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Chicano English at the Dinner Table

Elena Silva

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CHICANO ENGLISH AT THE DINNER TABLE

A Thesis
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
English Composition:
Applied Linguistics and Teaching English as a Second Language (TESL)

by
Elena Silva
June 2020

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Approved by:

Parastou Feizzaringhalam, Committee Chair, Applied Linguistics

Sunny Hyon, Committee Member

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ABSTRACT

Dinner talk, or dinnertime conversations, have been investigated and studied by many scholars such as Blum-Kukla (1997) Ochs (1995), Haesook (2006), Arcidiacono (2009), and Herot (2002). Dinnertime conversations are the locus of family interactions and language socialization (Ochs 1986) in that they represent recurring activities or speech events in which all or most family members participate. Conversations at the dinner table serve as a daily (or near daily) forum for family members to interact and converse with each other and in so doing, instantiate their identities as parents, siblings, and children and express their stances.

While dinner talk has been studied in families from various cultural and linguistic backgrounds, no study to date has looked at dinner talk in Chicano families. In this thesis, I studied how participants at a family dinner table use mainstream American English, Chicano English and code-switching to index their stances, familial and cultural roles and identities (Ochs 1992, 1996; Ochs & Taylor 1995) in this communicative event (Blum-Kulka 1997).

I expect that this study will contribute to the growing body of literature on Chicano studies in general, and more specifically, to the scholarship on Chicano linguistics, and Multilingualism as it shows a Chicano family use Mainstream English, Chicano English and code-switching all in one conversation.

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CHAPTER ONE
JOURNAL ARTICLE

1. Introduction

Dinner talk, or dinnertime conversations, have been studied by many scholars, e.g., Blum-Kukla (1997), Ochs (1995), Chung (2006), Arcidiacono (2009), and Herot (2002). Dinnertime conversations are the locus of family interactions and language socialization (Ochs, 1986) in that they represent recurring activities or speech events in which all or most family members participate. Family members recount their days, exchange opinions, make plans, provide and receive advice, comment on the foods' tastes and textures, and so forth. They serve as a daily forum for family members to interact and converse with each other and in so doing, instantiate their identities as parents, siblings, and children and express their stances.

Dinner table conversations, while an integral part of many everyday family interactions, are important events in that they reveal much about overall family dynamics far beyond what can be seen in the immediate context of the meal, in terms of: family member identities, respect hierarchies, participation and interaction, and culture. That is, during the context of the evening meal, family members partake in food distribution practices, conversation (e.g., about the day, about the past, topics that are raised, participants who do and do not contribute to the talk, etc.), and issues of table manners (e.g., using utensils, not talking with food in one's mouth, visibility of wrists and elbows on the table).

When family members engage in dinner table interactions, they follow the unspoken “rules” and habits of the family, established through interaction and over the course of the family’s development. Dinner table conversations as ethnographic data reveal much about those rules and those habits in ways that even the participants themselves are likely unaware, e.g., who typically initiates the talk? How do family members respond? Who has the right to speak when and how? If a family is multilingual, even the choice of which language to use in which types of interaction becomes an important focus of research on family dynamics and interaction.

While there have been studies that look into dinnertime conversations, none has studied a Chicano American household. This study examines a Chicano household during their dinnertime conversations and observes how the members at the family dinner table converse with one another. With the focus on indexicality, the study’s purpose is to see how members of a Chicano household use language to index stance and their identities.

2. Literature Review

2.1 Dinner Talk

Dinner conversations among family members have been investigated in various cultural contexts. These studies have all illustrated that the interactions among family members in this casual and intimate context reveal a great deal about how sociocultural norms and affect are exchanged and negotiated, how

identities are constructed, and roles are established. For example, Ochs and Taylor (1995) studied middle class American families and the roles that family members presented at the dinner table. Through analyzing the personal narratives shared during this speech event, Ochs and Taylor (1995) observed that gender identity is created, transformed, and negotiated among family members, especially for the children as they contribute to “gender-implicative, asymmetrical storytelling exchanges” (Ochs and Taylor, 1995, p.100).

Arcidiacono (2009) looked at the conflict strategies used by Italian family members at the dinner table and found that dinnertime conflict in these Italian families was not just a punishment for the adolescents, but a tool that could help children develop their personality through a set of discursive sequences. These discursive sequences during conflict are characterized as the initial event, initial opposition, and a reaction to the opposition (Arcidiacono, 2009 p.98). Chung (2006) observed that code-switching during dinner talk in Korean-American families is used to solidify the family’s cultural identity and create bonding among family members across generations. Finally, Herot (2002) studied low income families and mother-child dyads from the Boston area, and expressions of affect directed towards children during mealtime conversations and found that parents who engaged in expressions of affect helped their children understand their own emotions, develop empathy and “function as competent ‘emotional’ beings in their culture” (Herot, 2002, p. 155). These studies and others have shown that studying dinnertime conversations is important because these interactions

illustrate how, across cultures, different family members express their identities and values, which help children develop strategies and skills that they can apply as members of a larger society.

2.2 Code-Switching

Dinner time conversations have also been studied for how they reveal aspects of culture within the context of family through specific discursive practices, such as code switching. Code switching refers to the phenomenon whereby a speaker alternates using two or more “codes” within an utterance (Auer, 1998, p.1). Other concepts that might look like code switching are translanguaging, code-mixing, and code crossing. Rampton (1995) and Hozhabrossadat (2015) consider code-switching as “in group behavior”, meaning that the phenomenon occurs between members of a community with languages that they consider to belong to them or with the community they identify with. Hozhabrossadat (2015) also discusses the phenomenon of code-crossing, quoting Rampton (1995, p. 228) definitions. The differences between code-switching and code-crossing can be summarized as follows:

“In code-switching, the speakers can use one or more languages in one single interaction, but not in code-crossing. Code-crossing happens to a stigmatized language. In code-switching, conventions are not violated, while with code-crossing, divergence happens. Last but not least, there is dissociation between the speaker and the code in code-crossing” (Hozhabrossadat, 2015, p.197).

Thus, code switching and code crossing can be seen as linguistic strategies that can be utilized as a way to create solidarity or distance in a community (Hozhabrossadat, 2015, p. 197).

Empirical studies of code-switching in situated contexts, such as dinner time conversations or interactions among members of a various (multilingual) communities of practice, reveal through this regular practice how identities and relationships are formed (Vihman, 1985; Georgalidou et al, 2010; Draemel, 2011; De Fina, 2007). Vihman (1985) conducted a longitudinal, developmental study on the codeswitching practices of her two children. Vilman observed her children's speech patterns for a period of four years, focusing on how they code switch since they were raised in a monolingual Estonian home but attended an English-speaking school. The results of the study show that code-switching was used as the "unmarked choice" of language between both children, "reflecting their dual status as members of the Estonian-speaking home and the larger English-speaking community" (Vihman, 1985, p.372).

