UNIVERSITY OF
Southampton

Spanish in Society (SiS-EES)

6th Biennial Conference of the International Association for the Study of Spanish in Society

30 March - 1 April 2017
Avenue Campus, University of Southampton

Abstracts

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Abstracts

Anna Augustyniak

Ideology and Identity in Migrants' Perceptions of Basque

This paper explores migrant Basque learners' perceptions of Basque and their construction of analyse how migrant learners construct their language attitudes (Liebscher and Dailey O'Cain 2009) and positioning (or stance) (Jaffe 2009) in interaction, and how these in turn are influenced by and reflect the underlying (language) ideologies (Woolard 1998; Kroskrity 2010) related to the perception of certain social categories, such as belonging to 'Basqueness' as a group identity or Basque speaker identity.

The project adopts an ethnographic perspective (Green and Bloome, 1997) and the data comes from ethnographic interviews, participant observations and participation in two Basque language courses for migrants, entitled AISA, in Vitoria-Gasteiz; as well as from official publications and campaigns (such as language course promotional leaflets or language policy documents) designed by local authorities and the Basque Government, as institutions involved in the local language policy making and the regulation of migration.

The ideological influences on attitudes, positioning and its uptake were found most significant and of consequence for migrant learners in three thematic areas: that related to the construction of space in which language and 'Basqueness' as a group identity are embedded; authenticity (Bucholtz 2003) in relation to speakers, spaces and language; and instrumentality of Basque resources as convertible into economic capital or social capital (Bourdieu 1986). Analysis of data within these three contexts has shown that both migrant self-positioning and other-positioning in relation to relevant social categories (such as migrants, language or speaker), as well as attitudes related to the role of Basque in group identity building are influenced by the interweaving of constructionist and essentialist ideologies (Jaffe 2007). This has consequences on the extent to which migrant learners position and identify themselves as belonging to 'Basqueness'.

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Nicola Bermingham

Exploring ideologies of linguistic authority: a case study of Cape Verdean 'new speakers' in Galicia

Authenticity and *anonymity*, contrasting ideologies of linguistic authority, as discussed by Woolard (2008), are useful for understanding the complex dynamics experienced in bilingual societies and in minority language contexts. In minority language contexts, research has frequently found a strong association between the minority language and authenticity (cf. O'Rourke & Ramallo, 2011; Urla et al., 2016). This is consistent with Woolard's argument that the 'authentic' language is 'profoundly local' and characterized by its territorial roots. However, the implication that the authentic language variety is awarded authority due to being rooted in social or geographic spaces can be problematic in contexts of minority language revitalisation, where 'new speakers' may be deterred from speaking the minority language due to the possibility that they may not sound natural, or the same as those who speak a 'profoundly local' variety (O'Rourke, 2015).

This paper explores how ideologies of linguistic authority play out in the small fishing town in the officially bilingual region of Galicia, Spain. Specifically, it draws on ethnographic fieldwork carried out in two secondary schools in the town. Turning to ethnographic observations and interviews with school teachers and Cape Verdean immigrant students, the paper reflects on the extent to which linguistic authority is appropriated or not by members of the host community, and the degree to which Cape Verdean immigrant speakers position themselves (or not) as authentic speakers of the languages of their new community.

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Andrew F. Bradley

Language ideologies as reflected in Catalan and Valencian 'Language and Literature' textbooks: ambiguities, circumlocutions and omissions

The Autonomous Communities of Catalonia and the Valencian Community are the two largest Catalan-speaking regions in Spain. Within these two areas, perceptions and attitudes towards the Catalan language vary considerably. (Pan)Catalanist discourses, for example, promote a united Catalan language, culture and identity within the *Països Catalans* (Catalan Countries). Conversely, Valencianist discourses reject any cultural and linguistic affiliation to Catalonia, and promote a separate Valencian identity, culture, and in some cases, even language. These conflicting sociolinguistic and political tensions have been widely debated by scholars such as Guibernau (2004), Süselbeck (2008) and Lledó (2012). However, the impact of these discourses within the Catalan and Valencian education systems, particularly textbook content, has not yet been researched in detail. Pascual i Rubio and Jaimez i Zamora (2005) identify the unequal representation of Catalan in secondary school textbooks, but stress the need for more textbook analysis. My paper addresses this gap by providing an analysis of Catalan and Valencian 'language and literature' textbooks (2008-2012) used during the last two years of Secondary Obligatory Education (ESO).
The primary aim of this paper is to explore the ways in which language ideologies (in)form these textbooks. Using Critical Discourse Analysis of textbook content (Harwood 2014), I compare textbooks synchronically, focusing on analogous content. In doing so, I shed light on the ambiguities, circumlocutions and omissions employed in textbooks to portray similar concepts and literary authors in different ways. The findings show that these textbooks reflect contradicting representations of the linguistic reality of Spain and the Catalan literary canon. I argue that this is due to competing Catalan and Valencian language ideologies and socio-political discourses. This paper addresses a currently under-investigated but relevant research area, and offers a new understanding of these textbooks in the context of Catalan sociolinguistics in the educational domain.

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Taylor Chlapowski, Ramona Kreis, Nicole Tracy-Ventura, and Camilla Vásquez
"El valenciano es el problema número uno": Language ideologies of residence abroad students in Spain

For over two centuries, the ideology of "one-nation-one-language" has been an important tool in the project of the modern nation-state in Europe, and elsewhere. Although some regions have experienced conflict, as minority groups have struggled to maintain their political and linguistic autonomy (Heller, 2007; Mar-Molinero, 2000; Wright, 2000), in many contexts, monolingual language ideologies persist in spite of the realities of contemporary linguistic diversity. Our study explores what happens when a group of British university students involved in a 9-month residence abroad (RA) program in Spain encounter minority languages within their local contexts. Part of larger, 5-year longitudinal study examining the Spanish language learning experiences of a group of 27 RA students, our case study focuses on the experiences of 6 students, who were placed in regions with a strong linguistic minority presence (Cataluña, València, País Vasco). Our analysis of interviews, supplemented with ethnographic field observations, reveals how students' attitudes towards the minority languages shifted before, during, and after their experiences of living in these communities. Our findings point to a disconnect between what British students found interesting about the linguistic situation in Spain *before* their sojourn abroad, and the realities of finding themselves in a bilingual community. More specifically, we observed that several students viewed the presence of minority languages as an obstacle to their acquisition of Spanish. We argue that this disconnect resulted from a clash of language ideologies related to monolingual norms and expectations, nationalism, and counter-nationalism.   We explore the implications of this ideological clash, as we consider ways of mitigating its potentially negative effects on both minority and non-minority group members.

