Acknowledgments

SANDRIZONA X

Where the Ocean Meets the Desert
Spring 2017

Graduate Student
Linguistic Anthropology
Data Workshop and Scholarly Exchange

February 18 – 19, 2017
Marshall 490
University of Arizona

Keynote Panel

Ashley Stinnett, Western Kentucky University
Maisa Taha – Montclair State University
Elizabeth Peacock – University of Wisconsin-La Crosse

Saturday, February 18th

8:00 – 8:55   **Registration & Coffee**

8:55 – 9:00   **Bill Cotter**   UA
Introduction

9:00 – 9:30   **Aida Ribot**   UCSD
"Voluntary Associations in the Re-Imagination of a Catalan Community: *Castellers* amongst the sovereignty movement"

9:35 – 10:05   **Brian Best**   UA
"Decolonizing an Endangered Language Lexicon: Best practises for community-based DIY EL dictionaries"

10:10 – 10:40   **Rachel Hicks**   UCSD
"Linguistic and social change through educational and vocational migration in Melanesia"

10:50 – 11:20   **Stephanie Zamora &**   UA
Jessica Harris
"Slang, Intertextuality, and @BrandsSayingBae: Linguistic and Racial Struggle in the Colorblind Era of Social Media"

11:25 – 11:55   **Rachel Bristol**   UCSD
"How do you know that? Epistemic status and disagreement"

12:00 – 12:30	**Nese Ozkan**	UA

"Language ideologies of Hemshin language: racialization of Hemshinlis in Turkey"

12:30 – 1:45 **Lunch**

1:45 – 2:15 **Maya Klein**   UA
"Deconstructing code-switching in a community of practice"

2:20 – 2:50 **Taciana Pontes**   UCSD
"There are no disasters in Brazil: how a nation's relationship to nature and catastrophe is reflected in their language"

2:55 – 3:25 **Kevan Joe**   UA
"How do intergenerational speaker attitudes of dialect in Navajo affect language ideologies, language acquisition, and use?"

3:30 – 4:00 **Haleema Welji**   UCSD
"'Because God Said So': Discipline and Ethics in the Socialization of Children in Amman, Jordan"

4:00 – 4:30 **Break**

4:30 – 6:15 **Keynote Panel**

Stephanie Zamora
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Stephanie Zamora is a linguistics major and anthropology minor at the UA. Jessica Harris is an anthropology major and Africana studies minor, also at the UA. They have been working with Professor Jennifer Roth-Gordon on social justice issues since fall 2015 and are currently redesigning her general education class, "Race, Ethnicity, and the American Dream," for which they will serve as undergraduate teaching assistants in spring of 2017. Stephanie is an active member of MEChA, the Movimiento Estudiantil Chicanx de Aztlán, and an ally for the Black Student Union. Jessica serves as a Compost Cat, dedicated to composting in Tucson, a community garden intern at John B. Wright Elementary School, and a Black Student Union member. Both Stephanie and Jessica will be graduating in May 2017.

Stephanie Zamora
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Slang, Intertextuality, and @BrandsSayingBae: Linguistic and Racial Struggle in the Colorblind Era of Social Media

In this paper we examine the recent trend for companies to promote their brand through the social media platform of Twitter. As they attempt to reach an ever younger customer base, well-known brands, such as Chipotle, Denny's, IHOP, and Forever 21, take up slang created by black youth and make intertextual links to hip hop lyrics part of their daily marketing strategy. In and of itself, the white "theft" of black language is nothing new. Linguistic anthropologists such as Jane Hill (2008) and Geneva Smitherman (2006) have carefully described the loss of black indexicality as African American English is incorporated into standard English and mainstream white culture. In the new context of Twitter, however, corporate America can more directly take on the "voice" of young black hip hop fans, "speaking" (or tweeting) back and forth with their followers and seeking to boost the visibility of their brand through retweets (RT). Based on analysis of over 100 branded tweets and hundreds of responses to those tweets, we argue that intertextuality allows companies to affiliate themselves with black language and culture, while simultaneously distancing themselves from blackness and more "charged" racial politics such as Black Lives Matter. We illustrate how this depoliticization or "indexical bleaching" (Bucholtz 2016; Squires 2014) of African American English and hip hop language draws on and perpetuates the logic of colorblindness, even as "Black Twitter" offers direct challenges to these acts of linguistic and cultural appropriation.