De Fina (2007) shows that identity formation can also be achieved through interactions specifically with members of a social club. She studied how Italian identity is constructed through conversations and interactions in an all-male card playing club. The results of her study showed that code switching was used by members of the club as a way to claim membership into the Italian community and ethnicity. The study suggests that the ethnic identities are not fixed, but

rather that these identities are formed through practices that are continuously constructed by the community.

The notion of using code switching as a reflection of the speakers' membership within a community of practice is also seen in Georgalidou et al (2010) work. The authors analyzed conversations that were recorded in the bilingual Greek and Turkish Muslim community of Rhodes using a conversation analysis approach. The analysis illustrates that code alternation practices reflect "aspects of the politics and management of the identity of the speakers as members of the same ethnic category, but also broader issues concerning the construction of youth identities as opposed to those of older generations" (Georgalidou et al, 2010, p. 322). For example, the study showed that the youth in the community constructed their identity by using Greek and the bilingual medium, as opposed to the adult/older generations that consistently used Turkish. Similar to Vihman's (1985) and De Fina's (2007) studies, the findings here indicate that code-switching among members of multilingual communities is a meaningful and socially significant practice, particularly as it pertains to identity construction and expression of solidarity.

Draemel (2011) also studied code switching and its relation to community building. She studied the speech from a Los Angeles radio station and from the 2003 film *Real Women Have Curves*, focusing on the frequency and function of Spanish-English code switching in natural and planned speech of Mexican-Americans. Draemel (2011) found that speakers switch to a specific language

during conversations depending on what the speakers wanted to convey in their talk. The author states that a switch to English is more common than a switch to Spanish when the speaker is using directives. Draemel(2005) gives an example of an instance in her data where the conversation is in Spanish and switches to English when the speaker issues a command. She hypothesizes that this occurs because “English is the language of power and status: it is the language which ‘sets the rules’” (Draemel, 2011, p.35).

In addition to analyzing why speakers switch to English, Draemel (2011) discusses why speakers switch to Spanish in the conversation. Draemel states that the speakers in her study tended to switch to Spanish when using expressives (Draemel, 2011, p.35). The author hypothesizes that “Spanish is the language of emotions and attitude”(Draemel, 2011, p.36) and that it is used to help “promote cultural unity and solidarity” (Draemel, 2011, p.36). These results are similar to Vihman (1985), De Fina (2007) and Georgalidou et al (2010), who argue that code switching in natural, situated interactions can change the relationship with the participants in the conversation depending on the types of switches and the language used for particular switches. Additionally, Draemel’s study shows the importance of the speakers’ opinions and feelings about the different languages they speak. For example, speakers tend to use a specific language when they want to talk about topics that have particular emotional significance for them. In this study the speakers choose to use Spanish in these

code switches to help “promote cultural unity and solidarity” (Draemel, 2011, p.36).

2.3 Chicano English

While code-switching at the dinner table has been studied in families from various cultural and linguistic backgrounds as exemplified above, no study to date has looked at dinner time conversations in Chicano families. For this thesis, I will be studying how participants at a family dinner table use Chicano English and code-switching to index their stances, roles, and identities (Ochs, 1992, 1996; Ochs & Taylor, 1995) in this communicative event (Blum-Kulka, 1997).

Chicano English is defined as a “non-standard variety of English, influenced by contact with Spanish, and spoken as a native dialect by both bilingual and monolingual speakers” (Fought, 2003, p. 1). Santa Ana’s (1993) model of the Chicano Language setting includes definitions of what constitutes a native Chicano English speaker, as opposed to a second language learner, and how the speech communities are formed through shared patterns and interpretations of the dialect. For example, a common linguistic feature in Chicano English is code-switching. Code switching is often “emblematic,” meaning that the speaker chooses to use one word in Spanish in a phrase that predominantly consists of English words or vice-versa (Fought, 2003, p. 6). This choice is important as it often highlights ethnic identity. Other features of Chicano English include having vowels like /a/ and /i/ sound similar to the Spanish vowels,

the usage of double negatives in a phrase and the usage of the term “barely” to mean just recently (Fought, 2003, p.104).

2.4 Affective Stance, Epistemic Stance, and Indexicality

Indexicality and affective and epistemic stances are crucial in performing identity during dinnertime conversations. Ochs (1990, 1996) discusses indexicality and her “Indexicality principle,” which refers to the idea that language practices can index sociocultural information (Cho, 2005, p.4). That is, linguistic elements “index”, or point to, social meanings that go beyond their objective, “dictionary” definitions; they reveal stances and help construct various aspects of the speaker’s identity. For example, Bucholtz’s (2009) analysis on the use of the Spanish term “guey” in groups of Latino boys at a Los Angeles high school illustrated that the boys used the slang word *guey* to index both their status and solidarity, and a “cool, nonchalant stance”. These linguistic forms index particular stances and identities.

Ochs (1993) argues that speakers establish their social identity by performing social acts and by verbally displaying certain stances. These stances include affective and epistemic stances. Affective stance can be defined as “a mood, attitude, feeling or disposition” (Cho, 2005, p. 4), while epistemic stance refers to “knowledge or belief including degrees of certainty, commitment to the truth and sources of knowledge” (Cho, 2005, p.4). Ochs discusses cultural similarities in the production of social identity but states that although it is assumed that every culture produces social identity differently because of the

different languages used, “it appears that there are many cross-cultural similarities in the linguistic construction of social acts and affective and epistemic stances” (Ochs, 1993, p.299). For example, Cho (2005) studied how Korean families build their social statuses at the dinner table by using language that indexed their epistemic and affective stances. Cho (2005) focused on “terms of address and reference as well as interjections” as forms of affective stance and “control acts (directives) and sentential moods (interrogatives and declaratives)” as forms of epistemic stances (Cho, 2005, p.8). The usage of both epistemic and affective stance at the dinner table, while primarily used to build social status, are also used to build social identity. Thus, affective stance and epistemic stance are crucial linguistic forms needed to index one's identity and to build social identity. In the present study, I draw on the concept of indexicality to explain how code-switching in one Chicano family's dinner-time conversations is used to index identity and stance of the family members.

