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THE ROLE OF ENGLISH AS A MEDIATING AND TARGET LANGUAGE IN INTERCULTURAL AND INTERETHNIC CONTACTS

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INTRODUCTION

The analysis of human communication constitutes a substantial part of modern linguistics since it involves a number of interplays of processes, mechanisms and forces which have an effect on one another and reach natural languages, ethnic communities, cultures and environments of communicators within the global communication space. The role of the English language as a mediating and target language has been the focus of attention among ecolinguists for the globalizing character of the natural language has affected a number of natural languages and cultural-language communities. The objective of the dissertation is to undertake an analysis of selected natural languages coming into contact within the global communication space under specific conditions of language contact. With the above objective in mind, research has been conducted on a case of language contact in the triad: Arabic-English-Polish as well as in the dyad: Polish-English. The aim of the present thesis is to undertake an analysis of the circumstances of the language contact in the triadic and dyadic arrangements in order to make an attempt at determining the position of the natural languages in the natural language global arena as well as the status the languages achieve within the native speech communities. The analysis of the role of English as a mediating language is undertaken during research on language contact in the triad: Arabic-English-Polish, whereas the dyadic arrangement of language contact between Polish and English provides data on the role of English as a target language.

Moreover, the objective of the thesis is also to undertake a literature synthesis as regards the methodological approach chosen in the present dissertation that is the ecolinguistic perspective as well as to discuss the role of both mediating and target language English has played in a number of cases of language contact and communication acts. The thesis encompasses four chapters which refer to the afore mentioned issues that is communication and language contact in ecolinguistics, the role of English as a mediating and target language

respectively, as well as the analysis of research results conducted on the language contact in the abovementioned triadic and dyadic arrangements.

The intention of chapter one of the thesis is threefold. The chapter provides justification of the selection of the ecolinguitic perspective as a multidimensional point of view on language contact which allows for applying a broad perspective in the language and communication analysis. In the chapter, a literature synthesis is done and an outline of major areas of research which contributed to the forming of the ecolinguisitc paradigm is provided. Furthermore, the chapter gives a brief account of the areas of research which are interrelated to ecolinguistics such as the analysis of language and environment or language ecology, to name only a few. Simultaneously, the notion of transcommunicator introduced by Puppel is referred to as one of the basic concepts and a point of reference in the present thesis. In addition, a selective overview of chosen (sub)disciplines of ecolinguitics such as psycholinguistics or communicology is provided. The chapter also provides an outline of basic concepts in ecolinguitics that is the concept of diversity and holism. The term "eco-literacy" is also discussed in the chapter for it constitutes an interesting connection between language and ecology and has been applied in an innovative way in the process of ecological education. The final section of the chapter comprises an analysis of the ecolinguistic perspective of competition among natural languages within the natural language global arena introduced by Puppel (cf. Puppel, 2009b). In the section, languages perceived as institutions are analysed as regards different sets of attributes they demonstrate and two opposing types of language contact introduced by Puppel are discussed that is the INTER- and TRANS-type of language contact (cf. Puppel, 2009b).

Chapter two of the dissertation provides an analysis of the role of English as a mediating language in two triads as regards the interrelation between a transcommunicator and the outside environment that is, in the triad: a communicator-the English language-the environment as well as in the triad: a communicator/a sociocultural community-the English language-other

communicators/other sociocultural communities. In the chapter, the concept of Vygotsky's *sociocultural theory* as referred to by Lantolf and Thorne is discussed and a natural language as means of mediation within the frame of sociocultural theory is analysed. Furthermore, the intention of the chapter is to discuss the function of any natural language as a mediator between communicators and the environment. Therefore, Puppel's viewpoint on human language and communication is discussed as regards the dynamic framework of interdependencies a natural language, a communicator and the environment constitute. Moreover, the role of English as a mediating language is analysed as a background in different areas of communication in which the language functions as a means of mediation within, such as the area of computer-mediated language education, computer-mediated entertainment, the role of English as a mediating language between non-native communicators and the medical knowledge as well as English as a mediator in a content-based (science) classroom. Finally, the role of English as a mediating language in the triad: communicator/a sociocultural community-the English language-other communicators/other sociocultural communities is analysed according to different selected intercultural and interethnic contacts.

