

# SANDRIZONA 2014

## Event Schedule

**Saturday, April 19**

---

**9:00 AM CONFERENCE OPENING & BREAKFAST**

---

**9:15 - 9:40 am**

Priscilla Shin (UA)

“Being a Local and Global  
Singaporean”

**9:45 - 10:10 am**

Amanda Jean Bailey (UA)

“Expressing Indigeneity:  
Negotiating Identity at a Tribal  
College in Montana”

**10:15 - 10:40 am**

Alicia Snyder-Frey (UCSD)

“Becoming Native Speakers:  
*Kuleana*, performativity and  
authentication among new speakers  
of Hawaiian”

---

**BREAK 15 MIN**

---

**10:55 - 11:20 am**

Elise Bell (UA)

“Initial Consonant Mutation in Two  
Populations of Welsh Bilinguals”

**11:25 - 11:50 am**

Aida Ribot (UCSD)

“Immigrant Participation in Catalan  
Voluntary Organizations amid Catalan  
calls for Independence”

**11:55 - 12:20 pm**

Keri Miller (UA)

“What’s in a name? Contested Identity in the Assyrian/Chaldean/Syriac Diaspora”

---

**12:30 - 1:15 PM LUNCH**

---

**1:20 - 2:20 pm**

Keynote Speaker & Discussion

Dr. Susan Philips

University of Arizona

“Scale and Scaling in the Tongan Court Hierarchy”

**2:30 – 2:55 pm**

Jordan Haug (UCSD)

“How Prophets Eat Their Peanut Butter Cups: Style, Stance, and Entextualization in Fundamentalist Mormon Oratory”

**3:00 - 3:25 pm**

Kaitlin Patterson (BYU)

“Mediating Modalities, Mediating Identities: How Indian Film and Dance Functions to Mediate Deaf/Hearing Relationships in Visakhapatnam, India”

**3:30 - 3:55 pm**

Mary-Caitlyn Valentinsson (UA)

“Bilingual dinnertime conversation”

**4:00 - 4:25 pm**

Megan Figueroa (UA)

“Spanish Accusative Clitics: Latino Dual Language Learners in an English Environment”

---

**5:00 PM RECEPTION & DINNER: TBA**

---

## Sunday, April 20

---

### 9:00 AM BREAKFAST

---

**9:15 - 9:40 am**

Molly Bloom (UA)

“Disability and Gender in ‘Wheelchair Talk’: Language and Identity for the University of Arizona Women’s Wheelchair Basketball Team”

**9:45 - 10:10 am**

Ellen Kozelka (UCSD)

“The Feel of Rehabilitation: Detox Narratives and Identity (Re)construction in Drug Rehabilitation Centers in the US-Mexico Border Region”

**10:15 - 10:40 am**

Melanie McComsey (UCSD)

“The built environment, spatial practices, and their relationship: Evidence from bilingual children in Juchitán, Oaxaca”

---

### BREAK 15 MIN

---

**10:45 - 11:10 am**

Micah Boyer (UA)

“Rumor and the problem of metaphor in Benin”

**11:05 - 11:35 am**

Joon-Beom Chu (UA)

“Words at the Edge of Law: Language Ideology and the Construction of Legal Subjectivities in US Mock Trial Feedback Sessions”

**PRESENTING  
GRADUATE STUDENT  
ABSTRACTS AND BIOGRAPHIES**

## KEYNOTE SPEAKER

# PROFESSOR SUSAN U. PHILIPS

University of Arizona

### **“Scale and Scaling in the Tongan Court Hierarchy”**

Interest in the concept of scale has emerged recently in linguistic anthropology. Scale is most often associated with geographic size, so that “higher” organizational “levels” encompass larger spaces. For example a nation is conceptualized as operating at a higher level encompassing more territory than a village within it. In human practice, however, there are many different dimensions of behavior and meaning that are scaled. Scale can be used in various ways to address how what happens in a single interaction is related to, connected to broader social processes. I briefly compare the concept of scale with the micro-macro distinction relied on in recent decades to make connections between interaction and those broader social processes. Then I discuss how scale is constituted in the hierarchically organized higher and lower trial courts in the South Pacific Kingdom of Tonga. I argue that there are clusters of dimensions of scaling that both apply to and differentiate one court from the other. The seriousness of the criminal and civil charges is the most overt scaled dimension that distinguishes the lower level Magistrate’s Court from the higher level Supreme Court, but there are other scaled dimensions that are mutually interdependent with the seriousness of charges. For example more serious cases are given more time, longer hearings, than less serious cases. The temporal lengthening versus shortening in turn depends on the potential manipulation of a range of interactional properties of the legal procedures. These multi- and inter-dimensional scalings project a coherence to the court system that it has in common with other British derived colonial legal systems, facilitating transnational credibility. There are, however, very different kinds of cases being tried at the two court levels that are obscured by the ways that coherence is constituted across the courts. This particular approach to scaling emphasizes that clusterings of scales rather than a single scale play a role in the interactional constitution of institutional hierarchy, contributing a semiotic thickening to the process.

