

CLASP III Conference abstracts

(In alphabetical order by presenter last name)

Code-Switching In the Brazilian Media: On How and Why to Speak a Non-Standard Dialect in the Public Arena

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How and why do people code-switch in the media in Brazil? In order to answer this question, the present study analyzes code-switching between Standard Brazilian Portuguese and the so-called Caipira dialect by native speakers of the Caipira variety on the radio and on national TV. My aim was to understand in which circumstances, and with what purposes, people switch between these two codes when speaking in the public arena. The effort to address this question was organized as follows.

First, traditional literature on diglossia, bilingualism and code-switching was revisited (Ferguson, Fishman, Blom & Gumperz), and so was recent research on alignment (Pickering & Garrod). The goal was to understand code-switching as both a social and a psychological (individual) phenomenon.

After that, the Brazilian linguistic context was seen in historical perspective to provide a better grasp of the co-existing (and conflicting) varieties in the country. Two dialects were investigated here: Standard Brazilian Portuguese (henceforth SBP) and Caipira. Both dialects differ in their pronominal system, semantics of nouns, lexical phonology, adverbial morphology, and verbal paradigms. Comparing and contrasting these differences proved to be a profitable way of addressing the tension between the dominant monoglossic ideology in the country and its observable multi-dialectal landscape.

Finally, the theoretical apparatus was mobilized to study two interviews given by the same person on the radio and on TV. It was observed that interviewer and interviewee tended to mirror their verbal performance in the syntactic domain, but not in the morphological and phonological ones. Although it is possible to analyze part of the syntactic alignment as a result of priming, it seemed that both interviewer and interviewee consistently used code-switching strategically to index their multiple identities.

Speaker-centered theories of code-switching seemed to be a better fit to understand how the code-choice operates. Moreover, the data also seemed to validate theories which: (i) emphasize the role of agency in code-switching and (ii) challenge a stable division between different linguistic norms.

Who is a Gossiper? Questioning Gossip as a Gendered Activity

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In this paper, I investigate the notion of gossip, conventionally analyzed as a specialized discourse. I focus on speakers of Bengali in Kolkata, India and look at how several Bengali speakers challenge the idea of gossip as it has been discussed in by linguistic anthropologists and sociolinguists. Two local, gendered categories of talk, “adda” and PNPC are being influenced by changing gender roles, particularly the inclusion of women in formerly male public spaces of talk. As this takes place, participants in “adda” construct the speech activity of gossip within the framework of “adda”. In Bengal, gossip is referred to as “PNPC”, an acronym which is based on the phrase “Paro Ninda Paro Corcha” which means “talking about others”. Previous studies have focused on gossip as a specialized discourse activity but I investigate how the structure of gossip and casual conversation conversations having to do with intellectual debate are not different enough to warrant distinction. I will also examine how the space within discourse activities like “adda” and PNPC are constructed as gendered.

Gossip has been previously described as a solidarity building group formation process (Merry, 1984), but in some ways gossip can be a context for oppositional stances, for example contesting the authority claims of the gossiper. Gossip creates an assertion of power, the construction and destruction of reputations, the manipulations of truths, and the formation of alliances and conflicts among people and position (Besnier, 2009). Traditional interpersonal gossip creates intimacy and closeness, making it difficult to contradict the gossiper which could threaten the social face of both the producer and consumer of gossip (Eder and Enke, 1991; Spacks, 1986). In my study, the strategies by which PNPC is collaboratively created, produced and amplified include the embodied actions of the participants. I will focus on the collaboration and contestation of participants’ characterizations both how they are collaboratively co-author and supportively contest.

The data was collected in Kolkata, West Bengal, India and consists of single-sex interaction as well as a mixed group interaction. I use conversation analysis as a framework to analyze the sequential production of meaning, and show how participant roles emerge and are negotiated, and to contribute to an understanding of the gossip literature cross-culturally. In West Bengal, “adda” is a highly valued social practice where friends meet in a public space for lengthy informal conversations. The social practice of PNPC is categorized as a feminine

practice whereas “adda” is viewed as a masculine practice of discussion, debate and argument. The distinction between public and private spheres leads to a distinction between public and private discourse. Male speakers are socialized into public discourse where the chief goal is described as exchange of information and display of oratory skills (Gilligan, 1982). In recent times, however, women have become active participants in “adda”, part of a broader spectrum of gender role change in West Bengal, and the women have problematized the distinctions between gossip and PNPC.

“You gonna report to your Dad!”— Power Polysemy through Narrative Stancetaking in Chinese Family Discourse

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Family is one of the most important private domains where language socialization takes place. Through constant interaction, family members build and reinforce the connections and establish an intra-family power hierarchy. My research interests are threefold: first, I illustrate how the “father knows best” ideology is created through the mother’s narrative and mother-child interaction; secondly, I demonstrate how stancetaking discursively shape power polysemy in a family via embodied linguistic resources, such as code-switching and ventriloquizing (Tannen 2007, 2010); specifically, I point out the interpersonal power asymmetry among the three present adult female family members; furthermore, I also illustrate how father is put on the top of the “power pyramid” by mothers.

Data for this paper comes from naturally occurred conversation among four family members—Helen (49 years; Lynne’s aunt; Jill’s mother), Lynne (35 years; Justin’s mother; Jill’s cousin), Jill (22 years), and Justin (7 years). The conversation was centered on Justin’s recent misconduct. Adopting Conversation Analysis the analytic tool, I show that Jill was treated as a bystander by her cousin Lynne rather than a ratified hearer in a parenting centered discourse; while Helen was portrayed as the “expert” in all children-related topics. Following Du Bois’s Stance Triangle we presuppose that each instance of stance involves both the alight between two subjects: speaker and address, as well as the evaluation of the object conversation (Du Bois 2007). This is partially materialized through Lynne’s alignment with Helen through constant code switching from Mandarin Chinese (i.e. the code shared by Helen, Lynne, and Jill) to the common code (i.e. Shangrao Wu, a Southern Chinese dialect) that is only shared between her and Helen. Lynne identifies Helen as the more experienced ‘mother’ and thus the ‘real’ recipient of her message. This is also evidence of disalignment with Jill. Secondly, I show how the “father-knows-best” ideology is discursively constructed by mothers’ narratives of “problematizing” the children as well as face-to-face confrontation. My findings resonate with Ochs and Taylor (1993) that mothers themselves are often found to contribute to the making of an intrafamily power hierarchy by portraying fathers as the ultimate judge of children’s conducts and the one who are authorized to penalize children’s misconducts. Thirdly, by adopting Tannen’s (2008: 227) concepts of three types of narrative, small-n, big-N, and master-N, I

demonstrate how Helen's "expert" stance (Ochs and Taylor 1996; van Leeuwen 2008) is portrayed through master narrative in contrast with Lynne and Jill.

This study widens the lens and adds further insights into how intrafamily power structure is constructed through daily talk-in-interaction. I show that fathers are positioned as the final judge in parenting practices through mothers' narrative despite their absences. Power asymmetry in a family is not precluded by individual's ascribed traits (i.e. gender, age, social roles etc.), instead, needs to be locally examined. Stance bridges the macro-level of social identity and ideology with micro-level interpersonal interaction practices. Interpersonal power is gained through constant display of one's epistemic stance. It is repeated, continuous, and consistent interpersonal stancetaking discursively constructed one's social identity.

Scholar at the pulpit, sage on the air: Substitution and erasure as strategies of Jewish Mexican social integration

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As they enter adulthood, many young Syrian Jewish Mexicans navigate two, seemingly disparate social and discursive worlds. The first is university, an endeavor unknown to many of their immigrant forebears. The second is Jewish ultra-Orthodoxy, which has recently proliferated and transformed relations within Mexico City's ethnic Jewish sub-groups. These worlds are often characterized as oppositional: ultra-Orthodox beliefs and practice encourage cultural isolation while higher education promotes integration into wider Mexican society. However, ethnographic discourse analysis reveals how people employ the discursive resources of one to engage with the other, albeit with important modifications.

In this paper, I highlight the case of "Silvia," a gregarious young woman involved with ultra-Orthodox groups in her Syrian Jewish community and student life at her Catholic university. I analyze recordings and fieldnotes of her speech in two settings: a religious "Torah class" that she imparts to other young Jewish women, and a university radio show hosted with two classmates, one Ashkenazi (Eastern European Jewish) and the other Catholic. I draw particular attention to how Silvia repackages discourse on similar themes for different audiences. One strategy is the erasure (Irvine and Gal 1995) of the specifically Jewish indexical fields (Eckert 2008) of certain elements. For example, in retelling a rabbinic parable on the radio show that she had previously told in her Torah class, she keys the narrative frame with the formula *Dicen que* ('They say'), which universalizes the story and obscures its rabbinic authorship. Another strategy is the substitution of words that connote spirituality with those grounded in physicality. For example, she expounds the theme of personal responsibility and self-improvement with respect to cultivating 'peace' in the Torah class and 'health' in the radio show.

In employing these strategies, Silvia maintains a degree of continuity in her social persona of piety while at the same time constructing different, context-appropriate interactional stances that facilitate engagement with her interlocutors. A foray into the intertextuality of everyday life (Bakhtin and Holquist 1981), my analysis reveals how agents can create coherence in disparate social worlds through their linguistic practice. It also sheds light on the ongoing processes and projects of integration among immigrants and their descendants.

