

# Spanish-Language Radio Routine

- Where are you calling from?
- Chicago.
- Where are you from in Mexico?
- Michoacán.
- *Bueno! Y en Chicago, Michoacán, ¿quién manda?* (OK! And in Chicago, Michoacán, what (station) rules?)
- *La Ley manda!* (The Law rules!)

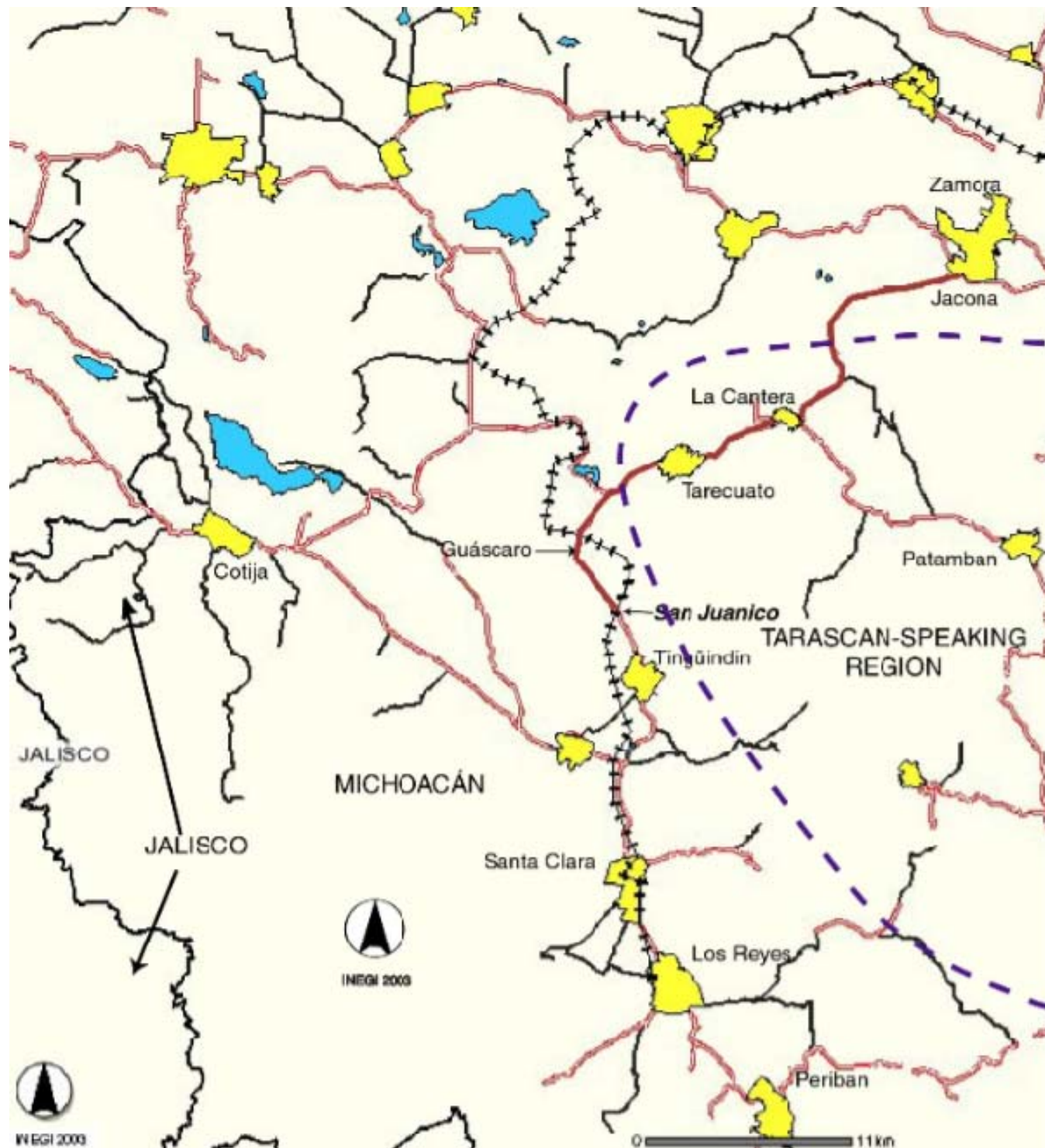
# Transnational Community

- Frequent communication (telephone, travel)
- Urban planning projects for rancho
- Homes in both places
- Rancho full of Chicago items, English print
- Mexican neighborhoods in Chicago very rancharo (Western Mexico), Spanish



