

# Language and Race

## Constructing the Self and Imagining the Other in the U.S. and Beyond

ANTH-3202-R  
Fall 2011– Open

**Monday 6:30PM - 8:30PM**  
**Wednesday 11:05AM-1:00PM**  
**Bates Class**

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### Course Description and Objectives

"No, no, no, no. You gotta listen to the way people talk! You don't say "affirmative", or some crap like that. You say "no problemo". [...]. And if you want to shine them on it's "hasta la vista, baby".

In this famous exchange from the 1991 blockbuster Terminator 2, the young hero of the film was teaching his cyborg friend (Arnold Schwarzenegger), how to speak like a "real person". These famous lines epitomize what has become the rather common conversational practice of interspersing English with Spanish (or Spanish sounding words). In a similar fashion, the rising popularity of hip-hop culture contributed to spread among US urban youth linguistic practices that were once considered to be a prerogative of the African American Speech Community. Standard American English has gradually incorporated lexical items and expressions traditionally belonging to linguistic minorities. But what is the semiotic and cultural logic underlying these habits? What are the implications of these conversational practices for the reproduction of certain cultural representations of historically Spanish-speaking populations in the US? How does the appropriation of African American Vernacular English by white upper middle class American teenagers participate in the production of certain forms of youth identities? How can we interpret these forms of cultural mimicry and appropriation? How does language operate as an index of distance, solidarity, and power among social groups? How do social actors use language to craft racialized representations of individual and collective "selves" in colonial and post-colonial contexts? This course explores the varied and sometimes surprising interconnections between language and race. The aim will be to show how language is a primary locus for the production of stereotypes, the performance of identity, the presentation of the self, and the reproduction (or the challenge) of social inequalities. We will scrutinize the role of linguistic ideologies in the colonial encounter, explore the interplay between language and the construction of hegemonic power, and examine the connection between communicative practices and the reproduction of racial discourse and racial stereotypes.

### ***What this course is, and what it is not***

This course explores the interplay of language and race in the communicative practices of social actors. Race and racism will not be investigated as dimensions of the individual's moral consciousness. Indeed, rather than focusing on people's minds and intentions, we will concentrate on what people do when they interact with one another.

Moving away from the idea that racism is a phenomenon of the past or a prerogative of conservatives and uneducated others, this course constitutes a reading (and hopefully an experiential) journey through the

interplay between language and race.

This course will not offer a history of the evolution and transformation of racist discourse in the United States. It will not provide a thorough overview of the controversy over biological and cultural ideas of race. It does not aim at charting out the sociology of racial groups in America, nor does it plan on investigating quantitative data about the interplay among race, class, and social inequality in institutional settings.

Although these are all very interesting themes, the focus of this course is linguistic anthropological scholarship and audio-visual ethnographic techniques. This will require developing an acquaintance with the discipline key notions and being willing to engage in ethnographic research. The readings selected offer a combination of highly theoretical materials and very empirical discussions of specific case studies. This combination of theoretical thickness and fine-grained ethnography aims at enhancing our analytical capacity of grasping how micro-processes of conversational practice partake in broader socio-cultural processes. This journey will help us make sense of key notions in social theory and cultural analysis such as the relationship between practical and ideational knowledge, ideology and false consciousness, hegemony and resistance, ambivalence and mimicry, vulnerability and risk, misunderstanding and cross-cultural difference. In addition to this, the course aims at developing a toolkit to better describe and interpret communicative phenomena such as the performative power of parody and irony to (de-)legitimize racially marked social identities, stance-taking and the interactional production of a sense of discursive entitlement, metapragmatic attitudes and indexical strategies for the presentation of the self in communicative interaction, and the semiotic working of language ideology.

### ***Principal aims of the course***

Drawing on the contribution given by the study of speaking as a cultural practice (i.e. linguistic anthropology) to the understanding of race and racism, this course aims at questioning the link between racism and individual intentionality and at the same time challenges the idea that racism is something that pre-exists (and remains unaffected by) individuals' daily linguistic involvement with other humans.

Our reading pathway will aim at broadening and, at the same time, narrowing the scope of commonsensical understanding and definitions. We will problematize the popular assumption that defines racism as a phenomenon of the individual's consciousness and mind. We will explore the (often) unpredictable performative trajectories of human words and discover how we lack complete control on the effects of language and on the interpretation of our words. We will see how meaning is always a product of intersubjective encounters and not something that speakers fully own and control.

While challenging the idea that that racism lies in the domain of individual will and showing how the social underpinnings of racial formations amply transcend individual intentions, the course will also highlight the individual's agency in the interactional microgenesis of racial discourse. Through this somewhat paradoxical account of the role of the individual, we endeavor to offer a less obvious understanding of our intentions and responsibilities in challenging and/or reproducing racial formations.

### ***Key aspects of the course***

#### ***1. A micrological, qualitative, and linguistic focus***

Grounded on a strongly qualitative approach, class and conference work will aim at tracing a phenomenology of the multifaceted relationship between language and race. Students who decide to sign up for this course should have an interest in language and in the linguistic details of human interaction.

They should be prepared to record, transcribe, and analyze human talk. This type of research methodology is very labor intensive and time consuming. It requires patience and dedication, but is also very rewarding as it can lead to potentially new and unexpected discoveries. By the end of the course, students should be able to achieve a deeper appreciation of how situated linguistic interaction is a place where macro socio-economic and cultural values are reproduced (and transformed).

## ***2. A reflexive and ethnographic approach and an openness to learning***

Students will be involved in conducting original ethnographic research on the complex interplays between language and race. A major goal will be the acquisition of skills in linguistic anthropology and ethnographic research, ranging from interviewing to participant-observation, from the use of audio-visual recording to transcription of spontaneous interaction. The emphasis on ethnography does not only entail engagement with empirical and fieldwork research. Since its earlier formulation, the ethnographic analytical stance is oriented towards the understanding of how people make sense of their world and grasping the “native’s point of view” (Malinowski 1922). Recent reformulations of the ethnographic agenda emphasized how our understanding of the others’ standpoint should be also used reflexively to enhance the understanding of our own way of being in the world. This course strongly endorses the need of listening ethnographically to our interlocutors as well as the need of adopting a reflexive approach. What does this mean?

Firstly, it means that self-ethnography will be supported and appreciated. Students will be encouraged to observe how they themselves speak and interact. Projects focusing on the analysis of the discursive practices displayed by seminar participants are welcomed and students should be open to the possibility of being audio or video recorded in or out of class.

Secondly, it means developing an ability to listen and understand without jumping to conclusions and without imposing our pre-conceived ideas and values on the ethnographic materials that we will gather or examine. This may entail bracketing our antiracist convictions (or our conviction of being imbued with antiracist values) in order to understand the subtleties and complexities of human discursive practices, which may also lead to new discoveries about ourselves (we may for examples find out that we also unwittingly exploit cover racist discourse and partake in the reproduction of racially marked indexicalities).

Thirdly, it entails openness to learning, self-improving and making new discoveries. Although it originates from a firm antiracist ideological stance, this course should not be mistaken for an antiracist collective or discussion forum. This course is grounded on the belief that in order to make a difference, militant convictions should be accompanied by authentic dialogue. Students will be welcome to expressing their opinions, no matter how radical they could be, but we all should not forget that our discussion should proceed within academic discursive expectations and conventions. These conventions require that we should be open to changing our convictions and to discovering that we may be wrong or under-informed.

## ***3. Usage of Multimedia Technologies***

Throughout this course students will not only achieve a deeper understanding of how humans use language and other semiotic resources to make sense of their own lives, but they will also

- 1) Videotape human interaction in natural settings
- 2) Learn how to transcribe the talk they record

3) Enhance their capacity to observe the details of human interaction and understand the multifaceted meanings underlying any instance of language usage.

4) Organize the materials they have collected into an analytical paper and PowerPoint presentation

**In order to develop these skills** students will engage in conducting ethnographic tasks as a way of practicing and integrating the material covered in class and in the readings. Some of this work, as well as class presentations, will be done in groups (2 or 3 people max.). Written assignments, however, will be evaluated on an individual basis.

### ***Mid-term papers.***

You will have to turn in one Mid-Term essay for this course. The essay (**1500 words ca.**) is due on **Wednesday, October 12<sup>th</sup>**.

For your mid-term essay, you can choose between 3 topics, developing a piece that should draw on the readings done between week #1 and week #6, as well as on the audiorecording techniques that you will have learnt in the first part of the course. Your essay should address *one of the three themes* provided below. Please bear in mind that you should elaborate on my prompts *by discussing the literature you read for class* as well as by providing concrete examples from the empirical data gathered (and presented in class) by you and your peers (during class discussions and the group assignment experiences). These empirical data may comprehend both what you and your classmates collected while carrying out weekly assignments as well as additional data that you will have to collect for the purpose of completing the essay (more on this in the prompts for the three essays below).