**PRISCILLA SHIN**

**University of Arizona**  
**The School of Anthropology**  
pzl2@email.arizona.edu

**“Being a Local and Global Singaporean”**

This paper explores how a national Singaporean identity is articulated through using different varieties of Singapore English (SgE) that are intimately tied up with expressions of localness and globalness. SgE has been described as a dialect continuum (Platt 1975), with Standard Singapore English (SSE) and Singlish on either end. The following analysis, specifically of metapragmatic discourse (Silverstein 1993), show how talk about enregistered (Agha 2003) SgE varieties and the use of these languages reveal an imagined local and global Singaporean. The national Singaporean identity hinges upon the fact that Singaporeans have access to meaning making resources belonging to different linguistic and semiotic repertoires (e.g., Benor 2010, Rampton 2011). These repertoires are further indexed to notions of localness and globalness. For example, the use of SSE is linked to educated, modern, and English-speaking global world while Singlish holds a stereotypical “covert prestige” status, used widely among locals and indexed to the uneducated. I analyze sociolinguistic conversations collected in 2010 and 2012 where Singaporeans candidly discuss and share their opinions on the different varieties of SgE. These data show that different varieties of SgE belong to different semiotic repertoires that index globalness or localness. However, the data also show that Singaporeans must exhibit proper levels of localness and globalness in order to avoid being too local or too global. I argue a Singaporean’s use of different varieties of SgE reveals a national Singaporean identity that seems to be found at the crossroads of appropriate localness and globalness.

*Priscilla Shin is a student of the joint PhD program in Anthropology and Linguistics at the University of Arizona. Her current research takes place in Singapore where she is interested in the production and perception of Singapore English. She is also interested in how micro-level linguistic phenomena are connected to macro-level discourses like language ideology, social personae, and citizenship. Her interests include sociolinguistics, phonetics, sociophonetics, enregisterment, and discourse analysis.*

**AMANDA JEAN BAILEY**

**University of Arizona**  
**The School of Anthropology**  
[ajb@email.arizona.edu](mailto:ajb@email.arizona.edu)

**“Expressing Indigeneity: Negotiating Identity at a Tribal College in Montana”**

This ethnographic study examines how students at a diverse tribal college in Montana use linguistic resources to negotiate complex identities that affirm local ties as well as rich social networks that reflect a wider movement to reaffirm what it means to be Indigenous in an increasingly globalized society. Salish Kootenai College is a well-established tribal college where over 70 tribes are represented, and which is situated within a reservation where the population is majority non-Native and also serves a robust seasonal tourist community. Focusing primarily on video-recorded interview data, this presentation will consider how students use language in interaction, as well as symbolic resources such as tattoos and hand-drawn maps, to index and dynamically reframe how their own multilayered identities are constructed and expressed. Additionally, I consider how interviewees strategically both invoke and challenge historically-imposed measures of tribal belonging. I argue that through this data, we may consider how, within intercultural spaces such as this one, even as local identities may be challenged and may be imagined to be insecure, they are simultaneously strengthened and expanded in complex ways. The linguistic resources employed in how students do this identity-work in this unique setting provides a glimpse into a larger pattern of American Indian communities becoming more urbanized and globally connected to one another, as well as the role that tribal colleges may play in the process.

*Amanda Jean Bailey is a PhD student in Linguistic Anthropology at the University of Arizona, with a minor in Teaching, Learning, and Sociocultural Studies. She completed an MA in Language, Reading, and Culture, as well as MA in Disability and Psychoeducational Studies (with an emphasis on Deaf and Hard of Hearing education), both at the University of Arizona. Her research interests include Indigenous education, language revitalization, sign languages, gesture, and language and identity. She is committed to supporting the mission of tribal colleges and is currently an instructor at Tohono O’odham Community College and has also begun research at Salish Kootenai College, where she plans to conduct her dissertation fieldwork.*

