient traditions and use of Aramaic language. Within the multilingual contexts of their lives, Aramaic linguistic culture (Schiffman 1996) is characterized as diglossic, consisting of a primarily written liturgical language (Kthobonoyo) and a non-standardized, primarily spoken language (known as Turoyo or Surayt). The Suryoye recognize that transmission of colloquial Aramaic is dwindling dangerously. Disparate individuals and small groups are working to reverse the gradual trend of language atrophy. Those who do so face the challenge that the Suryoye share neither a united narrative about their ethnic origin in space and time, nor an ideology about what elements an ideal colloquial Aramaic should consist of in their speech community. Though the liturgical and colloquial varieties are two discreet linguistic systems with their own historical developments, in practice Suryoye merge them for communicative effectiveness. Two years of fieldwork in Istanbul and Berlin showed that debates on appropriate orthography, use of loan words, validity of neologisms, dialectal differences and pedagogical strategies are grounded on chronotopic disalignment upon which either variety can be alternatively cast in a role of primordiality – "causal degeneration" (Sonia Das 2008) from a past of glory, or modernity – "causal progress" toward a golden future. I suggest that for the Suryoye, 'diglossia' represents a false dichotomy, which causes disruption in efforts towards

language rejuvenation, and that 'diglossia' can be productively replaced by the Bakhtinian notion of 'heteroglossia,' due to the chronotopic enregisterment of specific forms of each language.

2:00 - 2:15PM
Who is French, Anyway? Language Reform, Nativism, and National Identity
Patrick Drackley
University of Illinois

The question of who can be considered French is frequently addressed, often through linguistic practices, particularly in terms of standard language. The association of Language and State is well documented (Milroy, 2000); through its history of prescriptivism, Standard French becomes a necessary precursor to participation in French society (Morin, 2000). Recent work highlights this dynamic; youths (often of color) in less-privileged areas who do not have access to this standard are often excluded from this definition of Frenchness (Tetreault, 2015). Debates concerning orthographic reforms, aimed to facilitate learning of inconsistent spelling rules (Cerquiglini, 2016), have put these issues on display; public reception shows mixed reactions, with many speakers underscoring the strong ties between standardized French orthography and French identity. This study seeks to address this link between orthography and identity, both national and ethno-racial. Data taken from Twitter are analyzed for chronotopic organization (Bakhtin, 1981; Agha, 2007) and issues of identity, paying close attention to representations of (often racialized) personhood. Findings suggest two broad trends: those who most condemn these reforms seem to orient toward a nostalgia chronotope (an idealized past where everyone spoke the same French) and construct a group identity as true French speakers who have made the effort to learn these rules (in opposition to those who aren't really French). Though ethnicity is rarely directly invoked, data suggest it is nonetheless salient. This study, therefore, contributes to discussions of ethnolinguistic identities in France; understanding the ways French identity is tied to language illustrates how out-groups are perceived.

2:15 - 2:30PM
Chronotopes and the Intimate Scaling of the Situated Self
Sonya E. Pritzker
University of Alabama

This paper introduces the notion of scalar intimacy, which Pritzker & Perrino (2020) have recently defined as 'the discursive and socially embedded processes by which people position themselves as embodied, moral, emotional, and social beings vis-à-vis not just other humans, but also multiple culturally salient models of the self, family, and nation.' Paying particular attention to chronotopes as a particular kind of scaling device (Carr & Lempert 2016) for enacting personhood vis-a-vis sociohistorical events and ideologies (Bakhtin 1981, Lempert & Perrino 2007, Woolard 2013), scalar intimacy attends to the discursive strategies people deploy in order to 'zoom in' and 'pan out' of both time and space, placing themselves in relation to cultural ideologies as well as historical events. This process, as the name suggests, is intimate, as speakers-in-interaction situate themselves vis-à-vis ideologies and events that they variably understand as 'inside' or 'outside' of themselves. Offering a fine-grained analysis of several narratives collected in interviews with participants as well as narratives that emerged in group interaction during workshops, this paper focuses on the ways in which scalar intimacy emerges as a discursive strategy for situating oneself in relation to both past enactments of patriarchy, present-day discourses of entrepreneurial self-development, and shifting ideologies of family. The analysis demonstrates how scalar intimacy, as enacted in socially situated narratives, affords an opportunity for

participants to reinterpret socio-political pain as it has affected (and is affecting) their current experience.

Panel 28 | West End

Fake News and Other Language Topics in Brazilian Digital Media, Part 1

Keywords

fake news, brazilian políticas, digital literacy

Panel Abstract

In Brazil, as in other countries, the political sphere has been strongly influenced by digital practices and actions of different economic agents and stakeholders. In the last presidential elections, fake news and other language practices played a relevant role in the victory of Jair Bolsonaro and of right-wing extremists for National Congress. In this panel, we discuss how a series of linguistic, discursive and semiotic resources were put into operation in order to favor and to consolidate certain reference systems, beliefs and social values. In this sense, we analyze different archives, discursive genres and linguistic phenomena so we can better understand the role of language and discourse in the actual political field. Some of the works in this panel will deal with the problem of the conceptualization of fake news produced by different social agents. Other works deal with literacy issues, postulating different theses about the textual production and interpretation processes that could explain the large dissemination of fake news in Brazilian society. All these interests have in common theoretical frameworks that are mostly concentrated in sociocognitive, sociocultural and sociodiscursive approaches. We understand that the panel can contribute not only to the understanding of the production, circulation and interpretation of fake news, but also to the interpretation of large historical and political processes in Brazilian society and to a promising review of important concepts such as text, discourse, reading and writing.

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Participants

1:00 - 1:15PM
Fake Texts/News and the Production of Social Meaning
Anna Christina Bentes da Silva (Organizer, Chair)
UNICAMP

One of the general assumptions of the textual studies is that texts necessarily emerge in certain contexts. In the case of fake texts/news, its broader emergent contexts appear to be that of (i) polarization of world views; (ii) hybrid warfare and (iii) the possibility of rapid dissemination via large platforms or social media (in Brazil, especially via WhatsApp), of issues considered urgent, sensational and /or of great interest. In this communication I intend to explore two topics. First, I postulate that there is a sense of empowerment experienced by agents in digital space when they realize that they may be a relevant source of information. In this case, what counts is the power to influence/inform/convince/persuade other people, a historically legitimate will of subaltern classes. Secondly, those who pass on fake news, and do not question the uncompromising content considering any idea of factuality, use the texts they receive as instruments of war. In this sense, it is possible to state that the process of dissemination of fake texts/news is based on other reading criteria than those developed in academic or scientific fields. Agents in social media have taken up a habitus of reading and evaluating a specific fake text based on tabloids' press practices of reading and writing, and also on prevailing politics of war inside the political field. These last practices presuppose uses of a language of violence and of subjugation of a common enemy, which is the basis of fake texts/news in the political field.

1:15 - 1:30PM
Brazilian Fake News Eco System
Eliara Santana
IEL/UNICAMP

Recently, in 2018, the electoral process of Brazil's current president was strongly influenced by an overwhelming spread of fake news - which has a specific ecosystem in Brazil. I am talking about an ecosystem because the process is not spontaneous, it's not just about spreading rumors. There is a professional network to produce fake news, with many actors involved. Rumors such as the "gay kit" (hypothetical didactic material that would be dispensed in elementary schools and would "lure" schoolboys into becoming gay) and others were spread through illegal mass messaging by automated business systems (a scheme that was confirmed by WhatsApp itself in October 2019). Such processes have compromised the possibility for citizens to make a free choice. In a country with a high number of semi-literate people, where the use of the WhatsApp is intense, fake news -- has found a very fertile ground. Currently, according to data from the Functional Illiteracy Indicator, three out of ten Brazilians

have limited ability to read, interpret texts and identify irony. This group, despite having limitations concerning text interpretation, is extremely active on social networks. It is, therefore, an extremely conducive context for the spread of misinformation and fake news, with serious consequences for the democratic functioning of the nation. In Brazil, people strongly believe in the information disseminated by WhatsApp groups, and most Brazilians do not have access and/or ability to effectively check whether what is released is real or fake news. Electoral processes are thus held hostage to misinformation.

1:30 - 1:45PM
Fake News, Internet and the Lack of Media Literacy in Brazil
Claudia Marinho Wanderley
UNICAMP

In this work we discuss the internet development and digital access in Brazil, combined with the strong presence of Brazilians in social platforms as well as in other softwares for personal communications. Policies developed by Comitê Gestor da Internet no Brasil (Internet Management Committee in Brazil) concerning internet regulations are not related to media literacy for the average citizen. In this work, the development of Media Information Literacy and Intercultural Dialogue in Brazil is understood as to be a role of public universities in close partnership with organized civil society, which should be supported by public policies and international organizations such as UNESCO. Fake News in this work's perspective is a kind of epistemic dysfunction, for it directly affects scientific knowledge, reality understanding and national and international political agenda. The effort to understand the limits of Brazilian policies related to internet content, especially to fake news, might help us to bring a better quality debate to the public. Also, we present initiatives of UNICAMP University in Brazil held since 2016 to promote debates, courses and networks concerning Media Literacy, Information Literacy and Intercultural Dialogue aiming to tackle disinformation, within the framework of a culture of peace.

1:45 - 2:00PM
Fake News and the Liver
Letícia Sallorenzo de Freitas
Universidade de Brasília

One of the most important features of fake news is that it doesn't require thinking, but feeling, in order to be understood and (dis)agreed with. Fake news media (whether it's shown in text, sound, image or video) must grab the target audience through sensorial reactions, such as anger or pity. Lakoff shows that cognitive processes such as categorization and framing require a combination of thinking and sensing in order to be processed by the human brain, but a simple analysis of the contents of fake news spread among a context of firehosing (RAND CORPORATION, 2016) shows how some targets are chosen in order to have their reputation destroyed by fake news amid a growing scalade of pressure against Brazilian Supreme Court and the electronic ballots. Minister Alexandre de Moraes of STF (Superior Tribunal Federal, the Brazilian Supreme Court) is one evident target of fake news among a context of firehosing. The contents of fake news aimed at destroying Minister Moraes and STF's reputations combine an amount of illogical/incoherent text, produced with the specific goals of keeping the crowd mobilized and generating among President bolsonaro's a tempestuous reaction of disapproval (or, as it is said in Brazil, the person thinks with the liver). The presentation will show the cognitive mechanisms that cause such feelings, and its ability for changing an election result.

2:00 - 2:15PM
Rodrigo Borba (Discussant)

Universidade Federal do Rio de Janeiro, Brazil

Panel 29 | Foothills
Consent, Dissent, Survivance, and Contest

1:00 - 1:15PM
Speech Act Theory and the Sexual Scripting of Consent
Britni Moore (Chair)
University of Illinois Urbana-Champaign

Sexual consent is vastly understudied and undertheorized across all disciplines. However, researchers in psychology, education, and legal studies have attempted to start the conversation. Towards continuing that conversation, I argue that sexual consent is performative and can be analyzed using an expanded Speech Act Theory. Using discursive data from various sources, my paper examines the metapragmatics of how the general population in the US talk about sexual consent. I use several principles from Speech Act Theory to examine discourses about consent in order to better understand how the participants linked 1) the utterance of consent to 2) the intention of the speaker to 3) the understanding of the sexual partner; in other words, linking the locutionary act to the illocutionary act to the perlocutionary act. Often, the illocutionary and perlocutionary acts were understood by participants through assumptions of how men and women should act in hetero-normative sexual encounters. Known as Sexual Script Theory, understanding these presuppositions allowed me to include social context, especially gendered power dynamics, into Speech Act Theory. This, in turn, allowed me to confirm and expand prior work on consent as a speech act by looking more closely at the felicity conditions. However, as we know that most sexual consent is non-verbal, I end my paper by arguing that it is not the utterance that acts as consent, but it is the illocutionary act, which needs to be expanded to include other semiotic systems.

