



**1st Annual Sociolinguistics Symposium
at the
University of Illinois at Urbana-Champaign**

April 25th, 2019

**Illini Union
Urbana, Illinois**

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WELCOME

On behalf of the SOSY Committee, I would like to welcome you to the 1st Annual Sociolinguistics Symposium at the University of Illinois at Urbana-Champaign. We are excited to host a forum that showcases fascinating novel research in the field of Sociolinguistics.

This year's Symposium theme, *Acts of Identity*, focuses on identity construction, as performative acts in the intersection of race, ethnicity, class, gender, sexuality, nationality and institutional membership, and presents opportunities for us to theorize on language as the quintessential human-social activity. This Committee is honored to welcome abstracts that focus on various semiotic practices—including but not limited to codeswitching, stance-taking, lexical choice, script choice, and phonetic variation—of identity-construction/meaning-making in different modalities (spoken, written, visual). We hope that SOSY 2019 will intrigue and inspire not only scholars in their research but also open the door to discussions of every day, every culture, and every person acts of identity.

We are delighted that you have joined us this inaugural year, and we look forward to the many thought-provoking presentations and lively discussions that await SOSY this year and in the years to come.

Sarah Clark,
SOSY Committee Chair

SYMPOSIUM ORGANIZATION

Organizing Committee

Chair

Sarah Clark

Organizers

Chelsey Norman, Gorrety Wawire, Patrick Drackley, Anita Greenfield, Taraneh Sanei, Allison Casar, Wafa Abdulla

Scientific Committee

Wafa Abdulla, Rakesh Bhatt, Sarah Clark, Patrick Drackley, Anita Greenfield, Chelsey Norman, Taraneh Sanei, Gorrety Wawire, Allison Casar

SCHEDULE OF EVENTS

Thursday, April 25, 2019

8:00	Registration Opens - Rm 404
8:45 – 8:55	Opening Remarks by Professor James Yoon
Illini Union 407	
9:00 – 10:00	PLENARY Dr. Erica Britt <i>Oral History and the Discursive Construction of Identity in Urban Spaces</i>
10:00 – 10:15	Coffee break
10:15 – 10:45	Anamitraa Chakraborty <i>Monophthongization vs Diphthongization among the immigrant speakers of Bangla from Bangladesh (then East Pakistan) settled in Bijoygarh area in Kolkata, India</i>
10:50 – 11:20	Iman Shaydaei Baghdadeh and Thomas Purnell <i>The noticeability of ethnic dialect communities: Middle Eastern and North African (Mena) residents in the US</i>
11:25 – 11:55	Erin Marks <i>'We are born on this planet as people too': Interactional identity and Nonverbal Autism in the writing of Naoki Higashida</i>
12:00 – 12:30	Gorrety Wawire <i>Complexity in Constructing Authenticity among Kenyan Transnationals in the US Diaspora</i>
12:30 – 1:30	Lunch <i>(Light Refreshments Provided)</i>
Illini Union 407	
1:30 – 2:30	PLENARY Dr. Sharese King <i>Constructing African American Models of Personhood</i>
2:30 – 2:45	Coffee break
2:45 – 3:15	Seyyed Hatam Tamimi Sad <i>A sociolinguistic/-historical account of Khuzistani Arabic in southwestern Iran: Where politics, power and prestige meet</i>
3:20 – 3:50	Chelsey Norman <i>"Give me a break, I wouldn't be proud of a 'nation of immigrants'": Richard Spencer's construction of White Nationalist identity</i>
3:55 – 4:25	Anna Brown <i>I Sing, You Dance: Code-switching to Create a Modern Yup'ik Identity</i>
4:30 – 5:00	Demet Yigibilek <i>The Use of Discursive Features as Representation of Identity in L2 writing: A Case Study of Multilingual Graduate Students</i>

5:00 – 5:15	Coffee Break
5:15 – 6:15	PLENARY Dr. Krystal Smalls <i>Tweet Nation: Studying Language, Race, and Identity in the Era of Trump</i>
6:15 – 6:30	Closing Remarks by Professor Rakesh Bhatt

INVITED SPEAKERS

Dr. Erica Britt
University of Michigan-Flint

Erica Britt is an Associate Professor of Sociolinguistics in the English Department at UM-Flint. She received her Ph.D. in linguistics from the University of Illinois at Urbana-Champaign in 2011. She teaches courses in linguistics and language variation and her research focuses primarily on the use of African American Language in public and political speech. She has also developed an oral history project, the Vehicle City Voices Project, that explores language, history, and everyday life in Flint, Michigan.