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Kassie A. Cigliana

Challenges to socialisation and language-learning in study abroad: Insights from US learners of Spanish in Spain

Developing social relationships with speakers of a target language has long been considered essential for second language acquisition, particularly for learners in a study abroad (SA) context. It is this social connection which facilitates the process of language socialisation for learners; however, the extent to which SA students socialise with host locals is varied. Some students ultimately experience very little integration within their host community, resulting in a limited development of linguistic abilities despite living in an immersive environment. In this paper, I will explore the reasons for such varied levels of integration among US SA students who studied for one semester in either Barcelona or Granada, Spain. All students in the study cited 'learning/improving Spanish' as a primary motive for their residence abroad, yet questionnaire and interview data reveal that very few succeeded in making social connections with Spanish-speakers in their respective cities. Using a communities of practice framework, I will argue that social contact among SA students and local community members does not happen 'naturally', as assumed by many students, due to disparities among shared social practice. Rather, students must make a concerted effort to align their social practice with that of host community members in order for such socially-based language learning to occur. The study demonstrates the complexities of socialisation for SA students, and suggests that students should be educated in the socialisation practices of their receptor culture if they wish to take advantage of these language-learning opportunities.

Alicia Cipria

"Neutral" Spanish: language ideology and salient phonetic characteristics

This presentation has a descriptive and a theoretical aim. The former involves an analysis of phonetic features usually associated with "neutral" Spanish (henceforth *neutro*). To my knowledge, only morphosyntactic, lexical and discourse aspects have been examined (cf. Petrella 1998). Data comes from publicly available interviews of dubbing professionals, coaching videos on "neutralization" of a local accent, and excerpts of TV show dubbings previously outsourced by Miami-based conglomerates (in tandem with Bogotá and Mexico DF) to other Latin American countries. A popular attitude throughout Latin America considers varieties that aspirate or eliminate /s/ in coda position as less prestigious than those that retain it (Lipski, 1994) and *neutro* reflects this fact. Some "neutral" media products, however, also add features that seem odd for natural speech across Spanish varieties, namely no word boundary phonotactics like sinalepha ([me. in.te.'re.sa] instead of [mejn.te.'re.sa]), final consonant linking with following vowel ([los.'u.sos] not [lo.'su.sos]), or fusion of like-vowels ([la.al.'fom.bra], instead of common [lal.'fom.bra]), as well as use of intervocalic stops [bdg] instead of approximants [βðɣ]. No studies have attributed this to contact with English. One *neutro* feature indeed occurs in US Spanish; the contrast between *veto* [veto] and *beto* [beto], absent in other varieties (i.e. /b/ used for *veto* and *Beto*), except sporadically in Chile. My theoretical aim is to link this Spanish "from nowhere" (cf. Artman

2015, following Woolard, 2007) with globalization-related concepts such as anonymity (e.g. audiotaped "castings" of voices by global networks), commodification of voice talents (Appadurai, 1996), agency (networks choose particular variety and packaging thereof), disembedding in the broad sense and concretely (e.g. use of one variety for different contexts, viz. documentaries and animated cartoons). For dubbing "workers" and industry, I contend, the *neutro* symbolic capital supersedes loyalty to local varieties, thus illustrating centripetal/centrifugal tension and consensus/fragmentation (Coupland, 2010).

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Víctor Corona

Aprendiendo mecánica en formación profesional: una etnografía multisituada entre Lyon y Barcelona

En esta comunicación se basa en una investigación etnográfica multisituada realizada en dos centros de formación profesional entre Lyon y Barcelona. Su objetivo general era indagar la relevancia de las prácticas lingüísticas en la formación de mecánica automotriz en dos contextos diferentes. Se trata de un proyecto basado en el intercambio de video-tutoriales entre alumnos de mecánica de estas dos ciudades. A través estos materiales audiovisuales, los jóvenes explicaban unos a otros las particularidades concretas de su formación. Los estudiantes descubrieron diferencias y semejanzas, tanto del plano profesional como lingüístico. Por ejemplo, a pesar de hablar diferentes lenguas, eran capaces de entenderse a través de los videos. Sin embargo, también reflexionaron sobre las categorías sociales que comparten. Concretamente, analizaré por qué para los estudiantes en Francia los chicos de Barcelona son "todos latinos" y para los de Barcelona los de Lyon "son todos árabes". Veremos cómo los participantes se cuestionan no solamente por las lenguas habladas o la

organización de sus centros de formación en los dos contextos, sino también del origen, trayectorias y contexto social actual de los alumnos.

Raquel de Pedro Ricoy

Indigenous activism and language ideologies in contemporary Peru

Postcolonial contexts, situations of conflict and humanitarian crises are the background against which activism in translation and interpreting has been traditionally studied. Such scenarios are characterised by differentials in the status of the languages between which mediation takes place: the scales generally tip in favour of the "global languages", which tend to be the official institutional languages. In Peru, a postcolonial country, this power asymmetry is visible in the lower status that is assigned to indigenous languages in relation to Spanish. However, with a view to palliate this situation, the Peruvian State has been delivering training courses in translation and interpreting for speakers of indigenous languages since 2012. This move is a step towards a future formalised "translation policy" in favour of indigenous peoples' rights, which would be the first of its kind in the Andean region.

This presentation will focus on the form of activism that is taking root among the trainees in favour of indigenous peoples' linguistic and social rights and on the language ideologies that underlie discourses and practices in relation to translation and interpreting. Manifestations of linguistic purism and ideologies of authenticity may influence the practices of translation and interpreting in indigenous languages in formal settings, especially among the Andean groups. The emergent activism among indigenous translators and interpreters is characterised by its combination of demands for language rights and wider political claims, especially on the part of those from the Amazonian regions. We will argue that indigenous translator and interpreter training in a postcolonial, pluricultural and multilingual country like Peru is inevitably bound up with the wider indigenous rights agenda of the peoples who the trainees, in their great majority, represent in the dialogue with the State's institutions.

