

THE UC SANTA BARBARA DEPARTMENT OF LINGUISTICS &  
THE UC-HBCU/NSF REU TALKING COLLEGE PROJECT PRESENT  
**THE SECOND ANNUAL**

# **ADVANCING AFRICAN AMERICAN LINGUIST(IC)S**

**SYMPOSIUM**

**AUGUST 7TH-8TH, 2020  9 AM-5 PM PDT DAILY**

REGISTER:  
[HTTPS://TINYURL.COM/AAAL2020](https://tinyurl.com/aaal2020)

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# SCHEDULE

**Virtual Breakfast & Networking**

**9:00 AM PDT**

**Welcome & Conference Overview**

**9:30 AM PDT**

**Concurrent Presentation Session 1**

**10:00 AM PDT**

Centering Black Language and Culture in Introductory Linguistics:  
A Model for Improving Racial Equity in Linguistics Pedagogy"  
*Kendra Calhoun, University of California, Santa Barbara*

Students as Advocates for the Right to Their Own Languages in  
Their Graded Writing  
*Hannah A. Franz, Virginia Commonwealth University*  
*Michelle Grue, University of California, Santa Barbara*

**Concurrent Presentation Session 2**

**11:00 AM**

"It's Very Isolating": Discourse Strategies of Conservative Student  
Groups on a Liberal University Campus  
*Jamaal Muwwakkil, University of California, Santa Barbara*

Undergraduate Lightning Talks

*Alyssa Frick-Jenkins, University of California at Santa Barbara*  
*Harmony Donald, North Carolina A&T University*  
*Jullien Harris, University of Illinois*  
*Angel Longus, Stevenson University*  
*Kayla Mitchell, North Carolina A&T University*  
*Shannon Robinson, Western Michigan University*

**Lunch**

**12:00 PM-1:00 PM PDT**



# SCHEDULE

## **Concurrent Presentation Session 3**

**1:00 PM PDT**

A) From Morphemes to the Movement: AAL, the Black Experience and Parallels in Linguistics and Speech Pathology  
*Tracy Conner, University of California, Santa Barbara*

**1:00 PM PDT**

A) Understanding the Experiences of Black Speech-Language Pathologists Across the Professional Trajectory  
*Tracy Conner, University of California, Santa Barbara*  
*Mary Bucholtz, University of California, Santa Barbara*  
*Anne H. Charity Hudley, University of California at Santa Barbara*  
*Harmony Donald, North Carolina A&T University*  
*Jullien Harris, University of Illinois*  
*Angel Longus, Stevenson University*  
*Kayla Mitchell, North Carolina A&T University*  
*Shannon Robinson, Western Michigan University*

**1:00 PM PDT**

B) New Blacks: Inter-Ethnic Conflict and Solidarity, Language Passing, and Language Innovation in the U.S.  
*Aris Clemons, University of Texas at Austin*

B) "Some Type of Spanish:" Negotiating a Black Identity  
*Amber Teresa Domingue, University of South Carolina*

**2:00 PM PDT**

## **Concurrent Presentation Session 4**

**2:00 PM PDT**

A) "It used to be Chocolate City:" Exploring local identities and change narratives of African American residents of Washington, DC  
*Minnie Quartey, Georgetown University*

A) Semiotics of Enslavement: (Un)voicing, Chattelization, Crafts, and the "Slave" Figure  
*Kyle Fraser, City University of New York*



# SCHEDULE

- B) Developing a Multi-Lingual Linguistic Atlas of the Caribbean  
*Iyabo F. Oslapem, College of William and Mary*  
*Jason F. Siegel, University of the West Indies at Cave Hill*  
*Allison P. Burkette, University of Kentucky*

**2:00 PM PDT**

- B) Low-Income African American Mothers' Language to Their  
Preschool Children in Play: Amount, Variation, and Dialect  
*Peter A. De Villiers, Smith College*  
*Lissandra Camacho, Smith College*  
*Asha Reed-Jones, Smith College*  
*Rachel Yan, Smith College*  
*Briana Peters Smith College*  
*Shabathyah Charles, Smith College*  
*Nyla Conaway, Smith College*  
*Dorothy Barnieh, Smith College*  
*Ellory Doyle, Smith College*

## **Concurrent Presentation Session 5**

- A) The Real Tea: Language at the Intersections  
*deandre miles-hercules, University of California at Santa Barbara*

**3:00 PM PDT**

**3:00 PM PDT**

- A) The History and Evolution of the Black Masc Lesbian Identifier  
*N. Cameron Johnson, University of Michigan*

- B) Further Development of the CLAN Automatic Scoring Program for  
Development Sentence Scoring (DSS) to Incorporate Guidelines of  
Black English Sentence Scoring (BESS)  
*Courtney Overton, Indiana University*  
*Barbara Pearson, University of Massachusetts Amherst*

**3:00 PM PDT**



# SCHEDULE

B) CORAAL and ORAAL: (Re)Introducing Resources for the Continued Study of African American Language  
*Sharese King, University of Chicago*  
*Minnie Quartey, Georgetown University*  
*Charlie Farrington, University of Oregon*

## Concurrent Presentation Session 6

4:00 PM PDT

A) A Critical Race Analysis: Examining the Black College Experience at a Selective Minority-Serving Public Research Institution (MSI)  
*Jeremy Edwards, University of California, Santa Barbara*

4:00 PM PDT

A) African American English in 2nd and 3rd Grade Writing: Implications for Teacher Reflection and Education  
*Taffeta Wood, University of California, Irvine*  
*Brandy Gatlin Nash, University of California, Irvine*

B) Sociolinguistic Perception of Dialect Features and Phenotype  
*Akiah Watts, Dartmouth College*

4:00 PM PDT

B) "It's a Whole Vibe": Testing Evaluations of Grammatical and Ungrammatical AAE on Twitter  
*Nicole Holliday, Pomona College*  
*Marie Tano, Pomona College*



# SCHEDULE

**Virtual Breakfast & Networking** 9:00 AM PDT

**State of Black Linguistics** 9:30 AM PDT

*Anne H. Charity Hudley, University of California at Santa Barbara  
Tracy Conner, University of California, Santa Barbara*

**Concurrent Workshops** 10:00 AM PDT

A) Linguistics and the #BlackInTheIvory Experience 10:00 AM PDT

*Anne H. Charity Hudley, University of California, Santa Barbara  
Tracy Conner, University of California, Santa Barbara*

B) White Apprentices, Allies, and Accomplices 10:00 AM PDT

*Mary Bucholtz, University of California, Santa Barbara*

C) You Think You Know...But You Really Don't: Support and 10:00 AM PDT

Solidarity Across Minoritized Groups  
*Norma Mendoza Denton, University of California, Los Angeles*

**Black Linguists as Administrators** 11:00 AM PDT

*Jennifer Bloomquist, Gettysburg College  
Shelome Gooden, University of Pittsburgh  
Anne H. Charity Hudley, University of California, Santa Barbara  
Tracy Weldon, University of South Carolina*