**ALICIA SNYDER-FREY**

**University of California, San Diego**

**Department of Anthropology**

asnyderfrey@gmail.com

**“Becoming Native Speakers: *Kuleana*, performativity and authentication among new speakers of Hawaiian”**

In this presentation I examine the various language ideologies and cultural models that inform Hawaiian language learners’ experiences, language practices, and socio-ethnic identity as they attempt to become speakers of their heritage language. While minority language revitalization efforts often rely on an ideology of authenticity to buttress their linguistic claims, in Hawai’i a unique form of this concept exists which differs significantly from the naturalist tradition. There has long been a conflation of the authentic with the “natural” (Woolard 2013), but the Hawaiian ideology of *kuleana* (right, responsibility, privilege), together with indigenous models of performative identity, may serve to avoid some of the contradictions and problems that a naturalist ideology of authenticity can cause for New Speakers of a heritage language. That is, there is a certain amount of active effort and commitment associated with *kuleana* so that authenticity can be a goal, the cultural actor invested in the cultivation of a coherent self, rather than struggling with perceived lack of authenticity that cannot be rectified. I argue here that this understanding may help to alleviate some potential conflicts in revitalization efforts that are often found with more common uses and interpretations of a naturalist ideology of authenticity, while motivating New Speakers to learn and use the native language. Moreover, for sociolinguists and language activists, examining alternative indigenous models will serve to both broaden our understanding of the ways in which language ideologies influence New Speakers’ language use and the overall outcomes of these attitudes and practices on revitalization efforts.

*Alicia Snyder-Frey is a doctoral candidate in UC San Diego’s department of Anthropology, specializing in cultural and linguistic anthropology. She holds a B.A. in anthropology from Occidental College (2001) and an M.A. in anthropology from UCSD (2006). Her M.A. thesis, “Reviving the ‘Islands’ Native Tongue’: Competing Language Ideologies and Identity Politics in the Hawaiian Language Immersion Schools” (2006), focuses on ongoing Hawaiian language revitalization efforts and led her to carry out her fieldwork in Honolulu, Hawai’i (O’ahu). Alicia’s dissertation will draw on these same themes of language, ideology, and identity, while focusing on Hawaiian language learners’ experiences and attitudes. Her current research interests include sociolinguistics, language ideologies, language and identity, language revitalization, and language in education.*

**ELISE BELL**

**University of Arizona**  
**Department of Linguistics**  
elisebell@email.arizona.edu

### **“Initial Consonant Mutation in Two Populations of Welsh Bilinguals”**

As an endangered language currently undergoing revitalization, Welsh is in a period of flux, as observed through the ongoing change in its system of initial consonant mutation (ICM). Grammaticalized ICM is a cross-linguistically rare phonological process in which the first consonant of a word mutates dependent on the lexical or grammatical environment. Welsh ICM, traditionally a system of four oppositions (the unmutated lemma and soft, aspirate, & nasal mutations), is simplifying to a binary opposition between the lemma and the soft mutated form (Awbery 1986). The aim of the study was to analyze use frequency of all three mutation types in the speech of two populations of Welsh bilinguals (Welsh-English bilinguals in Wales, and Welsh-Spanish bilinguals in Argentina). I used two corpora of Welsh bilingual speech created by Bangor University to compare the frequency of mutation in the speech of these populations with mutation frequencies in contemporary written Welsh (which preserves historical patterns of ‘correct’ mutation) provided by the Cronfa Electroneg o Gymraeg. The results show that rates of aspirate and nasal mutation in bilingual Welsh speech have declined since Ball & Müller (1992), as well as in comparison with the historical norm. This decrease in two major types of ICM, and their apparent suppletion by soft mutation, indicates the ongoing evolution of Welsh, and points to the need to re-evaluate current Welsh language revitalization pedagogy, which focuses on the language as it is written, rather than how it is spoken by fluent bilinguals in both Wales and Argentina.

### **Sources**

1. Awbery, Gwennllian M. 1986. Moves towards a simpler, binary mutation system in Welsh. In Henning Andersen (ed.), *Sandhi phenomena in the languages of Europe: Trends in linguistics, studies and monographs*, 161-166. Berlin: Mouton de Gruyter.
2. Ball, Martin J. & Müller, Nicole. 1992. *Mutation in Welsh*. London and New York: Routledge.
3. *Bangor Corpora*. ESRC Centre for Research on Bilingualism in Theory & Practice. <http://bangortalk.org.uk/>
4. Ellis, N. C., O'Dochartaigh, C., Hicks, W., Morgan, M., & Laporte, N. (2001). *Cronfa Electroneg o Gymraeg (CEG): A 1 million word lexical database and frequency count for Welsh*. <http://www.bangor.ac.uk/canolfanbedwyr/ceg.php.en>