Sunday, February 19th

8:00 – 9:00   **Registration & Coffee**

9:00 – 9:30   **Bri Alexander**   UA
               "'How much Cherokee do you have?':
               Establishing the relationship between Cherokee
               identity and language"

9:35 – 10:05   **Jessica Nelson**   UA
               "Todos na luta: language, race and solidarity in
               rural Bahia, Brazil"

10:10 – 10:40 **Teahlyn Crow**   UW-LC
               "Assessing Hmoob Identity Through Language
               and Cultural Immersion Programming"

10:40 – 10:50 **Break**

10:50 – 11:20 **Aaron Graybill**   UA
               "Language in Casablanca: A Study of Social
               Closeness and Solidarity"

11:30 – 12:00 **Business Meeting**

The keynote panel for Sandrizona X features the three founders of the conference: Maisa Taha (Montclair State University), Ashley Stinnett (Western Kentucky University), and Elizabeth Peacock (University of Wisconsin - La Crosse). Our three panelists will present content based on their own research, connecting their work to other fields within the academy to highlight the potential for cross disciplinary engagement from within linguistic anthropology. This panel also seeks to spark a discussion regarding the relevance of linguistic anthropology outside of the academy, addressing how the skills that we gain through our training as anthropologists can be made relevant to the general public.

Panelist Bios:
Ashley Stinnett, Western Kentucky University

A. Ashley Stinnett, is an assistant professor in the Department of Folk Studies and Anthropology at Western Kentucky University. She received her Ph.D. in 2014 from the School of Anthropology at the University of Arizona. Her areas of specialization are linguistic anthropology with a sub-specialty in applied visual ethnography and educational documentary filmmaking. Her research primarily concerns the sociocultural and linguistic processes in which locally centered, historical and traditional knowledge specific to food are realized and put into daily practice. Ashley researches language production in communities of practice in occupational settings and community driven efforts, specifically related to food production. Additionally, she partners with local community organizations utilizing applied anthropological approaches while synchronously incorporating visual anthropology methodologies in both the practice and the production of visual media materials. Her doctoral research focused on language practices of heritage butchers in the Southwestern United States. Additionally, she is assembling these recordings into a visual ethnography, "The (Almost) Lost Art of Heritage Butchery" designed as a companion to a book manuscript, "Heritage Butchers at Work: Discourses of Blood, Artistry and Tradition." In addition to her doctoral work, Ashley has participated in numerous research initiatives throughout graduate school and her postdoctoral research position with the Bureau of Applied Research in Anthropology (BARA), resulting in several films, invited talks and conference presentations. Currently her new research focuses on the fermentation of foods from a visual and sensory ethnographic perspective.

Maisa Taha, Montclair State University

Dr. Taha is a linguistic and cultural anthropologist whose work examines how everyday speech and interaction construct, and are constructed by, people's political and moral positioning. In her research and teaching, she explores how language symbolically and iteratively creates the social realities that speakers often hold to be self-evident. To this end, she engages students in seeing

Haleema Welji   **UCSD**
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Haleema Welji is a PhD Candidate at UCSD in the linguistic anthropology program. Her dissertation is based on 18 months of fieldwork in Amman, Jordan. The dissertation, called "Learning to be 'Good': The Ethics of Socialization and the Socialization of Ethics in Amman Jordan," focuses on the socialization of young children, specifically on moral and ethical education. She also looks at schools, families, and intergenerational homes to study ideologies of education and the role of religion and religious education in bringing up children. Haleema has a BA in Human Development from the University of Chicago, a Masters in Education from Harvard's Graduate School of Education, and an MA in Anthropology from UCSD.