Maria del Carmen Ramirez

El ambiente Lingüístico de la Ciudad de Oaxaca: Prácticas, Políticas e Ideologías.

Siendo el estado de Oaxaca, México reconocido como el estado con más diversidad de recursos en el país, los idiomas no son la excepción. 16 Lenguas nativas tienen presencia y han sido estudiadas a través de al menos 158 variantes de ellas (CONACULTA,2010). Esta riqueza lingüística sin embargo puede ser una desventaja para los hablantes de estas lenguas cuando entran en convivencia entre ellos y sobre todo frente a los hablantes del castellano, lengua que actualmente tiene la mayor presencia en el territorio Mexicano con aproximadamente 92.7% (INEGI,2016) de la población que la tienen como única lengua. Y no sólo eso, debido a los avances tecnológicos (presentes en las redes sociales y en medios de comunicación masivos tales como la televisión, la radio y la prensa y en los medios de transporte) también tiene presencia el idioma Inglés, ya que existe una comunidad de trabajadores jubilados norteamericanos residentes en México y la ciudad de Oaxaca no ha sido una excepción, además de ser una ciudad eminentemente turística.

La mezcla de todas estas lenguas crea un "caldo de cultivo" que contiene los ingredientes necesarios para hacer lo que Mary Louise Pratt (1991) llama "La zona de contacto": Un espacio de encuentro colonialista donde personas lejanas en geografía e historia tienen contacto entre ellos, estableciendo relaciones permanentes a partir de ese momento, desplegando condiciones de coerción, desigualdad radical y conflicto incontrolable. Esta es una visión muy cercana a la que proponen Creese y Blackwell (2010) quienes usando el término "Superdiversidad" acuñado por Vertoec (2007) para estudiar la interacción de las muy diversas variables que presentan los grupos de migrantes tanto en lo social como en lo económico, pero expandiendo este estudio hacia una nueva diversidad que sea vista más como un sitio de negociación sobre los recursos lingüísticos y también abarcando el cambio de prácticas debido a la tecnología e incluyendo migrantes ya establecidos y no migrantes.

A través del estudio del Paisaje Lingüístico, presencia en el discurso de los medios de comunicación y dentro de los mismos, e historias de vida de los habitantes de la ciudad, este estudio pretende capturar cómo se da la interacción entre todas estas lenguas y también cómo se dan estas negociaciones de poder con sus variables, adoptando la posibilidad de que esta interrelación esté muy marcada también por la migración externa y por políticas lingüísticas presentes y pasadas, que han dado lugar a una expectativa de "nación imaginada" en los términos de Benedict Anderson (1983).

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Víctor Fernández-Mallat

Assessing Discrimination against Spanish and its Speakers in Seattle's Linguistic Landscape

In this paper, my purpose is to examine the presence of language discrimination against Spanish and its speakers in signage in this language displayed by White Anglo entities in all 13 Seattle districts. Previous studies addressing the presence of Spanish in the American linguistic landscape have shown that this type of signage is quite scarce in relation to signage displayed by Latino entities (Yanguas, 2009) and tends to be presented linguistically inaccurately (Lipski, 2013) and in a socially biased manner (García, Espinet and Hernández, 2013).
In order to determine if these observations stand up to examination of Seattle's linguistic landscape, I searched through the busiest areas in two neighborhoods for each city district to collect data for analysis. After photographing the signage at hand throughout the selected neighborhoods, I codified images based on linguistically relevant variables such as

the presence of grammatical mistakes and/or inaccurate translations, and socially relevant aspects such as the locations of the signage, the nature of the entities responsible for their creation (I wanted to determine whether they were private, public or corporate), and the social realms in which they were found (I was interested in determining which social activities were conveyed in Spanish). The use of these factors in the evaluation of the data enabled studying both the distribution of White Anglo signage in Spanish within city limits and the degree to which Spanish and their speakers are socially discriminated against in this particular setting.

Results reveal a scarcity of White Anglo signage in Spanish across the city, even in neighborhoods with great numbers of Latinos. This shows that White Anglo entities disregard practical issues associated to Latino presence. Moreover, I found that these entities tend to discriminate against Latinos by taking less care in presenting Spanish in a linguistically accurate, socially neutral manner.

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Patricia Granja-Falconi

Fijación de artículos definidos en estudiantes de herencia

El estudio examina el alcance del aprendizaje activo para la fijación de los artículos definidos en estudiantes de herencia en clases de español para aprendices de L2 a nivel universitario. Ellos toman responsabilidad con la realización de trabajo adicional, considerando la naturaleza de su rango bilingüe y la influencia del inglés, su idioma dominante, en la interpretación y el uso de estas entidades presentes en el discurso. Así, se evalúa durante un semestre en tres ocasiones a estudiantes de herencia de cursos intermedios mediante tareas de reconocimiento/ aceptación, tareas de juicio de valor y a partir de la asignación de un proyecto de curso. Se espera que la fijación de estas entidades eleve sus habilidades bilingües y los lleve de la interpretación (reconocimiento/lectura) a la producción comunicativa tanto oral como escrita. Si bien su adquisición se debe a su aprendizaje informal determinado por factores sociolingüísticos y a su formación académica, esta última es determinante en la dinámica del variado rango bilingüe de estos participantes en la fijación de estas entidades en el período de estudio. Por un lado, se encuentra facilidad en la sustitución tanto del adjetivo posesivo al referirse a las partes del cuerpo (Elena se lava las manos) como de artículos usados sobre uno mismo (me pongo la ropa) y para el otorgamiento de artículos delante de títulos y calificativos para referirse indirectamente a alguna persona (el señor Pérez, la abogada Reyes). Por otro lado, se evidencia cierta

limitación particularmente en la colocación de artículos tanto con sustantivos genéricos (el tiempo es oro; los bebés lloran) como con sustantivos específicos (el tiempo de la prueba fue corto /los bebés son de mi hermano). El estudio denota la necesidad del desarrollo de currículos para estos aprendices.

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Rainer Enrique Hamel

Ideologies and language policies in science and higher education.
Do we really want to adopt Trumpish monolingualism and monolithic thinking?