Remember that *one of the main goals of the essay is to prompt you to establish connections between the different readings done in the first half of the Semester*. So the more connections you will be able to make in your reflections, the better. *This will entail quoting the literature covered in this course*. You are free to refer to other sources if you want, but you will need to prioritize the readings and discussions done for this course.

In case there are thematic overlaps and congruencies, you may, if you wish, utilize some of the work (theoretical and/or empirical) done for your mid-term essay for your conference paper and project.

### ***Mid-term paper themes.***

#### ***1) Shifting racialization in individuals' life histories***

Through their lifetimes, individuals may undergo different racializing experiences. They may be pigeonholed differently in different working and social contexts and/or develop evolving forms of racial consciousness. Because race is not a biological fact, but a complex inter-subjective and discursive phenomenon, processes of racialization are profoundly dynamic (Hill 2008: 21). Choose an individual with whom you have some confidence and rapport and who is willing to help you with this assignment by sharing with you his/her life experience. Arrange a time and a place for one (or even two) long open interview session(s) that you should record (with the informed consent of the interviewee) using a zoom H2 digital voice recorder. Use the narrative you collected to develop a reflection on how racial categories may shift and morph through the course of the individual's life. How does your interviewee's life narrative connect or challenge Hill and Garcia's discussions of folk theories of race? What was the role that language ideologies and ways of speaking played in your interviewee's life? How did he or she linguistically express his or her own agency (or lack of it) in her account of the role that race played in his or her life?

Remember to refer to the relevant literature as well as to transcribe and quote at least a few significant excerpts from your interviewee's narrative (verbatim quotes please!)

## 2) *"White virtue" and the "Othering" of racist or racialized discourse*

Several authors that we read in this first third of the semester argue that folk theories of racism often project racism on socially distant or largely imagined groups (the "Southerners", the "skinheads", the "Ku Kluxers", etc). Using a Zoom H2 digital voice recorder, interview a sample of 5 or 6 people (making sure they provide you with their informed consent to use the material you gather from them) ask them to locate what they consider emblematic forms of racism and to provide specific instances of racist communicative practices. Then browse newspapers and Youtube videos in search of representative instances of the discursive strategies that Bonvillia-Silva, Bucholtz, (as well as Urciuoli, Van Dijk, which are optional) identified as denying racism. Use the tools of critical discourse analysis and linguistic anthropology to explore the construction of what Hill (2008: 21) defines "White virtue" and discuss how it intertwines with the denial of racism and the reproduction of "White privilege". Would you be able to highlight any difference in the discourse of the media and in the material you gathered in the interviews? What was the role played by what Hill calls "intentionalist and referentialist language ideologies" in the material you collected?

Remember to refer to the relevant literature as well as to transcribe and quote at least a few significant excerpts from your interviewees' accounts (verbatim quotes please!).

## 3) *Monoglot Standard*

"Language is not only an instrument of communication or even of knowledge, but also an instrument of power. A person speaks not only to be understood but also to be believed, obeyed, respected, distinguished". (Bourdieu 1977: 648).

"The evidence of societal plurilingualism is everywhere around us, on urban public transportation, in classrooms, wherever service-sector personnel are encountered, and on lettuce farms and across vast tracts set aside as reservations. Yet, since we live in a nation-state perpetually trying to constitute of itself an officially unified society with a uniform public Culture, one of the strongest lines of demarcation of that public Culture is linguistic, in the form of advocacy of or opposition to something that [...] I shall call The Standard". (Silverstein 1996: 285).

Using these two quotes and the readings that were assigned on language ideologies and language as a form of symbolic capital, try to prompt your friends and acquaintances to discuss in a loosely structured way (it could be a dinner, a brunch, or just a semi-informal round-table discussion that you organize among your friends and room-mates) the topic of linguistic hegemony, linguistic standardization, and their ideological naturalization (remember to find emic equivalents for this technical terms so that you interviewees can articulate their opinions without feeling tied to scholarly jargon). What do they think of non-standard varieties of English, of un-official English orthography, and American regional dialects? And what do they think of the relationship between Spanish and English in the US? What about Continental Spanish and other varieties of Spanish? How about foreign accents? Which are the ones that are considered cool and sexy and which are the ones that are stigmatized? How do the beliefs that they have about some languages impact their ideas of the people who speak such languages? Record your friends as they debate and be prepared to transcribe significant excerpts of their interaction (using the conversation analytical conventions we discussed in class). While you retrospectively analyze the encounter, try to discover what kind of hidden semiotic transformations are at stake in your interlocutor's linguistic ideologies and aesthetics. Can you find correspondences between certain socio-economic dynamic and people's linguistic ideologies and aesthetics?

Remember that you should explain to all the participants in your study the purpose and the implications of your study. Prepare release forms for them to sign. Also, remember to refer to the relevant literature as well as to transcribe and quote at least a few significant excerpts from the debate.

**Note:** *Syllabus is subject to slight changes depending on the progresses and interests of the class.*

**WEEK 1:** B week  
**Introduction to the Course**

**Mon, Sept 5** *Syllabus and logistics*  
*On the Cultural Construction of Race*

**Readings**

Guglielmo, Jennifer. 2003. [“Introduction: White Lies, Dark Truths”](#). In *Are Italians White? How race is made in America*. Jennifer Guglielmo and Salvatore Salerno Routledge. Pp. 1-14. **[Available to download from MySLC Reserves Portlet]**

DeSalvo, Louise. 2003. [“Color: White/Complexion: Dark”](#). In *Are Italians White? How race is made in America*. Jennifer Guglielmo and Salvatore Salerno Routledge. Pp. 17-29. **[Available to download from MySLC Reserves Portlet]**

**Assignment # 1** *An initial reflection on the relation between language and race*

**Due on Friday, September 9<sup>th</sup> at 5 PM**

**Please follow the guidelines on how to submit assignments on Myslc provided above.**  
**Bring a hard copy to class on Monday**

The interconnections between language and socio-cultural constructions of race are multiple and diverse. Read the three prompts below, pick one, and write a short (700 words Max.) self-reflexive, a-theoretical piece. Try to be analytical. Think of your own personal experience. You do not need to (should not) refer to anthropological or linguistic scholarly work on the topic. Just try to use some introspection and work on *specific* linguistic experiences you have had.

Language is a primary tool for debating issues of race and racism. Our communicative practices are replete with metapragmatic and lexical strategies with which we handle “race talk”. Some examples are phrases like the canonical “I am not a racist, but...” and buzz words such as “diverse”, “uncomfortable”, “unsafe”, which are endowed with meanings that go beyond their literal sense. These strategies are often unconsciously formulaic. Reflect on certain discursive automatisms that shape the way in which race is discussed around you and try to identify at least a couple of popular strategies you directly came across in your discursive experience with race and racism.

Language is not only a neutral system of signs apt at enabling the transmission of information. Ideas, beliefs, and *fantasies* that humans develop about their language repertoire often inform their understanding of social reality. People’s conceptions about language (i.e. what linguistic anthropologists call language ideologies) encode important beliefs and ideas not only about language, but also about “people, events, and activities” (Gal and Irvine 1995: 970-1). Reflect on the ideological values attached to

the linguistic varieties that constitute your active or passive linguistic repertoire and try to pin point a few instances of how language partakes in the production of racial stereotypes.

The multifaceted semiotic device that we call language is a key resource for the presentation of the self. Social actors use language to craft representation of individual and collective “selves” in the course of communicative interactions. Reflect on how the way we present our identity to the world and how it is often shaped by a racialized language; provide at least one or two concrete examples.

**Wed, Sept 7      No Class**

**Assignment #2    *Group Ethnography on Sarah Lawrence***

***Due on Sunday, September 11<sup>th</sup> at 11 PM***

***Bring a hard copy to class on Monday***

Work in groups of 3 (we need to form 4 groups of 2 or 3 people).

Read the three chapters from Mary Bucholtz’ book assigned for Monday. Meet as a group (possibly utilizing the free class slot on Wed) to discuss how space is socio-culturally organized at SLC. In her fieldwork at Bay City High School, Bucholtz identified three major styles: “the cool, non-mainstream hip hop style”, “the cool, mainstream preppy style”, “the uncool, mainstream nerdy style”. Could you identify any major category of stylistic affiliation at SLC? Or do you find that our school’s classification system is too individualized for us to be able to draw distinctions among broader social groups? Drawing on Bucholtz’ work as a source of inspiration, provide an ethnographic account (700 words Max) of styles, space, and social divisions at SLC. You may decide to write a wholly co-authored piece or to juxtapose individually written sections.