Haleema Welji   **UCSD**
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"Because God Said So": Discipline and Ethics in the Socialization of Children in Amman, Jordan

As a three-year-old girl kicks around lemons that have fallen from a tree, her mother scolds her to get her to stop. The mother does so by saying that "God is angry with her" over the way she treats those lemons. In this talk, I examine disciplinary practices and their link to authority used on young children in Amman, Jordan. This includes various discipline strategies used by Jordanian mothers, teachers, and grandmothers to guide, direct, and educate children in how to behave. In some cases, such as in the little girl's attack on lemons, references to God are used to socialize both religiosity *and* socially sanctioned behavior. References to God also play an important role for the disciplinarian as a way of easing tension and frustration, and distancing their authority and agency from the disciplinary action. In other disciplinary strategies, children are asked to empathize with the speaker who has been harmed by their behavior. I look to see how disciplinary tactics use internal, external, and supernatural loci as part of the power dynamics of discipline. I ask: where is the disciplinary power located? In what contexts are different loci used? How do children react to discipline? I ground this investigation in ordinary ethics (Das 2010, Lambek 2010, Sidnell 2010), in the way that routine behaviors underlie messages about how to behave and how to be good. Through these methods, young children learn how to interact with others and culturally driven ideas about personhood (Lambek 2013).

language as a multi-functional tool for constructing and protecting identities, not merely a channel for sending messages.

Dr. Taha works at the intersection of linguistic anthropology, semiotics, practice theory, and the emerging interdisciplinary field of discourse studies to answer the question: How are the ideals of democratic inclusion made real within rapidly changing multicultural contexts? Using ethnographic methods across a variety of field sites, she works to connect meaningful everyday interaction with influential patterns in public and institutional discourse.

Her ongoing research in southeast Spain examines interactions in high school classrooms to learn how values related to multiculturalism, diversity, and universal human rights are articulated among people who may orient to these values differently. She is especially interested in understanding how discussions of equality and freedom act as foils for excluding Moroccan Muslim youth. The contradiction between recognizing universal equality and drawing boundaries around who can legitimately belong is as old as democracy itself. Dr. Taha uses her research in Spain to explore how that contradiction persists at the local level by positioning speakers as representatives or more, or less, "progressive" cultures.

Dr. Taha's applied research in the southwest U.S., meanwhile, has revealed how participants, volunteers, and staff at a refugee arts program became agents for community inclusion in a political context that encouraged discrimination against newcomers. And her field work with young Muslim American women indicates a generational divide in terms of how first- and second-generation immigrants use language to perform their place in the U.S.

Elizabeth Peacock, University of Wisconsin-La Crosse
Dr. Elizabeth Peacock received her Ph.D. from the Department of Anthropology at the University of California, San Diego in 2011. Her research focuses on sociolinguistics and issues of identity and belonging. In particular, her work addresses global forms of communication that traverse geopolitical boundaries, grappling with issues facing diaspora communities around the world. She has worked extensively on migration and urbanization in Eastern Europe, specifically in the Ukraine, and she has investigated how Ukranian teenagers navigate and develop their identities while rural-urban migration has dramatically altered the structure of Ukranian society. She is currently an Assistant Professor at the University of Wisconsin, La Crosse.

Bri Alexander   **UA**

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'How much Cherokee do you have?': Establishing the relationship between Cherokee identity and language

Those who self-identify as Native American but live in a predominantly non-Native culture have a unique identity formation process due to the dominant culture's insistence on eradicating "Nativeness" in an attempt to prove the individual's "non-Nativeness." This differing in ascribed versus self-ascribed identities leads to extreme discomfort for the individual, and ultimately to seeking ways to eliminate this disconnect in their identity. The individual, in an effort to align themselves with their self-ascribed identity and ameliorate this discomfort, can collect various badges or tokens of identity in order to strengthen their identity as a whole -- such as being an enrolled member of their tribe or appearing phenotypically in a certain way. I propose that one way to alleviate identity discomfort for those who self-identify as Cherokee but are viewed as non-Cherokee is to learn the Cherokee language. Since language is tied intimately to the language's respective culture, being a speaker becomes an indicator of cultural membership. Analyzing data from an online survey distributed to adults who live outside of Cherokee tribal lands and self-identify as Cherokee, my research aims to determine the relationship between heritage language learning and identity formation for Cherokees. I anticipate finding that heritage language learning fortifies identities, both ascribed and self-ascribed, and that language learning acts as a badge of identity for those wishing to be viewed by others as a member of the Cherokee community.