“Blessing Israel”: Constructing Pro-Israel Support in Christian Zionist Discourses

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This talk explores the relationship between discourse and cultural memory using illustrations from multimodal texts of religio-political discourses. Within the field of critical discourse studies, I combine methods from the discourse-historical approach (Reisigl and Wodak 2001) and the sociocognitive approach (Van Dijk 2008, 2009) to consider how Israel and Palestine are represented and remembered in discourses related to a specific Christianist theological framework commonly called dispensationalism. I discuss how rhetorical strategies cooperate with other social semiotic elements in dispensational discourses to enact discursive manipulation through the formation of biased mental models (Van Dijk 2006) and the perpetuation of a particularized narrative of Israel and Palestine that accords with dispensational ideologies.

Dispensationalism is a popular theological paradigm held by numerous evangelical Christians in the United States, and is a form of Christian Zionism. In dispensational discourses, the “restoration” of Jews to a national homeland and the establishment of the state of Israel in 1948 are commonly viewed as prophetic, necessary steps that usher in apocalyptic events. Dispensationalists often explicitly encourage “blessing Israel” through ideological, financial, and political support. With these elements in mind, I also draw from cultural memory studies, and consider dispensational discourses to be metaphorical lieux de mémoire (‘sites of memory’; Nora 1989) where commemoration of Israel takes place for nationalistic, ideological, and sociopolitical purposes. This commemoration, partly based evangelical objectification of Israel and Judaism, enacts prejudice toward marginalized Palestinians. Producers of dispensational discourses recontextualize biblical texts in order to legitimate their understanding of the role of the modern nation of Israel across the temporal horizon of past, present, and future.

In this talk I focus on a salient theme of how some producers of these discourses construct an intimate “us” association between Israel and the United States, which stands in opposition against “them”: Palestine, terrorists, and radical Islam. Specifically, I trace this theme through texts produced by, or in association with, Pastor John Hagee and his organization Christians United for Israel. In order to address social semiotic features in dispensational discourses, examples include written and oral texts, such as pamphlets, a lobby speech, email

news updates and internet web sites. I approach this sensitive topic from the perspective of understanding evangelical support for Israel, drawing from my own background with dispensationalism. This talk contributes to critical discourse studies in its novel combination of two approaches to such research. Moreover, this talk incorporates perspectives from cultural memory studies and social semiotic studies of discourse.

Changes in cultural commonsense? Contested category ascriptions surrounding the U.S. same-sex marriage debate

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This article examines how the construction of membership categories contributes to a significant moment in the same-sex marriage debate in the United States. Membership categories are not neutral descriptors, rather the ways in which speakers reference categories of people are discursive devices that carry commonsense cultural knowledge about the kinds of category-bound ascriptions and activities appropriate for group members (Sacks, 1992; Schegloff, 2007). The present analysis undertakes an exploration of the ways in which such cultural commonsense is reproduced and contested in debate discourse. Using a corpus consisting of eighteen hours of testimony making up a 2009 public hearing held by the Hawaii state legislature regarding a bill to legalize same-sex civil unions in Hawaii, I investigate the ways in which membership categories are invoked, claimed, and resisted in speaker discourse. I argue that this identity-work helps to support arguments for and against same-sex unions while constructing a social reality in which what it means to belong to certain membership categories is being redefined. As speakers in the Hawaii hearing position themselves in relation to others, contest implications attached to espoused identities, and debate what it means to be a member of a civil union or married or gay or religious, they reveal a moment in U.S. cultural history wherein the cultural knowledge attached to these membership categories is being contested. Examining the ways in which cultural knowledge is invoked and challenged via membership categorizations therefore offers a snapshot of a pivotal moment in U.S. cultural history and the same-sex marriage debate.

“My Big Fat Greek Bailout”: The Co-Construction of Greek and U.S. Identities during the 2010 Global Economic Crisis

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Stacey Krueger, Northeastern Illinois University

The near-collapse of Greece's economy in early 2010 invoked a major EU/IMF bailout, widespread protests of austerity measures, and intense political discourse. This paper focuses on the dominant political discourse of Greece and the United States in response to this crisis in order to critically examine their co-constructed identities and ideologies.

We build upon existing work on metaphorical language in German discourse about the Greek crisis (Fuchs and Graf, 2010) to include data from U.S. and Greek political discourse about the crisis. In examples of Greek political discourse, language that promotes the Greek people and distances the global market prevails. Papandreou's language minimizes the role of Greece in global economics, using an extended metaphor of battle to gain solidarity with the Greek people and even showing his own sacrifice as a fighter on the front line: “We are waging together a difficult and relentless battle [...] In this battle, I will always be at the forefront.”

While dominant Greek political organizations like GSEE and KKE reject the solidarity posed by Papandreou and the PASOK party, their language similarly aims to pull the Greek people onto their side by further defining the other: capitalist enterprises, whether domestically or abroad. The GSEE uses vampiric metaphor to describe the IMF in this way: “The IMF will not stop thirsting for workers' blood”; the KKE uses weather metaphors to pull Greece into the global picture, stating that “Greece found itself in the eye of the cyclone because its enormous debt was utilised by the competing capitalist countries within the EU and also between the USA, Russia, and China.” Instead of minimizing the crisis as Papandreou does, they maximize the crisis and extend comparisons to other major foreign interventions in the world and Greece over the past century of imperialism. We demonstrate that the Greek discourse patterns exhibit a validation of the experiences of the Greek people that simultaneously alienate the global market, preserving a Greek ideology of workers' rights.

In contrast, the political discourse of the U.S. uses language that frames the crisis as the result of selfishness and ignorance. Both the left and the right invoked phrases like the “Big Fat Greek Bailout” to refer to the crisis, with the liberal Center for Media and Democracy framing

the situation as a troubled marriage captured as a soap opera (“Stay tuned, this marriage is on the brink, and the consequences for the rest of us may be dire”) and the conservative Fox News framing the bailout as coming from U.S. taxpayers via the IMF: “When the American people figure this out, they are going to be shocked.” The U.S. discourse thus stigmatizes the Greek workers while preserving an ideology of free-market economy and personal financial responsibility. Within the context of Critical Discourse Analysis, we argue that the divergent national patterns of discourse reveal a greater dissonance between the dominant Greek ideology encompassing workers' rights and the dominant U.S. ideology that questions such rights.

Kaliarda, The Greek Gay Variety: Sexual orientation affecting language use.

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Kaliarda is the name assigned to the variety that Greek homosexuals (especially gay men) developed during the 1940s and still use today. The variety emerged because of their need to have a code that would allow them to communicate without being understood by the hostile and anti-gay environment of that period (Petropoulos, 2010). There is no current linguistic or ethnographic analysis of the variety of Kaliarda. The only book published about it is “Kaliarda”, by Elias Petropoulos (2010). It is mainly a dictionary, providing a lexicon of the words of the Kaliarda speech community of 1971, when the book was first published. Two articles have been published about Kaliarda: Montoliu (2005), and Kavoukopoulos (1990). In spite of their contribution to the field, the three sources of information have left gaps that need to be filled by new research.

The main goal of my research has been to identify the current patterns and functions of Kaliarda. Data come from observation of and interviews with members of the speech community of Greek gay people. Apart from providing information about how Kaliarda reflects the values of the members of the community, shapes and constructs their world view, and influences their thought (in terms of the Sapir-Whorf hypothesis), this research demonstrates the role of the variety in uniting the members of the community and separating them from outsiders. It also contributes to the field of linguistics by offering contemporary data about a linguistic variety that has yet not been adequately documented.

Spanish, Identity and Ideology: A Study of Spanish Language Attitudinal Variation among Three CU Students of Spanish Speaking Heritage

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The purpose of the present inquiry was to further recent investigation that has surveyed attitudes of Spanish language variation among native Spanish speakers in Colorado. At a time of great demographic and social change in many Spanish-speaking communities, the study of language attitudes has proved a promising avenue through which to understand and theorize the sustainability of Southwest varieties of Spanish. Previous investigations have often surveyed the language attitudes of heritage speakers of Spanish toward English and Spanish (De la Zera Flores and Hopper 1975), or toward other varieties of Spanish (Anderson 2010; Mora 2010; Montes-Alcalá 2007), but rarely the attitudinal variation of third generation bilinguals. For this investigation, ethnographic interviews were conducted with three participants of similar backgrounds (Latino/Hispanic, male, CU students, 20 years old, from the greater Denver area) and comparable language abilities (English dominant with similar self described Spanish speaking capacities). Each interview elicited attitudes related to notions of correctness (which varieties of Spanish are 'better' than others; what correct Spanish is; which varieties should be encouraged in the classroom), attitudes toward Southwest varieties of Spanish (as compared with other varieties of Spanish), attitudes toward the teaching of Spanish in the United States, and the importance of Spanish in daily life.

Overall, participant responses indicated that despite being perceived as a homogeneous group, these speakers had divergent views of Spanish variation not easily comprehensible through more direct interviewing methodologies. Despite no formal linguistic training, each was highly perceptive to Spanish variation and a wide array of language ideologies. Specifically, language emerged as intricately bound to the identities of these Latinos in ways that directly affected their willingness to judge Spanish dialectical variety and criticize others' speech. Moreover, each participant espoused a view of Spanish in economic terms, pointing to its increasing prominence as a tool of occupational success and not relationship building. The implications of these and other encountered attitudes on topics such as language and identity, language instruction, Spanish in the U.S. Southwest, and future research are discussed.