Abstract:

Oral History and the Discursive Construction of Identity in Urban Spaces

This talk provides a description of the Vehicle City Voices (VCV) project, an oral history and linguistic survey of Flint, Michigan, and illustrates the role of the oral history interview as a critical site for the production of the individual and collective identities of Flint residents. Through this presentation we will explore the discursive tools that oral-history interview participants use to construct and contest mass-mediated representations of their community. In particular, given a media landscape that frequently circulates chronotopic representations (Bakhtin 1981; Agha 2007) that position Flint as a certain kind of city (i.e. “apocalyptic” and in decline) populated by a certain type of person (i.e. dangerous and impoverished) at a certain moment in time (i.e. in its current deindustrializing/post-industrial period), the residents in this study respond by using reported speech and reported thought to challenge and revise these representations while at the same time amplifying the voices of those who are actively working to construct images of a dynamic, living city that transcends its negative reputation.

Dr. Sharese King

University of Chicago

Sharese King is a Provost's Postdoctoral Fellow at the University of Chicago. She received her PhD from Stanford University and her BA from The University of Rochester. Her research interests include the study of race, language, and identity constructions across and within African American communities.

Abstract:

Constructing African American Models of Personhood

Sociolinguists have problematized the presentation of African American Language as a uniform variety and intra-group analyses highlight the diverse social and linguistic constructions across African American speakers. In this talk, I zoom in on three personae local to the African American community in Rochester, New York, assessing how each style is linguistically constructed. Through ethnography and linguistic analyses, I demonstrate how the personae, The Mobile Professional, The Hood Kid, and The Biker recruit and reject sound changes of the Northern Cities Shift in the construction of their identities. The findings challenge how we define the dialect, complicating our understanding of the relationship between race and language. Further, the results emphasize the significance of ethnographic fieldwork in African American communities and the importance of self-determination when studying these speakers.

Dr. Krystal Smalls

University of Illinois at Urbana-Champaign

Krystal Smalls is an Assistant Professor of Anthropology and Linguistics (with affiliations in African American Studies and African Studies) at the University of Illinois Urbana-Champaign. Her research explores various intersections of race and language in the lives of young people. Combining semiotics, race theory, and history, she examines institutional racializing discourses across centuries and continents to consider how they condition young people's lives today. She also looks closely at the many ways young people from the United States and Liberia use discourse in digital and urban spaces to negotiate gendered models of black personhood amid pervasive antiblackness. These discourses range from everyday conversations to tweets to hip hop lyrics and can function as reproductions, reconfigurations, or refusals of antiblackness that not only reflect the past and construct the present, but also (re)imagine possible futures.

Abstract:

Tweet Nation: Studying Language, Race, and Identity in the Era of Trump

A growing number of scholars and activists insist that our need to better understand both the current state and future of race and racism has reached a new zenith in this tense historical moment. In many ways, this recent era has simply updated those historical schemes of hierarchized and racialized US citizenship that routinely mark non-white-identified bodies for political and social exclusion, economic exploitation, and systemic criminalization. Many of these processes that mark bodies are discursive and help authorize the eradication and containment of the people who inhabit these bodies via forced deportations, local displacements, incarceration, or unadjudicated murders. And, as we see across different social domains, numerous strategies of resistance and “refusal” (Simpson, 2014) entail discursive practice as well. This talk considers a wide range of digital discourses and examines the ways some “acts of identity” that revive the unapologetic whiteness and overt white identity politics of yesteryear are fervently censured in the construction of counter identities. It will then reflect on the limits, possibilities, and responsibilities of language scholarship, and on our own acts of identity as language scholars.

ABSTRACTS

Monophthongization vs Diphthongization among the immigrant speakers of Bangla from Bangladesh (then East Pakistan) settled in Bijoygarh area in Kolkata, India

Anamitraa Chakraborty
Indiana University Bloomington

The Partition of India in 1947 resulted in migration of people from both sides of India and Pakistan. Many of the people who migrated from East Pakistan (now Bangladesh) spoke Bongali, a Bangla dialect, different from the Rarhi dialect of Kolkata, which is the standard variety of Bangla. The Bongali dialect, native to the immigrants, differs phonologically from Rarhi in many aspects. Due to close contact between these two dialects since the Partition, the immigrants and their descendants gradually adopted the standard variety spoken in Kolkata, becoming bidialectal speakers of Bangla. The spoken form of their language started to vary under different social contexts which exhibited the use of variables across both the dialects among the speakers of this community.