Aida Ribot   **UCSD**

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Aida Ribot started the graduate program at UCSD in 2011, specializing in linguistic anthropology. She holds a B.A. in English philology from the Universitat Autònoma de Barcelona, Spain (2011) and an M.A. in Anthropology from the University of California, San Diego (2013). Her main research interests are language identity and ideology within the globalized new economy, grass- root movements, voluntary organizations in multilingual and language minority contexts, and national politics. She is currently studying the Catalan tradition of 'Castells' or human towers, an ethnically, linguistically, and politically diverse cultural practice in Catalonia.

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Voluntary Associations in the Re-Imagination of a Catalan Community: *Castellers* amongst the sovereignty movement

The Catalan tradition of building *Castells* -or human towers is a recreational practice that has had a dramatic growth in the last decade and is currently acquiring political significance as symbolic of the nation. Specifically, many *Casteller* members and the general public compare the construction of human towers with the building of the nation. This practice is becoming the visible image of, and the cultural connection between the political aspirations of an increasingly heterogeneous society, and the maintenance of community bonds. Since the 19th Century, Catalonia has relied on its linguistic and cultural assets as central elements in the formation of an imagined community (Anderson 1991). The increasing participation of locals, immigrants and tourists inside *Casteller* teams in a context of national debate suggests that the linguistic, sociocultural, and national boundaries that constitute(d) a national community in Catalonia are currently changing and being re-imagined.

This presentation shows preliminary data from ethnographic research inside *Casteller* teams. I examine the semiotic resources used by participants in their everyday social and linguistic practices as identities are constructed upon performance and interaction. I analyze these practices in order to see how participants may negotiate, (re) produce, and contest traditional sociolinguistic boundaries in building a re-imagined community. This will help understand the role of Catalan voluntary organizations as mechanisms for the integration of multiple ethnic communities and the role that these organizations play in the construction of a changing understanding of a Catalan identity.

Bri Alexander   **UA**
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Bri Alexander is a University of Arizona student working on her Masters of Arts in Native American Languages and Linguistics. As an enrolled citizen of the Cherokee Nation, her primary interests lie in language revitalization and documentation for the Cherokee language, as well as identity formation for Native Americans, the role of education in molding Native identity, and the intricate relationship between language and culture. Bri endeavors to create language resources for beginning Cherokee language learners and to find ways for those who struggle with identity discomfort to overcome this discomfiture and to strengthen their identities.

Brian Best   UA

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Decolonizing an Endangered Language Lexicon: Best practises for community-based DIY EL dictionaries

Endangered language (EL) dictionaries and cultural encyclopedia counterparts can be magnificent resources for minoritized cultures, but funding can be scarce with more than 3000 ELs. Thus it is vital to have accessible and culturally appropriate tools, like DIY outlines and action plans that detail best practices, to help guide communities in their own efforts to document, revitalize, and maintain their languages and cultural knowledge in the face of language and cultural shift. For EL dictionaries some academics have focused on the traditional linguistic topics of orthography, wordlists, and dictionary entries; and fewer have looked at the sociolinguistic side beyond language ideologies. In identifying the best practices for a community-based minoritized language cultural dictionary project, the author compliments the academic record through a series of surveys and interviews with EL dictionary project PIs and participants; key contributors to the field who may have yet to fully share their experiences and contributions. The author uses thematic content analysis of the interview data, emphasizing what worked (logistically and culturally), what unexpected challenges came up and how they were approached, and how the completed resources have been received and utilized by the beneficiary language communities, to create a holistic DIY guide to be shared with EL communities. The findings are sought to develop a full proposal for a Shipibo-Konibo (SHP) cultural dictionary; a 'vulnerable' EL that is a fusion of 3-5 Mainline Panoan language family dialects from the central Peruvian Amazon with 16,000 – 33,000 speakers.