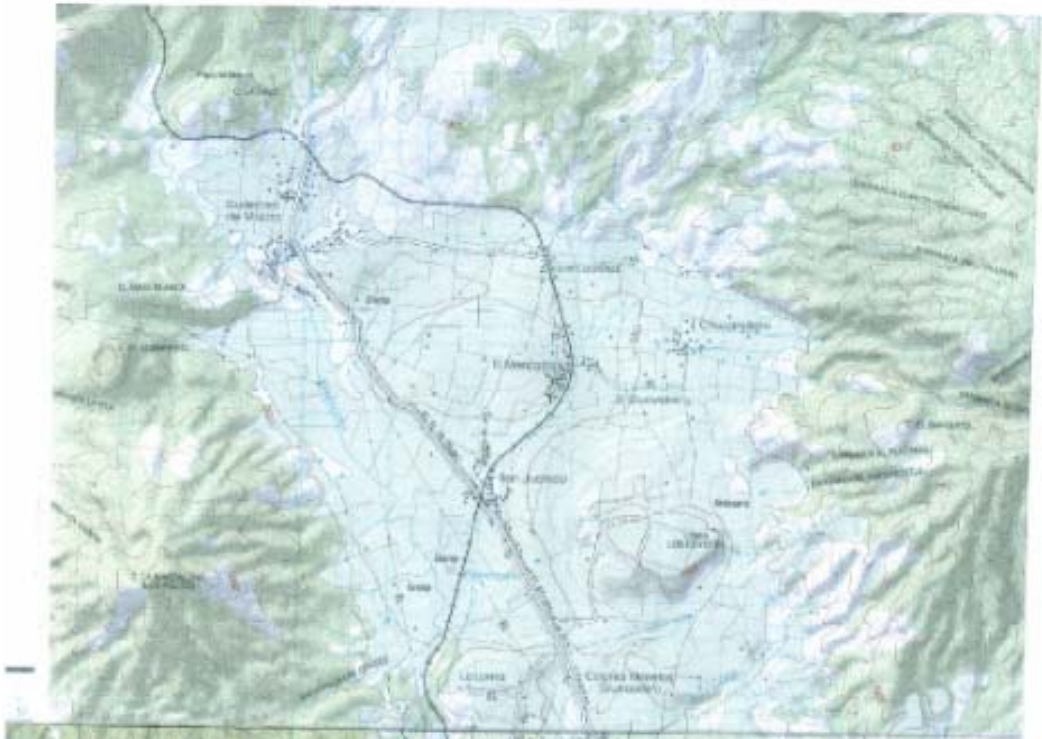
# The Mexican Setting

- northwestern Michoacán
- Township (municipio) of Tingüindín  
10,000
- Town of Tingüindín 5,000
- Rancho 400
- Indian and non-Indian (ranchero)  
communities throughout area
- Identities distinct



# Micro-Region

- Sierra: Tarascan villages
- West of Sierra, Spanish settlement: cattle ranches, hacienda
- 1800: Island of Spaniards and mulattoes surrounded by Tarascans
- Today, Indian and rancharo villages distinct