**WEEK 2:**            A week  
                          **Critical Whiteness**

**Mon, Sept 12      Styles, Language, and Social groups**

**Readings**

Bucholtz, M. 2011. “White Styles” (Chapter one, pp. 1-21); “Listening to Whiteness” (Chapter two, pp. 21-42); “Cliques, crowds, crews” (Chapter three, pp. 42-67). In *White Kids: Language, Race, and Styles of Youth Identity*: Cambridge Univ Pr. [**Bucholtz’ book**]

**Discussion of Assignment #2**

**Wed, Sept 14      Critical and folk theories of racism and the contribution of Linguistic Anthropology**

**Readings**

Hill, Jane, H. 2008. “Preface and Acknowledgements” (Pp. VI-IX), “The Persistence of White Racism”

(Chapter 1, Pp. 1- 30.). In *The everyday language of white racism*. Wiley-Blackwell. **[Hill's book]**

Hill, Jane, H. 2008. "Language in White Racism: An Overview" (Chapter 2). In *The everyday language of white racism*. Wiley-Blackwell. Pp. 30-47. **[Hill's book]**

Hill, Jane, H. 2008. "The Social Life of Slurs" (Chapter 3). In *The everyday language of white racism*. Wiley-Blackwell. Pp. 49- 87. **[Hill's book]**

### **Optional**

Duranti, Alessandro. 2002. "[Linguistic Anthropology](#)" (pp. 8899-906). In *International Encyclopedia of the Social and Behavioral Sciences*. Oxford: Elsevier. **[Available to download from MySLC Reserves Portlet]**

### **Assignment #3**                      **Conference paper topic**

**Due on Sunday, September 18<sup>th</sup> at 5 PM**

**Please follow the guidelines on how to submit assignments on MySLC provided above.**

Write 3 short abstracts (200 words each, 600 words in total, **Max.**) on three possible different topics on which you could imagine yourself working for this Semester. (**NB** these abstracts will not be binding, **but you will have to decide** the topic of your research project by **Sunday, September 22<sup>nd</sup>**. Please see the course "important deadlines section").

**WEEK 3:**                      B week  
   **Language Ideologies and Linguistic Markets**

**Mon, Sept 19**            **Meaning, Ideology, and Value**

### **Readings**

Kroskrity, Paul V. 2004. "[Language ideologies](#)" (pp. 496-518). In *Companion to Linguistic Anthropology*. A. Duranti (ed.). Oxford: Blackwell. **[Available to download from MySLC Reserves Portlet]**

Hanks, William. 2001. "[Indexicality](#)" (pp. 119-122). In *Key terms in language and culture*. A. Duranti (ed.). Blackwell Malden, Mass. **[Available to download from MySLC Reserves Portlet]**

Errington, Joseph. 2001. "[Ideology](#)". In *Key terms in language and culture*. A. Duranti (ed.). Blackwell Malden, Mass. **[Available to download from MySLC Reserves Portlet]**

### **Optional**

Bourdieu, Pierre. 1977. [The economics of linguistic exchanges](#). *Social Science Information* 16(6): 645-668. **[Available to download from MySLC Reserves Portlet]**

**Wed, Sept 21**            **Signifier and Signified**  
   **Direct and Indirect Indexicalities**

### **Readings**



Hill, Jane H. 1998. *Language, Race, and White Public Space*. *American Anthropologist* 100(3): 680-689. **[Available to download from MySLC Reserves Portlet]**.

Cepeda, M.E. 2000. Mucho loco for Ricky Martin; or the politics of chronology, crossover, and language within the Latin (o) Music iBoom. *Popular Music and Society* 24(3):55-71.

### **Optional**

Saussure, F. [1916] 1966. "[Subject Matter and Scope of Linguistics; Its relations with Other Sciences](#)" (pp.6-7); "[The Object of Linguistics](#)" (pp. 7- 17); "[Linguistics of Language and Linguistics of Speaking](#)" (pp. 17- 20); "[Nature of Linguistic Sign](#)" (pp. 65-70). In *Course in general linguistics* (Wade Baskin, Trans. Charles Bally and Albert Sechehaye, Eds.). Edited by New York, Toronto, London: McGraw Hill. **[Available to download from MySLC Reserves Portlet]**

Alim, H. Salim. 2004. "[Hip hop nation language](#)". In *Language in the USA: themes for the twenty-first century*. Edward Finegan and John R. Rickford (eds.). Cambridge UK: Cambridge Univ Pr. Pp. 387-409. **[Available to download from MySLC Reserves Portlet]**

**WEEK 4:** A week  
**Language ideologies & Ethnographic Interview**

**Mon, Sept 26** Indexes, Icons, Symbols

### **Readings**

Ochs, Elinor. 1992. "[Indexing gender](#)". In *Rethinking context: language as an interactive phenomenon*. A. Duranti & C. Goodwin (eds). Cambridge: Cambridge University Press.

**[Available to download from MySLC Reserves Portlet]**

[or downloadable at <http://www.sscnet.ucla.edu/anthro/faculty/ochs/publish.htm>]

Bucholtz, M. 2011. "Say word?" (Chapter four, pp. 67-90); "I'm like yeah but she's all no" (Chapter five, pp. 90-116). In *White Kids: Language, Race, and Styles of Youth Identity*: Cambridge Univ Pr. **[Bucholtz' book]**

**Wed, Sept 28** *Audio Recording and Audio Editing Workshop using "Audacity" with Gary Ploski*

**Class will be held E2**

- \* Training of audio equipment use
- \* Audio recording
- \* Format discussion
- \* Import into Audacity
- \* Extract section of audio from larger recording

### **Readings**

Sarangi, S. 2003. "Institutional, professional, and lifeworld frames in interview talk". In *Analyzing race talk: multidisciplinary perspectives on the research interview*. van den Berg, H., M. Wetherell, and H. Houtkoop-Steenstra (eds.). pp. 64-85. **[In your book]**

Briggs, Charles L. 1986. Chapters 1, 3, 5. In *Learning how to ask: A sociolinguistic appraisal of the role of*

*the interview in social science research*. Cambridge University Press. [Available to download from MySLC Reserves Portlet].

### Optional

Labov, William. 1972. "[The logic of non-standard English](#)" (pp. 201-240) . In *Language in the Inner City: Studies in the Black English Vernacular*. [Available to download from MySLC Reserves Portlet].

**NB** As this class will be a workshop aimed at illustrating the basic elements of Audio recording and editing, there will be no class discussion on these readings. However, as you will see once you will read them, they are of great help for your next two assignments, so it is essential that you read them carefully.

### **Assignment #4 Voice Recording & Editing Assignment**

**NB for this assignment you will have to work in small groups (2 or 3 people max.)**

**Due on Friday, October 7<sup>th</sup> at 2 PM.** Upload your audio MP3 files, texts, and handouts on MySLC Assignment Portlet

Work in groups of 3 (we need to form 4 groups of 2 or 3 people)

This assignment presupposes the audio recording and audio editing techniques that you learnt in Gary Ploski's workshop AND the readings on language ideology (Kroskrity, Hill, Bucholtz, as well as Bourdieu and Urciuoli, if you did these optional readings), as well as those on the interview as a speech event and as a research technique (Bonilla-Silva & Forman, Briggs, Sarangi, Pomerantz & Zemel, Mills, Koole, Labov and Antaki, which were, however, optional).

As you should have discovered by reading the above mentioned literature, the notion of language ideology is used to refer to native theories on

-) the role and the nature of language and communication,

-) the ideas with which speakers express their understanding of language varieties constituting their own repertoire (or the repertoire of some other group)

Choose a linguistic ideology that you want to explore and, drawing on the recording techniques that you have learnt in Gary Ploski's workshop, use a digital voice recorder (Zoom H2) to interview a few subjects (the actual number is up to you to decide, but 3 or 4 people would be a good sample) about beliefs and ideas they may have about a certain language variety, register, style (these might include anything from professional jargons to dialects and accents, from languages to gender or class based linguistic differences) or even a certain property of Language (such as the referential versus the performative value of the linguistic sign). You can choose whether to interview your subjects alone or with your other two colleagues, but every member of the group should conduct at least one interview. Remember to archive your data properly choosing a unique (and convenient) code to identify each recording and create a separate sheet with a brief description of the meta-data (interviewees' names, age, social background, as well as interviews' setting, dates, and other relevant facts).

Drawing on the chapters and articles that dealt with the methodology and epistemology of the interview, reflect on the interviews you conducted and take notes on relevant methodological aspects of the experience.

Drawing on the audacity editing techniques that you learnt in Gary Ploski's workshop, you should select relevant fragments and produce a 5 minutes long MP3 audio file containing a few excerpts from your interviewees' accounts. Aside from editing your material into a 5 minutes long clip that you should upload on MySLC Assignment Tab, you should write *two brief texts* (600-700 words each), which should be both

co-authored by all the participants in the research team.

