International Conference
Language, Literature and Culture in Education 2020

10 - 12 December 2020, Rome, Italy

CONFERENCE PROCEEDINGS
(SELECTED PAPERS)

International Conference
Language, Literature and Culture in Education 2020

10 - 12 December 2020, Rome, Italy

CONFERENCE PROCEEDINGS
(SELECTED PAPERS)

Conference organisers

- SlovakEdu, independent professional association in cooperation with:
- Faculty of Education, University of Trnava, Slovakia
- Institute of English and American Studies, Faculty of Arts, Presov University, Slovakia

Editor:
Prof. PaedDr. Silvia Pokrivcakova, PhD. (University of Trnava, Slovakia)

Reviewing process
All papers published in the LLCE2020 Conference Proceedings were peer-reviewed through a double-blind system by two members of the LLCE2020 International Scientific Committee. The reviewers' identities remain anonymous to authors.

Reviewers (LLCE2020 International Scientific Committee)
- Dr Miloš Blahút (University of Prešov, Slovakia)
- Dr Ivana Cimermanová, PhD. (University of Prešov, Slovakia)
- Dr Jitka Crhová (Universidad Autónoma de Baja California, México)
- Prof. María del Rocío Domínguez-Gaona (Universidad Autónoma de Baja California, México)
- Dr Rafal Golabek (Kazimierz Pulaski University of Technology and Humanities in Radom, Poland)
- Dr. Petra Hitková (Univesity of Trnava, Slovakia)
- Prof Jaroslav Kušnír, PhD. (University of Prešov, Slovakia)
- Dr Xenia Liashuk (Univesity of Trnava, Slovakia)
- Dr. Monika Máčajová, PhD. (Constantine the Philosopher University in Nitra)
- Prof Anton Pokrivčák, PhD. (Univesity of Trnava, Slovakia)
- Dr Hana Vančová (Univesity of Trnava, Slovakia)
- Prof. Zuzana Straková, PhD. (University of Prešov, Slovakia)

TABLE OF CONTENTS

INTRODUCTION

Starting from 2014, the main intention of the series of interational conferences entitled *Language, Literature and Culture in Education (LLCE)* is to create a working platform for academics, researchers, scholars, teacher trainers and teachers to discuss, exchange and share their research results, projects, experiences, and new ideas about all aspects of studies in language, literature, culture and related areas in an effective international atmosphere. The series itself follows and enriches the tradition of the conferences *Foreign Languages and Cultures at School (2002-2013)*. The international dimension of the conference is every year ensured by personal or virtual engagement of participants from various schools and institutions from all continents.

The conference LLCE2020, held on 10 – 12 December 2020 as a virtual event (due to a global Covid-19 pandemic) was organised as part of two research projects funded by the Ministry of Education, Research, Science and Sport of the Slovak Republic. During the conference, authors from 16 countries presented 42 conference papers focused on various aspects of language, literature, and cultural education.

This electronic Conference Proceedings consists of 9 selected conference papers which cover various topics from language pedagogy, applied linguistics, literary and cultural education. All papers went through a double-blind reviewing process (among members of the LLCE2020 Scientific Committee) and were consequently recommended for publishing.

In addition, the list of LLCE2020 conference publications includes:

- LLCE2020 Book of Abstracts (ISBN 978-80-89864-21-8),
- the conference issues of *JoLaCE: Journal of Language and Cultural Education* (ISSN 1339-4584, https://content.sciendo.com/view/journals/jolace/)
- the conference issue of the research journal Scientia & Eruditio (ISSN 2585—8556, http://pdf.truni.sk/see)

Editor

Learning a second language:
a vehicle to another self

Muneerah Al Shuhail
University of York, United Kingdom
King Faisal University, Saudi Arabia
m_alshuhail@hotmail.com

Abstract
Learning a new language has implications on the learner's sense of self i.e. identity and on his/her social and cultural views (Duff, 2013; Norton & Toohey, 2011). This is based on the idea that this process involves a learner being put in different positions and going through new experiences which may result in changes on the personal level (Norton & Mckinney, 2011). In addition, language learning cannot be separated from the target language's culture and values which might lead the learner to re-evaluate his/her own social and cultural views (Duff, 2011). Although research on the relationship between language learning and identity has gained attention in recent years, most studies focus on how learner identity affects the learning process and its outcomes. However, not much attention has been paid to how language learning may lead to changes in how a person views themselves and their society. In this sociolinguistic study, the goal is to investigate whether learning English as a foreign language (EFL) affects how Saudi female learners (n=6) view themselves, society and culture. The study uses second language socialization as a theoretical framework because of its comprehensive approach that acknowledges the dynamic nature of identity (Duff, 2011, 2013). A longitudinal multiple case study design is used in this investigation. Data from interviews and monthly diaries indicated that participants associated learning EFL with being more knowledgeable, confident, and understanding. As they learned English language and learned through English they were able to establish an identity for themselves as knowledgeable, confident, respectful and independent individuals. These changes appear to be linked to the participants' agency in learning English which is triggered by their investment in it due to globalization and personal aspirations. These findings signal that socialization takes place in foreign language settings and has implications for the identity of the learner.
Keywords: identity, culture, second language socialization, case study, Saudi Arabia

1 Introduction

Second or foreign language learning (SLA) is considered a social cultural process that engages the identities of the learners. Language learning is linked to culture (Kramsch, 1998) as it involves learners being exposed, sometimes extensively, to the target language's beliefs, values, practices and lifestyle which in

turn may affect their own identities (Duff, 2011). Furthermore, there is often talk about how languages shapes the mind (Boroditsky, 2006); the linguistic relativity theory proposes that people's understanding of the world around them is influenced by the language they speak. When it comes to learning a second or foreign language, it could be argued that this process presents the learners with a new understanding of themselves and the world around them. This study investigated this topic in Saudi Arabia where English is considered a foreign language. The decision to do that was based on the fact that much of the research on language learning and identity was conducted in second language settings. In addition, Saudi Arabia presented a new promising setting to this investigation.

The research questions
1. How do the Saudi female learners of English as a foreign language view themselves due to learning English?
2. How do the Saudi female learners of English as a foreign language view the world around them due to learning English?
3. What factors influence the learning experience of English as a foreign language among Saudi female learners?

2 Literature review
English in Saudi Arabia
In Saudi Arabia, English has been taught as a foreign language for many years. There has been some resistance to the teaching of English especially in the earlier years due to fears of it being a threat to the local culture, language and religion (Al-Hazmi, 2017; Al-Jarf, 2008). This is in line with the arguments made by Pennycook (2010) and Skutnabb-Kangas (2000) in terms of teaching English being a tool for linguistic imperialism that could have negative effects on local cultures and identities.

In recent years, the learning and use of English have increased with many educational establishments and companies using it as the medium of communication (Mahib Ur Rahman & Alhaisoni, 2013). Furthermore, as Saudi Arabia, with the 2030 vision, opens up to the world, English is becoming more important. All this raises questions to the impact learning English may have on Saudi people, their identity and culture. One social group that could be especially promising to investigate are Saudi girls and women. They have had a unique status from women in other parts of the world and in recent years their status has been changing as they gain more rights (Al Alhareth, Al Alhareth, & Al Dighrir, 2015). Therefore, it would be interesting to find out if learning English contributes to their sense of identity and understanding of the world around them.

Second language socialization

The second language socialization theory argues that second language (L2) learners learn language through socialization and at the same time are socialized through the L2. In this theory, language learning is viewed as lifelong interaction that equips the learner with information and tools to engage in the target language society and culture as well as mastery of its linguistic system (Duff, 2007; Fogle, 2012). It emphasizes the connection between language, specifically language learning, and identity (Duff, 2012; Norton & Toohey, 2011). It also acknowledges that identity is complex and subject to change (Duff, 2012; Norton & Toohey, 2011). This theory has been chosen as the theoretical framework for this study because it offers a comprehensive account for many concepts related to language learning such as agency and identity.

Investment and agency

Investment and agency are two concepts that are key to understanding the language learning process and the learners' attitude and actions during it. Investment is similar to the concept of motivation. Norton and Toohey (2011) suggested that a language learner takes on the task of learning a new language with a certain expectation of what this will give him/her in return. Investment describes the learners' level of engagement in language learning from a social perspective. It acknowledges the complex and changing nature of identity and attempts to describe the learners' level of engagement in SLA while taking into consideration the social factors that affect it e.g. race, gender and class (Norton & Toohey, 2011).

On the other hand, agency refers to 'people's ability to make choices, take control, self regulate and thereby pursue goals as individuals leading potentially to personal and social transformation' (Duff, 2012, p. 414). Learners may exercise agency variably in different contexts; and this may affect their progress and engagement in SLA and have implications on their identities (Lantolf & Pavlenko, 2001).

Imagined identities and imagined communities

The concepts of imagined identities and communities refer to how an individual thinks their future self and community will be because of learning a new language (Norton & Toohey, 2011). In SLA, a learner might aspire to be a part of the target language's community, which may be, in his/her view, better than his/her own current community (Kanno & Norton, 2003). The SLA process of any given learner may be shaped to a certain extent by his/her imagined identity (Kanno & Norton, 2003).

3 Methodology

The present study used a qualitative design in the form of a multiple case-study. Six Saudi female students from the English language department at King Faisal University took part in the study. This design enabled the researcher to focus on a limited number of individuals to create a comprehensive thorough account of each case and as a result gain insights into the effects of language learning on identity (Duff, 2019; Yin, 2003). In addition, this study has a longitudinal element because data collection started in April 2019 and ended in June 2020. Following the participant over an extended period of time gave the researcher the chance to have more data on the participants' experience learning English; It also gave more truth to the data as it minimized any chance it was influenced by the research process (Mackey & Gass 2005).

3.1 The participants

The participants in this study were female students from the English language department at King Faisal University. They were studying in English language courses focusing on developing learners' listening, reading, speaking and writing skills. These courses also aim to build the learners' knowledge and mastery of English grammar and vocabulary. In the later stages of the English language program, they undertook courses in literature, linguistics and translation.

Convenience purposive sampling based on gender, nationality, major, educational background was used to recruit the participants. In addition, the researcher chose to have two participants from the three years of the English language program (two from year 2, two from year 3 and two from year 4). This was done to have a more comprehensive understanding of the target population. Table 1 present the participants.

3.2 Data collection tools

1. Background information form to collect necessary background information such as age, marital status, educational background, travel history and other relevant information
2. Two semi-structured interviews were conducted with each participant. In Interview 1, the goals was to get in-depth understanding of the views of the participants on the topic at hand. While in interview 2, the goal was to get clarification from the participants if needed and as a form of member-check.
3. Ten monthly diaries were elicited to follow the participants' experiences as they were learning English. This was done to try to understand what they thought about learning English, their experiences and how they felt in general about process. It was not to measure change but get an insight over the data collection period about their thoughts.

4. Field notes to provide data on the context and setting.

Participant	Age	Place of birth	Marital status	Previous education	Academic level	Years of learning English
Participant 1	19	Alahsa	Single	Public school	Year 2	8
Participant 2	22	Alahsa	Single	Public school	Year 2	8
Participant 3	21	Alahsa	Divorced	Public school	Year 3	9
Participant 4	20	Alahsa	Single	Public school	Year 3	9
Participant 5	22	Alahsa	Single	Public school	Year 4	10
Participant 6	24	Alahsa	Single	Public school	Year 4	10

Tab. 1: List of participants

3.3 Procedure and analysis

Data collection was done on campus at King Faisal University and online. Ethical Approval was requested in advance. Diaries were collected at the end of each month using Qualtrics software. The first interview was conducted on campus while the second was conducted online via zoom due to COVID19. The participants had the freedom to express themselves in the interviews and diaries in Arabic or English. This was done to make sure they were comfortable and able to express themselves as they wanted.

Data preparation and transcription were done as soon as the data was collected. This was done to ensure that the transcription is accurate. Then, thematic analysis started. The reflexive thematic analysis (Braun & Clarke, 2006) approach was used. Analysis was conducted on the data in the language it was produced whether Arabic or English. This was done to capture the exact meanings in the data.

The deductive coding process was followed by quantification of codes, categorization of codes, thematic mapping, refining and defining themes, comparing themes over data collection time, and comparison of themes across participants. The themes emerging from the final step of the analysis process will be presented in the results and discussion section below.

3.4 Quality criteria

Several measure were used to ensure the trustworthiness of the present study. They were triangulation, longitudinal design, member-checking and piloting. In addition, several measures were used to minimize the weakness of this type of research. First to address the issue of lack of generalizability, thick description of the setting and participants were provided to help the readers decide if the findings could be applicable to other settings and populations. Second, since in this type of qualitative study the researcher is involved in every aspect of data collection and analysis, it is difficult to claim complete objectivity. Therefore, the researcher used peer-checks, inquiry audits as well as her own reflexivity to determine whether the results were influenced by the researcher, her views and agenda.

4 Results and discussion
4.1 Saudi female learners' views of themselves

The results of the analysis revealed that the participants considered learning English influential on them in three areas: knowledge and culture, confidence and self-expression.

Knowledge and culture

All the participants reported that due to learning English they were more knowledgeable and cultured. This stemmed from the fact that during learning English they were able to acquire knowledge not only on the English language but also general knowledge in various fields specifically about other societies and cultures. For example, Participant 4 said: "*It lets me feel cultured, I feel I have knowledge, I have experience.*"
The participants attributed that to the instruction and material they were engaging with. But more importantly to the fact the knowing English allowed them to access English content e.g. media, books and YouTube.
Overall, the participants described English language learning as a cultural process multiple times and this indicates the strong association between language and culture. The two-way connection between language and culture is documented in literature (Ahearn, 2001; Burck, 2011; Kim, 2003a; Kramsch, 1998). On one hand, culture shapes language and on the other hand language is used to transmit culture which is what the participants in this study reported. This idea has been proposed by several scholars such as Alptekin (2002) and more recently Duff (2011) in the second language socialization theory as they argued that language learning goes beyond the learning of linguistic content and skills as it involves learning about the target language's culture, social system and practices.

Confidence

All the participants reported that due to learning English they became more confident. They attributed this increased confidence to their development as English speakers, as knowledgeable individuals and as capable and useful individuals. For example, Participant 1 said: "*Honestly, confidence the first thing is that my confidence in myself increases when I talk to someone and I know that I am an aware cultured person I get that feeling.*"

Some of them also felt more confident socially in terms of engaging in social interactions and creating relationships.

Overall, the notion that language learners' confidence grows as they build the courage to use and interact in the target language is found in many studies (Alsweel, 2013; Atay & Ece, 2009; Kim et al, 2010). This relates to the notion of power in linguistic interactions as proposed by Bourdieu (1977, 1985) and built on by Norton (1995, 2001) and Norton & Toohey (2011); they argued that language learners are put in various positions during their interactions in the target language and this has implications on their sense of self. This supports the idea put forward by Norton (1995) that confidence is a social construct that changes based on passing time, the experiences the language learner goes through and the different power relations they are subjected to.

Self-expression

All the participants reported that due to learning English their self-expression changed. This change in self-expression included more usage of English in the participants' everyday speech especially in expressing emotions. For example, Participant 6 said: "*When I had the difficult chance to get deeper, I switch in English because I think speaking English is better to release my things to release my emotions, to release the things that I'm thinking about.*"

The change in self-expression also included development in the participants' abilities to express themselves in English and Arabic.

Overall, English presented for the participants a way to express themselves differently from Arabic. This has been reported in other studies such as Burck (2011), Kim (2003a, 2003b) and Kim et al (2010). Kim (2003a) argued that the target language allows its learners another way of expressing themselves that may be considered more neutral. Furthermore, Burck (2011) suggested that the two languages may be used to perform different functions. This is especially evident on the emotional level. Burck (2011) noted that the second language may make its speakers more comfortable in expressing intense emotions due to it being more distant than their native language. This could explain why the participants preferred to use it to express sadness, anger and other negative emotions.

4.2. Saudi female learners' views of the world around them

The results of the analysis revealed that the participants considered learning English influential on their views of the world in three areas: acceptance and understanding, women and empowerment and westernization.

Acceptance and understanding

All the participants reported that due to learning English their acceptance and understanding of different people, societies and cultures increased. They had a deeper understanding and more acceptance of people with different beliefs, views and lifestyles. For example, Participant 5 said: "*For my opinions and beliefs, undoubtedly they changed drastically. I became more accepting and open to other cultures.*"

Furthermore, the participants mentioned that they became less conservative in their views of various issues e.g. hijab. Some of them were also more open to ideas of homosexuality and religious freedom. The participants attributed these changes to learning English in the sense that it allowed them to engage with other cultures whether through course material or through English media and social media.

Being more open and accepting is something that has been reported by other studies Alsweel (2013), Atay & Ece (2009), Kim (2003a, 2003b) and Kim et al (2010). It supports the idea put forward by Duff (2011, 2012) and the second language socialization theory that language learning can lead learners to have different attitudes toward their native culture and target language's culture. In addition, the participants associated learning English with opening their eyes to different ways of thinking of themselves and the world around them. This is in line with the principle of linguistic relativity; Sapir (1929) and Whorf (1965) believed that people's understanding of the world is shaped by the language they speak. Therefore, learning a second or foreign language might entail viewing the world in a different way (Boroditsky, 2006). In this case, this not only enabled the participants to think of the world around them differently, it also allowed them to understand how other people viewed the world.

Women and empowerment

All the participant reported that due to learning English they were more aware of women issues. They also reported that learning English empowered them as individuals and women. For example, Participant 4 said: "*Among the changes that happened in me is that I became more independent by myself more and I have my own opinions and beliefs that are cemented more after learning the language like my opinion on my rights as a woman and daughter.*"

The participants attributed this empowerment to the fact that learning English made them develop in terms of knowledge, confidence and abilities. In addition, they associated being English speakers with having more respect from people around them which also contributed to their feelings of empowerment.

These findings suggest that, as argued by Zughoul (2003), learning English can be empowering for learners. The notion of English being viewed as an empowering language is something that is documented in literature and has been reported in other studies such as Alsweel (2013), Kim et al (2010). This is especially evident with women as Alsweel (2013), McMahil (1997); Norton (2000); Pavlenko (2001) and Umrani (2015) asserted that women may consider learning English empowering for them. In the case of the participants in this study, learning English allowed them do many things to help themselves and people around them such as, ordering in restaurants, clearing out misunderstandings during travel and get part-time jobs to provide for themselves.

Westernization

All the participants reported that due to learning English they believed westernization was affecting them and their society. They associated learning English with westernization or adoption of western values whether on the individual level or on the social level. They mentioned that this included positive and negative aspects. For example, Participant 4 said: "*When people learn more and learn English, they start to disconnect from the traditions and customs and thoughts they have and start thinking in a Western way.*"

The participants linked this to learning English because they considered it a medium of connection and communication with Western cultures. They asserted the role English media and social media play in that regard.

The idea of Saudi people being by influenced by Western culture may be considered a form of socialization into the English language. According to Duff (2011), language socialization is a process by which learners come to learn the linguistic and social system of the target language through interacting with people who have expertise in it. It could be argued that this applies to Saudi people interacting with Western cultures and people through English in media and social media. Other studies such as Kim et al (2010) and Umrani (2015) reported similar findings in terms of how learners and people in general viewed English as a tool or sign of westernization.

4.3 The factors influencing Saudi female learners' experiences learning English and their views

The analysis revealed that there were several factors that appeared to affect the participants' experiences during learning English. These factors can be divided into two categories.

The first is internal factors coming from within the participants. They were investment, agency and stress. The findings indicated that learners' investment and agency was influential on the participants' experiences learning English and as a result how they viewed themselves and the world around them. Learners' investment which refers to the level of motivation the learner has in learning based on the expected benefits he/she will get as return could be triggered by several things (Norton & McKinney, 2011). In the case of this study, the participants' investment in learning English was triggered by the expected benefits it brings to them on the personal, academic, professional, economic and social levels. Some of these benefits were related to the status and spread of English as an international global language. All this was reflected in the fact that the participants wanted to learn English and considered it important for them to be successful in this. This high level of investment was exhibited in the participants efforts in learning English i.e. their agency. Their agency was displayed in their efforts in class e.g. participation in discussions and outside class e.g. reading books. Many scholars (Ahearn, 2001; Duff, 2012; Fogle, 2012; Lantolf & Pavlenko, 2001) asserted that agency plays a big part in how the language learning process takes place and the learners' success in it.

The second kind of factors influencing the participants is external factors coming from the context and the people around them. They were background, instruction, support and media. The findings of this study signaled that the participants considered English media an importance part of learning English. They indicated that there is a two-way connection in that regard. The first is that their exposure to English media from an early age was one of the factors that made them want to learn English. The second is that as they were learning English, they found themselves engaging more with English media for two reasons. The first is that they considered beneficial to improving their proficiency in English. The second is that as they were becoming better in English they were able to access more media content in English. Pennycook (2010) among others highlight the important role American media plays in the spread of English, its learning and teaching.

4.4 Saudi female learners' identities

The analysis revealed that the participants considered learning English influential on their sense of self i.e. identity. The participants reported that as they learned English they grew and changed as learners and people and this in turn had implications on their identities. They described their identities as dynamic and unique. For example, Participant 5 said: *"I love to have my unique personality, I love to create a mixture between this and this. I love to be an authentic Arab and at the same time have the openness and acceptance that I took from them."*

The fact that the participants viewed their identity as unique is similar to what has been reported by Alsweel (2013) and Huhtala and Lehti-Eklund (2010). They argued that a language learner's knowledge of his/her own culture and the target language culture and their past, present and future creates a unique identity for him/her. The participants also described their identities as unique in terms of being hybrid identities. This is in line with Duff's argument in terms of learners having hybrid identities as a result of the second language socialization process. This has been reported by other studies such as Alsweel (2013), Anbreen (2015), Burck (2011), Norton & Kamal (2003) and Umrani (2015).

It was also found that learning English was influential in shaping imagined identities for the participants. The concept of imagined identity, proposed by Norton (2001), relates to how a language learner sees himself/herself in the future or more specifically as a result of the language learning process. All the participants had an imagined identity as successful, strong independent women. This identity could be mainly attributed to globalization, media and more specifically social media influencers. But it cannot be denied that learning English may have played a role in giving the participant the ability to access such content. Learning English may also play a role in their ability to find jobs and communicate and a result establish such identities for themselves. These imagined identities appeared to play a role in how the learning process took place and its outcomes. In other words, the participants' investment to fulfil these images was reflected in their agency throughout the learning process (Duff, 2012; Norton & Toohey, 2011). This can be seen in the various efforts they put into learning and developing English whether inside or outside the classroom

5 Conclusion

The main goal of this study was to explore identity development during language learning. It investigated how Saudi female learners of English as foreign language viewed themselves and the world around them. The results reveal that the participants reported changes in their views of themselves and the world. They mostly revolve around developing as people, being more able, confident,

knowledgeable and understanding; Thus asserting the their identities were subject to change which is in line with what researchers e.g. Duff (2011) and Norton (2015) argue in terms of language learners' identities being dynamic and complex. It also asserts the idea that language learning is a social cultural practice (Ahearn, 2001) that has implications on how learners view themselves, their society and culture.

Overall, the findings of this study paint a positive picture of language learning as a vehicle for personal, professional and social development. However, more research on the effect of language learning on identity is needed. It is specifically needed in foreign language settings and on different social groups. This type of research can be especially challenging considering the complex nature of the topic. It is also methodologically challenging due to the relative subjectivity and lack of generalizability it has. However, with rigor and continuous reflection, it can provide valuable insights into the personal and social implications of language learning.

References

Ahearn, L. (2001). Language and agency. *Annual Review of Anthropology*, 30(1), 109-137.

Al Alhareth, Y., Al Alhareth, Y., & Al Dighrir, I. (2015). Review of women and society in Saudi Arabia. *American Journal of Educational Research*, 3(2), 121–125.

Al-Haq, F, & Smadi, O. (1996). Spread of English and Westernization in Saudi Arabia. *World Englishes*, 15(3), 307-317.

Al-Hazmi, S. (2017). Current issues in English language education in the Kingdom of Saudi Arabia. *Journal of Modern Languages*, *17*(1), 129–150.

Al-Jarf, R. (2008). Impact of English as an international language (EIL) upon Arabic in Saudi Arabia. *Asian EFL Journal Quarterly*, *10*(4), 193–210.

Alptekin, C. (2002). Towards intercultural communicative competence in ELT. *ELT Journal*, 56(1), 57-64.

Al-Seghayer, K. (2012). Status and functions of English in Saudi Arabia. *Journal of International Instructions*, 5(2), 129-152.

Alsweel, R. (2013). *The Impact of English as a Second Language on Saudi Women's Roles and Identities* (Unpublished doctoral dissertation). George Mason University, Fairfax, VA. United States of America.

Anbreen, T. (2015). The Influence of English Second Language Learning on Pakistani University Students' Identity. *Procedia - Social and Behavioral Sciences*, 192. 379-387.

Anishchenkova, V. (2020). *Modern Saudi Arabia: Understanding Modern Nations*. Santa Barbara, California: ABC-CLIO.

Atay, D. & Ece, A. (2009). Multiple identities as reflected in English-language education: the Turkish perspective. *Journal of Language, Identity & Education*, 8(1), 21–34.

Bourdieu, P. (1977). The economics of linguistic exchanges. *Social Science Information,* 16(6), 645–668.

Bourdieu, P. (1985). The forms of capital. In J. Richardson (Ed.) *Handbook of Theory and Research for the Sociology of Education* (pp. 241-258)*.* New York: Greenwood.

Boroditsky, L. (2006). Linguistic Relativity. In L. Nadel (Ed.), *Encyclopedia of Cognitive Science* (pp. 917-921). Chichester: John Wiley & Sons, Ltd.

Braun, V., & Clarke, V. (2006). Using thematic analysis in Psychology. *Qualitative Research in Psychology*, 3(2), 77–101.

Braun, V., & Clarke, V. (2009). Special Issue: coming out in higher education. *Lesbian and Gay Psychology Review*, 10(1), 3–69.

Braun, V., Clarke, V., Hayfield, N., & Terry, G. (2019). Thematic analysis. In P. Liamputtong (Ed.), *Handbook of Research Methods in Health Social Sciences* (pp. 843–860). Singapore: Springer Singapore.

Burck, C. (2011). Living in several languages: language, gender and identity. *European Journal of Women Studies*, 18(4), 361-378.

Dewaele, J. (2016). Thirty shades of offensiveness: L1 and LX English users' understanding, perception and self-reported use of negative emotion-laden words. *Journal of Pragmatics*, 94. 112-127.

Dörnyei, Z., & Otto, I. (1998). Motivation in action: A process model of L2 motivation. *Working Papers in Applied Linguistics*, 4, 43-69.

Duff, P. (2007). Second language socialization as sociocultural theory: insights and issues. *Language Teaching,* 40(4), 309–319.

Duff, P. (2011). Second Language Socialization. In A. Duranti, E. Ochs and B. Schieffelin (Eds.), *The Handbook of Language Socialization* (pp. 564-586). Oxford, UK: Wiley-Blackwell.

Duff, P. (2012). Identity, agency, and SLA. In S. Gass & A. Mackey (Eds.), *The Routledge Handbook of Second Language Acquisition* (pp. 41-426). London, New York: Routledge.

Duff, P. (2013). Identity, agency, and second language acquisition. In S. Gass & A. Mackey (Eds.), *The Routledge Handbook of Second Language Acquisition* (pp. 410-426). London, New York: Routledge.

Duff, P. (2019). Case study research. In C. Chapelle (Ed.), *Concise Encyclopaedia of Applied Linguistics*. New York: John Wiley & Sons, Ltd.

Elyas, T. (2008). The attitude and the impact of the American English as a Global Language within the Saudi Education System. *Novitas-ROYAL*, 2(1). 28-48.

Fogle, L. (2012). *Second Language Socialization and Learner Agency: Adoptive Family Talk*. Bristol, UK: Multilingual Matters.

Gumperz, J. (1982). *Discourse Strategies*. Cambridge: Cambridge University Press.

Huhtala, A., & Lehti-Eklund, H. (2010). Writing a new self in the third place: Language students and identity formation. *Pedagogy, Culture and Society*, 18(3), 273-288.

Kanno, Y. & Norton, B. (2003). Imagined communities and educational possibilities. *Journal of Language, Identity, and Education*, 2(4), 241-249.

Kim, J & Duff, P. (2012). The language socialization and identity negotiations of generation 1.5 Korean- Canadian university students. *TESL Canadian Journal*, 29(6), 81-102.

Kim, L. (2003a). Exploring the relationship between language, culture and identity. *Journal of Language, Identity & Education*, 3(2), 137-158.

Kim, L. (2003b). Multiple identities in a multicultural world: A Malaysian perspective. *Journal of Language, Identity & Education*, 2(3), 137-158.

Kim, L., Siong, L., Fei, W. & Ya'acoub, A. (2010). The English language and its impact on identities of multilingual Malaysian undergraduates. *GEMA Online Journal of Language Studies*, 10(1), 87-101.

Kramsch, C. 1998. *Language and Culture*. Oxford, New York: Oxford University Press.

Lantolf, J. & Pavlenko, A. (2001). Second language activity theory: understanding second language learners as people. In M. Breen (Ed.), *Learner Contributions to Language Learning: New Directions in Research* (pp. 141-158). Harlow, England: Pearson Education Limited.

Lantolf, J. & Thorne, S. (2006). *Sociocultural Theory and the Genesis of Second Language Development*. Oxford: Oxford University Press.

Mackey, A., & Gass, S. (2005). *Second Language Research: Methodology and Design*. Mahwah, New Jersey: Lawrence Erlbaum Associates.