The objective of this study is to observe variation and language change patterns among this immigrant community. Based on previous works, this study examines diphthongization in the nucleus of the first syllable by bidialectal immigrant speakers who settled in Bijoygarh, the oldest refugee colony in Kolkata. This study focuses on the role that age plays in diphthongization among the immigrant speakers in their accommodation to the Rarhi dialect.

Diphthongization of the nucleus in the first syllable of the word or in monosyllabic words is a typical feature of Bongali. When the vowel in the nucleus of the first syllable is either a low-front vowel [a] or high-back vowel [u], the vowels are produced as the diphthongs [ai] or [ui] respectively. In Rarhi, the same vowels remain as monophthongs. Bidialectal immigrant speakers tend to use both variables in their conversations. Some of the occurrences are shown in Table 1.

The data for this study were collected through sociolinguistic interviews (group and individual). The data come from 17 speakers (14 females, 3 males), divided into two age groups – 40 to 60 years and 60 years and above. The total number of tokens was 925. A token would be a word that is pronounced with a diphthong in Bongali but as a monophthong in Rarhi, as exemplified in Table 1. The rates of variation were examined based on social factors like age, place of birth, content discourse and conversational status. The tokens were extracted, coded and analyzed via GoldVarb Analysis.

Variation was observed in the diphthong vs. monophthong pronunciations based across different social factors. Crucially, diphthongs were more preferred by the older age group, in contrast to the younger group. This variation and decline of the use of diphthongs among younger speakers indicate an intergenerational language change among immigrant families. Identity often leads to making linguistic choices. Sometimes it is for merging into the host culture, sometimes for establishing the identity of

individuality within a group. This study can help us understand how language change can lead to social acceptance and merging in the cultural milieu of the host community, but simultaneously establishing the distinctness of the identity of an immigrant. While the younger group seems to be “merging”, they nonetheless still show sufficient variation to suggest the maintenance of a distinct identity.

The noticeability of ethnic dialect communities: Middle Eastern and North African (Mena) residents in the US

Iman Shaydaei Baghdadeh and Thomas Purnell
University of Wisconsin Madison

This project examines the noticeability of people with Middle Eastern and North African (MENA, Mathews et al 2017) ancestry as an ethnic community in the US and the extent to which their English speech patterns constitute a cogent marker of an emerging group identity. A body of research in Europe (e.g., Nortier and Svendsen 2015) has focused on multi-ethnic dialects. However, in the US, less work has been conducted outside African American and Chicano English. MENA is of particular interest because of the genomic, linguistic and religious variation characterizing the MENA region (Feldman 2010), and because migration to the US from this region occurred in waves of contrasting source groups.

Notions of a predeterminate, exogenous speech community (Labov 1972) and agent constructed, endogenous community of practice (Eckert 2000) are treated complementarily because trans-local ethnic groups, like MENA, need to be both recognized and consciously practiced (Preston 2011, 2018). Such noticeability often entails the community of speakers’ signaling group membership via factors co-varying with linguistic features which can be perceived as indicators, makers, or stereotypes (Labov 1972) within broader social ideology. Nash (1993) proposed ‘surface pointers’ consisting of indirect semiotic practices that delimit ethnic community boundaries. Surface pointers—physical appearance, clothing, language, in particular—dovetail with Silverstein’s (1985) ‘total linguistic fact;’ pointers are best viewed as conscious practices, whose use in pragmatic contexts reflects a prevailing social ideology. Such conscious practices can lead to the perception of linguistic varieties as ‘subliminal accents’ even in the absence of dialect stereotypes (Schuld et al 2016).

This study examines the noticing of MENA speakers through physical features, clothing, language and dialect. Hypothetically, surface pointers could be equally strong; however, in reality, they also may be arranged in a semiotic value hierarchy: language and dialect are predicted to be stronger factors perhaps because participants believe that they believe a speaker’s national origin more readily than competing factors.