- *The first text* should be a brief commentary on the language ideologies that you collected. In this text you should address specific aspects of the content of the interviews: what are your interlocutors' beliefs about Language or about the specific language variety/dialect that you focused on in your interview? How were these beliefs mapped onto the speakers of the variety in question? How were they naturalized in the minds' of your interviewees? Etc.
- *In the second text*, you will have to discuss some relevant methodological issues that you encountered in the process, including the discussion of possible difficulties or challenges you encountered as well as a meta-analysis of the interaction between interviewers and interviewees such as turn taking sequence, power dynamics, stance-taking, vagueness, evasiveness, disclaimers, etc.
- Finally, you should prepare *a handout* that you will use in class to present your ethnographic findings to the rest of the class (presentations will be held on **Mon October, 10<sup>th</sup>**). Material included in the handout may include age, pseudonyms, and origin of the interviewees, key research questions, emblematic quotes from the interviews, etc.

Aside from training students in applying basic voice recording and editing techniques, this exercise aims at familiarizing them with sharing and presenting ethnographic material to an academic audience. Remember that in your presentations and handout you should be clear and concise and at the same time provide enough background information to allow your audience to understand your data. Also remember that in the study of language ideologies, you should avoid imposing simplistic coherence on the different beliefs that members of a speech community may have about their linguistic repertoire. The articles you have read for the past few classes emphasized the importance of taking into account the (at times very discordant) ideas that members of a speech community have about the linguistic varieties they speak. So in selecting the fragments for your Mp3 File and in your handout and presentations, you will have to highlight possible inconsistencies and debates underlying different persons' opinions and propose different ways for interpreting them.

**WEEK 5:** B week  
**Talking about Race**

**Mon, Oct 3** Talking about Race

**Readings**

Bucholtz, M. 2011. "Not that I am racist" (Chapter eight, pp. 164-187); "I guess I'm white" (Chapter ten, pp. 220-236). In *White Kids: Language, Race, and Styles of Youth Identity*: Cambridge Univ Pr. **[Bucholtz' book]**

Bonilla-Silva, E. and T. A. Forman. 2000. ["I Am Not a Racist But...": Mapping White College Students' Racial Ideology in the USA](#). *Discourse & Society* 11(1): 50. **[Available to download from MySLC Reserves Portlet]**

**Optional**

Van Dijk, T. 1993. ["Denying racism: Elite discourse and racism"](#). In *Racism and Migration in Western Europe*. Berg, Oxford. pp. 179-193. **[Available to download soon from MySLC Reserves Portlet]**

**Wed, Oct 5      Race, Diversity, and Liberal Arts Colleges**

**Readings**

Bucholtz, M. 2011. "White on Black: Narratives of racial fear and resentment" (Chapter nine, pp. 187-210). In *White Kids: Language, Race, and Styles of Youth Identity*: Cambridge Univ Pr. **[Bucholtz' book]**

Urciuoli, B. 2009. Talking/Not Talking about Race: The Enregistrments of Culture in Higher Education Discourses. *Journal of Linguistic Anthropology* 19(1):21-39.

**Optional**

Urciuoli, B. 2003. Excellence, leadership, skills, diversity: Marketing liberal arts education. *Language & Communication* 23(3-4):385-408. **[Available to download from MySLC Reserves Portlet]**

**Assignment #5    Midterm Paper**

***Due on Wednesday, October 12. Please also bring the hardcopy to class***

**See guidelines at the beginning of the syllabus.**

**WEEK 6:            A week  
                         Audio and Video Recording**

**Mon, Oct 10      *Interviews as inter-subjective constructions***

**Presentations and Discussion of Audio recording assignment (#4 due on Friday October, 7th) and discussion of the readings in the light of your findings**

**Readings**

Mills, Sara. 2008. "[Political Correctness](#)". In *Language and sexism*. Cambridge Univ Pr. Pp. 100-123. . **[Available to download from MySLC Reserves Portlet].**

Pomerantz, A, and A Zemel. 2003. "Perspectives and Frameworks in Interviewers's queries". In *Analyzing race talk: multidisciplinary perspectives on the research interview*. van den Berg, H., M. Wetherell, and H. Houtkoop-Steenstra (eds.). pp. 215-232. **[In your book]**

**Optional**

Koole, T. 2003. "Affiliation and detachment in interviewer answer receipts". In *Analyzing race talk: multidisciplinary perspectives on the research interview*. van den Berg, H., M. Wetherell, and H. Houtkoop-Steenstra (eds.). Pp. 178-199. **[In your book]**

Antaki, C. 2004. The uses of absurdity. *Analyzing race talk: multidisciplinary perspectives on the research interview*:85-102. **[In your book]**

**Wed, Oct 12      *Video Shooting Workshop***

**Class will be held E2**

***Learning the Camera***

- \* Framing
- \* Tri-pod

### **Readings**

Duranti, Alessandro. 1997. [“Ethnographic methods”](#) (pp. 84-121). In *Linguistic Anthropology*. A Duranti (ed.). Cambridge. **[Available to download from MySLC Reserves Portlet under “Duranti\_Duranti\_Alessandro”].**

Finnegan, Ruth, H. 1992. “Some issues and practicalities” (Chapter 3, pp. 53- 71), “Ethics” (Chapter 10, pp. 214-233). In *Oral traditions and the verbal arts: a guide to research practices*. Routledge. **[Available to download from MySLC Reserves Portlet].**

### **Assignment #6    *Filming naturalistic interaction***

***Due on Monday, November 14<sup>th</sup>.***

*Film one hour of naturalistic interactions, narratives, performances, conversations, and interviews broadly related to your project. This is a two parts assignment. You will use this footage for editing your 4 minutes conference video project, which will be Assignment #8.*

**WEEK 7:**            Neither A nor B week  
**Misunderstanding and the linguistic Microgenesis of Racism in Intercultural Encounters**

**Mon, Oct 17    NO CLASS (October Study Days)**

**Wed, Oct 19**

***Film Screening:*** *Crosstalk*. 1979. Multiracial Britain. BBC TV.

### **Readings**

Bailey, Benjamin. 2004. [“Misunderstanding”](#) (pp.394-413). In *A companion to linguistic anthropology*. A. Duranti (Ed.). Malden, MA & Oxford, UK: Blackwell, Ch. 17. **[Available to download from MySLC Reserves Portlet].**

Bailey, B. 2009. Communication of Respect in Interethnic Service Encounters. *Language in Society* 26 (3): 327-356. **[Available to download from MySLC Reserves Portlet]**

### **Optional**

Gumperz, J.J. 1996. [“The linguistic and cultural relativity of inference”](#). In *Rethinking linguistic relativity*. John Gumperz and Stephen Levinson (eds). Cambridge University Press. Pp. 374-407. **[Available to download from MySLC, Reserves portlet]**

Gumperz, J. John. 1982. "[Fact and inference in courtroom testimony](#)". In *Language and social identity*. John J. Gumperz (ed.). 1982. Cambridge University Press. Pp. 163-195. **[Available to download from MySLC Reserves Portlet]**

Hansell, Mark and Cheryl Sheabrook Ajitrotutu. 1982. "[Negotiating interpretations in interethnic settings](#)". In *Language and social identity*. John J. Gumperz (ed.). 1982. Cambridge University Press. Pp. 85-94. **[Available to download from MySLC Reserves Portlet]**

**WEEK 8:**            B week  
                          **Language ideologies**  
                          **Power, Hegemony, and Social Inequality**

**Mon, Oct 24**        **Language ideologies and Mimesis**

**Readings**

Perullo, A., and J. Fenn. 2003. Language ideologies, choices, and practices in Eastern African hip hop. In *Global pop, local language*. Harris M. Berger and Michael Thomas Carroll (eds.). University Press of Mississippi. Global pop, local language:19-51.

Ronkin, M, and HE Karn. 1999. Mock Ebonics: Linguistic racism in parodies of Ebonics on the Internet. *Journal of Sociolinguistics* 3:360-380.

**Wed, Oct 26**            **Hegemony, Language Ideologies, and Semiotic Processes**

**Readings**

Irvine, JT, and S Gal. [2000] 2001 or 2009. [Language Ideology and Linguistic Differentiation](#). In *Linguistic Anthropology: A Reader*. Ed. A. Duranti. Malden, Mass.: Blackwell. **[Available to download from MySLC Reserves Portlet]**.

If you are curious to hear some click sounds in Xhosa (a Khoisan language), you may go to (check them out as it will make the article's discussion a lot clearer!!)