Mahib Ur Rahman, M., & Alhaisoni, E. (2013). Teaching English in Saudi Arabia: prospects and challenges. *Academic Research International*, *4*(1), 112–118.

Mckinney, C. (2007) 'If I speak English, does it make me less black anyway?' 'Race' and English in South African desegregated schools. *English Academy Review*, 24(2), 6-24.

McMahill, C. (1997). Communities of resistance: A case study of two feminist English classes in Japan. *TESOL Quarterly*, 31, 612-622.

Mohammadian, F. (2014). *Women and English language learning: A means of social empowerment.* Paper presented in 30th Northwest Linguistics Conference at Simon Fraser University. Burnaby, Canada.

Norton, B. (1995). Social identity, investment, and language learning. *TESOL Quarterly*, 29(1), 9–31.

Norton, B. (1997). Language, identity and the ownership of English. *TESOL Quarterly*, 31(3), 409-429.

Norton, B. (2000). *Identity and Language Learning: Gender, Ethnicity and Educational Change*. Harlow: Pearson Education.

Norton, B. (2001). Non-participation, imagined communities, and the language classroom. In M. Breen (Ed.), *Learner Contributions to Language Learning: New Directions in Research* (pp. 159-171). London: Pearson Education Limited.

Norton, B. (2006). Identity: Second language. In K. Brown (Ed.), *Encyclopedia of language and linguistics.* 2nd ed. Vol. 5(pp. 502-507). Oxford.

Norton, B. (2011). Identity. In J. Simpson (Ed.), *The Routledge handbook of applied linguistics* (pp. 318– 330). London, UK: Routledge.

Norton, B. (2015). Identity, investment, and faces of English internationally. *Chinese Journal of Applied Linguistics,* (38)4, 375-391.

Norton, B & Kamal, F. (2003). The Imagined communities of English language learners in a Pakistani school. *Journal of Language, Identity, and Education,* 2(4), 301-317.

Norton, B. & McKinney, C. (2011). An identity approach to second language acquisition. In D. Atkinson (Ed.), *Alternative Approaches to Second Language Acquisition* (pp. 73-94). Abingdon: Routledge.

Norton, B. & Toohey, K. (2010). Language learner identities and sociocultural worlds. In R. Kaplan (Ed.), *The Oxford Handbook of Applied Linguistics* (2nd ed., pp. 178-188). New York: Oxford University Press.

Norton, B. & Toohey, K. (2011). Identity, language learning and social change. *Language Teaching,* 44(4), 412-446.

Pennycook, A. (2010). English and globalization. In J. Maybin & J. Swann (Eds.) *The Routledge Companion to English Language Studies* (pp. 113-121). London: New York: Routledge.

Pavlenko, A. (2001). Bilingualism, gender and ideology. *The International Journal of Bilingualism*, 5(2), 117-152.

Pavlenko, A. (2006). Bilingual selves. In A. Pavlenko (Ed.) *Bilingual Minds: Emotional Experience, Expression and Representation* (pp. 1-33). Cleveland: Multilingual Matters.

Phillipson, R. (1992) *Linguistic Imperialism*. Oxford: Oxford University Press.

Phillipson, R. & Skutnabb-Kangas, T. (1996) 'English only worldwide or language ecology?'. *TESOL Quarterly*, 30(3), 429–52.

Rahman, M. & Alhaisoni, E. (2013). Teaching English in Saudi Arabia: Prospects and challenges. *Academic Research International*, 4(1), 112-118.

Ramanathan, V. (2005) *The English-Vernacular Divide: Postcolonial Language Politics and Practice*. Clevedon, UK: Multilingual Matters.

Sapir, E. (1929). The Status of Linguistics as a Science. *Language*, 5(4), 207-214. doi:10.2307/409588

Skutnabb-Kangas, T. (2000) *Linguistic Genocide in Education – Or Worldwide Diversity and Human Rights?* Mahwah, NJ: Lawrence Erlbaum.

Tamimi Sa'd, S. (2017). Foreign Language Learning and Identity Reconstruction: Learners' Understanding of the Intersections of the Self, the Other and Power. *CEPS Journal*, 7, 13-36.

Umrani, S. (2015). *Constructing, negotiating and reconstructing English language learner identity : a case study of a public sector university in postcolonial Pakistan* (Doctoral thesis). Available at: EThOS. (uk.bl.ethos.726513).

Ushioda, E. (1996). *Learner autonomy 5: The Role of Motivation*. Dublin: Authentik.

Weedon, C. (1997). *Feminist Practice and Poststructuralist Theory* (2nd ed). London: Blackwell.

Li, Wei, 1994. *Three Generations, Two Languages, One Family*. Clevedon: Multilingual Matters.

Whorf, B. (1956). Language, thought, and reality. In J. Carroll (ed.), *Selected Writings of Benjamin Lee Whorf*. Cambridge, MA: MIT.

Wierzbicka, A. (2003) *Cross-cultural Pragmatics: The Semantics of Human Interaction*. New York and Berlin: Mouton de Gruyter.

Yin, R. (2003). *Case Study Research Design and Methods* (Third Edit). Thousand Oaks, Calif: Sage Publications.

Zughoul, M. (2003) Globalization and EFL/ESL pedagogy in the Arab World. *Language and Learning* 1(2), 1-37.

Contact
Muneerah Al Shuhail
Department of Education
University of York
United Kingdom
m_alshuhail@hotmail.com

Improving social skills through literature:
Mindful reading, diversity, and emotional intelligence

Charlotte Williams
Bismarck State College, USA
charlotte.williams@bismarckstate.edu

Abstract

Many believe that reading fiction can improve social skills (i.e., empathy; e.g., Spruce, 2019; Willard & Buddie, 2019), yet this is an exploratory area of research with limited empirical studies. The narrative literature review will discuss psychological (e.g., social cognitive theory and reading; Johnson et al., 2013) and literary theories, and interventions supporting how reading fiction may improve emotional intelligence to understand better marginalized and stigmatized populations and their experiences (e.g., Batson et al., 1997; Koopman, 2016) and integrate into one's self-concept (Bal & Veltkamp, 2013). Reading to improve empathy could be achieved by using mindfulness as an evidenced-based judgment-free skill to be present in the moment during reading (Stahl & Goldstein, 2010). The implications of reading fiction works could benefit children and adults interested in improving social skills.

Keywords: mindfulness, reading, diverse fiction, social-emotional reading, social skills

Introduction

Could the act of reading fictional works be used to develop empathy? Scarce research has been conducted that demonstrates that reading fiction may improve social skills, but what is missing are empirical-based interventions such as mindfulness to assess increased prosocial behavior. This is an exploratory area of research with limited empirical studies and as such, an exploration of how mindfulness and reading of fiction may work together to increase social skills, specifically regarding empathy was conducted.

Methods

An informal narrative literature review approach was conducted (Paré & Kitsiou, 2016) which will provide a brief overview of theories and their effects on reading, interventions and their impact on emotion intelligence (e.g., Batson et al., 1997; Johnson et al., 2013; Koopman, 2016). The review process sought out literature pertaining to this subject matter. The collected literature implies that reading fiction works could contribute towards increasing empathetic understanding and treatment towards marginalized people and increasing one's own emotional intelligence. This review was part of a grant project to explore a

subject using an interdisciplinary (social science and humanities) approach to benefit the non-academic community. As such, the following research question acted as a guide for this review: Can mindful reading of fiction works improve social emotional learning?

Discussion

Reading to improve empathy may best be achieved by using techniques from mindful practices. Mindfulness is an evidence-based judgment-free skill that allows one to be in the present moment (Stahl & Goldstein, 2010). Research demonstrates that biopsychological benefits improve an individual's subjective experiences and cognitive abilities (e.g., Shapiro, Schwartz, & Bonner, 1998; Spruce, 2019; Kabat-Zinn, 1990).

Mindfulness

Mindfulness involves remaining in the present moment while maintaining awareness about what one is experiencing, reserving judgements and engaging in acceptance (Stahl & Goldstein, 2010). It's both a formal and informal practiced skill that allows an individual to look calmly inwards and create an objective distance and create a space to allow increased awareness that can allow for healing to occur (Stahl & Goldstein 2010; Kabat-Zinn, 1990). Individuals or those working with individuals who may have a trauma history should be careful and consult a mental health professional prior to engaging in mindfulness-based practices due to the potential to exacerbate any symptoms (Vujanovic et al., 2011).

Stahl and Goldstein (2010) also highlighted that mindfulness reinforces the mind-body interconnection, such as our thoughts and feelings are connected to one's lived experiences. This can be observed in the prefrontal cortex with better adaptation to stress (2010) and increased executive function performance (Hölzel et al., 2011; Stahl & Goldstein, 2010). Additionally, there is more research indicating that it may improve physical and mental illness symptoms such as the following: anxiety and anxiety related disorders, depression, stress, chronic pain, psoriasis, resilience, well-being, spirituality, empathy, and quality of life for cancer-patients (Shapiro, Schwartz, and Bonner, 1998; Stahl & Goldstein, 2010). Overall, formal and informal mindfulness practices, like mindful reading (Spruce, 2019) can increase intrapersonal (e.g., empathy) skills and interpersonal skills (e.g., social skills; Stahl & Goldstein, 2010). Stahl and Goldstein note also that increased awareness in the present moment appears to have a host of advantages that benefits the self and others in numerous ways. An important aspect when applying the use of mindfulness is to understand and use the concept of intention. They highlight that intention is believed to be an underlying influencer towards all

kinds of actions because it has the power to eventually one's character. Interestingly, character is also a possible synonym for social emotional learning (SEL) which also encompasses self-awareness and thus, empathy (Collaborative for Academic, Social, and Emotional Learning, 2020).

Empathy and reading

Mindfulness can be practiced formally and informally. When engaged in an informal practice, it may be conducted while engaged in one's everyday activities such as walking, exercising, or even reading (Stahl & Goldstein, 2010). This informal activity thus could be labeled mindful reading.

Therefore, mindful reading may develop some emotional intelligence skills such as empathy, and there's a variety of research that supports this notion, particularly regarding fiction reading (e.g., Oatley, 2016; Koopman, 2016; Willard & Buddie, 2019). It is believed that various concepts compose empathy such as perspective-taking and empathic concern (Davis, 1983). The underdevelopment of empathy could present a problem for several reasons. One of those reasons is that those who are unable to display empathy, or social information processing, may demonstrate antisocial behavior and/or narcissistic personality traits (e.g. Galán et al., 2017; Watson, Trotter, & Biderman, 1984). Therefore, the inability to develop empathy could later present mental and social problems that impact the self and the community if one examines this from a systems perspective.

Unfortunately, reading for pleasure was at its lowest recently in 2017 and has not been that low since 1982 despite the rise in book club and reading group membership (Library Research Service, 2018). In only two decades, it is also believed that empathy and perspective-taking are declining among college students (Konrath, O'Brien, & Hsing, 2011). If this pattern mirrors the non-college population and can be more generalized is unknown. How a person approaches reading, and their attitude towards reading will influence any possible outcomes from reading (Mosenthal et al., 2004). If the reader believes that they have control over what they consume, their attitude towards the act of reading may positively shift (Deci & Ryan, 2000).

A recent study found that reading may increase academic achievement and social development, such as becoming more socio-centric and understanding other's perspectives (McCreary & Marchant, 2017). This is particularly interesting regarding the field of child psychology. The natural progression of intrapersonal skills highlights that children start out as ego-centric individuals and eventually progress towards a socio-centric identity according to Piaget (e.g., Elkind, 1967). This transition includes understanding and sharing the feelings and motives of others (e.g., Danziger, Faillenot, & Peyron, 2009; McCreary & Marchant, 2017; Mar,

Oatley, & Peterson, 2009), which is an example of prosocial behavior (e.g., Lonigro et al., 2014).

While reading, a child may come to understand the characters of a story and learn about the motivation of the character. In order to practice empathy, one must be able to engage in perspective-taking (Bastson et al., 1997). Perspective-taking behavior is believed to mirror other's emotional states, which thus allows the path for empathy and further emotions to develop (Dadds et al., 2009; de Waal, 2008; Preston & de Waal, 2002). This process as a whole may help individuals learn how to be more empathic towards stigmatized and marginalized people (Willard & Buddie, 2019). Even if reading and empathy are still declining a decade later, mindful reading may be a viable solution to tackling two problems. Though scarce, literature is indicating that reading could be a key medium to building increased prosocial behaviors like empathy.

Fiction
There are various types of fiction that people may engage with to enjoy the same benefits of escaping into another world. Fictional narratives can be found in a multitude of mediums such as the following: movies, books, songs, plays, and operas. These different forms of fiction allow the consumer to have insight into various characters, and in-turn, engage in self-reflective behaviors (Bal & Veltkamp, 2013). This exposure can also have positive effects. For example, exposure to prosocial songs and video games may lead to increased prosocial behavior and empathic feelings (Johnson, Cushman, Borden, & McCune, 2013). Other researchers believe that fiction helps to develop various emotional intelligence components like morality and empathy (Johnson, Cushman, Borden, & McCune, 2013). Nussbaum (2001) even shared that reading helps the reader to engage in self-reflective behaviors that impact them intrapersonally and interpersonally.

Studies concerning the benefits of fiction are scant, but it is believed that fiction engages more emotional and behavioral effects than non-fiction (Bal & Veltkamp, 2013). They note that fiction is more prone to this effect than non-fiction because it creates a believable narrative universe with a substantial amount of characters, ample settings, and lavish situations. Bal and Veltkamp believe that that the reader integrates the character's point-of-view into their self-concept which aids in developing their own prosocial behavior. This is part of the social experience theory where fiction helps readers learn more about navigating and understanding interpersonal and intrapersonal relationships (Johnson et al., 2013).

Empathy and emotional transportation

Reading a fictional story has the ability to draw readers into the story, as if they were experiencing it. The more readers identify and connect with parts of the story, they may experience what is known as emotional transportation where they are transported into a simulation of life (Oatley, 2011). Bal and Veltkamp (2013) and McCreary and Marchant (2017) shared that fiction allows the reader to temporarily set aside all they know and explore various aspects of themselves in an environment they know presents no physical danger to themselves. In fact, they may be able to explore how to navigate some more difficult emotions in different situations and ways previously unexplored such as with love, hope, discrimination, loss, etc. (Spruce, 2013). The researchers continued sharing that the concept of emotional transportation leads to an increase in empathetic skills when reading fiction works, allowing one's neural networks to work as if they were actively experiencing what they read, and results of increased empathy have been shown to last even a week after reading some works (Bal & Veltkamp, 2013). If the fictional story is not as believable, then the results may not apply (Green & Brock, 2000). The idea then that readers have the tools to strengthen attention and engagement in judgement-free behavior while increasing social skills like empathy with mindful reading should be considered a viable option more amongst educators, clinicians, mental health providers, and individuals looking for self-growth.

There is a delay in applying concepts which were learned in reading fiction and applying them in the physical word, which may be referred to as a sleeper effect (Bal & Veltkamp, 2013). The application of the concepts in the physical world can occur at any time (Johnson et al., 2013). Additionally, the brain stores the data gained from the fictional works for later retrieval (Schank & Abelson, 1975). According to the concept of symbolic interaction, the vicarious experiences the reader was exposed to through the fictional characters, assists the reader's in later social emotional responses which assist the reader's intellectual and emotional responses in their own real world applications (Spruce, 2019). Basically, this is learning through observation and imitation, therefore, the reader is assumed to copy experiences observed and learned in the fictional works, and it may not be demonstratable until a much later time. Therefore, the power of reading is extensive and potentially long lasting.

Limitations and recommendations

A narrative review of the literature may be prone to many limitations due to the subjective and biased nature of the method. As such, bias may have heavily influenced the information for inclusion of this paper (Paré & Kitsiou, 2016). This

review was the product of an informal literature review process to examine a subject in which the social sciences and the humanities field intersect, and thus subjective and biased. The selected narrative review process was less formal than other literature review approaches as well (Jahan et al., 2016). It is recommended that future and more in-depth exploration of the literature be conducted regarding biases and protocols for reporting steps involved with a more formalized literature review method (Jahan et al., 2016).

Conclusions

The implications of this review could benefit children and adults interested in improving social skills. Mindfulness as an intervention towards increasing social skills is a growing field, and explicitly using mindful reading and measuring empathy levels is a developing area. Formal educational consultation programs exist which promote social emotional learning into the education system (e.g. Collaborative for Academic, Social, and Emotional Learning), in addition to mindfulness programs too. Educators could be creative in introducing informal reading of fiction in mindful ways (e.g. reflection journals, class discussions, art) to integrate social emotional learning and mindfulness in the classroom in conjunction with their administration's mental health professionals. If future educators integrated mindful reading into curriculum or practice, the potential for increased prosocial behavior could be profound and long-lasting in areas of social-awareness, relational skills, self-awareness, and more.

Acknowledgment

References

Bal, P. M. & Veltkamp, M. (2013). How does fiction reading influence empathy? An experimental investigation on the role of emotional transportation. *PLoS One. 8(*1), 1-12.

Batson, C. D., Polycarpou, M. P., Harmon-Jones, E., Imhoff, H. J., Mitchener, E. C., Bednar, L. L., Klein, T. R., & Highberger, L. (1997). Empathy and attitudes: Can feeling for a member of a stigmatized group improve feelings toward the group? *Journal of Personality and Social Psychology, 72*(1), 105–118. https://doi.org/10.1037/0022-3514.72.1.105

Dadds, M. R., Hawes, D. J., Frost, A. D., Vassallo, S., Bunn, P., Hunter, K., & Merz, S. (2009). Learning to 'talk the talk': The relationship of psychopathic traits to deficits in empathy across childhood. *Journal of Child Psychology and*

Psychiatry, 50(5), 599-606. https://doi.org/10.1111/j.1469-7610.2008.02058.x

Danziger, N., Faillenot, I., Peyron, R. (2009). Can we share a pain we never felt? Neural correlates of empathy in patients with congenital insensitivity to pain. *Neuron, 61*(2), 203-212. https://doi.org/10.1016/j.neuron.2008.11.023

Davis, M. H. (1983). Measuring individual differences in empathy: Evidence for a multidimensional approach. *Journal of Personality and Social Psychology, 44*(1), 113-126.

de Waal, F. B. M. (2008). Putting the altruism back into altruism: The evolution of empathy. *Annual Review of Psychology, 59*. 2729-300. https://doi.org/10.1146/annurev.psych.59.103006.093625

Galán, C. A., Choe, D. E., Forbes, E. E., & Shaw, D. S. (2017). The interaction between monoamine oxidase A and punitive discipline in the development of antisocial behavior: Mediation by maladaptive social information processing. *Development and psychopathology*, *29*(4), 1235–1252. https://doi.org/10.1017/S0954579416001279

Green, M. C. & Brock, T. C. (2000). The role of transportation in the persuasiveness of public narrative. *Journal of Personality and Social Psychology, 79*(5), 701-721. https://doi.org/10.1037/0022-3514.79.5.701

Elkind, D. (1967). Egocentrism in adolescence. *Child Development, 38*(4), 1025-1034. https://doi.org/10.2307/1127100

Frith, C. D. & Frith, U. (2006). The neural basis of mentalizing. *Neuron, 50*, 531-534. https://doi.org/10.1016/j.neuron.2006.05.001

Hölzel, B. K., Lazar, S. W., Gard, T., Schuman-Olivier, Z., Vago, D. R., & Ott, U. (2011). How does mindfulness meditation work? Proposing mechanisms of action from a conceptual and neural perspective. *Perspectives on Psychological Science, 6*(6), 537-559. https://doi.org/10.1177/1745691611419671

Jahan, N., Naveed, S., Zeshan, M., & Adler, J. R. (2016). How to conduct a systematic review: A narrative literature review. *Cureus, 8*(11). https://doi.org/10.7759/cureus.864

Johnson, D. R., Cushman, G. K., Borden, L. A., & McCune, M.S. (2013). Potentiating empathic growth: Generating imagery while reading fiction increases empathy and prosocial behavior. *Psychology of Aesthetics, Creativity, and the Arts*. 7(3), 306-312.

Library Research Service. "National Endowment of the Arts survey finds that 53% of American adults read a book for pleasure in 2017". *The LRS Number.* https://www.lrs.org/2019/08/21/national-endowment-of-the-arts-survey-finds-that-53-of-american-adults-read-a-book-for-pleasure-in-the-pastyear/#:~:text=About%20Navigation,

National%20Endowment%20of%20the%20Arts%20surey%20finds%20that %2053%25%20of,book%20for%20pleasure%20in%202017&text=Reading %20rates%20declined%20the%20most, from%203.5%25%20in%202012). Accessed 8 December 2020.

Lonigro, A., Laghi, F., Baiocco, R., & Baumgartner, E. (2014). Mind reading skills and empathy: Evidence for nice and nasty ToM behaviors in school-aged children. *Journal of Child and Family Studies, 23*, 581-590. Available at: https://doi.org/10.1007/s10826-013-9722-5

Kabat-Zinn, J. (1990). Full catastrophe living: Using the wisdom of your body and mind to face stress, pain, and illness. Dell Publishing. New York.

Konrath, S., O'Brien, E., & Hsing, C. (2011). Changes in dispositional empathy in American college students over time: A meta-analysis. *Personality and Social Psychology Review, 15*(2), 180-198. Available at: https://doi.org/10.1177/1088868310377395

Koopman, E. M. (2016). Effects of "Literariness" on emotions and on empathy and reflection after reading. *Psychology of Aesthetics, Creativity, and the Arts.* 10(1), 82-98.

Mar, R. A., Oatley, K. & Peterson, J. B. (2009). Exploring the link between reading fiction and empathy: Ruling out individual differences and examining outcomes. *Communications, 34*, 407-428. Available at: https://doi.org/10.1515/COMM.2009.025

McCreary, J. J. & Marchant, G. J. (2017). Reading and empathy. *Reading Psychology*. 38, 182-202.

Mosenthal, J., Lipson, M., Torncello, S., Russ, B., & Mekkelsen, J. (2004). Contexts and practices of six schools successful in obtaining reading achievement. *The Elementary School Journal, 104*(5), 343-367. https://doi.org/10.1086/499757

Nussbaum, M. C. (2001). *Upheavals of Thought: The Intelligence of Emotions*. Cambridge: Cambridge University Press. Available at: https://doi.org/10.1017/CBO9780511840715

Oatley, K. (2011). *Such stuff as dreams: The psychology of fiction.* Wiley-Blackwell.

Paré, G., & Kitsiou, S. (2016). Methods for literature reviews. In F. Lau and C. Kuziemsky (Eds.), *Handbook of eHealth Evaluation: An Evidence-based Approach [Internet]* (pp. 157 – 180). University of Victoria. Available at: https://www.ncbi.nlm.nih.gov/books/NBK481601/

Preston, S. D., de Waal, F. B. M. (2002). Empathy: It's ultimate and proximate bases. Behavioral and Brain Sciences, 25, 1-72. Available at: https://doi.org/10.1017/S0140525X02000018

Schank, R. C. & Abelson, R. P. (1975). *Scripts, plans, and knowledge*. Yale University.

Shapiro, S. L., Schwartz, G. E., & Bonner, G. (1998). Effects of mindfulness-based stress reduction on medical and premedical students. *Journal of Behavioral Medicine, 21*, 581-599. https://doi.org/10.1023/A:1018700829825

Spruce, H. (2019). Can reading teach young people empathy and tolerance. *Psych Central.* Retrieved from https://pro.psychcentral.com/can-reading-teach-young-people-empathy-and-tolerance/

Stahl, B. & Goldstein, E. (2010). *A mindfulness-based stress reduction workbook*. New Harbinger Publications, Inc. Oakland, CA.

Vujanovic, A. A., Niles, B., Pietrefesa, A., Schmertz, S. K., & Potter, C. M. (2011). Mindfulness in the treatment of posttraumatic stress disorder among military veterans. *Professional Psychology: Research and Practice, 42*(1), 24–31. https://doi.org/10.1037/a0022272

Watson, P. J., Grisham, S. O., Trotter, M. V., & Biderman, M. D. (1984). Narcissism and empathy: Validity evidence for the Narcissistic Personality Inventory. *Journal of Personality Assessment,* 48(3), 301–305. Available at: https://doi.org/10.1207/s15327752jpa4803_12

Willard, J. & Buddie, A. (2019). Enhancing empathy and reading for pleasure in psychology of gender. *Psychology of Women Quarterly,* 43(3), 398-403.

Contact
Charlotte Williams
Bismarck State College
Dept. of Psychology
Schafer Hall 212E
P.O. Box 5587
Bismarck, ND 58506
USA
charlotte.williams@bismarckstate.edu

Gendered subjectivities
in EFL single-sex based education in a mixed school

Javier Armando Sierra Gordillo
Jonathan Alexander delgado Ochoa
Universidad Distrital Francisco José de Caldas, Colombia
Javiersierra17@gmail.com, jdelgado991@outlook.com

Abstract: In school, there are instituted, installed practices and re-producers of classification and standardization of gender within an essentialist binary framework. Yet, experiences and local struggles for power in the community of practice make up local resistance in the institutional interstices. That issue has inspired an interpretive qualitative study that attempts to analyze students' discourses to identify enactments of subjectivities about its gendered nature in a single-sex learning environment. Therefore, findings reveal students' enactments of gendered subjectivities during their interaction as an important part of the EFL in a private school in Bogotá. The study problematizes discourses of binarism in gender found in data by relying on post-structuralist feminist and subject positioning theories Data was collected through audio transcripts of classroom interaction along with field notes to register participants' interactions. The role of the researcher was participant observer. The participants were nine eight grade students, whose level of English according to the Common European Framework was A2. Aspects of feminist post-structural discourse analysis along with critical discourse analysis were considered to analyze a corpus made of interactions' significant moments. Results shed light on emerging gender identities, (re)construction and positions in the language classroom towards masculinities and femininities. These subjectivities highlight moments of institutional and personal tensions, towards the continuing *reactionary* (re)production of certain institutional discourses on gender relations in the classroom. Implications thus invite teacher-researchers to study asymmetric sociolinguistic power relationships in educational settings. Hence, the need for insisting on broadening studies about gender and English learning arises, as language is not the academic end, but the means to mediate sociocultural meanings.
Keywords: EFL, femininities, FPDA, gender, heteronormativity, masculinities, single-sex education, subjectivities

Introduction

After analyzing students' artifacts in female-only and male-only EFL classes, representations of dominant discourses of heteronormativity (Butler, 1994), as well as oppositions towards them were evident. To analyze these gender

representations, the authors worked with feminist post-structuralist discourse analysis (Baxter, 2003) to unveil EFL learners' (re)construction of their gendered subjectivities (Sunderland, 2003; Delgado, 2019) and to understand the possible implications of these performances in class. Preliminary findings of this research revealed that performing a *gendered subjectivity* implies a multilayered and continuous struggle for students to position their discourses as unique female and male students. This research was conducted in Bogota, Colombia, at a bilingual (Spanish-English) private Catholic school. While in this school, there are both self-ascribed female and male students, according to the institution, they are divided into boys-only and girls-only classes as a way to ensure academic success. The participants were 60 students (most of them were male learners) whose ages vary from 12 to 14 years old. They receive eight hours of English teaching instruction per week, and the role of the researcher was that of participant-researcher. To carry out this study, we discuss concepts such as the *subject* (Foucault, 1984), *gender performativity* (Butler, 2003) *heteronormative discourse of sex-gender differences* (Fausto-Sterling, 2019). After resorting to the feminist post-structuralist discourse analysis (FPDA for the sake of brevity) we have found that both hegemonic gender positionings by part of male and female learners attempt to invisibilize subject's gendered positionings that differed from their ways of acting and conceiving the world. However, these binarisms of oppressed versus oppressors are challenged by subjects, positioning their gendered subjectivities as valid and visible positionings that deserve respect by the others in the communities of practice. The unveiled pedagogical implications echo Delgado's (2019) remark about the importance for teachers to be aware of gender dynamics occurring in the classroom and react toward imbalances in students' power relations. Teachers also have the power to make students aware of the existent gender injustice to act upon it.

Theoretical complications of the heteronormative discourse of gender-sex learning differences

As mentioned in the introduction, the school aims to create spaces "for boys to be boys and for girls to be girls'' in an attempt to justify sexism and dividing practices. This is not something new around the world. In fact, there are associations around the planet promoting this kind of education, such as EASSE (European Association of Single-Sex Education) or the ALCED (Latin-American Association for single-sex education). Those international associations justify sex-gender division by outlining the advantages of separating boys from girls based on prescribed gendered traits. However, we have found that at least in this context, discourses of masculine domination (Bourdieu, 2001) have spread around the

school through messages of labeling boys as champions and girls as princesses. These discourses reproduce symbolic stereotypes of the masculine and the feminine (Bourdieu, 2001).

Why is it then pivotal to problematize the heteronormative discourse of gender-sex learning differences? According to Butler (2003), these institutional behaviors are normalized and considered as to how things should be. For instance, the assigning of the blue color to boys and labelling them as the champions and pink color when referring to girls as the princesses. In other words, masculine characters to boys and very delicate characters to girls transmit the idea of what is expected from them in terms of behaviors. According to Butler (1988), the normalizing of specific behaviors, and symbols establishes discursive domination, and by showing girls as the most delicate ones, takes off agency from them. The strongness of their acts is removed and thus assigned to boys, who are the ones that can protect them. Said characterization of men and women is a means of exerting a single view of men as superior and stronger than women. This was seen in the artifacts we collected from some of the boys and girls. When the teacher-researcher had students to represent a story through a comic story, most boys used to display masculine characters that in most cases outnumbered the presence of female characters in their stories, and in some other stories, female characters were inexistent. When there were feminine characters, they were represented as the victims of murders or the *damsel in distress.* To put it succinctly, their roles in the stories were not relevant.