**Lunch** 12:00 PM-1:00 PM PDT

**An Overview of Publishing** 1:00 PM PDT

*Meredith Keffer, Oxford University Press*

**Cultivating the Art of Writing Successful Grants** 2:00 PM PDT

*Colleen Fitzgerald, Texas A&M University- Corpus Christi*



# SCHEDULE

**Live Discussion: A New Journal of Black Language & Culture**

**3:00 PM PDT**

*Jamie A. Thomas, Santa Monica College*

*Sonja Lanehart, University of Arizona*

**Conclusion and Plans for Next Events**

**4:00 PM PDT**

*Anne H. Charity Hudley, University of California at Santa Barbara*

*Tracy Conner, University of California at Santa Barbara*

# ABSTRACTS



## **Centering Black Language and Culture in Introductory Linguistics: A Model for Improving Racial Equity in Linguistics Pedagogy**

*Kendra Calhoun, University of California, Santa Barbara*

Black (or African American) English is the most studied variety of American English (Green 2004), but its speakers are severely underrepresented in the field of linguistics (LSA 2017). At predominately white institutions, Black undergraduate students are often drawn to courses that are taught by the few (if any) Black linguistics faculty and/or are clearly applicable to their everyday lives. These include courses on Black language and culture, creole and pidgin languages, language and race, and language and power. At Historically Black Colleges and Universities (HBCUs), linguistics courses may be offered through Education, English, Communication Sciences, or other related departments but linguistics is not available as a major or minor. If it fails to demonstrate why the content is relevant to them, a traditional introductory linguistics course can discourage Black undergraduates from pursuing linguistic study, especially if it is their first exposure to the field. Black undergraduate students have a demonstrated interest in language-related fields and phenomena, and they are concentrated in the areas that have clear pathways to careers in which they can work to uplift Black communities (Beasley 2011; Carnevale et al. 2016).

As part of the UCSB-HBCU/NSF REU Scholars in Linguistics Program at UC Santa Barbara, the program's teaching team redesigned the Department of Linguistics' existing introductory course to center Black language, culture, and experience – the educational model for classes at the program's partner HBCUs – and demonstrate the relevance of linguistics in various disciplines and careers. To make the course accessible to program participants around the country, it was taught online using both synchronous and asynchronous formats. In this talk I detail the implementation and motivations behind key changes to the course curriculum and structure in the first two years of the program (2018 & 2019). Three key pedagogical changes were (1) making linguistics content more accessible to students with no prior knowledge of the field and little to no exposure to a language other than English; (2) centering Black language and culture; and (3) adapting conventional methods of teaching linguistics to be engaging and interactive online. I provide examples of lessons and assessments designed to foster peer learning, create opportunities for students to draw on their existing knowledge, and teach structure and variation as inseparable components of language. I conclude with a discussion of strengths and weaknesses of the course from the perspective of instructors and students and how linguists can use this course as a model for making the field more accessible and racially equitable, particularly in response to the structural inequities brought to light by the COVID-19 pandemic and the uprisings for racial justice in the U.S.



## **Students as Advocates for the Right to Their Own Languages in Their Graded Writing**

*Hannah A. Franz, Virginia Commonwealth University; Michelle Grue, University of California, Santa Barbara*

This proposed session will share progress on a Conference on College Composition and Communication Research Initiative Grant, "Students as Advocates for the Right to Their Own Languages in Their Graded Writing." The purpose of this project is to create resources for both students and faculty that can inform the grading process in ways that support students' linguistic agency, with a particular focus on African American students and African American English.

Conventional approaches to grading writing tend to reward assimilation to a set of dominant writing expectations. This approach can "easily be racist" (Inoue, 2015, p. 52), penalizing students, disproportionately Students of Color, for their own language patterns if those language patterns are not part of dominant conventions (see also Kynard, 2013). Our prior research has demonstrated that faculty grading penalizes student writing for particular features of language varieties such as African American English (Franz, 2019). This research moreover found that value for students' linguistic agency, although evident in course objectives and faculty interviews, was not apparent in grading and commenting patterns. These findings show a need to both educate faculty and empower students to advocate for grading that enacts students' right to their own languages (CCCC, 1974).

We are currently drafting online guides for faculty and students. We plan for the faculty guides to inform a range of faculty, including (a) writing faculty experienced in writing instruction and feedback, but less familiar with sociolinguistic variation and African American English, (b) linguistic faculty who are familiar with sociolinguistic variation and African American English, but who have not had much training in writing instruction and feedback, and (c) graduate students who as teaching assistants are put into similar instructional situations with less experience and training. Topics in the guide include African American English in graded college student writing, African American English across genres, types of grading and feedback, students' K-12 writing experiences, and feedback and audience. Our goal is to provide specific linguistic and grading examples that faculty and students can immediately implement into their work and their communication with each other. As part of this stage, we are seeking feedback on the guides and examples of both faculty feedback and student writing. In the proposed session, we would invite participants to send us said examples and questions they would like the guides to answer.

### **References:**

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- Kynard, C. (2013). *Vernacular insurrections: Race, Black protest, and the new century in composition-literacy studies*. Albany, NY: SUNY Press.

## **It's Very Isolating": Discourse Strategies of Conservative Student Groups on a Liberal University Campus**

*Jamaal Muwwakkil, University of California, Santa Barbara*

As national political polarization increases in the United States, the number of studies attempting to make sense of politically conservative movements has increased. Several studies portray the contentious election of Donald Trump as a consequence of the rise of the so called "alt-right," an amorphous movement promoting racism and anti-PC (politically correct) culture and policies. Given the online nature of the alt-right movement, some scholars and journalists have traced its rise and characteristics by examining the discourse of online spaces (Hawley 2017; Neiwert 2017; Salazar 2018). Others have looked to "red" or politically conservative states to better understand the experiences of this emergent population, with researchers going to "Trump Country" to speak to largely white rural Americans in the South and Midwest (Frank 2007; Hochschild 2016). Online approaches investigate mostly younger conservatives but only through a digital medium, while ethnographic approaches capture in-person data, but only from a population that skews older and more rural. By ethnographically focusing on conservative student groups on a liberal University of California campus, this study instead highlights conservative political identity formation outside typical conservative bastions (Binder & Wood 2013; Chemerinsky & Gillman 2017). The guiding research questions for this study are the following: How do conservative students discursively navigate the liberal context in which they find themselves? What is the purpose of provocative activities such as controversial guest speaker invitations? How does conservative student discourse align with or depart from national conservative political discourse? And how is "free speech" understood among conservative students on college campuses? Three discursive strategies emerged from this study: contrastive essentialism, appropriation of liberal discourse, and memeing. These discursive strategies of conservative students are deployed together with an ideology of "free speech" as constrained by liberals. This work argues that, while conservative student spaces can serve as a transitional space for some students, the ideology of "free speech" as constrained renders in-group moderation difficult and, thus, attracts and empowers bigots. These bigots are able to maintain plausible deniability, utilizing the above discursive strategies to obfuscate their bigotry. Understanding the discourse of this demographic is crucial, as the current college generation is forming its political identity in one of the most turbulent times in recent history. This ethnographic engagement with such groups offers linguistic insight into bridge-building strategies, college campus climate concerns, and freedom of speech issues. I also offer ethnographic reflections on the process of doing this work from a Black subject position, and the subsequent methodological implications.