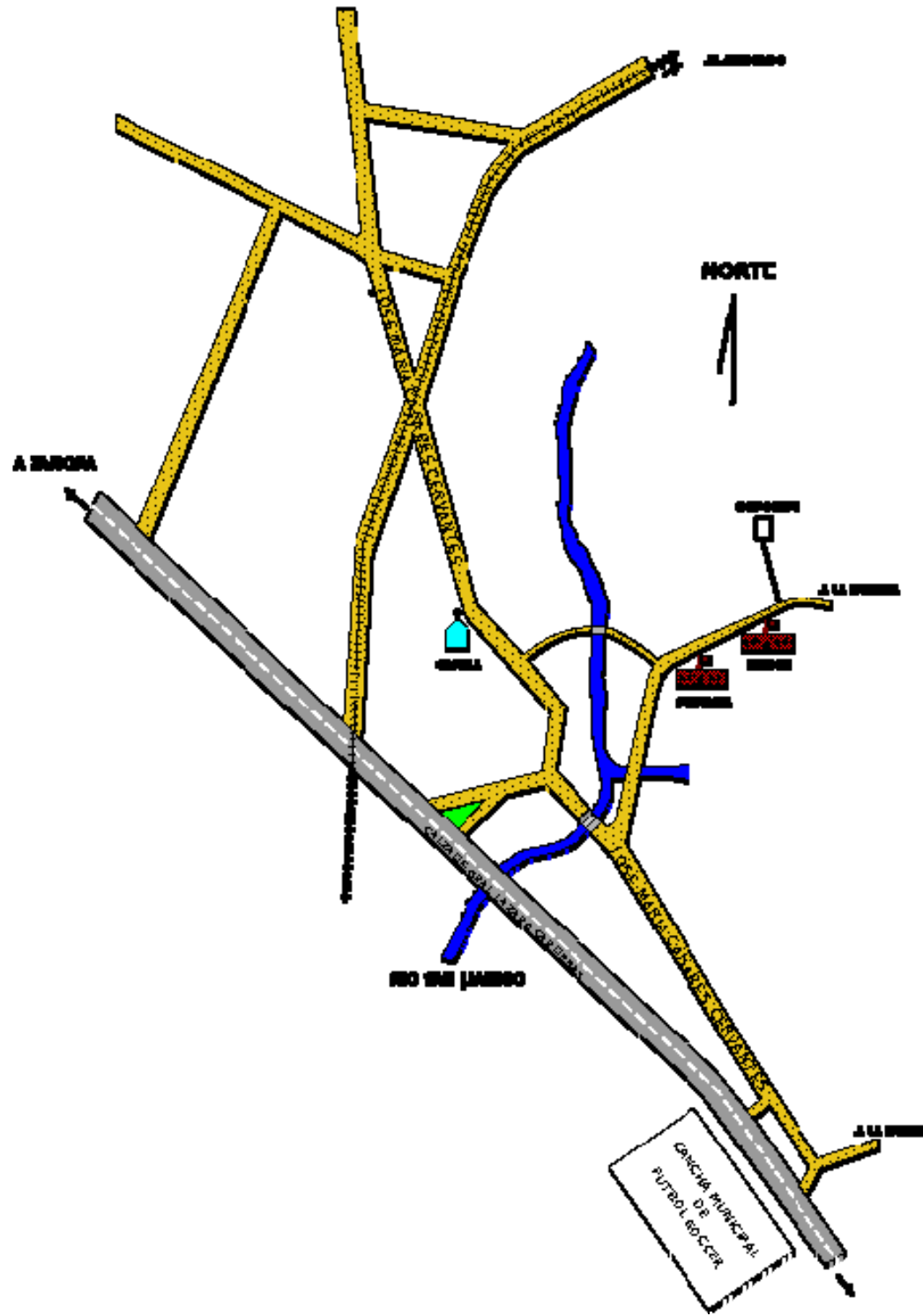


# Rancho

- Nestled in small hilly plain on edge of mountains at 1700 meters
- Traditional economy: subsistence farming & cattle raising
- Rancho transformed with Chicago \$\$
- Current economy: commercial agriculture (Avocados)
- Nine packing plants established in 1990s