1:15 - 1:30PM
Saleh's speeches: Indexicality and its Genres of Political Activism in Sheikh Jarrah, East Jerusalem
Chaim Noy
Bar-Ilan University

This paper examines a small and recurring political dissent gathering in a Palestinian neighborhood in East Jerusalem. The gathering has been taking place consistently every Friday since 2009, immediately following a weekly anti-Occupation protest in Sheikh Jarrah. As the weekly protest ends, protestors reconvene in a circle around a local Palestinian activist, Mr. Saleh, who then delivers a political speech lasting 10-15 minutes. The speeches are a multi-genre speech event, delivered in Hebrew to a small audience of mostly middle-class, Hebrew speaking, Jewish-Israelis activists. In the speeches, Saleh critically informs of recent local, regional (Middle-East), and global affairs relating to occupation, oppression and corruption, and evaluates them (stance-taking) politically and morally. This paper's foci are dual. First, I examine the indexical resources by which Saleh ties the performed here-and-now of the dissent speech event (micro) to related arenas which are geographically dispersed yet interconnected politically (macro): lethal police and military violence events in East Jerusalem, the West Bank and the Gaza Strip (and beyond), juridical events, and political and activist events. I pursue this by building on Michael Silverstein's work, to whom this paper is dedicated. Second, I examine the structure-genre of

these political speeches. I focus on the oscillations between stretches of discourse that are dedicated to reporting on recent events, and stretches of discourse dedicated to their politico-moral interpretation and evaluation. The latter is accomplished through narrative stance-taking activity. If time permits, I will also address Saleh's self-positioning as both resident and moral-political rhetor.

1:30 - 1:45PM

"Can You Hear Me?": Somaliland's Absent Camp and the Temporal Politics of Testimony

Farah Bakaari

Cornell University

This paper examines the temporal relay and the politics of knowing in survival testimony. It does so through an analysis of testimonies of Dulcad's former refugees, a camp with no official records of its existence despite its prominence in the collective memory of post-war Somaliland. In particular, this paper interrogates how the cultural and epistemological demands embedded in the structure of survivor testimony risk to reproduce the failed address at the heart of trauma—that is, to borrow Cathy Caruth's formulation, the impossibility to witness the other in time in the scene of destruction. The paper asks, if in its illocutionary effect—tell me what happened?— testimony can only produce that which exceeds it, which is to say, that which it might learn to accommodate but can never contain? It is not unusual to speak of trauma as the enigma of narrating the unnarratable. This paper questions, however, if this impossibility lies not necessarily in the unnarratability of the event but in its demand for a different mode of hearing? And if so, how could the epistemological, linguistic, and temporal structures of testimony learn to inhabit such a mode? Overall, the paper contends that the epistemic violence to conceive of survival testimony as a methodological tool to recover lost histories and verify the events of the past jeopardizes or at least delays the capacity to hear the voices of its addressees.

1:45 - 2:00PM

How Should a Refugee Sound? Credibility and the Politics of Listenership

Jeremy A. Rud

University of California Davis

Linguistic anthropologists have long studied asylum seekers' narrative performances in relation to discourses and institutions that doubt the credibility of asylum seekers' claims (Blommaert, 2001, 2009; De Fina & Tseng, 2017; Eades, 2005; Maryns, 2012; Smith-Khan, 2017). This research illustrates what asylum seekers are expected to say, yet little has investigated how asylum seekers are expected to sound for them to be considered authentic and credible. Although recent sociophonetic work has addressed the role of perceptual awareness in social and legal structures (Rickford & King, 2016; McGowan & Babel, 2020), little scholarship has suggested that the onus of asylum outcomes is on gatekeepers as listening subjects rather than on asylum seekers as speaking subjects (Inoue, 2003; Flores & Rosa, 2015; Pak, 2021). I bridge these bodies of work by asking: How does perception of asylum seekers' comprehensibility, emotional affectedness, authenticity, and national origin relate to perception of their credibility? I examine 20 listeners' evaluations of these qualities for five asylum seeker narratives as spoken by both actresses and actual asylum seekers in various accented Englishes. I determine that although only listeners' perceptions of comprehensibility prove significantly different between groups, listeners' metalinguistic evaluations reveal that they have specific expectations of an authentic emotional performance that, when met, correlates with higher perception of credibility. Overall, by using mixed methods and drawing connections across disciplines, I show how certain linguistic practices, such

as the performance of emotion, come to be viewed as credible or illegitimate in various stages of the asylum process.

2:00 - 2:15PM
Contested Experience: Building the COVID Long-hauler Identity
Brienna Johnson-Morris
University of Colorado Boulder

This paper examines how those with Long-COVID discursively carve out space for them and other COVID survivors to validate their experiences. Previous scholarship on disability activism, advocacy, and identity formation has shown that stigma and negative identity formation have been defining aspects of disability narratives. The COVID-19 Pandemic has created a number of new challenges, one of these emerging challenges relates to those who do not fully recover from being ill who are known as COVID long-haulers. The debilitating effects of Long-COVID affect the daily lives of people and prevent them from doing many of the things they were able to pre-COVID. Living with Long-COVID poses a personal and social challenge due to health changes but also social perceptions of COVID. As a contested experience, those with Long-COVID have to fight to be recognized as disabled. To combat invalidation, support and advocacy groups were created on social media for long-haulers. Finding community as a disabled person is complicated by social ideas of disability, but online spaces have allowed for further development of widespread disability discourse and culture. This paper explores identity formation in long-haulers by looking at online data and speaking directly with long-haulers. Using five principles of identity (Bucholtz & Hall, 2005), emergence, positionality, indexicality, relationality and partialness I outline the ways COVID long-haulers are negotiating their disability identity.

2:15 - 2:30PM
The Queer Archive as a Site of Intervention and Resistance
Robin Sudanan Turner
University of Illinois at Urbana-Champaign

In the face of uncertainties of the present moment, researchers that study the past confront important questions regarding the ethics of their methodologies and frameworks for analysis in their relevance to current and future transformations of linguistic anthropology. Scholarship generated from archival linguistic research has sparked a discussion regarding the researchers' responsibilities towards persons, communities, and movements whose histories participate in the archive. Parallel to the researcher working with living participants, archival researchers must consider the impact of their work on the historical narrative and the futures of the communities that are directly implicated in their broader lines of inquiry. Histories constructed through data extracted for the purposes of studying linguistic phenomena are vulnerable to reproducing oppressive structures and eliminating agency of individuals and communities formed around moments of activism and great social reform. Due to the interpretive nature of the researchers role in collecting and analyzing materials, linguistic studies of the archive can be an opportunity for intervention in the narrative of the past and a potential for community activism of the present. This paper is an exploration of the anxieties of research methodologies addressing scholarly inquiry while upholding ethical obligations towards the narratives of the participants in the archive. Specifically, this paper examines the integrity of data documenting transnational multilingual LGBTQIA2+ individuals and communities for whom minoritized social, linguistic, and sexual identities comprise points of tension in their agency in larger historical narratives and in modern activist movements.

Session Group 9 | SAT 3:15PM - 5:00PM MT

Panel 30 | Peoples' Crossing

Language Lives in Unexpected Places: New Engagements with Endangered Languages and Media

Keywords

indigenous languages, media, language revitalization

Panel Abstract

Perhaps one of the most stubborn and consequential expectations of Indigenous and minoritized languages —and peoples—is that they are "vanishing" or "endangered." Few would deny that the linguistic worlds of many communities have been profoundly ruptured by settler colonialism and other forms of oppression. But a view that only acknowledges loss misses the significant ways that languages live on. A surge in minoritized-language media production and political action, combined with formal declarations recognizing the value of heritage languages from the UN and UNESCO, have raised the visibility of many minoritized languages and their speakers. Attention to Indigenous languages in "unexpected places'' (Deloria 2004) can challenge representational assumptions of where and how these languages are used and made meaningful, both in the past and the future. This panel continues a conversation begun a decade ago between linguistic anthropology and Native American and Indigenous studies regarding the ways "linguistic inequalities are naturalized and circulated" (Webster and Peterson 2011:1). We extend the conversation to languages spoken across Abya Yala and Turtle Island, as well as into Europe, to explore the unexpected social lives of minoritized languages as they circulate across domains both old and new. The papers in this panel pay particular attention to sites where shifting languages remain unexpected: various kinds of technology, the present, and the future. In doing so we consider what constitutes language endangerment and oppression, as well as the expectations surrounding these processes.

Contemporary engagements with Indigenous and minoritized-language media, performance, activism, and scholarship demonstrate ways in which what is old may be made new again, or what is new can be made old and invested with the authority of the past for future action. We bring the idea of Indigenous languages in unexpected places into dialogue with research on Indigenous Language Futurism, what Jenny Davis describes as "the imagining of Indigenous languages in Indigenous perspectives of the future" (2018:148). Linguistic anthropology is well-positioned to address the remediations and recontextualizations of contemporary linguistic practices, through its long emphasis on the ways in which verbal artistry, poetics, and performance produce culturally contextualized meanings, publics, and place-worlds (Basso 1996; Hymes 1981; Tedlock 1983; Kroskrity and Meek 2017). This panel explores when, why, and how language becomes a significant means through which Indigenous peoples and other minoritized publics confront dominant stereotypes and imagine new possibilities for the future.

Participants

3:15 - 3:30PM
History becomes Present: Constructing Worlds for Past, Present, and Future Ancestors Through Tlingit Oratory
Joseph Marks
University of Arizona

This paper looks at a speech done in 1968 by Jessie Dalton, a Tlingit woman from Hoonah, Alaska (Dauenhauer 1990). Dalton's speech was performed at a memorial potlatch, with the goal of removing grief from the mourning clan. To remove their grief, she uses chronotopes (Bahktin 1981) that collapse the time and space between the past and now, constructing a world where the ancestors are in the same space as the living. Her words weigh heavy on the host clan as she is the final speaker. She utilizes interdiscursivity and intertextuality to build a chronotope and connect people and time. To create a chronotope where the ancestors are present, Dalton uses linguistic tools such as demonstratives and focus marker spatiotemporal deixis to create proximity between the audience to the past. She also uses semiotic relations through clan motifs and objects, representing the past and used in the present to populate these worlds (Wirtz 2016). Through this chronotopic world, Dalton reveals Tlingit understandings of time- space. This chronotopic world further creates a space of decolonial contact for the living.

3:30 - 3:45PM
"We Take Action in Our Own Way": Reimagining Gallo Language in Times of Crisis and Hope
Sandra Keller
Illinois State University

Aligning with the conference theme of crisis and hope and our panel's focus on minoritized language futurities, I examine how users of Gallo, a Romance variety of western France, have responded to a fact potentially perceivable as a crisis: vernacular usage of Gallo, along with intergenerational transmission, fell sharply in the twentieth century, as French became the principal vernacular. While traditional models of language endangerment (e.g., Fishman 1991) would see this fact as a crisis and consider revernacularization efforts the main source of whatever hope might be found, others (e.g., Avineri and Harasta 2021; Doerr 2009; Jaffe 2007, 2015; Leonard 2008) have problematized the idea that revitalization must involve native-like patterns of use. Furthermore, Hill (2002) reminds us that automatic views of language "endangerment" as crisis erase speakers' needs, political force, and agency to envision a future. Through an analysis of interview and performance data drawn from twelve months of ethnographic fieldwork, this paper outlines a range of responses Gallo advocates, performers, and learners offered to Gallo's decreasing vernacular presence. While some considered Gallo's future to be that of a "langue de musée" (museum language), others drew on Gallo's indexical connection to locally valued stances, people, and places to insist on a present and future for Gallo, recognizing and celebrating it as a resource for contemporary meaning-making, particularly through verbal art. I suggest that, in postvernacular contexts (Shandler 2006) like Gallo's, the affective and epistemological act of publicly recognizing a minority language can provide a source of value and hope.

3:45 - 4:00PM
"N8Vs Be Like...": Processes of Authenticating Indigenous Identities Within Imagined Communal Places and Electronic Spaces
Christina Laree Newhall
University of Arizona

Textual bricolages, colloquially known as memes (along with other highly textualized media), have come to communicate a vast array of political and ideational alignments between interlocutors who consort through media transferals on social media platforms. Here I focus specifically on how particular memes are strategically constructed and distributed though social media as transferable and transmutable markers of identity which are capable of establishing and distilling an "insider" group membership among culturally competent interlocutors, while simultaneously establishing "outsider" status to those for whom the texts remain opaque or meaningless. While memes are often used to establish social and ideological alignments, the textual composites I consider here are constructed from semiotic resources which are relevant to, and indexical of, Native North American identities. I compare memes and other texts that are representative examples of how identity work is conducted through tactics of intersubjectivity within electronic spaces. I submit that these compound texts represent sites of resistance to hegemonic discourses by cultivating groups of belonging within a visible public realm. Because prevailing discourses that insist on the disappearance of Indigenous peoples from sites of colonial interest endure these Indigenous created counter-narratives—constructed within highly modern social spaces—are a powerful means for reclaiming authorship of representation and interrupting the established discourse of failure and disappearance. I show that despite a dominant discourse which insist on the impossibility of a modern Indigeneity, the creation of Indigenous memes for social media is actually part of ongoing collaborative projects of resistance and is irrefutable evidence of ever emergent modern Native American identities.