## **From Morphemes to the Movement: AAL, the Black Experience and Parallels in Linguistics and Speech Pathology**

*Tracy Conner, University of California, Santa Barbara*

Since 1994, the American Speech-Language and Hearing Association mandated that clinicians understand and incorporate multicultural perspectives into scholarship and clinical practice. Much of what was incorporated into programs was an understanding of non-standardized language varieties like African American English through the lens of understanding language difference vs language disorder within difference for SLP clients. Work on African American Language (AAL) in and by linguists played a foundational role in research and scholarship in speech and hearing sciences. However, after the murder of George Floyd and the global uprisings in the wake of many Black tragedies, the equity conversations in Speech and hearing have shifted, grappling now with the experiences of clinicians and professors in SLP, a perspective which has not been very prevalent in the literature to date beyond a few entries (e.g. Ginsberg 2012; McQuitty et al. 2017). The trajectory in linguistics has followed a similar path from a focus on the linguistic practices and structure of AAL, to more qualitative work on language and the Black experience in linguistics more broadly (Charity Hudley et al forthcoming, *Black Becoming* 2020).

This talk lays out two projects strands of my research using theoretical tools to explore the structure of AAL, specifically work on morphosyntactic variation in the copula and possessive marking (Conner 2014; 2019) and variation in questions (Jun and Foreman 1996, Conner 2020) in AAL, showing its usefulness for supporting appropriate diagnosis and treatment of AAL speakers by majority white SLPs. The talk will then lay out the need for specific work on engagement of research on the Black experience in speech and hearing and demonstrate how sociolinguists are uniquely well suited to partner in this work.

## **Understanding the Experiences of Black Speech-Language Pathologists Across the Professional Trajectory**

*Tracy Conner, University of California, Santa Barbara; Mary Bucholtz, University of California, Santa Barbara; Anne H. Charity Hudley, University of California at Santa Barbara; Harmony Donald, North Carolina A&T University; Jullien Harris, University of Illinois; Angel Longus, Stevenson University; Kayla Mitchell, North Carolina A&T University; Shannon Robinson, Western Michigan University*

An important but underexplored strategy for overcoming the white supremacy of Linguistics and diversifying the discipline is to form partnerships across language-related fields that already attract Black students, such as Speech-Language Pathology (SLP) (Charity Hudley, Mallinson, & Bucholtz, forthcoming). Although SLP as a profession is overwhelmingly white (ASHA 20XX, Rodriguez 2016), its strong presence at Historically Black Colleges and Universities (HBCUs) has helped ensure a critical mass of Black undergraduates pursuing graduate school and careers in SLP. As a team of linguists and speech-language pathologists, we aim to focus on the linguistic and cultural experiences of Black speech-language pathologist clinicians and SLP students in order to improve the experience of Black undergraduate and graduate students, and practitioners in SLP as well as in linguistics programs that seek to support Black students in pursuing SLP-related careers.

These issues have recently gained renewed attention in SLP thanks to the grassroots leadership of many Black SLP professionals, students, and academics. Through essays (e.g., Daugherty 2020; Deshormes 2020), social media (e.g., @SLPSOfColor, Speak from the Heart), and webinars (e.g., ASHA 2020; CAA 2020), Black SLPs and students have spoken out about their experiences of anti-Black racism as well as Black mentorship and support in their professional trajectories. This work has taken on an added urgency in our present era of protests against anti-Black violence and COVID-19 race-based health disparities. However, with some important exceptions (Ginsberg 2012; McQuitty et al. 2017), there has been little published research on the experiences of Black SLPs and students.

This presentation seeks to open a dialogue between Linguistics and SLP to explore our shared need to understand these experiences in order to support Black SLP students. We offer a preliminary analysis from our ongoing collaborative research on the experiences of Black SLP clinicians, undergraduates, graduate students, and faculty. Participants were recruited through our professional networks and organizational contacts as well as via snowball sampling. Semi-structured interviews were conducted by our Black undergraduate team members, all of whom have an interest in SLP and related fields. Based on the 12 interviews collected so far, in this presentation we discuss four analytic themes that we have identified in our data set: alienation, tokenism and the Black Ambassador, lack of mentorship, and “snitching” and being required to justify oneself.

Our analysis demonstrates the crucial role of community—both its presence and its absence—in the experiences of Black SLP students. Our findings have implications for SLP programs, which need to find ways for Black students to engage academically, professionally, and socially; for Non-Black SLPs and professors, who need to learn from the expertise of their Black colleagues and students; and for linguists, who need to learn from the field of SLP as we work toward the goal of centering Blackness in higher education.

## **New Blacks: Inter-Ethnic Conflict and Solidarity, Language Passing, and Language Innovation in the U.S.**

*Aris Clemons, University of Texas at Austin*

Given the current political climate in the U.S.—the civil unrest regarding the recognition of the Black Lives Matter movement, the calls to abolish prison and ICE detention centers, and the workers' rights movements—projects investigating moments of inter-ethnic solidarity and conflict are essential. Inter-ethnic conflict and solidarity in communities of color has become more visible as waves of migration over the past 50 years have complicated and enriched the sociocultural landscape of the United States. Herein, I examine the ways that raciolinguistic ideologies are reflected in assertions of ethno-racial belonging for Afro-Dominicans and their descendants in the United States. Framing my analysis within an interrogation of notions of ethnic language crossing, passing, and styling, I ask what linguistic mechanisms are used to perform Blackness and/or anti-blackness for Dominican(-American)s and in what ways does this behavior contribute to our understanding of Blackness in the United States?

I undertake a phenomenological critical discourse analysis on 10 YouTube videos that discuss what I call the African American/Dominican boundary of difference. I investigate the positing of four key raciolinguistic ideologies: 1) the conflation of language and race; 2) the monolingual language ideology; 3) the conflation of race and ethnicity; and 4) the zero accent ideology. Using Kiesling et al.'s (2018) online stance-taking methodology, I also conduct an extended critical conversation analysis on comment threads of between 14 and 25 comments to analyze the positive or negative 'Affect', the strong or weak 'Investment', and the strong or weak 'Alignment' with asserted ethno-raciolinguistic ideologies. Lastly, I perform a descriptive analysis of use of forms traditionally associated with African American Vernacular English, Dominican Spanish, and Dominicanisms frequently in English.