# PLANO POBLACION SAN JUANICO MITO DE TINGUNDIN MICH



# Chicago Setting

- Mexican experience in Midwest distinct
  - Followed European immigrants
  - No history of conquest & subordination
  - Urban settlement like European immigrants
  - White diversity
  - Large presence of African-Americans

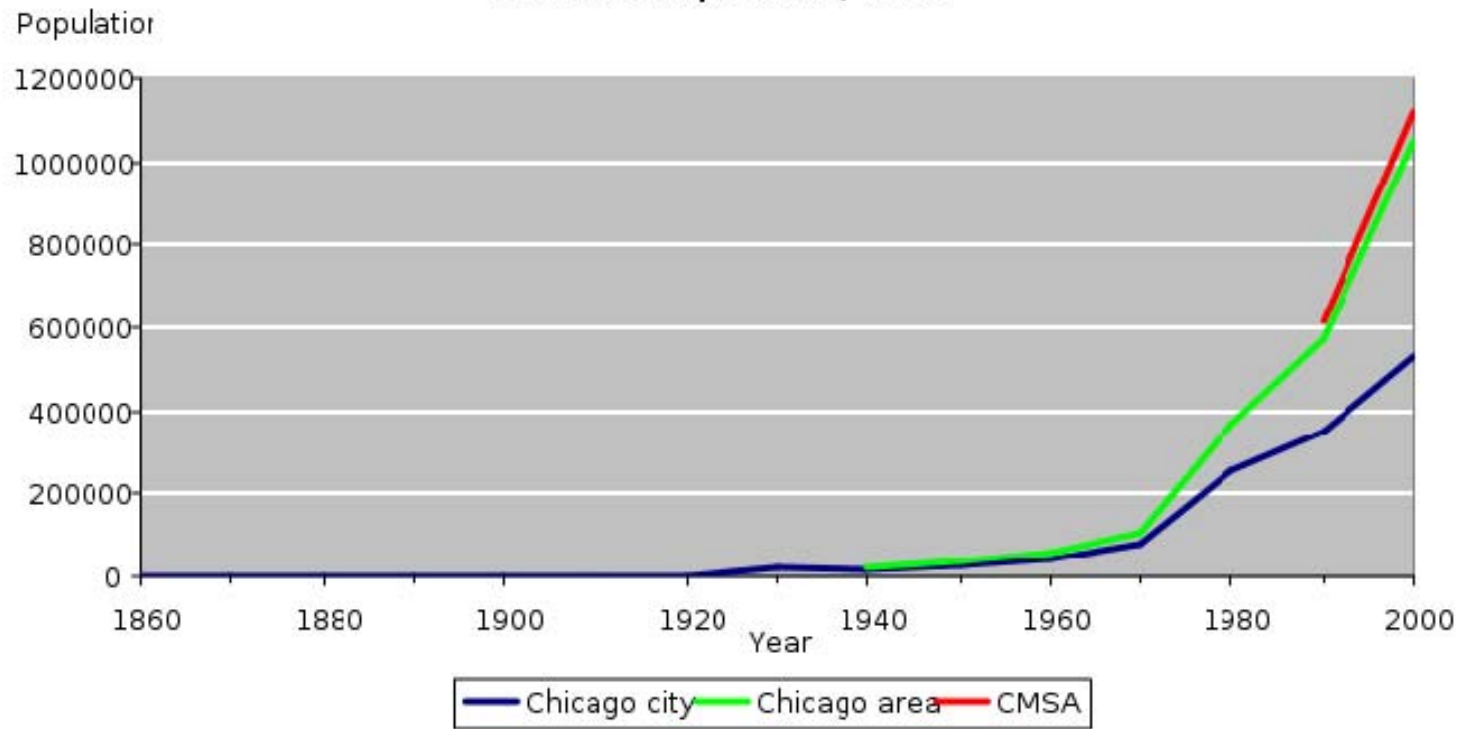
# Mexican Migration to Chicago

- Recruited for railroads, meat-packing and steel industries
- Three original neighborhoods close to work
- Neighbors European immigrants
  - Catholic
  - Inter-marriages
  - Labor unions