Rincon de Cuentos: Challenges in participation for a language and literacy program

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Rincon de Cuentos (Story Corner) is a literacy event that aims to create a positive literary experience in Spanish for the children of the Harmony Road mobile home community in Fort Collins, Colorado. This program emerged as a service-learning component of the Spanish classes offered for Hispanics by the Department of Languages and Literature at Colorado State University (CSU) in order to “support and promote the maintenance and vitality of the linguistic and cultural legacy of the population through a programmatic component that stimulates the socio-cultural interaction with the local Hispanic community” (Valazquez, 2009). Promoting early literacy and native language skills, as well as expanding cultural values serve as the cornerstone of this program. To further these goals, in 2009 CSU partnered with the Poudre River Public Library District, which has taken on the lead coordination role of the program by offering Rincon de Cuentos weekly at the Harmony Road mobile home park, a predominant Hispanic and immigrant community. Since its inception, the program has grown to an average attendance rate of 22 children, or 9 families. Still, the program coordinator knows that if the library “drops the ball,” nothing will happen (within the community).

The saliency of this study stems from a need to understand the Harmony Road community as it participates in Rincon de Cuentos. The primary research question is: What factors limit participation of the Harmony Road mobile home community in the Rincon de Cuentos literacy program? Sub questions include: (1) What attitudes, values and skills are transmitted through this library-sponsored event to the families within the Harmony community? (2) What are the program coordinators’ goals for the program and how do they match the needs of the community? Drawing upon Sociocultural perspectives, particularly Cultural-Historical Activity (CHAT), this study examines the social and cultural contexts in which attitudes, values and skills are shared within the Harmony Road community. Consistent with Engeström’s (1987) structure of human activity model, “the norms, values, division of labor, the goals of the community and its participants’ enduring dispositions toward the social practice” were examined not only to explore the outcomes of this activity, but to understand which elements within the structure of the activity at Rincon de Cuentos challenge the participation of families involved with the program. Using a qualitative approach, I conducted

several observations of the Harmony Road community as it participated in Rincon de Cuentos. I also completed an interview with the program coordinator as well as with a program participant, and I analyzed documents germane to the program. What I found was that 1- Participation in Rincon de Cuentos may expand children's cultural values and literacy skills, and 2- creating a community of learners through hybrid activities may increase participation.

Fate Made Him a Warrior: Representations of Masculinities in Martial Art Films

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This paper examines masculinity as demonstrated in popular martial art films in an attempt to deepen current understanding of masculinity in Asia. By focusing on discourse patterns and visual art, we analyze the masculinity of both Asian and non-Asian characters from a Critical Discourse Analysis perspective in combination with multimodal analytical methods. We selected martial art movies that won international mainstream viewership from the 1970s to 2010 and feature both Asian and non-Asian fighters. As stated by Connell (1995:76) hegemonic masculinity “is not a fixed character type.... It is, rather, the masculinity that occupies the hegemonic position in a given pattern of gender relations, a position always contestable,” in other words, the specific form that masculinity takes is always culturally and historically fluid.

This paper will explore the multi-layered constructions of masculinity and deconstruct essentialist and dichotomized portrayals of Asian/ Non- Asian masculinity. While demonstrations of physical strength and size were essential to the construction of hegemonic masculinity popular in Hollywood’s Golden Age, Asian men were feminized, especially compared to Caucasian men, and were denied masculine (much less hypermasculine) roles. However, since Bruce Lee’s kung fu films in the 1970s, martial art films have increasingly begun to portray Asian males as masculine. Martial arts as something exotic and new to eyes of westerners, became increasing popular, eventually become a globally recognized genre in its own right. For this study, we selected the films that (1) had international circulation, (2) featured both Asian and non-Asian actors, and (3) involved (potential) female love interest(s) for the main character: *Way of the Dragon* (1972), *Enter the Dragon* (1973), *The Karate Kid* (1984), *The Last Samurai* (2003), *Fearless* (2006), *Yip Man 2* (2010), and *True Legend* (2010).

We investigate distinctive characteristics of manhood exhibited in these selected films by both Asian and non-Asian cast. Our goal is to reveal complex constructions and representations of maleness articulated in the category of martial art films. Despite their common roots, is there a difference between the martial arts practiced by westerners and Asians? How do martial art films deal with heterosexual norms such as treatments of homosexual males, asexual males, or heterosexual women? To answer these questions, specific linguistic tokens were selected for our analysis including use of silence, philosophical utterances, imperatives, polite/impolite expressions, and interruptions. Although our analysis is mainly based on English dubbings or

subtitles (depending on availability), we were also attentive to the social meaning of the dialogue in the original language.

Our findings suggest that certain virtues in martial arts, such as silence, were practiced by both Asian and non-Asian martial artists, though some of these virtues were not present in non-Asian characters. For example, while the importance of heterosexual relationships or the ability to satisfy women sexually were highlighted for non-Asian men, Asian martial artists did not demonstrate sexual romanticism. Linguistically, while both Asian and non-Asian martial artists show frequent uses of imperatives, the Asians tended to express themselves through philosophical expressions more frequently than their non-Asian counterparts.

‘Language ideologies are never only about language’: How Language Ideologies Serve Political Ideologies in the Debate over ‘Activist Judges’

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Observers of the political debate surrounding presidential nominees to the Supreme Court are familiar with the terms *activist judges* and *judicial activism*. Bandied about by senators along with terms like *original intent*, *strict constructionism* or *living constitution*, the notion of judicial activism introduces a decidedly political understanding of judicial philosophies. In this paper, I am interested in exploring how the terms *judicial activism* and *activist judges* are used by Senators in their hearings for Supreme Court nominees, and how these meanings vary according to political ideology. But there is also another important ideological layer that needs to be unraveled here: *language ideology*. Language ideologies refer to the ideas and beliefs people hold about language structure and use. As Sue Gal (2005) suggests, “language ideologies are never only about language”—moreover, they “provide insights into the working of ideologies more generally” (24).

To explore this intersecting web of ideologies, I analyze transcripts from the Senate Judiciary Committee’s hearings on the nominations of (eventually confirmed) Supreme Court Justices from 1971-2010. Over these past four decades, fifteen justices have been confirmed, including eleven nominees chosen by five Republican presidents, and four nominees chosen by two Democratic presidents. The debate over judicial activism takes place across all of these nominations with widespread disdain for judicial activism, however defined. But aside from its pejorative connotations, what exactly does *judicial activism* mean? And more importantly, whose interests do these definitions serve?

As I explore these questions, my analysis illustrates the way language ideologies operate in the service of political ideologies to shape and constrain the debate through four types of language ideologies that help answer the question: *where is meaning located?* These ideologies—the ideology of internalism, the ideology of intentionalism, the baptismal ideology of meaning, and the interactionalist ideology of meaning—are not politically neutral. As Hill (2008), Kroskrity (2004), and others have pointed out, language ideologies represent interested positions. Although language ideologies may not link directly with political ideologies, certain language ideologies inform particular judicial philosophies, which in turn align with political ideologies. This paper provides a model to help understand the way language ideology, political ideology and judicial philosophy subtly intersect in this complicated web of interaction.

American Presidential Press Conferences: an analysis of presidents' embodied responses.

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This paper analyzes a phenomenon that has not been explored in the study of presidential press conferences thus far, namely the embodied stance displays of presidents George W. Bush and Barack Obama while listening to questions posed by White House correspondents. Data come from videotaped press conferences held during George W. Bush's and Barack Obama's presidential terms and are transcribed using the conventions of conversation analysis (Sacks, Schegloff & Jefferson, 1974). Building on the assertion that language and embodiment can be investigated as "integrated components of a common process for the social production of meaning and action" (Goodwin, 2000, p. 1490), I make the argument that the kinds of operations that the president is visibly performing on the journalist's question can prefigure the stance the president will adopt in his next turn at talk. I characterize the function of nods, headshakes, facial displays and short vocal responses to see how they displayed disagreement. For example, when faced with an aggressive question, presidents can be seen shaking their heads or making facial displays that show that they are not aligned with the particular line the journalist is pursuing in the question turn. In one of the examples, president Obama is visibly not in agreement with the proposition expressed by the journalist, so he starts shaking his head towards the tail end of the journalist's turn, with the shakes spilling over to the beginning of his turn at talk while he delivers a "no: no: no: no:". This paper shows how embodiment plays a role in how the presidents resist the terms imposed in the journalist's question as it is emerging. In this way, the paper moves beyond current studies that have focused on next turn responses without looking closely at the prior embodied operations performed by presidents.