The results show that the primary inter-ethnic conflict between Dominican(-American)s and African Americans was posited through a strong distancing from Blackness as a racial category, with the category 'Black' being applied to the ethnic grouping of African Americans by Dominican(-Americans) and through the contestation of Blackness as uniquely African American by African Americans. Conflict arises in interaction due to the lack of concordance between ethno-racial terminology (i.e. Black interpreted as African American) and the racial construction under notions of hypodescent in the United States. These results indicate that the acquisition of African American Vernacular as a mother tongue—as is the case with many Dominicans—does not automatically indicate a ethnoracial and cultural alignment with African Americans. While the increased use of African American Vernacular forms indicated a higher identification with diasporic Blackness that allowed for solidarity and a construction of new Blacks in the U.S. context, increased use of Dominicanisms allowed for the creation of boundaries of difference that resulted in inter-ethnic conflict and the deconstruction of dominant U.S. notions of Blackness.

## **"Some Type of Spanish:" Negotiating a Black Identity**

*Amber Teresa Domingue, University of South Carolina*

While Blackness is often simplified and homogenized, I explore the ways in which language serves as a vessel through which to complicate and interrupt racialized assumptions about being Black. Scholars across linguistics and anthropology have well documented the connection between race and language in the process of racialization (Alim 2016; Blake 2016; Hill 1998; Hudley 2016). I expand upon this body of work by considering how racial and linguistic ideologies led to collaborative constructions of my racial identity in a Dominican hair salon located in Atlanta, Georgia during the summer of 2018. As I developed relationships with stylists and clients during my ethnographic fieldwork, I often became the subject of racialization as questions about my research and identity arose. Though I often and forthrightly posited my racial identity as Black, the process of racialization was nonetheless collaborative as stylists and clients evaluated my phenotypic characteristics and linguistic abilities alongside my own racial self-identity. My use of the Spanish language in combination with certain physical features led many to assume my racial identity to be “some-type of Spanish” which in some cases negated the potentiality for a Black identity based on the raciolinguistic ideologies drawn upon by those participating in the process of racialization.

Previous scholarship on raciolinguistic ideologies analyzes the oppressive impacts of racialization based on the interpretations of linguistic practices by minoritized individuals under the white gaze (Flores and Rosa 2015). My research instead places emphasis on how complex raciolinguistic ideologies are drawn upon during processes of racialization that take place in a space intentionally designed by and for women of the African diaspora where the white gaze and the consequences of it are minimized. Clients, stylists, and I drew on various raciolinguistic ideologies informed by U.S. and Dominican historical constructions of race linked to linguistic practices during the process of racialization. Through a discursive analysis of one explicit interaction surrounding racialization, I argue that racial identity was mapped onto linguistic ability through what Rosa has termed sounding like a race (2019). I was perceived as “some type of Spanish” while my Blackness was questioned based on evaluations of my Spanish-speaking ability and phenotypic traits. My work contributes to bodies of scholarship which aim to exemplify the diversity within Blackness by normalizing, prioritizing, and complicating Black women’s experiences beyond the white gaze through examining processes of racialization informed by raciolinguistic ideologies.

### References:

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- Rosa, Jonathan. 2019. *Looking like a Language, Sounding like a Race: Raciolinguistic Ideologies and the Learning of Latinidad*. Oxford Studies in the Anthropology of Language. Oxford, New York: Oxford University Press..

## **“It used to be Chocolate City:” Exploring local identities and changenarratives of African American residents of Washington, DC**

*Minnie Quartey, Georgetown University*

“Uh, city’s changing uh, gentrification. You know. It’s not Chocolate City...it’s Vanillavile. That’s what I call it now.” --Vern, (61-year old community health worker and DC native)

This paper examines how African Americans in Washington, DC construct complex multifaceted identities through their connectedness and disconnection to the shifting racial and cultural landscape of the city by examining various stances (DuBois 2007) and positions (Davies and Harré 1990) to the city in narratives collected in recent sociolinguistic interviews (Kendall et al. 2016).

In the late 1950s after the Great Migration, DC’s population shifted and became majority African American. However, within the last decade, there has been another shift in the demographics of the city with the African American population under 50% for the first time in nearly 60 years with speakers referring to the fact that the city is no longer referred to “Chocolate City” but now “Vanillaville” or “Cappuccino City.” While there are two main contributing factors to the shift, gentrification and the exodus of the Black middle class, most speakers attribute the changes mostly to gentrification, and there are various perspectives on the effects of gentrification on the city. For some speakers, they believe gentrification is the root cause for relocation, displacement, and marginalization of the African American community in DC. For other speakers, they believe that gentrification is an opportunity to beautify the city and provide better opportunities. Socioeconomic status and access to social mobility (or lack thereof) appear to correlate with speakers’ positive and negative evaluative stances (Grieser 2014).

The small stories (Bamberg and Georgakopoulou 2008) and narratives analyzed in this paper come from two corpora: the LCDC and CORAAL projects. The Language and Communication in Washington, DC project (LCDC) is a corpus of nearly 300 sociolinguistic interviews from residents in the Washington, DC metropolitan area. The Corpus of Regional African American Language English project (CORAAL) is the first publicly accessible corpus of AAL, and it is comprised of sociolinguistic interviews from regional AAL speakers. Ultimately this project highlights the complex and multifaceted construction of local identities and how the effects of gentrification manifests itself through each speaker’s lived experience.

## References:

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## **Semiotics of Enslavement: (Un)voicing, Chattelization, Crafts, and the "Slave" Figure**

*Kyle Fraser, City University of New York*

'But familiar as the notion is, and compelled as we are to acknowledge it at every turn, still we never can realize it; we never can be immediately conscious of finiteness, or of anything but a divine freedom that in its own original firstness knows no bounds.' (Hoopes 1991)

This presentation will explore the semiotics of enslavement. From the notes written toward his unfinished book, slated to be entitled *A Guess at the Riddle*, the Charles Sanders Peirce quotation above touches on one of the fundamental impediments to a comprehension of the enslaved condition from the perspective of the unenslaved. As the slavery studies literature has consistently maintained for decades now, enslavement constitutes a relational condition, with more recent scholarship increasingly emphasizing slavery's processual character (Patterson 1982, Miers 2004, Rinehart 2016). Shaped through contextualization according to a number of factors including region, temporality and demographic composition, comparative histories of enslavement regimes have prompted some to employ the language of 'slaveries' in recognition of the diversity of practices that have at times strained the explanatory force of its designation in the singular (Bauman & Briggs 1990, Penningroth 2007). A perhaps underexamined aspect of those activities required to uphold enslavement on the individual and systemic levels is the role of semiosis.