Science and higher education (SHE) constitute a privileged field to observe an outstanding component of globalisation: the expansion of English as the only hyper-central, global language (de Swaan, Calvet) that is dislocating other languages of significant historical range such as French, Spanish or Portuguese from the international arena; English is at the same time penetrating their national territories. The Anglo-Saxon empire and its subaltern allies in SHE spread an ideological discourse that presents the advancement of English as a natural

and neutral phenomenon, backed by no agency, inevitable and at the same time desirable. They establish English as the only language of science and declare non-viable any alternative model.

These processes are part of a shift in global governance away from 20th century control over territories and borders to the overreaching steering of the fluid that characterise the new world order politics of the 21st century. From a language policy and ideology perspective, the imposition of a new imperial order is based on the control of communicative shaping through a single world language that is capable of deterritorialising world interpretations in order to control flows of knowledge and information. In the field of SHE this control is exercised through selection, exclusion and hierarchisation that ranking systems establish for universities, disciplines, publications and scholars. In both spaces, imperial governance and academic hierarchisation in the digital age depend much more than in previous times on language, sensu lato. They sustain with extra-linguistic arguments the hegemony of English for imperial control and its increasing monopoly in SHE.

In the Hispanic world, as well as in other large language communities, the relevance of integrated language *and* science policies is increasing due to the internationalisation of research and rising mobility in higher education. Awareness is growing that a shift to English monopoly would do a disservice to SHE. I will sketch some experiences of alternative plurilingual models that emerge in Latin America universities and elsewhere.

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Dale Koike and Jeffry Michno

'¿*Qué querí*?' Shifting frames in Nicaraguan corner shop talk

Corner store interactions present a rich context for linguistic ideologies and the linguistic resources in frames used to express them. 'Frames' refer to the cognitive conceptualization of a body of experiences and knowledge that center around an organizing whole. This study uses the concept of 'frame changing' (e.g. Bednarek 2009; Ensink 2003; Koike 2015) to examine the discourse shifts found in interactions in a small local store in rural southwestern Nicaragua. We examine the ways in which the storeowner, 'Paco', changes the discourse within the institutional frame of transactions, signaling his changes from transactions to personal ('relational') talk in rapid-fire succession.
Focusing on the linguistic resources used to change discourse frames, such as vocatives and other social deictic forms, types of discourse, and other pragmatic devices, our research questions ask: (1) what resources does Paco use to negotiate frame changes in interactions with his customers; (2) what do these changes reflect in terms of repertoires in the community; and (3) what do these interactions reveal about the nature of the corner shop in Nicaragua, and about small rural communities? Data were collected via detailed ethnographic observations, audio-recorded interviews with local residents, and audio-recorded interactions in public spaces. In addition, after the recordings, information from the storeowner regarding certain customers and his relationships with them was sought. The data analysis centers on: (a) the frame changes in the corner shop; (b) the social deixis forms Paco uses as vocatives; and (c) linguistic evidence of a community repertoire that members of the community recognize. Results indicate that the frame shifts are attained

through pragmatic devices and are an important part of the storeowner's repertoire, encouraging people to continue to visit his shop and maintaining his central role in the community.

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Rosina Márquez Reiter

Leveraging relational practices in diaspora: 'Dame una palanca y muevo el mundo'

In this paper I report preliminary results from fieldwork conducted Latin American quarters in London where I examine accounts of *palanca* in the situated interactions of 30 life story interviews with Latin American migrants primarily of Colombian origin.

Palanca refers to the cultural practice through which humans in interpersonal relationships achieve primarily instrumental goals by way of connection to others in Latin America. This is of particular relevance in contexts of migration given that migrants typically seek employment, and other types of assistance, through their intra-ethnic contacts (Esser 2006). To the best of my knowledge, *palanca* hasn't received any attention in migratory contexts. This is surprising given that it is likely to be crucial for Latin American (Fitch 1998, Marquez Reiter & Martin Rojo 2015) migrants in London seeking mobility and integration. Despite the high level of employment of members of Latin Americans in London (113, 500 - UK Census 2011) they are mainly concentrated in elementary occupations (e.g. domestic and office cleaners, catering) and often at risk from poor employment practices.

An interactional discourse analysis of the interviews demonstrates the centrality of the practice for the intracultural and, to a lesser extent, intercultural relations of Latin American migrants and the ideologies that underpin it. The interview participants construct their accounts of *palanca* as a key aspect of the moral order (i.e. expectations towards how things should be done) indicating the conflict that emerges between (explicit) normative and (implicit) personal second order perceptions of the practice. In other words, their accounts suggest a discrepancy between the ideological rationalization of the practice and their reported *operandum* in their everyday lives. This is illustrated by the way in which social obligations towards others, agency, and personal responsibility are invoked.

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Daniel Morales

"Si me quedo aquí toda la noche seguiré hablando español". Language ideologies and experiences of Latin American immigrants in London.

Sociolinguistics in the current stage of globalisation has begun to pay attention to people's narratives to explore the changing social conditions in which individuals live, particularly the social processes of which immigrants are part as they could be explored and understood through the analysis of language in context (Blommaert 2010; Georgakopoulou 2011).

The paper to be presented will consider recent case studies in a population termed the Latin American community (McIlwaine 2011; 2015). It has been estimated that 250,000 people of Latin American origin live in the United Kingdom of whom 145,000 live in London but research about them is still incipient (Linneker and McIlwaine 2011; McIlwaine, 2016). Thus on the one hand, I intend to examine Latin American immigrants' social identities as they exhibit attitudes towards accents in Spanish and their reluctance to speak it as an attempt to gain social inclusion and socioeconomic mobility in London. The intended analysis will cast light not only on their language attitudes but on their social relations as language ideologies are not only about language (Woolard 1998).

In light of the above analysing how the participants in the present study describe their experiences in the social spaces they have inhabited can also help us understand how they attribute different values and degrees of instrumentality to Spanish since issues of geographic mobility are accompanied with problems of function in language. (Blommaert 2005; 2010). Such values are explored through indexicality, an interpretative approach in which linguistic resources are ranked higher than others (Silverstein 2003; Blommaert 2005) and in which the value of a statement is not merely contained in its literal meaning but in its capacity to point to elements of the context of the statement where social identities and relations are constructed (Hanks, 2000; del Valle and Meirinho-Guede 2016).