Taciana Pontes   UCSD

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There are no disasters in Brazil: how a nation's relationship to nature and catastrophe is reflected in their language

In Brazil, there is a popular saying stating that there are no disasters in the country, despite evidence to the contrary. A very interesting public case of denial regarding the occurrence of natural disasters happened in 2004 when Hurricane Catarina hit the capital of the state of Santa Catarina. Many scientists argued that the so-called hurricane could not possibly be a true hurricane because "there are no hurricanes in Brazil." Similarly, in 2002 and 2003, a series of tornadoes hit the state of Ceará. Though meteorologists understood that tornadoes were hitting the area, they hesitated to openly discuss the matter for fear of being publically ridiculed. Consequently, locals referred to the occurrences as *ventanias* (moderate to strong winds) as opposed to tornadoes (Taddei 2014). In this project, I discuss how the careful selection and omission of certain words used to describe these types of events helps maintain the popular illusion of a country devoid of natural disasters, and how such choices of terminology negatively affect people by upholding views that hinder disaster management.

I double majored in sociocultural Anthropology and Study of Religion at UCSD, and I am currently a second-year graduate student at the same institution researching the anthropology of risk, crisis, and disaster. Presently, I am working on a master's thesis focusing on how disasters are less a consequence of specific triggering events, such as floods and hurricanes, and more a result of previously existing social conditions of vulnerability. In this sense, disaster is not a "natural event," but rather a socially created process that can be avoided if the appropriate social, structural, and economic conditions are present. My primary interest focuses upon individual motivations and actions that can lead to environmental disasters, as well as the ways in which "natural" disasters are conceptualized, narrated, and remembered by a local community, including the media.

Nese Kaya Ozkan   **UA**
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Nese Kaya Ozkan is a Linguistic Anthropology Ph.D. student from Turkey, where she completed her B.A. in Foreign Language Education at Bogazici University in 2008. She received her first MA degree at the same university in Linguistics Program in 2011 with a thesis focusing on the ethnic identity formation of second and third generation Cretan immigrants whose ancestors were subjected to a population exchange between Greece and Turkey in 1920s. For her second M.A. degree, which she received from Sabanci University in 2014 in Cultural Studies, she studied the culture, history, and language of Hemshin people living in northeastern Turkey. For her Ph.D. research, she will focus on ethnic and linguistic identity formation of Hemshin people: the language ideologies they hold as well as recently emerging language activism and their impact on the preservation and continuation of Hemshin language.

Brian Best   **UA**
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Since 2004, B. R. Best has worked with Shipibo-Konibo colleagues from 18 communities in the sustainable development fields of integrated waste management and ecological sanitation, initially through undergraduate studies in anthropology at the University of Nebraska, and later with the Peruvian NGO *Alianza Arkana* that he helped found in 2011. Over the years he has been able to build real relationships with community partners through working on culturally relevant and appropriate projects while learning and speaking with them in their language. His experience with the Shipibo-Konibo and their language has fostered a deep interest and respect for their culture, history, and future well-being. He is married with a Shipibo woman since 2009, and they have two children. Their tri-lingual household and their collective language acquisition deepens both their interest in linguistic anthropology, and inspires their work; leading them to Tucson to research endangered language dictionaries with the UA NAMA program.

Rachel Bristol   **UCSD**
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How do you know that? Epistemic status and disagreement

An essential part of context for making sense of everyday interaction is an understanding of the relative epistemic status of interactants. This context is often necessary to disambiguate the action performed by an utterance (Heritage, 2012). However, it is not always apparent who knows what. Speakers possess mechanisms not just for communicating what they know to others, but for establishing and negotiating their relative rights to a given domain of knowledge. Epistemic negotiation can be contentious; access and rights to domains of knowledge are closely tied to identity (Raymond & Heritage, 2006). Incorrectly assessing another's knowledge—or questioning their right to it—can have negative social consequences.