Similarly, In the case of the girls' stories, most characters were women; however, they were represented as princesses. However, there was a case of a feminine character created by one of the participants that would use to have roles commonly seen in movies as performed by males. Indeed, this character was a cowgirl riding a horse, rescuing people, and getting her clothes dirty when doing so. The character's parents did not accept these actions, being upset with their daughter. Nevertheless, at the end of the story, the parents finally accepted their daughter the way she was. These gender(ed) representations of the characters remarkably align with the school's overtly displayed gender positioning. This demonstrates how discourses are adopted and reproduced by *subjects* (Foucault, 1988).

Constructing the gendered subjectivity

The concepts that underpin this study are the subject (Foucault, 1982) and gender performativity (Butler, 2003) First up, we interpreted Foucault (1982) in the sense that the subject is the human individual that is immersed in power structures and is subjected to such power through the control that social

institutions as the school, religion, culture among others exert on the individual. The subject is considered as an idea that can be studied, modified, and controlled. In this case, through heteronormative discourses of domination that dictate what gendered traits are to be considered normal in other words, the manner woman and a man should perform like. Nevertheless, the subject is open to contestation and resistance to said ascriptions.

Additionally, according to Butler (2003) gender performativity refers to how our customs, the way we behave, dress, what we do with our bodies is linked to what is considered as normal or not normal in a situated social group. Certain patterns of behaving and doing things with our bodies socially frame us within a certain gender. In consequence, our acts are normalized and all that is out of the normal is invisibilized. Thus, this concept is relevant for our study because it helped us to understand learners' gendered performances. These two core concepts help us understand how according to Bonder (1998) power structures of masculine domination operate in different levels of subject interaction, such as the reproduction of heteronormativity that is promoted in schools through single-sex education and in a micro-level of discourse, as the significant moments have shown that students construct their subjectivities through interaction in the EFL class.

Unveiling gendered subjectivities: the FPDA analysis

Our study was developed following Baxter's (2003) FPDA model. Said model is divided into two stages, namely: Denotative and connotative. This methodology facilitates the analysis of hidden structures of power by analyzing the speakers' use of language (Sunderland, 2003). Hence, the *Denotative stage* deals with the analysis of the linguistic features of the interaction. The connotative owns its nature to our analysis of the phenomena based on the theoretical considerations we bore in mind. In light of this, we audio-recorded and transcribed students' spontaneous interactions in class either in mother or foreign language. At that stage, we started the *denotative stage* of analysis of data. It is pertinent to point out that the FPDA model utilizes elements from conversation analysis to describe what is linguistically occurring in the interaction moments. In this case, we took into consideration conversational features such as overlapping, turn-taking, deixis, as well as illocutionary speech acts (Searle, 1969), and so on to understand participants' intentions and attempts to dominate the conversations.

To select which enactments of interaction we should use in the analysis, we considered Baxter's (2003) notion of *significant moments*. These refer to those moments in which we can notice tensions, contradictions, and changes in the moods of the conversations. After using these discourse analysis tools, we moved

on to the connotative stage of the analysis, in which FPDA resorts to the procedures of critical discourse analysis to interpret what happens in the interaction. To do so, we inferred imbalances of power in the conversations, contrasted with relevant theory, such as Bonder (1998) Foucault (1988) Paechter (2003) to understand occurring imbalances in power relations. Then, we interviewed the participants to align with the *polyphonic* nature of FPDA that refers to the need of giving a voice to the voiceless (Baxter, 2003), to ask the participants what they can infer from the significant moments we selected. Considering all these elements, we found that male and female subjectivities are not homogeneous. They are numerous, contradictory, and constantly changing.

Findings

In the first stage of the FPDA analysis, we audio recorded participants interaction in class, both in native and foreign language. Some of the significant moments we selected for the analysis of power structures shows how different masculinities are enacted. What does it mean? As shown in the LLCE2020 Conference, male students have a tendency to ignore teacher's addressing towards them. In fact, some boys ignored teacher's instructions, questions and commands as a way to position themselves in the EFL class as the visible students, as the powerful subjects. On the contrary, there were other students that displayed a masculinity that challenged that discourse of being the rebel boy. These other students used back channels to support teacher's position in the class as the guidance. Words like "Yes, teacher, what else would it be?" Not only address the teacher's comments, but generate perlocutionary acts (Searle, 1969) that show the active role as learners that these students have.

These moments active learning that the denotative stage of FPDA revealed is relevant for this study given that at the same time, these students ignored the "Bad boys" invitations to play while the teacher was giving instructions. An example of this is when one student (his nickname is Badillo) was answering a teacher's question and another one was constantly calling him "Badillo, Badillo, take this! Take this!" In this way, the first boy's interruptions and overlapping and the second boy's addressing to the teacher while ignoring his peer create a tension between the hegemonic disruption against the interest in learning.

In the denotative stage of this significant moment, we found how boys' prestigious and desirable masculinity refers to challenging teacher's authority (Campos, 2003). In which male students who disrupt class are accepted by others, respected; and when they talk, the other students get silent and listen to what these empowered students have to say. Just as Paechter (2003) has pointed out, not all masculinities exist on behalf of this patriarchal enactment of power. Other

students challenge that subjectivity and resist it by being different, by addressing teachers in a friendlier way. Contrary to the others, they see learning as something more valuable. This demonstrates that there are different kinds of boys, not all male kids have to behave aggressively or dominantly to constitute their gendered subjectivity. It is important to clarify that by the moment this paper was written, participants were still being contacted to be interviewed and thus carry out the polyphonic moment of the FPDA about asking students about their own interpretation of the events.

Regarding females, we found that there are hegemonic femininities that reproduce patriarchal discourses of domination (Delgado, 2019). An example of this is was found during the denotative stage of the analysis. In one of the classes, the teacher-researcher asked the girls about the meaning of the word "Gossip" After they explained its meaning, the teacher asked them if they had gossips in the classroom. Some students said yes, some others said no. Then, a student (Her nickname is Cuellar) affirmed that it is normal "that women are gossip people". Therefore, that explained why she wanted to behave like that, as a gossip person. Conversely, there was another student (Her nickname is Ardila) that said it was not true. She asked Cuellar "What does it have to do?" She did not find any relation between being a gossip person and being a woman. Another student answered and said "Of course, not" By saying this, the latter student was supporting the fact that there is no relationship between being a woman and being a gossip person.

In such a case, the connotative stage of the FPDA analysis revealed that this self-stereotyping that Ardila was performing is a reproduction of discourses of inferiority applied to women (Bonder, 1998). Nonetheless, such binarism and discourses of inferiority are challenged in communities of practice (Paechter, 2003) such as the classroom. In this case, other peers criticized that assumption that is often generalized in patriarchal social groups. This shows how solidarity (Cameron, 2003) is a discursive tool used to oppose homogenizing discourses exerted through generalizations. Besides, the evidence in this study shows that sexism is not only exerted from men to women. Different gendered subjectivities reproduce heteronormative discourses. In this case, women can also display discourses of masculine domination (Bourdieu, 2001) In moments like this, teachers of languages need to take advantage of their role as a guidance to go beyond the teaching of linguistic structures and also pay attention to the content of their teaching. To also teach students to respect differences and avoid negative generalizations about any kind of gender.

Conclusions: What can we do as teachers?

In terms of single-sex schooling and its connection to gender and language learning, there is still a lot to discuss. This research, nevertheless, shows how we as teachers may become acquainted with various discourse analysis methods to evaluate the linguistic behaviors and discursive practices of students that include social aspects, such as gender, race, ethnicity, religion, social class, among others. Thus, teachers need to be aware of not only techniques and methodologies for teaching, but also how social factors might affect students' learning processes.

Even though we as teachers are taught theories on language acquisition and learning, we need to consider that there are variables that need to be considered and we also need to be aware of research tools that discourse analysis provides us to understand social phenomena in the classroom. FPDA provides teacher-researchers with rich data to analyze not only issues of power, but also some implications of students' mother and foreign/second language use in their learning process.

Furthermore, we need to make our students aware of existent gender imbalances (Butler, 1988, Bourdieu, 2001) and how to avoid them in class, so that all students have the same learning opportunities as well as chances for them to construct their gendered subjectivities. There are dominant discourses of boys as the bad ones and girls as the princesses and gossip people that are displayed in school contexts that we need to prevent, and we have the power to do so by carefully selecting the learning material for our classes, in which we avoid stereotypical roles of women having roles of housewives, men having more prestigious duties than women. Thus, we need to establish gender awareness criteria when we lesson plan, select educational material, and so on.

Finally, EFL teachers also need to be aware of the symbolic power of gender exerted through discursive practices. In other words, this paper is an invitation for teachers to inquire more about literature related to gender in EFL to avoid falling into the reproduction of heteronormative patriarchal discourses, to avoid normalizing the kinds of situations described in this study. The more we know about gender in EFL, the more we can do as teachers to prevent unjust practices of power.

References

Almeida, A. (2010). Being a woman and a teacher: conflicting power relations in classroom interaction. *Language in (Dis) course, 4*(1), p. 113-135. Retrieved from http://www.portaldeperiodicos.unisul.br/index.php/Linguagem_ Discurso/article/view/258

Baxter, J. (2003). *Positioning Gender in Discourse: a Feminist Methodology*. Basingstoke: Palgrave Macmillan.

Bonder, Stoller & Rubin, (1998) Igualdad de oportunidades para la mujer: un desafío a la educación Latinoamericana, Buenos Aires: Ministerio de Cultura y Educación.

Bourdieu, P. (2001). *Masculine domination*. Stanford: Stanford University Press

Butler, J. (1988). Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory. *Theatre Journal*, 40(4), 519-531

Cameron, D. & Kulick, D., (2003). *Language and Sexuality*. Cambridge: Cambridge University Press.

Delgado, J. (2019). *The Emergence of Third Space and Gendered Subjectivities in the EFL Class*. Universidad Distrital Francisco José de Caldas.

Foucault, M. (1982). The Subject and Power. *Critical Inquiry*, *8*(4), 777–795. https://doi.org/10.1086/448181

Paechter, C. (2003). Masculinities and Femininities as Communities of Practice. *Women's Studies International Forum* 26(1), 69–77. https://doi.org/10.1016/S0277-5395(02)00356-4

Searle, John. (1969) *Speech Acts: An Essay in the Philosophy of Language*, Cambridge, Eng.: Cambridge University Press.

Sunderland Jane. (2005) Positioning Gender in Discourse: A Feminist Methodology by Judith Baxter; 215 pp., Palgrave Macmillan.

Contact
Javier Armando Sierra Gordillo
Jonathan Alexander Delgado Ochoa
Universidad Distrital Francisco José de Caldas
Colombia
Javiersierra17@gmail.com
jdelgado991@outlook.com

The use of smartphone apps
in the process of teaching and learning English

Rastislav Metruk
University of Žilina, Slovakia
rastislav.metruk@fhv.uniza.sk

Abstract: The era we live in is indissolubly linked with technological advancements and innovations in almost every sphere of human activity, including education. Mobile-assisted language learning (MALL), which holds an influential position in this regard, affords plenty of opportunity for language acquisition of EFL (English as a foreign language) learners. The growing trend in the shift from using computers to employing smartphones into the teaching and learning process merits further exploration of researchers and practitioners. Therefore, the aim of this paper is to discuss the fundamental concept of smartphone applications in relation to language learning. Moreover, both advantages and downsides of using smartphone apps in the context of language learning process are also discussed. Finally, pedagogical implications and conclusions are drawn. The paper concludes that although the advantages appear to easily outweigh the disadvantages, there are certain aspects which need to be addressed and more closely approached, especially at higher-education institutions which prepare future teachers for their teaching careers.

Keywords: MALL, smartphone, EFL learning, smartphone apps, EFL teachers and learners

Introduction

Nowadays, a rapid increase in the use of mobile technology for language learning can be observed since MALL (mobile-assisted language learning) provides learners with easy access without the constraints of time and place. Within m-learning (mobile learning), mobile devices such as iPods, tablets, laptops, iPads, or smartphones are implemented into the teaching and learning process, aiming at scaffolding the language learning. There is plethora of apps available to EFL (English as a foreign language) learners that have been developed and that are being created virtually on a daily basis (Gangaiamaran & Pasupathi, 2017; Vančová, 2019, 2020). It is especially smartphones along with other portable Wi-Fi gadgets which has converted traditional ways of teaching and modified the teaching and learning process (Kukulska-Hulme, 2009), leaving it up to the learner to decide when and where they wish to learn (Kukulska-Hulme, 2012). Mobile technologies have several major advantages, such as portability, social interactivity, context sensitivity, connectivity, and individuality (Klopfer,

Squire & Jenkins, 2002). These benefits appear to facilitate social interaction of EFL learners, hence engaging them in social and situated learning environments and encouraging them to study collaboratively with their peers through mobile technologies merit attention of researchers (Ryu & Parsons, 2012).

Smartphones and mobile learning

It is the smartphone that has received plethora of attention since its popularity is on the increase (Horvath, et al., 2020). Smartphones function like smaller computers, which have Internet access (Kim, et al., 2014) and other PC-like features. Further, they are technologically more superior when compared to standard cellular phones (Barrs, 2011), which is also expressed by Aanensen, Huntley, Feil, Al-Own and Spratt (2009) as they claim that "[s]martphones offer PC-like functionality and web connectivity far superior to traditional mobile phones". Therefore, smartphones need to include sophisticated hardware with advanced processing and multiple connectivity capabilities, and (optionally) adequately limited screen size. Moreover, there must be a clearly identifiable operating system such as Android, Apple iOS, or Windows Phone. Finally, it must allow the installation of third-party applications from the app markets, e.g. Android Market, App Store, or BlackBerry App World (Theoharidou, Mylonas, & Gritzalis, 2012).

Yaman, Şenel and Yeşilel (2015) maintain that smartphones hold tremendous potential, and that they could become a significant gadget in the language classroom. Furthermore, EFL learners have a chance to become more autonomous since smartphones provide them with access to personalized materials, predominantly with the use of Internet. The importance of smartphones in EFL classes is also highlighted by Alzubi & Singh (2017), who suggest that students establish more control over the learning process, and they also can connect with other peers.

Mindog (2016) emphasizes that smartphone is a multifunctional device, used for communication, entertainment, networking, and learning, and that this smart device can be deemed useful for language learning purposes due to its portability and connectivity – features much appreciated by students in this day ang age. Metruk (2019) explains that another considerable benefit arises out of the unlimited number of applications that are at learners' disposal. Apps focusing on different language items, based on learners' needs and preferences, can be installed on smartphones in unlimited amounts. In connection with this, Hossain (2018) maintains that EFL learners can experience the following benefits which are produced by employing English language learning apps:

- practice any item of the language anytime anywhere;
- the smartphones and the apps are portable;
- the Learners don't have to carry books, pen and paper;
- they can take tests on the different skills of the target language;
- they can share their proficiency with their friends through the same device;
- they can practice the four skills of the target language on the same device;
- on the apps, they can have lessons and tips on the different skills;
- they can have knowledge and fun together;
- they can be technologically advanced and linguistically benefited simultaneously;
- they can get the apps for free;
- apps can accompany them 24/7 like an expert teacher on the target language.

It can be summarized that there exist numerous benefits EFL learners can enjoy when smartphones are employed for the purposes of language learning. However, there are also some constraints which need to be taken into consideration by both learners and teachers.

MALL constraints include limited audio-visual contact, relatively small screen and keyboard, data storage, etc. (Tafazoli, Parra & Huertas-Abril, 2018). Furthermore, other downsides can be identified such as potentially unethical behaviour and distractions, health concerns, or data privacy issues. Trilling and Fadel (2009) also indicate that for some, mobile devices might hamper learning also due to the potential distractions caused by ringtones, emails, texting, tweeting, and cheating. Along with cyberbullying, disruptions as well as accessing inappropriate content can be considered as barriers when m-learning is employed (O'Bannon & Thomas, 2015; Thomas, O'Bannon, & Britt, 2014).

Another drawback lies in the apps themselves. App developers are working 24/7 in order to create and develop new apps, which means that finding appropriate app(s) might be rather problematic and questionable due to two reasons. First, searching and ultimately finding a proper app among a high number of available apps is time-consuming. Second, some applications may contain bugs which need to be eventually eliminated by the developers (Metruk, in press). Therefore, employing language learning apps for enhancing language systems and skills may not always be easy and straightforward.

Other considerable challenge is represented by instructors. West (2013) indicates that it is often the case of dumping new technologies into the language classrooms, providing no guidance to the teachers on how m-learning should be exploited so that the learning is enhanced and becomes more effective.

Practitioners are generally expected to use the new gadgets, tools, and technologies automatically, which may yield unsuccessful experiments, often resulting also in frustration and unsatisfactory educational results.

A lot remains to be explored in this constantly developing area of foreign language teaching and learning, and further studies need to be performed to shed more light on this matter.

Discussion and conclusion

This article concentrates on the use of smartphone and its apps in the process of teaching and learning foreign languages. It has been established that mobile devices, especially smartphones, represent an advanced, innovative, and attractive way of learning languages, which may result in enhancing both systems and skills, if adopted appropriately and effectively. Portability, ubiquity, 24/7 Internet access, possibility to install third-party applications, or sharing language-related materials with other peers make it an interesting tool for EFL language students. Employing smartphones and numerous smartphone apps, which ought to be chosen wisely and used effectively, demonstrates potential for facilitating learning a foreign language.

However, several hindrances as regards the use of smartphone and their apps can be also identified. Apart from physical properties, it is also reluctance to use smartphone apps for learning, students' distractions, or teachers' willingness and preparedness in terms of utilizing these smart devices. In relation to this, Margaryan, Littlejohn and Vojt (2011) found out in their study that not all young people necessarily adopt distinctly different learning styles, and that teaching approaches have a noticeable impact on studying. Another study carried out by Ebadi and Bashiri (2018) revealed that although the research participants displayed positive attitudes towards the vocabulary learning smartphone app, which provided them with form and meaning-focused instruction, their level of satisfaction with the app's level of authenticity was low. Authenticity of smartphone apps is definitely an issue which deserves further investigation in this area.

Kukulska-Hulme (2009) raises yet another issue in relation to m-learning. Mobile learning can also take place outside the classroom, which can be deemed as a certain type of disadvantage as such learning takes place beyond the instructor's reach. Metruk (in press) explains that "This can be viewed as a certain type of threat, and the challenge lies in developing designs that would clearly identify what is best learnt in the classroom, what is best learnt outside, and the ways by which the connections between the two settings would be made". Certain

type of harmony needs to be sought out between the inside-the-classroom and outside-the-classroom learning, the two concepts being noticeably linked.

Finally, practitioners ought to undergo regular trainings as far as adopting smartphones and apps are concerned since they cannot be expected automatically and effectively use them without any prior guidance. Predominantly, higher-education institutions and universities ought to pay careful attention to these issues, and m-learning must be a part of methodology classes at faculties preparing prospective teachers. Raising and increasing the awareness of adopting smartphones and smartphone apps for language learning purposes could also prove useful and beneficial to both EFL teachers and learners. Further investigation into the field of mobile learning must be initiated and undertaken to fill in the gap in this regard.

References

Aanensen, D., Huntley, D., Feil, E., Al-Own, F., & Spratt, B. (2009). EpiCollect: Linking Smartphones to Web Applications for Epidemiology, Ecology and Community Data Collection. *PLoS ONE, 4*(9), https://doi.org/10.1371/journal.pone.0006968

Alzubi, A., & Singh, M. (2017). The Use of Language Learning Strategies through Smartphones in Improving Learner Autonomy in EFL Reading among Undergraduates in Saudi Arabia. *International Journal of English Linguistics, 7*(6), 59-72, http://doi.org/10.5539/ijel.v7n6p59

Barrs, K. (2011). Mobility in Learning: The Feasibility of Encouraging Language Learning on Smartphones. *Studies in Self-Access Learning Journal, 2*(3), 228-233. Available at: https://sisaljournal.org/archives/sep11/barrs/

Ebadi, S. and Bashiri, S. (2018). Investigating EFL learners' perspectives on vocabulary learning experiences through smartphone applications. *Teaching English with Technology, 18*(3), 126-151. Available at: https://www.tewtjournal.org/issues/volume-18/volume-18-issue-3/

Gangaiamaran, R., & Pasupathi, M. (2017). Review on Use of Mobile Apps for Language Learning. *International Journal of Applied Engineering Research, 12*(21), 11242-11251. Available at: http://www.ripublication.com/ijaer17/ijaerv12n21_102.pdf.

Horvath, J., Mundinger, C., Schmitgen, M., Wolf, N., Sambataro, F., Hirjak, D., Kubera, K., Koenig, J., & Wolf, R. (2020). Structural and functional correlates of smartphone addiction. *Addictive Behaviors*, 105, 1-7, https://doi.org/10.1016/j.addbeh.2020.106334.

Hossain, M. (2018). Exploiting smartphones and apps for language learning: a case study with the EFL learners in a Bangladeshi university. *Review of Public*

Administration Management, 6(1), https://doi.org/10.4172/2315-7844.1000241

Kim, D., Chun, H., & Lee, H. (2014). Determining the factors that influence college students' adoption of smartphones. *Journal of the Association for Information Science and Technology, 65*(3), https://doi.org/10.1002/asi.22987

Klopfer, E., Squire, K., & Jenkins, H. (2002). Environmental Detectives: PDAs as a Window into a Virtual Simulated World. IEEE International Workshop on Wireless and Mobile Technologies in Education, 95-98, doi:10.1109/WMTE.2002.1039227.

Kukulska-Hulme, A. (2009). Will mobile learning change language learning? *ReCALL*, 21(2), 157- 165, https://doi.org/10.1017/S0958344009000202

Kukulska-Hulme, A. (2012). Mobile learning and the future of learning. *International HETL Review, 2*, 13-18. Available at: https://www.hetl.org/wp-content/uploads/2013/09/HETLReviewVolume2Article2.pdf

Margaryan, A., Littlejohn, A., & Vojt, G. (2011). Are digital natives a myth or reality? University Students' Use of Digital Technologies. *Computers & Education, 56*, 429-440, https://doi.org/10.1016/j.compedu.2010.09.004

Metruk, R. (2019). The Call of the Mall: The Use of Smartphones in Higher Education: Literature Review. *Dilemas Contemporáneos: Educación, Política y Valores, 6*(3), 1-22, https://www.dilemascontemporaneoseducacionpoliticayvalores.com/index.php/dilemas/article/view/1835/1954.

Metruk, R. (in press). EFL Learners' Perspectives on the use of Smartphones in Higher Education Settings in Slovakia. *The Electronic Journal of e-Learning*.

Mindog, E. (2016). Apps and EFL: A Case Study on the Use of Smartphone Apps to Learn English by four Japanese University Students. The JALT CALL Journal, 12(1), 3-22, https://files.eric.ed.gov/fulltext/EJ1107946.pdf

O'Bannon, B., Thomas, K. (2015). Mobile Phones in the Classroom: Preservice Teachers Answer the Call. *Computers & Education, 85*, 110-122. https://doi.org/10.1016/j.compedu.2015.02.010

Pokrivčáková, S. (2019). Preparing teachers for the application of AI-powered technologies in foreign language education. *Journal of Language and Cultural Education*, 7(3), 135-153.

Ryu, H., & Parsons, D. Risky business or sharing the load? Social flow in collaborative mobile learning. *Computers & Education, 58*(2), 707-720. https://doi.org/10.1016/j.compedu.2011.09.019

Tafazoli, D., Parra, M., & Huertas-Abril, C. (2018). *Cross-Cultural Perspectives on Technology-Enhanced Language Learning*. Hershey, USA: IGI Global.

Theoharidou, M., Mylonas, A., & Gritzalis, D. (2012). A Risk Assessment Method for Smartphones. In D. Gritzalis, S. Furnell and M. Theoharidou (Eds.) *Information Security and Privacy Research* (pp. 443-456). Heidelberg: Springer.

Thomas, K., O'Bannon, B., & Britt, V. (2014). Standing in the Schoolhouse Door: Teacher Perceptions of Mobile Phones in the Classroom. Journal of Research on Technology in Education, 46(4), 373-395. https://doi.org/10.1080/15391523.2014.925686.

Trilling, B., & Fadel, C. (2009). *21st century skills: Learning for Life in our Times*. San Francisco: Jossey-Bass.

Vančová, H. (2019). Current Issues in Pronunciation Teaching to Non-Native Learners of English. *Journal of Language and Cultural Education*, 7(2), 140-155.

Vančová, H. (2020). Using e-learning in teaching the english suprasegmental features. *EDULEARN2020* (pp. 4560-4560). Barcelona: IATED Academy.

Yaman, I., Şenel, M., & Yeşilel, D. (2015). Exploring the Extent to which ELT Students Utilise Smartphones for Language Learning Purposes. *South African Journal of Education, 35*(4), 1-9. http://dx.doi.org/10.15700/saje.v35n4a1198

West, D. (2013). *Mobile Learning: Transforming Education, Engaging Students, and Improving Outcomes*. Center for Technology Innovation at Brookings. Available at: https://www.brookings.edu/research/mobile-learning-transforming-education-engaging-students-and-improving-outcomes/

Contact
Rastislav Metruk, Ph.D.
University of Žilina
Faculty of Humanities
Department of English Language and Literature
Univerzitná 8215/1
010 26 Žilina, Slovakia
rastislav.metruk@fhv.uniza.sk

Diversity in heritage language classes:
identifying teaching strategies that work

Emmanouela Tisizi
McGill University, Canada
emmanouela.tisizi@mail.mcgill.ca

Abstract : Heritage language (HL) learners are people with familial ties to a minority language who seek to maintain a connection with it through formal instruction. HL learners differ from learners who take up a language as their second language (SL) or foreign language (FL) because they tend to be exposed to their HL either at home or in their community from a young age. As a result, HL learners' aural competence tends to be more developed than that of SL or FL learners. Research suggests that HL learners benefit more from macro-based teaching strategies, whereas micro-based approaches are better suited for the needs of SL and FL learners. What happens though when the three types of learners coexist in the same class? How can teachers accommodate everyone's needs? The present paper seeks to answer these questions by drawing on a narrative study framed within critical poststructuralist sociolinguistics on the perceptions and experiences of Greek HL teachers teaching in primary and secondary schools in Montreal and Toronto (Canada). The findings indicate that a variety of approaches and strategies is needed to accommodate the learners' various cognitive, social, and psychological needs and keep them engaged.

Keywords: heritage languages, heritage language education, second language learning, language education

Introduction

Heritage languages (henceforth HLs) are minority languages spoken by ethnolinguistic minorities who usually grow up with another, more dominant language (Valdés, 2001, 2005). Terms such as 'immigrant languages', 'ancestral languages', 'international languages', 'community languages', 'home languages' and 'languages of origin' have also been employed to describe HLs (Extra & Yagmur, 2002; Makarova, 2014; Wiley, 2001). HLs are either learned at home, or taught formally at schools that are supported by the respective ethnolinguistic communities and/or the host society (Cummins, 2014). HL learners are people with familial ties to a HL who seek to maintain a connection with it through formal instruction (Valdés, 2001, 2005). According to Carreira and Kagan (2011), HL learners fall within a continuum, from competent speakers to individuals who have a minimal knowledge of the language. HL learners differ from learners who take up a language as their second language (SL) or foreign language (FL) because

they tend to be exposed to their HL either at home or in their community from a young age (Kagan & Dillon, 2008). Maintaining a HL has been linked to social, cognitive, and psychological advantages for HL learners (Trifonas & Aravossitas, 2014) and is highly important for the future of the respective minority communities.

Context

The findings reported in this article are part of a larger study (Tisizi, 2020) on Greek HL education (HLE) in Canada. The research study focused on eight Greek HL teachers' perceptions about pedagogy and aimed to shed light on the strategies they use to accommodate their students' various needs. Over 80% of Greeks in Canada reside close to Montreal and Toronto (Library and Archives Canada, 2016), and for this reason teachers working in Greek elementary and secondary schools in the two metropolises were recruited for the purposes of the study (four from each region). There are various Greek schools in the greater areas of Montreal and Toronto, including day, afternoon, and Saturday schools (Aravossitas, 2016).
The study was framed around the following questions:
1. What are the Greek HL teachers' preferred instructional practices when teaching Greek language and culture?
2. How do interactions with Greek HL students affect Greek HL teachers' perspectives and practices?

Theory
Critical poststructuralist sociolinguistics

The study reported in the present article is framed within critical poststructuralist sociolinguistics (Makoni & Pennycook, 2007). Critical poststructuralist sociolinguistics focuses on individuals' language practices rather than on languages themselves; that is, it focuses on *how* and *why* people use their linguistic resources and how they position themselves in relation to others (Norton, 2013). At the core of critical poststructuralist sociolinguistics is the understanding that language and identity are interconnected and therefore individuals' linguistic choices reflect not only their backgrounds, but also their identification, sense of group membership, and life experiences (Pavlenko, 2014). Pluringuals, and members of ethnolinguistic minorities in particular, are constantly negotiating their position in relation to the dominant and minoritized languages that make up their linguistic repertoires. Scholars now urge teachers to create inclusive learning environments that promote social equity through culturally and linguistically responsive teaching (Cummins et. al, 2005; Villegas & Lucas, 2002). It is highlighted that when teachers encourage students to use all

their cultural and linguistic resources, they also affirm the students' identities and transform their views about their position in the society. It is also rightly highlighted that if teachers fail to validate the students' diverse resources, they become complicit with the societal structures that perpetuate the validation of some languages and the devaluation of other languages and their speakers (Cummins, 2014).

