

The Neglected Situation

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I

IT HARDLY seems possible to name a social variable that doesn't show up and have its little systematic effect upon speech behavior: age, sex, class, caste, country of origin, generation, region, schooling; cultural cognitive assumptions; bilingualism, and so forth. Each year new social determinants of speech behavior are reported. (It should be said that each year new psychological variables are also tied in with speech.)

Alongside this correlational drive to bring in ever new social attributes as determinants of speech behavior, there has been another drive, just as active, to add to the range of properties discoverable in speech behavior itself, these additions having varied relations to the now classic phonetic, phonemic, morphemic and syntactical structuring of language. It is thus that new semantic, expressive, paralinguistic and kinesic features of behavior involving speech have been isolated, providing us with a new bagful of indicators to do something correlational with.

I'm sure these two currents of analysis—the correlational and the indicative—could churn on forever (and probably will), a case of scholarly coexistence. However, a possible source of trouble might be pointed out. At certain points these two modes of analysis seem to get unpleasantly close together, forcing us to examine the land that separates them—and this in turn may lead us to feel that something important has been neglected.

Take the second-mentioned current of analysis first—the uncovering of new properties or indicators in speech behavior. That aspect of a discourse that can be clearly transferred through writing to paper has been long dealt with; it is the greasy parts of speech that are now increasingly considered. A wagging tongue (at certain levels of analysis) proves to be only one part of a complex human act whose meaning must also be sought in the movement of the eyebrows and hand. However, once we are willing to consider these gestural, nonwritable behaviors associated with speaking, two grave embarrassments face us. First, while the substratum of a gesture derives from the maker's body, the form of the gesture can be intimately determined by the microecological orbit in which the speaker finds himself. To describe the gesture, let alone uncover its meaning, we might then have to introduce the human and material setting in which the gesture is made. For example, there must be a sense in which the loudness of a statement can only be assessed by knowing first how distant the speaker is from his recipient. The individual gestures with the immediate environment, not only with his body, and so we must introduce this environment in some systematic way. Secondly, the gestures the individual employs as part of speak-

ing are much like the ones he employs when he wants to make it perfectly clear that he certainly isn't going to be drawn into a conversation at this juncture. At certain levels of analysis, then, the study of behavior while speaking and the study of behavior of those who are present to each other but not engaged in talk cannot be analytically separated. The study of one teasingly draws us into the study of the other. Persons like Ray Birdwhistell and Edward Hall have built a bridge from speaking to social conduct, and once you cross the bridge, you become too busy to turn back.

Turn now from the study of newly uncovered properties or indicators in speech to the first-mentioned study of newly uncovered social correlates of speech. Here we will find even greater embarrassment. For increasingly there is work on a particularly subversive type of social correlate of speech that is called "situational." Is the speaker talking to same or opposite sex, subordinate or superordinate, one listener or many, someone right there or on the phone; is he reading a script or talking spontaneously; is the occasion formal or informal, routine or emergency? Note that it is not the attributes of social structure that are here considered, such as age and sex, but rather the value placed on these attributes as they are acknowledged in the situation current and at hand.

And so we have the following problem: a student interested in the properties of speech may find himself having to look at the physical setting in which the speaker performs his gestures, simply because you cannot describe a gesture fully without reference to the extra-bodily environment in which it occurs. And someone interested in the linguistic correlates of social structure may find that he must attend to the social occasion when someone of given social attributes makes his appearance before others. Both kinds of student must therefore look at what we vaguely call the social situation. And that is what has been neglected.

At present the idea of the social situation is handled in the most happy-go-lucky way. For example, if one is dealing with the language of respect, then social situations become occasions when persons of relevant status relationships are present before each other, and a typology of social situations is drawn directly and simply from chi-squaredom: high-low, low-high and equals. And the same could be said for other attributes of the social structure. An implication is that social situations do not have properties and a structure of their own, but merely mark, as it were, the geometric intersection of actors making talk and actors bearing particular social attributes.

I do not think this opportunistic approach to social situations is always valid. Your social situation is not your country cousin. It can be argued that social situations, at least in our society, constitute a reality *sui generis* as He used to say, and therefore need and warrant analysis in their own right, much like that accorded other basic forms of social organization. And it can be further argued that this sphere of activity is of special importance for those interested in the ethnography of speaking, for where but in social situations does speaking go on?