*Elise Bell graduated from UC Santa Barbara in 2012 with a BA in Linguistics and Cultural Anthropology. She attends the University of Arizona, where she is pursuing a PhD in Linguistics, with a focus on phonology and endangered languages. Her interests lie in the documentation, preservation and revitalization of Celtic languages and Native American languages, and she is currently involved in the NSF funded Scottish Gaelic project at the U of A, working with Professor Mike Hammond and Yan Chen on a combined corpus and experimental study to investigate the change in lenition rates of Scottish Gaelic over time.*

**AIDA RIBOT BENCOMO**

**University of California, San Diego**

**Department of Anthropology**

aribotbe@ucsd.edu

**“Immigrant Participation in Catalan Voluntary Organizations amid Catalan calls for Independence”**

Catalan language and cultural voluntary organizations are experiencing a popular momentum among immigrant population. Their participation in these organizations raises questions of their role in the formation of new socio-cultural, linguistic and national bonds. The Catalan national project in the late 20th and early 21st century has depended crucially on acceptance and cooperation from citizens of working class immigrant origins.

On the one hand, I examine a linguistic program run by the Catalan government, which serves adults who do not speak Catalan fluently and want to improve their language skills. The program pairs each aspiring Catalan speaker (mostly national and international Spanish-speaking migrants but not exclusively) with a fluent volunteer (mostly native Catalan speakers) for regular informal conversation meetings. On the other hand, I study the people who participate in a distinctive traditional cultural practice in Catalonia called *castellers* or ‘human towers’, which consists of piling people up in a tower-like formation and then dismantling that formation. The practice of building castells and the movement itself have usually served as a way to explain to both outsiders and insiders the Catalan ‘way of being’, and, more broadly, everything related to the traditional Catalan culture and identity, in which the Catalan language plays an indisputable central role. By focusing on immigrants’ active agency, this project examines participants’ linguistic and cultural practices in engaging with and responding to the changing linguistic and socio-political situation in Catalonia.

*Aida Ribot started the graduate program in 2011, specializing in linguistic anthropology. She holds a B.A. in English philology from the Universitat Autònoma de Barcelona, Spain (2011) and participated in a full-year exchange program at the Manchester Metropolitan University, England (2009-2010). Her main research interests are language identity and ideology within the globalized new economy, transnational trajectories, institutional roles in bilingual, multilingual and language minority contexts, and media representations. She is currently working on linguistic and cultural voluntary organizations in Catalonia as sites for creating linguistic and social cohesion amid the Catalan calls for independence.*

**KERY MILLER**

**University of Arizona**  
**The School of Anthropology**  
kmiller3@email.arizona.edu

**“What’s in a name? Contested Identity in the Assyrian/Chaldean/Syriac Diaspora”**

*“Wir heißen YAUNO - The SYRIAC Community und NICHT ‘Aramaic’ und NICHT ‘Assyrian’”.* [We are called YAUNO - The SYRIAC Community and NOT ‘Aramaic’ and NOT ‘Assyrian’]. This sentence is from the rules page of the Syriac Internet Community YAUNO, meaning ‘peace dove’. The capital letters signifying negation of separatism for Neo-Aramaic (to lean on a common term of linguistic identity) communities in diaspora underscore the strife that has led to violence and even death over the name of an ethnic designation. The opposition itself appears to shift from location to location. The founders of YAUNO are based in Germany. In Sweden, however, ‘Syriac’ (Syrianska) is delineated in opposition to ‘Assyrian’ (Assyriska), and both are opposed to ‘Aramaic’. This study examines the discourse posted in three prominent internet-based networks. The first is Furkono.com – the facebook page for the Assyrian Liberation Party. The second is Bahro Suryoyo ‘Syrian Light’ which is an electronic journal for those who identify as ‘Syriac’, and the third is the YAUNO facebook page. The postings on these networks are multilingual and alternate (at the very least) between Turkish, Swedish, German, English, Arabic and modern Aramaic. I seek to locate the semiotic links between the differing ethno-linguistic denominations and the stance they take vis-à-vis their historical narrative and their relationship to each other. I am particularly interested in instances of recursivity (Irvine and Gal 2000); what are the other global (political, religious, cultural) oppositions that are being reflected in these debates? How are the multiple linguistic resources of the diaspora made iconic or indicative of the stances these similar yet opposing communities select? Answers to these questions shed light on the semiotic underpinnings of the use of linguistic tokens in the construction of group identity on a broader scale, thus adding to our understanding of the role of language in ethnic dissonance.