Such study aims to contribute to current research in sociolinguistics in both the context of experiential narratives of relocation (Blommaert 2010; Georgakopoulou 2011) and language ideologies in an age of globalisation where there is a linguistic market of increasing inequalities (Bourdieu 1991)

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Sonia Morán Panero

Spanish as a global language: from obstacle to asset for Spanish speakers

While English is often referred to as the world's international lingua franca per excellence (e.g. Murata and Jenkins, 2009) and it continues to take the leading position in global language rankings (e.g. Lewis, Gary and Fenning, 2015), the linguistic resources that we know as Spanish are also spreading, diversifying and being increasingly perceived and promoted as a global language (Mar-Molinero, 2010). Spanish speakers are witnessing how English gradually increases its presence in their local contexts, how it takes a stronger role in local education systems, and how it is continuously portrayed as a key to different forms of social, scalar and geographical mobility (Hamel, 2008; Sayer, 2015). However, for language users who already have a 'global' language in their linguistic repertoires, deciding which values, functions or opportunities are to be assigned to each set of linguistic resources may be unclear or even conflictive. In this paper, I explore how undergraduate students from Chile, Mexico and Spain construct and assign such values and functions to both English and Spanish, and how these ideas may influence their investment in and/or use of one language or another as a global lingua franca. Drawing from frameworks that look into the discursive construction of evaluations and ideological conceptualisations of language in situated interview talk, I present students' positioning of Spanish as a global language vis-à-vis the global status of English. The findings show the complex ways in which these students experience the apparent tensions between English and Spanish, and how the global status of Spanish can be considered to be both, an obstacle or an asset for their life trajectories.

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Michael Newman and Victor Corona

Ethnogenesis of Latino identity in Barcelona

We explore how and why ethnogenesis of Latino identity in Barcelona occurs with data from two parallel independent ethnographies of Generation 1 and 1.5 Latin American adolescents. Methods included class visits, single and group interviews in and out of schools, and discussions with teachers and administrators embedded in participant observation.

We found that ethnogenesis is mediated by three stances with corresponding stylistic complexes (Eckert 2001, 2012):

Elements	Unified Latino	Latino-National	Not Latino
Social networks	Latino	mixed	mainly autochthonous
Academics	unengaged	moderate	ambitious
pop culture	hip-hop	varied	varied
Spanish	koineizing.	Primarily home country	Primarily Peninsular
Catalan	avoided	varied use	Used
immigration	Regretted	Accepted	Accepted
Identity	Latino	home-country	home-country/Spanish

The Unified Latino's (UL) koineizing Spanish consists of a mix of home country, peninsular, and Catalan contact elements (e.g., seseo, *vosotros*, and personal articles respectively). Just as they leveled linguistic differences, ULs constructed opposing homogeneous Latino vs. Peninsular identities with circulating discourses such as *we're basically all the same.* Similarly, Catalan and Spanish identities were conflated as "Spanish" and cast as inferior.

The three stances appeared as groups of distinct individual responses to varied experiences in Barcelona. Some educators othered Latin American as abnormal, unintegrated, and conflictive and policed American Spanish variants; reports of mistreatment of parents by employers created resentment. Other responses by receptor society in schools and elsewhere were more positive.

UL discourses provide an alternative means for social success built upon pre-immigration nostalgia and prestige of Latin popular culture for those most injured by xenophobia. Latino-National stances took a more cosmopolitan view and focused on individual identities and ambitions. Non-Latinos accepted local assimilationist discourses. In this way, our study supports the view found in sociology and anthropology of ethnogenesis as purposeful rather than falling out "naturally" from cultural difference. It suggests that motivating goals can have sociolinguistic consequences and motives.

Darren Paffey

Spanish in London: the 'making of presence' in the linguistic landscape

The city of London is widely accepted to be one of the most diverse, interconnected, and multicultural cities in the world: 37% of its population were born overseas, over 300 languages are spoken there(QMUL 2016), and people are attracted from around the globe by its social, cultural, commercial and educational opportunities. It is increasingly common to walk down London's streets or travel by public transport and to hear Spanish – a global language with its origins elsewhere – being spoken by an estimated population of some 170,000 in the city. The presence of several generations of Spanish migrants has given this community some visibility, whereas contemporary migration from Latin America has until recently been less well noted or researched. As Márquez Reiter and Martín Rojo (2015) point out, Spanish-speakers in London are relatively concentrated in transnational spaces including Elephant & Castle and Seven Sisters, where retail outlets and commercial services reflect this linguistic and ethnic concentration of Spanish-speaking migrants.

This paper builds on previous work that has predominantly focused on the economic and migratory realities of Spanish-speakers (Block 2008, Márquez Reiter & Martín Rojo 2015, McIlwaine et al. 2010), and takes a closer look at the visibility of this global language that potentially both unites and divides Spanish-speakers in a highly localized way in the UK capital. Adopting both ethnographic and linguistic approaches to explore the visual environment in London's Hispanic transnational urban spaces, I investigate what the linguistic landscape there reveals about the local practices of global migrant communities. By taking the concept of 'making presence' (Sassen 2005) to understand what it is that language can achieve in such superdiverse migrant contexts as London, I will discuss the breadth of social realms in which Spanish is visible, and consider the extent to which this is transforming the social landscape' (Vertovec 2007:1028). How is Spanish used, both symbolically and instrumentally, to signal the presence of migrants? How do the many Spaniards, Latin Americans and other Spanish speakers carry out a range of social practices in the language? And do linguistic attitudes and practices coalesce with other factors in constructing a so-called Hispanic community' in London?

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Adriana Patino-Santos

Translanguaging practices amongst multilingual youth in Catalonia: emic explorations on language uses and language ideologies

Translanguaging, has emerged as a relatively new term referring to "the flexible use of linguistic resources by bilinguals in order to make sense of their worlds" (Garcia and Leiva 2014: 200). Giving an account of such a flexible and reflective language use entails focussing on practices and the speakers' understandings and accountability of their own language choices. Educational settings have become the preferred sites to explore practices of

Translanguaging and the benefits that its use represents for their users. In this sense, different aspects and implications of the phenomenon have brought to the fore, such aspects on social justice (Garcia 2011, Garcia and Leiva 2014), on pedagogy, based on the idea that they can be recourses the students draw on in order to accomplish academic tasks (eg. improvement of literacy skills (Hornenberg & Link 2012, Canagarajah 2011), as well as group membership and identity construction (Wei, 2011), amongst many others. In this panel, we want to contribute to that body of knowledge by presenting some initial results of an ongoing qualitative research exploring the linguistic practices in two multilingual secondary schools of Catalonia (Translinguam FFI2014-52663-P). In these classrooms, the social actors (teachers and students) have at their disposal linguistic resources from the three languages of the school, Catalan, Spanish and English, and in some cases, from the languages of home (Moroccan, Panjabi, Spanish in its Latin American varieties). *Translanguaging* practices are constrained by circulating language ideologies amongst speakers. Our preliminary results show how, besides the benefits of *translanguaging* for carrying out academic tasks, creativity, emotional and socialisation dimensions of this phenomenon emerge in daily life interaction within and outside the classroom. We aim to draft some recommendations to practitioners and language educational policies in Catalonia.