Micro-based and macro-based approaches

Researchers have highlighted the need to draw a distinction among the profiles of HL, SL, and FL learners (Kagan & Dillon, 2008). SL learners take up a language other than their native language in a context where it is widely used, and therefore it is highly likely that they will be exposed to the target language both inside and outside the classroom. FL learners choose to learn an additional language in a context where this language is not widely used, and thus the classroom tends to be their only opportunity to be exposed to the target language (Lightbown & Spada, 2013). Contrary to SL and FL learners, HL learners have familial ties to the target language and they are in many cases exposed to the language from a young age (Hornberger & Wang, 2008).

Irrespective of their ability to actually speak their HL, HL learners' exposure to the target language from a young age appears to affect their needs as language learners. Research suggests that macro-based approaches, that is, approaches that start from the learners' general knowledge of the HL before focusing on form, are more suitable for HL learners, given their already developed aural competence in the target language (Carreira, 2016; Kagan & Dillon, 2008; Wu & Chang, 2010). On the contrary, it is suggested that SL and FL learners benefit more from micro-based approaches, that is, approaches that start from decontextualized information and place emphasis on form, and then move on to more complex information (Carreira, 2016). In sum, the profiles of these three types of learners present clear differences that also affect their educational needs. Evidently, these differences must inform the instructional strategies employed by teachers to accommodate their students' needs. The strategies that teachers in HL classrooms employ are at the epicentre of this study.

Method

For the purposes of this research study, I selected eight Greek HL teachers; four from the greater Montreal area and four from the greater Toronto area. At the time of the study, the teachers were working in at least one elementary or secondary Greek school. I held three sessions with each participant, during which my aim was to understand their views about HL pedagogy, their instructional practices, the

obstacles they face, as well as their hopes and suggestions for the future of Greek HLE in Canada. To gain insight into their perceptions, I employed semi-structured oral interviews and some written tasks. The written tasks included hypothetical scenarios that invited the participants to describe the strategies they would use to handle each situation and accommodate their students' needs.

The field texts were analyzed in two stages; first, they were analyzed narratively, using Labov and Waletsky's (1997) narrative framework, in order to understand the structure of the participants' narratives, based on the framework's six parts (abstract, orientation, complicating action, evaluation, resolution, and coda). By analyzing the field texts narratively, I was able to gain deep insights into each participants' perceptions and give prominence to the uniqueness of their voice (Chase, 2011; Pinnegar & Daynes, 2007; Riessman, 2008). Next, I analyzed the field texts thematically, by identifying common themes across the participants' perceptions and responses (Butler-Kisber, 2010). Thematic analysis allowed me to bring the field texts together, without however undermining the divergence in the teachers' views.

Findings
The students' backgrounds
The teachers explained that there are three categories of learners in the Greek schools of Montreal and Toronto. First, there are third-or-fourth-generation Greeks who take up Greek as their HL. These students are in most cases exposed to the language from a young age either at home or in the Greek community. However, for some third-or-fourth-generation Greeks, attending a Greek school is their only opportunity to be exposed to the Greek language, as their families only use English or French at home. These students cannot easily be categorized as either HL learners or SL learners, as their exposure to the Greek language outside the Greek school is in many cases minimal or even non-existent, despite the fact that they have familial ties to the language. Irrespective of their exposure to Greek at home, third-or-fourth-generation Greeks make up the majority of the Greek schools' student population.

The second category of learners are students who have recently moved to Canada with their families. These are Greek native speakers, who in many cases have attended schools in Greece before coming to Canada and attending a Greek school in the greater area of Montreal or Toronto. The teachers describe these students as generally more advanced learners than HL learners. According to the participants, Greek native speakers who have recently moved to Canada tend to be more familiar with grammatical phenomena in Greek, and have a more developed vocabulary than HL learners.

Finally, in some Greek schools there is also a third category of learners, who have no ties to the Greek language and culture. These are Orthodox Christian students of different ethnicities (i.e. Russian, Ukrainian, Bulgarian) who attend Greek Orthodox schools because they share the same religion as Greeks. These students can best be described as FL learners, as they are only exposed to Greek in the classroom and they have no personal or familial ties to the target language.

The fact that the student population of Greek schools is made up of three different categories of learners with distinct profiles and needs further complicates the job of teachers, as it becomes evident that they need to come up with strategies that can accommodate different needs. According to the teachers, not only are the backgrounds of the students diverse, but also the language abilities of students from similar backgrounds tend to vary significantly.

No time for personalized instruction

One of the main concerns of the teachers was the fact that they have no time for personalized instruction. The participants explained that because of the fact that students from different backgrounds and with different language abilities in Greek coexist in the same class, having students who struggle during the Greek courses is a frequent occurrence. The teachers explained that while they want to help such learners, the fact that they have limited time of interaction with their students (in some cases only two hours per week) coupled with the fact that the class sizes tend to be large (there are up to 25 students in each class) do not allow them to provide the much-needed personalized attention to their less advanced students. These obstacles evidently make the job of teachers more challenging. Lena argued: "*They [less advanced students] never reach the same level. It's unfair for all involved - we come back to what I said earlier, that levels should be separated. You can't teach at so many different levels at the same time.*"

In sum, the participants described their classes as mixed-abilities classes, and argued that the large class sizes and the limited resources at their disposal do not allow them to provide individualized assistance to learners who struggle to learn Greek.

Following the pace of the majority

Although the teachers acknowledged that personalized instruction would be the most suitable course of action when working with students from such diverse backgrounds, they also reported that the lack of time and resources made them feel compelled to follow the pace of the majority when teaching Greek. According to the teachers, following the pace of the majority is an effective strategy that facilitates their job, even though it is not always ideal for students. The teachers

explained that students whose level is either lower or higher than their peers can easily become disengaged during class. They explained however that this is a risk they need to take in order not to *lose* all other students. Niki noted: *"I have a girl at the Saturday school who's just come from Greece and of course she speaks Greek. She is very good. I have told her mother, 'Look, your daughter's level is very different than other children's. […] I can't teach strictly on your daughter's level, because I will lose all other students'. So, I follow the majority."*

Grouping strategies

Some teachers who acknowledged that following the pace of the majority is not an ideal strategy for all, reported separating students into groups based on their language abilities. They explained that they assign different sets of activities to each group and circulate in the classroom while the groups work on their assigned tasks. Stela described this process: *"I work at two different levels. I speak to parents, let them know their child is having difficulties so we're going to take it a level back. Or we can go two levels back, with regard to grammar, allowing the child to keep the pace of the class on vocabulary, until a balance is found and he/she can continue. […] I'll ask students of one level to do a simple exercise. This buys me time to work with the other level and explain a new grammar phenomenon."*

While Stela was satisfied with this approach, other teachers were reluctant to adopt this strategy, as they believed that it can stigmatize and discourage less advanced students. Sofia argued: *"Certainly, the less advanced students feel at a disadvantage. Because they see what we are working on with the others, and they realize the difference. I believe they feel at a great disadvantage."*

From the teachers' responses, it becomes evident that there is no one strategy that can help accommodate all the students' needs. While some strategies lead to student disengagement, others, such as grouping students based on their abilities, can make some learners feel left out and discouraged.

Preference for micro-based approaches and emphasis on form

The participants were also invited to describe the pedagogical materials they employ and their overall teaching approach. The materials that teachers reported using varied greatly. Some teachers reported using textbooks addressed to Greek native speakers, others reported using textbooks aimed specifically at SL learners, and there were also some teachers who reported not using a specific textbook, but rather creating their own material. Irrespective of the material they used, all eight participants placed great emphasis on form and explained that they start from simple structures before moving to more complex ones (micro-based approach). The teachers reported that the activities they prefer include grammar activities,

dictation, comprehension and reading activities based on a text, essays, and revision activities. They also reported using individual formal exams, as unlike group assignments, these can give them a clear image of each student's level.

Strategies to counter student disengagement

Despite their clear preference for conventional tasks and activities focused on form, the teachers also noted that they sometimes employ different strategies, when their students appear to be disengaged. To counter student disengagement, the teachers reported using various communicative and interactive tasks, that include the use of music, arts and crafts, visual aids, board games, and storytelling. The teachers elucidated that linking new knowledge to the students' own realities and interests can increase their motivation and engagement. In sum, while the teachers clearly prefer the use of form-focused activities, they also acknowledge the usefulness of communication-focused activities, especially in order to win over their students when they lose their motivation.

Teachers view students as knowledge holders

As mentioned already, the teachers highlighted that the language abilities of students in Greek schools vary greatly. The disparity in the students' ability to both understand and use the language, led the teachers to the conclusion that approaches that start from simple, decontextualized information and then gradually move to more complex knowledge are most efficient. Interestingly, the use of these micro-based approaches was coupled with an understanding that students are themselves holders of knowledge rather than passive recipients of information. All eight participants reported using the various languages shared by the students (notably, English and French) to help them make connections and acquire and consolidate new knowledge in Greek. The teachers also explained that they often integrate aspects of the Greek culture to their teaching. They explained that irrespective of the students' language abilities in Greek, all of them tend to be familiar with aspects of the Greek culture. The participants were convinced that focusing on Greek customs and traditions while teaching strengthens the students' connection to Greek, and increases their motivation to learn the language. Niki commented: *"This year we crafted March bracelets with children in class, I hadn't done this last year. This is a custom, a part of our culture. It helps you learn the language. You learn how "March" is called in Greek. So, customs and traditions can help you teach the language in a more interesting way."*

In short, despite their overall preference for conventional teaching methods, the teachers were also willing to use unconventional strategies to leverage the students' linguistic and cultural resources to enrich their learning experience.

Discussion

The findings reported in this article suggest that teachers working in Greek schools in the greater areas of Montreal and Toronto prefer the use of conventional teaching methods and strategies. Faced with large classes filled with students with different needs and language abilities, and having no resources at their disposal to address their students' needs individually, the teachers opt for micro-based approaches that place great emphasis on form. They start from simple, decontextualized information and gradually move to more complex knowledge, to ensure that the majority of the students will be able to understand the material. They also follow the pace of the majority when teaching, whilst acknowledging that students who are either less or more advanced than their peers may feel left out or become disengaged.

Interestingly, despite their preference for form-focused conventional teaching, the teachers also view students as knowledge holders and encourage them to use all their linguistic and cultural resources in the Greek classroom. The teachers take pride in the fact that their students are familiar with Greek customs, and introduce cultural aspects to their teaching to increase student engagement. They also recognize the value of plurilingualism, as they encourage students to use all their linguistic resources to make connections and acquire new knowledge in Greek. In addition, teachers also recognize the value of linking the content of their classes to the students' realities and experiences, and are open to the use of communicative and interactive tasks to counter student disengagement.

In sum, while the teachers clearly adopt micro-based approaches for the teaching of the Greek language, they also adopt some of the key elements of macro-based approaches to win over and engage their students. With SL, FL and HL learners coexisting in the same classroom, the line between micro-based and macro-based approaches appears to be blurred, as teachers opt for a combination of different approaches to help their students succeed in their language learning, while also trying to keep them engaged and motivated.

Conclusions

While the Greek teachers in the greater areas of Montreal and Toronto have managed to find strategies that work -to a greater or lesser extent- it is evident that they are also faced with some challenges that complicate their job. Indeed, Greek HLE would benefit greatly from additional funding, as this would allow the hiring of more teachers and would ideally help reduce class sizes. Having smaller and more manageable classes could potentially help teachers devote more time to each student, and offer them much needed personalized assistance.

Introducing Individual Education Planning (IEP) to Greek schools could also be a helpful addition. The IEP is an individualized plan that is co-created by teachers, school staff, students, and parents (Government of Ontario, 2004; Gouvernement du Québec, 2004). This plan is based on the specific needs of each student, and includes goals specifically set for them. The IEP becomes a point of reference that can be used to both guide the teachers, and record the students' progress throughout the year. Setting realistic goals, reflecting on one's progress and adjusting teaching methods and strategies when necessary could make a big difference and help teachers create inclusive and welcoming environments for all their students.

While the need for additional funding is great, I remain optimistic for the future of Greek schools in the greater areas of Montreal and Toronto. The participants of the study took pride and were passionate about their job despite the challenges they face. One can only hope that Greek schools in the diaspora, like the ones in Montreal and Toronto, will continue to thrive and that the efforts for the intergenerational transmission of the Greek language will continue to pay off.

Acknowledgements

References

Aravossitas, T. (2016). The Hidden Schools: Mapping Greek Heritage Language Education in Canada. University of Toronto. Retrieved from: https://tspace.library.utoronto.ca/bitstream/1807/71722/1/Aravossitas_Themistoklis_201603_PhD_thesis.pdf

Butler-Kisber, L. (2010). *Qualitative Inquiry - Thematic, Narrative and Arts-Informed Perspectives*. Sage Publications.

Carreira, M. (2016). Supporting HL learners through Macrobased Teaching. In M. Fairclough & S. M. Beaudrie (eds.), *Innovative Strategies for Heritage Language Teaching: A Practical Guide for the Classroom* (pp. 123-142). Georgetown University Press.

Carreira, M., & Kagan, O. (2011). The results of the National Heritage Language Survey: Implications for teaching, curriculum design, and professional development. *Foreign Language Annals*, *44*(1), 40-64. doi: 10.1111/j.1944-9720.2010.01118.x

Chase, S. (2011). Narrative Inquiry: Still a field in the making. In N.K Denzin & Y. S. Lincoln (eds.), *The Sage Handbook of Qualitative Research* (4th ed), (pp. 421-434). Sage Publications.

Cummins, J. (2014). Mainstreaming Plurilingualism: Restructuring Heritage language provision in Schools. In P. P. Trifonas & T. Aravossitas (Eds.), *Rethinking Heritage Language Education*, (pp.1-19). Cambridge University Press.

Cummins, J., Bismilla, V., Chow, P., Cohen, S., Giampapa, F., Leoni, L., Sandhu, P. & Sastri, P. (2005). Affirming Identity in Multilingual Classrooms. *Educational Leadership*, *63*(1), 38-43.

Extra, G., & Yagmur, K. (2002). Language diversity in multicultural Europe: Comparative perspectives on immigrant minority languages at home and at school. *Management of Social Transformations* (MOST). Discussion Paper *63*. UNESCO.

Gouvernement du Québec. Ministère de l'Éducation et Enseignement supérieure. (2004). Individualized Education Plans: Helping Students Achieve Success. Retrieved from: http://www.education.gouv.qc.ca/fileadmin/site_web/documents/dpse/adaptation_serv_compl/19-7053A.pdf

Government of Ontario. Ministry of Education. (2004). The Individual Education Plan. (IEP) A Resource Guide. Retrieved from: http://www.edu.gov.on.ca/eng/general/elemsec/speced/guide/resource/iepresguid.pdf

Hornberger, N. H., & Wang, S. C. (2008). Who are our heritage language learners? Identity and biliteracy in heritage language education in the United States. In D. M. Brinton, O. Kagan, & S. Bauckus (Eds), *Heritage language education: A new field emerging* (pp. 3-38). Routledge.

Kagan, O. E., & Dillon, K.E. (2008). Issues in heritage language learning in the United States. In N. Van Deusen-Scholl & N. H. Hornberger (Eds.), *Encyclopedia of language and education* (2nd ed.), Volume 4: Second and foreign language education (pp. 143-156). Springer Science+Business Media LLC.

Labov, W., & Waletsky, J. (1997). Narrative analysis: Oral versions of personal experience. *Journal of Narrative Life History, 7*, 3-38. DOI 10.1075/jnlh.7.02nar

Library and Archives Canada. (2016). Greek - Genealogy and Family History. Retrieved from: http://www.bac-lac.gc.ca/eng/discover/immigration/history-ethnic-cultural/Pages/greek.aspx

Lightbown, P. M., & Spada, N. (2013). *How Languages are Learned*. (4th ed.) Oxford University Press.

Makarova, E. (2014). Courses in the Language and Culture of Origin and their Impact on Youth Development in Cultural Transition: A Study Amongst Immigrant and Dual-Heritage Youth in Switzerland. In P. P. Trifonas, & T.

Aravossitas, (Eds.), *Rethinking Heritage Language Education* (pp. 89-114). Cambridge University Press.

Makoni, S., & Pennycook, A. (2007). Disinventing and reconstituting languages. In S. Makoni & A. Pennycook (Eds.), *Disinventing and reconstituting languages* (pp. 1–41). Multilingual Matters.

Norton, B. (2013). *Identity and language learning: Extending the conversation*. (2nd ed.). Multilingual Matters.

Pavlenko, A. (2014). *The Bilingual Mind and what it tells us about language and thought*. Cambridge University Press.

Pinnegar, S., & Daynes, J. G. (2007). Locating narrative inquiry historically: Thematics in the turn to narrative. In D.J. Clandinin (Ed.), *Handbook of narrative inquiry: Mapping a methodology* (pp. 3–34). Sage Publications.

Riessman, C.K. (2008). *Narrative methods for the human sciences*. Sage Publications.

Tisizi, E. (2020). Exploring heritage language (HL) teachers' identities and their perceptions about HL pedagogy: a narrative study of Greek HL teachers in Montreal and Toronto. [Doctoral dissertation, McGill University]. Retrieved from: https://escholarship.mcgill.ca/concern/theses/mp48sj28g?locale=en

Trifonas, P. P., & Aravossitas, T. (2014). Introduction. In P. P. Trifonas, P. & T. Aravossitas (Eds.), *Rethinking Heritage Language Education*, (pp.1-19). Cambridge University Press.

Valdés, G. (2001). Heritage Language Students: Profiles and Possibilities. In J.K. Peyton, D.A. Ranard, & S. McGinnis (Eds.), *Heritage Languages in America: Preserving a national resource* (pp. 37-80). The Center for Applied Linguistics and Delta Systems.

Valdés, G. (2005). Bilingualism, heritage language learners, and SLA research: opportunities lost or seized? *The Modern Language Journal*, *89*(3), 410-426. DOI 10.1111/j.1540-4781.2005.00314.x

Villegas, A. M., & Lucas, T. (2002). *Educating culturally responsive teachers: A coherent approach*. SUNY Press.

Wiley, T. G. (2001). On defining heritage languages and their speakers. In J. K. Peyton, D. A. Ranard, & S. McGinnis (Eds.), *Heritage languages in America: Preserving a national resource* (pp. 29-36). Center for Applied Linguistics & Delta Systems.

Wu, M., & Chang, Z. (2010). Heritage Language Teaching and Learning through a Macro Approach, *Working Papers in Educational Linguistics*, *25*(2), 23-33. https://repository.upenn.edu/wpel/vol25/iss2/2

Contact
Dr. Emmanouela Tisizi
McGill University
Canada
emmanouela.tisizi@mail.mcgill.ca

The effects of mobile learning
on EFL vocabulary acquisition

Rastislav Metruk
University of Žilina
rastislav.metruk@fhv.uniza.sk

Abstract: Mobile learning (m-learning) seemed to have secured its place in the realms of language education as mobile devices can be regarded as useful, portable, accessible, and personalized tools which aid the language learning process both inside and outside the classroom, offering a number of considerable benefits to EFL learners. This article discusses the impact of m-learning on developing the language system of vocabulary by providing a fundamental insight into this matter, examining both its advantages and disadvantages. Further, several studies are reviewed, out of which recommendations and conclusions are drawn. Most of the papers indicate that mobile learning demonstrates a high potential for vocabulary acquisition. However, it should be also emphasized that teachers and learners may often face some challenges when m-learning is employed, and that higher-education institutions and faculties which prepare prospective language teachers for their teaching profession need to devote assiduous attention to these issues within their methodology classes.
Keywords: m-learning, MALL, EFL learning, EFL teachers and learners

Introduction

This day and age is linked with technological innovations and advancements in every sphere of our daily lives, including education (Straková and Cimermanová, 2018). The Internet, smartphones, iPads, and applications are offering ubiquitous computing due to the development of e-learning and m-learning (Meurant, 2011). It is especially the mobile learning that is experiencing a rapid growth, and which seems to considerably influence teaching and learning process since mobile devices along with their features have demonstrated potential for facilitating learning. "The key reasons comprise easy portability and accessibility of mobile devices, as well as ubiquity of wireless environment, and the opportunity of informal and personalized approaches to learning" (Klímová, 2020, p. 1). According to Parkavi, Abdullah, Sujitha and Karthikeyan (2018), m-learning will be increased in the future, and it is becoming the most important teaching tool that is used in the classroom. Thus, there is no doubt about the necessity of implementation of mobile learning into the teaching and learning process.

The primary objective of this article is to explore the use of mobile learning and its impact on vocabulary acquisition by reviewing the available literature. In order to achieve the goals of this paper, the following research questions have been formulated:

1. On the basis of the literature review, what is the effect of m-learning on vocabulary learning?
2. What are the main challenges when using m-learning for vocabulary acquisition?
3. How can language instructors and practitioners possibly overcome the identified challenges?

Theoretical background

Some key characteristics of m-learning are as follows: portability, ubiquitous connectivity, and immediacy of communication, which demonstrate their potential of facilitating learning (Kroski, 2008). "These features are leading to empowerment and more effective management of learners (especially in dispersed communities); portability since PDAs with General Packet Radio Services (GPRS) or Wi-Fi connectivity enable flexible and timely access to e-learning resources; and immediacy of communication through phone or e-mail" (Yusuf, Lawal & Oyewusi, 2015, p. 158).

Klopfer, Squire and Jenkins (2002) assert that the move from desktop computers to handheld devices yields other interesting features which include:

- portability;
- social interactivity;
- context sensitivity;
- connectivity;
- individuality.

This means that learners can take their mobile devices to various sites and move within them. Further, they can gather data and exchange them with other people with the use of connectivity features. Finally, individuality offers unique scaffolding which is tailored to one's path of investigation.

Despite the fact that students can experience numerous advantages when employing m-learning, there are also some downsides such as small screen size (this causes reading difficulties), data storage, multimedia limitations, or price (Miangah & Nezarat, 2012). Furthermore, acceptance of mobile devices appear to be closely linked to physical features (e.g. portability, ease of use, etc.), while, on the other hand, the resistance is connected to physical constraints such as small screen size, limited battery life, memory, Internet browsing, or difficulties in

making inputs using keypads or stylus (Al-Zahrani & Laxman, 2016). Parkavi, Abdullah, Sujitha, and Karthikeyan (2018) also indicate that there are downsides as regards the implementation of m-learning into the teaching and learning process. Teachers and learners face the following challenges (Ibid., p. 181):

1. Lack of teacher confidence, training or technical difficulties with mobile devices.
2. Lack of institutional support.
3. Interoperability problems with LSMs (Learning Management Systems).
4. Security and privacy issues.

All the above-mentioned features represent, to a certain degree, downsides, which need to be taken into consideration by both teachers and students when mobile devices are used for the purposes of language learning.

M-learning and smartphones

"There are a vast number of mobile technologies that can support m-learning, such as mobile phones, portable digital assistants (PDAs), MP3 and MP4 players, smartphones, handheld gaming devices – like Sony PSP or Nintendo DS -, Ultramobile PCs (UMPCs), mini notebooks and netbooks, like the Asus EEE" (Rodrigues, Sousa & Torre, 2012, p. 24). Employing any of the mentioned devices, m-learning is accessible practically anytime and anywhere.

An increasing trend of shifting from the use of computers to the use of smartphones is obvious and noticeable worldwide. The smartphone has become a major tool as regards m-leaning, predominantly because it actually is a small-sized computer. This means that it has computer-like features (operating system, opportunity to install applications, using a high number of software packages, multitasking, etc.), but has a reasonable size and portability, features which are especially appealing to younger generations. One of the key benefits lies in portability, which allows learners to access resources and materials anytime and anywhere. Moreover, Alzubi and Singh (2017 maintain that learners take on more control over the learning process, and they are also able to connect to other peers, which also supports the notion of Communicative language teaching and learning.

Another enormous benefit arises out of the possibility to install third party applications (apps) in these smart devices. EFL learners need to install a greater number of apps into their smartphones as one app will not offer solutions to students' needs and enquires. "This is the best thing that apps can bring: a portable solution to every learning style which can suit different language learning skill requirements: grammar, vocabulary, reading, listening, writing or speaking" (Rosell-Aguilar, 2014). Hossain (2018) explains that EFL learners can enjoy

numerous benefits in terms of English language learning apps (e.g. they can practice language anytime and anywhere, they can have knowledge and fun together, they can get apps for free, or they can have lessons and tips on different language skills).

It can be concluded that m-learning affords new possibilities for language learning, displaying several significant benefits EFL learners can enjoy. However, it should be also emphasized that there are certain constraints that need to be taken into consideration, and that both practitioners and learners ought to be prepared to tackle these issues.

M-learning and vocabulary acquisition

Numerous studies attempted to explore the development of the language system of vocabulary by means of m-learning, smartphones in particular (Pokrivčáková, 2014).

Ansarin, et al. (2017) explored students' abilities concerning tablets and smartphones. Both devices were evaluated in a positive manner as it was established that they increased learners' motivation to study and helped them develop reading, spelling, and vocabulary. Another study conducted by Ebadi and Bashiri (2018) explored students' opinions on their experiences with learning vocabulary through a smartphone app. Positive attitudes were expressed by the research participants due to the beneficial effects the app has brought about, providing them with the form and meaning-focused instruction. However, it should be also noted that the students' satisfaction with the app authenticity was rather low, which could be regarded as a downside.

The effects of mobile-assisted vocabulary exercises on vocabulary acquisition were also explored by Suwantarathip and Orawiwatnakul (2015). The research results suggest that the knowledge of vocabulary in the experimental group (students in this group performed vocabulary exercises on mobile phones via SMS) outperformed the control group (students in this group used paper-based exercises). Thus, mobile-assisted vocabulary learning had a positive effect on learners' vocabulary ability. Further, positive attitudes were displayed by the participants, which means that mobile phones increased both success and motivation of EFL learners.

Ekinci and Ekinci (2017) explored prep class students at a state university in Turkey to investigate the advantages and disadvantages of using specific mobile apps as language learning aids. The participants believe that apps help them develop vocabulary items gradually, and that their writing and reading skills (respectively) are improved as well. Moreover, the students feel motivated and

they would even recommend the apps to other students. However, there were also some constraints that were recognized as regards the technical features of apps.

Heil, Wu and Lee (2016) examined fifty most popular commercially available language learning apps for mobile phones. Three major trends were identified; first, apps tend to teach vocabulary in isolated units rather than in pertinent contexts. Second, apps adapt minimally to suit the skill sets of individual students. Third, the apps seldom provide learners with explanatory corrective feedback.

The study conducted by Wu (2014) investigated what effects smartphones have on EFL college students' vocabulary acquisition. Fifty students were equally divided into two groups: experimental (students in this group were recommended to study the words using their smartphones) and control group (students in this group did not have access to the employed software). The research results demonstrated that learners receiving treatment in the experimental group considerably outperformed those in the control group. It was also Lei (2018) who performed a study in which vocabulary learning through WeChat app on smartphones was examined. The findings revealed that the participants expanded their vocabulary effectively. Further, most learners showed a strong willingness in smartphone learning due to convenience, portability, and accessibility of these smart devices.

Discussion and conclusion

The use of mobile devices for facilitating the learning process has become a widespread phenomenon and employing m-learning for the purposes of language acquisition appears to be on the increase. Its portability, availability, connectivity, convenience, and ubiquity seemed to have attracted EFL learners' interest, also by aiding them in developing their language abilities.

Most of the reviewed studies revealed that adopting m-learning facilitates vocabulary acquisition of EFL learners in various contexts. Further, it seems to offer several advantages. This paper is in line with those of Suwantarathip and Orawiwatnakul (2015) or Lei (2018), who maintain that the use of m-learning may result in increased motivation and enhanced language learning success. However, while the literature suggests that the advantages of m-learning easily outweigh the downsides of utilizing mobile devices for the purposes of language learning, there are several drawbacks that need to be addressed and consequently overcome.

Small screen size, absence of computer keyboard, or limited memory and battery life represent constraints which need to be taken into account by both EFL teachers and learners. Further, lack of knowledge, confidence, institutional support, teacher and student readiness, absence of corrective feedback, or security and privacy issues also arose out of the literature review, and these issues need to

be discussed and resolved. Metruk (in press) indicates that another problem lies in the vast number of apps that can be found on the application market. Apps intended for building vocabulary (as well as for enhancing other language systems and skills) have to be carefully selected and wisely used – only then effective language acquisition of lexis and other language items can take place.

We agree with Şad and Göktaş (2014), who explain that constraints related to the use of m-learning can be partially resolved by developing and increasing the awareness of the m-learning concept among the EFL instructors and learners. Moreover, it seems reasonable to assume that teachers and learners must be prepared to accept new challenges by implementing m-learning into their language classes. Finally, higher-education institutions also need to be in support of m-learning-related educational issues, particularly when preparing prospective language teachers.

Further exploration in this area is desperately needed in order to cast more light on this matter, especially in the context of Slovak EFL learning, where such research is still in its infancy (Vančová, 2018). Moreover, the majority of studies appear to predominantly concentrate on the advantages of m-learning, paying less attention to the challenges, which need to be tackled and ultimately overcome. Carrying out future studies on m-learning as well as on identified limitations would definitely prove useful and important to both practitioners and students worldwide.