It is true, our condition as slaves was not by any means the worst; but the mere idea that we were held as chattels, and deprived of all legal rights--the thought that we had to give up our hard earnings to a tyrant, to enable him to live in idleness and luxury---the thought that we could not call the bones and sinews that God gave us our own; but above all, the fact that another man had the power to tear from our cradle the new-born babe and sell it in the shambles like a brute, and then scourge us if we dared to lift a finger to save it from such a fate, haunted us for years. (Bland, 2001)

The space of inquiry for this project resides somewhere between Peirce's 'divine freedom' and the above-quoted, from the opening paragraph of Ellen and William Craft's *Running a Thousand Miles for Freedom; Or, the Escape of William and Ellen Craft from Slavery*. Drawing from some of the analytic resources afforded to linguistic anthropologists as regards questions of racialization, sign accent, performatives, enregisterment and rhematization, I aim to demonstrate the centrality of semiosis in the Crafts' enslavement and fugitivity. Their elaborate escape strategy allows for unique insights into the hypermarkedness of racialized subjectivity in the mid-19th century u.s., as well as the ableist and gendered logics upon which this racialization relied. By way of the vastly differing modes of linguistic regimentation that Ellen, William and their interlocutors are subjected to depending on speaker alignments and perceived listening subjects, *Running* helps to demonstrate why 'the relationship between language and race must be recast as the voicing of figures.' (Reyes, 2016)

## **Developing a Multi-Lingual Linguistic Atlas of the Caribbean**

*Iyabo F. Oslapem, College of William and Mary; Jason F. Siegel, University of the West Indies at Cave Hill; Allison P. Burkette, University of Kentucky*

Linguistic atlases have been a staple of the dialectology landscape since its earliest days. In recent years, dialect atlas projects have made their way to the Caribbean, including the Atlas Linguistique d'Haïti (Fattier 2003) and the Atlas linguistique des Petites Antilles (Le Dû & Brun-Trigaud 2011). The Caribbean also has a number of varieties included in the Electronic World Atlas of Varieties of English (Kortmann & Lunkenheimer 2013) and the Atlas of Pidgin & Creole Language Structures (Michaelis et al 2013), both linguistic atlases dedicated to grammatical features only. But dialectology has proceeded apace through lexicography of the region as well, with monolingual, bilingual and multilingual dictionaries available for many of the language varieties of the region, whether they are Creole languages, Amerindian languages, immigrant languages, sign languages or regional dialects of an international standard. Still, few dictionaries document the lexical commonalities and differences across the language barriers of the region. Jeannette Allsopp's (2003) Caribbean Multilingual Dictionary of Flora, Fauna and Foods is an exception, with terms found in English, French, French Creole and Spanish. However, conditions placed the dictionary's production meant that this work's scope was not as expansive as its author wished it could have been, excluding the major languages of the Dutch- official Caribbean, for example. In this presentation, we outline a proposal for a new, collaborative Caribbean dialectological project, unconstrained by time or the medium of paper. This will be an electronic linguistic atlas that aims to collect data from all dialect/language communities of the region that documents the core of Caribbean vocabulary, allowing users to see and hear the words of everyday life in the region. This atlas allow for not only comparisons among Caribbean languages, but can also serve as a point of departure for comparative dialectology for Black Englishes in other parts of the world, such as AAE and Multicultural London English.

In this presentation, we outline the community-engaged methodology we plan to use, which includes a sociolinguistic interview (atypical for language atlases, but valuable for linguists of the region) alongside traditional dialectological methods of interviewing and eliciting vocabulary. Our plan is to train members of the local communities to do the interviewing and help in the data collection process. While COVID has slowed these plans, we are hoping to start as soon as summer 2021. We also discuss the opportunities for collaboration for any linguists interested in having a variety included in the Atlas, and encourage individual African-American linguists to broaden their research portfolios under the umbrella of this project to add under-researched Caribbean varieties, promoting the knowledge and validity of Black languages everywhere.

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## **Low-Income African American Mothers' Language to Their Preschool Children in Play: Amount, Variation, and Dialect;**

*Peter A. De Villiers, Smith College; Lissandra Camacho, Smith College; Asha Reed-Jones, Smith College; Rachel Yan, Smith College; Briana Peters Smith College; Shabathyah Charles, Smith College; Nyla Conaway, Smith College; Dorothy Barnieh, Smith College; Ellory Doyle, Smith College*

The extent to which language input to children in poverty is impoverished is controversial (Hart & Risley, 1995; Hoff, 2013; Avineri et al, 2015). Some studies suggest that variation in syntax or vocabulary is more important than sheer amount of input (Huttenlocher et al, 2010; Rowe 2012). The present study examines low-income African American (AA) mothers' variation in vocabulary and syntactic structures and their use of African American English (AAE) to young preschoolers as possible predictors of later reading achievement in first grade.

Participants were 102 mother-preschooler pairs from low-income communities participating in an NICHD project studying the impact of curricular interventions on school readiness. The children varied in age from 3;6 to 5;5 (mean=4;9) when the language samples were collected.

Mothers and children were videotaped in free play with a Fisher-Price castle and playdough. Ten-minute samples of the mothers' language to their child were transcribed and analyzed for variation in vocabulary (VOCD (McKee et al, 2000)) and sentence syntax (Huttenlocher et al, 2010); and for depth of AAE dialect (number of distinctive syntactic features of AAE per 100 utterances (Charity, 2011; Oetting & McDonald, 2001)). Samples varied from 52 to 221 utterances (mean=123). Children's language measures at the end of the preschool year included DELV-NR narratives; dialect-neutral (risk) items of the DELV-ST, expressive vocabulary (EOWPVT-R), and phonological awareness on the Pre-CTOPP. The Passage Comprehension subtest of the Woodcock-Johnson III was administered at the end of first grade (average age 7;1).

Mothers' AAE usage was negatively correlated with their education level ( $\rho = -.26^{**}$ ) but was not related to VOCD ( $r = -.06$ ) or amount of complex syntax in their talk ( $r = -.05$ ). In a longitudinal regression analysis, both children's and mothers' language were significant predictors of first grade reading scores (see Table 1). Among the child language measures, dialect neutral DELV-ST risk scores were a separable significant predictor; and among the mothers' language measures only use of complex syntax was a separable significant predictor of reading outcomes. See Table 1 for the definition of complex syntax in this analysis. A longitudinal structural equation model revealed the details of these relationships (see Figure 1). Mother's use of complex syntax had direct effects on both children's language and on their later reading comprehension. VOCD had a direct effect on children's language, but only an indirect effect on later reading. Amount of mothers' talk and AAE depth of dialect had no significant effects on either children's language or reading outcomes.

This study confirms that it is the richness rather than the quantity of the input language that matters for later reading comprehension of AA children in low income families. AA mothers' use of AAE is irrelevant to that relationship. Interventions seeking to facilitate AA children's language acquisition and reading achievement that focus on amount of child-directed talk or mothers' use of AAE are misguided. We address the need for appropriately contextualizing the language development of AA children (Avineri et al, 2015).