# History of Migration

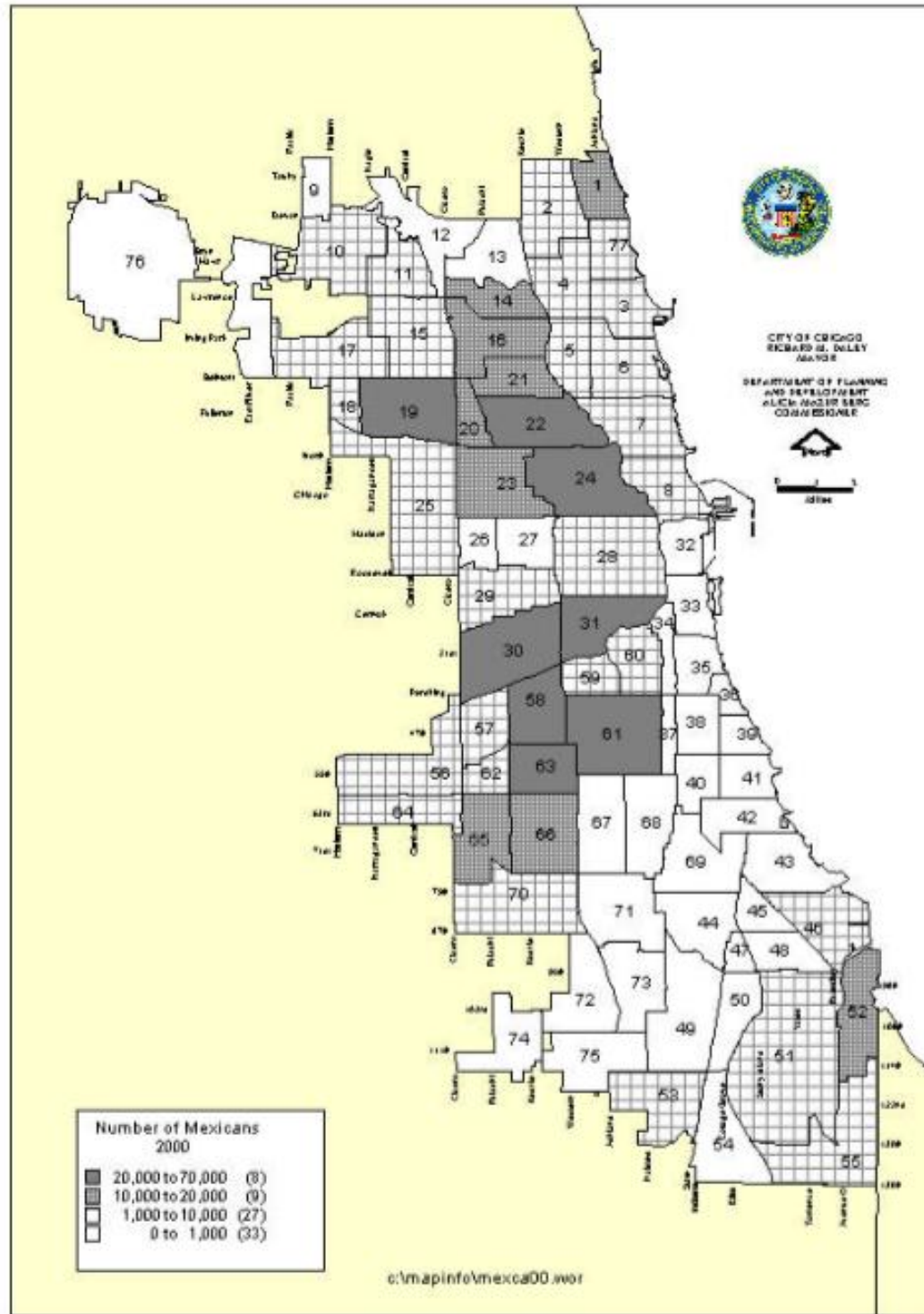
- 1916-1929
- Repatriation in 1930s
- Post World War II, Braceros
- 1960 – 2000, massive numbers
- Puerto Ricans since 1950s
- Cubans, other Latin Americans
- Identities distinct