3. Data and Methodology

For my study, I audio and video recorded a Chicano family in San Diego during their entire dinner. The family consists of a mother, a father, two sisters and one brother. All members of the family except the mother were born and raised in Southern California. The mother was born in Mexico but moved to Southern California as a teenager. Every member of the family is fluent in English, Spanish, and Chicano English. The children in the family, the two sisters

and brother have taken at least two years of Spanish language courses in school, while the mother attended an all-Spanish school in Mexico up until she moved to California as a teenager. The father in the family has never taken a Spanish course, but has learned and practiced Spanish with family and friends growing up. All members of the family gave their written consent to be recorded during their dinner. It was explained to them that the researcher was interested in how they conversed at the dinner table and made sure to explain that they were not being tested on their proficiency in either English or Spanish. Before beginning data collection, I obtained approval for the study from CSUSB's Institutional Review Board and created waivers for the participants to sign. The Institutional Review Board approval can be seen in Appendix A.

Once I got the Institutional Review Board approval, I recorded the family three times on separate days in their home. The audio and video recordings started once the members sat at the dinner table and ended once the family finished eating. Each recording was about 25 to 30 minutes long. Both audio and video recordings of the dinners were saved on my laptop, where I could access them for the transcriptions and analysis. Once I was done recording the family, I transcribed the data using a modified version of the Conversation Analysis conventions. I also used the video recordings as a supplement to the audio recordings. This was important as the video recordings showed when a family member would gesture as they spoke, when they would look at another member at the table and where they sat at the table during each recording. All of this is

not transparent in the audio recordings and is necessary when transcribing and analyzing the recordings. I did not include data and transcriptions that the participating family did not want to include in my study, as they wanted to keep some of their conversations private.

The theoretical framework that I used to analyze the transcription was indexicality (Ochs, 1986, 1996). A linguistic index is defined as:

A structure (e.g. sentential voice, emphatic stress, diminutive affix) that is used variably from one situation to another and becomes conventionally associated with particular situational dimensions such that when that structure is used, the form invokes those situational dimensions. (Ochs, 1996, p. 412).

Within my data, I focused on certain linguistic patterns, such as code switching from mainstream American English to Chicano English, code switching from English to Spanish and vice versa. I also focused on shifts in stress and intonation. These linguistic patterns index the family members' affective and epistemic stances (Ochs, 1996, p.410), and their roles and identities as family members and as Mexican Americans. It is important to analyze the stance that the participants take when talking to their family members because it allows for the speaker to show parts of their identity and ideology and how they see themselves in relation to their family and culture.

4. Analysis and Findings

In this section, I describe the general patterns observed in the data. The table below shows the abbreviations I use to refer to the speakers present at the dinner table.

Table 1. Members at the Dinner Table

Members at the Dinner Table	
M	Mother
F	Father
R	Researcher
B	Brother
S	Sister
L	Little Sister

4.1 General Patterns

The data indicate that the father in this Chicano household is the main speaker. In the three conversations that were recorded, the father spoke the most compared to the rest of the family members. Table 2 below shows the total

number of times every time that a participant took a turn. The total number is from all three dinner table conversations that were transcribed.

Table 2. Number of Times Participated

Family Member	Estimated Number of Times Participated
Father	445
Mother	165
Researcher	186
Sister	204
Brother	38
Little Sister	120

Additionally, the father, speaker F, initiates the majority of the topics for the entire family. This is similar to Ochs and Taylor (1995) observations in “Father Knows Best”, where the fathers in their study were observed to be initiators and orchestrated the full event of the dinner table conversations. Along with being the main speaker, in this Chicano household, the father is also the one who most often code switches from English to Spanish and Spanish to English during the dinnertime conversations with his family. This can be seen in

Example 1 line 3, where the father code switches from Spanish to English when telling a story. Indeed, most of the father's code switching occurs within his narratives and he is the only one at the dinner table telling these narratives, while the rest of the members at the table contribute or interject.

Example 1

- 1 F *yea alla en un little stand que vendian tortas y adentro un tamalatotote*
'yea over there in a little stand that sold tortas and inside a big tamal'
- 2 R haha
- 3 F *pero estaban de like como un pie like a foot long haha*
'but they were like a foot long haha'
- 4 R oh my go^d
- 5 F mhm
- 6 R did you eat [
- 7 S [el tamal o
'the tamal'
- 8 F [con chilito con un monton de cosas que le ponian arriba

'with chili with a ton of stuff that they would put
on top'

9 R did you try it?

It was also observed that while the father code switched during his narratives and when he participated in conversations, his children appeared to not code switch. The children at the dinner table responded in either English or Spanish. Participant S responds in Spanish when the father is telling a story in Spanish and responds in English when the language is changed by speaker R when she interjects in the conversation. The way that speaker S switches languages depending on the language being spoken at that time can be seen in example 2.

Example 2

1 F no no no *esta si pero la que(.) ira? No questaba
enchilosa?*
'No no no, yes but (.) look? I thought you said it wasnt
spicy'
2 E I never said that
3 S mom said that

4 F mhm

5 F I'll [make you that salsa tonight

6 L [I didn't think it was

7 L I didn't think it was spicy

8 M mm

9 F *y a todo le e_chaba*
 'And she put it on everything'

10 M *yo digo que me toco un chile poreso*
 'I think I got a chile thats why'

11 L mm

12 S .hh (like a laugh) mhm

13 F *pero daba sabor muy rico*
 'But it gave a delicious flavor'

14 M *tiene pedacitos de chile*
 'It has tiny pieces of chili'

15 S oh

16 F ***tenia un ti_ny little kick yo me acuredo***
'It has a tiny kick I remember'

17 M *y tu no la haces esa salsa hm?*
 'And you don't make that salsa hm?'

18 S ***no para tu hija que no***
'No for your daughter that don't'

Example 2 line 16 illustrates how during the dinner conversation, the father, speaker F, is the only member at the dinner table that code switched to English in the middle of his sentence that was originally in Spanish when using adjectives to describe salsa.

His children at the dinner table do not code switch during the conversation, but rather converse primarily in English, with the exception of speaker S, the sister. In line 18, speaker S responds in Spanish after her parents are talking in Spanish during their conversations, but speakers L and B, little sister and brother, do not. It is important to note that speaker B contributes very rarely in the dinner time conversations with his family, which could indicate his disinterest in the conversations. This is further supported by table 2, where it was shown that the brother spoke the least out of everyone at the dinner table. The father's primary contributions to the dinner table conversations were observed to be personal narratives. Section 4.2 expands on the father's personal narratives at the dinner table.