Coordinated Use of Reported Speech and Directives for Conveying of Social Normativity in Swahili Discourse

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The present paper explores the correlation between unframed quotations and directives in a Swahili daytime television programming. The analysis shows that by prefacing moral directives with unframed quotations, the speaker (SPK in the example) is able to elaborate on his interpretation of the *adabu*, the Swahili/Islamic code of conduct. As such, the speaker uses reported speech to provide context and moral grounding for his upcoming directives. I will argue that unframed quotations, i.e., reported speech introduced without laminator verbs (e.g., *said*, *thought* etc.) (Goffman 1974: 505), or conjunctions (e.g., *that*, *if*, *whether*, etc.), mark the situation described within as a generalized event in the culture. Such instances of reported speech differ from the “prototypical quotations” described by Clark & Gerrig (1990) who argued they functioned as a report of past speech events in terms of their delivery, language, and linguistic acts (1990: 775). The examples found in my research refer to no actual event and can be best described as imagined dialogues belonging to the domain of the “creative” use of reflexive language (Lucy 1993: 29).

Furthermore, I will argue that the turn-taking occurring within the imagined dialogues conveys the author’s assumption of cultural values connected with interactional patterns in particular settings, such as the sitting area outside traditional Swahili homes (*baraza*) or the living room (*ukumbi*), which are both contrasted with *ndani* ‘the interior’. The directives then act as commentary on the reported speech and represent the speaker’s idea of social normativity. Through the use of 2nd person reference in the description of the setting, within reported speech and in directives the speaker can impose his opinion on the audience. Lastly, with no explicit verbal boundaries framing the reported speech, intonation and embodiment play a crucial role for the understanding of sequence organization. In this way the creative use of reflexive language by the speaker molds social and cultural conventions.

Example

01 SPK: *Umekaa ukumbini (.) ndipo ulipokaribishwa.*

2P.SG-PERF-sit CL11-anteroom-LOC FOC-LOC 2P.SG-PST-REL-welcome-PASS

You are sitting in the *ukumbini* (.) where you were welcomed.

02 (0.4)

03 *Sasa tena usijidai kuondoka hapa ukumbini*

now again 2P.SG-NEG.SUBJ-claim INF-leave here CL11-anteroom-LOC

Now again don't you dare to leave the anteroom

04 ((*reported speech*)) *ho::di, ho:di, hodi =*

INTRJ INTRJ INTRJ

((reported speech) Kno::ck, kno:ck, knock =

05 = *unaelekea yule jirani.*

2P.SG-PRES-approach 1CL-that CL9-neighbor

= you approach that neighbor.

06 (1.0)

07 ((*reported speech*)) *Jamani!*

INTRJ.friends

((reported speech)) Hey friends!

08 (0.4)

09 ((*reported speech*)) *nitakuja haja huko, =*

1P.SG-FUT-come CL9-need there

((reported speech)) I'm coming to relieve myself, =

10 = *Ala! wewe una wazimu?*

Intr you 2P.SG-have madness

= What! are you crazy?

11 .Hhhe:he hehehe

12 (*h*)*sasa huu (.) ni uhuni wa*

now this COP CL11-bad.behavior CL11-POSS

(h)now this (.) is rudeness

13 *hali ya juu,*

CL9-state CL9-POSS CL9-top

of the greatest kind,

14 *utovu wa adabu mkubwa.*

CL11-lack CL11-POSS CL9-code.of.conduct CL11-great

a great lack of manners.

15 **Kaa** alipokukaribisha rafiki yako =

sit-IMP 3P.SG-PST-LOC-2P.SG-welcome CL5-friend CL1a-your

Sit there where your friend welcomed you =

16 = *mke wa rafiki yako* =

CL1-wife CL1-POSS CL5-friend CL1a-you

= where his wife did =

17 = *kaa hapo!*

sit-IMP there

= sit right there!

18 (1.0)

19 *Ukiona haja yo yote ingia si ndani* =

2P.SG-COND-see CL9-necessity CL9-POSS CL9-all enter-IMP NEG inside

If you want to relieve yourself don't go inside =

20 = *nje!*

outside

= outside!

Between the Ordinary and the Institutional: Questions, Embodiment and Space in Political News Interviews

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This paper examines the two different interview styles occurring in a political talk show on German broadcast television. The focus is on the interviewers' different questioning techniques and their relationship to the alignment of body and space among the host and the participants.

It has generally been argued that political interviews are organized by a normative turn-taking system that restricts participants to either asking questions or answering them (Heritage, 1985; Greatbatch, 1986; Schegloff 1988/89; Clayman 1988, 2010; Heritage & Greatbatch, 1991; Heritage & Roth, 1995). The interviewer's primary task is to encourage the interviewees to discuss their different positions on the topic for the overhearing audience (Heritage, 1985; Greatbatch, 1992; Clayman, 2010). However, interviewer's questions have changed to a large extent over time, becoming less respectful and more aggressive (Clayman & Heritage, 2002; Clayman, Elliott, Heritage & McDonald, 2006).

As Goodwin (2000) argues, however, speech occurs within what he calls a "contextual configuration," an array of localized semiotic fields to which participants orient themselves. In addition to the talk itself, gestures as well as posture and orientation of the body are crucial properties of interaction. Talk and embodied actions mutually elaborate each other within larger sequences of events (Goodwin, 2000; Goodwin, 2007). The body represents discernible meaningful action in the construction of relevant multimodal interaction (Goodwin, M.H. & C. Goodwin, 2000). In discourse, participants align their bodies with each other to establish and maintain a shared focus of attention (Goodwin, 2007).

This paper shows how the interviewer creates an environment for ordinary conversation inside the political talk show, even though such specialized institutional interaction can be regarded in many ways as different from mundane conversation (Atkinson, 1982). It is my contention that this environment is constituted through forms of questioning, embodied actions, and the manipulation of the physical space of the interaction. All of this, I suggest, contributes to the construction of a space for ordinary conversation within an institutional setting.

Using Conversation Analysis, this paper analyzes data from political talk shows (Anne Will) representing two separate interview formats in one show. These talk shows were aired on

the public channel ARD (Arbeitsgemeinschaft der öffentlich-rechtlichen Rundfunkanstalten der Bundesrepublik Deutschland) during summer 2008 in Germany, focusing on various current political topics. The questions to be analyzed in this context are how the shift from conflict to ordinary talk is indicated. How the alignment of the interviewer's body to the interviewee moves to suggest intimacy as well as how the spatial set up of the studio enables this shift.

The Practice of Referencing in U.S. Gay Men's Interactions

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Language in interaction represents a prime locus for understanding the everyday life worlds and practices of social communities. One community that remains underrepresented in this area of inquiry is that of gay men. Through a multi-sited ethnographic examination of conversational data from four different U.S. cities, this paper explores a particular interactional phenomenon that emerged as salient across sites: the practice of *referencing*, a polyphonous communicative act that draws upon the queer aesthetic of camp through intertextual displays of re-enacted reported speech. Using a discourse analytic approach, I examine this practice to demonstrate how it exhibits three primary interactional purposes: 1) as a functional linguistic tool that mitigates uncomfortable situations/themes (here termed 'delicate matters') through the invoked persona/identity of a relevant other (typically some camp-based pop-culture source), in which contextual seriousness is reframed into humor, 2) as a queer social practice that permits the interactive construction and performance of aspects of U.S. gay men's identities, including gendered identities which here, through the camp aesthetic, stand in opposition to characteristic representations of hegemonic masculinity, and 3) as a means of displaying queer interactive communities, and by extension of displaying a sense of sociocultural gay community, as seen through shared epistemic access to and interpretations of camp referential texts. From these analyses, the practice of referencing emerges as a powerful interactive and sociocultural tool that can be drawn upon and activated as a means of establishing queer subjectivity.

'Evangelism' as a Key Term for Chinese Indonesian Evangelical (CIE) Identity

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This paper examines the communication of identity in a Chinese Indonesian Evangelical (CIE) community in Boston, MA. It treats members' talk surrounding the key term 'evangelism' as a way of speaking which shapes group identity. As such, group identity is conceptualized as a product of discursive practices stemming from how people identify each other and how they act; particularly those practices which employ models of personhood and communication (Carbaugh 2007). The main analytical focus shifts the understanding of identity from *a group of people* to the *set of communication practices* being used by those people to create meanings of group identity.

The analytical shift from people to practices is highly relevant when it comes to the study of ethnic Chinese identity in an Indonesian – and non-Indonesian - context. Due to certain socio-historical events in Indonesia, the discursive category of "Chinese" is fundamentally problematic. When it is used, it is heard to position people as "Chinese" and thus not as fully Indonesian within an overall category of Indonesian ethnicity. An example of this practice is the existence of a binary symbolic category between Chinese and 'natives' in daily social interactions. Chinese are said to be perpetual foreigners who are not 'fully authentic' Indonesians. As a result, members of this community have suffered many forms of socio-political discrimination; including state-sanctioned discriminatory policies and ethnic genocides. Religion factors into one's ethnic Chinese identity in the sense that it sets the Chinese minority apart from the country's Muslim majority. Among the six official state religions, Christianity is often a favored choice since it is linked to Western education and development.

Given that this particular CIE community was founded based on an evangelical movement, the concept of evangelism plays a huge role in defining a distinct religious identity which sets members apart from other Christians. Using Cultural Discourse Analysis (Carbaugh 2007) as the main conceptual framework, the word 'evangelism' is treated as a key term through which other meanings of identity radiate (Carbaugh 2007). Terms such as '*good news*', '*messenger*', '*recipient*', and '*joy*' come together to form an evangelical identity which is unique to members of this religious community. Members view themselves as messengers of the gospel who have neither the will nor the power to convert non-Christians into Christianity. Dissemination, rather than conversion, is the goal of their evangelical activities. Unlike other

evangelical groups, members are not interested in recruiting new members for their church. As long as people hear about the gospel, they have fulfilled their responsibility as evangelical Christians. Findings also indicate that members' communication of their religious identity outweighs that of their ethnic Chinese identity. Although members recount stories of celebrating Chinese New Year, or befriending Chinese students with whom they could practice speaking Chinese, the emphasis on being an 'Evangelical Christian' forms the core message of their social identity. Implications for members' communication of Chinese identity are discussed towards the end of the analysis.