References

Al-Zahrani, H., & Laxman, K. (2016). A Critical Meta-Analysis of Mobile Learning Research in Higher Education. *Journal of Technology Studies, 42*(1), https://doi.org/10.21061/jots.v41i2.a.1

Alzubi, A. and Singh, M., 2017. The use of language learning strategies through smartphones in improving learner autonomy in EFL reading among undergraduates in Saudi Arabia. *International Journal of English Linguistics 7*(6), 59-72, http://doi.org/10.5539/ijel.v7n6p59

Ansarin, A., Farrokhi, F., Mahboudi, H. and Jam, Z., 2017. Attitudes towards smart phones and tablets. *International Journal of Applied Linguistics & English Literature 6*(5), 66-82, http://dx.doi.org/10.7575/aiac.ijalel.v.6n.5p.66

Ebadi, S. and Bashiri, S., 2018. Investigating EFL learners' perspectives on vocabulary learning experiences through smartphone applications. Teaching English with Technology, 18(3), 126-151, [online] Available at: https://www.tewtjournal.org/issues/volume-18/volume-18-issue-3/

Ekinci, E., & Ekinci, M. (2017). Perceptions of EFL Learners about Using Mobile Applications for English Language Learning: A Case Study. *International Journal of Language Academy, 5*(5), 175-193, http://dx.doi.org/10.18033/ijla.3659

Heil, C., Wu, J., & Lee. J. (2016). A review of mobile language learning applications: trends, challenges and opportunities. *The EUROCALL Review,* 24(2), 32-50. https://doi.org/10.4995/eurocall.2016.6402

Hossain, M. (2018). Exploiting smartphones and apps for language learning: a case study with the EFL learners in a Bangladeshi university. *Review of Public Administration Management, 6*(1), https://doi.org/10.4172/2315-7844.1000241

Klímová, B. (2020) Mobile Learning and Its Impact on Learning English Vocabulary. In: Park J., Yang L., Jeong YS., Hao F. (eds) *Advanced Multimedia and Ubiquitous Engineering*. MUE 2019, FutureTech 2019. *Lecture Notes in Electrical Engineering*, vol. 590. Springer, Singapore. https://doi.org/10.1007/978-981-32-9244-4_38.

Klopfer, E., Squire, K., & Jenkins, H. (2002). Environmental Detectives: PDAs as a Window into a Virtual Simulated World. *IEEE International Workshop on Wireless and Mobile Technologies in Education*, 95-98. doi:10.1109/WMTE.2002.1039227.

Kroski, E. (2008). On the move with the mobile web: Libraries and mobile technologies. *Library Technology Reports, 44*(5), 1-48.

Lei, Z. (2018). Vocabulary learning assisted with smart phone application. *Theory and Practice in Language Studies 8*(11), 1511-1516. http://dx.doi.org/10.17507/tpls.0811.17.

Meurant, R. (2011). Facing Reality: Using ICT to Go Green in Education. In K. Tai-hoon, A. Hojjat, J. Rosslin and B. Maricel (Eds.) *Ubiquitous Computing and Multimedia Applications*.

Metruk, R. (in press). EFL Learners' Perspectives on the use of Smartphones in Higher Education Settings in Slovakia. *The Electronic Journal of e-Learning*.

Miangah, T., & Nezarat, A. (2012). Mobile-assisted language learning. *International Journal of Distributed and Parallel Systems, 3*(1), 309-319. doi: 10.5121/ijdps.2012.3126

Parkavi, R., Abdullah, A., Sujitha, S., & Karthikeyan, P. (2018). Mobile devices in the classroom. In A. Khan and S. Umair (Eds.) *Handbook of Research on Mobile Devices and Smart Gadgets in K – 12 Education* (pp. 177-193). Hershey: IGI Global.

Pokrivčáková, S. (2014). CALL and teaching vocabulary. In: *CALL and Foreign Language Education* (pp. 121-129). Nitra: UKF.

Rodrigues, J., Sousa, D., & Torre, I. (2012). A mobile learning content-dependent versatile ubiquitous system (CiVUS). In Z. Lu (Ed.) *Learning with Mobile Technologies, Handheld Devices, and Smartphones: Innovative Methods* (pp. 21-36). Hershey: IGI Global.

Rosell-Aguilar, F. (2014). *How smartphone apps are revolutionising language learning. The conversation* [online]. Available at: https://theconversation.com/how-smartphone-apps-are-revolutionising-language-learning-25165.

Şad, S. and Göktaş, Ö. (2014). Preservice teachers' perceptions about using mobile phones and laptops in education as mobile learning tools. *British Journal of Educational Technology, 45*(4), 606-618. https://doi.org/10.1111/bjet.12064

Straková, Z., & Cimermanová, I. (2018). Developing reflective skills of student teachers in the virtual learning environment. *Electronic Journal of e-Learning 16*(2), 107 – 121, [online] Available at: https://issuu.com/academic-conferences.org/docs/ejel-volume16-issue2-article646?mode=a_p.

Suwantarathip, O. & Orawiwatnakul, W. (2015). Using Mobile-Assisted Exercises to Support Students' Vocabulary Skill Development. Turkish Online Journal of Educational Technology, 14(1), 163-171, https://www.learntechlib.org/p/160575/.

Yusuf, O., Lawal, B., & Oyewusi, M. (2015). In J. Keengwe (Ed.) *Promoting Active Learning through the Integration of Mobile and Ubiquitous Technologies* (pp. 155-166). Hershey: IGI Global.

Vančová, H. (2018). Teaching English homonymy. *ICERI 2018* (pp. 9477-9481). Valencia: IATED Academy.

Wu, Q., 2014. Learning ESL vocabulary with smartphones. *Procedia - Social and Behavioral Sciences 143*, 302-307, https://doi.org/10.1016/j.sbspro.2014.07.409

Contact
PaedDr. Rastislav Metruk, Ph.D.
University of Žilina
Faculty of Humanities
Department of English Language and Literature
Univerzitná 8215/1
010 26 Žilina, Slovakia
rastislav.metruk@fhv.uniza.sk

Communicative tactics
aimed at discrediting an opponent
in the 2019/2020 Democratic Party presidential debates

Elena Kusotskaya
St. Petersburg State University, Russia
kuleshovael14@gmail.com

Abstract: This research is based on the debates of the 2019/2020 Democratic Party presidential primaries in the USA and considers the highly conflictive political discourse, namely the communicative strategy of negative other-presentation aimed at discrediting an opponent and the communicative tactics that generate it. The main focus of the work is to analyze and describe the linguistic means that help to discredit an opponent as a person undeserving the audience's attention instead of debating their arguments on an issue. The analysis has been conducted within the pragmatics line of research with an application of the critical discourse analysis method. It has been discovered that the following discrediting tactics play an important role within the US Democratic debate: discrediting an opponent as an unworthy candidate due to their real or alleged flaws, such as negative personality features or character, incompetence, violation of political correctness norms, being an «outsider» for the Democratic Party, for example, too extreme or comparable to Donald Trump. Explicit accusations as well as discrediting presuppositions and implicatures play an important role in manipulating information that helps to alienate an opponent from the shared audience in the context of the US Democratic Party debates.

Keywords: communicative tactics, communicative strategy, political discourse, conflictive discourse, discrediting

Introduction

Political discourse is highly competitive, which makes it also highly conflictive. Political discourse serves as an interesting source of data for studying culture specific conflictive and sometimes explicitly aggressive verbal behaviour. The role of the audience in political discourse is very important as communicative strategies in it are addressed not only to an opponent but also and primarily to the audience. Public speakers' careers depend on the audience's support and approval and, therefore, in political discourse they tend to appeal to their audience's values, identify themselves with the audience, and, in case of a conflict, discredit an opponent as a person undeserving trust and attention instead of debating arguments on an issue. As Teun van Dijk or Ruth Wodak have written (Dijk,1993, 2002; Wodak, 2007), political discourse is prone to the following communicative macro-strategies or discursive constructions:

1. positive self-pesentation: self-identification with the audience and self-praise;
2. negative other-presentation: discrediting an opponent personally as undeserving the audience's credibility or attention;
3. polarizing the world into «Us» and «Them» or «insiders» / «outsiders».

This research is focused on the analysis of the communicative strategy of negative other-presentation and the linguistic means, especially such pragmatic devices as presupposition and implicature, that help to manipulate discrediting information and alienate a political opponent from the shared audience of the US Democratic Party. The fact that all the participants of the 2019/2020 Democratic Party presidential debates belong to the same party culture draws attention to another communicative macro-strategy of polarizing the world into "Us" and "Them" and how it is applied within the circle of the Democratic Party members and supporters.

The dataset for the current research is represented by the following 2019/2020 Democratic Party presidential debates (the USA):

Debate 01.1 — June 26, 2019; Miami, Florida;

Debate 01.2 — June 27, 2019; Miami, Florida;

Debate 02.1 — July 30, 2019; Detroit, Michigan;

Debate 02.2 — July 31, 2019; Detroit, Michigan;

Debate 05 — November 20, 2019; Atlanta, Georgia;

Debate 09 — February 19, 2020; Las Vegas, Nevada.

The results of this research can be applied in teaching pragmatics, CDA and culture studies in St. Petersburg State University.

Methods

Critical Discourse Analysis (CDA) has been applied in this research as one of the main analytical frameworks that focuses on studying political discourse and "connections between language, power and ideology" (Fairclough, 1995, p. 23). As Norman Fairclough stated, CDA can be both a theoretical approach and a method that is open to collaboration with other social and linguistic methods. CDA is transdisciplinary in its core (Fairclough, 2001). CDA is employed predominantly in analyzing highly conflictive political discourse as it studies ideologies, verbal and non-verbal, explicit and implicit aggression between its participants and rivalry for influence and audience's attention.

However, as Ruth Wodak noticed, "… much research in CDA has often neglected the subtle and intricate analysis of latent meanings and has left the interpretation of implicit, presupposed and inferred meaning to the intuition of the researcher and/ or the readership" (Wodak, 2007, p. 206). Pragmatic devices, such as

implicature or presupposition, that are often overlooked and accepted without critical attention, can provide insight in the latent and implicit meanings of political discourse. Therefore, Ruth Wodak suggests a fruitful combination of CDA and pragmatic analysis and stresses the importance of researching linguistic means at different levels, for example, grammatical, and how these linguistic means implement macro-strategies of positive self-presentation, negative other-presentation and polarizing the world into "Us" and "Them".

The current research has been conducted with special attention paid to linguistic means, especially pragmatic devices, that help an attacker to discredit an opponent as unworthy within the Democratic Party support group.

Results

During the course of research several communicative tactics have been elicited that generate the macro-communicative strategy of negative other-presentation. Opponents within the Democratic Party tend to be discredited personally as unworthy presidential candidates due to their real or alleged flaws:

1. negative personality features and character traits:
- old age,
- cowardice,
- dishonesty;

2. incompetence:
- unrealistic vision,
- corruption,
- inexperience,
- bad past record,
- neglecting duty;

3. violation of political correctness norms:
- sexist remarks,
- racist policies;

4. being an «outsider» for the US Democratic Party because they are:
- extreme,
- too republican and comparable to Donald Trump,
- too weak to oppose Donald Trump,
- lacking the minorities' support.

Each of the tactics listed above is supported by a number of examples, however, due to the size of the article, only several will be analyzed in this paper. The following communicative tactics have been chosen as typical and wide-spread and so as to illustrate each of the four main groups of communicative tactics.

Discrediting an opponent for such a negative trait of character as
- cowardice:
Debate 02.2 Julian Castro vs Joe Biden
What we need are politicians that actually have some guts on this issue.

Julian Castro does not name his opponent explicitly but from the context of the debate it is clear that this is the response to Joe Biden's words. The utterance implies that Joe Biden is the one who lacks courage to deal with the issue.

- dishonesty:
Debate 02.2 Cory Booker vs Joe Biden
First of all, Mr. Vice President, you can't have it both ways. ***You invoke President Obama more than anybody in this campaign. You can't do it when it's convenient and then dodge it when it's not.***

In this case Cory Booker explicitly accuses Joe Biden of mentioning Obama's name more than anyone else on the stage. Then he uses the modal verb of prohibition in addressing the opponent, which makes the utterance face-threatening for Joe Biden, and employs the verb «*dodge*» which has negative connotations and implies dishonesty in Biden's behavior. The final utterance implies that Joe Biden is selective and manipulative and invokes Barack Obama's name only when it is beneficial for him.

Debate 09 Michael Bloomberg vs Bernie Sanders
What a wonderful country we have. The best known socialist in the country happens to be a millionaire with three houses. What did I miss here?

Michael Bloomberg does not mean what he says in the first sentence. The following words add context and prove that it was sarcasm. The wh-question hides presupposition that there is something that Bloomberg missed, which in its turn implies that Bernie Sanders has too many houses for a socialist, there is something

wrong about it, he must be dishonest if he positions himself as a socialists and accumulates wealth at the same time.

Discrediting an opponent for incompetence, for example,

-   inexperience

Debate 05 Tulsi Gabbard vs Pete Buttigieg

Pete, **you'll agree t**hat the service that we both have provided to our country as *veterans by itself does not qualify us to serve as commander in chief.* **I think the most recent example of your inexperience in national security and foreign policy came from your recent careless statement about how you as president be willing to send our troops to Mexico to fight the cartels.**

At the beginning of the utterance Tulsi Gabbard calls on rapport with Pete Buttigieg but it is illusionary. She explicitly characterizes him as inexperienced and to prove it she draws upon his words. The Buttigieg's real words might have been distorted but the badly detected discrediting presupposition in reported speech is a powerful pragmatic device manipulating information.

-   bad past record

Debate 01.2 Bernie Sanders vs Joe Biden

One of the differences... One of the differences that Joe and I have in our record is Joe voted for that war, I helped lead the opposition to that war, which is a total disaster...

Bernie Sanders explicitly accuses Joe Biden of supporting the War in Iraq and evaluates it as as disastrous. Such a strong negative characteristic is given in presupposition in a dependent clause and discredits Biden as a politician who can make disastrous decisions.

Debate 02.2 Jay Inslee vs Joe Biden

We have to determine whether a potential president has adequate judgment in these decisions. **I was only one of two members on this panel today who were called to make a judgment about the Iraq war. I was a relatively new member of Congress, and I made the right judgement because it was obvious to me that George Bush was fanning the flames of war.** *Now we face similar situations where*

we recognize we have a President who'd be willing to beat the drums of war. **We need a President who can stand up against the drums of war and make rational decisions.**

This utterance illustrates how macro-strategies of positive self-representation and negative other-presentation are interconnected. Jay Inslee praises himself for making the right decision regarding the war and at the same time implicitly discredits Joe Biden as the one incapable of the right judgement. The last sentence implies that it is Jay Inslee and not Joe Biden who can can make rational decisions and stand up to the drums of war as a President.

Discrediting an opponent for the violation of political correctness norms:
- **racist policies**

Debate 01.2 Kamala Harris vs Joe Biden

Okay. So, **on the issue of race…** *And I will say also that in this campaign, we've also heard and I'm gonna now direct this at Vice President Biden,* **I do not believe you are a racist**. **And I agree with you when you commit yourself to the importance of finding common ground. But I also believe, and it's personal,** *and I was actually very…* **It was hurtful** *to hear you talk about the reputations of two United States Senators* **who built their reputations and career on the segregation of race in this country.**

And it was not only that, but you also worked with them to oppose busing. And there was a little girl in California who *was part of the second class to integrate her public schools and she was bused to school every day.* **And that little girl was me. So I will tell you that on this subject, it cannot be an intellectual debate among Democrats.** *We have to take it seriously we have to act swiftly. As Attorney General of California, I…*

In one of the first debates Kamala Harris attacked Joe Biden for co-working with segregationists in the past. She begins this attack with a demonstrative display of rapport with Biden, which mitigates the following attack and adds to the strategy of positive self-presentation. Then she tells a personal story and emphasizes the emotional damage caused to her. The discrediting characteristic of the senators Joe Biden worked with follows in a dependent clause. «*So I will tell you that on this subject, it cannot be an intellectual debate among Democrats,*»

implies that Joe Biden tolerated a debate on the issue of race (which is also not mentioned explicitly) years ago and/or still does.

Discrediting an opponent as an «outsider» for the Democratic Party because they are

-   too extreme

Debate 09 Pete Buttigieg vs Michael Bloomberg and Bernie Sanders

*And **most Americans don't see where they fit** if they've got to choose between **a socialist who thinks that capitalism is the root of all evil** and **a billionaire who thinks that money ought to be the root of all power.***

*Let's put forward somebody who actually lives and works in a middle-class neighborhood, in an industrial Midwestern city. **Let's put forward somebody who's actually a Democrat.** Look...*

***We** shouldn't have to choose between **one candidate who wants to burn this party down** and another **candidate who wants to buy this party out. We** can do better.*

Pete Buttigieg attacks both Sanders and Bloomberg as too extreme. He speaks on behalf of all Americans, identifying himself with their interests. He also applies discrediting presupposition in dependent clauses (to alienate Sanders and Bloomberg from their shared audience) as people who either hate money or corrupted by it, who want to destroy the Democratic Party from the inside. «*Let's put forward somebody who's actually a Democrat,*» Buttigieg implies that his opponents are not real Democrats, they are positioned as outsiders and this alienated position is stressed with the employment of the personal pronoun «*we*» by the attacker. This pronoun identifies him with the audience and excludes his opponents from this shared circle of the Democratic Party members and supporters.

Debate 02.1 John Delaney vs Bernie Sanders and Elizabeth Warren

*We can create a universal healthcare system to give everyone basic healthcare for free, and I have a proposal to do it, **but we don't have to go around and be the party of subtraction and telling half the country who has private health insurance, that their health insurance is illegal.** ... **They're running on telling***

half the country that your health insurance is illegal. It says it right in the bill. We don't have to do that. We can give everyone healthcare and allow people to have a choice. That's the American way.

John Delaney creates a discrediting presupposition in verbals («*we don't have to be the party of subtraction*»), as if someone ever suggested being a party of subtraction, and in the reported speech («**telling half the country who has private health insurance, that their health insurance is illegal»**) implies that his opponents want to take something away from people. He appeals to the audience with the help of such a pronoun as «*your*» («*your health insurance is illegal*»), emphasizing that his opponents are a menace for the audience and he is the one to guard their interests. Another pronoun that he uses several times is «*we*» that identifies him with the audience and excludes Sanders and Warren from their in-circle. «*That's the American way*,*»* implies that what Warren and Sanders propose is not the American way. Thus, Delaney alienates his opponents from the audience not just on the Democratic Party level but on the national level as well.

As it was mentioned above, **implicature** and **discrediting presupposition** is a powerful pragmatic device that helps an attacker to manipulate the discrediting information and latently suggest it to the audience. As many cases of implicatures have been discussed above, I would like to touch upon the different ways of expressing discrediting information in presupposition. Such information is not obvious and, therefore, it is often accepted without any critical attention due to the fact that presupposition remains constant under negation. The discrediting presuppositions can be hidden in a question, a dependent clause, verbals and specific lexis, like implicative verbs.

Discrediting presupposition can be hidden in a

- question:

Debate 02.2 John Delaney vs Bernie Sanders and Elizabeth Warren

*…**why** do we gotta be the party of taking something away from people?*

*… **Why** do we have to be so extreme, **why** can't we just give everyone healthcare as a right and allow them to have choice?*

These wh-questions (unlike «yes-no» questions) presuppose that the opponents' suggestion was to take something away from people.

- dependent clause

Debate 01.1 Julian Castro vs. Beto O'Rourke

*… **if you truly wanna change the system,** then we gotta repeal that section.*

*… **If you did your homework on this issue,** you would know that we should repeal this section.*

The discrediting presupposition hidden in the dependent conditional clauses accuses an opponent of being unwilling to change the immigration law and debating unprepared.

Debate 05 Kamala Harris vs Tulsi Gabbard

*I think that it's unfortunate that we have someone on the stage who is attempting to be the democratic nominee for President of the United States, **who during the Obama administration spent four years, full-time on Fox news criticizing President Obama.***

In this case the presupposition hidden in a dependent clause discredits an opponent as a latent Republican opposed to one of the most prominent Democratic Party presidents Barack Obama.

- reported speech

Debate 09 Michael Bloomberg vs Bernie Sanders

*You don't start out by **saying I've got 160 million people I'm going to take away the insurance plan that they love.***

Reported speech that reminds the audience of what an opponent has said can be applied as a discrediting device. It can be distorted in a way that opponent's words sound absurd and unacceptable.

- verbals

Debate 02.2 Kamala Harris vs Joe Biden

*When Vice President Biden was in the United States Senate, **working with segregationist to oppose busing,** which was the vehicle by which we would integrate America's public schools…*

Kamala Harris's main accusation is that Joe Biden worked with some segregationists in the past. This information is image-damaging and presented as the undeniable truth. It is hidden in a presupposition in present participle.

Apart from that, it is important to emphasize the role of linguistic means at different levels of language (lexical, grammatical or rhetorical). **Rhetorical linguistic** means help an attacker to increase his or her appeal to the audience (emotional personal stories, repetitive syntactic constructions, figurative comparisons, speaking on behalf of all Americans or a specific audience-group, like Democratic Party, sarcasm).

Lexical means are applied to suggest the audience specific evaluations and convictions (negative labelling applied to characterize an opponent or their deeds, lexis with negative connotations aimed at discrediting an opponent). As for **grammatical means**, they perform various functions. Imperative and modal verbs of obligation, prohibition and advice generate face-threatening speech acts that downgrade an opponent in front of the audience. Conditionals, Present Simple and Future Simple are often used to position some information, evaluation, attitude or prediction as the undeniable truth.

It is also important to stress **the role of personal pronouns «we» and «our»** in identifying oneself with the audience and excluding an opponent as an outsider. Thus, personal pronouns become linguistic devices that implement the macro-strategy or a discourse construction of polarizing the world into «Us» and «Them».

Conclusions

Political discourse is an interesting data source to study culture-specific verbal conflicts and communicative strategies of positive self-presentation, negative other-presentation and the polarization of the world into «Us» and «Them». The combination of CDA and pragmatic analysis is fruitful and allows to conduct a thorough research of the latent meanings that are often hidden in implicatures and presuppositions. Apart from that, the linguistic analysis enables to analyze the linguistic means at lexical, grammatical, rhetorical levels that are applied in communicative strategies. The current research has resulted in the classification of the elicited communicative tactics that generate the macro-strategy of negative self-presentation: discrediting an opponent as an unworthy candidate due to their real or alleged flaws, such as negative personality features or character traits, incompetence, violation of political correctness norms, being an 'outsider' for the Democratic Party, for example, being too extreme or comparable to Donald Trump. The communicative strategy of the world polarization or the discursive construction of «Us» and «Them» plays an important role in the American political discourse and is closely connected to the strategy of negative other-presentation as it helps attackers to manipulate information, identify themselves with the

audience and exclude political rivals from the shared Democratic Party culture as unworthy Democrats.

References

Dijk, T.A. van. (1993). *Elite discourse and racism.* Sage Publications.

Dijk, T.A. van. (2002). Political discourse and political cognition. In P.A. Hilton and C. Shäffner (Eds.), *Politics as text and talk: analytic approaches to political discourse* (pp. 203-238). John Benjamins Publishing Company: Amsterdam/Philadelphia.

Fairclough, N. (1995). *Critical discourse analysis: the critical study of language.* Longman: London and New York.

Fairclough, N. (2001). Critical discourse analysis as a method in social scientific research. In R. Wodak and M. Meyer (Eds.), *Methods of Critical Discourse Analysis* (pp. 121-138). Sage Publications.

Wodak, R. (2007). Pragmatics and critical discourse analysis: a cross-disciplinary inquiry. *Pragmatics and Cognition*, 15(1), 203-225.

Contact
Ms Elena Kusotskaya
St.Petersburg State University
Philological Faculty
St. Petersburg
11 Universitetskaya Emb.
Russia

The analysis of deixis in *The Adventures of Tintin: The Secret of the Unicorn* polysemiotic text

Airidas Kairys
Vilnius University, Lithuania
airidas971@gmail.com

Abstract: This paper analyses the polysemiotic text of the animated film "*The Adventures of TIntin: The Secret of the Unicorn*'" in terms of deixis. The Lithuanian dub and the English original are investigated. Deixis is a perspective area of research in linguistics because it offers a new way to investigate polysemiotic film texts. Deixis could be understood as linguistic pointing or identification of people, objects, occurences, and acts that are spoken about or specified. Each deixis has a deictic centre which is understood as the point of view in relation to one's perspective. There are several distinguishable types of deixis that could be found in polysemiotic texts. They include person deixis, time deixis, place deixis, discourse deixis and social deixis. The problem – what types of deixis manifest the most in a polysemiotic film text? The object of the research – deixis in the original and the dubbed version polysemiotic text of "*The Adventures of TIntin: The Secret of the Unicorn*'". The aim of the research – to investigate deixis and its types in "*The Adventures of TIntin: The Secret of the Unicorn*'" polysemiotic text. The methods of the research – descriptive case study. Data was processed by using the aforementioned method which attempts to investigate the presence of various deixis types in a polysemiotic film text. At the end of the article statistical data is provided.
Keywords: deixis, polysemiotic, dub, deictic centre, linguistics

Introduction

People often use deictic expressions to refer to someone or something. Deixis is frequently employed to distinguish a particular person, object, time, place, discourse or indicate social status. It may sometimes be followed or expressed by non-verbal means. Deictic expressions are common occurrences in films, especially animated ones.

In this article, the animated film "The Adventures of Tintin: The Secret of the Unicorn" was chosen for the analysis. The film was directed by Steven Spielberg and produced by "Paramount Pictures". Additionally, the Lithuanian dub of the film was also investigated in the analysis. The dub was made by the Lithuanian dubbing company "UP Records". The film was selected since it was suitable to perform a novel joint analysis of deixis in both the original English film version and its Lithuanian dub.

The problem - what types of deixis manifest the most in a polysemiotic film text?

The object of the research – deixis in the original and the dubbed version polysemiotic text of "*The Adventures of Tintin: The Secret of the Unicorn*"

The aim of the research – to investigate deixis and its types in "*The Adventures of Tintin: The Secret of the Unicorn*" polysemiotic text.

The methods of the research – descriptive case study. This method was described by Yin (2003, p. 5) as "a complete description of a phenomenon with its context". This investigation does exactly that, it describes the occurences of deixis in the original film version and the Lithuanian dub under a case-by-case basis within the context of speech acts occurring in the language.

1 Deixis and deictic centre

Numerous scholars tried to define deixis. According to Perkins (1992, p. 100), deixis is a "linguistic pointing to relevant portions of the context of an utterance and is often accompanied by extra-linguistic gesturing or indication by a turn of the head or a nod in a particular direction". As it could be noted, deixis is a phenomenon, during which the speaker tries to point to or to distinguish something or someone by using words or gestures. In other words, deixis could almost always be associated with a direction or a position of an animate or inanimate object.

Another definition of deixis is "the location and identification of persons, objects, events, processes and activities being talked about or referred to" (Lyons, 1977, p. 637). Lyon's definition also includes events, actions and other processes. He stresses that deixis could refer not only to people or things but to particular occurrences and venues as well. For deixis to manifest, its referent may not necessarily be physical or even real as it could be used as a stylistic device in fictional books while referring to a fictitious character

Chonavec (2014, p. 29) investigated *deictic centre* and defines it as "pragmatically (…) changeable construct that can be actively modified and constructed by interlocutors in order to serve their communicative needs". Deitic centre is understood as the point of view in relation to one's perspective. For instance, third and first-person narration in literature has different deitic centres or points of view. Kragh & Lindschouw (2013, p. 3) mention that "here, or the origo, can be described in connection with the category of person, since the *deictic centre* is determined by the physical position of the speaker in the discourse situation". Hence, the location of someone or something may be considered the basis of the *deictic centre*. The deictic axis "(the "I/here/now" triad) constitute the "deictic field" and define the bounds of the communicative encounter" (Prasch,

2016, p. 167). The concept of the *deictic centre* is "conceptualized around three features: I – *Person deixis*, here – *Place deixis*, now – *Time deixis*" (Guerin, 2015, p. 170). Deictic signifiers "operate as verbal gestures within the speech act and direct the audience to the persons, objects, events, processes and activities being talked about, or referred to" (Prasch, 2016, p. 167). Deixis could be related to a person, time, or place after which some of its categories are named.

2   Deixis types

Several authors tried to define deixis types, however most of them follow Levinson's (2008, p. 62) categorization. This categorization includes *Person deixis*, *Place deixis*, *Time deixis*, *Social deixis* and *Discourse deixis*. Each of these categories is fundamentally different, but perform the same function of linguistic pointing. This section serves as a means to define different categories of deixis.

Person deixis could be divided into three parts, "exemplified by the pronouns for first person ('I'), second person ('you'), and third person ('he', 'she' or 'it') (Yule, 1996, p. 7). The phenomenon of *Person deixis* occurs when we are referring to a person. In *Person deixis*, the person could switch his or her *deictic centre* "not only to other people, animals or objects both present or absent, visible or invisible, real or imagined, but he can also project himself into another emotional, cognitive and/or physical state of his own self" (Stukenbrock, 2014, p. 73). An instance of this occurrence could be the difference between the narrator and his narrating self (Stukenbrock, 2014, p. 73). The person who is named in the deixis of the person may not necessarily be real or alive. When the speakers shift, the *deictic centre* "on which the rest of the deictic system hangs, is itself abruptly moved from participant to participant" (Levinson, 2008, p. 68). Deixis of the person may not necessarily be distinguished by personal grammatical categories, but also by nouns and other language system constructs.

Time deixis is "encoded through tense and deictic adverbials of time; the calendar expressions are, strictly speaking, non-deictic because they identify the exact time of an event without relating it to the moment of utterance" (Chovanec, 2014, p. 42). *Time deixis* occurs when we are referring to time. Some of its examples include "demonstrative adverbs, such as 'now' and 'then'" (Stawarska, 2008, p. 401). In *Time deixis*, the moment of the utterance is often indicated. Kragh & Linschouw (2013) mention that *deictic centre* in *Time deixis* is related with the category of the person since the speaker talks about the events that are connected to his own *deictic centre* or point of view (p. 3). Levinson (2008) notes that "there are a number of aspects of 'pure' *Time deixis*, where there is no direct interaction with non-deictic methods of time reckoning. These include tense (…) and the

deictic adverbs like English now, then, soon, recently and so on" (p. 74). It is clear that deictic adverbs also play a role in *time deixis*.

