# Part 2: Communicating Culture: Language and Expressive Culture

## Discussion Questions (Collated from the text)

1. Identify the specific terminology used to describe the female reproductive process and compare them to the terms used to describe the male reproductive process.
2. Does the way in which this article describes the reproductive process match the way you learned about it?
3. Can you think of other examples where metaphors are used in our language to communicate scientific findings?
4. How do metaphors communicate cultural values? What cultural values are communicated through the metaphors employed in biology textbooks?
5. Cultural conventions that shape and inform “common sense” regarding racial humor have shifted over time. How and why have they changed in the United States? Give specific examples. Do the same for humor about gender and sexuality.
6. How did Richards and Imus work to distance themselves from their remarks? Discuss the role that the cultural categories of “individual” and “group” played in their attempts at boundary maintenance.
7. What racial signifiers exist in the Caveman and Office Monkey ads? Do you see these ads as racial humor? Why or why not?
8. Consider current popular ads. Can you think of examples that contain racial and gender signifiers? Discuss.
9. How do class and cultural capital impact the ways in which Desi teens regard school as a place to speak their heritage language? Compare middle-class and upper middle-class students.
10. Discuss the gender differences in FOB style. What is the role of community in shaping a student’s understanding of school as a public or private space, and how does this influence FOB style differently for each gender?
11. When and why do FOBs use DAE, Spanish, hip-hop, and cussing in their school environment? How does this differ by gender?
12. What are the racialized implications of speech practices? How are popular Desis racially coded? What about FOBby teens?
13. How do students territorialize space at your university? What role does language play in the ways in which particular groups claim space?
14. How are Bergamascos represented in the videos? What do these representations reveal about dominant Bergamasco language ideologies and social stereotypes? What values are they projected as holding? Provide examples.
15. How does the Bergamasco that appears on the YouTube videos compare to “pure Bergamasco”? And how do both compare to the ways in which people speak in everyday life?
16. What do the comments about these videos reveal about the connection between place and Bergamasco? In what ways is language involved in “place-making”?
17. What does the author mean when she describes “an emerging Bergamasco public”?
18. What role can—or should—social media and Internet technology play in language revitalization efforts? Are there costs and benefits to less common languages appearing on YouTube? Explain.