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Sonia Perelló-Bover

Exploring Translanguaging in the Balearic Islands (Spain): A Methodological Framework

Along with the new sociolinguistic landscape set up by globalisation processes, Translanguaging emerges as a concept to explain current multilingual practices from an emic perspective. It challenges the existence of languages as bounded entities in the

speaker's mind and suggests that research based on this assumption might only account for a partial understanding of how language(s) function in the world. A Translanguaging approach to the study of multilingual practices, theorises named languages as ideological constructs and language as a cognitive and a social process (i.e. languaging). In this way, it suggests that a study of individual repertoires can better explore current multilingual practices, and ultimately contribute to the debate of what is language. The conceptualisation of Translanguaging, however, is still awaiting for empirical support and much of the attention centres on how to research translanguaging empirically. In this presentation, I will explore a methodological framework based on the use of language portraits as a central instrument to gather empirical data on translanguaging. The data presented belongs to a pilot study conducted in the UK with three multilingual children (age 8-12) and a case from the main study that takes place in a primary state school in a bi/multilingual region in Spain (Year 6). The analysis of the pilot study seems to uphold the conceptualisation of languages as social constructs and supports the argument that languages do not exist as separate in the speaker's mind. To end up with this presentation, a case from the main study will be presented as an example to examine how to further use language portraits to explore translanguaging in the current sociolinguistic panorama. As a conclusion, implications of preliminary findings will be discussed.

Benjamin Peter

The Revaluation of Andalusian via Salient Variables

In the last 30 years, there have been ongoing debates about the supremacy of Castilian as the national and official language of the Spanish state. Galician, Catalan, and Basque have been the major contestants of Castilian within their respective "Comunidades Autónomas" (Autonomous Communities). However, slowly but steadily there seems to be an increasing awareness of the distinctiveness of the Andalusian dialect with regards to the notion of Standard Spanish. In the globalisation of ideologies about languages and what they consist of, the processes of a changing conceptualisation of dialects and the contestation of their subsumption under the roof of a standard language have to be examined more closely as there is evidence for a differentiation between speech, place, and language and speech community and, thus, a reconfiguration of constructed language borders. In the case of Spain, carrier of metalinguistic discourse – e.g. newspapers, television, radio etc. – contribute to the debate by negotiating the role of the languages in public life. Andalusian, however, seems to have played only a minor role as it was traditionally considered a dialect of Spanish. In the era of mass communication and mass media, a reconceptualization seems to be going on that constructs a more autonomous role of Andalusian as the people's own way of talking, which does not necessarily have to lead to a separation of Andalusian from Spanish, but it has definitely already lead to an increasing awareness and revaluation of Andalusian (Narbona 1998). A growing number of Andalusian TV channels, newspapers, and other media draw on specific salient phonological and morphosyntactic units of Andalusian in order to highlight both its distinctiveness from Spanish and its 'natural' connection with Andalusia and Andalusian culture. One's own way of speaking is thus connected with a specific and identifiable place that are both the expression of an essentialised Andalusia and its inhabitants. This goes hand in hand with distancing the naturalised way of talking in

Andalusia from the discourse generated and diffused by the Spanish language authorities such as the Real Academia Española (Royal Spanish Academy) about the unity of the language throughout the Spanish-speaking world which aims at reducing language variation at all cost and at keeping at bay tendencies of emancipation and differentiation of dialect-speaking groups (Paffey 2014: 47ff.). These processes can best be described and explained with the help of the theories of enregisterment (Agha 2007: 190ff.) and ordered indexicality (Silverstein 2003), by which the use of language variation is systematically linked to different abstractions of extra-linguistic notions such as identity or ideology and their (semi-)conscious employment in the performance of these categories. Both concepts were connected to Labov's (1972) taxonomy of indicators, markers, and stereotypes by Johnstone et al. (2006) in order to create a framework within which the different levels of usage of specific salient language units could be accounted for. In the talk, I would like to explain this framework shortly and apply the above-mentioned concepts to Andalusian in order to come to a more nuanced understanding of the rapid change of language ideologies and language conceptualisations in Spain within the last 30 years as research in this field has been very scarce. Additionally, I would like to demonstrate how linguistic variation is appropriated by the speakers in order to construct a differentiable identity as well as language community. In order to do so, I will analyse metapragmatic public discourse (Youtube videos, commodified language on t-shirts, etc.) which I have collected as part of my dissertation. The main finding is that both the Andalusian identity and the Andalusian variety of Spanish are actively revaluated in public discourse via salient variables.

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Muireann Prendergast

Deconstructing Galtieri: A Study of Print Media Discourse on Argentina's Last Dictator, from 1982-1983

Deconstructing Galtieri: A Study of Print Media Discourse on Argentina's Last Dictator, from 1982-1983
If print media as forms of "social practice" (Fairclough and Wodak 1997) and "ideological brokers" (Blommaert 1999) are central to discursive formations of nation and identity (Richardson el al 2008), what happens to these representations when media are weakened by state control and censorship?

The 1982-1983 period marked the end of one of the most brutal dictatorships in history, Argentina's Dirty War, and a difficult period of transition from dictatorship to democracy following its defeat in the 1982 Falklands/Malvinas War. Using the theoretical lens of Critical Discourse Analysis and a mixed methodological framework combining qualitative principles of the Discourse-Historical Approach (Reisigl & Wodak 2009) with a quantitative Corpus-Assisted Discourse (CADS) analysis, this paper explores discourses on nation and identity in relation to print media representations of Argentina's last dictator, Leopoldo Galtieri, during the country's period of crisis.