Local and Non-local Identity: Construction of Contemporary Latvianness through Public Debate about Meat Production

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This paper explores a public discussion in Latvia about the newly revised legislation of food production, namely, how industrial meat production is being made to comply with Judaic and Islamic religious beliefs. The study responds to the following research questions: (1) what is the nature of Latvian discourse concerning food production; and (2) how does this discourse get linked to Latvian identity and action? The theoretical framework derives from the Ethnography of Communication (Hymes 1962, Philippsen 1989) and Cultural Discourse Analysis (Carbaugh 2007). The focus is on the social functions and meanings of communication practice, with special attention to Latvian meanings about food, identity, actions, feelings, and dwelling (Carbaugh 2007:174). The studied public debate took place on September and October, 2009 and started when the Ministry of Agriculture of Latvia initiated the amendments to the legislation that regulates the meat production process, legitimizing the industrial animal slaughtering in compliance with religious traditions (i.e. Islamic and Judaic). At the moment of this decision there were only three other European countries (Sweden, Norway, and Switzerland) where such an industrial animal slaughtering was not legitimized (Dzērve, 2009).

Due to the lack of information and public debate prior to the final decision making, the issue received large public attention, demonstrations and vast disputes involving animal rights, prospects of agriculture industry and exports. Each of these was said, to some degree, to counter a proper Latvian way of doing things. As a result, the issues became inextricably tied to Latvianness, as that was said to be at stake by those engaged in the controversy. Closer examination of the discourse shows that oppositionists and supporters of the industrial meat production legislation change employed deep Latvian, yet contested meanings related to the country's orientation towards West and joining the European Union in 2004. Preliminary analyses show the presence of an agonistic discourse whereby "local" and "non-local" Latvian identities get verbally constructed and contested through the debate about the legislation of meat production. The roots of this contested cultural discourse can be traced back to two culturally important notions - of agrarian nationalism and internationalism - that originates in the 1850s movement of National Awakening (Schwartz 2006).

This research employs a methodology focused on fourteen on-line media texts in both written and audio-visual form, approaches national identity, then, from the vantage point of communication, examines its social construction in a public debate about new legislation of food production, and in the process demonstrates how cultural discourse analysis offers a theoretical understanding of the relationship between food production and identity.

English contact as a political strategy in the linguistic landscape of Puerto Rico: The case of Guaynabo City.

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The author presents an investigation of the linguistic landscape of the public spaces of the Guaynabo City in Northern Puerto Rico. Signs were recorded and photographed in the streets located in the downtown area, and in the “Pueblo Viejo” district. The researcher investigated the presence of English in the linguistic landscape in the city with one of the highest per-capita incomes in the island. The author connects the data profiling the city’s linguistic landscape to the role of recent language policies adopted by the municipality for public signs as it transitioned from Spanish to English. Although Spanish is the official language with English as a second language in Puerto Rico, Guaynabo City is unique in adopting English as the main language of its local government. The analysis is presented as a sociohistorical view of Puerto Rico’s language policies, and the (often contentious) relationship with the U.S. as a contrastive analysis to the dichotomous relationship between Spanish and English within the context of the linguistic landscape in Guaynabo City. The data suggested that there was a strong presence of the English language in the signs located in the both areas of Downtown and “Pueblo Viejo”. Despite the fact that English was visibly adopted as the main language at the local government, Spanish was as visible in the linguistic landscape observed. The symbolic presence of English in the public signage in the city reflects the municipal government’s political strategy to reinforce their pro-statehood position; it does not, however, necessarily reflect a greater presence in the everyday life of the city’s residents.

“I’m in favor of immigration, *but...*” Assuring Productivity, Erasing Differences and Accounting for Need in Non-institutional Discourses of Immigration

Susana Martinez Guillem, Department of Communication, CU-Boulder

This study attempts to shed light on the dialectical relationship between public and (semi) private societal spheres and the role that discourse plays in legitimating and/or challenging a particular social order (de Cillia, Reisigl, & Wodak, 1999; Fairclough, 1992). As a first step in this task, I examine a series of street interviews conducted in Spain in 2007, in which different passers-by were asked to respond to the question: “are you in favor of immigration?” My analysis focuses specifically on the construction and justification of “in favor” positions as it reveals, first of all, a series of recurrent discursive moves that helped interviewees articulate restrictive understandings of immigration while still claiming a general “pro” stance on this issue. The different strategies identified in these arguments include: 1) qualifications of the term immigration, thus establishing a conceptual division between “good” (hardworking) and “bad” (criminal) immigrants—2) A further narrowing of the notion of “good” immigration in its equation to cultural assimilation; 3) appeals to external “control” mechanisms that signal the evaluation of potential immigrants in terms of their economic worth. These strategies suggest that the expression of arguments “in favor” of immigration is often preceded by the (re)construction of this phenomenon to include only “legal,” low-skilled workers who are perceived as culturally similar.

A second, less prominent set of patterns found in these interviews stands in slight contrast to the features just described. First of all, in some accounts, destination countries’ demand for working labor in order to meet the market’s needs for a series of unattractive activities—such as building construction or fruit recollection—is presented as a justification for a favorable stance on immigration. Second, and in relation to this, immigrants are systematically framed in some accounts as people who live in extreme poverty conditions in their countries of origin and therefore need to take action in order to escape from life-threatening situations. Moreover, the discourse of immigrants’ needs is sometimes also the basis for a different kind of “pro” stance on immigration, in which speakers try to reclaim the human right for unrestrained movement across borders while also establishing links to the role that institutions, and more specifically governments, play in having created this need for movement while at the same time restraining it.

In my conclusions I relate these findings to current dominant elite discourses of immigration in the EU in order to argue that the non-institutional discourse of need, with its potential welcoming of uneducated workers that cuts across class and color lines, can constitute a useful starting point for an approach that emphasizes the co-constitutive nature of societal spheres while still leaving room for the emergence of new and unpredictable elements. The goal would be to examine both elite discourse and everyday talk as important sources of reproduction of beliefs, attitudes and material conditions, but also of new possibilities, by looking at the “dialectical relationship between particular discursive events and the situations, institutions and social structures in which they are embedded” (De Cillia, Reisigl & Wodak, 1999, p.152).

Dépanneur Signage as Site of Myth: A venture into the construction of the linguistic landscape of Montréal

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Since its adoption from the world of automobile repair in the 1970s, the word *dépanneur*, meaning convenience store, has become ubiquitous on public signage in Montreal. This word however, is rarely seen anywhere else outside of Quebec. The signage has become a myth of “quebecness” in Barthes’ (1972) conceptualization of the term. Through a case study of the development of the word *dépanneur* and an analysis of its current usage, this paper examines how the process of myth-making unfolds. What historical and cultural conditions are necessary for myth? Which actors create myths and through which media are these most potent? To examine this process, I will draw upon two official texts produced by the Office québécois de la langue française, the official notice of recommendation of the word *dépanneur* from the *Gazette Officielle du Québec* (1983) and the entry for this word in the *Grande Dictionnaire Terminologique* (2001). Although these texts have no binding legal force, they are nonetheless the precise sites through which the word is emptied of its denotational value and primed for myth. Further, drawing on the budding field of Linguistic Landscape studies, I will pay attention the potential of these texts to interact with signage in the city, and the potential of these signs to interpellate Quebecois citizens. Overall, I will use Norman Fairclough’s (1992) textual practice dimension of his CDA framework to frame the intertextual relationship of these two groups of texts - government documents and public signage.

“Evolve to Solve”: Discourse of a Contemporary Environmental Movement

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This paper examines the interdiscursive field that is motivating the strategic use of the word “evolution” by environmental-social activists in the United States in arguing that humans must adapt to changing circumstances of the time – particularly to global warming and peak oil – or the human species will not survive. This emerging environmental discourse, which I call the *discourse of conscious evolution*, makes the following assertions: (1) Global crises, such as poverty, inequality, resource depletion, violence and ecological instability arise out of mismanagement, (2) the threats posed by these crises are extreme enough that humans should question whether the species can continue for much longer, (3) humankind has the ability to redirect its course and save the species, and (4) that this can be done through a radical conscious transformation, in which personal transformation ignites social change. Linguistically, these assertions are framed by the discourse’s commonly invoked term “evolution,” which takes on distinct indexical values from its dominant usage to portray a stance opposed to discourses and corpuses of knowledge that discount the aforementioned global crises or circumvent the movement’s proposed solutions. By redefining “evolution” in stark contrast to social evolutionary and modernization theory definitions, the emerging discourse highlights an ideological position opposed to dominant scientific discourse, at the same time minimizing the gap to legitimate an alternative course of action as being the more truly scientific (Bauman & Briggs 1992).