<http://www.youtube.com/watch?v=gytCi5a7Ajg&feature=related>

<http://www.youtube.com/watch?v=31zzMb3U0iY&feature=related>

[http://www.youtube.com/watch?v=D\\_I7ty\\_MH\\_Y&feature=related](http://www.youtube.com/watch?v=D_I7ty_MH_Y&feature=related)

**WEEK 9:**            A week  
                          **Linguistic Appropriation in a Racialized Political Economy of Language**

**Mon, Oct 31**        **Politically Correct but Grammatically Incorrect**

**Readings**

Barrett, Rusty. 2006. [Language ideology and racial inequality: Competing functions of Spanish in an Anglo-](#)

[owned Mexican restaurant](#). *Language in Society* 35(02): 163-204. [Available to download from MySLC Reserves Portlet].

Hill, Jane H. 2008. "Linguistic Appropriation: The History of White Racism is Embedded in American English". In *The everyday language of white racism*. Wiley-Blackwell. Pp. 118-157. [Hill's book].

**Optional**

Bucholtz, M. 2011. "Pretty Fly for a White Guy" (Chapter six, pp. 116-139). In *White Kids: Language, Race, and Styles of Youth Identity*: Cambridge Univ Pr. [Bucholtz' book]

**Wed, Nov 2      Mimicry and Crossing**

**Readings**

Cutler, Cecilia. 2003. "[Keepin' It Real](#)": White Hip-Hoppers' Discourses of Language, Race, and Authenticity. *Journal of Linguistic Anthropology* 13:211-233. [Uploaded on MySLC Reserves Portlet]

Bucholtz, M. 2001. [The whiteness of nerds: Superstandard English and racial markedness](#). *Journal of Linguistic Anthropology* 11(1):84-100. [Uploaded on MySLC reserves Portlet]

**Optional**

Alim, H. Salim. 2004. "[Hip hop nation language](#)". In *Language in the USA: themes for the twenty-first century*. Edward Finegan and John R. Rickford (eds.). Cambridge UK: Cambridge Univ Pr. Pp. 387-409. [Available to download from MySLC Reserves Portlet]

Kiesling, S. 2008. [Stances of whiteness and hegemony in fraternity men's discourse](#). *Journal of Linguistic Anthropology* 11(1):101-115. [Uploaded on MySLC reserves Portlet]

**Assignment #7      Outline of conference Projects**

**Group 1 due on**

**Group 2 due on**

**Group 3 due on**

**WEEK 10:**      B week  
**Writing workshop on Conference Papers First Drafts**

**Mon, Nov 7      Workshop**

**Wed, Nov 9      Workshop**

**WEEK 11:**      A week  
**Writing workshop on Conference Papers First Drafts**  
**Imovie workshop**

**Mon, Nov 14      Workshop**

**Wed, Nov 16      Imovie Workshop with Gary Ploski**

**Learning iMovie - One class**

- \* Extract clip from larger recording
- \* Still image: use in Word or PowerPoint
- \* Separate audio from video

**Assignment #8      Conference video Project**

*Extract 4 minutes clip. Due on Friday, December 9<sup>th</sup>*

**WEEK 12:**                      Neither A nor B week

**Mon, Nov 21                      Class cancelled due to AAA meeting**

**Private Intentions and Public Consequences  
Western Vernacular Theories of Intentions**

**Discussion about these readings will be done on Monday, November 28<sup>th</sup>**

**Readings**

Searle, John R. [1969] 1971. [“What is a Speech Act?”](#). In *Philosophy in America*. Max Black (ed.), Ithaca, N.Y.: Cornell University Press. London: Allen and Unwin. Reprinted in *The Philosophy of Language*. J.R. Searle (ed.). Oxford: Oxford University Press. 1971. **[Available to download from MySLC Reserves Portlet]**

Duranti, A. 1988. [Intentions, Language, and Social Action in a Samoan Context](#). *Journal of Pragmatics* 12: 13-33. **[Available to download from MySLC Reserves Portlet]**

Hill, Jane H. 2008. “Gaffes: Racist Talk without Racists”. In *The everyday language of white racism*. Wiley-Blackwell. Pp. 88- 118. **[Hill’s book]**.

**Wed, Nov 23                      No class. Thanksgiving**

**WEEK 13:**                      B week  
**Hegemony, Mimicry, and Desire**

**Mon, Nov 28**

**Readings**

Scott, J.C. 1990. “Behind the Official Story”, “Domination, Acting, and Fantasy”, “The Public Transcript as a



Respectable Performance” (Chpts 1-3). In *Domination and the arts of resistance: hidden transcripts*. New Haven: Yale University Press. Pp. 1-17; 17- 45; 45-70.

Ives, Peter. 2004. [“Introduction”](#), and [“Language and hegemony in the Prisons Notebooks”](#) (Chapter 3). In *Language and hegemony in Gramsci*: Pluto Press. Pp. 1- 11 and 63- 101. **[Available to download from MySLC Reserves Portlet]**.

Williams, Raymond. [1976] 1985. [“Hegemony”](#). In *Keywords: A Vocabulary of Culture and Society*. Oxford University Press. Pp: 1117-18. **[Available to download from MySLC Reserves Portlet]**

**Wed, Nov 30**

**Readings**

Mitchell, T. 2003. “Doin’ damage in my native language”. In *Global pop, local language*. Harris M. Berger and Michael Thomas Carroll (eds.). University Press of Mississippi. Pp. 3-19. [reprinted in Local Noise]

Bhabha, Homi. 1997. [“Of mimicry and man: the ambivalence of colonial discourse”](#). In *Tensions of empire: Colonial cultures in a bourgeois world*. Ann Laura Stoler and Frederick Cooper (eds.). Berkeley: University of California Press. Pp. 152-160. **[Available to download from MySLC Reserves Portlet]**

Huddart, D. 2006. “Why Bhabha?”, “The Sterotype”, “Mimicry”. In *Homi K. Bhabha*. Routledge.

**WEEKS 14-15: FILM SCREENINGS; CONCLUDING DISCUSSIONS**

**WEEK 14:** A week  
**Hegemony, Desire, Ambivalence**

**Mon, Dec 5 Paris is Burning Conference Papers Due**

**Film Screening:** *Paris is Burning*. 1991. Jennie Livingston. Off White Productions.

**Wed, Dec 7 Paris is Burning debated**

**Readings**

hooks, bell. 1992. [“Is Paris burning?”](#). In *Black looks: Race and representation*. bell hooks (ed.). Boston: South End. Pp. **[Available to download from MySLC Reserves Portlet]**.

Butler, Judith. 1993. [“Gender is burning”](#). In *Bodies that matter: on the discursive limits of sex*: Theatre Arts Books. Pp 121-142. **[Available to download from MySLC Reserves Portlet]**.

Barrett, Rusty. [1995] 2006. [“Supermodels of the world, unite!: political economy and the language of performance among African American drag queens”](#). In *The language and sexuality reader*. Deborah Cameron and Don D. Kulick. Routledge. Pp. 151-165. **[Available to download from MySLC Reserves Portlet]**.

**WEEK 15: B week**

**Mon, Dec 12 Video Projects Screening and Party!**

**Wed, Dec 14 No class**

## STUDY QUESTIONS

**Mon, Sept 5**

- What were De Salvo's relatives' attitudes towards race and how does the author interpret the reasons for this racial stance? Do you think it could be explained differently? (see in particular p. 18)
- What notion of race is emerging from De Salvo's account?
- What is the role played by empathy in De Salvo's piece?
- What was the purpose of racial taxonomies in the case of De Salvo's grandmother's naturalization?

**Wed, Sept 14**

*Hill- Chapter 1*

- What are the main points characterizing (according to Hill) US folk and critical theories of racism?
- Would you be able to criticize and/or expand Hill's account of folk and critical theory of race and racism?
- What are the risks, according to Hill, of replacing "race" with "culture" (see in particular her discussion of Graglia's comment on Hoopwood decision, p. 22-23)
- What is the role of individual intentions in Hill's discussion of residential segregation (see in particular pp. 25- 30).

*Hill- Chapter 2*

- What are the main points characterizing (according to Hill) the ideology of the standard?
- How does the existence of double negatives (negative concord) undergo a process of ideological stigmatization by speakers of Standard English?
- What are the multiple indexicalities activated by the usage of double negatives?
- What is the referentialist ideology and how can it contribute to reproduce white racism?
- How is the standardist ideology connected to the referentialist ideology?
- What does Hill mean when she talks about personalist ideology?
- And how referentialist and personalist ideologies of language can contribute to the reproduction of covert racist discourse?
- What are in Hill's analysis the racializing functions of Mock Spanish?
- Why do you think that standardist ideology can be term an "ideology of language", while performative, referentialist, and personalist ideologies should be described as "ideologies of

Language”?