Changing discourses on Galtieri are traced over the course of the year (1982-1983), from heroism and constructive nationalism (Wodak et al 1999), to anti-nationalism and finally his exclusion from discourse through destructive macro-strategies (Wodak et al 1999, p.33) To understand this linguistic deconstruction (Derrida 1976) of Galtieri, Wodak's (1996) "disorders of discourse" and Hall's (1995) theory of the "sociological subject" are proposed.

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Santiago Sánchez Moreano

Actos de poder y de resistencia en las prácticas lingüísticas de los Quichuas de Cali (Colombia)

En Cali (Colombia), vive un grupo de indígenas quichuas ecuatorianos provenientes de Chimborazo y Otavalo, dos provincias ecuatorianas. Son hablantes de dos variedades de quichua y dos variedades de español andino ecuatoriano. En Cali, se encuentran en una situación de **contacto asimétrico** con respecto a la población mayoritaria y han ido adoptando las particularidades de la variedad de español local. En este contexto, sus prácticas lingüísticas son adaptadas y negociadas permanentemente en la interacción social a través del uso socialmente significativo de elementos disponibles en sus **repertorios lingüísticos**.

El objetivo de esta presentación es mostrar cómo los hablantes quichuas en Cali expresan diferentes actos de poder y de resistencia en la interacción social a través de sus prácticas lingüísticas. Estas prácticas lingüísticas, recolectadas durante varios **trabajos de campo sociolingüísticos y etnográficos** (2010, 2011, 2015 y 2016), no sólo dan indicios de su capacidad de agenciamiento (Ahearn 2001; Duranti 2006), sino también de sus **posicionamientos sociales** (Du Bois 2007; Jaffe 2009; Kiesling 2009) y de la manera como construyen sus **identidades sociales.** Pero, sobre todo, dan indicio de las múltiples **relaciones de poder** (Bourdieu 1977) y de los **actos de resistencia** que se tejen en sus interacciones cotidianas en la ciudad.

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Rachel Showstack

Standard language Ideologies and Linguistic Legitimacy among Spanish Speakers in Kansas

Research has begun to explore the language ideologies that circulate in New Latino Diaspora regions of the U.S. (e.g. Harklau, 2009, Shenk, 2011), but no previous research has addressed the ideological context of Spanish in the Midwestern state of Kansas. To address this gap in the literature, the present paper examines the language ideologies among Spanish speakers of Mexican family origin from two different regions of Kansas, and considers the relationship between these ideologies and the speakers' representation of linguistic identities. The analysis is based on a collection of video-recorded interviews with university students who grew up speaking Spanish at home in Wichita, the largest city in Kansas, and in rural counties of western Kansas where the majority of the population is of Hispanic origin. Drawing from the linguistic anthropological notion of 'language ideologies' (Woolard, 1998) and Bucholtz & Hall's (2004) 'tactics of intersubjectivity' framework, the study examines: (a) participants' attitudes about the legitimacy of the varieties of Spanish they speak, and (b) how they represent themselves as Spanish speakers and multilinguals when describing their experiences with language. Preliminary findings suggest that the

participants from western Kansas and Wichita reflected and responded to subtly different ideological contexts. Some of the participants who grew up in western Kansas speaking a rural, contact variety of Spanish described being surprised when they attended a Spanish class for the first time to learn that their way of speaking was considered "incorrect." Having not acquired such a perspective in their communities before attending school, participants either rejected their teachers' evaluations, defending the legitimacy of their home language varieties, or determined that they did not speak real Spanish, positioning themselves as illegitimate speakers. Participants from Wichita tended not to reference the standard language ideologies described by their peers from the western part of the state.

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Carlos Eduardo Tello Lee

Prácticas escriturales de indígenas en la colonia neogranadina. Una mirada crítica a los memoriales del corpus Documentos para la historia lingüística de Colombia.

La búsqueda y selección de piezas documentales para el primer corpus de Documentos para la historia lingüística de Colombia (Cfr. Fontanella de Weinberg, 1993) nos ha puesto frente a breves pero luminosos (Foucault, 2010; Farge, 1991; Farge & Foucault, 2014) "papeles comunes" en los que mujeres y hombres indígenas escriben "memoriales" con el fin de elevar –no sólo– solicitudes de amparo a la Audiencia de Santa Fe.

La comunicación que pretendemos presentar en el Congreso intentará establecer hasta qué punto sería posible afirmar que documentos como esos hayan sido en efecto escritos por indígenas y sean testimonios legítimos para el estudio lingüístico de cierta "práctica epistolar indígena" (Lienhard, 1992; Gruzinski, 1988) en el territorio del Gobierno de Popayán y de las Gobernaciones de Santa Marta y Cartagena durante el periodo colonial. Se acogerá la metodología de la crítica documental aplicada a estudios de caso para establecer la autenticidad de las fuentes de archivo en mención (Farge, 1991; Delumeau, 1973), subrayando –sobre todo– la exposición contextual, en la que por medio de la acumulación de datos históricos e/o historiográficos –a veces en forma de meros detalles–, corroboraremos la exactitud de las fechas y los lugares nombrados y, a la vez, la existencia de los personajes que interactúan en las escenas pintadas con palabras y las redes de relaciones en las que están insertos (Farge, 1991; Levi, 1990 y 2010; Gruzinski, 1988),

además de la distinción estilística y consistencia discursiva, que acabará reintegrando la pieza documental a su lugar, época y horizonte de producción (Certau, 1999 y 2007).

Por el momento, podemos anticipar (Flórez, 1961) las tentativas micronominativas (Ginzburg & Poni, 2003; Levi, 1990; Calvino, 2006a y 2006b) realizadas alrededor de un personaje: actor histórico real e identificable, Cristóbal es el nombre cristiano de un antiguo nativo. Nacido hacia 1548 en los márgenes del otrora territorio quimbaya, creció en medio de las resistencias locales al sistema de encomiendas y exacción de tributos. En su petición, Cristóbal se presenta como el cacique del pueblo de Tataqui, casado y con una hija, pero, a la vez, como un indio encomendado de Diego de Alameda y Sanmartín. Esta situación contradictoria nos indica aparentemente que su margen de maniobra no debió ser muy amplio: no vive en su pueblo, es un "señor prinsipal" reducido al oficio de arriero y debe servir "de día y de noche" a uno de esos "intrusos" que se hacen llamar encomenderos. ¿Es en el género, en su forma o en su tono donde habría que buscar la originalidad de comunicaciones como la de Cristóbal? O, acaso, de la mano de formas de hacer historia, ¿no sería más apropiado integrar a todas ellas la estrategia y las tácticas (Certau, 2007) (su poder-hacer, su poder-decir) (Foucalt, 2010; Levi, 2010) latentes en cada una de sus palabras para comprender sobre qué aguas navega su discurso?