4.2 Father: The Storyteller

The father is the main storyteller in the family. The father's stories can be categorized into two major types: stories told predominantly in Spanish and those predominantly told in English. What stands out is the clear differences between the themes of the two types of stories, one type of story for entertainment and the

other for indexing the father's stance. There are approximately 11 stories in total, both English and Spanish. There were a total of five stories told in Spanish by the father and six stories told in English by the father. These stories are addressed to the entire family as children ask questions, talk about the food they are eating or talk about other family members. Based on the predominant language in which the story is told the narratives can be categorized into two groups: The Spanish stories (see 4.2.1) and the English stories (see 4.2.2)

4.2.1 The Spanish Stories. The father's Spanish stories are different from the English stories in terms of their general theme, what they index, and how they are framed. Example 3 below illustrates a story told predominately in Spanish by the father.

Example 3

- | | | |
|---|---|---|
| 1 | F | <i>oyes si si aya hacen tortas de tamal [con tamal</i> |
| | | 'Listen yes yes over there they make sandwiches of tamales' |
| 2 | M | [mm |
| 3 | S | where? |
| 4 | F | <i>alla en Oaxaca</i> |
| | | 'there in Oaxaca' |
| 5 | R | for real ? |

- 6 F yea *alla en un* little stand *que vendian tortas y adentro un tamalatotote*
 'Yea over there in a little stand that sold sandwiches and inside was a big tamal'
- 7 R haha
- 8 F *pero estaban de* like *como un pie* like a foot long haha
 'But they were like a foot long haha'
- 9 R oh my go^d
- 10 F mhm
- 11 R did you eat [
- 12 S *[el tamal o*
 'The tamal'
- 13 F *[con chilito con un monton de cosas que le ponian arriba*
 'With a little bit of chili with a ton of stuff that they would put on top'
- 14 R did you try it?
- 15 F no
- 16 L why didn't you ?
- 17 F we were just passing by
- 18 M we weren't hungry

- 19 F *verda?*
‘right?’
- 20 M mhm
- 21 L papi is always hungry
- 22 F *acababamos de comer y queriamos dejar campo
para ir comernos un elote*

‘We finished eating and we wanted to leave some
room for some corn’
- 23 L mm?
- 24 F [haha (.)]
- 25 F *verda?*
‘right?’
- 26 M mhm (.5)
- 27 F uh huh (.)]
- 28 F *miramos la tortota (.)] la partio por el medio la abrio y le
metio un monton de mayonnaise (.)]*

‘We saw the big torta, they cut it in the middle and
they opened it and put in a ton of mayonnaise’

The Spanish narratives seem to be triggered when the father's children are talking about food. This can be seen in the beginning of Example 3 when S is talking about her tortilla and R talks about tamales. It is also important to note that the family was eating tamales, which can also be the trigger to the father's narrative, since he begins his story about his trip to Oaxaca by telling his family an interesting observation about the type of *tortas* that he saw in Oaxaca that had tamales. Food seems to also trigger the story in Example 4, which was leftover Thanksgiving food. Additionally, the father begins a short narrative about Thanksgiving food in Spanish, which is also a memory from the past, before starting the narrative seen in Example 4. It could be said that the short narrative could have triggered more memories thus triggered the Spanish narrative.

Example 4

1 F *fijate que que yo cuando me comi el: burrito de
frijolitos asi estaba bueno*

'Well, when I ate the bean burrito like that, it was good'

2 R that's what you had for dinner?

3 S yea he ate like two

4 F mhm

5 R haha

- 6 L you know the shirts you got mandeep the pants are ganna
match em (.)
- 7 L [its perfect
- 8 F *[recuerdo cuando stabamos en el restauran (.) y*
[estaba chiquillo
‘I remember when we were in the restaurant and I
was a young kid’
- 9 L [can I have a bagel 10 panchito?
- 10 F *y luego decia my mama que hiciera un ese un [burrito*
de frijoles
‘And my mother would tell me to make a bean burrito’
- 11 L [can you put what ever that’s called
cream cheese
- 12 F *y e ella [ponia el bean burrito era un pinchi burrito*
grandadato_te
‘And she put the bean burrito, it was a huge burrito’

In the Spanish narratives, the father also exaggerates the size of certain nouns by adding a suffix. Some of these exaggeration suffixes include *-ote*, -

otote, *-itos* and can be used for the same noun, like *chile* “pepper”, to tell the listener if the *chile* was tiny or huge. This can be seen in example 5 below.

Example 5

1 F ***en el oven no en el el grill y luego ya me lo daba con un [chilote jalapeno***

‘In the oven, no in the grill and then she would give it to me with a huge jalapeno’

2 B [you want one ?

3 F ***ella los hacia los curtia su own jalapenos freshly done y luego ponía un big jar y la gente “oh pues dame unos chilitos”***

‘she would pickle her own jalapenos, freshly done and then she would put them in a big jar and the people would say “give me some jalapenos”

4 F ***there were free zanahorias oh: ma:n me daba unos chilototes so good***

‘there were free carrots oh man she would give me some jalapenos, so good’

5 R haha

In lines 1 and 3 of example 5 illustrate these exaggeration suffixes are only used in Spanish and are said by the father in his narrations. The use of the Spanish words and the additions of exaggeration suffixes index the father's "affective stance," generally defined as the speaker's "mood, attitude, feeling or disposition" (Cho, 2015, p. 4). Within the process of telling these personal stories, the father indexes and communicates an affect of "surprise," which, in turn, tends to elicit more surprise and also laughter from the family members. Thus, in the Spanish narratives, the father is communicating certain feelings about his culture and his roots to his children in an entertaining manner as a way of connecting with his children and creating a closer bond.

The following section discusses the themes for the Spanish stories and how they support the idea of the Spanish stories being told for entertainment purposes and how they allow the father to index his affective stance.

4.2.1.1 The Theme of the Spanish Stories. The general theme of the Spanish stories in the data centers around the father's fond personal memories. These stories tend to have a high affective load and are frequently entertaining, funny, and exclamatory. In example 3, the father is retelling his family an experience he had when he and his wife, the mother, went to Oaxaca on a trip. Since it is a trip that he took with his wife, it can be assumed that it is a fond memory. He is telling the story in Spanish and when the rest of the family asks

questions in English, the father continues to talk in Spanish. There is one exception and that is when speaker L, little sister, asks a question in English and the father responds in English. This could be because he knows that the little sister does not speak in Spanish as often as speaker S and speaker R and the father is directing the response solely to speaker L.