## **The History and Evolution of the Black Masc Lesbian Identifier**

*N. Cameron Johnson, University of Michigan*

This research sets out to investigate the usage and misuse of the term stud over time, and the way it has shaped and affected the Black LGBTQ+ community. The dichotomy of butch/femme bar culture is well known among members of the LGBTQ+ community, but what is often not discussed is the historical intersection of racial identity and sexuality. Historically, lesbian women would congregate in bars accepting of their sexualities. This is where they would meet other lesbians or otherwise enjoy nightlife without hiding. Many archetypes and expectations of lesbian relationships were born out of this bar scene and is today called “bar culture”. The term stud was created as a term for Black lesbians who experienced and expressed their gender as more masculine and who were often excluded from the majority-White bar scene. A look into the historical origins of stud show its rise to prominence as a result of exclusion from White-centered lesbian scenes and a reflection of Black ideals of masculinity. Stud also carried with it expectations of sexual prowess, initiation of relationships, and a focus on pleasuring the other person in the relationship. These expectations caused some lesbians, especially during the feminist movement of the 70s, to feel that terms like ‘butch’ and ‘stud’ pushed a heteronormative gender binary onto lesbian relationships. The term went through a period of disuse at this time when the lesbian community sought to distance themselves from the butch/stud-femme dichotomy. As we move into a modern understanding of gender in the US however, stud saw an uptick in those who used it as an identifying term. The term is still used by masculine identifying Black lesbians who seek to connect with a uniquely Black sense of masculinity, but it now carries fewer expectations of personality and social interactive preferences. This shows a core meaning to the term stud which is that it represents a Black lesbian’s connection to Black ideals of masculinity. This meaning has not changed over the years and shows that it is the defining feature of a stud identity. Stud’s modern appropriation is apparent through who uses and misuses the term. Platforms such as TikTok, which present centers of community for LGBTQ+ people, have allowed me to see the way that today’s young lesbians use identifiers from bar culture, and a big part of the TikTok lesbian community has appropriated stud to mean any masculine identifying lesbian of any race. This research question has three parts. First, this work addresses the way that stud came to be used and its importance in expressing the intersection of race and sexuality for Black lesbians across the gender spectrum. The second aspect of this research focuses on the arc in the usage of stud overtime, through a period of not being used as often when the lesbian community critiqued putting gender binaries reflecting heterosexuality onto lesbian relationships. Finally I discuss the modern use and appropriation of the term especially as it relates to the platform TikTok.

## **Further Development of the CLAN Automatic Scoring Program for Development Sentence Scoring (DSS) to Incorporate Guidelines of Black English Sentence Scoring (BESS)**

Courtney Overton, Indiana University; Barbara Pearson, University of Massachusetts Amherst

We report on ongoing efforts to develop TalkBank tools (MacWhinney, 2000) that implement the Developmental Scoring System (DSS, Lee, 1974) to improve its accuracy and to incorporate Black English Scoring System (BESS) guidelines (Hyter, 1984; Nelson & Hyter 1990). The project will then test the algorithms against samples in TalkBank and other contributed corpora and extend the available benchmarks for DSS/BESS scoring among diverse samples.

It is widely recognized (ASHA, 2003) that children who speak a variety of English that differs from the mainstream dialect may score below their aptitude because of “difference, not deficit.” Language Sample Analysis (LSA) has been recommended as an ecologically-valid alternative measure of children’s speaking abilities (Stockman, 1996, among others)

However, LSA has two shortcomings that have prevented its wider use in the everyday practice of SLPs (Stockman et al., 2016): 1) It requires time-consuming transcription, only partially alleviated (for child speech) by technological advances, and 2) LSA requires strong knowledge of grammar and sensitivity to language differences, in order to avoid the problem of inappropriate scoring.

There have been efforts over the years to automate LSA, most notably SALT (Miller, 1981), Computerized Profiling (Long, 1987), and most extensively, the CHILDES TalkBank’s CLAN program (MacWhinney, 2000). The latter two provide automated scoring of LSA protocols such as DSS (Lee, 1974) and IPSyn (Scarborough, 1990). However, to date, none have achieved satisfactory levels of accuracy (relative to handcoding) nor fairness for speakers of non- mainstream language varieties. Roberts and colleagues (2020) recently criticized CLAN scoring of IPSyn, but nonetheless concluded that given its potential for future revision, “CLAN is most likely the program of choice for automatic scoring software for [LSA]” (Roberts et al., 2020). Indeed, working together, Roberts and MacWhinney have now adjusted the algorithms that the powerful CLAN parser uses to implement the scoring of the IPSyn (MacWhinney, to appear).

The KIDEVAL project (Bernstein Ratner & MacWhinney, 2016; also see Overton et al., in press), together with Hyter and Nelson of BESS, are providing the CLAN programmers with the same kind of data Roberts and colleagues provided for the IPSyn. Their hand analyses target 1) the application of points for grammatical structures in 8 categories from simpler to more complex based on order of emergence, and 2) modifying the grid for the application of points to include BESS elements (e.g., adding catenatives such as “fitna” under “Secondary Verbs” or recognizing zero present-tense copula as achieving the same predicative relationship between subjects and complements as does an overt copula).

Preliminary work indicates that the output of the parser provides sufficient information to make correct point assignments in DSS, for more than 90% of the cases (as it does for IPSyn). We anticipate that this dialect-sensitive DSS will be a strong contributor to the KIDEVAL program that analyzes batches of language samples in milliseconds and will be appropriate to non- mainstream varieties of English such as AAE.

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## **CORAAL and ORAAL: (Re)Introducing Resources for the Continued Study of African American Language**

*Sharese King, University of Chicago; Minnie Quartey, Georgetown University; Charlie Farrington, University of Oregon*

The speech of African Americans is among the most studied varieties of American English over the past fifty years in sociolinguistics. In recent years, there have been pushes, both within the field of linguistics and in allied fields, towards replicability and reproducibility in research. At the same time that AAL has been so extensively studied, it has remained massively underrepresented in terms of publicly available datasets and in terms of its use in general linguistic theory building (Green 2002; Kendall et al. 2011). Sociolinguists have increasingly adopted models of data compilation in recent years that include data sharing and promoting data re-use, but thus far almost all AAL data remain unavailable for wider, public sharing, due to ethical considerations or limitations from how the data were collected. The availability of a public corpus of AAL is meant to enable new research and new uses. It provides access to primary data for a wider range of scholars, particularly those who do not have access to field sites or to sociolinguistic data themselves. In this paper, we discuss two public resources for the continued study of AAL: The Corpus of Regional African American Language (CORAAL; Kendall & Farrington 2020) and the Online Resources for African American Language (ORAAL; McLarty et al. 2020).

Both CORAAL and ORAAL were tools developed as public resources and were initially launched in January 2018. CORAAL promotes the wider availability of AAL data as the first publicly available corpus of AAL. Over the past several years, data mainly from CORAAL have been used in three dissertation projects (King 2018, Farrington 2019, Quartey forthcoming), and due to its richness in metadata, styles and regionality, CORAAL is a prime corpus for various types of research including opportunities for quantitative, qualitative and mixed method analyses. Alongside the corpus, the accompanying website, ORAAL, serves as an informative portal that has been used in high school and college classrooms as well as community engagement events including trainings on diversity, inclusion and linguistic awareness. After giving a brief overview of CORAAL and ORAAL, we step back to address access and data in sociolinguistics. We draw on the experiences of African American linguists who have contributed their data to the CORAAL project.