4:00 – 4:15PM
Reformulations of Maya Modernity in Yucatán: Language, Locality, Authority
Christopher Paul Bloechl
University of Chicago

Yucatec Maya speakers have customarily located authenticity in their language at spatial and temporal horizons. 'Real Maya' (jach maaya) is held to be a vestige of the ancient past, spoken by elders and imagined others at the rural periphery (Berkley 1998; Pfeiler 1998; Briceño Chel 2002; Rhodes 2020). But the ongoing standardization of Yucatec Maya is a pointedly modern project, overseen by linguistic authorities who view the expansion of the language into new domains as crucial to its survival. The undertaking is not merely one of preservation. This paper examines how current institutionalizations of Yucatec Maya are refashioning speakers' models of language, personhood, and cultural practice. I focus on the work of Maya media producers, who often appeal to custom and antiquity even as they emphasize the relative novelty of their practices. The enduring notion of 'real Maya' both facilitates and encumbers the enregisterment of a modern Yucatec Maya standard. And the categories maaya 'Maya' and máasewal 'Indian, indigenous' have taken on new meanings as they have been used to articulate ethnolinguistic affiliation within national and international orders of identity. The changes indicate Yucatec Maya speakers' orientations to Spanish language, novel genres, and politics of language and identity. Popular media offer not simply avenues for the public expression of what it means to speak and to be Maya today, but also means for their performative articulation and remaking.

4:15 – 4:30PM
Language Oppression and Multimodal Reclamation in the Western Amazon
Georgia Ennis (Organizer, Chair)
Penn State University

On the Western edges of the Ecuadorian Amazon, Napo Kichwa (Quichua) communities face the encroachment of Spanish language and settler lifeways, as well as the top-down application of the

standard Unified Kichwa in well-meaning revitalization. Many in Napo have turned to what some might see as an unexpected method to confront ongoing shift towards both Spanish and Unified Kichwa—live performances and the production of various forms of media. This talk highlights three ways that the context of Napo invites us to rethink the coloniality of language endangerment and revitalization, in which hegemonic assumptions about language and communication have inadvertently shaped the methods and media of revitalization. These include: treating language as an abstract system separated from communicative contexts; failing to account for overlapping forms of oppression of speakers and signers of endangered languages; and the erasure of the perspectives of Indigenous scholars and community members. Drawing upon a framework of language reclamation (Leonard 2017, 2012), I track the production of a fiber known as pita (Aechmea magdalenae) across multiple settings and broadcasts to explore how Kichwa performers and media activists seek to reclaim and revalorize language, not as an abstract system, but as an interwoven, multimodal aspect of culture and communication.

4:30 - 4:45PM
Anthony K. Webster (Discussant)
University of Texas at Austin

Roundtable 13 | The Mall

Presidential Session: Distinguished Books in Linguistic Anthropology (Part 3)

Participants

Bernard C. Perley (Organizer)
University of British Columbia

Kira Hall (Organizer)
University of Colorado Boulder

Ilana Gershon (Master of Ceremonies)
Indiana University, Bloomington

Hilary Parsons Dick (2018)
Words of Passage: National Longing and the Imagined Lives of Mexican Migrants

Susan Gal and Judith Irvine (2020)
Signs of Difference: Language and Ideology in Social Life
Winner, Edward Sapir Book Prize 2021

Alejandro I. Paz (2018)
Latinos in Israel: Language and Unexpected Citizenship

Juan Luis Rodríguez (2020)
Language and Revolutionary Magic in the Orinoco Delta
Winner, New Voices Book Prize 2021

Roundtable Abstract

Sponsored by the Society for Linguistic Anthropology, this roundtable is part of a three-part Presidential Session featuring the authors of distinguished books in linguistic anthropology published from 2017 to 2020. Books selected for the Presidential Session were nominated by diverse sources in the SLA membership and include the winners and honorable mentions of the 2019 and 2021 Edward Sapir Book Prize and the 2021 New Voices Book Prize. Ilana Gershon, current editor of CaMP Anthropology, will act as MC for all three roundtables, the second of which will take place on the Virtual Track.

Virtual Roundtable F | Virtual Peak

Indigenous Languages on the Move: Transforming Spaces, Places, and Belonging

Participants

Sandhya Krittika Narayanan (Organizer, Chair)
University of Nevada-Reno

Stephen KH Peters
McGill University

Bernard C. Perley
University of British Columbia

Donna Patrick
Carleton University

Keywords

Indigenous languages, Indigenous futures, language revitalization and vitality

Roundtable Abstract

The ideological link between an Indigenous language, its speakers, and its place often leaves these languages, dialectal varieties, and speakers on the fringes on the periphery- displaced away from discourses of modernity or from mainstream centers of power. Yet Indigenous speakers are transforming the ways that they are using and practicing their languages, disrupting prior ideologized relationships between the visibility of these languages in our social and cybernetic worlds.

This panel brings together various perspectives on the ways that indigenous language speakers and communities are disrupting existing discourses on the place that their language(s), and they themselves occupy in the Anthropocene. Following Shulist's (2018) discussion on grassroots categorical transformations of indigenous identity and indigeneity, and taking up perspectives from indigenous and de- colonial scholars (Byrd, 2011; Coombes et al., 2013; Rifkin, 2017) , this collection of presentations collectively asks what are the new possibilities and potential for change for indigenous languages and speakers? When much of the discourse surrounding Indigenous language use has focused on death,

disappearance, and obsolescence, presenters in this panel instead argue for an alternative view that focuses on possibilities, creation, and innovation.

Sandhya Narayanan will introduce the panel and the main themes and theoretical interventions that each of the presentations have to offer on considering the kinds of transformations taking place across Indigenous communities in respect to their languages. Stephen Peters' talk focuses on the presence of Indigenous languages in intercultural public spaces; exploring both their appropriative and transgressive dimensions in the heightened political context of Canadian language revitalization. Bernard Perley will discuss how Indigenous language activists are exploring emergent vitalities that create the conditions for survival in times of crisis, despite the insidiousness of colonial imaginaries of indigeneity. Lastly, Donna Patrick will discuss the dynamic vitality of Inuit languages through an urban Inuit lens- focusing on participatory action research (PAR) in Montreal and Ottawa and the development of urban Inuit community radio. Varying linguistically, socially, historically, and methodologically- the presentations in this panel highlight the creative and sometimes unrecognized means by which Indigenous and minority languages and communities etch out new spaces and claims for belonging and recognition.

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Virtual Panel T | Virtual Canyon

Crisis Chronotopes

Keywords

chronotope, crisis, dialogism

Panel Abstract

Recent debates on crisis in anthropology remark upon its routinization, the way it is so consistently summoned to characterize a collective present, and how this summoning may in fact serve socially stabilizing purposes even as it creates a seizure or blockage of futurity. In contrast, linguistic anthropological conversations on chronotope bring into focus the contextual, up-in-the-air nature of chronotopic formulations. Chronotopes, scholars have recently argued, take shape dialogically; they also take shape dialectically, in the provisional and contested give and take between reflexive metachronotopic characterizations - like crisis - and signs that, mobilized in practice, may or may not index one or another spatiotemporal configuration and the sociologically typified roles contingent upon it. By centering attention on the inherently chronotopic nature of claims of crisis, this panel brings these

two approaches together, highlighting in particular how crisis temporal dynamics (and temporal dynamicity) emerge from processes of entextualization that move between multiply cited temporalities, thus throwing into relief the internal heteroglossia conforming all chronotopic formulations. Signs of crisis must be gathered and regimented into sets that take shape generically (i.e. via discursive genres), even as they performatively evoke a range of interwoven time-scales and temporal logics, some offset from each other, others in productive combination. Muir starts the panel off by unpacking the constitution of the counterintuitive, apparently contradictory chronotope of routine crisis via historically and geographically differential narrations of crisis in Argentina. Chumley explores how elderly, small-time investors in China, amidst new forms of finance, balance the routinization of financial crisis with its persistent framing as unexpected; this tension takes shape as they anchor signs of crisis to genres ranging from family history to analyses of state regulation. In Debenport's contribution, fluency must likewise be rethought as imbricated in a chronotopic web, in which a linguistic crisis indexes the broader problems of establishing spatially- and temporally-durable Indigenous polities and subjects. Next, Milne focuses on chronotopic conflict, as violence against accused sorcerers in Papua New Guinea is alternately framed as a sign of backwardness or of national elites' own sorcery. Finally, Yeh's paper shows how, amidst rampant criminal and state killing at Mexico's northern border, an alternate temporality may assail the routine of the security crisis in an overt attempt to throw it into crisis itself.

Participants

3:15 - 3:30PM
Chronotopic Pedagogies of Crisis
Sarah Muir (Organizer)
City College, CUNY

How does one come to recognize a particular moment in a particular place as one of "crisis"? This paper takes up that question by focusing on the pedagogical processes through which people learn to recognize and experience crisis. Those processes are essentially chronotopic in nature, as they draw upon existing spatiotemporal relationships and construct new ones. Along the way, these processes can also transform the category of crisis itself and reconfigure its ideological, historical, and practical horizons such that people reorient their own subjective stances accordingly. In order to examine these processes of recognition and potential transformation, the paper explores crisis as it has been differentially narrated across distinct historical moments and sociogeographic locations within Argentina. Together, these narratives show how the dialogic construction of a chronotope of "routine crisis" has emerged out of the intersection of genres of news commentary, national history, and monetary investment. Across these genres, specific linguistic and nonlinguistic practices have come to function as indexical icons of crisis. Thus, what might otherwise seem to be distinct events come to occupy positions within a nested set of often discordant chronotopic citations. As a result, speakers become able to harness signs of crisis and to entextualize them as repetitions within an allegedly perpetual series of routine national crises. In focusing on the pedagogies that underpin chronotopes of crisis, the paper emphasizes the relatively underdetermined interactional spaces in which other practices of recognition and citation can provoke the elaboration of different chronotopic schema.

3:30 - 3:45PM
Disfluent Chronotopes: Anxieties of Citizenship and Sovereignty in the Pueblo Borderlands
Erin K. Debenport
University of California, Los Angeles

Like all members of federally-recognized tribes in the U.S., people at Ysleta del Sur Pueblo, Texas, contend with the challenges of defending tribal sovereignty and locally-defining tribal citizenship. Addressing past histories of dispossession and securing viable futures are especially difficult for Ysletans due to a stigmatized migratory past that brought them to El Paso, the political constraints that exist for Indians in the State of Texas, and their relative invisibility within the border region. However, tribal members have often pointed to the "lack of any fluent speakers of Southern Tiwa" and the "low levels of fluency on the reservation" rather than legal and economic obstacles to upholding sovereignty and citizenship as the community's most urgent crisis. This ongoing concern is now accompanied by anxieties about the declining use of Spanish, which was, up until recently, the dominant language. In this paper, I consider these two concepts from Indigenous/American Indian Studies--tribal sovereignty and citizenship--to show how Ysletans struggle to produce chronotopic frameworks that align national languages, territories, and histories. Laments for Spanish, however, complicate previous analyses of tribal membership and Indigenous identity in anthropology (e.g. Biolsi 2005; Clifford 1988), which tend to focus solely on the power of Native languages to anchor groups in legally-legible chronotopic frames. I show that anxieties about fluency remain consistent at Ysleta, even as the codes themselves (Tiwa and Spanish) vary, and despite successful efforts by Indigenous people to decouple Native language fluency from claims to territory and self-rule.