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Mireia Trenchs Parera and Angels Oliva

Researching on Translanguaging

The research we report here belongs to a state-funded project (the TRANSLINGUAM Project, Ref. FFI2014-52663-P) assessing to what extent adolescents' communication practices and language attitudes reflect hybrid characteristics and reciprocal influences derived from socialization processes shared with peers from a variety of linguistic and cultural origins. The interest in reciprocal influences differentiates the project from previous sociolinguistic studies, which have focused more unidirectionally on the extent of adopted indigenous linguistic practices by young immigrants as the primary manifestation of social integration in the host society. The research is articulated as a dual ethnographic case study in two Barcelona secondary schools with different ethnolinguistic, institutional, and socioeconomic profiles, which in their similarities and differences exemplify the superdiverse (Vertovec, 2007) realities of present-day European education. We adopt an ethnographic participant observation approach, including recordings of activities inside secondary school classrooms, supplemented by ethnographic observations as well as group and individual interviews with both autochthonous and immigrant students from different linguistic and cultural backgrounds. For us, secondary schools function as as specific socialization agents and as ideal contexts for our research since it is in these schools that youths from different backgrounds interact and negotiate their identities. In this paper presentation, we describe the negotiated process of data collection in two different natural settings with their own specificities and on how and why the researchers adapt initial intended methods to each setting (i.e. schools and classrooms) and the participants involved (i.e. teachers and students). We then focus on an exploratory analysis of interview data as regards participants' attitudes towards the different languages in the school and towards the students' translingual practices (Rampton, 1995). From an ideological point of view, we understand translingual processes (Garcia & Wei, 2014) as positive responses towards the various languages used in complex cosmopolitan contexts and identity constructions. In sum, the presentation contributes to the investigation and understanding of the sources and effects of integrative and resistant processes to socialization within such culturally and linguistically diverse contexts.

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Anna Tudela-Isanta

Contrasting language ideologies towards Catalan and Spanish. Authenticity and anonymity in the Balearic Islands and Catalonia

In the Balearic Islands and Catalonia, Spanish and Catalan coexist, and are granted the same official status. However, the sociolinguistic situation in both regions is vastly different: in Catalonia, Catalan has a relatively normalized status, while in the Balearic Island the local government has shown discontinuous support of the regional language. This difference in the treatment of the language has a great impact on speakers' language ideologies.

The aim of this communication is precisely to underline the dissimilarities between language ideologies associated to Catalan and Spanish in Palma de Mallorca and Barcelona, the capital cities of the abovementioned regions. The main objective of this investigation is to analyse fully comparable data on language ideologies that brings to light the differences in Palma and Barcelona. To this end, focus groups with undergrad students from universities in both cities have been organised, which have provided speeches through which they manifested their language ideologies.

The results highlight the diversity of language ideologies regarding Catalan and Spanish. On the one hand, in Barcelona, Catalan is generally considered an anonymous language, belonging to no one and everyone. It is perceived as the language of the public administration and education, although it is still a symbol of identity, according to the informants. On the other hand, in Palma, Catalan is related to authenticity, and the role of anonymous language has been given to Spanish, which occupies a big part of the public spaces (i.e. mass media, administration).

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Naomi Wells

Language Ideologies and Identity in Chile's Italian Community

Language and migration is a central area of study in sociolinguistics, with research addressing how the social conditions of migratory contexts and trajectories influence both language practices and the representations and evaluations of language which circulate in the form of 'language ideologies' (Woolard 1998). The history of Italy as a country of emigration has led to a number of such studies of Italian communities, primarily in the predominantly Anglophone contexts of Australia and the United States (see e.g. De Fina 2007; Rubino 2006). Despite large-scale Italian migration to Latin America, the distinct sociolinguistic dynamics of these Spanish-speaking countries remain underexplored.
This is particularly true in the case of Chile, which, while not seeing the same level of Italian migration as Argentina, has maintained a significant Italian presence since the late nineteenth century (Carrera Airola 2015). Now made up of predominantly second and third generation Italians, and with a recent history of relative isolation from Italy, the Italian community of Chile offers a unique perspective on changing representations of language across generations. This research is based upon a period of fieldwork with members of the contemporary Italian community in the cities of Valparaíso and Santiago. Influenced by the narrative turn in sociolinguistics, the analysis focuses on the personal narratives of lived experience by self-identifying Italo-Chileans (De Fina and Georgakopoulou 2011). Drawing on extended open interviews, in addition to documents such as newsletters produced by community associations, this paper will present initial reflections on the complex language ideologies which circulate within this community.
Primarily self-reported language practices suggest a relatively quick and largely uncontested shift to Spanish and the restricted use of Italian, often limited to symbolic words and phrases even within explicitly 'community' institutions and activities. This paper will discuss to what extent this suggests that language, and in particular fluency in Italian, is not necessarily viewed as an essential or the most important marker of Italian identity. At the same time, a lack of involvement of younger generations in community activities has also seen recent attempts to reframe the learning of Italian, shifting away from discourses of heritage and identity to position Italian alongside English in new discourses tied to cosmopolitan mobility through 'study abroad' opportunities in Europe.
This paper thus offers initial reflections on the complex language ideologies at play in this underexplored Spanish-speaking context of Italian migration.

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Kathryn Woolard

On the State of Nature in Language Ideologies

Linguistic naturalism is a significant topic of interest within the study of popular and professional language ideologies. However, naturalization and the natural - like ideology itself- are not themselves unitary concepts. In this talk I examine a number of different versions of the ideological naturalization of language, illustrating with examples from Iberia across the centuries. Within this frame, I focus on what I have called sociolinguistic naturalism and on anti-naturalistic alternatives to it, and particularly on the way these affect language value, acquisition, and use in Catalonia.