In chapter three of the dissertation the aim is twofold. First, an analysis of the competition among natural languages and the position of the English language in the natural language global arena is undertaken. The notions of a globalizing and global language introduced by Puppel are discussed in accordance with different sets of features natural languages demonstrate, such as natural language robustness. Puppel's definition of external and internal linguopressure is given and referred to as a juxtaposition of two integrated forces which trigger or suppress a natural language in contact with another. In the chapter, a discussion on the necessity of the protection of natural language diversity and equal status is undertaken with reference to a set of consequences of unjust interrelation between languages as well as a sketch of guidelines which may remedy the situation. Finally, the chapter provides a selective analysis of the role of English as a target language in selected intercultural and interethnic

contacts such as the contact between Swedish and English or Polish and English. Additionally, the Arabic language is discussed with reference of the characteristic traits of the language which may determine its winning or losing position in conditions of language contact.

In the final chapter of the thesis an analysis of research results of two cases of language contact, that is the language contact which occurred in the triad: Arabic-English-Polish and in the dyad Polish-English is undertaken. The results of the two parts of the research are outlined and juxtaposed in the chapter. First, the analysis of the language contact between Arabic and English in the language contact which occurred in the triad is undertaken in accordance with the attributes of utility, displays and trade-offs the languages demonstrate in the conditions of the language contact. Second, the research results which apply to the language contact between Arabic and Polish in the triad are analysed with reference to both the position of the natural languages assume in the conditions of the language contact as well as to the interrelation between the language contact and the bio-socio-language-communicative adaptation of the native communicators of Arabic to the Polish ecosystem. Finally, the results of the second part of the research on the language contact which occurred in the dyad: Polish-English are outlined and analysed. The thesis is terminated with final conclusions where the main results of the project are briefly recapitulated.

Chapter One

COMMUNICATION AND LANGUAGE CONTACT IN THE ECOLINGUISTIC PERSPECTIVE

1.1. Introduction

The intention of the following chapter is threefold. Firstly, it is to justify the choice of ecolinguistics as the area of research which functions as a point of reference in the present dissertation. Firstly, in the chapter, the literature synthesis is done and the major contributions to the forming of the ecolinguistic paradigm are outlined. Section 2 of the chapter provides a brief account of areas of research which contributed to the development of ecolinguistics such as the analysis of language and environment, language ecology, semiotics of nature and studies of metaphor or the interrelation between language and world view. The section includes a brief discussion on the non-linear understanding of the process of communication as well as it offers an analysis of the notion of transcommunicator as one of the basic concepts in the present dissertation.

Secondly, the aim of section 3 of the chapter is to present selected research disciplines which the ecolinguistic paradigm is interrelated to as well as enumerate and explain the key concepts or processes which function within the scope of ecolinguistics. Since the ecolinguistic approach to language and communication analysis reaches a vast number of areas of research and could be

referred to as multidisciplinary, the overview of the abovementioned disciplines will be highly selective. The research areas discussed include psycholinguistics, communicology as well as language education. The section also provides a brief account of the basic concepts in ecolinguistics that is the concept of diversity and holism. The notion of eco-literacy is also discussed since it constitutes an interesting link between linguistics and ecology and the application of the concept in innovative way of perceiving ecological education is worth appreciation. Furthermore, in section 3 of the chapter various applications of the concept of ecosystem are discussed in areas of research such as language and culture analysis or language education to name only a few.

Thirdly, section 4 of the chapter comprises an analysis of language contact as perceived from the ecolinguistic point of view with reference to competition among natural languages as well as their striving for survival in "the natural language global arena (NaLGA)" (Puppel, 2009b: 97). In the section, languages perceived as institutions are analysed with respect to different sets of attributes they are equipped with. Finally, two main types of language contact that is the INTER- and TRANS-type are briefly discussed in the section with the intention to provide a basis for further analysis of specific instances of language contact.

1.2. Towards the ecolinguistic perspective

Human communication analysis constitutes a substantial part of modern linguistics since it encompasses a variety of interrelated processes/mechanisms which interact and affect one another in the global interconnection of languages, societies, ethnic communities, cultures and environments (Wiśniewska, 2012b). The network of reciprocal interrelations among the above demands a broader view on communication which could be referred to as a highly non-linear and dynamic process. For this reason, the notion of human beings referred to as "speakers" of a particular language has been superseded by the term

"communicators" or more precisely "human communicating agent-actors" both introduced by Puppel (Puppel, 2007: 82; Puppel, 2008: 15; Wiśniewska, 2012b). The multidimensionality of the process of communication is reflected in Puppel' s observation in that the notion "communicator" "seems to be more justified with regard to a rather narrow scope of the traditional term 'speaker'" (Puppel, 2007: 82; translation mine – K.W.; Wiśniewska, 2012b). As explained by Puppel, the term "speaker" is rather limited and focuses on "auditory-vocal modality" of communication making it impossible to observe and analyse the "tactile-visual" one and thus the notion "communicator" is more appropriate since "both of the modalities interpenetrate in statistically predominant acts of face-to-face communication" (ibid.; translation mine – K.W.).