I argue that responses to global issues like the one I have outlined have been overlooked by globalization theorists and anthropologists who have verged on two opposing extremes in their analyses of globalization, seeing it as either a horrifying force of global homogenization (Jameson 1984) or as a benign ignition of re-localization processes (Watson 1997). These perspectives leave little room to recognize complex responses to globalization that are of neither wholesale acceptance nor rejection as I have found in re-localization efforts in the United States organized by the discourse of conscious evolution that take advantage of globalization at some levels to reject it at others. Following Anna Tsing (2000), I argue that we must attend to the clashes that are as much part of global linkages as “flow” (Appadurai 1990) that though play an important role in the (re)designing of globalization have been lost in assumptions made in theoretical projects to synthesize the vast array of transcommunal and transnational ideas and

activities into a singular ideological system. Through a sociocultural linguistic account of the emerging conscious evolution discourse that is part of the larger re-localization movement in the United States, this paper seeks to theorize how stance constructed by the summoning of “evolution” performs social action in and of itself.

Extracting inferables through 'no'-initial utterances in English conversation

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As Schegloff (2001) notes, turn-initial occurrences of the English response particle 'no' are generally understood as marking disagreement or rejection. This is true of both vernacular and conversation analytic understandings of the particle. The majority of talk-in-interaction analyses of 'no' have focused on its role as a dispreferred means of rejecting or disagreeing with a prior utterance (e.g. Pomerantz 1984), as a positive response to negative-polarity utterances, or as a response to yes/no questions. As a small but growing number of recent studies have shown, however, the range of interactional functions served by 'no' (and turn-initial instances of 'no' in particular) is far greater than this. This paper examines one such use of 'no' in turn-initial position, that of denying the actions or implications of a prior utterance.

As pragmaticians and conversation analysts alike have demonstrated (see e.g. Levinson 1984), there is a necessary distinction between the form of an utterance and the actions that it accomplishes. For example, a statement such as "it's cold in here" may be heard as a request for another person to close a window, what Brown and Levinson (1987) refer to as an "off-record" rather than "on-record" strategy for producing the request. One potential problem for speakers is how to address these types of "off-record" actions or implications in cases where they may wish to problematize, deny, or otherwise make them relevant for commentary. Within such instances of interaction, turn-initial 'no' can serve as a valuable resource for speakers to address these aspects of a prior turn. For example, in the following excerpt, a mother and daughter are discussing the gifts that the daughter is expecting to receive from two close family friends or relatives, Malcha and Michal. The daughter's production of a complaining turn that takes the form of a question (an off-record strategy for delivering the complaint) can be seen in lines 8 and 11, while Mom's 'no'-initial responses to these turns are seen in lines 12 and 17.

1 Mom: I said () Malcha she wants to buy you a present y'know she's getting
2 around to buying a present some day ehheh .hhh I said well I can't send
3 anything more I don't think with Michal but, y'know maybe [with Bubby
4 Dau: [why Michal
5 said he's pick up a whole suitcase for me=
6 Mom: =he ↑is but the ya know the things add up and I'm also sending
7 something for Shamita too so I [already
8 Dau: [what are you sending for him?
9 Mom: walked over with hu- a huge bag yesterday I almost buckled under the
10 weight ya know. [W-
11 Dau: [What are you sending for Shamita?

12 Mom: ↑No some a a couple of outfits I bought and I I looked through some
13 boxes (0.8) so I have a couple of uh things of clothing and he told
14 Shamita that he would take his suit and and (.) that he
15 [brought (for him)
16 Dau: [right.
17 Mom: .hh ↑no don't worry there's plenty in there for you uh:: [(heh)
18 Dau: [I ↑know I'm
19 just ↑asking [stop.
20 Mom: [yeah he basically has a duffelbag set aside but y'know I
21 mean even these shampoos and salad dressings an whatever they're heavy

In lines 1-3 Mom explains the lack of room in Michal's suitcase for the extra presents that Malcha wants to send. The mother later reveals (in lines 6-7) that part of the reason for this is that the suitcase will also be filled with gifts for the daughter's brother, Shamita. The daughter responds to this in line 8 by asking what the mother is sending for Shamita, repeating the question in line 11 after the initial asking doesn't receive any uptake by Mom. Mom's turn in line 17 ("no don't worry there's plenty in there for you") clearly shows an orientation to her daughter's questions not as simple questions, but as complaints about the amount of gifts that the daughter is receiving. As these complaining utterances are produced 'off the record' as questions ("what are you getting for him/Shamita?") rather than as directly hearable complainables (e.g. "that's not fair!"), Mom is constrained in the types of responses that can be relevantly produced in response to them. Thus, in response to these questions, we see the first instance of a stressed, high-pitched turn-initial 'no' by mom in line 12, after which she clarifies the mundane or boring nature of Shamita's gifts (i.e. hand-me-down clothing). After the daughter's monotone production of "right" in response in line 16, Mom produces yet another turn-initial 'no' in line 17, after which she clearly displays her orientation to the daughter's prior turns as complaints. The use of a 'no'-initial utterance in cases like this allows the second speaker to make relevant the action or implications of the prior turn (here, complaining), which in turn allows Mom to deny the daughter's initial complaints without using a dispreferred turn format. As this and other examples to be analyzed illustrate, turn-initial 'no' can serve as a valuable resource for speakers to address off-record aspects of a prior turn, and highlight the need for further research on those uses of 'no' that all outside of its more canonically understood functions.

Quotative practices and communication ideals: A discourse analysis of reported speech as a strategy for managing moral dilemma

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Bakhtin (1981) noted that quotation is ubiquitous. Not only are people in their everyday speech constantly drawing on the words of others, but there is a long tradition of the study of reported speech in linguistic and communication research. Studies across these fields demonstrate that the use of quotation (and formats for producing quoted-sounding utterances) are a cross-linguistic and increasingly common phenomenon (e.g., Barbieri, 2004; Blythe, Recktenwald & Wang, 1990; Buchstaller, 2004; Buttny, 1997, 1998; Dailey-O'Cain, 2000; Fox Tree & Tomlinson, 2008; Golato, 2000; Holt, 1996; Meehan, 1991; Streeck, 2006; Tagliamonte, & Hudson, 1999; Tannen, 1989). This paper addresses one potential reason for the apparent robustness of quotation and particularly vital forms (*like, be like, zero quotative*) by analyzing how quotative practices function as practical strategies for managing moral dilemmas in ordinary conversation.

This paper draws on work by Goffman, Bateson and Bakhtin to examine ways in which situated instances of quotative usage in naturally occurring talk construct orientations to sociocultural norms of authenticity, epistemic claims, and society. In a discourse analysis of more than 50 hours of audio and video data from the U.S. and England, I argue that quotative practices in everyday talk among young Western cultural participants constitute localized strategies for the practical achievement of contemporary communication ideologies. Specifically, the use of “quoting” in varieties of talk occasions offers participants means for managing interactional dilemmas around situated ideals of interaction and communication.

Complex moral stances toward situations and identities are worked out an indirect metadiscursive fashion through the use of reported speech and constructed dialogue. The difficulties of presenting culturally appropriate identities, displaying knowledge and attitudes, and constructing relationships to others in social context benefit from the ambiguity of particular quotatives such as *like, be like*, and the zero quotative. Such quotatives allow speakers to negotiate the moral implications of topics of talk through a highly contextual, rhetorical, and interpretive form of communication designed to attend to local ideologies of how to talk to others in or about morally complicated situations.

This paper's discourse analytic approach is influenced by grounded practical theory (Craig & Tracy, 1995), action implicative discourse analysis (Tracy, 1995), conversation analysis (Schegloff,

2007), and discursive psychology (Potter, 1996). Data include naturally occurring talk in casual conversations, interviews, home movies, and telephone conversations featuring native speakers of U.S. and British English. All data were transcribed, and nearly 250 instances featuring quotations, quotatives, reported speech, constructed dialogue or utterances oriented to as having being previously produced or hypothetically produceable were pulled out for more detailed analysis. Analysis focused on the discourse context of the quoted speech (e.g. in a narrative), the quotation being represented (e.g. a previously-spoken turn versus an imagined thought), and how the quotation was introduced (e.g. quotatives such as *say* and *be like*).

The paper begins by providing a brief overview of the study of reported speech in language and social interaction research (particularly linguistics and communication), then introduces a theoretical framework for analyzing reported speech based on work by Goffman, Bakhtin and Bateson. The analysis section describes the data and analytic frame and procedure before presenting analysis of various examples of sensitive, problematic and/or face-sensitive interactions drawn from the data—situations involving some light or strong hue of moral work requiring attentiveness to multiple conversational goals and dilemmas. Quotative practices are analyzed in terms of their functions with regard to managing potentially delicate conversational moments. The paper also considers what ideals of communication are practically engaged through quotative practices and ends by discussing the normative implications of reported speech for ordinary conversation and cultural ideologies of communication.

The Post-Secondary Heritage Learner: A Case Study

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The present study focuses on a particular type of bilingual student, namely, the post-secondary *heritage Spanish-language learner*. A heritage language may be thought of as a language spoken and heard, sometimes also written and read, at home or in the community but not necessarily in class or in the workplace (Krashen, 1998; Valdes, 2000, Chevalier, 2004). For the heritage speaker, the heritage language has, “a particular family relevance,” and therefore, endeavors to learn the language (in this case, Spanish) by counting on linguistic and cultural foundation from one’s youth (Fishman, 2001). As such, this learner is different from the regular second language learner, who starts without such a foundation. What is compelling about learning Spanish in the U.S. is its position as both a language that is widely spoken in the U.S. (Pew Hispanic Center) but one that often lacks prestige and is discriminated against (MacGregor-Mendoza, 2001).