The indicators of *place deixis* are "adverbs such here/there, (…) demonstratives such as "these/those" (Aasland, 2014, p. 59). Place deictics such as "this" or "that" "may indicate whether the referent is visible or out-of-sight, suggesting that a listener's bodily presence in that place–what they may not see directly but intuitively know is there" (Prasch, 2016, p. 171). *Spatial deixis* serves as a marker of the location of the speaker, listener or things that are talked about or nearby. Yule (1996, p. 12) states that "in *Place deixis*, the location of persons and things is indicated". The researcher also stresses that the speakers, who are not at home at the moment, continue to project themselves in the location they temporally away from by using such expressions as 'here'. Guerin (2015) observes that *Place deixis* is often accompanied by pointing gestures (p. 171). Spatial deixis is used to identify the location of the speakers in the speech event or the place of the things that are talked about or referred to.

Discourse occurs in time and concerns temporarily existing objects; therefore its "deictic referents are similarly understood as linearly ordered with a distance to the *deictic centre*" (Lenz, 2003, p. viii). *Discourse deixis* is when "elements orient the text to itself, the speaker and the addressee" (Kragh & Lindschouw, 2013, p. 5). Another definition is given by Claridge (2001) who defines it as "expressions that we use either to tell the reader his or her location, e.g. in a chapter, section or paragraph, or to direct the reader to another part of the same text" (p. 55). Discourse deictics refer to the text or discourse, e.g. *this chapter*, *last week*, *in the next page*.

Social deixis allows to indicate different degrees of respect, there are two types of social deictics "referent honorifics, i.e. polite reference to a third person, and addressee honorifics, i.e. a polite reference to an addressee of the speech act" (Lenz, 2003, p. 189). An example of *Social deixis* would be the usage of polite pronouns or honorific titles.

- **The analysis of the polysemiotic text of "The Adventures of Tintin: The Secret of the Unicorn"**

In this work, the polysemiotic text of the film *The Adventure of Tintin*: *The Secret of the Unicorn* and its Lithuanian dub were investigated in terms of deixis. The following chapter describes the cases of deixis extracted from the film and the visual context in which they occur. Each case is classified according to its type, the statistics of the occurrences of a particular type are provided at the end of this chapter.

3 Person and Object Deixis in "The Adventures of Tintin: The Secret of the Unicorn"

Person deixis in the selected film was analysed when there were deictic expressions referring to a person. Yule suggests that *Person deixis* could be separated into first, second and third *Person deixis* (Yule, 1996, p. 7). However, for the sake of clarity in this paper, all of the aforementioned types are considered *Person deixis* without distinguishing its particular type.

The first case (see table 1: case 1) contains a scene where the painter refers to the figure standing in front of him as *You* (*Person deixis*). In the visual context, the painter is seen drawing a picture, his head is turned towards a figure which stands to the left of him if his *deictic centre* or position is taken into account. In Lithuanian translation, *Person deixis* occurs along with *Social deixis* since the polite form of the Lithuanian pronoun *Jus* (Eng. *You*) is used.

Visual Context	
Original	Have I drawn **you** before?
Lithuanian translation	Gal anksčiau **Jus** piešiau?
Type of deixis	*Person deixis* (EN)/*Social deixis* (LT)

Tab. 1: Case 1 *Deixis and its peculiarities*

In another example (Table 2: Case 2), the character says that he took '*it*' home. '*It*' being the model ship. He also singles himself out by referring to himself as '*I*'. These are clear examples of *Person deixis* (where the main character refers to himself and could be seen on the screen) and *Object deixis*, where the model ship is marked by '*it*', but could not be seen on the screen, although it is being talked about. In Lithuanian translation the model ship is referred to as '*jis*' or '*he*' in the English language, giving it a gender instead of using a gender-neutral pronoun '*it*'.

Other authors such as Buhler (Buhler 2011, p. 67) cited in Ardita Dylgjeri and Ledia Kazazi (2013) believe that objects instead of having a separate category of deixis should belong to *Person deixis* as they believe that it is used while linguistically pointing to objects (p. 90). However, taking into account Levinson's

categories, *Person deixis* still does not include objects. Therefore, it is still a relatively novel idea. Hence, separating *Object deixis* into its own separate category could also be another approach to solve this categorization problem.

Visual Context	
Original	**I** took **it** home. I put it **on a cabinet** in the living room.
Lithuanian translation	**Aš** persinešiau **jį** namo, padėjau svetainėje **ant** spintelės.
Type of deixis	*Person deixis/Object deixis/Place deixis*

Tab. 2: Case 2 Deixis and its peculiarities

4 Place Deixis In "The Adventures of Tintin: The Secret of the Unicorn"

Place deixis in the film was investigated when there were deictic occurrences that referred to a spatial context. Such expressions were relatively common in the selected instances that were extracted from the film.

In one of the cases (Table 3: Case 3), one of the characters refers to his location as '*downstairs*', which was rendered as '*apačioje*' (Eng. *below*) in Lithuanian. The character could be seen fallen on the first floor of the building and his words further support the deictic context as he mentions his location from his *deictic centre* since the only person who is down below is himself. In this instance the location of the person is indicated which fits the definition of *Place deixis* that Yule (1996) suggests. Another scholar Nur Kholis (2016) believes that "place deixis is an expression used to show the location relative to the location of a participant in the speech event" (p. 124). This could be noted here as the character who utters the utterance does so in order to indicate his location to the person who is listening to him and happens to be upstairs.

Visual Context	
Original	Well, I'm already **downstairs**.
Lithuanian translation	Aš tai jau **apačioje**.
Type of deixis	*Place deixis*

Tab. 3: Case 3 *Deixis and its peculiarities*

In another case (Table 4: Case 4), a character asks the main character to go '*this way*', which was rendered in Lithuanian as '*čionai*' (Eng. here). Here, deixis matches the visual context as the character could be seen pointing with his gestures and talking directly to another character. Here pointing is not limited to linguistics, but the body language as well. Therefore, Perkins's (1992) definition of deixis could be challenged to include not only linguistic pointing but kinetic pointing as well.

Visual Context	
Original	This way, sir.
Lithuanian translation	Čionai, pone.
Type of deixis	*Place deixis/Social deixis*

Tab. 4: Case 4 Deixis and its peculiarities

5   *Time, Social and Discourse Deixis in "The Adventures of Tintin: The Secret of the Unicorn"*

Time deixis in the selected cases was analysed when there were references that dealt with deictic expressions concerning a specific time or period. *Social deixis* was investigated when *polite forms* and *honorifics* were employed as expressions of deixis. In instances of *Discourse deixis*, deictic references related with text were investigated.

In the instance of *Time deixis* (Table 5: Case 5) historical period is mentioned as the original speech states "Reign of Charles I". Here the time period when the model ship was made is referred to and the character could be seen looking towards the ship in the visual context. In the Lithuanian version the case was rendered as "Kai valdė Čarlzas pirmasis" (Eng. *When Charles* I *reigned*), leaving more or less the same deictic expressions intact. Although, scholars like Nurjanah Nurjanah (2018) point out that "time deixis is the word used to point certain period of time in the speech event" (p. 16), here this period exists outside the speech event as "Reign of Charles I" does not refer to any particular past utterance.

Visual Context	
Original	Reign of Charles I
Lithuanian translation	Kai valdė Čarlzas pirmasis
Type of deixis	*Time deixis*

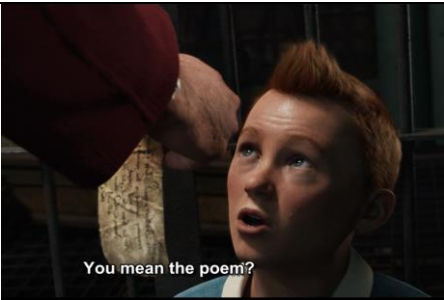Tab. 5: Case 5 *Deixis and its peculiarities*

There were several cases of *Social deixis* in the analysed film. In one of such cases (Table 6: Case 6), the titular character addresses people by using the *honorific* '*sir*'. The Lithuanian translation of most *honorifics* was literal as '*sir*' was rendered as '*pone*' (Eng. Mr) and *Mrs* as '*ponia*' (Eng. Mrs). This instance falls under the category of *Social Deixis* because it clearly politely references the addressee of the utterance following Lenz's description (Lenz, 2003, p. 189). Levinson (2008) believes that social deixis information could be further separated into relational *Social deixis* and absolute *Social deixis* (p. 90). Relation *Social deixis* concerns social or blood relationships between the speaker and the addressee while absolute

Social deixis consists of deictics that do not compare the ranking between the speaker and the addressee. 'Sir' falls under relation *Social deixis*.

Visual Context	
Original	Right, **you** are, **sir**.
Lithuanian translation	Klausau, **pone**.
Type of deixis	*Person deixis/Social deixis*

Tab. 6: Case 6 *Deixis and its peculiarities*

In the investigated examples of the film, few instances of *Discourse deixis* were discovered. In one of them (Table 7: Case 7), the titular character refers to '*the poem*' which he has read beforehand. Louise Cummings (2009) states that "discourse deixis by definition makes reference to parts of text prior to, or following, the speaker's utterance" (p. 102). As 'the poem' was read in the past, it refers to parts of the text that occurred prior to the speaker uttering the aforementioned noun.

Visual Context	
Original	You mean **the poem**?
Lithuanian translation	Turit galvoje **poemą**?
Type of deixis	*Discourse deixis*

Tab. 7: Case 7 *Deixis and its peculiarities*

   In this work, cases of deixis extracted from the film "The Adventures of Tintin: The Secret of the Unicorn" and its Lithuanian dub were analysed. The film was directed by Steven Spielberg and produced by "Paramount Pictures". Its dub was made by the Lithuanian dubbing company "UP Records". The analysis reveals the findings depicted in Figure 1.
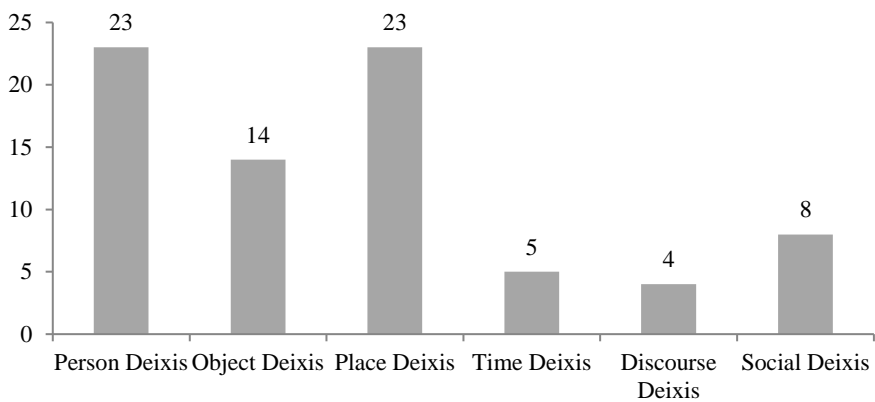

Fig. 1: *Cases of Deixis In "The Adventures of Tintin: The Secret of the Unicorn"*

   In total, 78 instances of deixis were analysed. The most popular categories of deixis were *Place deixis* and *Person deixis*, both containing 23 examples. They are followed by *Object deixis*, which consisted of 14 cases.

   The least popular types of deixis employed in the film were *Discourse Deixis*, which only had four instances, *Time deixis*, which contained five examples and *Social deixis*, which consisted of eight instances. These results may be compared with earlier research work.

   Kholis (2016) performed a similar investigation on the animated film "Good Dinosaur" and found out that the most popular types deixis in it were *Person dexis* (304 cases); *Social deixis* (34 cases); *Place deixis* (20 cases); *Time deixis* (13 cases) and *Discourse deixis* (11 cases) (p.129-131). Several comparisons could be made taking into account these results. *Person deixis* takes the first spot in both analyses, but shares its place with newly discovered *object deixis* in this paper. The higher number of *Person deixis* instance in Kholis's research may be explained due to the fact that he optionally distinguishes *Person deixis* into first to third-person categories. It is also interesting to note that *Social deixis* is the second most popular in Kholi's paper, but is only fourth in this work. That being said, the number of

Place deixis instances in both papers is almost the same. This analysis also has fewer instances of *Time deixis* (5 instead of 13) than Kholis's. Just like Kholis's paper, this investigation has the least amount of *Discourse deixis* (4 and 11 respectively). However, unlike in Kholis's examination where he worked with the original film, here in this paper the analysis of "The Adventures of Tintin: The Secret of the Unicorn" consists of cases from both the original and the Lithuanian dubbed version.

Conclusions

Deixis could be defined as a linguistic pointing to the location or the identification of persons, objects, processes and activities that are being talked about or referred to. It may also be expressed by non-verbal means such as body language. There are five major types of deixis distinguished by Stephen C. Levinson: *Person deixis* – when a person is being referred to; *Place/Spatial deixis* – when the location of persons or things is indicated; *Time deixis* – when time and its expressions are referred to; *Discourse Deixis* – when text or discourse is being referred to; *Social deixis* – when *honorifics* or third person is used to determine the social relationship between the interlocutors. Taking into account the categories provided by Stephen C. Levinson, an additional type of *Object deixis* could be distinguished. It concerns cases where a specific object was indicated or referred to. *Deictic centre* may be defined as the position of someone or something in the discourse situation. The descriptive case study of "The Adventures of Tintin: The Secret of the Unicorn" and its dub reveals that in the Lithuanian version of the film most cases of deixis were implied or left intact. Most frequent cases of deixis in "The Adventures of Tintin: The Secret of the Unicorn" were *Place deixis*, *Person deixis* and *Object deixis*. The least common instances of deixis in "The Adventures of Tintin: The Secret of the Unicorn" were *Social deixis*, *Time deixis* and *Discourse deixis*.

References

Aasland, E. (2014). Now You See Me, Now you Don't: Deictic Projection and the Dynamics of Proverb Performance. *Western Folklore*, 73(1), pp. 38-68.

Buhler, K. (2011). *Theory of Language*. Amsterdam/Philadelphia: John Benjamins Publishing Company.

Chonavec, J. (2014). *Pragmatics of Tense and Time in News*. Amsterdam/Philadelphia: John Benjamins Publishing Company.

Claridge, C. (2001). Structuring Text: Deixis in Early Modern English Texts. *Journal of English Linguistics*, 29(1), 55-71.

Cummings, L. (2009). *The Pragmatics Encyclopedia*. London/New York: Routledge.

Dylgjeri, A., & Kazazi, L. (2013). Deixis in Modern Linguistics and Outside. *Academic Journal of Interdisciplinary Studies*, 2(4), 87-96.

Guerin, V. (2015). Demonstrative Verbs. A Typology of Verbal Manner Deixis. *Linguistic Typology*, 19(2), 141-199.

Kholis, N. (2016). *Deixis Analysis of the Good Dinosaur the Movie*.

Kragh, K. J., & Lindschouw, J. (2013). *Deixis and Pronouns in Romance Languages*. Amsterdam/Philadelphia: John Benjamins Publishing Company.

Lenz, F. (2003). *Deictic Conceptualisation of Space, Time and Person*. Amsterdam/Philadelphia: John Benjamins Publishing Company.

Levinson, S. C. (2008). *Pragmatics*. UK: Cambridge University Press.

Lyons, J. (1977). *Semantics*. UK: Cambridge University Press.

Nurjanah, N. (2018). *A Deixis Analysis of Moana Movie Script*. Indonesia: Walisongo.

Perkins, R. D. (1992). *Deixis, Grammar, and Culture*. Amsterdam/Philadelphia: John Benjamins Publishing Company.

Prasch, A. M. (2016). Toward a Rhetorical History of Deixis. *Quarterly Journal of Speech*, 102(2), 166-193.

Stawarska, B. (2008). 'You' and 'I', 'Here' and 'Now' Spatial and Social Situatedness in Deixis. *International Journal of Philosophical Studie*, 16(2), pp. 399-416.

Stukenbrock, A. (2014). Pointing to an 'empyu' space: Deixis and Phantasma in face-to-face interaction. *Journal of Pragmatics*, 74., 70-90.

Yin, R. K. (2003). *Applications of case study research*. Cosmos Corporation. Available at: https://us.sagepub.com/en-us/nam/node/54068/print

Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.

The foreigner phenomenon
in the novel *Material Fatigue* by Marek Šindelka

Jakov Sabljić & Tina Varga Oswald
Josip Juraj Strossmayer University of Osijek, Croatia
jasbljic@ffos.hr, tvarga@ffos.hr

Abstract: The foreigner phenomenon has so far been discussed in various fields of humanities and social sciences. The knowledge about foreigners is not an exclusive area of any research discipline, and any talk about the foreigner phenomenon implies interdisciplinary approach. Therefore, scholarly discussions include discussions on the status of the foreigner figure primarily in social or cultural anthropology, sociology, cultural studies, and semiotics. The paper contributes to the research of the foreigner phenomenon in literature by interpreting the novel *Material Fatigue* by Marek Šindelka in the context of semiotics of space, culture, communication, image and media. The foreigner is considered a symbol of the social and spatial relations of distance and proximity, remoteness, foreignness and the unknown. The analysis and interpretation is particularly focused on the position of foreigners in the context of migrations from the Middle East to the European West. The aim is to clarify the literary (re)construction of the image of foreigners, i.e. migrants, refugees, displaced persons and asylum seekers, who, in fear of death and in search of a better life, are leaving the Middle East and heading towards the countries of the European Union. The literary (re)construction of the foreigner in the novel is articulated on the level of theme, motif, plot, character, language and style.
Keywords: foreigner, Marek Šindelka, images of the Other, stereotypes, prejudice

Introduction

Marek Šindelka (born in 1982) is a member of the younger generation of Czech writers. He majored in Cultural Studies at the Faculty of Philosophy of Charles University in Prague and graduated in Screenwriting and Dramatic Arts at FAMU in Prague. He entered Czech literature in 2005 with the acclaimed poetry collection *Strychnine and Other Poems* (*Strychnin a jinébásně*), for which he was awarded the *Jiří Orten* Prize for young writers. Šindelka is the author of the novel *Error* (*Chyba*, 2008) and the co-author of the 2011 comic book of the same name. He confirmed his literary talent with his short story collection *Stay with Us* (*Zůstaňte s námi*, 2011), for which he received the most prestigious Czech literary award, the Magnesia Litera Prose Book of the Year Award. Later on, Šindelka published a prose collection *A Map of Anna* (Mapa Anny, 2014) and the acclaimed novel *Material Fatigue* (*Únava materiálu*, 2016), for which he again received the

Magnesia Litera Award in 2017 and which has so far been translated into seven languages.

Material Fatigue is a work of prose by which Šindelka, as he stated in an interview, decided to react on the situation in the Czech Republic which was a consequence of the so-called refugee crisis of 2015: "A total of 12 (!) refugees arrived in the Czech Republic, but despite this, my people [the Czech people, author's comment] went mad. People began to prepare for the end of the world, new far-right political parties began to emerge, feeding on the fear of the citizens and creating and nurturing that fear themselves. The situation has continued to this day. The turning point for me was when they found a refrigerated truck at the Austrian border in which 71 immigrants, including several children, had suffocated. My older daughter was eight months old at the time and it all hit me unexpectedly hard. I felt it was necessary to write about it. With this book, I tried to show what it looks like when you look at Europe from the other side of the fence we are using to close ourselves from the world" (Ivačić, 2018, online). It should be emphasized that Šindelka is not a militant instigator but an engaged intellectual who is warning about the current migrant crisis across the European Union.

The intentionality of Šindelka's prose and its implicit political undertone is understandable in the contemporary social and political context of today's European Union. Namely, the migrant crisis began with the Arab Spring in 2011, but also with earlier migration waves from the Arab part of the Mediterranean (Picula, 2012, p. 20). The areas from which migrants have been arriving to Europe are mostly affected by war and poverty. The main motives for leaving their country of domicile are conflicts and violence, primarily in Syria, but also in Iraq, Afghanistan, Somalia, South Sudan and other countries where the lives of millions of civilians are endangered (Metcalfe-Hough, 2015, p. 2–3). What all the countries from which the migrant waves originate have in common is high unemployment rate of the younger population, as well as technological lagging behind the member states of the European Union and sluggish economic development. Partial responsibility for initiating migration of this magnitude lies both on the Western allies and the interventions aimed at overthrowing dictatorial regimes in these countries (Tadić et al., 2016, p. 16). The situation in the Middle East further deteriorated after 2008 and the crisis in the European Union, which used to be the main export market for these countries. The reasons for leaving Syria and moving towards EU Member States, as highlighted by the 2015 UNHCR analysis, are loss of hope, deepening poverty, limited livelihood opportunities and lack of access to adequate health care, hurdles to renew refugee status in Lebanon and Jordan, scant education opportunities and feeling unsafe in Iraq (UNHCR, 2015, online).

Four years following its publication in the Czech Republic, the novel *Material Fatigue* is experiencing a Syrian edition, in Arabic, of course, which is a significant confirmation of its importance and relevance. Furthermore, the migrant crisis has been leaving a trace in fiction throughout Europe, so it is not surprising that a significant number of novels have been dedicated to this topic. The following, mostly award-winning novels should be singled out from among these literary works: *Gypsy, But the Fairest of Them All* (2016) by Croatian writer Kristian Novak, *Exit West* (2017) by British-Pakistani author Mohsin Hamid, *Io sono con te: Storia di Brigitte* (2016) by Italian author Melania G. Mazzucco, *Go, Went, Gone* (2015) by German writer Jenny Erpenbeck, *The European Spring* (2017) by Danish writer Kaspar Colling Nielsen, *Marx et la poupée* (2017) by French-Iranian author Maryam Madjidi, *Minority Orchestra* (2019) by Nigerian writer Chigozie Obioma, and *The Few* (2011) by the Turkish writer Hakan Günday.

Šindelka's novel *Material Fatigue* is a disturbing story about refugees from war-torn and devastated countries in Asia and Africa who are trying to reach the northern part of Europe in search of a better life. The story centres on two young brothers who set out on an uncertain path together because their life in their unnamed Middle East country, probably Syria, was marked by a permanent existential crisis, i.e. poverty and misery. When the two brothers separate, due to different smuggling strategies, one of them ending up in a car engine and the other one under the driver's seat, each of them is forced to reach their desired destination somewhere in the European North on their own. However, to reach the destination, they must cross frozen rivers, densely wooded areas, fast railway trains, abandoned shopping malls, manufacturing plants and factory halls, highways, dilapidated huts and wastelands.

The novel is divided into 22 chapters, with the third person singular narrating alternately about the two migrant brothers. The narrative structure is further complicated by a chapter in which the narration in the first person singular is taken over by a Palestinian who is the companion of one of the brothers, named Amir. The Palestinian's story is a traumatic confession of his heavy predicament in which he found himself after he sold his own organ to provide for his family living in a Syrian refugee camp and bought a ticket to travel to Europe. The chapter that must be added here is the one in which Amir's unnamed brother comes to a manufacturing plant described as the perfect technological achievement of the European West; he becomes an intruder and a disruptive factor from the perspective of the worker who is also the one that focalises in that chapter. In addition, the plot in the novel is not presented chronologically, since the events that happened before and after the escape of the two brothers from the reception centre are mixed.

Finally, the end of the novel is ambiguous. Namely, the unnamed brother arrives to an inhabited urban area and enters one of the houses where he finds food and plays a famous computer game. The fame of the game should be interpreted in the figurative sense of the word as a war game thematically located in the clichéd setting of war-torn Middle East where an armed player fights against enemy soldiers. The boy finds pleasure in a typical European house that is fully equipped and comfortable, whereby the area of his origin is a place of trauma for him, but within the virtual world it is shown as a place of entertainment. However, the whole plot of the novel reveals that Europe, embodied in the symbolic image of a perfect abode, is another place of trauma, not a promised land or a mythical space of prosperity and freedom. Therefore, the ending is not only paradoxical but also ironic.

Methods

The foreigner phenomenon has so far been considered in various fields of humanities and social sciences. The knowledge about foreigners is not an exclusive area of any research discipline, thus any talk about the foreigner phenomenon implies interdisciplinarity. Therefore, scholarly discussions include the debate on the status of the character of a foreigner primarily in social or cultural anthropology, sociology, cultural studies and semiotics. The paper sets the theoretical framework according to the definition of the foreigner phenomenon in the 2013 book *Stranac i društvo: fenomenologija stranca i ksenofobije* (*Foreigner and Society: Phenomenology of the Foreigner and Xenophobia*) by Anđelko Milardović. In accordance with his research, the following is an overview of the meaning of the word foreigner in the various areas listed above.

The Croatian word *stranac* (foreigner) has multiple meanings. The basic meaning comes from the word *strana*. *Strana* can refer to someone's ideological and political affiliation, or to the legal position of a foreigner within a given legal and political order. Such a meaning is not associated with a foreigner because the noun *stranac* (foreigner) refers to a person who is *on the side*, a foreigner from another region or country (Musulin, 1956–1985, p. 663). "A foreigner is the same as a member of another country, one who was born in another country, a visitor, an unknown person, someone else, someone who is not a member of the domicile society. The geographical meaning is closest to the man who gets to be called a foreigner. He is a foreigner because he came from somewhere, from another side, to stay. The one who comes from another side is foreign and unfamiliar" (Milardović 2013, p. 20).

The social and cultural meaning of the Croatian word *stranac* (foreigner) implies the determination of social, cultural and spatial distance which creates a

feeling of foreignness/alienation, while the proximity within the listed categories manifests itself as inclusion in a new society and culture. "The lack of understanding and absence of the will to get to know and learn prevents the removal of cultural barriers and emphasizes tension and social distance, and, in extreme cases, the conflict between Us and Them"(p. 23).

Stranac, as an anthropological term, means a human being or a person who, for various reasons, finds him/herself in a society as a member of a foreign culture. "In the anthropological and sociological sense, a foreigner appears positively as a person integrated in society and, negatively, as disintegrated. These are the two types of attitudes or behaviours of an individual who is not a member of an indigenous society and its culture. (...) A foreigner is actually an immigrant, a person who has transited from one state to another. Without transition or immigration, there is no foreigner. A foreigner emerges as a result of the will to move and bring changes in one's life and to continue living in another society or another culture" (p. 25).

The components of the social and psychological concept of a foreigner are intergroup behaviour, the cognitive component, social identity, the emotional component, the component of abnormal social and experiential behaviour towards a foreigner, including xenophobia (p. 27). Intergroup behaviour is a form of social interaction between groups and in such behaviour it is recognized how the in-group or own group behaves towards an out-group or a foreign group/foreigners. The cognitive component deals with the issue of perception because it creates the image of social identities, including the social identity of a foreigner: the way a group sees itself (self-perception), how others see it or how they would like them to see it (hetero-perception) (pp. 36 -37). The emotional component focuses on challenging the emotional relationships of individuals and groups. For example, the feeling of love, narcissism being its extreme form, then the feeling of fear of the unknown - the irrational form of which is a phobia, and its specific social form - xenophobia (p. 39). The social psychology of abnormal behaviour includes aggression, hatred, hostility, and various forms of phobia, i.e. xenophobia aimed at foreigners.

The foreigner, as a sociological term, implies a being who breaks identity relations by trying to join a new society, while being torn between two societies and two cultures. At the same time, the foreigners live somewhere in between, and, in fact, nowhere. They are alien to themselves and others. In addition, the foreigners arouse interest and wonder due to misunderstandings and obstacles caused by the language: they are double foreigners – they have left their own culture and are trying to adapt to another. Often due to the impossibility of assimilation into a new culture, the foreigner goes into self-isolation and becomes

marginal or a being on the social outskirts. By becoming familiar with a new language and culture, that is, by breaking through the circle of symbolic reality, a foreigner enters into various social relationships marked by sympathies and antipathies. This experience is based on a culture of relationship to the Other, and can be either friendly or hostile (pp. 40–41).

The last determinant of a foreigner, as a legal term, implies any natural person who is not a citizen of the state in whose territory they currently reside. A foreigner is a person with the citizenship of another state and a person who has no citizenship (Vidaković Mukić, 2006, p. 1111).

Therefore, in order to approach foreigner phenomenon, it is necessary to engage interdisciplinary/multidisciplinary knowledge that studies the position of a foreigner in old, modern and contemporary cultures within the field of various fields of humanities and social sciences.

Analysis

Gordon Allport's book *The Nature of Prejudice* (1954), which describes the cycle of prejudiced behaviour applicable to the construction of the social and psychological image of a foreigner in Šindelka's novel *Material Fatigue*, emerges as the foundation for the study of the discourse on foreigners. In the aforementioned work, Allport formed a scale of prejudiced action containing five components: antilocution, avoidance, discrimination, physical attack, and extermination.

The first component is antilocution, which involves unsympathetic speech directed at the object of antilocution. Such speech usually leads to the creation of antagonisms, negative images of the Others, discrimination and violence. Verbal rejection or negative discourse about migrants in the analysed novel is evident in the scene depicting the torture of two migrants, a Palestinian and a Syrian, who are first verbally abused by Western children: "The tall one shouted at him: *'Go Turkey, no Europe*!' Amir kept looking at one and the other in terror. *'Go Africa*!'' Everyone was shouting something, Amir saw their excitement grow, their bulging eyes shining above him, the commander grunted, the tall one translated into broken English: *'No Islam here. No terrorist. You want kill people*?' Amir did not understand what they wanted from him. He tried to explain something, but the commander slapped him. The tall one shouted: *'You want fuck white woman*?'' and kicked Amir in the shoulder" (Šindelka, 2018, p. 135). Furthermore, antilocution in the novel is associated with prejudice as negative judgment about or attitude towards members of other and different groups based on contempt or prejudice. In other words, the ethnic affiliation of the migrants was determined by wrong judgements, so in the selected paragraph, the two migrants were declared Turks,

Africans and Muslims, although one of them is a Syrian and the other one Palestinian, and they are both non-Muslims.