This research explores how relative epistemic status is negotiated through conversation, focusing on moments when relative knowledge states are misunderstood or challenged. The data is from a corpus of seventy half-hour videos of conversations between acquainted adult dyads. The work aims to document and quantify several practices surrounding epistemic disputes. Preliminary focus has been on changes to epistemic stance made in third position from a sequential point of view. When the second turn of a sequence contains a challenge, speakers often downgrade their epistemic stance. When the second turn misunderstands or undervalues the stance taken in the first turn, speakers often upgrade their stance. I investigate how epistemic upgrades and downgrades are implemented, their likelihood and how these epistemic challenges are dealt with. Work is ongoing and could benefit greatly from feedback.

Nese Kaya Ozkan   **UA**
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Language ideologies of Hemshin language: racialization of Hemshinlis in Turkey

This study examines the racialized relationship between language ideologies and language use of Hemshin people living predominantly in the Northeast of Turkey. For this study, I analyze the written texts by Turkish nationalist people and Hemshin speakers in relation to the language policies of the Republic of Turkey which have been fed with the modernization and civilization discourses. This study is part of a larger MA thesis focusing on the history, culture and language of Hopa Hemshinlis. Hence, the data described in this article were generated in three months of staying in Hopa in 2013, during which I investigated everyday usage of Hemshin language, discourses about speaking Hemshin language and about being Hemshinli through participant observation and ethnographic interviews. Frequent visits with shorter times spent in Hopa followed my three-month stay in Hopa. And in addition to this, I had interviews with Hemshin people who live in Istanbul and participated in the activities organized by Hemshinli activists. I conducted interviews with 51 Hemshinlis whose ages differ from 18 to 84. The findings illustrate that reflecting the hegemonic modernization and civilization discourses of the Turkish nation state, Hemshin language as well as the way Hemshin people speak come out to be racializing signifiers stigmatizing Hemshin speakers with pejorative attributes and phenotypical bodily features and justifying social discrimination and inequality in Turkey.

Jessica Nelson   **UA**
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Todos na luta: language, race and solidarity in rural Bahia, Brazil

Dominant race ideologies in Brazil idealize an all-inclusive national race made of what is seen as a mix of three original races: indigenous, European, and African. This has been called the "Fable of Three Races" (DaMatta 1981), and allows for the denial of race and racism while simultaneously supporting the valuing of whiteness and whitening ideologies (see, for example, Nascimento 2007). As in many Latin American contexts, indigenous people are commonly imagined to exist as part of a shared national past, while their present or future is erased and/or delegitimized. As in North America, the histories of Afro-descendants are erased in ways that enable covert racism and legitimize the status quo. Despite this, in recent decades indigenous people as well as communities of Afro-Brazilians have mobilized to secure rights to resources such as land, education and health care, based on their claim to Black and indigenous identities. In my dissertation research, I explore what it means to be indigenous in this context, as it is relevant to the revitalization of the Pataxó Hãhãhãe languages. I argue that meta-cultural performances and discourse are a fundamental part of the everyday experience of being indigenous in the Brazilian Northeast. At Sandrizona, I would like to informally present some of my field data and explore how the Pataxó Hãhãhãe are using linguistic strategies such as voicing and stance-taking in public speeches and performances to not only assert their indigeneity but also to reconstruct concepts about what it means to be indigenous in Bahia, Brazil.

Jessica is a doctoral candidate of linguistic anthropology at the University of Arizona, with a minor in linguistics. Her research focus is on language revitalization, race and indigeneity, with a geographic focus in the Brazilian Northeast. For her dissertation fieldwork, she worked with the Pataxó Hãhãhãe of Southern Bahia, Brazil, on the revitalization of their currently dormant heritage languages. Her research interests include language and gender, and the application of film, video and videogame technologies for language revitalization and identity work.

Rachel Bristol   **UCSD**
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I am a third-year PhD student in the cognitive science department at UC San Diego. I work with Dr. Federico Rossano in the Comparative Cognition Lab, which studies social cognition across different ages and different species. As a researcher in this lab, I am interested in how language functions in social contexts. My particular focus is exploring the role of epistemic stance in conversational disagreement. Before coming to San Diego, I received an MA in linguistics from the University of Delaware and a BA in English from the University of Oregon. I have experience working in other research laboratories studying language processing and decision- making using electrophysiological and brain imaging methods. My previous experiences have highlighted the importance of context for the study of language, and pursuing a PhD in cognitive science allows for a more expansive appreciation of the cognitive and social phenomena underpinning language use in everyday interaction.