In example 4, the father is telling a story about his mother's cooking, which was triggered by the conversation about him eating beans. In this example, it seems that the rest of the members at the table are having a separate conversation, but the father continues telling his family this memory possibly because it is important to him. In both examples 3 and 4 the father code switches during his narration, which seems to happen with nouns, such as names of places, and foods, as well as adjectives that are used for the purpose of exaggeration. For instance, in example 4, the father code switches from Spanish to English to say "bean burrito" in his narrative, even though it was seen that the father has used the Spanish word for beans previously.

4.2.1.2 The Opening Frame of the Spanish Stories. The father begins his narratives with *oyes* which means "listen" in Spanish or *fijate*, which means "look" in Spanish. The father's Spanish narratives with "look" and "listen" followed by "I", indicate to his audience that the story is personal and about him or a memory/event that happened in his life that was entertaining or of great sentiment. This can be seen in example 3 line 1 and example 4 line 1, where the father begins his stories with *oyes*. These stories also seem to be stories

intended to entertain his audience based on the type of descriptor words he uses (ending in *-ito* and *-ote*). Thus, by starting his narrative with “look” and “listen” in Spanish, he is telling his audience that this story is worth listening to.

4.2.2 The English Stories. Unlike the Spanish stories, the English stories do not have an entertaining purpose. Rather, they tend to center on lessons based on the father’s stance on topics that he strongly feels his children should know about. With the stories, the father is indexing his moral stance (Goodwin, 2007) on topics such as drinking coffee, smoking daily and driving fast.

Example 6 below shows the father telling his family a story about a man he knew that smoked and drank coffee. He talks about this man in English as opposed to Spanish. His speaking in English indexes that this story is not a personal anecdote and tells his audience that he does not have a personal connection with the man. Additionally, it can be assumed that the father spoke in English so that his children can understand the lesson and his views on smoking, since the younger speakers, L and B, speak in English during the entire dinner. The father does use Spanish in one instance and that is when the mother chimes in and contributes to the story in Spanish, which the father continued in Spanish. The father tells a story that is indirectly criticizing a person and talking about his values. These stories seem to be a lesson for the members at the table and a way for the father to show the ethical stance he takes in the topics of the story.

Example 6

- 1 F Nah, I mean like three times a day. I mean the whole day,
not every day
- 2 F **I know I knew this guy that was working at the city at
the time, you know-when I was there, and they used to
call him red- aha, he had red hair, he looked at me and
he was all red y you know?**
- 3 F And he smoked all day and drank coffee all you see him
with his coffee and his cigarette on him all day. He, you
know everybody was like "Man" "Oh I need this I need this"
- 4 R His coffee?
- 5 F Yeah, So I mean he was drinking black coffee every day.
- 6 R at least it's black
- 7 F So with this guy- you know- it's a good deal- for him, he'll go
get fresh coffee y *fumo* every day
- 'smoked'
- 8 M *Y es como una dieta normal tomar cafe y fumar todo los
dias* and she lived to be pretty old *no le dio lung cancer*

'And its like a normal diet, drink coffee and smoke everyday,
and she lived to be pretty old, she didnt get lung cancer'

- 9 F Ah, *si si si. Y fumo fumo fumo*
'Ah yes yes yes, and he smoked smoked smoked'
- 10 R so what's the secret?
- 11 L hahaha
- 12 M Well some people are lucky, smoking every day all day
- 13 F *Es que* those people been smoking since they were kids,
you know? Young, they never stopped, so they say if they
smoke alot, well I dunno, but you can't stop em , its better for
them to smoke, cuz if you take it away, they'll probably die.

Example 6 also shows the mother, speaker M, who primarily speaks in Spanish, occasionally speaking in English to contribute to the father's lesson about smoking, which was told primarily in English. This seems to be a way for speaker M, the mother, to support the father's opinion on smoking.

Example 7 illustrates the father code switching from Spanish to English, as he spoke about Mexico in Spanish. As he spoke, the moments that he code-switched to Spanish could be the speaker indexing his Chicano identity. The speaker resumes speaking his sentence in English to continue indexing his morals and strong opinions about people who smoke. The other instances where

the father code switches during these stories occur when he cusses, he cusses in Spanish, and when using verbs, such as *fumo*, which is Spanish for “smoking”.

Example 7

1 F *pero si yo conoci gente tambien en mexico que oh*
man you see em with their *pinche cigarros asi* hanging
out of their lips

‘But yes I met people in Mexico that oh man you see em
with their damn cigars like hanging out of their lips’

2 R hehehe but that was back when they didn’t know cigarettes
caused cancer

3 F Yeah- but they were old too-lil *rancheritos*

‘Little ranchers’

4.2.2.1 The Theme of the English Stories. Unlike the stories in Spanish, the themes of the English stories are not about by food, but about events or habits that his children have. In Example 6, the father's story about the man he knew was triggered by speaker E and speaker S talking about drinking coffee.

This triggers his story about a guy he knew that drank a lot of coffee, which turned into bad habits and his opinion on coffee and smoking addiction.

Additionally, these stories do not have the exaggerated suffix/word combinations like in his Spanish stories, indicating that these stories are not for entertainment, but rather intended as lessons for his audience, in this case his children. In example 8 line 9, it is observed that the father does exaggerate the way he emphasizes some words, not for entertainment purposes, but to get his point across.

Example 8 also illustrates how the father is indexing his stance through the English story of people driving fast. While the story may have begun with talking about the smell of a dead skunk, the father used the story to show his displeasure with fast drivers.

Example 8.

- | | | |
|---|---|---|
| 1 | S | it smells really bad |
| 2 | F | yeah, there was a skunk over there, maybe they went around the skunk and bom! But you know what? They fly down this hillside, you know <i>por eso tss</i>
'Thats why' |
| 3 | F | Watch out because some people don't- they're on |

**their phone they don't even watch out, they just -
you just think because they see a whole bunch of
cars parked, that its ok.**

- 4 R yeah
- 5 R mmm
- 6 F It's crazy
- 7 R it always happens where- when I'm trying to leave,
everyone goes fast, and then when I'm trying to get
in, everyone goes slow
- 8 M hahaha
- 9 F **yeah, *es que asi es*. It's just patience. You just
gotta relax**
'Thats how things are. It's just patience, you just gotta
relax'
- 10 R I don't know dad. you know I'm part you, so

Line 2 in example 8 also illustrates how the father shows his affective stance on the fast driving by the disapproving "tss" sound he made after his comment. By making this sound, he is letting his children know that he disapproves of the people that drive fast down the hill by their house. Additionally, line 3 indexes his stance on reckless driving when he talks about

people on their phone as they drive by fast. Since the father is telling this story as a response to his daughter, speaker S, talking about a bad smell, it could be said that the father is indexing his stance on reckless driving in order for his daughters, who are of driving age, to understand how dangerous it is, as well as how much he disapproves of reckless driving.