*Keri Miller is a PhD student in the dual degree program between Linguistic Anthropology and Middle Eastern Studies at the University of Arizona. She is presently working on the linguistic construction of identity in the Neo-Aramaic diaspora – particularly the Süryani diaspora from southeastern Turkey. She is currently aiming to do pre-dissertation research in New Jersey, dissertation research in Turkey, and postdoctoral work in Germany, in preparation for a multi-sited ethnography. Her primary interests include semiotics, narrative, genre, social memory, language ideology and discourse analysis.*

**JORDAN HAUG**

**University of California, San Diego**  
**Department of Anthropology**  
jhaug@ucsd.edu

**“How Prophets Eat Their Peanut Butter Cups: Style, Stance, and Entextualization in Fundamentalist Mormon Oratory”**

In Mormonism tensions exist between the imperative for the faithful to obey ordained prophets who speak for God, a commitment to an open scriptural canon, and the belief that “*a prophet is a prophet only when he was acting as such.*” This uncertainty about the nature of leaders’ discourses can lead to elaborate ways of making and recognizing spoken scripture. Mormon prophets often attempt to resolve these tensions through explicitly marking styles of oratory as recognizably prophetic and authoritative. By marking oratory as simultaneously spontaneous and revelatory, Mormon prophets are able to entextualize their oratory into authoritative scripture. This strategic stylization and entextualization is even more pronounced among Fundamentalist Mormons who practice polygyny and differentiate themselves from mainstream Mormons and the LDS Church. To demonstrate this, I will be giving a preliminary analysis of recorded sermons given by Warren Jeffs, the most famous contemporary Fundamentalist Mormon and the prophet of the FLDS Church who is now serving a life sentence in Texas. I will attempt to show how Warren Jeffs utilizes strategic stylization, often iconic of mainstream Mormon oratory, in order to cultivate multiple stances between himself, his audience, and the subjects of his sermons. This process of strategic stylization and stancetaking enables authority to be codified through the entextualization of oratory, making Jeff’s words “living scripture.”

*Jordan Haug is a graduate student in sociocultural anthropology at the University of California, San Diego. His primary areas of research are on religion and development in Papua New Guinea, where he studies on Misima Island in the southeastern region of the Kula Ring. Misima is the home of the only planned modern mine closure in Melanesia and Jordan studies the relationship between the island’s economic decline following mine closure and the recent florescence of Charismatic Christian groups throughout the island. Jordan’s second project involves Fundamentalist Mormon groups in the US Intermountain West. He recently obtained over 110 hours of audiotaped sermons by Warren Jeffs, the leader of the FLDS Church, and will be sharing some of his preliminary analysis of these tapes during this conference.*

**KAITLIN PATTERSON**

**Brigham Young University**  
**Department of Anthropology**  
kpatterson91@yahoo.com

**“Mediating Modalities, Mediating Identities: How Indian Film and Dance Functions to Mediate Deaf/Hearing Relationships in Visakhapatnam, India”**

Like many non-dominant languages, Indian Sign Language (ISL) has become “emblematic of self and community” as Deaf signers try to mediate identity in multilingual India (Woolard 1998). Because sound and speaking aloud are integral parts of the locally common Hindu language ideology the attribution of “social, moral, and political meanings” to language is not always positive (Woolard 1998). In a culture so focused on sound and speech, Deaf signers can struggle to make their voices heard in their larger Hearing communities. In Visakhapatnam, India a small group of Deaf signers face these challenges in and outside of the local school for the Deaf. This research, conducted over three months with students at the Omkar and Lions School for the Deaf, focuses on how their mixed ISL and local sign affect their community and the importance of the vibrant Indian film culture in giving these students a chance to “bridge the gap” between Deaf and Hearing. Film plays a culturally significant role in India and these Deaf students use film and, particularly, the popular dancing sequences to help them mediate between their identities as both Deaf and Indian.

**Work Cited:**

Woolard, Kathryn A.  
1998. Introduction. *Language Ideologies: Practice and Theory*. Kroskrity, Paul V., Schieffelin, Bambi B. and Wollard, Kathryn A., eds. Pp. 3-50. New York: Oxford University Press, Inc.

*Kaitlin Patterson recently received her Bachelor’s in Anthropology, with a minor in Sociology, from Brigham Young University. She is currently beginning the grad school process and hopes to continue her research with regional sign language, mediating identity and community through language, and the relationship between media and community identity. Kaitlin completed three months of research in India and has been working to publish.*

## MARY-CAITLYN VALENTINSSON

University of Arizona  
The School of Anthropology  
mvalentinsson@email.arizona.edu

### “Bilingual dinnertime conversation”

Conversation analysis and related disciplines have long drawn on mealtime conversations among families and friends as a source of data (e.g. Tannen 1979). Work in these traditions has also frequently sought to understand how multiple languages function in the kind of interaction that creates and maintains these sorts of quotidian events (e.g. Auer 1998). The notion of *linguistic repertoire*-- the totality of (linguistic) resources available to an individual or a community for socially significant interactions (Lüdi 2006:14)-- has been useful in framing code choices in bi- or multilingual conversation as “strategic” ways of “achieving specific interactional goals” (Wei 2002: 159).