3:45 - 4:00PM
Sorcery Violence as Chronotope: Contesting Kastom and the Nation State in Papua New Guinea
Derek B. Milne (Chair)
Pasadena City College

High profile media coverage of recent increases in violence against accused sorcerers has led to the declaration of a national crisis in Papua New Guinea. What was once a localized form of sorcery, known in Tok Pisin as sanguma, has spread beyond its original cultural boundaries and become a national "travelling package" (Jorgensen 2015) regularly accompanied by new forms of public torture and witch-killing. Papua New Guineans discuss and debate the ontological fact of sorcery and the spread of sorcery-accusation violence in extended metachronotopic dialogues, seeing them as evidence of moral failure and potential proof that PNG will never attain the status of a truly modern nation state. As Wirtz points out, chronotopes are "spatiotemporal imaginaries (that) emerge dialogically through history-making practices" and are contested, adaptive and constantly evolving in communicative practice (2016: 346). One common line of thinking, derived from colonial influences, claims that sorcery is temporally located in the past as an enduring aspect of "tribal" kastom, geographically associated with the country's "backwards" highlands region. However it is also regularly asserted that contemporary political leaders in the nation's capital either utilize sorcery or must be sorcerers themselves, as their failure to do anything about the nation's sorcery problems proves. Sorcery discourses thus collapse perceived temporal and spatial distances between village and national capital as social actors construct their worlds in scalar terms (Carr and Lempert 2016). Ultimately sorcery and sorcery violence resist chronotopic displacement as this increasingly routinized "crisis" attains the status of national "cultural intimacy" (Herzfeld 2005).

4:00 - 4:15PM
Flux: Financial Crashes and Value Stashes
Lily H. Chumley
New York University

Financial "crises" are alternately represented as predictable (frequent, inevitable, systematic) and unpredictable (unique, novel, particular). Periodic sequences over decades contrast with graphs of high peaks, steep cliffs, and low valleys in the day-long, week-long, months-long crash. In financialized systems for social reproduction—as in the use of savings or insurance products for old-age care—the recognition of signs of putative crisis is a key form of family care work, and the failure to recognize an impending value fluctuation might become a re-narrated family tragedy. This paper will examine the chronotopic formulations that Chinese gumin or popular investors use to frame de-valuations as regular events to be planned for by securing value in some stash or hoard on the one hand, and as surprising or unforeseeable collapses of seemingly secure financial products on the other. How do older people who reached adulthood in or before the Cultural Revolution and lived through decades of relatively rapid financialization—from an all-cash and state-rationed economy in the 1970s to a nearly cashless economy characterized by ready access to fin-tech credit lines—emplot this dialectic, and anchor it in family histories, structural positions, state planning or regulation, and market processes? How do they understand the spatio-temporal organization of financial value—or money as flux—and their own post-retirement labors in timing value conversions?

4:15 - 4:30PM
A Time of Exception: Periodization, Killing, and Collectivity in Tijuana, Mexico
Rihan Yeh (Organizer)
University of California, San Diego

In the context of Mexico's "War on Drug-Trafficking," the argument was common that a de facto state of emergency prevailed. This paper explores how media and middle-class discourses in Tijuana – one of the early hotspots of the "War" – performatively institute exceptionality. Efforts to periodize the violence, I argue, transformed old boundaries of safety and community, paradigmatically, the split between "we tijuanenses" and "they" who "kill each other amongst themselves." The long-term effect of this kind of crisis talk was to normalize an unprecedented level of homicides and to establish a new category of killable young men, homo sacer of sorts. Against this chronotope of temporally and socially contained crisis, I concentrate on a conversation that countered it with a formulation of collectivity as rooted in working-class hearsay. In the telling, hearsay's contagious communicability – its emphasis on the phatic – opens a series of temporal leaps into the past that break with both the temporal and social limits that dominant discourses had so entrenched. By spreading a different kind of crisis both backwards in historical time and across social boundaries, hearsay's chronotope of contact emerges finally as an ethical model for confronting the act of killing in the context of the "War."

4:30 - 4:45PM
Shunsuke Nozawa (Discussant)
Hokkaido University

Virtual Workshop H | Virtual Valley

Language and Social Justice Workshop

Participants

Jennifer Delfino (co-chair)

Borough of Manhattan Community College

Edwin "Ted" Everhart (co-chair)
University of Pittsburgh

Ella Brown
McGill University

Kyle Fraser
City University of New York

E. Mara Green
Barnard College, Columbia University

Rodney Hopson
University of Illinois-Urbana Champaign

Rae Jereza
New Jersey Institute of Technology

Abstract

In this workshop organized by the Language and Social Justice (LSJ) Core Committee, we will explore the ways in which we as scholars can increase awareness of, and support interventions against, social injustices and discrimination constructed and reinforced through language. We welcome all attendees to join in thinking collectively about opportunities for intervention in situations where language is implicated in social injustice.

The workshop will begin with an introduction of the Core Committee members and highlight some of the LSJ Committee's recent activities. We will then split into break-out sessions organized around specific themes. Some of these themes are already planned, to include: language justice and disability justice, accessibility in our own conferences, deixis and trans and non-binary positionalities, expressions and signs of solidarity, and contemporary articulations of white racism, including the anti-Critical Race Theory Movement and liberal and progressive framings of white racism. More sessions are currently being planned. The sessions will be organized with a specific goal at outlining and planning out a concrete initiative to be developed following the conference. This workshop will provide tools and constructive feedback for participants to develop their own plans of action.

Virtual Panel U | Virtual Summit
Trans-Formations

Participants

3:15 - 3:30PM
"Transgénero" or "Travesti"? Gender Label Choice in a Community of Transgender Women of the City of Lima, Peru

Ernesto Cuba (Chair)
The Graduate Center, City University of New York

My dissertation examines the language practices and gender transition narratives of an activist group of transgender women called Feminas based in Lima, Peru. CarrYing out long-term fieldwork in Feminas community center and conducting twenty-five semi-structured interviews with members of Feminas and non-activist transgender women, my dissertation aims to broadly explore their ideologies of gender, femininity, and gendered language. This presentation will show preliminarY findings related to two kinds of naming practices. First, I aim to identify and understand the adoption/rejection of gender labels such as "travesti", "transexual; "transgenero," and "transformista; which are widely known in Peruvian society and the Spanish-speaking world. In particular, I am interested in participants' first experiences hearing (or reading) these terms, including the multiple emotions, contexts, and social actors they recall from such episodes. Second, I seek to give an account of trans-specific naming practices that deviate from Standard Spanish that I found while carrying out non-participant observation in Feminas. For example, the word "ahombrada" 'manlike (f.)', is used to talk about a masculine-looking trans woman, while "concha" 'shell' is employed to refer to a trans woman perceived as cisgender. This in-group terminology plays a crucial intersubjective role in the community of Feminas and (tentatively) in other Peruvian trans communities. This second set of local expressions, I propose, realize a complex gendering work that better reflects the material needs and social lives of transgender women rather than standard gender labels. The latter serves, primarily, to construct public-facing discourses and represent trans women homogeneously.

3:30 - 3:45PM
Voicing Tayil: Indigeneity, Land, and Mapuche Voices in Argentine Patagonia
Erin Wheeler
University of Texas at Austin

Ideas of Indigeneity and race in Argentina have changed dramatically in the decades following the end of the country's final military dictatorship in 1983. In the Patagonia region, Indigenous Mapuche people have continuously adapted to these changes in order to assert community sovereignty and maintain connections to traditional linguistic and musical forms. I examine the ways that these changes have taken place by analyzing the performance of a Mapuche tayil, or sacred song, by two Mapuche artists at distinct moments in Argentine history. Aimé Painé, known as the first Argentine woman to sing publicly in the native Mapudungun language, performed the "Ngürü tayil" in the city of Esquel, Argentina in 1983. Nearly 40 years later, in the same city, Mapuche musician Agustín Lino discovered the recording of Painé's performance and used it to create his own interpretation of this tayil. In this paper, I track the distinct ways that these two artists engage with a traditional Mapuche song text, arguing that the differences in presentation and performance demonstrate how ideologies of the Mapuche people and Indigeneity in Argentina have changed between 1983 and 2021. By examining the ways that each musician orients to Mapuche genre conventions and contextualizes tayil in the context of their larger performance and body of work, this paper addresses issues of land, language, and kinship for Mapuche communities in Argentina today.

3:45 - 4:00PM
Jamaican Comedy: Cultural Translation of TikTok Trends
Rashana Vikara Lydner
University of California, Davis

Grounded generally in the space of TikTok data, specifically Jamaican TikTok, my paper explores issues on the cultural translation of TikTok trends into Jamaican creole and Jamaican culture. To engage with popular trends and make them more accessible to Jamaican audiences, certain Jamaican TikTokers have remade popular videos or made videos around trending topics. These performances bring up questions surrounding transmodal stylization (Goodwin & Alim, 201 0), language stylization (Coupland, 2001), and enregisterment (Agha, 2007) since Jamaican TikTokers use Jamaican Creole, body language, and facial expression to translate social roles such as nationality, gender, sexuality, race, and class into legible Jamaican signs. More specifically, in this paper, I will focus on two TikTok videos to illustrate how videos are translated for a Jamaican audience and how Jamaican-specific videos may also be legible to outsiders. The first video concerns the biblical scene when Joseph confronts Mary about being pregnant, an example of how Jamaicans culturally translate viral TikToks into Jamaican. The second video concerns a mother giving her child a motivational speech about how hard her life was when she was young.; an example of the use of a Jamaican cultural-specific trope that also speaks to a larger Black diasporic audience.

4:00 - 4:15PM
Remembering a Death, Venerating a Saint: Subjectivity and Stance in Stories of Mama Adelita
Krista Van Vleet
Bowdoin College

This paper explores subjectivity, violence, and faith through narratives about the death of a woman and mother, Adela Cardenas, and the emergence of Mama Adelita, a popular saint who protects especially children, students, women, and married couples. In 1996, Adela Cardenas Vasquez, mother of eight children, was murdered by her then ex-husband, Vidal Cruz. Now the once deserted place outside of Sucre, Bolivia where Cruz dismembered, burned, and buried her body, is a site of pilgrimage for Andean Catholics. Drawing on long-term ethnographic research in Andean Bolivia, I analyze personal narratives of intimate violence and religious practice that focus on Adela, and Mama Adelita. At an ethnographic level, I ask how stories about Adela's life and death illuminate understandings of the gendered agency of living and non-living beings and the relatedness between the living and non-living. For many Andean people, mountains, springs, rock formations, and other places have agency; they are beings themselves. Beyond these ·earth beings· (in de la Cadena's words), individuals also interact in socially- and linguistically-specific ways with the recent and long-ago dead and with Catholic virgins and saints. I show how attention to moral stance and intertextual dialogue in narratives told by urban indigenous women, one who was Adela's neighbor and the other who is an adherent of Mama Adelita, enriches understandings of the entanglements of corporeality, gendered agency, and the dynamic processes of sacredness in a context where social relationships are fragmented by migration, poverty, violence, and shifting political and linguistic hierarchies.

4:15 - 4:30PM
Grass-roots Initiatives as Instruments for Transformation: Aspirations of Social Justice among Japan's Kurdish Migrants
Anne Schluter
The Hong Kong Polytechnic University

Caught in a 'state of exception' (Agamben 2005) in which official migration policy neither recognizes asylum seekers from Turkey nor grants provisions for migrant workers, most of the estimated 2,000 members of the Kurdish population residing in Japan remain in the country only through their status of 'provisional release', which restricts mobility to within local districts, forbids employment, denies access

to subsidized healthcare, and requires renewal every three months (Tatsuki forthcoming). As recruits for the local construction industry that faces worker shortages, the males from this population work in spite of these restrictions, thereby operating in the unstable space that serves the interest of the local market but does not align with government policy. The result is a precarious migration status that influences the details of the migrants' everyday lives in which the fear of detention and/or deportation looms large. This positionality substantially reduces the relevance of integration into the host culture. At the same time, integration is also key to Kurdish migrants' hopes of gaining official recognition from the Japanese state. The current study draws on interview data to investigate the effectiveness of community-based initiatives to raise the profile of Kurdish migrants and achieve greater recognition. Measured according to conceptualizations of social justice that foreground integration and recognition (i.e. Leydens and Lucena 2014; Sorrells 2016), the results indicate progress toward this aim. However, the emergent opportunities that favor the documented and the continuing risks for the undocumented suggest a very unequal distribution of social justice within this migrant community.