These English stories are different from the Spanish ones because he is observed to be distancing himself from the stories. This can be seen in example 8, where the father says “they” as the people who drive too fast, or in example 6 line 2, where the father says “this guy”. This strategy serves as a way for the father to index his moral stance on topics he expects his children to agree with and to follow.

4.2.2.2 The Opening Frame of the English Stories. The English stories are triggered by topics that his children bring up and habits that his children have. The father uses these instances to indirectly tell his children what to do and to index his morals and stance. For example, in example 6, the father's story about the man he knew was triggered by speaker R and speaker S talking about drinking coffee. This story, which started as an anecdote about a man he knew, turned into a lesson about bad habits and his opinion on drinking too much coffee and smoking addictions. Additionally, these stories do not have descriptor words like in his Spanish stories, indicating that these stories are not for entertainment, but rather intended as lessons for his audience, in this case his children.

Another difference between the English and Spanish narratives is their introductions. The father starts his narratives in English with “I knew”. It seems that the way the father introduces the narrative by using “I knew” is a way for the father to let his audience know that the subject in the story is not him nor does it involve him. This can be seen in example 6 line 2 and example 7 line 1 where the father starts the story with “I knew”. This seems fitting for the purpose of the father's English narratives, as he uses English to narrate stories that involve his stance on smoking and can be seen as a lecture or advice for his children.

5. Discussion and Conclusion

Dinner talk, or dinnertime In the process of eating dinner, family members partake conversations (e.g., about the day, about the past, etc.) that, upon close analysis, can reveal a great deal about overall family dynamics and cultural patterns far beyond what can be seen in the immediate context of the meal.

This study, which analyzes the dinnertime conversations among family members in a Chicano household, illustrates first and foremost that while all members contribute to dinnertime conversations, the father is the primary speaker within this family. The father's contributions are mostly in the form of detailed or brief personal narratives, both from first-hand experience or general observations. The analysis of the data reveals that the father's stories are told in predominantly English or predominantly Spanish, each with their own overall themes and purposes.

Spanish is used for narratives that are about the father's past memories and have an entertaining purpose. With these Spanish stories, the father is communicating positive feelings about his Mexican culture and heritage to his children in an entertaining manner resulting in creating a closer bond with the children. The Spanish narratives told by the father seem to be told as a way to entertain the other members at the dinner table. This can also be supported by the types of words that the father uses in his stories. It has been observed that in the Spanish stories, the father adds the suffix *-ito* and *-ote* to nouns to create adjectives that describe the size of the noun as a way to exaggerate to the audience the size of the items. For example, in example 5 line 1, the father says *chilote* which has the noun *chile*, "chili" in Spanish, and the suffix *-ote*, which create the meaning that the pepper was a huge pepper jalapeño. It seems that it is only in the Spanish stories that the father uses these descriptive words to entertain the audience and to index the father's affective stance. In the examples seen above, the father indexes and communicates an affect of "surprise" in his Spanish narratives through the usage of the suffixes *-ito* and *-ote*. This decision elicited more laughter from the family members, since the usage of the suffixes *-ito* and *-ote* expressed the father's surprise at the size of foods and also to entertain his family. Draemel (2011) hypothesizes that "Spanish is the language of emotions and attitude" and that it is used to help "promote cultural unity and solidarity" (Draemel, 2011, p.36). In terms of cultural unity, it could be said that the father in my study uses the Spanish narratives as a way for him to unite his

family and remind his children about their Mexican culture. It can also be said that by sharing these narratives in Spanish, the father wants to share his identity with his children in the hopes that they might absorb these stories into their own identity as Chicanos. This can be seen by the type of food that triggers the stories, which are traditional Mexican food like tamales or holiday foods like in thanksgiving dinners, which the family has traditions for. This is not apparent in English, as the English narratives are not deep rooted in tradition or Mexican culture, but rather in morals and opinions of the father.

English narratives are told by the father as a way to index his morals and opinions. Draemel (2011) hypothesized that Mexican American speakers switched to English in their conversations because “English is the language of power and status: it is the language which ‘sets the rules’” (Draemel, 2011, p.34). Even though that may be the case, the father in my study is indexing his moral stance, implying that this is something you should agree with him. The father is not necessarily giving directives when he is narrating his stories in English, but rather is socializing with his children and seeking agreement.

These findings may be different for other Chicano families. Thus, it is important to continue to study and document these dinnertime conversations within Chicano households to see how members of a family use linguistic patterns to index their identity.

CHAPTER TWO

CONFERENCE PAPER PROPOSAL

This study analyses a Chicano household from San Diego, focusing on how the way they speak indexes their identities and stances. Dinnertime conversations are the locus of family interactions and language socialization (Ochs, 1986). At the dinner table, family members are able to express their opinions, talk about current events, provide and receive advice, tell stories, etc. Most importantly, dinner time conversations serve as a way for family members to instantiate their identity and to express their stances on topics that they discuss.

Studies before have studied dinner conversations among family members in various cultural contexts. These studies have illustrated that the interactions among family members at the dinner table reveal how sociocultural norms and affect are exchanged and negotiated, how identities are constructed, and roles are established. De Fina (2007) showed that the members at the club would code switch as a way to claim membership into the Italian community and ethnicity. Code-switching is important linguistic feature of Chicano English as it a tool for speakers to index their identity and heritage.

In the Chicano household studied here, the father is the primary speaker during dinnertime conversations and the one who code switches most frequently. The father's contributions are mostly in the form of personal narratives, both from

first-hand experience or his general observations. The analysis of the data reveals that the father tells two types of stories, English and Spanish stories, and they each have a different purpose, and they each index the father's beliefs, morals and parts of his identity. Narratives that are told predominantly in Spanish are generally based on his first-hand experiences. The unique linguistic elements within these stories, such as starting the narratives with *fijate* "look" or *oyes* "listen", or adding suffixes to exaggerate the size of nouns, index heightened affective intensity (Ochs, 1996), generally related to "surprise" and "humor." The Spanish stories are entertaining and tend to have a "bonding" effect among the family members. The English narratives, on the other hand, are based on other people that he knows and are not personal narratives. The linguistic elements in these stories, such as emphasizing the words like "they" and "those people" and adding disapproving noises such as "tss", index the father's moral stance (Goodwin, 2007). The English have underlying didactic purposes. It is important to continue to study and document these dinnertime conversations within Chicano households to see how members of a family use linguistic patterns to index their identity.