This project will present transcripts of audio- (and possibly video-recorded) data from a dinner time conversation amongst Spanish-English bilingual family members and a guest. Using analytical techniques from conversation analysis, interactional sociolinguistics, and linguistic anthropology, this project seeks to understand the ways in which multiple linguistic repertoires are negotiated in interaction, as well as the ways in which the structure of conversation supports this negotiation.

### References

- Auer, Peter (ed). 1998. *Code-switching in conversation: language, interaction, and identity*. Routledge: London and New York.
- Lüdi, Georges. 2006. “Multilingual repertoires and the consequences for linguistic theory”, In: Bühlig, Kristin and Jan D. ten Thije (eds.), *Beyond Misunderstanding: Linguistic analyses of intercultural communication*:11–42.
- Tannen, Deborah. 1979. *Processes and Consequences of Conversational Style*. Ph.D. dissertation. University of California, Berkeley.
- Wei, Li. 2002. “‘What do you want me to say?’: On the Conversation Analysis approach to bilingual interaction”. *Language in Society* 31: 159-180.

*Mary-Caitlyn Valentinsson is a second year student in Joint Anthropology and Linguistics Ph.D. program at the University of Arizona. She earned a B.A. in 2012 from the CUNY Baccalaureate Program for Unique and Interdisciplinary Studies in Language, Culture and Society, where her work focused on talk about and among fans of pop star Lady Gaga . Her current research interests include language in the mass media and popular culture and Spanish sociolinguistics.*

**MEGAN FIGUEROA**

**University of Arizona**

**Department of Linguistics**

megan@email.arizona.edu

**“Spanish Accusative Clitics: Latino Dual Language Learners in an English Environment”**

It has been argued that Spanish-speaking (SS) dual language learners (DLLs) in the U.S. (1) exhibit differential developmental profiles of their native language (Restrepo et al., 2010) and (2) are subject to a sociolinguistic situation that has shown to contribute to changes in the grammatical development of their minority L1 (Guiberson et al., 2006). One way of measuring grammatical development is by looking at Spanish accusative clitics—a pronominal object that replaces nouns. Their omission is not a form of dialectal variation found in Latin American Spanish (Fujino & Sano, 2002), and is therefore a deviation from Spanish language norms for the immigrant group under investigation.

The purpose of the study is to examine whether or not the Spanish acquisition profile of accusative clitics of predominantly SS Latino children continues to develop in an English-language contact situation in the Phoenix, Arizona area. This study examined 1) accuracy rates of clitic production, total substitutions, and total omissions across 5-, 6-, and 7-year-olds, 2) accuracy rates of clitic production, total substitutions, and total omissions across low and high English proficiency groups, and 3) whether or not there is a trend to use the default clitic *lo* in inappropriate contexts. Seventy-four SS children aged 5;1 to 7;11\* participated in a clitic elicitation task.

Results indicated non-significant gains on the accuracy of accusative clitic production. These results suggest DLLs are in an environment that does not foster the maintenance of the L1, at least in the accuracy of accusative clitic pronouns.

*Megan Figueroa received her B.A. in English linguistics from Arizona State University in 2010 and her M.A. in English linguistics from ASU in 2012. She was a research assistant in Dr. M. Adelaida Restrepo's Bilingual Language and Literacy Lab, where she worked with Spanish-speaking English language learners. She is currently pursuing her Ph.D. in linguistics at the University of Arizona. She is working in the Tweety Language Development Lab under the direction of Dr. LouAnn Gerken. Her research interests include the acquisition of morphosyntax in typically-developing and language impaired monolingual and bilingual children. Specifically, she is interested in the effects of poverty on the executive functioning of developing bilinguals and the retention of a native language in a minority-majority language contact situation.*

**MOLLY BLOOM**

**University of Arizona**  
**The School of Anthropology**  
mjbloom@email.arizona.edu

**“Disability and Gender in ‘Wheelchair Talk’: Language and Identity for the University of Arizona Women’s Wheelchair Basketball Team”**