The present case study examines a college junior, Kate, at a large university in the Southwest U.S. The Southwest U.S. is of particular interest as a region in which many post-secondary students have some knowledge in Spanish as heritage language. Research questions addressed are: With what sorts of experiences does the typical heritage learner begin language instruction? What attitudes and expectations about assimilation into U.S. culture do many heritage learners develop? and In what way is learning a language an activist endeavor? My tentative hypothesis is that the Spanish heritage language learner does well to assimilate herself into the mainstream culture in various aspects, in particular linguistically.

By using a critical inquiry lens, I have seen how, so far, Kate has sought to challenge prescribed notions about language, linguistic norms, and even language instruction without abandoning learning objectives in and of themselves. Relevant literature, as well as data collected thus far, support the hypothesis. By continuing to rely upon her foundation, Kate cements her language study with cultural aspects. In this way, she successfully maintains the language throughout her life and even across generations. Kate may not speak standard forms of Spanish with native-like proficiency or may not have traveled to Spanish-speaking countries; however, she possesses a linguistic and cultural base that may serve as a foundation for language and cultural study.

Significantly, this student has always held strong beliefs toward culture and toward social movements that involve race and ethnic pride. I can speculate about individual reasons for continuing her education and about her objectives at school and in her career. However, I believe that as universities and even community colleges admit more heritage learners, questions about their background—both individual stories and common histories—motivations, values, goals and aspirations merit further research.

Mathematical views within a Lakota community: Towards a mathematics for tribal self-determination.

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In this paper, I examined the impact of Indian educational self-determination on the teaching of mathematics at the local level in a Lakota (Native American) community in South Dakota. I drew upon a framework created by Bishop (1991) which described mathematical activities found in all cultures to develop a Lakota mathematical framework from which to compare activities and content found within the middle-school and elementary mathematics classrooms to mathematical activities found in Lakota culture. These six universal mathematical activities included counting, measuring, locating, designing, playing and explaining. Expressing mathematical concepts within the Lakota language was a part of this study. I also constructed a framework (also for comparison) around self-determination principles that have been formulated and implemented in curriculum in Indian Country over the last forty years.

I used this to inform the language used in the descriptions of self-determination in this Lakota community as well as the implementation of these principles in the structure and curriculum at the local K-8 school. I argue that self-determination, as an educational philosophy in this Lakota community had no impact on the teaching of mathematics. I also argue that, self-determination, at the curriculum level, has much potential, not only in integrating Lakota culture and language into the teaching of mathematics but also integrating mathematics into the teaching of the Lakota language and culture.

Embodiment of Demonstrative Practice in Arapaho

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Most accounts of demonstratives (e.g. ‘this’) posit a disembodied semantic distinction (e.g. proximal) that assumedly enables speakers to utilize other features of interaction to make reference (e.g. “could you get that?”, said looking at a book). Hanks (Referential Practice, 1990), however, argues that the embodiment of interaction is rather integral to demonstrative semantics. Through an analysis of Arapaho, I find that the embodied nature of demonstratives may exist at the formal level too.

Following the “interactional space” analysis of demonstratives by Enfield (2003 *Language* 79 (1):82-117), I use Cowell’s video-based ELDP Arapaho Language Conversational Database to analyze Arapaho demonstratives by relating them to body movements, interactional-participation spaces, discourses, and other contextual factors. Using this approach, I build on Cowell with Moss Sr. (The Arapaho Language, 2008), an account based on monologue transcripts; I argue that Arapaho demonstratives not only reflect an embodied interactional space but also integrate with gestural points to reflect statuses of interactional participation.

I examine the demonstratives *nehe’* and *neh’eeno* as used for person reference. As discourse-foregrounding demonstratives, these two are used for general reference to humans; an accompanying forefinger point is needed to bolster the foregrounding force beyond that of simple reference. Additionally, while *nehe’* presupposes symmetry among interactional participants (regarding background knowledge, perceptual access, etc.), *neh’eeno* presupposes asymmetry. These factors are displayed by the interaction of three speakers, designated by the following letters and arrangement; they are on stage facing an audience and preparing to talk to them.

A B C

B and C turn inward toward one another; B speaks into C’s ear, instructing C to tell the audience that A will speak first. B makes a forefinger point at A on *nehe’*.

he3eb-ei'towuun-inee ne'-P nehe' heet-cesisi-too-t
there-tell s.o.-3.IMPER then-pause this FUT-begin-do-3.S

“Tell them about it; this one will start”

In their orientation, B and C define an interactional space excluding A. Using *neh'e* signals that the two participants are on equal ground regarding the referent, A; the forefinger point at A underscores A's position as the discourse object.

Seconds later, B and C move to disengage and open their interactional space to A. Signaling this, B briefly faces A. After demonstrated confusion about the proceedings, B reinforces her initial instructions to C; nevertheless, B maintains the A-inclusive interactional space by turning only her gaze to C. B punctuates *neh'eeno* with a thumb point at A.

hiiko neh'eeno heet-ne'-cesisi-too-t
no this FUT-then-begin-do-3.S
“No, her, she's the one who will start”

Although A is part of the interactional space, she is also the referent; that is, A is foregrounded to some degree over the others (i.e. the reference creates asymmetry). However, presupposing this asymmetry, *neh'eeno* settles any other implications of such reference. Furthermore, the thumb point doesn't have the foregrounding force of a forefinger point, and so this embodied demonstrative works dually to resolve the asymmetry created through it. Through the commingling of speech with various hand shapes and orientations of co-present bodies, such interactional practices support the argument that demonstratives are central to embodied language.

"We Decided to Speak Out": "Breaking the Silence" Testimonials as Counter-Discourse

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Scholars and activists alike point to how difficult it is to generate a counter-discourse that can describe, analyze and offer a critique of the Israeli matrix of control over the Palestinian population in the occupied territories. They attribute this difficulty to the culture of silence and denial that has surrounded the occupation regime for dozens of years, as evidenced in intellectual-public discourse, in official military discourse as well as in media coverage. In this context of monologic hegemony, recent years have witnessed the emergence of a range of organizations and social movements that seek to develop new possibilities for counter-discourse through the creative use of discursive forms, semiotic styles and communication technologies. This study focuses on the testimonial project of one such group, the veterans' organization Breaking the Silence, which went public in the spring of 2004, during the Al Aqsa Intifada. The purpose of the organization is to trigger an open and candid discussion of the military experience of Israeli soldiers serving in the occupied territories by means of collecting and disseminating soldiers' testimonials.

Drawing on ethnography of communication and discourse analytic approaches, the study explores the cultural, social and discursive dimensions of the counter-discourses the soldiers generated. It considers the distinctive communicative features associated with the soldiers' counter-discourse as a culturally situated way of speaking as it is played out in contemporary Israeli society. Specifically, we consider patterns of textual construction associated with this counter-discourse as it appears in the "witnessing texts" (Frosh, 2006) that the veterans' organization produces and circulates. We then propose that Breaking the Silence testimonial discourse is a culturally inflected variety of what Foucault (2001) termed "fearless speech," whose localized version has been studied under the heading of 'dugri speech' (Katriel 1986). The organization's fearless speech appears in the form of three intertwined genres: the genre of objective witnessing, which grounds the factuality of the utterances and the appeal made to the addressees to take responsibility for the information passed on to them; the genre of confession, which grounds the moral significance of the utterances from a subjective and reflective stance that blends self-criticism and social critique; and the genre of political protest, which carries an explicitly accusatory tone into the public sphere. Woven together, these textual genres shape the

group's testimonial project by drawing on the soldiers' direct experiences, their distinctive perspective and the descriptive access that attends their witnessing. It therefore serves as a counter-discourse that challenges the hegemonic accounts of the Israeli occupation regime in the Palestinian territories.