CHAPTER THREE

CONFERENCE PAPER

This thesis is about a Chicano household from San Diego and how the way they speak indexes their identities and stance. Studying dinnertime conversations are important because they are the locus of family interactions and language socialization (Ochs, 1986) in that they represent recurring activities or speech events in which all or most family members participate. At the dinner table, family members are able to express their opinions, talk about current events, provide and receive advice, tell stories, etc. Most importantly, dinner time conversations serve as a way for family members to instantiate their identity as parents, siblings, or children, and to express their stances on topics that they discuss.

Before we get into the data and findings of my research, it is important to look at previous work that has been done on dinner time conversations. Studies before have studied dinner conversations among family members in various cultural contexts. These studies have illustrated that the interactions among family members at the dinner table reveal how sociocultural norms and affect are exchanged and negotiated, how identities are constructed, and roles are established. For example, Ochs and Taylor (1995) studied middle class American families and the roles that family members presented at the dinner table. Ochs and Taylor (1995) found that gender identity is created, transformed,

and negotiated among family members, especially for the children as they contribute to “gender-implicative, asymmetrical storytelling exchanges” (Ochs and Taylor, 1995, p.100). Chung (2006) observed that code-switching during dinner talk in Korean-American families is used to solidify the family’s cultural identity and create bonding among family members across generations.

I noted after researching that there has not been research published on Chicano American households and their dinner time conversations. As a Chicana, I wanted to read more research that was relatable, thus I decided to study a Chicano household and see how Chicanos might use Chicano English to index their identities at the dinner table. Chicano English is defined as a “non-standard variety of English, influenced by contact with Spanish, and spoken as a native dialect by both bilingual and monolingual speakers” (Fought, 2003). The linguistic feature in Chicano English that I focused on was code-switching.

Studies about dinner time conversations have observed how code switching is used by members as a way to index identity. Code switching refers to the phenomenon whereby a speaker alternates using two or more “codes” within an utterance (Auer, 1998, p.1). For example, De Fina (2007) studied how Italian identity is constructed through conversations and interactions in an all-male card playing club. The results of her study showed that the members at the club would code switch as a way to claim membership into the Italian community and ethnicity. Code-switching is important in Chicano English as it highlights ethnic identity. Thus, my study focuses on how a Chicano household uses

linguistic features such as code switching to index their identity and stances at the dinner table.

Methodology

For my study, I audio and video recorded a Chicano family in San Diego during their entire dinner. The family consists of a mother, a father, two sisters and one brother. All members of the family, except the mother, were born and raised in Southern California. The mother in the family was born in Mexico and later moved to Southern California as a teenager. Every member of the family is fluent in English, Spanish, and Chicano English. The children in the family that I studied have taken at least two years of Spanish language courses in school. The mother attended an all-Spanish elementary and middle school in Mexico and the father in the family has never taken a Spanish course, but has learned and practiced Spanish with family and friends in Los Angeles.

Before I began the data collection, I obtained approval for my study from CSUSB's Institutional Review Board. Once I got the approval, I was able to record three dinner time conversations with the family in their home. Each recording was about 25 to 30 minutes long. I transcribed the data using a modified version of the Conversation Analysis conventions.

The theoretical framework that I used to analyze the transcription was indexicality (Ochs 1986, 1996). A linguistic *index* is defined as:

a structure (e.g. sentential voice, emphatic stress, diminutive affix) that is used variably from one situation to another and becomes conventionally associated with particular situational dimensions such that when that structure is used, the form invokes those situational dimensions. (Ochs, 1996, p. 412).

Within my data, I focused on certain linguistic patterns, such as code switching from mainstream American English to Chicano English, code switching from English to Spanish and vice versa. I also looked at how each member indexed their affective and epistemic stances. Affective stance can be defined as “a mood, attitude, feeling or disposition” (Cho, 2005), while epistemic stance refers to the “knowledge or belief including degrees of certainty, commitment to the truth and sources of knowledge” (Cho, 2005). I felt that it was important to observe how the members at the dinner table indexed their stances because stance is also how an individual can index their identity.

Results

The table 1 shows the abbreviations I use to refer to the speakers present at the dinner table.

Table 1. Members at the Dinner Table

Members at the Dinner Table	
M	Mother
F	Father
R	Researcher
B	Brother
S	Sister
L	Little Sister

A general pattern that I observed was that the father in my study was the main speaker in the conversations. Table 2 shows the total number of times every time that a participant took a turn. The total number is from all three dinner table conversations that were recorded and transcribed. Table 2 also shows how the father is the one who spoke the most out of all of the members present at the dinner table.

Table 2. Number of Times Participated

Family Member	Estimated Number of Times Participated
Father	445
Mother	165
Researcher	186
Sister	204
Brother	38
Little Sister	120

Another pattern that I noticed was that along with being the main speaker, the father was the one who most often code switches from English to Spanish and Spanish to English during the dinnertime conversations with his family. Example 1, line 3 shows how the father code switches as he told a story to his family.

Example 1

- 1 F yea alla en un little stand que vendian tortas y adentro un
 tamalatotote
- 2 R haha

- 3 F **pero estaban de like como un pie like a foot long haha**
- 4 R oh my go^d
- 5 F mhm

It was also observed that while the father code switched during his narratives and conversations, his children did not code-switch. The children at the dinner table responded in either English or Spanish. In example 2, participant S responds in Spanish when her father is telling a story in Spanish and then responds in English when the language is changed by speaker R.

Example 2

- 1 F no no no *esta si pero la que(.) ira? No questaba enchilosa?*
 'No no no, yes but (.) look? I thought you said it wasnt spicy'
- 2 R **I never said that**
- 3 S **mom said that**
- 4 F mhm
- 5 F I'll [make you that salsa tonight
- 6 L [I didn't think it was
- 7 L I didn't think it was spicy

- 8 M mm
- 9 F *y a todo le e_chaba*
 'And she put it on everything'
- 10 M *yo digo que me toco un chile poreso*
 'I think I got a chile thats why'
- ...Skipped 5 lines
- 16 F *tenia un ti_ny little kick yo me acuredo*
 'It has a tiny kick I remember'
- 17 M *y tu no la haces esa salsa hm?*
 'And you don't make that salsa hm?'
- 18 S ***no para tu hija que no***
'No for your daughter that don't'

The father's children do not code switch like the father, but rather converse primarily in English, with the exception of speaker S. In line 18, speaker S responds in Spanish after her parents are talking in Spanish during their conversations, but speakers L and B, little sister and brother, do not. It is important to note that Speaker B rarely contributes to the conversation, which could indicate his disinterest in the conversations at the dinner table. This is further supported by table 2, where it was shown that the brother spoke the least out of everyone at the dinner table.