This presentation investigates the indexical links between language usage among a women’s wheelchair basketball team and general (fuzzy) categories including disability, masculinity and femininity. For disabled athletes, the common stereotype of physically disabled people as weak and dependent can contrast with and even threaten their athletic identities. In this presentation I argue that a group of wheelchair basketball players use gendered discourse as a tool to negotiate this identity threat. Drawing from footage of ethnographic interviews and natural conversations collected with a women’s wheelchair basketball team, I show that the team members linguistically construct an athletic style through the use of in-group lexical items referring to disability. By drawing from a specific linguistic repertoire, they engage in a discourse about domination over the body, which indexes dominance, physical ability and masculinity. In doing so, speakers take up a linguistic stance, misaligning with larger discourses on disability that index vulnerability, dependence, and femininity. This presentation will be a way for me to receive feedback on the material of my Master’s Thesis (in progress). [indexicality, stance, gender, identity, disabled athletes]

*I completed my BA degree at the University of Colorado, where I majored in linguistics and minored in Nordic Studies. Currently, I am working towards my MA/PhD degrees in linguistic anthropology at the University of Arizona. I study the linguistic methods through which people with disabilities mark shared identities. In 2012-2013, I collected ethnographic footage with the University of Arizona women’s wheelchair basketball team. I am currently writing my thesis about my ethnography and I am interested in language, gender, the body, embodied communication, and attitudes towards disability. In the future, I would like to expand my research to work with disability communities in Morocco. I received a FLAS Fellowship in the summer of 2013 to study intensive Arabic, and I hope to begin research in Morocco in the next few years.*

**ELLEN KOZELKA**

**University of California, San Diego**  
**Department of Anthropology**  
ekozelka@ucsd.edu

**“The Feel of Rehabilitation: Detox Narratives and Identity (Re)construction in Drug Rehabilitation Centers in the US-Mexico Border Region”**

This summer I will be researching two sets of sibling drug rehabilitation centers in Los Angeles/Tijuana and Riverside/Tijuana as case studies to explore how men interned in these centers represent their past, understand their present, and envision their future. Through this process, I will further investigate how southern California, USA and Baja California, Mexico interact and form a region that erases or makes irrelevant the powerful institution of the national border. I believe this project will shed light on the cultural dimensions of health and inform policy regarding the management and treatment of substance abuse within the border area.

By collecting detox narratives, I hope to elucidate patients' processual objectification of rehabilitation. Drug rehabilitation is more than just a finite objective; it is a dynamic process. Far from passive, these programs require participants to actively consider and engage with how their *habitus* creates the self in order to change it. Through the use of Bourdieu's concept of *habitus* and Csordas's methodological paradigm of embodiment, I intend to investigate how the body is both the subject of culture and an instrument of experience. By participating in this conference, I hope to elicit advice on ways to question and consider the effects transnationality, spatial confinement, temporal regulation, and moral teachings have on patients' construction of their detox narratives while in rehabilitation centers.

*My name is Ellen Kozelka and I am a first year PhD student in Psychological Anthropology at the University of California, San Diego. My research interests include Latin America, the anthropology of Christianity, adolescence, and emotional experience. I am currently preparing to conduct my MA research as a transnational, multisite examination of drug rehabilitation centers in Baja California, Mexico and southern California, USA. I will be partnering with a transnational research team from The College of the Northern Border, Tijuana (COLEF), Autonomous University of Baja California, Tijuana (UABC), and the University of California, San Diego (UCSD).*

**MELANIE MCCOMSEY**

**University of California, San Diego**  
**Department of Anthropology**  
mmccomsey@ucsd.edu

**“The built environment, spatial practices, and their relationship: Evidence from bilingual children in Juchitán, Oaxaca”**

The notion of enregisterment (Agha 2005) helps us understand how indexical relationships develop between styles of speech and particular contexts, but few studies have considered how and why such indexical relations might shift over time. In this paper, I propose that an important part of the process of language shift involves not only a shifting demographic of speakers of the languages in a multilingual situation, but also shifting indexical meanings associated with each code. I draw on video data of quotidian action and interaction to examine the spatial practices and cognition of two bilingual (Spanish/Zapotec) children from Juchitán, Oaxaca, Mexico. In Juchitán, rapid modernization has led to changes in the built environment and in related spatial practices, as well as to a growing prevalence of Spanish in what was 30 years ago a primarily Zapotec-speaking city. I demonstrate that different ways of thinking and talking about space are, for these Juchiteco children, indexically linked with distinct complexes of spatial culture and practice: what we might broadly term the traditional and the modern, respectively. This research demonstrates how cultural change, linguistic change, and conceptual change are intertwined.