The present study, part of a broader project, focuses on the noticeability of people of MENA heritage in the US and the co-employment of surface pointers of physical appearance, attire, and language. The surface pointers and their strength of association are examined in a four part online survey where respondents identify pictures and audio

as belonging to MENA speakers. The results help understand whether MENA is perceived as an ethnic community. One perception task relying only on headshots revealed MENA is not a visible ethnic group based solely on physical appearance; participants most often confused MENA ethnicity with European white ethnicity. However, when the headshot accompanied a MENA speaker's voice, the combined factors provided a stronger set of surface pointers, distinguishing MENA ethnicity from European white ethnicity. Secondly, the surface pointer of language significantly distinguishes MENA ethnicity not only from European white ethnicity, but also from speakers projecting non-European, non-MENA characteristics. Results highlight the importance of the linguistic surface pointer as a resource for marking community affiliations for Americans of MENA ancestry. Such findings underscore the value of sociolinguistic research on the emergence of performing and noticing ethnic dialects.

‘We are born on this planet as people too:’ Interactional Identity and Nonverbal Autism in the writing of Naoki Higashida

Erin Marks

Northeastern Illinois University

The interaction between a writer and a reader is a negotiation of identity that occurs within a collaboratively understood frame. At the age of 25, Naoki Higashida is the author of more than twenty books. He is most well known for his international bestseller *The Reason I Jump* (2007/2016). Although Higashida is labeled nonverbal autistic and has difficulty using speech as his primary means of communication, he uses writing in his daily life and to describe his experiences. This study uses a discourse analytic framework to explore three of Higashida's books, surfacing the linguistic patterns in the Japanese text. These patterns and the context surrounding them reveal the discursive concepts of interactional identity (Bucholtz & Hall, 2008; Carbaugh, 1996; Shotter, 1997) and framing and reframing (Tannen, 1979). In addition, this analysis uses a framework for studying autism utilized by researchers such as Sterponi & Kirby (2016) and O'Reilly, Lester, & Muskett (2017) aimed at highlighting the communicative competence of autistics rather than focusing on the communicative deficits of autism.

As an author, Higashida initiates and sustains a conversation with his reader within the frame of autism as understood by the general public. During this exchange, he exposes the autistic identity he is presumed to have, and counters with the authentic autistic identity he wants to foster in himself and wants others to recognize. By articulating his own identity as he wants it to be understood, Higashida in turn reframes the general conversation around autism. He establishes his autistic identity and then reinterprets what it means to be autistic. For memoirs like Higashida's in particular, the author's identity is constructed within the context of experiences that may or may not be shared with the reader. When the subject of discourse is disability, included in the linguistic context is the interactional construction of disability and "normal" bodies and minds. In addition, as nonverbal and "severely" autistic, Higashida's expression of these various and interrelated outcomes of interaction becomes a reframing of autism that

directly contradicts the medical deficit model, the influence of which extends beyond the context of his writing.

Complexity in Constructing Authenticity among Kenyan Transnationals in the US Diaspora

Gorrety Wawire

University of Illinois at Urbana-Champaign

This study explores and analyzes how the Kenyan transnational multilinguals discursively construct and define authenticity in the United States Diaspora. The focus is on how the subjects discursively construct their diasporic identities as linguistic, ethnic and racial minorities. Specifically focusing on the indices of 'being a Kenyan' in the diaspora. A considerable amount of research has been devoted to looking at 'the immigrant' and their linguistic practices concerning identity. Unfortunately, among this literature little attention has been paid to different African Immigrant groups. Often Africans are conflated as a group, and their linguistic practices are usually known to index 'Africaness' or 'Kenyaness,' more importantly, we should not lump them together as African Immigrants. These categories are extensive and even difficult to describe or define. When this happens, we fail to see how dynamic, fluid and complex the process of identity formation is. Therefore, this study employs ethnographic discourse analytic method to examine Kenyan transnationals' practices with the understanding that such research will inform our perceptions about ethnoracial identity, transnationalism, and language use in general sense. In doing so, I specifically ask two questions: (i) how do Kenyan transnational multilinguals discursively construct authenticity in their discourses? (ii) what specific meanings about identity do these discourses index? Answers to these questions will be addressed within the framework of analyzing identity within linguistic interaction by Bucholtz & Hall (2005). Applying the tactics of intersubjectivity reveals how the Kenyan transnationals marshal these tactics to highlight their similarities, aligning themselves, and applying distinction and illegitimation to criticize the American culture.

The data of the study comes from recorded naturally occurring face to face interactions from different social contexts in two Kenyan communities in The United States. The data is drawn from a larger ethnographic study examining Kenyans linguistic practices in the diaspora. The data was coded regarding the five principles: emergence, positionality, indexicality, relationality, and partialness proposed by Bucholtz & Hall (2005) to investigate the discursive practices and how their discourses inform their identity formation practices.