Panel 31 | East End

Isolating (In)equality: Typification in Two-Dimensions

Keywords

(in)equality, purification, typification

Panel Abstract

How does semiotic labor regiment entities into a set of individuals that are recognizably "the same?" These papers explore the processes of purification that make and make legible categories of semiotic regularity across encounters. Together, they collectively ask how standardized kinds of persons and evaluative judgments emerge over time as material presences that shape social practice. Mediating between synchronic and diachronic, type and token, ostensibly linguistic and non-linguistic semiotic modalities, and the fact / value distinction, these papers explore social semiotic analysis through case studies in humanitarian aid bureaucracy, early modern imperial lexicography, contemporary identity frameworks, horizons of political solidarity, and biomedical infrastructure design.

Participants

3:15 - 3:30PM
Fake Gays, Real Numbers: Performativity and Paperwork in Aid Geographies in Malawi
Cal Biruk
McMaster University

In 2015, the Global Fund disbursed its largest ever allocation of funds to Malawi, conditional on meaningful inclusion of MSM and other key populations in HIV programming. Funds are channeled through an LGBTI- rights organization that implements research and interventions with sexual minority populations. These monies carry with them new demands for audit, transparency, and accountability, compelling NGO staff members take on increased linguistic labor: Documentation comprises a host of writing practices distributed across sign-in sheets, questionnaires, forms that count MSM reached, minutes on meetings, and reports sent back to donors by deadlines. The words and numbers written

onto pages are performative, enacting 'yields,' 'efficacy,' and 'transparency.' The success of the performative relies on indexically tying specific acts or counts to contexts via paperwork, and presumes a sincere recorder. Yet, performance- based aid economies—invested in achieving 'real outcomes'—are saturated by anxieties around 'faking': Malawian LGBTI-identified peer educators are accused of 'making up' numbers, staff members have to suss out the authenticity of client identities amid accusations that 'fake gays' attend workshops (inflating counts) to gain perdiems, and the NGO itself is accused of 'faking' numbers. This paper analyzes an archive of audit technologies—donor reports, log frames, monitoring and evaluation metrics, etc...—to theorize paperwork as a genre of fakery, wherein metrics and numbers counterfeit the realities they deign to represent. I dispel connotations of fakery as disingenuous, showing instead how the categories, metrics, and racialization of postcolonial aid geographies act as felicitous conditions that bring (fabricated) realities into being.

3:30 - 3:45PM
Designing Semiotic Flows through Biocontainment: Affordances of the Laboratory
Chuan Hao (Alex) Chen (Organizer)
University of Pennsylvania

How are biocontainment infrastructures for detecting and treating an emerging pathogen designed? What kinds of action does the temporality of emergence engender, and in the process of design, how are multiple histories oriented to towards this future? In this paper, I use affordances (Gibson 1979) as a conceptual framework to analyze fieldwork among laboratory designers and as a lens for conducting a close reading of the laboratory design process. Whereas hospital and research architecture has been framed as an indexical site of national (scientific and medical) sovereignty (Street 2014) that accrete multiple readings depending on history and context, akin to what Murphy (2015) has, drawing upon Bakhtin, described as "heteroglossic artifacts," I zoom in on detailed designs of the built environment and describe the affordances of laboratory spaces for multispecies encounters between the laboratory technicians, l samples, and "yet-to-be-identified" contaminants. I contrast between three frames: how designers articulate the functional intent of their current design, how such functional design problems have (not) been addressed materially in the past, and the (imagined) uptake for such designs by the users. Moving beyond a cross-sectional reading of affordances and semiotics, I offer "accreted affordances" to analytically capture temporal inter- relationality and referentiality as signified through the design process of laboratory materiality and functionality. I complicate the common sensical notion of design as solely future-oriented by depicting the contexts in which it references and reproduces past affordances.

3:45 - 4:00PM
Mediatizing Rohingyaness: Becoming Legible Rohingya in Malaysia
Nursyazwani Binte Jamaludin
University of Pennsylvania

The emergence of an essentialized "Rohingya" identity among displaced Rohingya in Malaysia flattens and elides the heterogeneity of Rohingyaness, which has the effect of excluding certain individuals or groups from claiming belonging. In this paper, I explore the semiotic processes that undergird the making of Rohingya identity in exile. I look at how the conception of Rohingya-ness becomes formulated not only through the self, but also intersubjectively, through encounters with others and institutions. This semiotic process relies on diacritics that are emblematic of membership in social categories, which contributes to the emergence of the enregistered Rohingya stereotype. Making oneself legible as a

Rohingya involves the mediatization of representation: the UN card, among other artifacts, transmit cultural forms and become emblematic of Rohingyaness and more so, of their legibility. Concurrently, Rohingya anticipate their next- turn behavior in response to other interactants' emblematic readings of Rohingyaness to present a singular version of what might count as a Rohingya identity in locales in which they find themselves in exile. Paying attention to the semiotic processes of wars or conflicts in the regrouping of identities help us to understand the value of strategic essentialism as a tactic in making the Rohingya self legible.

4:00 - 4:15PM
Naming the Decolonial after 1991
Hilah Kohen
University of Pennsylvania

When activists search for solidarity beyond the categories of identity already made available by the system they hope to alter, they first encounter a more fundamental semiotic task. They must give one name to multiple people or entities whose relation to that system of power they believe to be homologous, positing a "we" that can act "for itself" in creating change. I ask how this function has become attached to the words "descolonial" (Spanish), "decolonial" (English), and "dekolonial'noe" (Russian). As state socialism declined in 1989-1991, so did the assertion that the Second and Third Worlds were homologous arenas of decolonial revolution. Now, in an era of global capitalism and highly fractured resistance to it, two different interpretations of this former "socialist world" have attempted to extend the function of decoloniality as a label of sameness that can spur translocal political affiliation. On one hand, a collective of Anglophone writer-activists studying Soviet, Black, and Indigenous histories has proposed segments of the socialist world as a positive model. On the other hand, many writer-activists from Central Eurasia have used the phrase "dekolonial'noe pis'mo" ("decolonial writing") to decouple the decolonial from the socialist. Drawing on the "descolonial" of María Lugones and Walter Mignolo, dekolonial'noe pis'mo has generated criteria for naming and uniting decolonial artists, but these criteria exclude many Anglophone decolonial thinkers. Meanwhile, Anglophone decolonial thought often effaces Soviet colonialism. This incongruity opens a question: what happens when the translation of a single name generates contradictory movements that aspire to a shared project?

4:15 - 4:30PM
Rethinking Hierarchy and Value through Inner Asian Lexicography: 'Wanting' and 'Greed' in the 1708 Kangxi Buleku
James Meador (Chair)
University of Michigan

Despite their enduring popularity, Neo-Saussurean theories of value struggle to account for the manifold ways that social meaning is complexly motivated, rather than arbitrary. I seek to illustrate this thesis through sketching the semantic fields of 'wanting' and 'greed' from a series of multilingual lexicographic projects from 18th century Qing China. These Qing lexicographic campaigns regimented written languages of certain conquered populations (Chinese, Mongolian, Tibetan, and Uyghur - but not Oirat) into preexisting classes of referential equivalence that calqued the grammar and vocabulary of Manchu. The pan-linguistic categories elaborated across these lexicons functioned as evaluative labels for human behavior, in what amounted to a normative philosophical anthropology articulated through referential equivalences. I track two lexical groupings that persist and expand across these works – 'seeking and wishing' and 'greed and covetousness' – in order to reconstruct and compare the internal organizations of these sets of value-laden metapragmatic descriptors. Instead of synchronic relationships of degree,

intensity, or markedness, on closer inspection these two internally heterogeneous categories appear to describe largely unrelated social practices of distinct kinds of people. Rather than Saussurean valeur, then, this suggests pragmatist value theory's attention to context, ends, and reference may be more useful guides for the study of value in the wild.

4:30 - 4:45PM
For Democracy to Survive: Crafting Engaged Publics in Iranian American Advocacy
Nooshin Sadegh-Samimi (Organizer)
University of Pennsylvania

"Most of Iranian Americans or diaspora want a democracy in Iran, but they're not participating in democracies where they are," I was told by an advocate who was commenting on the perceived general lack of participation and civic engagement among Iranian Americans. What does it mean to participate in a democracy and what kind of social relations constitute an engaged member of a representative democracy? What modes of practice, kinds of subject, and forms of reason are necessary to define such relations as political? This paper examines everyday practices of assessment and enumeration and methods by which nonprofit workers evaluate public engagement and political participation to show how communal behaviors and interactions are framed and fashioned in numeric terms. I highlight keywords that in different contexts illustrate not just types, categories, and kinds per se, but their (un)settling. Finally, I explore how counting, as a particular form of reasoning, derives from a fraught relationship, which in turn reflects contestations regarding type-token relationships.

4:45 - 5:00PM
Andrew Carruthers (Discussant)
University of Pennsylvania

Panel 32 | West End

Fake News and Other Language Topics in Brazilian Digital Media, Part 2

Keywords

fake news, brazilian políticas, digital literacy

Panel Abstract

In Brazil, as in other countries, the political sphere has been strongly influenced by digital practices and actions of different economic agents and stakeholders. In the last presidential elections, fake news and other language practices played a relevant role in the victory of Jair Bolsonaro and of right-wing extremists for National Congress. In this panel, we discuss how a series of linguistic, discursive and semiotic resources were put into operation in order to favor and to consolidate certain reference systems, beliefs and social values. In this sense, we analyze different archives, discursive genres and linguistic phenomena so we can better understand the role of language and discourse in the actual political field. Some of the works in this panel will deal with the problem of the conceptualization of fake news produced by different social agents. Other works deal with literacy issues, postulating different theses about the textual production and interpretation processes that could explain the large dissemination of fake news in Brazilian society. All these interests have in common theoretical

frameworks that are mostly concentrated in sociocognitive, sociocultural and sociodiscursive approaches. We understand that the panel can contribute not only to the understanding of the production, circulation and interpretation of fake news, but also to the interpretation of large historical and political processes in Brazilian society and to a promising review of important concepts such as text, discourse, reading and writing.

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Participants

3:15 - 3:30PM
Fake News! The concept of True, Lie and Fake News in Jair Bolsonaro's Tweets
Janaisa Viscardi
UNICAMP

The 2018 presidential election campaign in Brazil was marked by the extensive use of social networks by presidential candidates. Jair Bolsonaro has strategically chosen the use of social networks to disseminate his campaign ideas and to interact with the voters. Researching Bolsonaro's campaign, Cesarino (2019) recognized five patterns in the messages spread through Whatsapp, which included keeping the audience mobilized through conspiratorial messages, cannibalizing the opponent and disqualifying the media and academia. The question one might ask is: are these patterns to be observed in Bolsonaro official Twitter account? Twitter seems to intensify the novelistic aspect of interactions between politicians, who argue publicly from their official accounts, giving the audience resources to fit them into the categories of "bad guys" or "good guys." As fake news emerged as an important topic in the elections and contributed significantly to reinforce this polarization, I intend to analyze how Jair Bolsonaro uses

the nouns fake news, lie and truth in his Twitter official account both as a candidate and as the president-elect of Brazil in order to classify the tweets and the referents related to these nouns. This taxonomy of Bolsonaro's tweets, following the work of Lakoff (2017) and Koike & Bentes (2018), shall help us understand how Jair Bolsonaro uses the noun fake news to disqualify his opponents at the same time that he establishes a very specific meaning for the word truth.