The second component of prejudiced behaviour towards foreigners is their avoidance. It is a conscious withdrawal from a foreigner in the social space. If foreigners are defined in the spatial relations of proximity and distance, a greater distance from foreigners in social space is achieved by spatial and social distancing from them, making them even more foreign. In the novel, such prejudice is described in the close encounter between Amir's brother and an unknown woman in front of her house. The meeting took place in a rural area, making the process of distancing oneself from foreigners and accumulating irrational fears about them even more pronounced: "Suddenly her eyes widened, she inadvertently took a step back. She still had a pot and a cigarette in her hands, but she had forgotten about them. Stray snowflakes landed on her hair and melted. The boy realized that the woman was afraid. She was afraid of him. He tried to smile again, shrugged slightly, and shook his head. But it was in vain. The woman did not notice or did not want to notice any of this. The reality between them suddenly got worse. The woman saw a concrete, quite present threat in him, in the whole situation. (…) They stood there in the cold, grey twilight, space stretching between them and the woman was projecting some unknown things in it, and they terrified her so much that she could not move" (Šindelka, 2018, p. 122). This is a case of a phobia that involves "avoidance that disrupts the normal course of life and is mediated by fear and is disproportionate to the real danger of an object or situation, and the phobic person him/herself perceives it to be unfounded" (Davison and Neale, 1999, p. 151). The example confirms the avoidance of the object of fear as one of the decisive elements of phobia. Given that it is the irrational fear of strangers and foreigners, i.e. xenophobia, it is the one closest to social phobias in terms of its literary appearance in the novel. The confirmation of xenophobia as an anxiety disorder towards the foreign/Other is highlighted in the chase after the boy that followed after his close encounter with the woman. Namely, after the woman spatially distanced herself, her husband perceived it as a source of danger to which he usually reacts with hatred and hostility in the process of social rejection of the enemy. In addition, it should be emphasized that, when projecting the guilt for individual and collective failure, an external object of guilt or an enemy in the form of a foreigner is determined. It is paradoxical that the persecuted foreigner is actually a boy who had just come to drink water from a barrel in order to survive.

The concept of constructing the meaning of Otherness indicates the way in which the others are labelled/marked in contrast to the former or the in-group. "It is about the process of marking Otherness that acquires some characteristics, among which those of one's own and of other groups stand out. (…) Through this

social marker or marker of social differentiation, a distinction is established between one's own and the other or foreign national identity and the satanization and discrimination of the Other or the Others, Otherness"(Milardović, 2013, p. 156). "The Other is only a sign/symbolic mark, an attempt to determine the essence and content of someone's opposite identity" (p. 155). The image that the woman began to create the moment she met the boy/foreigner is the product of a social construction: "What did actually happen? Those few seconds, while they were looking at each other, suddenly reached enormous proportions. What did the woman see in him? Whatever happened, it didn't matter anymore, there was only that voice, the look of the woman, the image that no one will be able to fix anymore" (Šindelka, 2018, p. 123). Thus, social distance is established face to face towards the Other as a foreigner/migrant due to cultural and linguistic barriers, and it is based on the theme of non-recognition of the Other.

The third component of Allport's scale is discrimination, i.e. the creation of harmful differences. "Discrimination comes about only when we deny to individuals or groups of people equality of treatment which they may wish. (…) It occurs when we take steps to exclude members of an out-group from our neighbourhood, school, occupation or country" (Allport, 1954, p. 51). The establishment of differences precedes the intentional denial of rights, roles or status to a particular individual or group. In the novel, the two main characters - migrants - are portrayed as foreigners who break off with their own language, identity, society, culture and enter a new society, language, culture and civilization. However, in doing so, as people without history or those who need to create a new history of their own, they are denied that right: "He had never seen so many fences. So many wires. When they caught him, a woman wrote a number on his hand with a thick marker. The guards addressed him by using that number. No one here knew how to pronounce his name, so they deprived him of it completely. He found himself in a place called detention centre. As he found out, a detention or reception centre does not differ from a prison at all. Maybe just in the fact that, in prison, most people know why they have been locked up there. All the buildings are overcrowded. He slept in a small tin house for the first two months. Fifteen or twenty workers' housing containers, side by side, tightly packed, arranged so as to create a square-shaped space between them. He could sit inside the little house or stand in the middle of the square. There was a wire fence above the square, welded to the sheet metal. There was no escape from there. (…) People were moving within the enclosed space. But most of them were no longer alive. He could see it in their eyes. The bodies were moving, but there was darkness inside. They were deprived of their mobile phones, documents, computers" (Šindelka, 2018, p. 10). The paragraph shows that the migrants, as a group, have been imposed

restrictions and do not receive equal social treatment because measures have been taken to exclude migrants as an out-group from the neighbourhood, work, school and other areas of life and activity. In addition, the foreigner is portrayed as an isolated and self-isolated being, and an example of intolerance towards foreigners is their ghettoization into reception centres that function as camps. In line with the basic thesis from Georg Simmel's essay *Bridge and Gate* (2001), the image of a foreigner can be an image of connection or an image of separation, symbolized by a bridge or an island. In the novel, great emphasis is placed on the character of a foreigner characterized as a being of separation in a closed type of society in which "the door is closed for him" and he feels isolated in a hostile environment. If the bridge signifies the connection between separate spaces, i.e. cultures, societies and homelands, the door has the role of both separation and connection (Simmel, 2001, p. 160).

Physical attack and violence are the fourth component of the cycle of prejudiced action. Allport singles out several levels of physical violence: typing the victim group, verbal complaint against the persecuted minority, increasing discrimination, external pressure on members of the in-group, threat of social/political explosion, emergence of radical political movements, incentive for action an individual receives by being a member of the group, creation of incidents and destructive activities (Allport, 1954, p. 57–58). The already mentioned verbal conflict between the children and the two migrants escalated into a physical attack on the migrants. Thus, the foreigners are the object of irrational fear from which one has to defend him/herself. Furthermore, xenophobia can be interpreted as social panic, and the objects of aggression, i.e. the scapegoats, especially in times of crisis, can be different groups, including foreigners: "They treated the Palestinian like a puppet, they lifted him to his feet, he wiggled in their arms, they lowered him to the ground, kicked him, and lifted him up again. Amir bowed his head with all his might, touched the ground with his forehead, they knocked him to his side laughing, then forced him to continue, and he again fell to his knees and lifted himself up again and bowed" (Šindelka, 2018, p. 137).

The described incident can be related to Allport's theory of the scapegoat as part of a broader theory of frustration or aggression that can be applied to the discourse on foreigners. The mentioned theory includes three phases: in the first phase frustration produces aggression, in the second phase aggression is transferred to a helpless victim, and in the third phase this transfer is rationalized and justified by blaming, projecting and stereotyping. The hatred and aggression of the children in the role of abuser in the novel is not only motivated by xenophobia but also by resistance to authority embodied in the figure of a father, and is sadistically redirected to aggression towards the weakest i.e. the migrants:

"The commander lifted Amir again by pulling his hair, forcefully turning Amir's face towards him; Amir stared at those ecstatic pupils in horror. He looked into the eyes of a child intoxicated with power. *'This is Europe*!' the commander shouted in his face and hit his head on the ground. (…) They were walking above him watching his futile attempt to escape, as if dazed. One of them unzipped his fly with trembling hands and started urinating on the Palestinian. The others were shouting, laughing, they were in kind of a trance. In childish ecstasy, in which fervour mixed with utter disgust: as if they were torturing an animal, a cat, a dog, a bird with broken wings. The Palestinian no longer moved, just stuck his head into the ground and cried. *'No place for you! Go Africa, motherfucker! Tell him!* ' Someone lifted Amir's head by pulling his hair and he translated with tears swelling in his eyes" (Šindelka, 2018, p. 136–138).

The last level on Allport's scale of prejudiced behaviour involves the extermination or elimination of a foreigner. There is no direct extermination of foreigners in the novel, but there is torture and multiple cases of manslaughter against migrants during their transit to Europe by various means of transport, i.e. human trafficking. Therefore, it is possible to talk about the financial exploitation of migrants and their torture with fatal consequences during secret transfers across the borders of European countries: "The vibration of the engine resonated in his body. He was soon overwhelmed by unbearable sweetness. He had to press his tongue firmly against his palate because it seemed to him that the wrinkled arch was numb. The tinkling gradually spread to the whole head. There was too much sweetness. Sweat dripped into his eyes. He was breathing, but in that heat he had the impression that his lungs were constantly filtering the same single litre of air. He was exhausted by each breath. Slowly fainting he realized that he was losing the notion of himself, the sense spreading to the entire coachwork" (Šindelka, 2018, p. 39).

The novel *Material Fatigue* constantly emphasizes the artificiality and dehumanization of people and the space through which the migrants are moving, indicating the reshaping of the social environment and the consequences of modern accelerated capitalism and production on a global scale. In this context, it should be emphasized that the intelligence and autonomy of many modern devices and machines erases the differences between living organisms and machines (Luke, 1997, p. 1369). In fact, "our machines are disturbingly alive, and we ourselves are frighteningly inert" (Haraway, 1991, p. 152). Namely, the boundary between the realms of the physical and the non-physical is very imprecise, modern devices are quintessentially microelectronic devices, they are everywhere and can be invisible (p. 153). This results in the subjectification of objects, and the

objectification of subjects and the transformation of the living and dead world into "quasi-objects", which are neither entirely alive nor merely dead as they increasingly come to be treated as "quasi-subjects" (Luke, 1997, p. 1369). The phenomenon described in the novel is noticeable in the scene when the boy enters the automobile factory plant. In this part of the novel, the focus of the story shifts from the boy to the production worker, who is described as a kind of a cyborg or a hybrid of a machine and a living organism: "The arm, the extremity of the machine, which merged with his body in the shoulder joint. He marvelled at the precision with which, after so many years, his muscles and joints worked as if when a chess player moves the pieces. Like a perfect automaton. (…) He sold his hand for eight hours a day. He sold his eyes to look into the threaded hole. He sold the movement with which his hand extended a screwdriver. He sold a few more moves, and at the end of the month the amount would appear in his account.' (…) But he could not prevent the learned movement. The machine was too deeply rooted in his body" (Šindelka, 2018, p. 173–174).

Although to a lesser extent, the reverse image of a foreigner can be traced in the novel as well – when the British come to Syria with Amir as their translator. However, the motives for their arrival are not of existential nature, they arrived for tourist reasons and adrenaline seeking war tourism. The British, in conjunction with the new media and the staged tourist itinerary, present themselves as heroes. However, the real situation is reversed because they are arriving to the periphery of the war: "Over time, the men regained courage, the trembling of their hands calmed down, they took photos with an automatic shutter, and then, just in case, with a mobile phone; first with blood, then with the ruins, then with an escort - the men wanted the armed soldiers to point their weapons around them. It was unnecessary, but no one objected, and so the barrels of the short automatic rifles were raised. Both men looked around like unit commanders in the middle of a great battle, then they quickly erased the failed photos and rearranged the whole group until they were satisfied" (pp. 72–73). Talking about his war tourist campaigns, one of the British listed all the dangerous places and countries he had visited: Chechnya, Pakistan, Chernobyl, Afghanistan, Somalia, North Korea and Rwanda. Apart from the fact that the Briton is leaving visual traces of his false heroism on his internet profile, all the exotic places "conquered" and colonized by the photos were fetishized in the form of alleged war trophies: "The man pulls a dirty, torn notebook from a glass cabinet, and his expression is very serious: 'This one is from Chechnya. Notes written by terrorists.' He pulls out a broken bone, a piece of a joint head and a small piece of a rib, and explains: 'Human remains from Sudan.' He pulls out a cartridge: 'Somalia'" (pp. 76).

The motif of manipulated photographs refers to the ideological struggle within the framework of images of the members of the in-group and the out-group, i.e. in relation to "which image will hegemonize a certain area and function as a paradigmatic embodiment of an idea, regime, problem" (Žižek, 2005, p. 11). Therefore, a photograph can be interpreted on multiple levels. The first one is the imaginary image of superheroes - those are the photos staged in that context. Behind these *unreal* scenes, there is the ideological background that represents the second level or *symbolic* level of media manipulation. The third level refers to the *real* situation because the rather vulgar entertaining aspect of the scene should not be overlooked either: the tourist escape from everyday life and the desire to gain new experiences. Such an example can be seen in another place in the novel when a woman in the role of a humanitarian is distributing the aid received: "People were constantly gathering around the woman, the photographer was walking backwards in front of her: when the woman stopped, he would stop, he was carefully walking between the blankets and the bodies on the floor, he took various positions, knelt in front of the woman, got up again, rested his elbows on his knees. He took a photo of the woman carrying bottles of water and leaning towards the body sitting on a bench. He took a photo a black hand reaching out towards the water. Then he looked at the digital screen, looked at several pictures unsatisfied, deftly removed the lens from the camera, put another one, and swung his outstretched finger with a smile. The woman understood and repeated the whole action: she offered the water with a smile, a black hand reached out for the water, the shutter clicked" (Šindelka, 2018, p. 117–118). In the situation mentioned, it is not primarily a humanitarian act but the exploitation of foreigners and showing their difficult social situation in order to achieve media attention and a better social and political status. At the same time, it is evident that the focus of the lens is on the humanitarian and a positive image of her, while the migrants are out of focus and shown in the photos as a shapeless mass reduced to outstretched arms begging for help.

In the above examples of the British and the "humanitarian" which deal with hegemonizing real and mental images, it is necessary to distinguish between an image i.e. a photograph as a permanent record of a person, object or any other motif and the mental image to which the image of a foreigner belongs. In semiotic terms, an image has two poles: the first pole is representation, and the second is perception. From the cognitive or conceptual level, the social and psychological image of the foreigner is created. The image of a foreigner is made up of all the knowledge and information about the foreigner and the perception of how the members of the in-group see the foreigner as a member of a foreign group. Furthermore, according to social categorization, that is, the ordering of the social

world, images are created of a good, bad, dirty, devilish, dangerous foreigner, foreigner as a competitor or foreigner as a socially endangered person. It represents the creation of a stereotype of a foreigner with clichéd images that refer to individual foreign social and cultural identities (Milardović, 2013, p. 69). The photo examples prove a pre-constructed, desired and expected reality that has already been formed at the cognitive level by members of the in-group (Europeans), which has been stereotyped and resent/returned to the West as such.

The image of a foreigner is most frequently based on stereotypes as clichéd images of the Other. "Those who socially categorize foreigners construct their characteristics such as gender, linguistic/cultural/ethnic affiliation, race, customs and habits, appearance and so on. With the help of stereotypical features of a foreigner/foreigners, the effort of recognition is reduced, the status or our position in society in relation to his/their position in society is protected" (p. 73). Cultural stereotypes occupy a dominant place in the typology of stereotypes. "The simplest definition of cultural stereotypes is that these are stories or discourses about one's own and other people's cultures, in fact, about domestic and foreign identities or images of the Others" (p. 76). Detecting stereotypes and the description of the stereotyping process are not derived from a secondary reading of the novel, but they derive from its primary thematic layer which is directly related to the foreigner issue. In the already mentioned example of the Palestinian and the children in the role of abuser, the stereotype serves as a justification for aggression and rejection of a foreigner because children assume that the Palestinian is of the Islamic faith and they force him to pray by bowing and prostrating.

The self-image is constructed for the purpose of building self-esteem in relation to other peoples/cultures as large social groups. As auto-stereotypes, these images reflect the relationships of power, pride, cultural superiority, passion, civility, and a good position in the world. However, in the novel *Material Fatigue*, the self-image is distorted because the migrants turn their eyes away from the European who is smuggling them. The turning of the eyes results from understanding the Europeans" perception of migrants, so the auto-stereotypes are portrayed in the negative categories of helplessness, shame, cultural inferiority, humiliation, animalism and a generally bad position in the world: "The European stood in front of the little man: he was standing in front of the Arab in silence. Amir didn't know where the feeling had come from, but he began to feel ashamed. He felt ashamed because of that man. The longer the European watched him, the more ashamed he became. The feeling came from somewhere behind the nerves behind his eyes and from the top of his head, descending to his stomach and thighs. It was a physical, almost palpable shame. He was ashamed of that skin, of the moustache on the

man's face, of the hands with the large knots of the joints, of the ring of veins that stretched over the bones on the back of the fist, of the blood that swelled in the veins. It all annoyed him. The posture, the chin, arms, and perhaps even the circulation of blood in the hands. He saw the vein shift from side to side, around a single bone. Shame slowly began to turn to repulsion at the sight of her. He hated that man because his body was visibly showing his origins. He hated him for belonging to the same one. The little man, meanwhile, grew quite nervous: he was sagging under the gaze that would not stop eying him, his head bowed, he stared intently at some point on the concrete floor, clinging to tiny cracks on the grey, dirty surface, without daring to look up" (Šindelka, 2018, p. 14–15).

The trauma and the distance are further emphasized throughout the novel by the narration about the boy's movement through the frozen winter landscape and the descriptions of experiencing the cold. Thereby the novel elaborates the existential theme within the framework of the so-called cryopoetics, i.e. the dominant descriptions of winter and cold in the denotative and connotative meaning. The motifs of winter and cold in the novel depict death, loneliness, pain, despair, mental restlessness and a sense of finality and end. It should be emphasized that the whole of Europe is perceived as a cold continent, even as a camp in a metaphorical sense, due to the prevailing negative connotations about migrants: "Only they remained there. Only those who had nowhere to go. Parents dead, missing, lost somewhere along the way - or long ago, where the white lines of sports tracks disappear, like when the board is erased, where playgrounds and sports fields disappear, where sports suddenly, like so many other things, become completely absurd. A few funny names, non-existent phone numbers, stained papers with someone's addresses. And around them the entire cold, hostile continent, bordered by a double fence with razor wire" (Šindelka, 2018, p. 11). Šindelka's descriptions of landscapes and the cold are in line with the theme of the foreigner because there is an abundance of motifs that the main characters perceive as foreign and alien, thus reinforcing their sense of eradication; for example, "someone else's house", "someone else's black soil" (p. 58), "unknown constellations" (p. 9). In addition, social distance is projected, in spatial sense, on the migrants' failure to integrate as foreigners in Europe which is marked by hyper-industrialization, dystopia and dehumanization: "They were approaching the city. The illuminated pit of a huge construction site opened in the darkness, as if coming from hell. The noise of the machines was heard, steel structures protruded into the air, wire skeletons prepared for pouring concrete. Whistling pistons, hitting pneumatic hammers. The arms of tall cranes towering above

everything. The rumble and thuds subsided. Everything was swallowed by the night, like in a dream" (pp. 166–167).

The feeling of foreignness is transferred to the "death" of certain body parts caused by the cold or awkward position of the body in the process of smuggling, whereby the migrants could be identified as goods or material. The title of the novel *Material Fatigue* should be interpreted in the same context. The migrants' loss of identity is emphasised on several occasions in the plot development; for example, the taking away of their names and surnames, the assigning of numbers, deliberate mutilation of migrants' fingertips, them selling their own organs for the purpose of survival, failure to lift the language barrier, reducing the perception of migrants to simple identity patterns and stereotypical prejudice. *Material fatigue* symbolizes the gradual "wear and tear" of the migrants' bodies due to long-term efforts in the attempt to overcome many obstacles in reaching the desired European destination, i.e. Northern Europe, which leads to the psychological and physical breakdown of the migrants. Although Amir and his brother survived the trip, other migrants from their group from the beginning of the novel suffocated in the refrigerator because they could not get out of it. It was this frightening motive that Šindelka took over, following the example of the actual event that constituted his main motive for writing the novel.

Furthermore, the image of the foreigner is emphasized by the foreignness of his own body in the unrealistically perfect European forest landscape where the migrant boy wanders: "He looked at his hand: it suddenly did not fit, he squeezed and relaxed his fist. He did not belong here; he was disturbing the perfect structure of that inhuman landscape with his whole being. He had the number on his hand: 107. He ran and began to count the trees he was passing. When he counted to one hundred and seven, he slowed down. He was walking. Everything has its rules. The rule of the landscape, the rule of the forest, the rule of the roads and the movement of materials from place to place, the rule of sustainable growth. He remembered his brother: while they were together, his brother was reading Wikipedia articles on his cell phone. So he was teaching him English and introducing him to the European continent. Afterwards the boy continued with it on his own. He counted to one hundred and seven and started running. The rule of statistics, social stratification, load-bearing capacity of bridge structures, daily calorie intake, the rule of information transfer" (Šindelka, 2018, p. 29). In the role of a foreigner, the migrant is placed between two cultures: to be in between means at the same time to actually be nowhere. In addition, he is unrooted in a double sense because he is foreign both in the new culture and in his native culture. As can be seen in the example, the foreigner tries to gather and connect fragments of his life in two locations (Europe and Middle East) where he is a double foreigner. This is most

evident in the example of language when his mother tongue becomes the language of memories, and the new language is still being learned: "There were many people in the reception centre who spoke his language. But it is as if the tongue was also infected. Something in him had died. He belonged to another world. So it was said in the memoirs. A strange automaton of memory" (p. 46). By forgetting their own language and learning new words of a foreign language, foreigners separate themselves from their own past and tradition and strive to be accepted in the society in which they are now seeking their place. In other words, foreigners move from the space of security to the interspace of insecurity and foreignness: "The boy watched it all as if in a dream. The world was suddenly incomprehensible before him. Impassable. A huge yarn of connections he did not understand any more. All those safe, familiar things: the sun was shining outside, he was sitting on a chair, holding a cell phone with Wikipedia page open in his hand" (p. 47). In the novel, the boy's learning of a new foreign language is shown on several occasions by mechanically enumerating terms and their definitions like in a glossary of terms. The listing of terms and their linking without interaction with members of the in-group proves the failed attempt at assimilation, i.e. the impossibility of breaking through the circle of the house of essence (language) of the host. Hereby the novel once again confirms the boy's image as a foreigner in relation to others, but also in relation to himself.

Conclusions

Marek Šindelka's novel *Material Fatigue* is representative of a corpus of texts on the migrant crisis and migrant experiences, all the more because it is based on an actual event. The novel is a tale about refugees from the war-ravaged and devastated countries of Asia and Africa who are trying to reach Northern Europe in search of a better life.

The foreigner phenomenon requires multidisciplinary knowledge without which it is not possible to encompass this extremely complex concept. Thus, scholarly discussions include debates on the status of the foreigner figure in social or cultural anthropology, sociology, cultural studies and semiotics, and they have been engaged in the discussion on Šindelka's novel, mostly for the purpose of interpretation. The paper sets the theoretical framework according to the definition of the foreigner phenomenon given in the book *Foreigner and Society: Phenomenology of a Foreigner and Xenophobia* (2013) by Anđelko Milardović. An overview of the meaning of the word foreigner in the different areas listed above has been presented in accordance with Milardović's research. Another starting point for the discussion of the foreigner phenomenon is the indispensable book by Gordon Allport *Nature of Prejudice* (1954), which describes the cycle of prejudice

applicable to the construction of the social and psychological image of a foreigner in Šindelka's novel *Material Fatigue*. In his work, Allport formed a scale of prejudiced actions consisting of five components: antilocution, avoidance, discrimination, physical assault, and eradication of the foreigner.

Throughout the history of different civilizations, as well as in the contemporary world, as evidenced by Šindelka's novel, the attitude towards foreigners is based on minimal integration, exclusion, hostility, rational and irrational fear. Therefore, different images of fear have been (re)constructed in this paper, in order to arrive at phobia as an irrational form of fear, i.e. xenophobia as one of the social phobias.

The novel constantly emphasizes the artificiality and dehumanization of people and the space through which the migrants are moving, illustrating the reshaping of the social environment and the consequences of modern accelerated capitalism and production on a global scale. This results in the subjectification of objects and the objectification of subjects, as well as the transformation of the living and the dead world into "quasi-objects" that are neither completely alive nor completely dead because they have been increasingly treated as "quasi-subjects".

In addition, the paper considers the manipulation of media content based on certain mental images. It means stereotyping of foreigners with clichéd images that refer to individual foreign social and cultural identities. It should be emphasized that the detection of stereotypes and the description of the process of stereotyping are not derived from the secondary reading of the novel but they derive from its primary thematic layer which is directly related to the issue of perception of foreigners. It is an interesting fact that Šindelka portrayed Europeans as fake humanitarians and fake heroes who use the misfortune of migrants for their own benefit or entertainment.

It is also necessary to highlight the social and psychological insights into the discourse on foreigners and xenophobia based on the social and psychological image of foreigners and fear. It has been observed that, due to ethnocentrism, i.e. the favouring of one's own group, social interactions between the in- and the out-group (foreigners) result in hostility and aggression. It should be emphasized that there is no mechanism for eliminating conflicts and fears in the novel *Material Fatigue*; it does not describe the approximation of one's own and the out-group (foreigners) nor does it offer a solution for maintaining social peace by means of tolerance. In this regard, it should be concluded that Šindelka's image of a foreigner in the novel is emphatically one-sided. Thereby, Šindelka wanted to indicate the "anti-globalization actions in the form of right-wing radical parties and movements using markers such as anti-immigration, opposition to multiculturalism, xenophobia and Islamophobia" (Milardović, 2013, p. 214).

The paper describes all the observed hetero-stereotypes, i.e. the images that the Europeans create about foreign migrants, but also the appearance of negative auto-stereotypes – the migrants' perception of themselves. In doing so, the knowledge of the mirror theory can be applied in general, based on which each of those who look at the Other through these Others see a better or worse picture of themselves because it is actually their alter ego.

Furthermore, in the reinforcement of the image of a foreigner, the determinants of the so-called cryopoetics appear as leitmotifs in the novel, that is, the dominant descriptions of winter and cold in the literal and figurative sense. The descriptions of the winter landscapes through which the boy moves as a migrant and the cold he is constantly feeling are in line with the theme of the foreigner and the notion of foreignness that the migrants feel towards Europeans, and the whole of Europe is metaphorically perceived as a cold continent and a camp, which further intensifies the feeling of uprootedness of the foreigner characters.

References

Allport, G. (1954). *The Nature Of Prejudice*. Cambridge: MA: Addison-Wesley.

Awad, A. (2015). *Seven factors behind movement of Syrian refugees to Europe* [Briefing Note]. United Nations High Commissioner for Refugees. http://www.unhcr.org/560523f26.html

Davison, G. C. & Neale, J. M. (1999). *Psihologija abnormalnog doživljavanja i ponašanja*, Jastrebarsko: Naklada Slap.

Haraway, D. (1991). *Simians, Cyborgs and Women: The Reinvention of Nature*, New York: Routledge.

Ivačić., M. (2019) Razgovor, Marek Šindelka. Moj roman govori o izbjegličkoj krizi u Češkoj, https://artikulacije.hr/moj-roman-govori-o-izbjeglickoj-krizi-u-ceskoj/

Luke, T. W. (1997). At the end of Nature: cyborgs, 'humachines', and environments in postmodernity, *Enviroment and Planning*, 29(8).

Metcalfe-Hough, V. (2015). The migration crisis? Facts, challenges and possible solutions, *ODI*, https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinion- files/9913.pdf

Milardović A. (2013). *Stranac i drušvo: fenomenologija stranca i ksenofobije*, Zagreb: Pan liber.

Musulin, S. (Ed.), (1956–1985). *Rječnik hrvatskoga ili srpskoga jezika*, Zagreb: Jugoslavenska akademja znanosti i umjetnosti.

Picula, B. (2012). Božja stranka na čelu Libanona – od rata do vlasti, *Političke analize*, 11(3).

Simmel G. (2001). *Kontrapunkti kulture*, Zagreb: Jesenski i Turk, Hrvatsko sociološko društvo.

Šindelka M. (2019). *Zamor materijala*, Zagreb: Naklada Ljevak.

Tadić, J., Dragović, F., Tadić, T., (2016). Migracijska i izbjeglička kriza – sigurnosni rizici za EU, *Polic. sigur.,* 25(1).

Vidaković Mukić, M. (2006). *Opći pravni rječnik*, Zagreb: Narodne novine.

Žižek, S. (2005). *Irak: posuđeni čajnik,* Zagreb: Naklada Ljevak.

Ward, I. (2003). *Fobija*, Zagreb: Jesenski i Turk.

Contact
Jakov Sabljić, PhD, Assistant Professor
Dinka Šimunovića 33
31000 Osijek, Croatia
jsabljic@ffos.hr

Tourism undergraduates' attitudes towards cultural diversity

**Zuzana Sándorová, Lenka Tkáč-Zabáková
& Dominika Hlavinová Tekeliová**

Constantine the Philosopher University
zsandorova@ukf.sk, ltkaczabakova@ukf.sk, dhtekeliova@ukf.sk

Abstract

It is generally acknowledged that in these days of massive migration, increasing ethnocentrism and culturally diverse communities fostering a society's tolerance towards diversity seems to be vital. Therefore, education systems face the challenge of preparing young generations to be able to work in multicultural environments. Undoubtedly, promoting intercultural understanding is essential especially in the case of future experts in tourism since the services in its sectors, such as hospitality, gastronomy or transport, are based on the interaction of people from at least two cultures.

The present paper investigates tourism undergraduates' attitude towards cultural diversity and multicultural society in Slovakia. The study also sheds light on their perceptions of dealing with guests of other ethnic and religious groups and working with people from different cultural backgrounds.