Findings indicate that in the Kenyan diaspora community: Being a Kenyan transnational indexes multiple, fluid, complex, dynamic, local and global identities which are closely tied to each other. From the study, the lived experiences of the Kenyan transnational multilinguals reveal multiple identities within one group. Discourses from their own experiences here in the diaspora reveal that their identities are constructed and reconstructed through an interplay among self, others and the sociocultural contexts that they negotiate. The identities constructed by this group resists the homogenization of the

African immigrant groups and stresses on the importance of each group to be investigated separately. This creates a more nuanced understanding of their identity construction process. This study has implications for policymakers and educators in promoting hybrid identities. Hybrid identities challenge the hegemonic 'Kenyan American' identity, 'Kenyaness' or 'African Immigrant identity'. Hybridization enables minority population to coexist in a space where they feel included, recognized and welcomed.

A sociolinguistic/-historical account of Khuzistani Arabic in southwestern Iran:

Where politics, power and prestige meet

Seyyed Hatam Tamimi Sad

Purdue University

Spoken in southwestern Iran, the Khuzistani dialect of Arabic is a highly underexamined dialect of the Mesopotamian dialects of Arabic and except for from a few scholars (e.g., Ingham, 1982, 1997; Shabibi, 1998, 2006; Shabibi & Matras, 2007), it has received very little research attention. This dialect is very interesting from a number of perspectives. First, with the Arab settlement dating back to the Christian era, it forms a very old dialect of Arabic. Second, the dialect has undergone a range of linguistic changes as a result of sociopolitical tensions in the region such as the settlement of Persian-speaking groups under the reign of Reza Shah Pahlavi in 1926 and his policy of favoring Persian over other minority languages (Shabibi & Matras, 2007). Today, with Persian recognized as the official language of the country, Khuzistani Arabic plays no role in educational, institutional and regulative settings although it is spoken by over three million native speakers for everyday communication. In this regard, lexical borrowing from Persian into Khuzistani Arabic is highly remarkable.

This study is an attempt to delve into the motivations for this borrowing and to provide a sociolinguistic profile of this dialect in a setting with high power differential. Considering the fact that the publishing industry and media broadcast in Khuzistani Arabic are either nonexistent or quite limited, speakers of this dialect have to seek recourse in borrowing a vast number of lexical items especially content words (e.g., nouns, adjectives, adverbs and verbs) from Persian to fill their 'linguistic gap'. Another significant reason for the extensive borrowing is the sense of power and prestige that Persian is associated with. This is especially witnessed in wealthy neighborhoods that are mostly, but not solely, inhabited by Persian-speaking people. In these neighborhoods, Arabic-speaking inhabitants tend to either speak Persian solely with each other or code-switch extensively between Arabic and Persian. The tendency to switch to Persian is even quite more noticeable in the speech of the new generation of Arab children who view their language as inferior to and 'less classy' than the dominant Persian. In conclusion, total switching to Persian is also done with the purpose of avoiding any mockery and discrimination that

might be directed at Arabic speaking individuals. The common belief is that speaking Persian, especially with a native speaker accent, opens up ample vocational opportunity, social recognition and credibility to the individual.

"Give me a break, I wouldn't be proud of a 'nation of immigrants'": Richard Spencer's construction of the White Nationalist identity

Chelsey Norman

University of Illinois at Urbana-Champaign

The Alt-Right in the United States is a white nationalist group that has been gaining in popularity especially since the 2016 US presidential campaign and election. It is important to examine how radical ideologies can become enmeshed into popular discourse. Understanding how language is manipulated to invoke a white nationalist identity helps us to understand how these ideologically loaded discourses impact the American political landscape. Given the division in American politics today, this study is especially relevant.

This study provides a close analysis of how the discursive construction of white nationalist identity reveals the creation of a new discourse that is a combination of nationalist, racist, and populist discourses. A self-proclaimed leader in this movement, Richard Spencer, uses various discursive strategies to construct the white nationalist identity. These strategies are revealed through a critical discourse analysis of an interview of Richard Spencer by Al-Jazeera English on December 9, 2016. In this study, the analysis is guided by the questions: What discursive strategies does Richard Spencer use to construct a white nationalist identity? How do these interactional discursive strategies reveal social and political ideologies of the Alt-Right?