### Mexican Population, 1860-



# Chicago Neighborhoods

- Pilsen / Little Village corridor (#31, 30)
- South side Community Areas (#58, 61, 63, 65, 66, 52)
- North side Community Areas (with other Spanish-speaking populations: #19-24,1)
- Follow Eastern Europeans (jobs, housing)
- Do not move into African American areas



# Description of Study

- Man as *bracero* to Chicago 1964
- Since 1965 undocumented
- Study began 1989, help with documentation
- Dense & multiplex social network
- Long-term, intense participant-observation
- Audiotaping
- Collaborative work, personally rewarding



# Ways of Speaking and *Rancho/a* Identity

- *franqueza* (frank, candid, and direct speech) as Primary Framework
- *respeto* (respectful speech based on gender and age hierarchies)
- *echando relajo* (joking around)
- *Respeto / Relajo* opposition
- Gender tensions

# *Respeto*

- Moral ideology of social relations
- Attitudes toward individuals / family roles
- Ensures *dignidad* (dignity) of both speaker and hearer
- Honor / shame of Mediterranean
- Egalitarian rural “plebians” only honor-virtue, not honor-status: *vergüenza*
- *Sinvergüenza* !

# Language and *Respeto*

- Avoid taboo language (*maldiciones*)
- Public face very important
- *Tú/usted*: informal-intimate/formal-distant you
- Reciprocal / Non-reciprocal *tú/usted*
- Choice communicates attitude (relative status)

# Traditional norms

- Wives and husbands use *usted* in public
- Reciprocal *tú* between women
- Between men, reciprocal *tú* or *usted*, depending on formality
- No cross-gender use of *tú* (unless men talking down to women)

# *Relajo*

- Diversion and fun, teasing, **not** serious
- Poetics and politics
- Performances of verbal art
- Critiques / inverts social order of *respeto*
- Rarely goes awry (1 instance, 130 tapes)

# Talk about Talk

- Previous *relajo* in *rancho* quoted in Chgo.
- Embedded speech events
- Constructed dialogue enlivens stories
- Framing devices (**not** serious talk)
- Uses *ranchero* dialect features: *caiva*, *naiden*, *muncho*
- Performer uses two gendered voices

# Female Voice

- *Ay, güerita de mi alma, aún que sea una cama, aún que-* (Oh, Güerita my dear, at least a bed, at least-) parody dominant femininity (lines 29-30)
- Quoted speech anchored in event in Mexico
- Implicitly critiques unstated assumption: women should be deferential / submissive to men
- High pitch, diminutive –*ita* suffix, phrase of adornment *de mi alma*
- Alternates with ordinary direct speech anchored in here-and-now (lines 30-31)

# Male Voice

- Blunt, direct statements, no verbal frills
- Self-assertive, willing to defend her land
- Male-inflected *franqueza*
- Indexical references to masculinity:  
swearing, owning land, shooting gun
- Lines 41-47, climax of story



# Gender

- Language "unmarked" for men, but "marked" for women
- Indirectly indexes gender
- Turns established gender order upside down
- Retired to *rancho*, did buy land

# Conclusion

- Importance of linguistic form in discourse analysis
- Most literary and sociological studies of identity treat only explicit semantic content
- Meta-pragmatic language (talk about talk) full of implicit meaning signaled by linguistic devices (intonation, pronoun choices, diminutive suffixes, reported speech)
- such meanings linked to larger cultural context via ethnography