*Melanie is a doctoral candidate in the department of anthropology at UCSD. Her research centers on themes of language, culture, and cognition among bilingual speakers of Spanish and Juchitán Zapotec, an Otomanguan language spoken in southern Oaxaca, Mexico. Recently, she has been inspired by Bachelard, Borges, taco trucks, and Microsoft Excel—as unlikely as that may seem. In addition to a dissertation on spatial practice and cognition among bilingual children in Juchitán, her current outlets for this inspiration include projects on adult non-linguistic spatial cognition; the use of spatial frames of reference by bilingual adults in communicative tasks; and the relationship among prosody, gesture, and the grammatical encoding of motion in Juchitán Zapotec motion event descriptions.*

**MICAH BOYER**

**University of Arizona**  
**The School of Anthropology**  
boyerm@email.arizona.edu

**“Rumor and the problem of metaphor in Benin”**

Anthropologists tend to present the beliefs of their subjects metaphorically: as “ways of speaking” about the world, as cultural idioms, or as symbolic representations. Efforts to make sense of apparently fantastic or absurd beliefs have often resorted to metaphor as a way of preserving the cherished anthropological ideal of universal rationality. This is particularly true for anthropological treatments of rumor, sorcery, and the occult.

In so doing, as Luise White has drily noted, metaphor has become the “polite academic term for false”. Reducing beliefs to metaphor devalues certain systems of knowledge production as fundamentally deluded, a form of false consciousness less ontologically valid than (anthropological, biomedical, etc.) knowledge. Furthermore, once a belief has been re-interpreted as metaphor, it is generally consigned to merely referential indexicality, a way of speaking rather than an active constructor of social relationships.

Drawing on examples from research on rumor in Benin, West Africa, this paper explores how understanding belief as metaphor can provide an incomplete or even incoherent account of lived experience. Through an examination of belief in relation to religious, medical, and therapeutic contexts, I demonstrate the ways in which metaphor empties beliefs of their epistemological force and phenomenological reality. This is especially problematic for African anthropologists, as it uncomfortably echoes a long history of colonial condescension. With this in mind, I conclude by attempting to elaborate some ways forward in the anthropological treatment of metaphor.

*Micah Boyer is a doctoral student in sociocultural anthropology at the University of Arizona. His doctoral research was conducted in Benin, West Africa, and focused on the role and context of rumors related to disease, with particular attention to AIDS and Buruli ulcer. Micah's research seeks to demonstrate that rumor systems can provide valuable information about the priorities and fears of a population, and that a comprehensive and ethnographically developed understanding of such rumors can therefore serve as a valuable tool in designing more effective health interventions. He is currently teaching anthropology as an adjunct instructor on the Tampa and St Petersburg campuses of the University of South Florida.*

**JOON-BEOM CHU**

**University of Arizona**  
**The School of Anthropology**  
[jchu@email.arizona.edu](mailto:jchu@email.arizona.edu)

**“Words at the Edge of Law: Language Ideology and the Construction of Legal Subjectivities in US Mock Trial Feedback Sessions”**

Research on legal language and society identify features of legal writing and interaction and their implications on institutional power and social inequality. This research has paid little attention to what Philips (1999) refers to as “secondary sites” of institutional practice, where legal actors comment on each other’s language use in formal and informal settings that are not necessarily “legal.” Through an analysis of feedback sessions during a mock trial competition in a U.S. law school, this paper explores the significance of metalinguistic activities in these “secondary sites.” Purely student-run, mock trial feedback involves advanced law students or recent graduates acting as judges evaluating first- and second-year students on their preceding mock trial performance. While the interaction structure is governed by the pragmatic goals of establishing legal authority and conveying specific pedagogical lessons, I argue that judges mobilize broadly-circulating standard language ideologies to achieve these goals. Using conversation and discourse analytical methods, I show that judges identify phonetic, semantic, and syntactic idiosyncrasies in law student utterances to construct contrasting speech configurations. Judges maximize and objectify this contrastive space by constructing complex meta-narratives populated by law students’ opaque and their own clear, transparent, and thus authoritative utterances. These narrative spaces invoke mainstream ideologies linking language form with knowledge, implicating the mental state of speaker stereotypes distributed in a linguistically stratified social world where standard language speakers stand at the apex. The appropriation of language ideologies in “secondary sites” thus plays a powerful gate-keeping function linking desired lawyerly traits with mainstream English speakers.

*I am interested in exploring the socialization of US law students from a linguistic anthropological perspective. While most research on law school socialization focuses on the inculcation of substantive knowledge, I seek to expand the scope of inquiry by incorporating language regimentation and the acquisition of communicative competence as central aspects in the acquisition of legal knowledge. To examine language regimentation, my research focuses on the feedback interactions between law students and legal sources of authority, whether senior law students, professors, or legal practitioners. I examine communicative competence in terms of the role of performance in law school socialization. Mock trials as my primary research field site constitute a rich source to explore these two crucial dimensions of a law student’s development of institutional identity, knowledge and performative competence.*