“Like a Street with No Exit”: The Role of *Oplakvane* as a Ritualized Practice in Bulgarian Discourse

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This paper examines the aspects of Bulgarian identity that are voiced and active in a ritualized form of *oplakvane* [to complain, mourn, lament]. The analysis is focused on data including a newspaper article, a recorded conversation, and a questionnaire. Through an ethnography of communication lens (Hymes, 1962), Cultural Discourse Analysis (Carbaugh, 2007), and a “terms for talk” methodology, initially developed by Carbaugh (1989), the cultural practice of *oplakvane*, as a culturally significant term for talk and a ritualistic form, is investigated in terms of its structure, functions, significance to the participants, social use in context, what acts, events, or style it refers to, and what messages and meanings about the practice itself, sociality, and personhood are active within it. This theoretical framework addresses how and what linguistic terms are utilized to create and express social systems of identity, emotion, dwelling and communication (Carbaugh, 2007). Here, a newspaper article is examined for what particular terms for talk are used not only to refer to a communicative practice but also evoke and manage a particular cultural terrain where a cultural function, or the affirmation and negotiation of a common identity, is performed (Philipsen, 1987). The variety of data reveals *oplakvane* to be functioning as a ritual that serves to play out the shared common fate of misery specific for the understanding of the “Bulgarian situation” as well as negotiate and reinforce a particular “Bulgarian” quality – paying homage to the sacred object of a specific Bulgarian-ness – with its conflicts and anger, its pride and nostalgia. This quality had served a function within the specific historical context of Bulgaria but seems to be clashing in the present times as the country moves through a socio-political and economic transition. If *oplakvane* is considered to be a “useless” communicative practice, what is considered and recognized as such becomes of crucial importance since what is there to prevent us from confusing the symbolic reality evoked through this practice from other symbolic realities? Or, if we do not know that we are griping, as Israelis do (Katriel, 1985), how would we not get stuck in the frustration, never to proceed out? Examining and comprehending *oplakvane* as such a deeply cultural way of speaking, which has a particular communicative form but also, potentially, seeps in and affects an overall communicative style would enrich the ethnographic field theoretically, methodologically, and practically as an example of why and how practices within

communication create and maintain views and understandings of the world and our position within it. Looking at oplakvane would provide not only a multifaceted glance into messages and meanings about the construction and upholding of particular aspects of Bulgarian-ness that are deeply felt and historically bound but would provide a base for comparison and intervention as the practice seems to be preventing the participants to critically examine the symbolic world maintained via the communicative practice, that seems to be lagging behind the change-demanding times the country is facing. Understanding oplakvane would offer one more example of how larger messages and meanings come to life within small communicative practices, as history and context awaken in everyday speech.

“His belly dancer”: How stance bridges identity and ideology among college sorority women within a normative Christian community

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The concepts of identity and ideology have been well theorized within a variety of discourse-centered disciplines (e.g. Bucholtz and Hall 2005; Irvine and Gal 2000; Ochs 1990). In these diverse conceptualizations, identity and ideology are conceived of as interrelated but also distinct. The theory of stance (Du Bois 2007) provides a useful framework within which to understand how these two concepts are linked on an interactional level in a simultaneous dual process – that is, how participants draw on ideologies to construct identities as well as how identities reproduce ideologies. On a micro level, stance-taking involves a triangulation of evaluation, positioning, and alignment and provides the building blocks for the construction of both identity and ideology (Bucholtz and Hall 2005). In more recent work (Du Bois 2011), stance is conceived of as a scaled-up phenomenon: the accumulation of participants’ stances amasses into what Du Bois calls a stance field which has enduring consequences on the larger levels of communities and cultures. In this paper, I draw on these concepts to demonstrate how stance bridges identity and ideology through an analysis of gender identities and ideologies in talk among female friends.

The data are taken from a video recording of four college women – all close friends and roommates – sharing dinner together in their apartment. The women attend Baylor University, a private Baptist institution in central Texas. In the examples analyzed, I show how the participants playfully negotiate the identities of two non-present third parties, a boy they know and his exgirlfriend who is a belly dancer, by drawing on existing ideologies of sexual morality and gender expectations. As a Baptist university, Baylor did not allow recreational dancing on its campus until recently and has traditionally had both official and unofficial policies enforcing a high level of sexual morality and integrity. These complex ideologies – of the university, its affiliates, and its students – all play a part in shaping the discourse surrounding the topic of belly dancing as highlighted in the following example.

Example 1. “Dibs” (2006Dinner, 2:36-2:49)

1 KIM; Ryan's available now,

2 ELLA; Mmm::.
3 LISA; Wo- --
4 Are you serious he_broke_[up_with_his] [2belly dancer?]
5 KIM; [Yeah,]
6 [2he broke up] with the belly dancer.=

This example illustrates how the participants use the stance resources of evaluation and alignment to negotiate the identity of Ryan's ex-girlfriend by drawing on ideologies of dancing and sexuality. The participants' use of "his/the belly dancer" (lines 4, 6) essentializes Ryan's exgirlfriend as a stereotypical instantiation of a belly dancer, which is ideologically disputed in the community.

I argue that by bridging identity and ideology through stance, speakers negotiate identities by maintaining, instantiating, and/or transforming ideologies using the interactional resources of stance-taking such as evaluation, positioning, and alignment. As both a micro and a scaled-up phenomenon, stance provides a framework within which identity and ideology may be linked on an interactional level. Therefore, stance-taking has real consequences for participants, as it is the means by which both the local and enduring aspects of culture are constructed.

A revised view of deixis: demonstrative use in Indonesian talk in interaction

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The problem of “meaning” in linguistics has been approached, broadly, from two perspectives, the semantico-referential approach which concentrates on the context-free truth-value of propositions and the pragmatic/anthropological approach which acknowledges on the context-bound indexical meaning(s) of language as used in interaction. To a certain extent, these two approaches co-exist harmoniously, essentially describing different aspects of a single system. However, deixis presents a central problem for this ‘division of labor’ in the description and understanding of linguistic meaning. As pointed out by Levinson (1983), deixis straddles the semantics/pragmatics boundary and challenges our assumptions regarding the distinction in levels of “meaning.” Over the years, deixis has been approached in a variety of ways, including semantico-referential (Lyons 1977), pragmatic (Levinson 1983), descriptive-typological (Anderson and Keenan 1985, Dixon 2003), and more recently interactional (Schegloff 1972, M. Goodwin 1990, C. Goodwin 1999) and ethnographic (Hanks 1990, 1992, 2009), as well as some hybrid approaches such as Enfield (2003) and Hayashi and Yoon (2006, 2010). This paper presents a new synthesis of these various approaches, arguing for a unified analysis of deixis which acknowledges its crucial role in “doing reference” in everyday language use. The focus here is on “spatial” deixis, and specifically demonstratives, though the basic spatial meaning of demonstratives has been challenged (Hanks *passim*). A defining feature of deictic demonstratives is their role in establishing reference. This important task is achieved by means of both verbal and non-verbal (gestural and other embodied) practices performed by interacting co-participants. The revised understanding of deixis should acknowledge its relational nature (Hanks *passim*), cross-linguistic variation, the role of paradigmatic contrast (this vs. that (Enfield 2003)), must carefully distinguish semantic meaning from pragmatic implicature, but must also base all claims on interactional data, taking into account the embodied nature of situated talk-in-interaction. These are high demands, but they must be taken seriously if we intend to develop a unified approach to the description of demonstratives and (spatial) deixis in general. To substantiate these claims, I will present examples of demonstratives as used by speakers of colloquial Indonesian taken from video recordings made in Jakarta and Boulder, CO. I will argue that the assumed distinction between a “proximal” *ini* (‘this’) and “distal” *itu* (‘that’) fails to account for actual demonstrative use. Alternatively, a special case of demonstrative use, as placeholders,

suggests the primacy of “access” to knowledge of the referent, rather than “relative distance” from the speaker or origo. Further, without ignoring the accompanying role of pointing, eye-gaze and other bodily practices, the simple tw-term nominal demonstrative paradigm in Indonesian is shown to play a central role in the coparticipant coordinated activity of “making (or avoiding) reference” in situated occasions of talk.

Challenging biological determinism in sociophonetics: Evidence from transmasculine speakers

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Most studies of gender and the voice treat biological differences between the sexes as the obvious origin of gendered phonetic traits. At the same time, there is general recognition that some of these phonetic characteristics are learned as part of speakers' socialization into their assigned gender roles. What remains very much up for debate is the precise contribution of physiological and cultural factors. In this paper, I present analysis from a longitudinal, ethnographic study of a group of transgender speakers currently undergoing testosterone therapy as part of a gender role transition. The masculinization of these individuals' voices demonstrates that biological sex is a dynamic property that is can at times be overshadowed by social factors such as self-identified gender. On this basis, I explore the limits of biological deterministic understandings of gender and the voice and argue that social explanations deserve far more attention than they have thus far received.

The study that is the focus of this paper is an 18-month long study of a group of female-to-male transsexuals and others who identify with the transmasculine identity spectrum. In other words, speakers are individuals who were assigned to a female gender role at birth, but who have come to understand themselves as having a masculine gender identity. The project focuses on the changes that occur for a group of 15 speakers of American English in the early months of testosterone therapy. Testosterone, a form of hormone replacement therapy commonly used by trans men, generally causes significant physiological masculinization, including a salient drop in vocal pitch. Trans men present a unique case for the study of gender and the voice because of their experiences having been socialized according to female norms early in life and later undergoing a process of re-socialization during transition. Additionally, the changes created by testosterone allow us to more carefully pinpoint what biology can and cannot accomplish.

In this paper, I discuss three phonetic measures that have been linked to gender in previous literature, each with a different relationship to biological sex. First, vocal pitch is clearly influenced by the size of the larynx, and changes for trans men on testosterone (van Borsel et al. 2000). I also explore changes in speakers' vowel formants, which reflect the overall shape and size of the vocal tract. Despite the well-established observation that women tend to have higher formants than men, there remains debate as to whether this is caused primarily by

differences in body size, in the larynx, or in articulatory habits (see Sachs 1975). Finally, I discuss the variability of /s/ articulation that exists among these speakers. /s/ too has been explained in terms of vocal tract size, though there exists considerable evidence that speakers' social identities can over-power any biological tendencies (e.g. Stuart-Smith 2007; Munson 2007). Together these analyses offer a picture of the voice that demands a bigger role for social theory in explaining this important aspect of gendered speaking styles.