Editors' Note

The four papers in this issue draw on ethnographic and discourse analytic methods in order to explore the circulation and recontextualization of models of identity, schemes of value, and narratives of sociopolitical context. Drawing on diverse data—reflective interviews, discourse of a public speaking event, Internet-circulated products, traditional and crowdsourced encyclopedias, online discourse, and previous scholarship—authors follow the production of discourses that intersect with racialization and gendering along with other ways placing oneself (or being placed) in relation to history and society. Each article takes an ethnographically situated approach to describing the processes they focus on, not employing a binaristic framing of micro and macro phenomena.

Peters provides a discourse analytic study of an intercultural podium talk by an Indigenous speaker for a non-Indigenous audience. He considers Indigenous agency in the context of this talk and in the overall shift away from "being spoken for" to "speaking on your own behalf," but also how the latter both enables and is constrained by the sociopolitical and interactional conditions of such talks. The speaker in this case flexibly navigates her ascribed and adopted roles (as public speaker and representative) while also positioning herself as an individual not entirely defined by these roles.

De Korne provides an ethnographic portrait of the (re)valuing of Isthmus Zapotec/Diidxazá, a Mesoamerican language. She argues that understandings of the perceived "value" of a language must include multiplicity and negotiation, demonstrating that several kinds of value and different "markets" characterize circulating discourses about Isthmus Zapotec. Agents make claims about symbolic, economic, and cultural value in and through distinct scales, but the ways in which language is valued in the local marketplace and the global marketplace are interrelated.

Chaparro investigates the circulating cultural stereotypes of *fresas* and *nacos*, widely recognized, discussed, and parodied in Mexico. The terms *fresa* and *naco* denote social types and function as meta-signs describing "things, behaviors, people, or dispositions" (this issue, p. 62). Chaparro describes the semiotic registers associated with these figures as well as ways in which these registers are employed through interaction, showing how discourses on *fresas* and *nacos* constantly shift historically and intersect with discourses on race, class, and gender.

Nichols presents the production and dissemination of "Mexicans Be Like" memes as practices in which discourses of migration, race, and identity are recontextualized. Drawing on social media experiences with former students, she explores how these memes "question specific circulating models of *Mexican* and *non-Mexican* personhood and the values associated with them" (this issue, p. 73, emphasis in original). Ultimately, Nichols argues that the memes open spaces for contesting dominant narratives of US-Mexican migration.

We want to remind our readers that all past and current Working Papers are available online. To stay informed about *WPEL*'s latest news and current issue, please subscribe to our mailing list, accessible through our website: www.gse.upenn.edu/wpel/subscribe.

In closing, we want to thank David Hanks and Jennifer Phuong for their immense contribution toward Production and Design of this issue, and we would also like to extend heartfelt thanks to all our reviewers and to the editorial team. We also join past editors in chief in thanking Nancy Hornberger for her consistent guidance and support for *Working Papers in Educational Linguistics*.

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