In the final portion of the presentation, we discuss some ways to engage linguists and non-linguists through navigation of ORAAL as a complementary research tool or as a dynamic leave-behind. Ultimately, we acknowledge the vast array of literature and research surrounding AAL. This paper's main aim is to (re-)introduce a tool and references that celebrate AAL while providing a hub for current and future research as well as rich, complex and robust sociolinguistic data beneficial for the advancement of African American Linguist(ic)s.

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## **A Critical Race Analysis: Examining the Black College Experience at a Selective Minority-Serving Public Research Institution (MSI)**

*Jeremy Edwards, University of California, Santa Barbara*

This presentation engages in a conversation around college access for Black students and its implications for academic and career opportunities moving forward. This work brings attention to policies and practices that impact students' ability to prepare for and navigate college, especially as it pertains to race and diversity-seeking efforts from large historically White public research campuses that are designated Minority-Serving Institutions (MSIs). I set the groundwork for my dissertation research that involves a qualitative case study on the matriculation of Black college students (in a relational space) from college decision-making to college adjustment to aspirational career goals. I apply both Bridging Multiple Worlds (BMW) Theory and Critical Race Theory (CRT) in Education as a fundamental basis for discussion of worlds that affect Black student experiences both directly and indirectly within the university space. This work is explored under the assertion that, based on a student's relationship with the university, various factors and circumstances impact their quality of life (i.e., social adjustments, career/aspirational goals, family, and financial support). Preliminary data suggests that students have an invested interest in the college they choose and strong belief that their school will prepare them for the future. Students relayed how they view their university, what they feel their university can offer them professionally, and provided suggestions for improvements on campus as it pertains to racial diversity and Black representation on campus. Interviews revealed a connection between students' early educational/career goals and their college pursuits to attaining these goals. This work provides a continuum and breadth of knowledge that allows for a deeper understanding about Black student access to career-driven opportunity through education.



## **African American English in 2nd and 3rd Grade Writing: Implications for Teacher Reflection and Education**

*Taffeta Wood, University of California, Irvine; Brandy Gatlin Nash, University of California, Irvine*

African American English is a well-established dialect of English with both historic importance and modern cultural capital all its own. While the features of the dialect are well documented in adults, less has been studied about child AAE speakers and even less about child AAE speaker's writing in academic settings. While the merits of leveraging AAE in such academic settings remains an unsettled debate as illustrated by the more than 30 years' worth of discussion since The Ann Arbor King decision, we intend to forward the conversation particularly in regards to elementary school children's reading and writing and the persistent need for better informed teachers unfamiliar with AAE. This is of particular importance as AAE has a predictive relationship to literacy outcomes which in turn can predict students' academic and professional outcomes. Asset-based frameworks of education may help teachers create classrooms in which there is space for students to learn and develop while leveraging the strengths, such as a second language or dialect, students arrive with from home as they progress through elementary school and beyond. Using student measures of oral language and writing, we explore the features and frequency of use of AAE in a large (n=565) and majority Black sample of students (58.2%) in 2nd and 3rd grade. We present these findings with the intention of better informing teachers who may be less familiar with AAE and/or hold implicit biases against AAE about the features and frequency of AAE that may hear and see written by their students. Using an asset-based framework we describe dialect features both spoken and written in hopes of better establishing in the educational context the validity of child dialectical differences. We ask and answer the following research questions: What is the frequency and what are the features – of African American English? Who are the speakers? (Differences of frequency and features by gender and to a certain extent race.)

## **Sociolinguistic Perception of Dialect Features and Phenotype**

*Akiah Watts, Dartmouth College*

Sociolinguists have noted that people's perception of dialects and other linguistic features can be a proxy for socio-political and cultural issues, including racism (Wolfram, Walt & Schilling, 2016; Alim, Rickford & Ball 2016). Prior work includes a matched guise study (Purnell, Baugh & Idsardi, 1999) where the researcher inquired about available apartments over the phone using three sets of dialect features (African American Language, Chicano English, and Standard American English) and found evidence of linguistic profiling and discrimination. Evidence of discrimination was also found in a study evaluating teachers' expectations of students. This study found that especially in African American and Hispanic teachers, there was a low expectation of African American and Hispanic boys as compared to caucasian students (Shepard, 2011). Similarly, language has been frequently shown to be a marker of identity (Coulmas, 2013). Smalls (2004) showed how an employee was fired due to how her speech was perceived. Despite this progress in understanding perceptions of race and language, no prior study has attempted to isolate skin tone — not just race — as a factor influencing perception of speech. The present study is the first sociolinguistic experiment to alter skin tone in photos as a means of testing whether skin tone of African Americans influences how their speech is perceived.

This study is conducted through an online matched-guise survey. The survey includes still pictures (from anonymous publicly available sites) with attached audio clips of a person speaking. The pictures consist of an African-American female, African-American male, a caucasian male, and distractor images. The faces in the photos of the African-Americans were digitally altered to show a lighter or darker complexion. Participants hear the same voice attached to these different photos with skin tone being the independent variable. After participants play the video, they answer perceptual questions that focus specifically on either the audio or the image. Participants also answer a series of demographic questions.

When comparing the self-reported Caucasian respondents (N=66) to the African-American respondents (N=35) in version 2, the Caucasian respondents reported the darker African-American male as more "friendly" sounding (P: 0.0103) than the African-American respondents reported. When comparing the responses of self-reported African-Americans in version 1 (N=19) versus African-Americans in version 2 (N=35), the lighter complexioned African-American male was perceived as more attractive sounding (P: 0.0487). Despite the African-American English being more comprehensible to African-American respondents compared to Caucasian respondents in Version 1 (P: 0.0003) and Version 2 (P: 0.022), African American respondents reported a lower perception of correct English in Version 2 (P: 0.005) than Caucasian respondents. These preliminary findings suggest a harsher critique of darker African-American males by other African-Americans.

In conclusion, this matched-guise study provides an innovative way to explore questions of race and linguistic features, showing that a change in skin tone can affect respondents' perception of a speaker's voice, and that respondents from different ethnic backgrounds may perceive this contrast in a differential way.