The father's primary contributions to the dinner table conversations were observed to be personal narratives. It was observed that there were 2 types of narratives that the father would tell his family, the Spanish narratives and English narratives. The Spanish narratives seem to be triggered when the father's children are talking about food. This can be seen in the beginning of Example 3 where the father is talking about tortas with tamales inside. The food triggered the father's narrative as he begins to tell a story about his trip to Oaxaca.

Example 3

- | | | |
|---|---|---|
| 1 | F | oyes si si aya hacen tortas de tamal [con tamal |
| 2 | M | [mm |
| 3 | S | where? |
| 4 | F | alla en Oaxaca |
| 5 | R | for real ? |
| 6 | F | yea alla en un little stand que vendian tortas y adentro un
tamalatotote |
| 7 | R | haha |

Additionally, it was observed that the father also exaggerates the size of certain nouns in his Spanish stories by adding a suffix. Some of these exaggeration suffixes include *-ote*, *-otote*, *-itos*, to tell the listener the size of an item or object. These suffixes index the father's "affective stance," defined as the speaker's "mood, attitude, feeling or disposition" (Cho, 2015, p. 4). Thus, in the Spanish narratives, the father is communicating to his family his feelings about his culture in an entertaining manner as a way of connecting with his children and creating a closer bond.

Unlike the Spanish stories, the English stories are not intended to be entertaining or to create a closer bond between the father and his children. Rather, the English stories are intended to serve as a lesson for his children. These stories are based on the father's stance on topics that he strongly feels his children should know about. With the stories, the father is indexing his moral stance (Goodwin, 2007) on topics such as drinking coffee, smoking daily and driving fast. Example 4 shows the father telling a story that is indirectly criticizing a person and talking about his opinion on unhealthy habits. This story, along with the other English stories the father told seem to be a lesson for the members at the table and a way for the father to show the ethical stance he takes in the topics of the story.

Example 4

- 1 F Nah, I mean like three times a day. I mean the whole day, not every day
- 2 F **I know I knew this guy that was working at the city at the time, you know- when I was there, and they used to call him red- aha, he had red hair, he looked at me and he was all red y you know?**
- 3 F And he smoked all day and drank coffee all you see him with his coffee and his cigarette on him all day. He, you know everybody was like "Man" "Oh I need this I need this"
- 4 R His coffee?
- 5 F Yeah, So I mean he was drinking black coffee every day.
- 6 R at least it's black

Conclusion

In this Chicano household, it has been observed that the family indexes their identity through the usage of English and Spanish. The father in this family is the one who primary code switches, which indexes his Chicano identity. The father's contributions are mostly in the form of personal narratives, both from

first-hand experience or general observations. The analysis of the data reveals that the father tells two types of stories, English and Spanish stories, and they each have a different purpose.

Spanish is used for narratives that are about the father's past memories and have an entertaining purpose. With these Spanish stories, the father is communicating positive feelings about his Mexican culture and heritage to his children in an entertaining manner. The purpose of these Spanish stories is to create a closer bond with the children. The Spanish narratives told by the father are also told as a way to entertain his family. In the Spanish stories, the father adds the suffix- *ito* and *-ote* to nouns as a way to exaggerate to the audience the size of the items. It seems that it is only in the Spanish stories that the father uses these descriptive words to entertain the audience and to index his affective stance.

English narratives are told by the father as a way to index his morals and opinions. The father in my study is indexing his moral stance, implying that what he is saying is something and his children should agree with him. The father is not necessarily giving directives when he is narrating his stories in English, since he did not directly tell his children what to do, but rather is socializing with his children and seeking agreement on his opinions and morals.

These findings may be different for other Chicano families. It is important to continue to study and document these dinnertime conversations within Chicano

households to see how members of a family use linguistic strategies to index their identity and their affective and epistemic stances.

APPENDIX A
INSTITUTIONAL REVIEW BOARD APPROVAL



November 8, 2019

CSUSB INSTITUTIONAL REVIEW BOARD
Full Board Review
IRB-FY2020-47
Status: Approved

Ms. Elena Silva and Prof. Parastou Feizzaringhalam
CAL - English
California State University, San Bernardino
5500 University Parkway
San Bernardino, California 92407

Dear Ms. Silva and Prof. Feizzaringhalam:

Your application to use human subjects, titled "Chicano English at the Dinner Table" has been reviewed and approved by the Institutional Review Board (IRB). The informed consent document submitted with your IRB application is the official version for use in your study and cannot be changed without prior IRB approval. A change in your informed consent (no matter how minor the change) requires resubmission of your protocol as amended through the Cayuse IRB system protocol change form.

Your application is approved for one year from November 8, 2019 through November 7, 2020.

Please note the Cayuse IRB system will notify you when your protocol is due for renewal. Ensure you file your protocol renewal and continuing review form through the Cayuse IRB system to keep your protocol current and active unless you have completed your study.

Your responsibilities as the researcher/investigator reporting to the IRB Committee include the following 4 requirements as mandated by the Code of Federal Regulations 45 CFR 46 listed below. Please note that the protocol change form and renewal form are located on the IRB website under the forms menu. Failure to notify the IRB of the above may result in disciplinary action. You are required to keep copies of the informed consent forms and data for at least three years.

You are required to notify the IRB of the following by submitting the appropriate form (modification, unanticipated/adverse event, renewal, study closure) through the online Cayuse IRB Submission System.

1. If you need to make any changes/modifications to your protocol submit a modification form as the IRB must review all changes before implementing in your study to ensure the degree of risk has not changed.
2. If any unanticipated adverse events are experienced by subjects during your research study or project.
3. If your study has not been completed submit a renewal to the IRB.
4. If you are no longer conducting the study or project submit a study closure.

Please ensure your CITI Human Subjects Training is kept up-to-date and current throughout the study.

The CSUSB IRB has not evaluated your proposal for scientific merit, except to weigh the risk to the human participants and the aspects of the proposal related to potential risk and benefit. This approval notice does not replace any departmental or additional approvals which may be required. If you have any questions regarding the IRB decision, please contact Michael Gillespie, the IRB Compliance Officer. Mr. Michael Gillespie can be reached by phone at (909) 537-7588, by fax at (909) 537-7028, or by email at mgillesp@csusb.edu. Please include your application approval identification number (listed at the top) in all correspondence.

Best of luck with your research.

Sincerely,

Donna Garcia

Donna Garcia, Ph.D., IRB Chair
CSUSB Institutional Review Board

DG/MG

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