Teahlyn Crow   UW-LC

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Assessing Hmoob Identity Through Language and Cultural Immersion Programming

The use and rate of fluency of Hmong language among Hmong young adults has been rapidly changing within the Hmong community in the United States. As generations of the Hmong population continue to age, combined with the pressure to further assimilate into American culture and the dominant use of English language, the concern for the preservation of Hmong language and cultural identity has become increasingly prevalent within the Hmong community. This study will look at the correlation between language use, fluency, and identity in second and third generation Hmong young adults, in addition to looking at their perception concerning how the use of Hmong language has changed over time between various generations within the Hmong community. Furthermore, this study intends to look at the community's efforts in language revitalization and maintenance through cultural immersion programming and its impact on language fluency and maintenance over time.

Teahlyn Crow is a McNair Scholar and an fourth year student at the University of Wisconsin-La Crosse. They are majoring in Archaeology, with minors in Anthropology and Linguistics. Under the direction of Dr. Elizabeth Peacock (UW-La Crosse Anthropology Department), their research is focused on assessing Hmong cultural identity in relation to language revitalization and maintenance within the Hmong community in La Crosse, Wisconsin. Their research interests include historical linguistics and language reconstruction, language ideology, multilingualism, and the revitalization and maintenance of minority languages.

Maya Klein   UA

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Deconstructing code-switching in a community of practice

Bilingual speakers often switch between their two languages within the same conversation, and these switches involve socio-pragmatic meaning. This study investigates English-Hebrew code-switching (henceforth CS) in a community of practice. CS is studied from two distinct angles: 1. Why CS occurs and when; the sociolinguistic, pragmatic and discourse factors of CS and 2. When CS cannot occur; what are the morpho-syntactic factors that constrain CS. There are distinct and conflicting models that seek to understand these questions better. I argue, following the work of Le Page & Tabouret-Keller (1985) and Gardner Chloros & Edwards (2004), that there must be a deconstruction of the assumptions that underlie the popular models of CS to better account for the structural and social aspects of CS. Engaging in interpretive theory when defining constrains on CS is one practical way to implement this deconstruction. I use data collected from English-Hebrew code-switching to illustrate how these assumptions must be challenged, and CS must be interpreted locally.

Maya Klein is a first year student of the joint Anthropology and Linguistics (ANLI) Ph.D. program. She was born in New York, and in 2009 moved to Israel, where she lived until joining the program. She completed her B.A in Linguistics at Tel-Aviv University in the spring of 2016. Maya's research interests are language use and identity issues in situations of multilingualism and language contact. She has done research on the social and pragmatic uses of code-switching among a community of English-Hebrew bilinguals in Israel. In addition, Maya has done work on the phonology of Scottish Gaelic, and hopes to investigate the socially meaningful variation that arises from contact with English.

Kevan Joe   UA
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How do intergenerational speaker attitudes of dialect in Navajo affect language ideologies, language acquisition, and use?

Navajo (Southern Athabaskan), despite having an estimated speaker population of 100,000 to 175,000 speakers is still threatened, with the number of L1 speakers dropping 60% since 1998. Navajo is one of the most documented and widely spoken Native American languages in North America; however, the documentation of this language largely neglect the topics of regional/areal dialect differences and variation's impact on language ideology and second language acquisition. My preliminary research concerning Navajo variation indicates that younger generations of learners and speakers may have issues with older generations' ideas of speaker purism. Younger speakers report that when it comes to actual language production, their attempts at speaking are interrupted by elder speakers who identify as speakers from a particular dialect, and have ideas about the Navajo language that ultimately discourage potential speakers from actual language production. Unfortunately, this ideology and practice may discourage younger speakers from gaining fluency, resulting in only passive or limited language skills. Fundamentally, an understanding of the interaction between intergenerational speakers of Navajo and the language ideologies present in speakers may help guide planning in Navajo language revitalization. This research aims to identify language ideologies, speaker perception of dialect, and how they interact to impact learner behavior.