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## **“It’s a Whole Vibe”:** Testing Evaluations of Grammatical and Ungrammatical AAE on Twitter

*Nicole Holliday, Pomona College; Marie Tano, Pomona College; Akiah Watts, Dartmouth College*

This study focuses on listener perceptions of African American English (AAE) on Twitter, examining both grammatical and ungrammatical usages, as well as the ways in which these perceptions may be affected by the race of the speaker and the grammaticality of phrases themselves. We conducted an online survey experiment designed to address the following: 1. Does avatar race affect the way AAE is perceived in terms of grammaticality? 2. Are differences between grammatical and ungrammatical AAE usage discernible to naive listeners of different races? 3. How are various social attributes related to competence and warmth evaluated for avatars of different races and different linguistic varieties? Results indicate that participants of all races generally do not downgrade avatars who use grammatical AAE on ratings of grammaticality or personal characteristics related to warmth. However, participants of all races disprefer ungrammatical uses of AAE and attribute negative traits to avatars who use them, with some differences by participant race. These findings have implications for sociolinguistics in that they demonstrate that participants may differentiate grammatical versus ungrammatical AAE online, and that, contrary to expectations based on previous literature, grammatical AAE is not universally downgraded in these contexts. Despite this fact, findings also indicate that the use of AAE still negatively impacts white listeners’ perceptions of speakers as educated and/or polite, demonstrating that some widespread biases against AAE-speakers still persist in an online context.

## **Black Linguists as Administrator**

*Jennifer Bloomquist, Gettysburg College; Shelome Gooden, University of Pittsburgh; Anne H. Charity Hudley, University of California, Santa Barbara; Tracey L. Weldon, University of South Carolina*

Topic: Façade in Leadership

The development of leadership (in the US) is an artifact of higher (and graduate level) education and professional training (Wilson 1988), and this is especially true for Black faculty. For Black faculty (women) in academia, however, surviving and thriving in academia is more complex than satisfying research, teaching and service requirements (Gutiérrez et al 2012; Matthew 2016; Pérez 2019; Gooden 2020). These challenges are multiplied when we examine positions of leadership. Daft (2005) lists some of the challenges including: unequal expectations/difference as deficiency, biculturalism, glass ceiling and glass walls, and the opportunity gap. The experiences of racialized, gendered, and ethnicized bodies adds to the characteristics of successful leaders of color, who often must incorporate additional skill sets into their repertoire (Woods 2003). These skills include: managing stereotypes; turning to support of family and faith (Woods 2003); developing self-confidence, intelligence and emotional fortitude (Cobbs and Turnock 2000); navigating the corporate atmosphere of misperception and distortion; and building useful support systems through networking and mentoring (Allen, Jacobson, Lomotey 1995; Livers and Carver 2002, 2004; Murrell et al. 2008).

In her LSA symposium, Gooden (2020) outlined a strategy for addressing these issues through “system-wide efforts to identify and remove organizational constraints that lead to gendered (and racial) biases in institutional policies and processes” (Laurson & Austin 2014). This is where leadership positions are of critical importance as these provide opportunities to create systemic change (Williams 2013).

We address several themes in the panel including transitioning from ‘regular’ faculty to leadership positions; being selected for positions with no call/ad/open search; challenges and opportunities in leadership positions; anti-tokenism moves; asking for and getting resources to fund efforts; sacrifice and progress; family and life (im)balance; strategies for negotiating; financial rewards and risks.

## **Getting Your Book Published**

*Meredith Keffer, Oxford University Press*

A brief presentation on book publishing for linguists, followed by an open Q&A. Topics covered will include what makes a book different from a dissertation or journal article, how to identify a suitable publisher or series for your project, how to craft a proposal, what to expect in a contract, the stages of the publishing process, and the state of diversity in publishing.

### **About the Presenter:**

Meredith Keffer is an associate editor at Oxford University Press, acquiring books in language and linguistics for both academic and general audiences. She is particularly interested in books that explore the intersections of language with race, gender, and power, and those that work to challenge, diversify, or decolonize established modes of knowledge production.

## **Cultivating the Art of Writing Successful Grants**

*Colleen Fitzgerald, Texas A&M University- Corpus Christi*

Grants are a highly specific genre and they require an approach to writing that is quite different from writing a journal article or dissertation. It is important to know your audience, to know yourself and your strengths (and weaknesses), and to know the funder's priorities. But most importantly, to be successful, a grant proposal must be responsive to the specific request for proposals. In other words, writing a successful grant requires you to be a good reader. This talk will provide an overview of how to cultivate the art of writing successful grants and how to identify resources that exist at colleges and universities, at funding agencies, and in the virtual realm.

### **About the Presenter:**

Dr. Colleen M. Fitzgerald is the Associate Vice President for Research and Professor of English at Texas A&M University-Corpus Christi (TAMU-CC). In her role, she supports the R&I leadership with the planning, coordinating and implementing of programs of excellence in research. She facilitates the pursuit of research, scholarly and creative advancements through the development of disciplinary, multidisciplinary and interdisciplinary projects. Dr. Fitzgerald holds a PhD in Linguistics from the University of Arizona. She most recently served as a Program Director at the National Science Foundation (NSF), while on detail from the University of Texas at Arlington, where she was a tenured Full Professor in the Department of Linguistics and TESOL. Her research investigates both the phonology of Native American languages and language documentation and revitalization, with frequent points of intersection between these themes. Her work has garnered funding from NSF and the National Endowment for the Humanities (NEH). While at NSF, she worked on two of NSF's 10 Big Ideas, a set of forward-thinking, cross-directorate research initiatives to address some of the world's major challenges. Her work at TAMU-CC ranges from designing funding initiatives to coaching and supporting faculty grant proposals to fostering the development of interdisciplinary research teams.

## **Live Discussion: A New Journal of Black Language & Culture (JBLAC)**

*Jamie A. Thomas, Santa Monica College & Sonja Lanehart, University of Arizona*

A new publishing venue is on the horizon! Join us for a discussion to help found a peer-reviewed, academic journal featuring innovative research on global Black language and culture. This journal may help support a new professional Society of Black Language and Culture (SoBLAC). Using Zoom live polling, we'll gather your input as to how you'd like to become involved, and assist in facilitating a new generation of intersectionality-minded, thought-provoking, public-facing scholarship.

### **About the Presenters:**

Jamie A. Thomas, Ph.D. is author of the forthcoming *Zombies Speak Swahili: Race, Horror, and Sci-fi from Mexico and Tanzania to Hollywood* (Oxford University Press), and co-editor of *Embodied Difference: Divergent Bodies in Public Discourse* (Lexington Press, 2019). She is Assistant Professor of Linguistics at Santa Monica College; previously she served as inaugural editor of the open-access journal *MSU Working Papers in Second Language Studies* (2009-2010).

Sonja Laneheart, Ph.D. is Professor of Linguistics in the College of Social and Behavioral Sciences, and Teaching, Learning, and Sociocultural Studies in the College of Education; as well as a Faculty Fellow in the Graduate College at the University of Arizona. Prof. Laneheart is author and editor of numerous publications, including the *Oxford Handbook of African American Language* (2015). She has served on editorial boards of multiple journals and book series, including *American Speech* (2009-2012), *Southern Journal of Linguistics* (1999-2001), and *Language, Communication and Society* (2019-2022).