Results indicate that Spencer combines different aspects of nationalist, racist, and populist discourses to create a novel discourse specific to white nationalism in the United States. Discursive devices include indexicality, changes in footing and narrative frame, and extensive use of metaphor. These devices show how white nationalist identity is constructed through discourse and reveal the ideological foundations of the Alt-Right movement. Finally, this study considers audience uptake to determine if this newly constituted Alt-Right identity is salient. Because the interview is publicly available on YouTube with comments, it is possible to see what indexes, narrative frames, and metaphors are salient to users who leave comments. This paper contributes to the study of how rhetorical devices are used in the construction of a social identity that falls in the intersection of racist, nationalist, and populist discourses.

I Sing, You Dance: Code-switching to Create a Modern Yup'ik Identity

Anna Brown

Southern Illinois University

Code-switching is one of the most studied phenomena in sociolinguistics and language contact, yet it has received little attention in studies of language documentation. Additionally, the role that code-switching can have on language revitalization movements has seldom been considered (Grenoble, 2013). This study analyzes how one young individual uses code-switching between Yup'ik and English to create a modern indigenous identity. To this end, this study focuses on analyzing a) the relationship between song theme and language choice, b) the purpose of code-switching in songs, and c) the artist's ideological beliefs regarding the languages.

The data consists of 11 songs performed by a key figure in the Yup'ik community, Byron Nicholai, whose artist name is *I Sing, You Dance*. First, the themes of 11 songs are compared to the relative amount of English used in the songs, based on the percentage of seconds that English is used. Next, the meaning and function of codeswitching is analyzed in the 5 songs that use both languages. Finally, additional data consists of several metapragmatic commentary from the artist and his song lyrics. These are used to discover the individual's thoughts about the language(s) and his intention for using each language in his songs.

Results reveal that theme plays a significant role in language choice. Songs regarding cultural values and traditions are expressed in Yup'ik, while songs associated with youth and dating involve a high percentage of English. Further analysis of codeswitching in the songs that use English demonstrates that the artist incorporates Yup'ik chants in many songs which contributes to the creation of a modern Yup'ik style. Codeswitching is a performative act of identity in which the artist forms and portrays his identity. Through chanting and expressions such as "I am Yup'ik", the artist takes a stance in his construction of "Yup'ikness". The iconic meaning of the chant adds style to songs that are mostly in English. In this respect, the indexical value afforded to each language along with the creativity in his code-switching allows the artist to construct a modern bilingual Yup'ik style. This is further evidenced in metapragmatic commentary, which shows that he intentionally tries to create and share what it means to be a modern Alaskan native.

This study provides insight into the perspectives and innovations of young indigenous language speakers in their identity formation. Though Yup'ik is an endangered language, new stylistic practices and variations are being formulated and utilized (Dorian, 1994). The artist's performative use of codeswitching in his songs is argued to be a 'site of ideological reproduction' as the artist redefines and shares what it means to be a modern

Yup'ik (Phillips, 2000; Kroskrity, 2004). The analysis demonstrates how the individual seeks to maintain ties to his local culture but also be a part of the modern world by creating a modern identity. He uses code-switching to 'glocalize' his message for the world and for the Yup'ik community (Davies & Bentahila, 2002; Roudometof, 2016). In short, the use of codeswitching constitutes an act of identity.

The Use of Discursive Features as Representation of Identity in L2 writing: A Case Study of Multilingual Graduate Students

Demet Yigibilek

Illinois State University

Considering the constant increase in the number of international students studying in the US universities, it is important to address the issue of self-representation in writing as there are classrooms where students are still assumed to be native English speakers by default (Matsuda, 2006). Therefore, academic writing practices of multilingual writers can easily be seen as divergences from the 'standard' rather than conscious acts. However, since languages are at the core of who we are (Anzaldúa, 2001), how we use our linguistic repertoires in writing should be seen as representation of our multilingual and diverse identities.

The goal of this paper is, then, to present the results of a series of interviews with four multilingual graduate students and the textual analyses of their academic writing by focusing on how their experiences in writing in other languages, in different contexts and genres shape their linguistic choices in how they represent their multilingual and multifaceted identities. To understand their decision-making processes in terms of lexical, syntactic, and rhetorical choices, the following research questions are used as the basis of the research:

1. How do they negotiate different aspects of their identities in academic writing?
2. What are the discursive acts they make use of in writing as a way of self representation?