Before graduating from the University of Arizona with a B.A. in Linguistics, Kevan was born and raised on the Navajo reservation in the town of Tuba City, AZ. After receiving his B.A. he continued his education and was accepted into the University of Arizona's M.A. in Native American Languages and Linguistics program. At this program he became involved and attended workshops with the American Indian Languages Development Institute (AILDI). Currently, he is in the process of writing and researching his thesis – How do intergenerational speaker attitudes of dialect in Navajo affect language ideologies, language acquisition, and use? – And is applying to the University of Arizona's joint PhD Anthropology and Linguistics program. He hopes that the research found in his thesis will be later expanded upon at a dissertation level.

Aaron Graybill   UA
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Language in Casablanca: A Study of Social Closeness and Solidarity

"I mean different social classes speak different languages." - Fatima
«Si tu parles à quelqu'un tu peux dire que celui là vient d'un certain niveau social.» - Saida
["If you speak with someone you can tell that they come from a certain social level."][1]

These two quotes, pulled from two interviews, highlight the sometimes overt nature of language and socio-economic class affiliations within Morocco. Since socio-economic differences can result in differences of speech in a monolingual setting, how does this manifest itself in a multilingual setting? Using the framework of Carlos Decena's sujeto tácito (tacit subject), this study aims to provide a tentative answer through the examination of the speech of two Casablancan women in order to reveal how socio-economic status interacts with language attitudes and practices in Morocco. Living in a multilingual country, Moroccans negotiate choices of language use and code-switching on a daily basis. The most commonly spoken languages are Moroccan Arabic, Standard Arabic (MSA), French, Tamazight (Berber) and Spanish. Therefore average Moroccan has at least partial access to two or three of these varieties. The choice of which language to use at a given time involves social and practical considerations that shape the interviewee's relationships with their fellow city residents.

Aaron Graybill has a BA in Anthropology from American University in Washington, DC and is currently a graduate student in the School of Middle Eastern and North African Studies at the University of Arizona. His research interests include language planning and policy, Arabic dialectology, diglossia, Amazigh languages, critical discourse analysis, and Maghreb studies.

[1] The names of the interviewees have been changed to protect their anonymity.

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Linguistic and social change through educational and vocational migration in Melanesia

Because of limited economic and educational options in rural Pacific islands, youth must migrate to cities to find paid employment or to continue schooling. When they migrate, they leave behind their villages, families, traditional beliefs, and indigenous languages in exchange for new globalized values, languages, and identities. During my research in the Solomon Islands in 2008, I found that as early as primary school, but often starting in secondary school, students had to migrate to a new village for schooling where they were introduced to a new language. In many countries, such as the Solomon Islands, this rural-to-urban migration is causing a "youth bulge" where over half the population is under the age of 24. Although these youth migrate to the city in hopes of completing their education and finding paid labor, many fail their exams and find themselves unemployed.

This paper will examine the history and policy measures that have led to the urban youth bulge and high unemployment rate in the Solomon Islands and other Pacific nations and argue that this rural-to-urban migration is affecting Solomon Islanders connections to their home villages, indigenous languages, and traditional values. Through comparing my data to other Pacific Island nations facing similar rural-to-urban migration, in this paper, I will argue that when youth migrate to cities for schooling or work they are introduced to new economic and social values that minimize their traditional knowledge and languages. These new experiences make it hard for youth to return to their rural villages and still feel connected to the local community; as a result, many youth who migrate to the city remain there because of the economic and social capital the city brings.

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Rachel Emerine Hicks is a 3rd year PhD student in Anthropology at UCSD. She received her B.A. in Anthropology and Intercultural Studies with a minor in Applied Linguistics from Biola University in 2007 followed by an MA in Anthropology from California State University, Long Beach in 2009. For her MA thesis at CSULB, she conducted fieldwork in the Solomon Islands studying the causes for endangerment of a small language called Engdewu on the island of Santa Cruz. Rachel's current research interests are at the intersection of education, migration and language change. Her dissertation research will examine how rural-to-urban migration for schooling and jobs in the Solomon Islands affects youth's connections with their home communities and uses of their indigenous languages.