3:30 - 3:45PM
Analyzing the Construction of Legitimation for Fake News About Covid-19 Pandemic in Brazil
José Elderson de Souza-Santos
UNICAMP

This oral communication will deal with data and discussions that are part of the doctorate research developed at University of Campinas (UNICAMP), Brazil. We aim to present the stages of data collection and delimitation for the analysis of fake news produced and disseminated in Brazil, from June to November 2020, regarding Covid-19 pandemic. We also intend to use analytical categories of Textual Linguistics to analyze specific fake news as texts that are created to circulate as weapons in a broad framework of disputes/struggles (BOURDIEU, 1989) and negotiations (AZEVEDO, 2008) that constitute the social space (BOURDIEU, 1989). These social disputes and interpersonal negotiations inside various fields and between fields (such as political, scientific and journalistic) are essential for the construction, organization and transformation of knowledge (ANTOS, 2005; 2015). We postulate that fake news can be interpreted as socially valid knowledge, that is, they can be seen as legitimate (BENTES, 2017), and, therefore, credible and worthy of social distinction. Fake news, along with other discursive actions, served, in the Brazilian context, specifically to Bolsonarist denial ism, enabling "(...) the anchoring and emergence of a common ground of knowledge about the Covid-19 pandemic also assimilated by a large part of the Brazilian population (...)" (BENTES; MORATO, 2021, p. 24), which constitutes an important way of controlling/regulating the interpretation and the performance of subjects (VAN DIJK, 2020) that are in contact with these texts. We will present in this communication a set of textual procedures that enable fake news as legitimate and valid.

3:45 - 4:00PM
Linguistic Resources on Digital Media: Frames and Referential Systems of a Brazilian Political Group on Youtube
Luiz Brito
UFSCar

[INSERT INDIV ABSTRACT HERE]

4:00 - 4:15PM
Rodrigo Borba (Discussant)
Universidade Federal do Rio de Janeiro, Brazil

Panel 33 | Foothills

Racism and Antiracism

Participants

3:15 - 3:30PM
Past Imperfect: Destabilizing Discourses in Asian Identity Research
Gloria Nystrom
Simon Fraser University

Although Asian student enrollment continues to increase in Canadian and US schools (National Center for Education Statistics, 2021; Statistics Canada, 2019), anti-racism and equity education research for this population group is scarce. It is my contention that Asian identity research in education is hampered by "model minority" studies which rely more on "time honored methodologies" for data collection than critical frameworks which disrupt foundational systems of knowledge. This conceptual study examines how systems of knowledge use disciplinary power (Foucault, 1979) and cultural capital (Bourdieu, 1986) to construct and normalize collective and individual Asian identities using discourses of "model minority" and "smartness" to promote cultural values of diligence, self-regulation, compliance, and conformity within institutions. Although Critical Race Theory and Museus' 2014 Asian Critical Theory (AsianCrit) share similar beliefs about race, racism, and racialization, AsianCrit uniquely challenges racialization of Asian Americans as a monolithic group and analyzes the role of racism in their experiences. It is an intersectional framework primarily focused on Asianization-the thematic racialization and categorization of Asians-and how historical and current Asian American narratives contribute to essentialism and systems of subordination. To challenge methodologies of past imperfect identity studies in education which, in themselves, perpetuate racialization, marginalization, and destabilization of Asian identities, transformative educational research must rethink the relationships between researchers and participants by using critical frameworks which contest, rather than replicate, racial representations of this population group in academic research.

3:30 - 3:45PM
Metalanguage and the Ethnolinguistic Repertoire in Lowcountry Gullah Geechee Tourism Contexts
John "Spud" McCullough
University of South Carolina

Gullah Geechee, a Sea Island creole language spoken from the north of Florida to the southern coast of North Carolina, is an emblematic representation of the effects of hegemonic and racialized ideological pressures imposed on stigmatized coastal linguistic varieties of the US. These raciolinguistic ideologies not only affect how speakers are perceived to express themselves, but also demarcate the spaces in which language is deemed "appropriate" by the status quo. This project examines the ways in which tour guides and the tourism industry informs and is informed by the notion of authenticity and authority in the symbolic marketplace, and how linguistic capital is affected by the expectations and evaluations shared between communities. Through ethnographic research, tour guide and tourist interviews, and tourist surveys, this project seeks to understand the tensions between the evaluations of the majority community as white listening subjects and minority community strategies within the frame of these tour interactions. These interactions and performances of language, race, and culture speak to metalinguistic awareness and competence as a way of navigating the narrow notions of "appropriate" locations imposed by the prestige group on Gullah Geechee speakers. In the case of Gullah Geechee language tourism, there exists a tension between providing exposure for the language and community benefits, and dependency on notions of the status quo and ideas of what Gullah Geechee is by outsiders-this study asks in what ways is this tension visible and if it is ultimately damaging or beneficial to a language and its speech community.

3:45 - 4:00PM

Bon Appétit's Social Media Apologies and the Construction of White Virtue
Paige Kuester
University of South Carolina

White virtue is not merely a moral quality that white people claim to have when they identify the racism of others while denying that they themselves are racist, but it is also a vehicle for masking racism by centering and protecting whiteness (Hill 2008; Delfino 2021). Public apologies by major corporations in the United States are often important examples of white virtue, obscuring the institutional racism that corporations enact and allow their employees to enact (Rosa & Diaz 2019) by assigning moral responsibility (Hill & Irvine 1993), attempting to save face (Goffman 1967), and drawing on personalist ideologies (Burford-Rice & Augoustinos 2018). When Bon Appetit, a popular food media publication company, was called out for racism in June 2020, many of its employees issued their own apologies on Instagram. In this paper, I draw on methods of discourse analysis to analyze how the language of those nine apologies individually constructed moral responsibility as well as collectively maintained white virtue. I show how apologizers drew on four strategies that were presented as anti-racist: admitting complicity ("I've been complicit in"), claiming ignorance ("my blind spots"), feeling remorse ("I feel deeply shitty .. ."), and committing to future actions ("I will continue to use my position .. ."). Ultimately, I argue that while these apologies individually presented the apologizer as "good person," they collectively served to highlight white virtue rather than serving as constructive critiques of racism (Hill 2008; Delfino 2021).

4:00 - 4:15PM
The Real Antiracist: Ideologies of Racism on Tucker Carlson Tonight
Paige Pinkston
University of South Carolina

This presentation analyzes the ways that Fox News, the most watched cable news network in the United States and the most closely aligned with the Republican Party (Mayer 2019), navigates the tension between appealing to white grievance and avoiding the stigma of being an overtly racist network. Specifically, I analyze the discourse on Tucker Carlson Tonight, Fox's most popular primetime show, where debates about racism and racist speech are frequent. Based on close qualitative analysis of specific interactions in which race and racism were discussed over a selection of over 100 episodes from 2019-2022, I argue that Carlson and his guests used these debates to construct themselves not merely as non-racist but as fierce anti-racists. I focus specifically on their de- and recontextualizion of Civil Rights-era antiracist language in defense of whiteness, through which they draw parallels between their own colorblind ideology, which equates racism with drawing attention to race (Bonilla-Silva 2006), and public memories of Martin Luther King Jr.'s legacy. In examining these strategies, I aim to shed light on how conservative discourses in U.S. public space may defend racist actions while promoting themselves as combatants of racism.

4:15 - 4:30PM
Gauging the Utility of Hate Speech in Antiracist Advocacy
David Boromisza-Habashi (Chair)
University of Colorado Boulder

Using data from ethnographic fieldwork I conducted in Hungary between 2004 and 2007, I raise concerns about the pragmatics of "hate speech" in antiracist advocacy. I provide evidence that, in the context of the Hungarian hate speech (gyűlöletbeszéd) debates during the first decade of the twenty-first century,

the term became an essentially contested political concept. The contestation of a concept is essential if contestation itself becomes the locus of its meaning, and if the use of competing meanings of the concept are interpreted as norm violations. In Hungary, labeling public expression as hate speech using one of the locally available meanings of hate speech inevitably brought into view other, competing meanings and rendered the speaker a contestant for the authority to control the definition of hate speech and to negatively sanction not only all forms of expression to which that definition applied but also all competing interpretations of the concept. As a result of essential contestation, the term gradually lost its significance as a discursive means of social change. Whereas in the mid-1990s hate speech metadiscourse was invariably interpreted with reference to antiracism, by the time of my fieldwork in Hungary hate speech was virtually emptied of its rhetorical power to hold racists accountable. I argue that the Hungarian case is an ethnographic cautionary tale for antiracists operating not only in Hungarian but other languages as well.

4:30 - 4:45PM
Ethnographically Grounded Discourse Analysis as a Tool for Public Theologians Grappling with Religious Nationalism
Tom Hale
Fuller Theological Seminary

Xenophobia and racism fueled by religious nationalism are a major part of the current time of crisis in the US; however, many in religious communities are prepared to stand against this trend-a hopeful sign-and linguistic anthropological analysis of social media data can support this resistance. In particular, ethnographically grounded discourse-analytic methods from linguistic anthropology, including analysis of chronotopes in the data, can be a useful tool for public theologians working toward "articulating democratic values, advancing a renewed vision of human rights and planetary citizenship, and formulating efficient vocabularies of resistance and overcoming exclusivist and reactionary tendencies associated with religious nationalism in this century; to quote the call for papers of the working group on religious nationalisms for the Global Network for Public Theology planned for October, 2022. My work along these lines has demonstrated that linguistic construction of Muslims as enemies of the United States is preserved even by some Facebook participants opposing a post calling for an end to Muslim immigration; the implication for public theology is that Right and Left in the United States have more in common than they might otherwise realize-at least, in their linguistic constructions. My data also point to fear (on the Right) that Muslim immigrants (and immigrants more broadly) will subvert US society, altering it irreversibly. This has relevance for public theology because it suggests that appropriate responses to this fear will be at the level of the fear rather than at the level of complex theological constructions.

4:45 - 5:00PM
Gettin on the Good Foot: Sociopolitical Identification(s) and the Navigation of Linguistic Terrain
deandre miles-hercules
University of California, Santa Barbara

Flattened, Cartesian linguistic representations mapping performance to macro-sociological categories have historically dominated research on language and identity. Bolstered by a powerful neoliberal undercurrent in language and identity research, they have served as a blockade to intersectional analyses of social meaning, particularly masking misogynoir in the process. In this talk, I discuss the ways in which sociopolitical identification (Bucholtz and miles-hercules 2021) can aid in teasing apart the dynamic complex of factors that guide both meaning-making in interaction and social differentiation

along lines of race, gender, class, geography, ability, citizenship, and so on. I situate this framing within a broader conceptualization of what I term linguistic terrain, requisite for a more comprehensive description of the relationship between raciogendered signification, in particular, and linguistic practice. Based on those theoretical invocations, I analyze the emergence of social meaning in discourse data that illustrates the thoroughly materiodiscursive structure of identification, possibilities for disjointedness between co-mobilized elements of identification, and the qualic ramifications of embodiment and materiality for raciogendered semiosis. Ultimately, I provide a theoretical framework for integrating intersectional analyses of social meaning more fully into the study of linguistic practice.

Workshop 5 | Enchanted Mesa
Museum of Dead Words

Participants

Tour Guide
Dyalekt

Curator & Art Director
Kristen Crouch

Director & Curator of Empathy
Andrew J Scoville

Producer & Dramaturg
Pamela Capalad

Abstract

MC/Playwright/Educator Dyalekt spent a year researching internet comments to find out what words turned conversations into fights. He chose 11 words that are not working anymore, often because we no longer share the meaning of the words. These words mainly deal with oppression and exclusion because the dilution of the meaning of these words is beginning to nullify their impact, which can be seen most acutely in online conversations.

He dubbed these words 'dead' and turned this research into a one man show/museum tour/art installation/rap album (happening all at once!) that explores how communication through the typed word is changing language rapidly, how words can lose their meaning and become weaponized, and how to find empathy and true connection with each other.

Links
Museum of Dead Words
Short video about the performance
Music from the show

Bio

Brian "Dyalekt" Kushner has been a hip-hop MC, theater maker, and educator for nearly 20 years. His first album/play/6 week poetry lesson *Square Peg Syndrome* explored how identity is linked to self efficacy. He's the director of pedagogy at Pockets Change, where he uses hip-hop pedagogy to demystify personal finance and help students take control of their relationship with money. Dyalekt & PC are the recipients of Jump$tart's Innovation in Financial Literacy award in 2022. He's rocked (performed/taught/keynoted) everywhere from conferences like AFCPE and Prosperity Now, to stages like SXSW and the Oregon Shakespeare Festival, to classrooms that range from Yale to your cousin's living room. He also co-hosts the Brunch & Budget podcast, which discusses personal finance and racial economic inclusion. Dyalekt is proud to be the poetry writer for NYC DOE's WORD UP program, where he converted phonics lessons into relatable poems and rhymes.