The postmodern notions of identity claims that multiple identities individuals have are complex and multifaceted (Nero, 2005). Every utterance made reflects 'a profession, a genre, a tendency, a party, a particular work, a person, a generation, an age group, the day and hour' (Prior, 2001) which is an image of the 'socially charged life' and the context(s) in which the utterance takes place. Therefore, each utterance includes a representation of a combination of multiple identity aspects. As part of our identities, we have varying voices, and voice is a multiple medium that comes into being by combining different

selves (Hirvela and Belcher, 2001). Consequently, as we engage in various social practices where we organize and represent our identities while positioning ourselves in a diverse environment, our positionings are inevitably reflected in the way we use language where we can negotiate our identities (Norton, 2010). Therefore, even in academic writing, which is usually considered as impersonal, the writer puts the self in writing, which becomes evident through the choices made, as in the case of Matsuda and Tardy's study (2007), which showed that linguistic behaviors and individual variations in discursive practices are indeed acts of identity representation in texts. Through a textual analysis of the written work as well as in-person negotiations with the writers themselves, it is possible to learn from the choices of these multilingual writers how unique the multifaceted identities can be reflected through writing in various forms.

Local Guide

Lunch:

The largest concentration of inexpensive lunch restaurants is on Green Street, west of the Illini Union. Local favorites include Murphy's Pub for burgers, Zorba's for gyros, and you can find quick and easy sandwich chains here as well (Subway, Jimmy John's, Potbelly).

Other lunch possibilities include the mall-style food court in the basement of the Illini Union and a number of nearby restaurants located on Goodwin Avenue and Gregory Street, such as Basil Thai, Kofusion, J Gumbo's, and Rosati's Pizza, east of the Foreign Languages Building (FLB). The Intermezzo Café in the Krannert Center nearby serves baked goods, light lunches, soup, salads, and sandwiches.

Internet:

If you have your own laptop at the conference, you can sign in to the campus Wi-Fi as a guest.

Copying:

For copying, you may visit local business Notes & Quotes (502 E. John St.) or FedEx Kinko's (613 S. Wright St.). The Main and Undergrad Libraries also provide copying services at 10 cents per page, but require the purchase of a copying card.

Coffee:

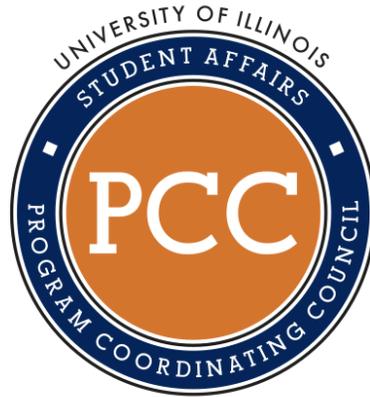
The regional chain Espresso Royale dominates the campus coffee business here, and the nearest locations can be found on 6th Street and E Daniel Street, or Goodwin Avenue and Oregon Street. Starbucks has a location in the courtyard in the Illini Union, and a number of other nearby locations. Additional nearby coffee shops include Dunkin' Donuts and Caffe Bene.

Dinner:

If you're looking to "live large" and experience the best that CU has to offer, there are several nice restaurants in the downtown Champaign triangle. Big Grove Tavern has tasty farm-to-table treats, Destihl is a fan-favorite gastropub, and Seven Saints offers some interesting sliders and cocktails. Black Dog Smoke and Ale House is a locally-renowned BBQ joint, with locations in Urbana and Champaign. Maize also offers authentic Mexican cuisine.

SPONSORS

We thank the following organizations and programs for their generous support:



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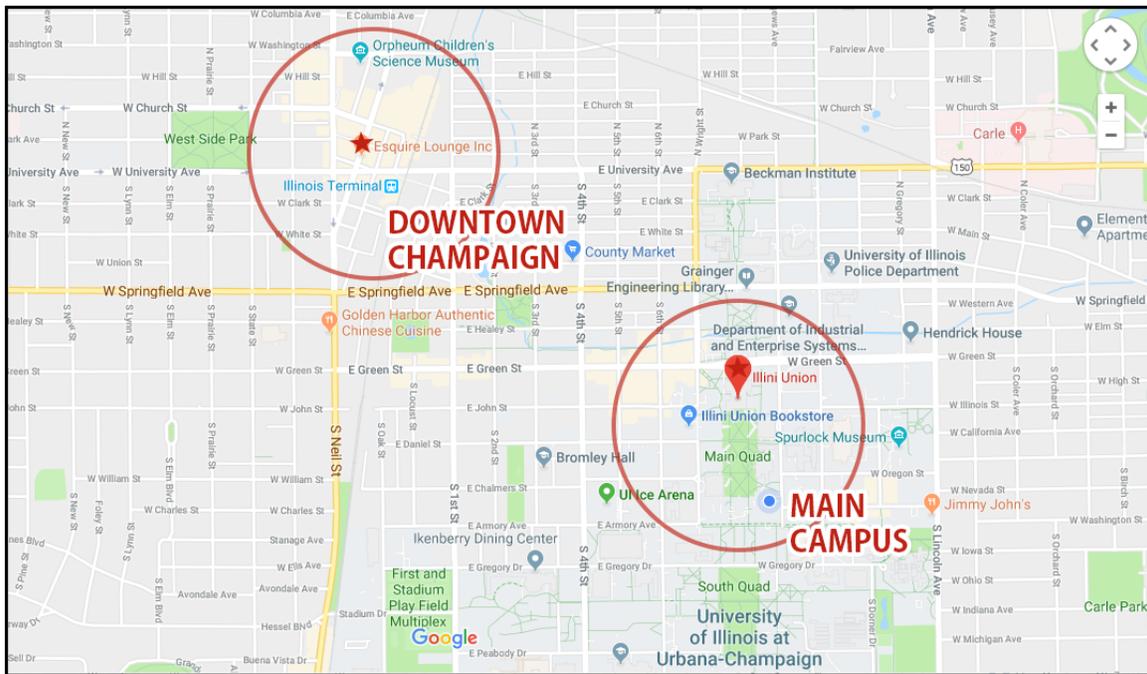
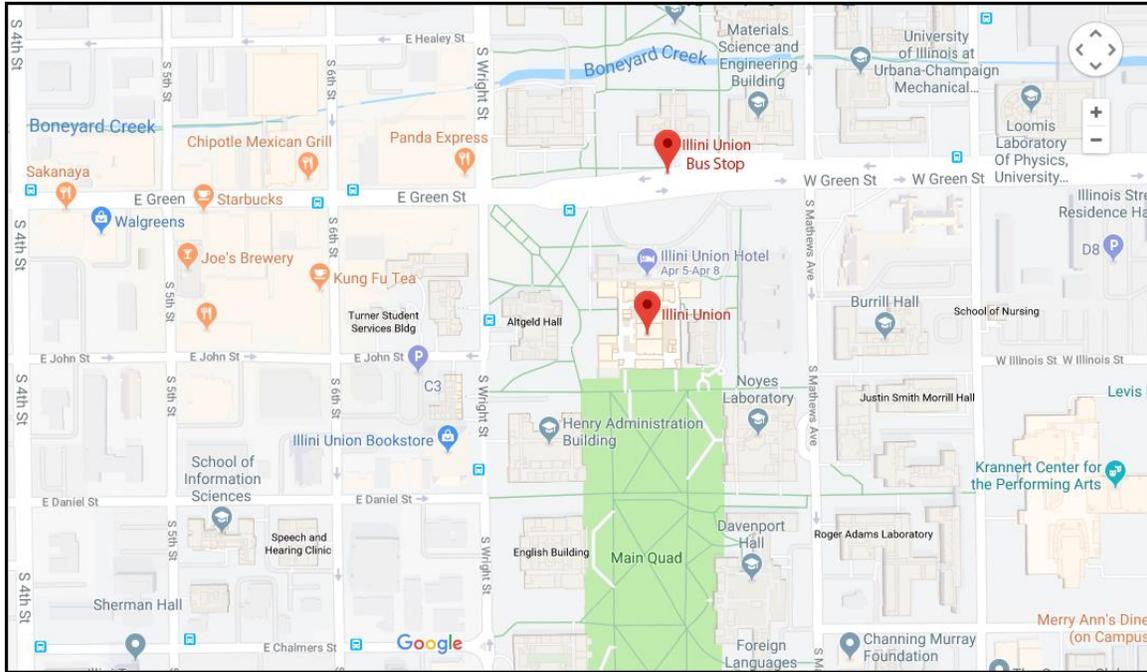
The University of Illinois at Urbana-Champaign Department of Spanish & Portuguese

The University of Illinois at Urbana-Champaign Linguistics Student Organization

The Women & Gender in Global Perspectives Program at the University of Illinois at
Urbana-Champaign

MAPS

Illini Union



FOURTH FLOOR



Presentations: rm 407
Registration/Coffee: rm 404

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