II

So let us face what we have been offhand about: social situations. I would define a social situation as an environment of mutual monitoring possibilities, anywhere within which an individual will find himself accessible to the naked senses of all others who are "present," and similarly find them accessible to him. According to this definition, a social situation arises whenever two or more individuals find themselves in one another's immediate presence, and it lasts until the next-to-last person leaves. Those in a given situation may be referred to aggregatively as a *gathering*, however divided, or mute and distant, or only momentarily present, the participants in the gathering appear to be. Cultural rules establish how individuals are to conduct themselves by virtue of being in a gathering, and these rules for commingling, when adhered to, socially organize the behavior of those in the situation.¹

Although participation in a gathering always entails constraint and organization, there are special social arrangements of all or some of those present which entail additional and greater structuring of conduct. For it is possible for two or more persons in a social situation to jointly ratify one another as authorized co-sustainers of a single, albeit moving, focus of visual and cognitive attention. These ventures in joint orientation might be called *encounters* or face engagements. A preferential mutual openness to all manner of communication is involved. A physical coming together is typically also involved, an ecological huddle wherein participants orient to one another and away from those who are present in the situation but not officially in the encounter. There are clear rules for the initiation and termination of encounters, the entrance and departure of particular participants, the demands that an encounter can make upon its sustainers, and the decorum of space and sound it must observe relative to excluded participants in the situation. A given social gathering of course may contain no encounter, merely unengaged participants bound by unfocused interaction; it may contain one encounter which itself contains all the persons in the situation—a favored arrangement for sexual interaction; it may contain an accessible encounter, one that must proceed in the presence of unengaged participants or other encounters.

Card games, ball-room couplings, surgical teams in operation, and fist fights provide examples of encounters; all illustrate the social organization of shared current orientation, and all involve an organized interplay of acts of some kind. I want to suggest that when speaking occurs it does so within this kind of social arrangement; of course what is organized therein is not plays or steps or procedures or blows, but turns at talking. Note then that the natural home of speech is one in which speech is not always present.

I am suggesting that the act of speaking must always be referred to the state of talk that is sustained through the particular turn at talking, and that this state of talk involves a circle of others ratified as coparticipants. (Such a phenomenon as talking to oneself, or talking to unratified recipients as in the

case of collusive communication, or telephone talk, must first be seen as a departure from the norm, else its structure and significance will be lost.) Talk is socially organized, not merely in terms of who speaks to whom in what language, but as a little system of mutually ratified and ritually governed face-to-face action, a social encounter. Once a state of talk has been ratified, cues must be available for requesting the floor and giving it up, for informing the speaker as to the stability of the focus of attention he is receiving. Intimate collaboration must be sustained to ensure that one turn at talking neither overlaps the previous one too much, nor wants for inoffensive conversational supply, for someone's turn must always and exclusively be in progress. If persons are present in the social situation but not ratified as participants in the encounter, then sound level and physical spacing will have to be managed to show respect for these accessible others while not showing suspicion of them.

Utterances do of course submit to linguistic constraints (as do meanings), but at each moment they must do a further job, and it is this job that keeps talk participants busy. Utterances must be presented with an overlay of functional gestures—gestures which prop up states of talk, police them, and keep these little systems of activity going. Sounds are used in this gestural work because sounds, in spoken encounters, happen to be handy; but everything else at hand is systematically used too. Thus many of the properties of talk will have to be seen as alternatives to, or functional equivalents of, extra-linguistic acts, as when, for example, a participant signals his imminent departure from a conversational encounter by changing his posture, or redirecting his perceivable attention, or altering the intonation contour of his last statement.

At one level of analysis, then, the study of writable statements and the study of speaking are different things. At one level of analysis the study of turns at talking and things said during one's turn are part of the study of face-to-face interaction. Face-to-face interaction has its own regulations; it has its own processes and its own structure, and these don't seem to be intrinsically linguistic in character, however often expressed through a linguistic medium.

NOTE

¹ I have attempted to present this argument in detail in *Behavior in Public Places* (New York: The Free Press of Glencoe, 1963).