*Hill, Slurs*

- What are the major pragmatic characteristics of slurs?
- What is their legal status?
- Why does Hill believe that the doctrine of freedom of speech is connected to a referentialist language ideology?
- Why do Critical Race theorists use the performative language ideology based on SAT (Speech Act Theory) in order to narrow the first Amendment?
- What is Butler’s anti-eradicationist argument?
- Why does iterability undermine intentionality?
- What was the major difference between signed letters and anonymous postings in the messages exchange re the debate on changing the name of “Squaw Peak”?
- What are the major characteristics of toponyms?
- What is the linguistic ideology of personalism?
- What is the baptismal ideology of word meaning and how does it connect with Saussure’s theory of the linguistic sign?
- What is the relation between personalism and baptismal ideology of meaning?
- What are the logical implications of the referentialist ideology of language when it is applied to slurs?
- How the referentialist ideology was used in the debate re Squaw peak?
- How the performative ideology of language was implicit in some of the discussions surrounding the debate re Squaw Peak?
- How would you interpret the mitigation of the epistemic degree of certainty and the frequent usage of hedges and quotative device in the debate re Squaw Peak?
- What kind of misunderstandings were triggered by the fact that some Native American embraced a referentialist ideology of language?

**Mon, Sept 19**

*Kroskrity*

- What are, according to K., the main reasons for the delay with which linguistic anthropologists started to consider language ideologies as an object of study?
- Compare the different definitions of language ideologies quoted by K. (Errington’s, Rumsey’s, Silverstein’s, Irvine’s) and try to spell out what are the major differences in the theoretical assumptions underlying the different formulations.
- What does Kroskrity mean by indexical connections (p. 500)?

*Bourdieu*

- Bourdieu’s main point is that linguistic competence should be reframed as linguistic (or symbolic) capital (p. 646). This major challenge to the referentialist bias of traditional linguistics (Saussure, Chomsky, etc.) is made of 3 moves:
  - 1) The replacement of grammaticalness with acceptability
  - 2) The replacement of relations of communication with relations of symbolic power
  - 3) The replacement of meaning with power and valueReflect on these moves and on their connection with the notion of *kairos* (p. 646). What are the implications of Bourdieu’s theories and how would you link them to Hill’s discussion of linguistic (referentialist, performative, etc.) ideologies?
- What are the shortcomings of “philologism” (p. 647) and what is the main critique that Bourdieu moves to Saussure?
- How is authority reproduced through discourse and what are the most emblematic examples of authoritative speech given by B.?

- Bourdieu sees a strict correspondence between social status, economic power and linguistic capital. Could you think of any example in which the alignment between base and superstructure or economic and linguistic capital is not so perfectly congruent?
- “the legitimate language owes part of its symbolic force to the fact that its relation to a market is socially unrecognized. So we must include in the complete definition of the legitimate language the mis-recognition of its objective truth [...]” (p. 664, f 6). In the light of this statement would you be able to define Bourdieu’s underlying theory of ideology?
- What is Bourdieu’s definition of linguistic habitus?
- What’s the relation among habitus, acceptability, market, censorship, and kairos?
- What’s important in the relationship between habitus and market?
- What’s the relation between linguistic insecurity and hypercorrection? Could you think of any concrete example of hypercorrection?
- Can you think of any example of the relaxation in tension that B. describes as the hallmark of distinction?
- How could you relate self-confidence with white privilege?
- Why is Bourdieu so interested in pronunciation?
- And why do you think he describes linguistic capital “as embodied capital”?
- What is the body hexis?
- What is the relation between class membership/ class stereotypes and gender stereotypes?

### Wed, Sept 21

#### *Hill, Language, Race, and White Public Space*

- What are the complex semiotics underlying the mechanics of Mock Spanish?
- What is Urciuoli’s point about the “linguistic disorder” of the Puerto Ricans?
- What is Urciuoli’s distinction between the “inner” and “outer sphere” (p. 681)?
- What are the major strategies of Mock Spanish?
- Mock Spanish produces, according to Hill, the “elevation of whiteness and the pejorative racialization of members of historically Spanish speaking populations”, which leads her to conclude that Mock Spanish is racist. Do you agree with Hill’s qualification of Mock Spanish as an instance of “racist discourse” (p. 683)?
- What can be the indexical associations of Mock Spanish?
- How deliberate/intentional/aware are the racist undertones of Mock Spanish?
- What is the contradiction hidden in the “Mock Spanish” label chosen by Hill?

#### *Saussure*

- Reading Saussure, after having been exposed to some key ideas in the sociology (Bourdieu) and anthropology (Duranti) of language, could you point out what the major differences are between the idea of (or the ideology of) language put forth by Saussure and advocated by Duranti, Bourdieu, and Hill?
- What is the difference between *langue* and *langage*?
- And can how this distinction be mapped on the distinction between “ideologies of language” and ideologies of Language”?
- What is the difference between *langue* (language) and *parole* (speaking)?
- What are the main differences between Saussure’s conception of the process of communication (as represented by his discussion of the speaking circuit p. 11-13) and the anthropological conception of communication?
- What does Saussure mean when he says that language is not a list of words? (p. 65)
- Saussure rarely speaks of “words” as he prefers to use a different terminology, what is the closest correspondent of the traditional notion of word? Signified? Signifier? Linguistic sign?
- Could you point out some of the implications of Saussure’s semiotic ideology based on the

- arbitrary nature of the sign?
- What is the semiotic nature of Onomatopoeia and phonosymbolism (such as glug-glug)?

*Alim*

- After reading Alim's account of Hip Hop lexicon and meaning making strategies (p. 279- 280) could you develop a comparison between Saussure's theory of the linguistic sign and that of the hip hoppers described by Alim? What are the differences and the similarities between Saussure's theory of language and Hip Hop?
- What are the phonological, syntactical, and lexical features of HHNL?
- Why do you think HHNL had been for a long period "erased" within American sociolinguistic scholarship?
- What are the key features of HHNL language ideology?
- What is Alim's consideration of Hip Hop artists? And what kind of teaching could you draw from his way of positioning himself with respect to his interlocutors?
- Alim's ethnography of HHN and HHNL on many respects is also a reflection on the relationship between mainstream culture and subculture. What are the main characteristics of this relationship?
- What kind of audience/performer relation is implied in the practice of call and response?

**Mon, Sept 26**

*Ochs*

- What do you think the main points of Ochs' article are?
- What is the relationship between linguistic forms and social meaning of gender?
- How does Ochs' discussion of linguistic meaning differ from Saussure's?
- What's the difference between referential and non-referential indexes?
- How does Ochs define the notion of marked/unmarked behavior?
- What is the main difference between the communicative style of white middle class Americans and that of Samoan caregivers?
- What are the linguistic features of Baby Talk?
- How could the relationship between gender and linguistic forms discussed by Ochs be related to the discussion of the relationship between linguistic forms and broader social meanings discussed by Hill (1998)?

**Mon, Oct 3**

*van Dijk- Denying racism*

- What kind of folk theory of racism is presupposed by the metapragmatic strategies of denial analyzed by van Dijk in this chapter and epitomized by the "disclaimer": 'I have nothing against Blacks, but...' or 'I am not a racist, but ...'?
- Can you think of other examples of these metapragmatic phrases?
- Could you provide a list of the discursive strategies for enacting denial?
- Could you reflect on the discourse of truth and sincerity underlying these metapragmatic strategies?
- Could you discuss the role played by the discourse of truth and the metapragmatics of denial in the construction of "White virtue"?
- What are the (discursive and practical) effects of the metapragmatics of denial analyzed by van Dijk?
- How the discourse of truth and the metapragmatics of denial could be connected with Hill's (chpt 2) discussion of referentialist and intentionalist ideologies of language?

**Wed, Oct 5**

*Urciuoli -Excellence*

- How do you think this article connects to your experience at SLC?
- What do you think is the main point of the article?
- Do you agree (or do you have some perception) with Urciuoli's claim that liberal arts colleges are part of a market? If you agree with this claim, could you make some examples of experiences you had that were pointing to the existence of a commodification of higher education and could you think of other experiences that seemed to be pointing in another direction (i.e. against confirming the idea that higher education is highly commodified?)
- Why, according to Urciuoli, has diversity replaced multiculturalism? And what do you think people mean when they refer to "diversity"? And what is the advantage of the term "diversity" over "multiculturalism"? Do you agree with Urciuoli's idea that diversity is referentially fuzzy (p. 398)?
- What do you think is the main difference between "leadership", "citizenship", "responsibility" on the one hand and "multiculturalism" and "diversity" on the other?
- Could you find some examples of SLC promotional publications and identify what are the college's rhetorical corner stones? Pay particular attention to semiotic channels other than text (such as visual forms of representation).
- Juniors and Seniors,, could you think of any shift in the school's presentational strategies that occurred in the 2 or 3 years you have been here?
- By reviewing your past evaluations could you find any interesting overlap or mismatch between the description of the ideal student persona implied or expressed in the school's promotional material and the image emerging in your teachers' evaluations? Could you notice any significant difference?
- The notion of strategically empty signifier and that of strategically deployable shifter (SDS) is one of the most theoretically complicated ideas of the article. Could you make sense of Urciuoli's term? What theory of meaning is implied in the notion of SDS?