5:30PM - 6:30PM MT

Keynote 4 | Peoples' Crossing
Angela Reyes, Hunter College CUNY

"Beyond Binaries in Postcolonial Semiotics"

Abstract

Many binaries are invented to structure perceptions of global orders: bourgeoisie/proletariat, colony/metropole, settler/native, global south/global north, vaccinated/unvaccinated, to name a few. How do such dichotomies emerge, on what basis, to what effect, and what do they elucidate or conceal? This talk explores two kinds of phenomena that extend binaries as much as they seem to subvert them: 1) when two sides of an opposition appear to combine; and 2) when one side of an opposition appears to split. In both cases, a dualism seems to shatter; it either collapses or splinters. Binaries abound within a "postcolonial semiotics": processes through which linguistic and other signs are linked to the colonial and its ongoing relevance in the construction of value. Drawing on ethnographic fieldwork on postcolonial elite formations in the Philippines, this talk explores how the European/Filipino binary potentially collapses through notions of linguistic and racial hybridity (e.g., producing elites as "mixed"), and how the Filipino side of the binary repeatedly splinters through processes of linguistic and racial deauthentication (e.g., producing elites as "fake"). In both cases, the destabilization of binaries does not so much challenge oppressive systems as reinforce them because only models of personhood change, not the political economic structures within which they move. Colonial hierarchies persist through the continuous production of divisible interior alterities that create nested categories of the formerly colonized, inventing elite types that are both denigrated and admired for their supposed approximation to imperial modes of being and speaking.

Bio

Angela Reyes is Professor and Chair of the Department of English at Hunter College, City University of New York (CUNY) and Doctoral Faculty in the Program in Anthropology at the CUNY Graduate Center. Reyes works on theories of semiotics, racialization, and postcoloniality in both the U.S. and the Philippines. Her books include the *Oxford Handbook of Language and Race* (co-edited with H. Samy Alim and Paul V. Kroskrity), *Discourse Analysis Beyond the Speech Event* (co-authored with Stanton Wortham), *Beyond Yellow English: Toward a Linguistic Anthropology of Asian Pacific America* (co-edited with

Adrienne Lo), and *Language, Identity, and Stereotype Among Southeast Asian American Youth: The Other Asian.*

POSTER ABSTRACTS

Bad Reputation: Initial Ethnographic Study of Whiteness in Professional Men's Hockey
Sarah Adams
University of Colorado Boulder

This poster explores the racist media scrutiny of Nazem Kadri, a Canadian professional ice hockey player, through the lens of Flores and Rosa's (2015) extension of Miyako lnoue's (2003) listening subject to the realm of racial politics. Hockey is tied to the national identity of Canadians, a relationship reflected in the high number of Canadian players participating in the National Hockey League. However, there is a double standard in public perceptions of white and nonwhite Canadian athletes. Nonwhite hockey players have a lengthy history of discrimination in the sport despite their contributions while white hockey players will have behavior excused and paths to redemption laid out more readily. To illustrate this double standard, media pieces about Kadri are compared with other pieces about white Canadian professional ice hockey players in similar settings. Applying a raciolinguistic perspective to the collected data, I argue that Kadri is heard as "other" in his professional life as a Canadian hockey player due to his race and not his conduct or affect, which is comparable to his white colleagues.

"Lo asesinan" o "Nos entendemos": Language ideologies of poch@/moch@ on the U.S.-Mexico border
Katherine Christoffersen
University of Texas Rio Grande Valley

Spanish in the U.S.-Mexico borderlands is often subject to negative critique rooted in language ideologies of linguistic purism (Dorian, 1994). One common insult is to refer to Chicano language varieties with the traditionally derogatory labels 'poch@' and 'moch@'. This study analyzes language ideologies (Kroskrity, 2004) related to the terms poch@ and moch@ in two sociolinguistic corpora in South Texas (Corpus Bilingiie del Valle, Christoffersen & Bessett, 2019) and Southern Arizona (Corpus de Espanol en el Sur de Arizona, Carvalho, 2012). A qualitative discourse analysis reveals both positive and negative language ideologies related to poch@. The negative ideologies include: pocho as 1) not speaking one or both language(s) well, 2) incorrect or imperfect, 3) ugly, and 4) harming, damaging or ruining Spanish. For instance, Tania states, "No lo hablan. Lo asesinan." (They don't speak it. They assassinate it.') However, positive language ideologies were also reflected in the corpora. These include pocho as 5) a marker of solidarity and instrumental, 6) bilingual competence and ability, 7) identity and language pride, 8) meaningful, and 9) cultured, cool, and unique. In one excerpt, Eduardo states powerfully, "It's our pocho dialect y nos entendemos'. ('...and we understand each other'). This study demonstrates how traditional conceptions of poch@/moch@ are enacted and accepted but also subverted and reimagined by bilinguals in the U.S.-Mexico borderlands. By extension, this analysis reveals how language ideologies reflect power asymmetries. Furthermore, community-based sociolinguistic corpora allow students opportunities to critically examine standard language ideologies (Alim, 2010; Leeman, 2005; Valdes, 1995).

The Art of Occupying White-washed History

Lori Donath
University of South Carolina

This ethnographic work analyzes the process of decolonizing public history, in the U.S. South and beyond, which has been underway for the last two decades years. Participant observation, informal interviews, and other data collection at historic sites and historic preservation organizations in the U.S. South, as well as global media, documents the quickening pace of this shift over the past three years. The present focus is on the increasingly multi-vocalic narratives that surround historic sites. Such narratives, whether literal scripts, implicit motivations for museum curation, or visual representations, increasingly include subjectivities (such as that of enslaved people and that of their descendents) that have remained invisible or distorted until quite recently and that are still disproportionately submerged. Such a shift seems to be facilitated through the interplay of a critical saturation point in public discourse about black lives and the leveraging of social capital by individuals who catalyze specific changes at points in time. I examine how recontextualizing historic sites in terms of a focus on the occupants of the spaces, rather than on owners and their status, gets realized through artistic endeavor.

Causality in Tseltal
Katharine Donelson
University of Nevada-Reno

Causal chains are events in which a result, such as a change of state or location comes about by the actions of one or more entities. Recent cross-linguistic research has shown a number of different ways that causality can be encoded, varying both semantically and pragmatically. This project contributes to this growing body of work on the properties that play a role in causative constructions by investigating the factors that play a role in encoding causal chains in Tseltal. Tseltal is a Mayan language spoken in Chiapas, Mexico, by approximately 400,000 speakers. Using short video stimuli in which chains of events occurred, discourse was collected from twelve Tseltal speakers. After each video, the speaker was asked to describe what happened; these descriptions were sorted based on the properties described in Bohnemeyer (m.s.). In addition to descriptions that relied on implicature or anaphora to encode either the causer of an event or a causee, the data showed the use of at least three different constructions for describing causal chains amongst the speakers surveyed: an applicative construction using the morpheme -es, a paraphrastic construction, and a subordinate clause construction. This paper explores potential mediating factors in the selection of the constructions used, including intentionality of the actors involved in the causal chain, the use of an instrument, and physical contact between entities in the causal chain.

Disrupting Dominant Language Ideologies in a Dual Language School
Caitie Dougherty & Daniel Garzon
University of Colorado Boulder

Daniel and Caitie are research assistants on a project that partners the School of Education (SOE) at CU Boulder with Mountain View (MV), a local bilingual elementary school. The project's goal is to bring together SOE students and faculty, MV teachers, parents, and students, and create more inclusive spaces. The partnership is rooted in a Freirean understanding of dialogue as a means to support critical consciousness and a shared commitment to justice. Dialogue forms the foundation of the multiple components of the project: the research/practice partnerships, professional development for teachers, and an after-school cultural mentoring program for fifth graders. Caitie and Daniel each work a different aspect: Caitie as a participant observer in first grade English/Spanish classrooms and Daniel as a mentor

in the cultural mentoring program. Daniel argues that through the cultural mentoring program, fifth graders discover and reinforce positive orientations to their cultural and linguistic identity, enabling them to take pride in their home language, culture, and identity and resist deficit-based pedagogies and hegemonic discourses. Caitie focuses on two teachers who decide together to adopt gender-neutral language in their classrooms to include a transgender student. She explores how their decision, as well as subsequent critiques by colleagues, are mediated by language ideologies rooted in teacher identity. In this poster, we will discuss how teachers and students in both instances recognized dominant, hegemonic ideologies around race, language, nationality, and gender and the role of dialogue in supporting collective resistance.

Documenting the Emotional Wounds of War
Ted Engelmann
Independent Researcher

In June 1994, I drove from Denver to Upstate New York to attend my Mothers' memorial service. Along the way I interviewed veterans and civilians who served in Viet Nam, or a direct family member of a deceased veteran, or a Vietnamese refugee. I asked three questions about the effect of the war on 1) their personal life, 2) their professional life, and 3) their emotional and physical wellbeing. Eventually I recorded an hour-long audio tape (with their verbal permission), and made black and white photos of 74 participants. A few years ago the Anthropology Department at Metropolitan State University, Denver, digitized the audio interview tapes. Unfortunately, the project has been dormant for nearly 28 years. My goal is to complete the project, or encourage it to grow. This poster session will share my project with linguists who might be interested in helping with content analysis; or, possibly, accept my offer and resources to pursue the project as their own. To extend this unique project even further… In America, use the three original questions with post 9/11 veterans, family members, and Iraqi and Afghan refugees to document the emotional wounds of war, from the past, and present. Finally, interview similar veterans and family members, using the same three questions, in South Korea, Australia (our two major allies in Viet Nam), and north and south Viet Nam; providing a multicultural perspective on the emotional wounds of war.

French-language Immersion Schools in English-speaking New Orleans
Jessica Kanoski
University of Southern California

Language education in the United States struggles to convince many of the benefits of learning another language. While language departments in the US face diminished interest from students and as a nationalist movement pushes to require English proficiency of immigrants, language immersion charter schools have increased in numbers over the last decades throughout the country (Center for Applied Linguistics, 2011). The growth in popularity of such schools can, in part, be attributed to the need felt by some to prepare students for the expansion of globalization and the rise of multiculturalism. Although charter schools are not without significant problems, they do offer an alternative to traditional American schools for many and can serve as a model of innovation in education. In a number of cities, including New Orleans, charter schools can offer a path to better academic opportunities for students who might not otherwise be afforded such education. Following the devastation of Hurricane Katrina, New Orleans has experimented with different styles of education through the use of charter schools, some more successful than others. This research focuses on French-language immersion schools in New Orleans and the role that they play within a predominantly English-speaking community.   Using observational data, interviews, along with surveys, I looked at the differences between three French-language immersion

schools and the reasons for the growth in language immersion programs within an English-dominant context.

"You Say That, But": Identity and Positioning in an Interpreted Interaction
Cassie Lang
Gallaudet University

This poster describes preliminary results of a study that investigated to what extent the identities of an American Sign Language-English interpreter shift the understanding of the event and, subsequently, the interpreter's decision-making. An interpreter is an active participant in a mediated conversation and takes on differing participant roles to support effective meaning transfer. Interpreters leverage their physical bodies and socialized selves to create meaning across languages. Interpreter participation can be understood through the framework of role-space and its three axes: participant/conversation alignment, interaction management, and presentation of self. Incomplete access to meaning can result in a mismatch between the original and translated message, potentially skewing the message's intent and the individual's perception from which the message originates. Data in this study was collected in an interpreted interaction and a playback interview and analyzed using the frame of interactional sociolinguistics to investigate how interpreters embody meaning and negotiate their visibility as participants in an interaction centering identity. A stepwise analysis focused on identity-fronting mechanisms such as agency, stance-taking, implicature, and linguistic variation in the deaf/hearing pair and subsequently the interpreter. Preliminary results showed interpreter influence upon the interaction through increased alignment between interlocutors and interlocutor and interpreter, as well as interpreter denaturalization of interlocutor identities. Implications of this study include more informed interpreter interaction and a decrease in potential harm toward consumers of interpreting through conscious or unconscious message inaccuracies or interpreter intervention. Further, identifying identity-driven decision making may probe accepted paradigms of ethical decision making standards of practice.