Keywords: cultural diversity, multicultural society, intercultural competence, tourism undergraduates, attitudes, perceptions, Slovakia

Introduction

In 2017 the Slovak National Centre for Human Rights (2018) investigated young people's attitude towards religious groups, racial and ethnic groups as well as to people from neighbouring countries. The findings of the research, which comprised 1 322 students (21 elementary and secondary schools) in the age of 11 - 19 years, showed that more than 80 % of respondents were aware of the fact that there were negative prejudices against various groups of people around them. Besides, it also revealed that the most negatively seen ethnic and religious groups included Roma people (79%) and Muslims (66%).

Having the right attitude, i.e., being tolerant and respectful towards different ethnic groups is essential in any intercultural exchange (Ilie, 2019). Nevertheless, in the field of tourism and hospitality, it is a must, since it can contribute to the positive image of the destination or the accommodation establishment, as well as to a lasting emotional relationship to them and encourage the visitors or guests to

recommend and revisit them (Reisinger, 2009). Therefore, the present paper aimed to find out whether a survey conducted among university undergraduates majoring in tourism would bring results similar to the investigation carried out by Slovak National Centre for Human Rights.

The *8.01.01 Tourism* study programme at Constantine the Philosopher University in Nitra, Slovakia is offered by the Department of Tourism, at the Faculty of Central European Studies. The main objective of the three-year *Regional Tourism* BA study programme and the two-year *Management of Regional Tourism* MA study programme is to provide preparation of competent experts in tourism, especially in the context of the multicultural and multinational regions of Central Europe. The study connects theoretical knowledge with practical training in the business sphere, mainly in the tourism sector, which enables students to use the acquired knowledge directly in practice. Concerning the mentioned focus on the multicultural and multinational character of the Central-European regions, special emphasis is put on language education, since in addition to world languages, such as English or German, undergraduates also have to learn one of the languages of the regions in question, i.e. Hungarian, Polish, or Czech. Besides, the MA programme comprises two courses that focus on the cultural specifics of selected ethnic groups and on the importance of having a positive attitude towards them. Based on these facts it is expected that the investigated tourism undergraduates would have a rather positive perception of cultural diversity and working in a multicultural environment. Furthermore, another hypothesis is that would assess themselves to be prepared for dealing with guests of other ethnic and religious groups and working with people from different cultural backgrounds. Also, it could be presumed that they would consider their education satisfactory in terms of preparing them for living and working in a multicultural society.

Literature review

In today's globalized world, the fact, that cultural differences can be detected in every area of human life, draws attention to the necessity of intercultural communication, and to the benefits that can be reaped from it. Liu et al. (2011; also Hidasi 2004) mention four reasons why intercultural communication is important. First of all, intercultural communication is needed to come to terms with the increasing diversity of the population, i.e., the multiculturalism that a lot of countries face today. However, multiculturalism can also be understood as an attitude, referring to "a society's tolerance towards diversity and the acceptance of equal societal participation" (Kramsch 1998:20-23). Also, to foster the acceptance of cultural differences, societies have to address the challenge of promoting intercultural understanding, i.e., making people aware that cultural

diversities enrich their lives. Furthermore, intercultural communication can be enhanced through international business cooperation, and vice versa: international business exchanges can be promoted by a good understanding of cultural differences. Last but not least, intercultural communication is vital for facilitating cross-cultural adaptation, especially in terms of migration, but also in case of societies encompassing culturally different communities. Anxiety and uncertainty, threaten social cohesion; however, they can be reduced by developing intercultural knowledge and skills, which are referred to as *intercultural competence*.

According to Byram (1997), intercultural competence comprises the following five factors: attitudes (savoir être), knowledge (savoirs), skills of interpreting and relating (savoir comprendre) and skills of discovery and interaction (savoir apprendre/faire), as well as critical cultural awareness (savoir s'engager). Attitudes refer to "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (Byram 1991: 50). It means, for example, that the intercultural speaker is willing to share their experience about others' daily life, is interested in others' opinions on familiar or unfamiliar issues, or takes into consideration expectations about appropriate behaviour in a particular situation. Knowledge means the knowledge "of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction" (Byram 1991:51). For instance, the intercultural speaker has familiarity with the historical events, cultural products or geographical features of his/her own and the interlocutor's country. Skills of interpreting and relating referring to the "ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own" (Byram 1991:52), comprise, for example, the readiness to identify the sources of misunderstandings and address them. Skills of discovery and interaction stand for the "ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction" (Byram 1991:52), e.g. behaving under the conventions of verbal and nonverbal interaction, etc. Finally, critical cultural awareness (Byram 1997:63) refers to "an ability to evaluate, critically and based on explicit criteria, perspectives, practices and products in one's own and other cultures and countries", for instance, in terms of identifying and interpreting values in events or being aware of potential conflicts between ideologies.

Similar to Byram, the Common European Framework of Reference for Languages: Learning, Teaching, Assessment (Council of Europe, 2001, p. 104 – 105) lists the following elements of *Intercultural skills and know-how:*

1. "The ability to bring the culture of origin and the foreign culture into relation with each other;
2. cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures;
3. the capacity to fulfil the role of cultural intermediary between one's own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations;
4. the ability to overcome stereotyped relationships".

Reisinger (2009) emphasizes that intercultural competence including a positive attitude and cultural sensitivity towards customers with different cultural backgrounds will play a crucial role in the future success of the tourism and hospitality since based on some statistics, despite the current lockdown due to the COVID-19 pandemic, the interest of Asian tourists in European destinations will only be increasing in the future (COTRI, 2019; Nielsen, 2017). As Reisinger (2009, p. 41) puts it, cultural differences in service expectations or communication may lead to frustrations among personnel and dissatisfaction among customers; hence, "a cultural approach to marketing and providing services will be required".

Methodology
The research aimed to find out the attitude of tourism undergraduates who study at Constantin the Philosopher University in Nitra, Slovakia towards cultural diversity and multicultural society. Besides, the investigation focused on their perceptions of dealing with guests of other ethnic and religious groups and working with people from different cultural backgrounds. Another goal was to learn about their opinion on the efficiency of education in terms of preparing students for living and working in a multicultural environment.

The research sample consisted of 241 university students of the accredited Regional Tourism BA study programme and the Management of Regional Tourism MA study programme who pursue their studies at the Department of Tourism, (Faculty of Central European Studies). The participants' age ranged from 19 to 26, while regarding their sex, the majority of the respondents were female.

To reach the above-mentioned objectives the method of questionnaire survey was applied. The questionnaire contained twelve questions/items and the respondents could express their opinions on a seven-point Likert-scale. They were asked to choose only one grade out of seven which would reflect their perception or attitude towards the opposing ideas at the two ends of the continuum, identifying also the extent to which they agree with the opinion, i.e. opting for values from 7 to 5 or from 3 to 1 (See the *Results and discussion* part). However,

grade No 4 could be considered as a kind of neutral attitude with no informative value, meaning that students either did not have a viewpoint in the matter or they did not want to take a stand, what also implies a sort of conformity.

The survey was conducted using both online and printed versions of the questionnaire designed by the researchers in February 2019. The data were processed applying the Semantic Differential Scale Method. The findings displayed in graphs and figures are described in the next part of the study.

Results and discussion
1. Culture and religious diversity is connected with:

enrichment of various aspects of life.	7	6	5	4	3	2	1	the danger threatening in various aspects of life.
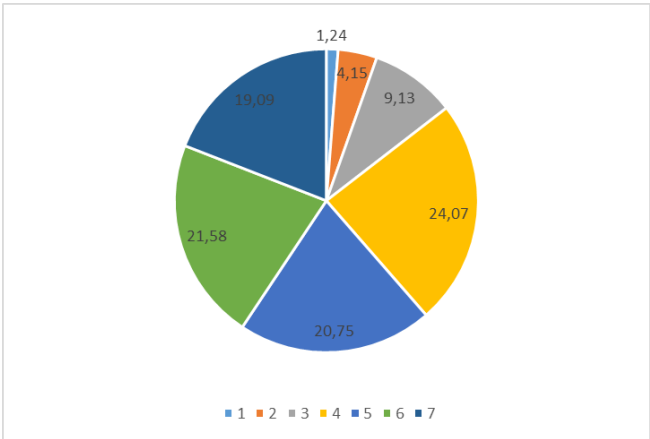
Figure 1: The perception of culture and religion diversity
(Source: own processing)

As it can be seen in Figure No 1, the majority of the respondents opting for values 7, 6 and 5 (altogether 62,23 %), considers culture and religion diversity to be rather the enrichment of life than a life-threatening danger, (chosen by a total of 14, 52 % of the participants circling values from 1 to 3). However, a quarter of the undergraduates remained neutral by selecting value 4.

2. Do you prefer:

compassion and tolerance toward other ethnic groups	7	6	5	4	3	2	1	compassion and tolerance are not important
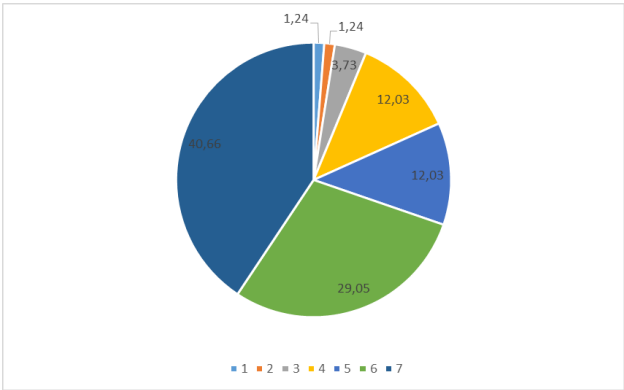
Figure 2: Compassion and tolerance toward other ethnic groups
(Source: own processing)

As shown in Figure 2, 40, 66 % of the tourism students prefer compassion and tolerance toward other ethnic groups, since they indicated the highest value (7). Besides, another 41, 53 % opted for values 6 and 5 what expresses their tolerant and compassionate attitude towards different ethnic groups. On the other hand, only 6, 21 % of the selected values from 1 to 3 of the continuum, i.e. these respondents do not find compassion and tolerance important; also, 12, 03 % did not take a stand on the given issue, choosing value 4.

3. Do you tend to agree with the concept of

multicultural society	7	6	5	4	3	2	1	monocultural society is the guaranty of security.
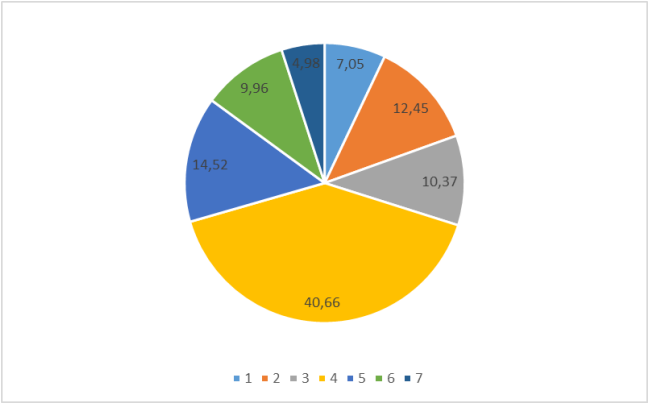
Figure 3: The perception of multicultural society
(Source: own processing)

The results of the third item of the questionnaire seem to be controversial in connection to the respondents' positive attitude towards diversity and different ethnic groups, since 40, 66 % expressed his/her opinion neither against nor in favour of multicultural society. What is more, 29, 87 %, i.e. almost the third of the participants thinks that security is guaranteed by monocultural society and only 29, 46 %, i.e. another third considers multicultural society to be safe.

4. Current problems in multicultural societies are related to religious radicalism of ethnic minorities and their social status.

Definitely yes.	7	6	5	4	3	2	1	Not.

In terms of the fourth questions, more than half of the respondents, i. e, 51, 04 % opting for values 7,6 and 5, think that religious radicalism of ethnic minorities and their social status is the source of current problems in multicultural societies (see Figure No 4). Moreover, another third of the participants had a neutral standpoint and only 16, 18 % thought that recent problems in multicultural societies are not related to religious radicalism of ethnic minorities and their social status.
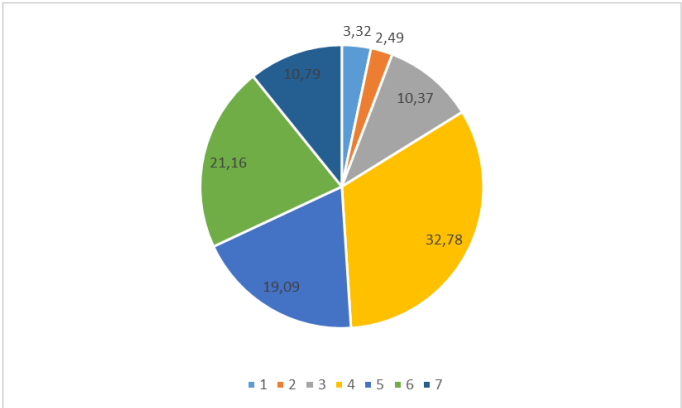
Figure 4: The perception of current problems in multicultural societies
(Source: own processing)

5. Does the education system prepare students for changing social and cultural conditions in Europe?

In a satisfactory way.	7	6	5	4	3	2	1	In an unsatisfactory way.

Based on the findings displayed in Figure No 5, tourism undergraduates do not consider the education system concerning the preparation for changing social and cultural conditions in Europe satisfactory, since half of them (48, 9 %) chose values from 1 to 3, 22, 41 % was neutral, and only 27, 80 % indicated values from 5 to 7, meaning that education system prepares students for changing social and cultural conditions in Europe in a satisfactory way. It is also noteworthy to mention that the highest values (7) were selected only by 1, 66 %, that is by four people out of 241.

6. Does the education system prepare you/students for changing conditions on the labour market in terms of cooperating with people coming from the different cultural background?

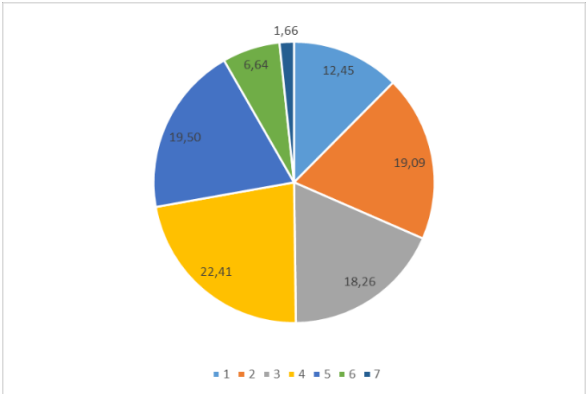| In a satisfactory way.	7	6	5	4	3	2	1	In an unsatisfactory way.

Figure 5: The perception of the education system
in terms of preparing for living in multicultural environments
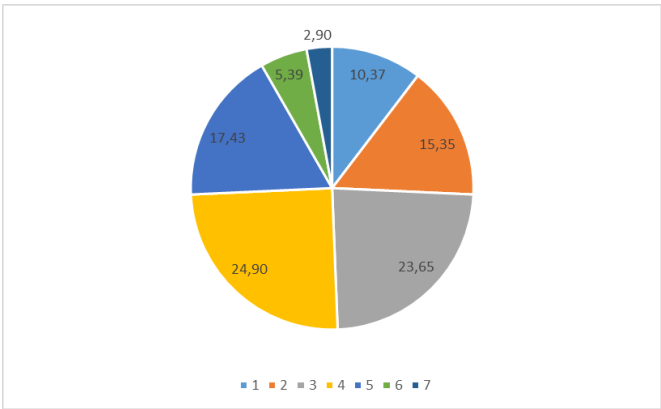(Source: own processing)

Figure 6: The perception of the education system
in terms of preparing for working in multicultural environments
(Source: own processing)

Similar to the previous question, the efficiency of the education system in terms of preparing for working in multicultural environments was conceived by half of the respondents (49, 37 %) as rather unsatisfactory, almost the fourth of them (24,

90 %) stayed neutral, while only 25, 72 % thinks the educational institutions give them the necessary skills to tackle the mentioned challenges of today's society (see Figure No 6).

7. What do you think, will current political, social and cultural processes in Europe influence your future job?

They will.	7	6	5	4	3	2	1	They won´t.
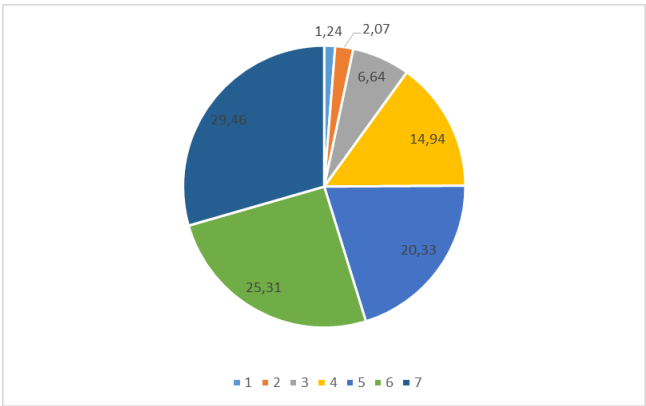
Figure 7: The impact of current changes on the respondents' future employment (Source: own processing)

It can be seen in Figure No 7 that two-thirds of the participants (75, 10 %) agreed that the political, social and cultural processes taking place in the society will influence their future job, while only 9, 95 % thought it would have no impact on their future employment and 14, 95 % did not express their opinion.

8. Do you feel to be rather

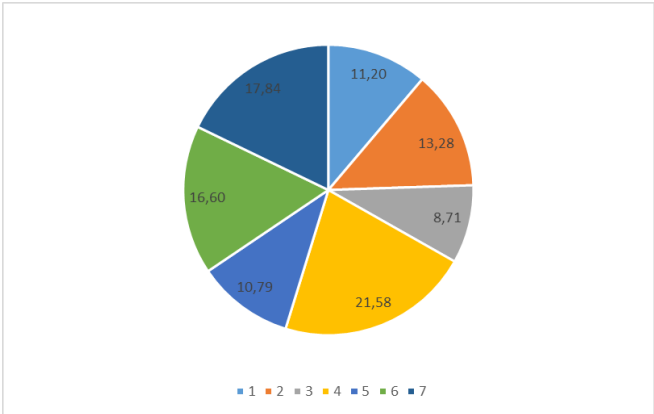| a Czech, Slovak, etc.?	7	6	5	4	3	2	1	a European citizen?

Figure 8: European versus Czech/Slovak citizen?
(Source: own processing)

Slovakia become the member of the European Union in May 2004 and it could be supposed that in the course of 16 years the Slovakians, especially those belonging to younger generations, feel rather be Europeans than being a member of one particular country. Yet, the results of question No 8 (see Figure No 8) show that only 33, 19 %, i.e. one-third of them regard themselves as citizens of the whole European continent and not only of Slovakia, whilst 45, 23 % consider themselves to be rather Slovak citizens and another 21, 58 % stayed neutral concerning this question.

9.   Ethnic diversity at a workplace

may be fruitful since it can bring new solutions to problems.	7	6	5	4	3	2	1	can cause frustration and lead to conflicts.

In terms of the perception of ethnic diversity at a workplace, the majority, i.e. 62, 66 % of the respondents agreed that it may be fruitful since it can bring new solutions to problems (see Figure No 9). However, according to almost one fifth (19, 91 %), ethnic diversity at a workplace can cause frustration and lead to conflicts, while 17, 43 % of them did not take a stand on this question.
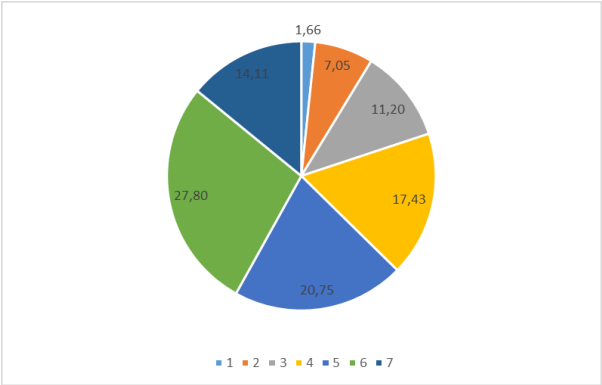
Figure 9: The perception of ethnic diversity at a workplace (Source: own processing)

10. Dealing with guests of other ethnic and religious groups (e.g. Roma, Muslims, etc.):

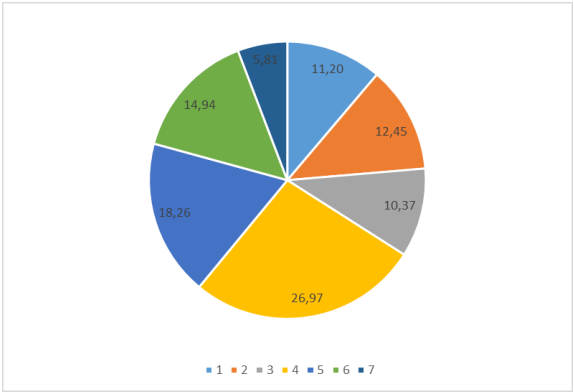| makes a job more interesting.	7	6	5	4	3	2	1	makes a job less appealing.

Figure 10: Dealing with guests of other ethnic and religious groups (Source: own processing)

Even though services in tourism are based on the interaction of people usually from at least two cultures, 34, 02 %, that is more than the third of tourism undergraduates expressed their opinion that dealing with guests of other ethnic and religious groups made a position less appealing (see Figure No 10). Also, only according to 39, 01 % of them is such a job more interesting, while 26, 97 %, i.e. more than a quarter remained neutral.

11. Do you feel to be prepared for the current challenges of your future profession in terms of working and dealing with individuals of other ethnic and religious groups?

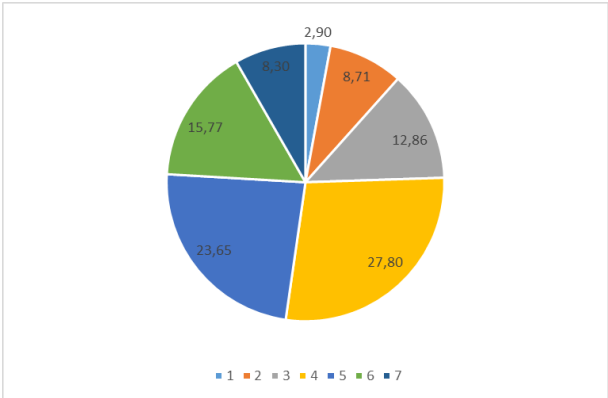| Definitely yes.	7	6	5	4	3	2	1	Not.

Figure 11: Readiness for working with different ethnic and religious groups
(Source: own processing)

Concerning question No 11, 47,72 %, i.e. almost half of the respondents considered themselves to be ready for addressing the current challenges of their future profession in terms of working and dealing with individuals of other ethnic and religious groups; while 24, 45 % did not feel to be prepared and 27, 80 % did not take a stand on this question. This, however, contradicts the answers given to questions No 5 and 6, since almost 50 % of them agreed that education system prepared students for changing social and cultural conditions in Europe in an unsatisfactory way, yet only somewhat less than 25 % thought that they are not ready to face such challenges. Of course, it may indicate, though, that despite the

failure of education to prepare students for the changed circumstances, they were able to use other channels/tools to develop themselves in the given context.

12. Do you think professional communication can be misinterpreted or difficult to understand across languages and cultures (language barriers, range of accents, idioms, non-verbal communication)?

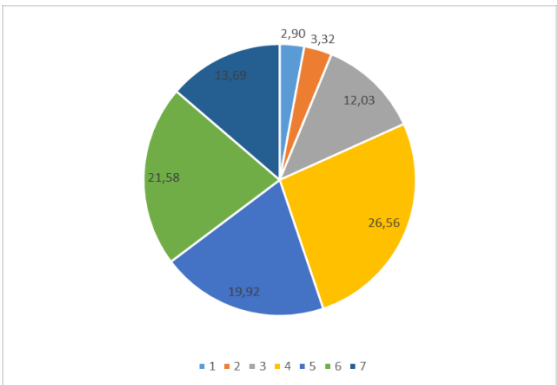| Communication difficulties, which can occur, encourage my motivation to learn about different cultures.	7	6	5	4	3	2	1	Communication difficulties, which can occur, make me protective about my own culture.

Figure 12: The perception of communication difficulties
(Source: own processing)

Finally, as displayed in Figure No 12, more than half of the participants (55, 19 %) thought that the difficulties, which can occur in professional communication, encourage them to learn about different cultures and only 18, 25 % indicated that communication difficulties made them protective about their own culture. However, more than one-fourth of the tourism students stayed neutral in this question.

Conclusion

In the light of the results discussed in the previous part, it can be assumed that the majority of the respondents considers culture and religion diversity to be rather the enrichment of life than a life-threatening danger and prefers compassion and tolerance toward other ethnic groups. However, the fact that more than half of the tourism undergraduates think that religious radicalism of ethnic minorities and their social status is the source of current problems in multicultural societies shows a kind of controversy with the previous results. Besides, despite the membership of Slovakia in the European Union, almost half of these young people consider themselves to rather Slovak citizens than citizens of the whole European continent. The reason behind these controversial results may be that the respondents of the survey may have a kind of idealistic, fascinating picture of cultural diversity in general, but when it comes to the everyday living with ethnic minorities and concrete examples of conflicts with them, they appear to be less enthusiastic and more prejudicial.

Regarding the future of the participants, two-thirds of the participants agreed that the political, social and cultural processes taking place in the society will influence their future job. In terms of the perception of ethnic diversity at a workplace, the majority of the respondents agreed that it may be fruitful since it can bring new solutions to problems; yet, according to almost one fifth, ethnic diversity at a workplace can cause frustration and lead to conflicts. Besides, more than half of the participants thought that the difficulties, which can occur in professional communication, encourage them to learn about different cultures and only less than a fifth indicated that communication difficulties made them protective about their own culture. On the other hand, more than the third of tourism undergraduates expressed their opinion that dealing with guests of other ethnic and religious groups made a position less appealing and only according to somewhat more than a third of them, is such a job more interesting. Again, a sort of controversy can be seen in the respondents' responses, since it seems that they are willing to work with colleagues with different cultural background, yet they are less thrilled about providing services for culturally diverse tourists and guests. This latter is also surprising in terms of the fact that services in tourism are based on the interaction of people usually from at least two cultures.

Concerning the self-assessment of the undergraduates, almost half of the respondents considered themselves to be ready for addressing the current challenges of their future profession in terms of working and dealing with individuals of other ethnic and religious groups. This, however, contradicts the answers given in terms of the efficiency of the education system in Slovakia, since almost half of them agreed that it did not prepare students for changing social and

cultural conditions in Europe in a satisfactory way. Of course, it may indicate, though, that despite the failure of education to prepare students for the changed circumstances, they were able to use other channels/tools to develop themselves in the given context. However, another reason may be that they cannot assess their competences quite objectively. Nevertheless, the findings of the research clearly indicate the necessity of an intensive and efficient focus on softening tourism undergraduates' attitude and sensitivity towards cultural diversity throughout and from the very beginning of their university studies. Therefore, similar to the *Management of regional tourism* MA study programme, disciplines fostering the undergraduates' soft skills including their intercultural competences should also be introduced within the *Regional Tourism* BA study programme.

References
Byram, M. (1991).Young people´s perception of other cultures: the role of foreign language teaching. Mediating Languages and Cultures: Towards an Intercultural Theory of Foreign Language Education. Clevedon: Multilingual Matters, 103-119.

Byram, M. (1997). Teaching and Assessing Intercultural Communicative Competence. Clevedon: Multilingual Matters.

COTRI. 2019. *China outbound latest.* Retrieved 20 November 2020 from https://china-outbound.com/info/

Council of Europe. (2001). A Common European Framework of Reference for Language Learning, Teaching, Assessment (CEFR). Retrieved May 12, 2020, from <http://www.coe.int/t/dg4/linguistic/Source/Framework_EN.pdf>.

Hidasi, J. (2004). Interkulturális kommunikáció. Budapest: Scolar Kiadó.

Ilie, O-A. (2019). The Intercultural Competence. Developing Effective Intercultural Communication Skills. *International Conference KNOWLEDGE-BASED ORGANIZATION 2019*, XXV, (2). DOI: 10.2478/kbo-2019-0092.

Kramsch, C. (1998). *Language and Culture*. Oxford: Oxford University Press.

Liu, S. et al. (2011). *Introducing Intercultural Communication. Global Cultures and Contexts*. London: SAGE.

NIELSEN. (2017). *Outbound Chinese tourism and consumption trends*. Retrieved 25 November   2020   from

   <https://www.nielsen.com/content/dam/nielsenglobal/cn/docs/
   Outbound
   %20Chinese%20Tourism%20and%20Consumption%20Trends.pdf
Reisinger, I. (2009). *International Tourism: Cultures and Behavior*. Oxford: Elsevier.
Slovak National Centre for Human Rights. (2018). *Slovakia: Racism & Xenophobia
      amongst Young People.* Retrieved 10 November 2020 from
      http://www.equineteurope.org   /IMG/pdf/slovakia_-
      _report_on_young_people.pdf>.

Contact

Mgr. Zuzana Sándorová, PhD.
Katedra cestovného ruchu
Fakulta stredoeurópskych štúdií
Univerzita Konštantína Filozofa v Nitre
Dražovská 4
949 74 Nitra
zsandorova@ukf.sk

Title: **LLCE2020: Conference Proceedings**

Editor: Silvia Pokrivčáková, University of Trnava, Slovakia

Published in 2020 by SlovakEdu, o. z. Nitra
Available online: https://www.slovakedu.com/conferences/conferences-
2020/llce2020/publications/
1st edition