### **Wed, Oct 19**

#### *Bailey*

- How would you describe the notion of culture underlying Bailey's analysis?
- What is the role of the individual's agency with respect to the influence played by cultural values/norms of interaction?
- What is a service encounter and why is it an important pragmatic environment in contemporary urban America?
- What is the idea of conversation underlying Bailey's analysis?
- Why is that good intentions are not sufficient for showing respect?
- What is the difference between what Bailey calls 'involvement politeness' and 'restraint politeness'?
- Describe the difference between socially minimal and socially expanded service encounters.
- What did Bailey learn from recording, transcribing, and analyzing Korean retailers and Korean customers? What do you think is the main point of the article?
- How do assessments (e.g. that's great!, I love it!, or I hate that!) and laughter reveal different interactional strategies?

#### *Gumperz –Fact and inference*

- What are the major slight grammatical and prosodic oddities characterizing Dr. A's speaking style?
- What is the explanation provided by Gumperz for Dr. A's "funny use of pronouns"?
- What are the relevant domains of linguistic diversity (existing between English and Tagalog) analyzed in this article?
- What is the distinction between aspect and tense?
- How would you connect the claim that "Having aspect verbal systems [...] means that Philippine

languages predispose speakers and hearers to attend to whether or not actions are begun and completed, as an interpretative priority, with less focus on time per se. English speakers, by contrast, only secondarily indicate aspectual matters, giving priority instead to locating actions in time" (p. 186) with the discussion we had about linguistic diversity, linguistic relativism, and linguistic relativity?

- What are the consequences of Dr. A's prosodic pattern?
- What is Gumperz' attitude towards the role played by culture in Dr. A's conduct and his testimony?
- Could you see a parallel between Bailey and Gumperz' analyses?
- Could you point out some of the risks hidden in Bailey and Gumperz' explicative and interpretative frameworks?

#### *Gumperz, Cultural relativity of inference*

- What are the distinctions that Gumperz draws at the beginning of the chapter?
- What are contextualization cues and why can they represent a challenge to second language learners?
- Were you convinced by how Gumperz demonstrated that interpretation relies on contextualization? Why?
- What is Gumperz' reflection on the "fact-centered" accounts discussed on p. 393-396?
- What does Gumperz mean when at the end of the chapter he writes: "If we essentialize languages, cultures, and communities as self contained and internally coherent abstract 'structures', we cannot [...] account for the empirical facts of referential practice. Yet does this not mean that such notions ought to be dropped. They need to be recognized for what they are: ideological formations, based in history and in more or less stable conventionalized discursive practices, that are subject to change in response to changes in the surrounding worlds" (p. 401)?
- What is the advantage according to Gumperz of focusing on specific discursive practices rather than on "established macro-categories of cultural and ethnic identity"?
- What is the difference between symbolic signs and indexical signs?
- What is the difference between Gumperz' idea of culture and Bourdieu's notion of habitus (see p. 402)?

#### **Wed, Oct 26**

#### *Irvine and Gal*

- What do I. and G. mean when they argue that linguistic differentiation is to a large extent ideological or, in their own words, that "linguistic differentiation is embedded in the politics of a region and its observers" (p. 402)?
- What are the authors' positions with respect to "objectivity"?
- Why are language ideologies important?
- What's the connection between indexicality and language ideologies?
- What are the three main semiotic processes underlying the production of language ideologies?
- Why does iconization enhance the sense of necessity of the association between a social and a linguistic feature?
- How do language ideologies play a role in the acquisition of click consonants in Nguni languages?
- How have click sounds become the object of processes of iconization and fractal recursivity?
- What was the impact of Romantic national and racial ideologies on the classification of Senegalese languages?
- What kind of erasure affected the representation of Senegalese languages?
- How have the romantic ideologies of the supposed correspondance between language and culture contributed to the representation of Sereer as a Cangin language?
- What conclusion, on the relationship between language and culture, could be drawn from the Sereer/Cangin discussion?

- How was Macedonian linguistic diversity represented by Western European observers?
- Why were Macedonian categories of language and identity different from Western Europeans?
- How can the study of language ideologies contribute to the understanding of colonialism?
- What is the authors' critique to Benedict Anderson's discussion of monolingualism and nationalism?
- What are the implications of Saussure's linguistic/semiotic ideology based on the notion of the arbitrariness of signs?
- What is the authors' understanding of the degree of awareness and intentionality associated with language ideologies? Could we establish a parallel between naturalization and false consciousness?

### Mon, Oct 31

#### *Barrett*

- How, according to Barrett, does erasure play a role in constructing a white public space?
- What is the place of Spanish in the US "linguistic market" according to Barrett and Hill?
- Barrett writes that: "Anglos may interpret the use of any Spanish at all as an index of egalitarian attitudes towards Latinos and by extension, general sympathy with minority groups". Speakers of Mock Spanish may thus produce offensive racialized meanings while simultaneously interpreting their utterances as a reflection of an open-minded (explicitly nonracist) point of view" p. 165. Could you connect this observation with Fanon's discussion of the patronizing attitude he encountered in the simplified register used by white French people with immigrants from Martinique and other French colonies?
- What is Barrett's point about the difference between Mock Asian and Mock Ebonics on the one hand and Mock Spanish on the other?
- What are Bucholtz and Barrett's points about the appropriation of Spanish and AAE terms to produce slang? And what reflections could make on the discussion of "racialized" slang terms in American linguistic market?
- Why does Silverstein (1998: 129 quoted in Barrett 2006: 167) describe language ideologies as "invokable schemata in which to explain/interpret the meaning flow of indexicals"? What is the relation between indexicals and language ideologies?
- Why does the notion of indexicality produce a more sophisticated, dynamic, and multifaceted view of Bourdieu's notion of linguistic market and linguistic capital?
- Why is history an important dimension of language use?
- Could you reflect on how Barrett's ethnographic object changed during his research process? How Barrett's research motivations and interests evolved in the course of the study?
- What are the effects of the form of linguistic appropriation embodied by Mock Spanish?
- What is the special position of bar tenders?
- What were the methodological issues faced by the author in his fieldwork?
- Why was Barrett position in the restaurant unique?
- Do you agree with the author's characterization of Chalupatown as a racist working environment?
- What considerations could you make on the author's decision to juxtapose examples of explicit racist attitudes and the covert instances of racialized discourse exemplified by the managers and owners usage of Mock Spanish?
- What type of linguistic erasure is described at p. 182?
- How does the division of linguistic work at Chalupatown reflect and reproduce social and racial hierarchies in the work place?
- What kind of negative stereotypes were enacted by the specific examples of the use of Mock Spanish at Chalupatown?
- How can this ethnographic study be used as evidence of the fact that language ideologies are not just about language, but also about people?



- What is the difference between English versus Spanish directives observed by Barrett?
- What is the major difference emerging in the kind of linguistic ideologies that can be gathered through direct inquiry (such as through interviews) and those that can be collected through ethnographic fieldwork?
- What are the substantial differences between Anglos versus Latinos' mocking styles?
- What considerations could you make about Barrett's analysis of Latinos' forms of resistance?
- What is the dynamic of intentionality and responsibility underlying communication failures at Chalupatown?

### **Wed, Nov 2**

#### *Cutler*

- What is the keepin' it real motto about?
- What are the key assumptions underlying Hip Hop ideology of authenticity?
- Why the adoption of African American English influenced speech by white middle class young people complicates traditional sociolinguistic conceptions of identity?
- Why does the use of a particular linguistic form associated with a particular group NOT automatically signal membership in that group?
- What is the identity predicament faced by white hip hoppers? And how was it expressed by WHH's narratives of incidents in which "their right to participate in hip hop was challenged"?
- What are the five sociolinguistic variables identified by Cutler as characteristically associated with Hip Hop Speech Style?
- How can Cutler's labeling HHSP a "speech Style" help us better understand the difference between language, dialect, and register? P. 214
- What is the difference between a register and a style?
- What is distinction between core and peripheral membership? And how does this correspond to two different cultural and discursive attitudes?
- What are the three 4 main semiotic processes underlying the production of language ideologies?
- Do you agree with Cutler's claim (at p. 212) that white hip hoppers are suffering from a form of double-consciousness (Du Bois) or "dual personality" (Spears) that has been normally been associated to the underprivileged?
- Do you agree with Cutler's conclusion that "within hip-hop the unequal black-white binary is subverted; blackness emerges as normative and authentic and whiteness –usually the unmarked invisible category- becomes visible and marked"? (p. 229)

#### *Kiesling*

- What is K.'s position on the role of intentions in reproducing socio-linguistic hegemony?
- What are the two meta-strategies displayed by white fraternity men to reproduce their hegemonic identity?
- Why does linguistic appropriation not equal recognition of linguistic prestige?
- Why do you think that K. uses the term "metastrategies" to refer to the conversational practices through which fraternity men "do whiteness"?
- How can you connect the "invisibility of whiteness" with our recent discussions of ideology and erasure?