When Creoles and Spanish Collide: Language and Culture in the Caribbean
Glenda Alicia Leung
Independent Researcher

During this poster session, come meet Glenda-Alicia Leung, lead editor of When Creoles and Spanish Collide: Language and Culture in the Caribbean (Leung & Loschky, 2021). Come hear about her five-year odyssey of synchronicities and intuitive flashes that shaped the meat, bones, and spirit of this work, betwixt and between her newly adopted home Colorado and her native homeland Trinidad and Tobago. Being editor of When Creoles and Spanish Collide decentered Glenda's notions of research in liberating ways, shifting her away from operating strictly from the position of the logical head. She embraced a more inclusive, cognitively embodied approach to research, honoring her heart intelligence and mind-gut connection, moving into an intuitive understanding and sensitivity towards decision-making. From Glenda's academic and editorial perspective, this volume was birthed from an emerging research paradigm that holds space for intuition and synchronicity to be integrated into research design. It may be little known that generations of West Indian Caribbean migrants have long called Central America home. The descendants of English- and Creole-speaking West Indians live in communal enclaves along the Caribbean coast of Central America, where their Creole heritage and language are in contact zones with Spanish language and culture. When Creoles and Spanish Collide: Language and Culture in the Caribbean presents contemporary insight into how these intra-Caribbean diasporic communities grapple with

evolving Creole identity and representation, language contact, language endangerment, and linguistic discrimination. Communal resilience oftentimes manifests itself via linguistic innovation and creativity.

Exploring Global Perspectives on Gender in English Language Classrooms
Emily Majluf
University of Colorado Boulder

The modern language we use to describe gender and identity can sometimes elude even those who have spoken English their entire lives. Language is constantly evolving, and using the wrong term in some contexts could signal a significant misunderstanding. It is easiest to introduce concepts in a new language when those ideas can be related back to one's mother tongue or own experiences. However, in many cases students who have not been previously exposed to English have also become accustomed to a social dynamic that sticks to the status quo. To introduce vocabulary that new English speakers will encounter, perhaps for the first time in any language, we need to start by exploring the ideas behind this vocabulary. This project entails a three-lesson curricular unit for speakers of English as an additional language that explores how gender as a concept is a part of everyone's lives, no matter their background, and how it influences different facets of life across the globe. Gender philosophies not only change with time, but vary tremendously with culture. Neglecting such nuances and looking at gender through a narrow lens has often resulted in severe consequences in the lives of individuals. In my project, we explore examples of these consequences, and additionally expand our knowledge and understanding of gender as a whole. These lessons are written for middle or high school B1 Intermediate level English learners, but could be adapted for any level by the teacher.

Developing English Oral Skills through Social Justice Curricular Units
Geoffrey Miller
University of Colorado Boulder
Athena Robles
University of Colorado Boulder
Raichle Farrelly
University of Colorado Boulder

Learners of English as an additional language are often members of underrepresented and marginalized communities impacted by social justice issues. As English language teachers (ELTs), we have the opportunity to create space for learners to engage with critical topics while simultaneously facilitating language learning. An existing pedagogical course dedicated to teaching oral skills to language learners was expanded to incorporate an opportunity for teacher-learners to develop open access curricular units around social justice issues. The teacher-learners formed groups based on shared justice concerns, and then collectively researched their social justice issues, created meaningful lessons to promote engagement around the topics and develop learners' speaking, listening, and pronunciation skills. Curricular units encompass a range of activities that allow students to express their passions and take civic action. Each year the site grows to include more curricular units. The existing seventeen units range in focus from climate change and (D)eaf culture to Black Lives Matter and the refugee experience. Media incorporated in the courses includes informational videos, TED Talks, podcasts, and infographics. A culminating assessment in each course is the development of an Adobe Spark video in which learners use a digital storytelling software to promote a cause, deliver a PSA, or share an impact story. Visitors to the posters will receive a handout with a link to the open access units.

Monlingual Education: Language Attitudes

Melissa Ochoa
California State University, Fullerton

Ethnocentrism is the perception of one's culture being superior to another. Additionally, the ethnocentric views of one can influence certain actions when communicating with another culture. The embedding of ethnocentric perceptions in a heterogeneous country like the United States can be prevalent because of White supremacy history. A country with a history of ESL programs could have possibly influenced the attitudes pertaining to Spanish speakers because of its emphasis on English as the language used to succeed academically(Valdes, 2004). In the U.S. today, Spanish is a popular language spoken among first generation Latinx students. In this study, I will interview first-generation Latinx students who first learned the Spanish language to uncover the effects of language attitudes while being in English teaching institutions. Based on existing literature that discusses the invalidation of "heritage language" in education, I will be able to discover through qualitative data the effects of this attitude on Latinx first-generation students that have navigated through a monolingual academic institution(Rosa, 2016). Existing literature also explores failed dual language education for multilingual students that ultimately prefer English over Spanish(Bambino & Steward, 2016). Rather than having a study on dual language schools, I hope to investigate students in English teaching universities in Southern California who are Latinx first-generation multilingual students. Because of the study done by Bambino(2016) and Stewart(2016), I expect students to prefer English over Spanish because of the lack of exposure to Spanish in their education, resulting in affected perceptions regarding the superiority of English. To create a more forward society in this flawful world, I intend for my results to support existing research to combat the injustices coming from the superiority complex the U.S. places on English-speaking academic institutions.

How to Do Things with Memes
Carolyn Olmstead
University of Colorado Boulder

In the 1950s and 1960s, J.L. Austin changed the face of pragmatic linguistic analysis with his work How to Do Things with Words. Famously claiming that language does not simply describe the world but also changes it, Austin established the theory of speech acts. This paper builds on Austin's research by investigating internet memes as a kind of speech act; hence my title "How to do things with memes." Focusing in particular on a specific genre of memes that incorporates images and discourse from the American space epic media franchise Star Wars, I explore the following question: What are the pragmatic functions of memes used on the internet today by younger generations of internet users? Specifically, I use the conversation analytic concept of adjacency pairs to understand the redistribution, recontextualization, and remediation of original media sources into memes, while also building on linguistic anthropological research that interrogates recontextualization as a kind of performance (Baumann and Briggs 1990). An investigation of the illocutionary forces behind select Star Wars memes exposes what exactly they are "doing" in their respective internet spheres. I argue that the main function of these memes is community building, as illustrated by the social concept of dual indexicality (Hill 1995). Through processes of memetic participation, digital users build community and draw closer together by expanding upon their existing communicative repertoires (Rymes 2012, 2014).

Because I'm a Fashion Goddess: Falsetto and the Construction of a Persona and Genderfluidity
Matthew McCready
York University

Although there has been research into the role of falsetto in identity construction (e.g. Podesva 2007, 2011; Alim 2004) , there has been little research into the role of falsetto in the construction of nonbinary gender identity. This case study offers both a quantitative and qualitative analysis of the role falsetto plays in nonbinary gender identity construction by focusing on the speech of Micah, a Black genderfluid individual in their mid-twenties. Micah, who works as a drag performer in a city of less than 100,000 people, was recorded in three sessions during which they conversed informally with friends and played board games. Using acoustic phonetic analysis, I show that Micah's use of falsetto varies significantly depending on their interlocutors, even within the same session, but does not vary significantly between sessions. Using discourse analysis, I show that Micah's use of falsetto operates as a general alignment strategy which can be divided into several functional subcategories. Drawing on the sociocultural tradition of analysis (e.g. Bucholz & Hall 2005; Eckert 2008; Lawson 2011), I incorporate non-linguistic elements of style such as clothing, makeup, body language, and participation in group activities into my analysis in order to gain wider insight into Micah's identity practices. By analyzing Micah's tokens of falsetto in their wider discursive contexts and taking their non-linguistic elements of style into consideration, I show how falsetto operates as an alignment strategy in the construction of a femme persona and how this may facilitate the construction of genderfluid identity.

Narrative Construction of 'Transnational' Networks and Cosmopolitan Selves at Hippo Family Club
Chad Nilep
Nagoya University

Hippo Family Club is an organization headquartered in Japan that promises members access to a "transnational network" through the medium of language learning. In order to learn languages, club members listen to recordings of a set of stories told in multiple languages. These narratives present Hippo members traveling from Japan and making friends in the US, Mexico, Korea, and Singapore. Members identify first with the characters in the stories, then with the club members they interact with, and ultimately with a Hippo Family Club imagined as spanning borders and cultures. In so doing, they construct a cosmopolitan view of the club and themselves. This view develops through processes of adequation and distinction (Bucholtz and Hall 2004), by emphasizing similarities among group members, and differences between the club and other ways of learning. By presenting characters with little detail, the learning materials allow members to easily identify with them and to imagine themselves in the characters' place. This identification is then projected from the fictional characters to other club members through a process of fractal recursivity (Irvine and Gal 2000). Similarities among group members are projected onto the group itself, while the group's distinctions are projected onto members. This presentation highlights parallels between the narratives in the learning materials and narratives that group members tell about their own experiences to illustrate how Hippo members intersubjectively construct the club, its membership, and their own position within it.

English: A Regenerating or Destructive Influence on Minority Languages?
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Does learning a new language have to come at the cost of your native language? One common phenomenon in English-speaking countries is the loss of mother languages over the course of a few generations. As the world becomes an increasingly interconnected space, economic pressures and language prestige combine to crowd out minority native languages in favor of larger international languages such as English. This continued expansion of the English diaspora disproportionately affects marginalized groups speaking minority languages who do not have the social or economic standing to

advocate for themselves. If teachers of English do not make an active effort to consider and engage with this truth then they risk becoming tools of obliteration, smothering out minority languages as they go. English education does not have to be this way and can have a regenerative impact on minority languages, when taught mindfully and with intention in such a way as to spread proficiency and use of English alongside native languages, instead of in their place. For our part as prospective English teachers we developed an English language curriculum based around language revitalization and language loss. This curriculum was designed with the goal of providing English practice while also respecting the learners as agents of change - capable of processing, speaking about, and proposing solutions to the problems that can be caused by the expanding English speaking world.

Digitally Mediated Intimacy in ASMR videos on Youtube
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ASMR is a rapidly growing popular genre of videos on YouTube. Intimacy is a very large part of these videos, and through them we can view the new phenomenon of non-standard, public, digitally mediated intimacy (Andersen, 2014). I examine how ASMR content creators (often called ASMRtists in the ASMR community), create an embodied form of intimacy in their ASMR 'role-play' videos. From Gottman and Driver (2005), we know that certain kinds of adjacency pairs are used as a primary unit of intimacy. These pairs consist of one party uttering a 'bid for intimacy'; and then the response of another party to either affirm or deny the bid for intimacy. By studying five somewhat different ASMR role-play YouTube channels, their videos, and the comments left on those videos, I show how ASMRtists use these adjacency pairs as a unit of intimacy while only actually uttering one half of the pair, leaving the other implied by an imagined participant. I also examine the affordances of the YouTube video platform as well as language used by ASMRtists to create an embodied affective intimate experience between themselves and video watchers. By studying this nonstandard intimacy, we also seek to understand perceptions of intimacy online and how this nonstandard intimacy is created and perceived by internet users.

Uncertainties of Communication in Postmodern Times: Stancetaking on Risk or the Risks of Stancetaking?
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Looking at how language is used today, one can argue that it gives people the power not only to judge, evaluate or persuade, but also to manipulate and even create an optional reality. The world stopped being understandable, future became unclear, and people lost certainty in their actions. Risk has become a common construct around which political, social and moral problems of the modern world are described, organized and practiced. As a result, risk communication stopped being about risk per se, turning out into a never-ending discussion of personal and collective choices or stances on risk. Linguistic research of risk and risk communication is a new but growing sphere of investigation, gaining a specific role in the era of Internet, when any individual decision on risk may have considerable social, political and economic ramifications world-wide. I put forward the idea that risks and risky events as well as discourse stances on them are built and described in interaction through various risk communication signals – both verbal (language) and non-verbal (images and symbols) – in order to promote the desired views on social, economic, political and cultural events in society. Thus, the framework chosen for this analysis draws from key research done on risk and stance in a number of analytical traditions, in particular sociolinguistic (Bucholtz, Hall 2005; Du Bois 2007), cognitive (Fillmore and Atkins 1992), socio-cognitive (Dijk 2008) and Critical Discourse Analytical (Fairclough 1999; Wodak, Meyer 2009) perspectives.