#### *Bucholtz*

- Why, according to B., are white studies important?
- Do you agree with the author that by adopting "superstandard English" and distancing themselves from AAEV nerds are constructing themselves as white?
- This article was published in 2001, do you believe that in 2010 nerds could be still considered a stigmatized social category?

- Do you agree with B. that the white nerds adopted an uncool stance?
- What is B.'s definition of coolness and how the nerds are redefining coolness?
- What is the form of "resistance against" racialized cultural practices in which nerds engage?
- Could you reflect on the predicament that according to B. affects white students: "to remain both culturally and racially acceptable, white students had to maintain a delicate balance between embracing coolness and avoiding cultural practices that were racialized as black by their European American peers" (p. 86).
- What are the effects of the de-racialization of black cultural practices?
- What are according to B. the main ingredients of nerdiness?
- What is the "ghost-like" quality of whiteness that B. speaks about?
- What is Superstandard English and what are its linguistic characteristics?
- What is the main difference between arbitrariness and indexicality?
- Why, according to B., could iconization be thought of as a form of ideological essentialization?
- What is the meaning of nerds' disaffiliation from slang? How is disaffiliation metapragmatically produced?
- How can iconization, fractal recursivity, and erasure produce a certain configuration of the language/race nexus in the US linguistic market?
- According to B. identity is primarily constructed through semiotic links. Could you think of some of the theoretical advantages and disadvantages connected to this semiotic model of identity?
- How does B. interpret the nerds' resistance towards phonological simplification?
- What is the notion of objectivity that emerges through the methodological stance displayed by the author?
- How are nerds' ideologies and practices somewhat revealing of long-standing English language-ideologies?

### Mon, Nov 21

#### Searle

- What is –from the few examples provided at the beginning of the article- your understanding of the notion of illocutionary acts?
- According to Searle, intentionality is a pre-requisite for communication, see p. 2. Could you think of any possible instance of communication in which intentionality does not play a big role?
- What is Searle's understanding of meaning and how it differs from Saussure's?
- What is Searle's distinction between regulative and constitutive rules?
- What does it mean that constitutive rules are tautological?
- Why do you think that Searle believes that the "semantics of a language can be regarded as a series of systems of constitutive rules and that the illocutionary acts are acted and performed in accordance to these sets of constitutive rules" (p. 4)? And what does this view tell us about Searle's understanding of meaning?
- Grice defines meaning as "To say that A meant something by x is to say that 'A intended the utterance of x to produce some effect in an audience by means of the recognition of this intention" (Grice Quoted in Searle, p. 7). A few lines below, Searle provides a similar definition of meaning: "In speaking a language I attempt to communicate things to my hearer by means of getting him to recognize my intention to communicate just those things" (my emphasis).
  - Could you think of any example from the readings we did in past weeks that could counter this?
  - Although very close to Grice's idea, Searle's own definition of meaning disagrees from Grice's on two major respects. What are the two major reservations expressed by Searle?
- What is the distinction between perlocutionary and illocutionary effects of an utterance?

- What point is illustrated by Searle's example of the American soldier captured by Italian troops during the Second World War? (see p. 8)
- Drawing on Searle's discussion of the conditions and rules for a successful (felicitous) promise, could you give some concrete examples of unsuccessful or paradoxical promises?
- What is the conception of person underlying the pragmatics of promise outlined by Searle?
- What is the "sincerity condition"?
- What is the "essential condition"?

#### *Duranti*

- What are the assumptions underlying Grice's theory of meaning?
- And what are its limits (in Duranti's view)?
- What are the major differences between Samoan and Euro-American theories of meaning?
- What is the connection between the Samoan theory of meaning and interpretation and the Samoan theory of task accomplishment? And more in general with local theories of action and personhood?
- What is the fono and what is its function in Samoan society?
- What is Samoan conception of blame?
- What is the division of moral and political labor between matai and orators?
- Could you think of any critique you could make to Duranti's article?
- How the Samoan vernacular philosophy of language can be used to challenge Western philosophy of language and speech act theory? And how does it connect with some other non-main stream views of meaning and language?
- Why does the Samoan theory of meaning blur the boundary between illocutionary and perlocutionary force?
- What is relevant about the maloo exchange described at p. 14 and 15?
- Could you reflect on Duranti's observation that in Samoan "there is no special term for 'promise'" (p. 15) and contrast this with the saliency that "promise" played in Searle's article?

#### *Hill, Gaffes*

- What are the commonalities between gaffes and slurs?
- And what are the different types of defense invoked for the former and for the latter?
- Could you articulate in the light of Searle and Duranti's discussions what is that Hill means when she says that there is a strong relationship between "ideologies of language and ideologies of person"? (p. 88)
- Why does Hill claim that "personalist and referentialist linguistic ideologies intersect" (p. 89)?
- Why does she note that: "Personalist linguistic ideologies also permits the recognition of forms of talk such as irony and parody" (p. 89)?
- What are the process of ideological naturalization affecting personalism and referentialism?
- What are "moral panics"?
- How do the metapragmatic defense that a racist remark "was a joke" (p. 95) highlight a conflict between the baptismal and the personalist idea of meaning?
- Could you develop a reflection on the discussion of the social rejection of empathy developed by Hill at p. 96 (also in connection with the class debates we had on Tue re the social life of slurs)?
- What is the role of "footing" in disclaiming responsibility for a racial remark?
- What are the key assumptions underlying the folk psychology of personalism sketched by Hill at p 103- 111?
- What is the contrast between "the head" and "the heart" and what are its implications for the underlying notion of personhood?
- How was the public/private divide invoked within the debate of Lotte's "gaffe"?
- What was the interpretation of Lotte's "gaffe" derived from a Freudian informed folk psychology?

- What was the role of the linguistic ideology of performativity in the Lotte debate?

### Wed, Dec 7

#### *Barrett, Supermodels*

- What is Barrett's view of mimicry and imitation?
- What is it that drags criticize in Barrett's analysis?
- Are drag performances producing misogynistic representations of women or are they challenging heterosexist assumptions about the homology between biological sex and gender?
- How can appropriation of the symbols of the dominant authority serve as a form of resistance?
- What are, according to Lakoff, the main characteristic of women's language?
- What do you think Barrett means when he says that: "drag performances demonstrate that the (normative) indexical meaning of (linguistic and extra-linguistic) signs related to femininity is interpreting the full meaning conveyed by the speech events of the performance"? (Barrett 2006: 155).
- How can code-switching become an instrument of resistance?
- How can metapragmatic commentaries become important statements on speakers' gender, racial, and sexual identities?
- Why does Barrett's analysis provide a strong message on the importance to consider the speaker's footing and positioning aside from the referential content and the indexical value of her words?
- What's the effect of RuPaul's combination of AAEV syntax and Standard English phonology?

#### *hooks, Is Paris Burning?*

- Why does hooks find that black male comedians in drag is a disempowering (rather than subversive) image of black masculinity?
- What is hooks' interpretation of black male homophobia?
- Why does hooks think that Livingston's documentary was brutal? What are the major critiques she makes to Livingston's approach?
- Why she did not like and why did she feel annoyed by the enthusiastic appreciation given to the movie by the "yuppie-looking, straight-acting, pushy, predominantly white" (p. 149) audience?
- What is hooks' criticism against whites' commodification of blackness?
- Why is hooks critical about the cinematic narrative that "makes the ball the center" of the protagonists' lives? (p. 154) and why is Butler not?

#### *Butler, Gender is Burning*

**NB there are some difficult psychoanalytical terms in this paper, which may sound unfamiliar, for the purpose of seminar discussion, try to stay focus on the discussion of the movie.**

- How is Althusser's description of interpellation (at p. 121) related to the performative view of language that we encountered in other readings we did this semester?
- What does Butler actually mean when she says that "all gender is like drag" (p. 125)?
- What does Butler mean when she claims that drag is not inherently subversive?
- What is potentially subversive about drag?
- What is Butler's point about feminists' analyses of male homosexuality and how can they be linked to homophobic remarks concerning coming out as lesbian?
- How does Butler disagree with bell hooks?
- What is that, according to Butler, is neglected by hooks?
- What is Butler's point about the "camera" as an instrument of lesbian desire?
- What is Butler's reading of the two separate narratives (i.e. the one that focuses on the ball and the one that focuses on the life of the participants) identified by hooks?
- In what sense does the documentary represent a resignification of kinship?