Furthermore, Puppel refers to a human being as a "human observer whose ontological status is holistically co-determined such that it comprises both the dual status of an autonomous subject (i.e. the human observer *qua* communicologist) and an object of research (i.e. the human observer *qua* communicator)" (Puppel, 2008: 15). It is assumed by Puppel that "the human observer *qua* communicologist is most naturally and most appropriately involved in research work on the general subject matter of the human observer *qua* communicator" (ibid.). Thus, the role of a "communicologist", the researcher, is to work within the research framework of "the Linguistics-Communicology System of Interdependencies (LCSI)"[1] in order to observe and analyse the "communicator" who, as perceived by Puppel, "is determined by interdependencies operating across the natural (and thus inevitable) coalition of biocentric, socio-centric, and culture-centric levels together with the entirety of their interrelated variables and necessary feedback mechanisms" (ibid.). The "communicator" is more precisely referred to by Puppel as "human communicating agent-actor (HCA)" or "ecocommunicator", an active participant engaged in the process of verbal and non-verbal communication within the bio-

[1] The notions of "Communicology" and "the Linguistics-Communicology System of Interdependencies" proposed by Puppel will be developed in the following subsections of the present chapter.

socio-cultural network of interdependencies (ibid.; see as well Wiśniewska, 2012b). Subsequently, the "ecocommunicator" participates in the dynamic process of multilevel adaptation to the "endo-" and "exo-habitat" through "states and processes within the organism (endo-adaptability/endo-ecology)" and "states and processes outside the organism and relating to the organism (exo-adaptability/exo-ecology)" (Puppel, 2008: 16). The design of human communication proposed by Puppel encompasses a number of variables and interactive processes in which the "human communicating agent-actor (HCA)" is immersed (Puppel, 2008: 17). The above "network design" is referred to by Puppel as:

> "a highly complex, highly interactive and highly adaptive reality and efficacy of the various self-organizing transactions unfolding into a dynamic and endless web of interrelated biological-social-cultural variables which characterize every single HCA as a cognitive and interactive-communicative entity immersed in the semiosphere understood as the ultimate environment" (ibid.).

From the above it follows that the HCA or the transcommunicator functions as an active link and a dynamically adaptive participant in the network of interdependencies the communication process constitutes. The non-linearity and diversity of the interrelations and interactions the human communicating agent-actor is an integral part of, serve as implications of, so to say, authenticity of the process of communication.

Thus, Puppel's view on communication analysed within the research framework of the paradigm of communicology appears to go hand in hand with the ecolinguistic perspective on the process of communication. To be specific, ecolinguistics also offers a broader view of communication considering a vast number of parameters which govern the diverse and context-dependent process. As stated by Mühlhäusler, "language, because it depends on functional links with

the outside world and because it is an inextricable part thereof, is thus an ecological phenomenon" (Mühlhäusler, 2003: 9). The ecological approach to language and communication is described by Mühlhäusler as "parameter-rich" and hugely context-dependent, additionally, as perceived by the researcher, "diversity (…) is a central concept in ecological thinking" (Mühlhäusler, 2003: 7-9). Mühlhäusler criticizes the diversity-neglecting view on communication process which "involves the mechanical conversion of meanings (located in the sender's head) into speech signals by means of a grammatical code (…) sent along a channel, picked up by the receiver and converted back into the meanings by the same code" (Mühlhäusler, 2003: 4-5). Mühlhäusler also gives consideration to meaning in the communication process and describes the ecological standpoint as regards the interrelation between meaning and context in the following way:

> "From an ecological perspective meaning arises through the involvement of speakers with other speakers within a shared context of situation, and is shaped by their expectations, and their understanding of the world. Very importantly, meaning needs to be understood as part of ongoing discourses, not as located in decontextualized chunks of language"(Mühlhäusler, 2003: 9).

At this point one might draw a conclusion that both communicology and ecolinguistics offer a broader, more complex and multifaceted approach to language and communication analysis and encourage a more thorough perception and understanding of the two processes.

Therefore, the ecological perspective is considered appropriate in the present dissertation and the ecolinguistic paradigm has been chosen as a reference point in the discussion on human communication as well as language contact analysis to be undertaken in the following chapters of the thesis. In the following subsection, the forming of the ecolinguistic paradigm as well as major contributions which determined the scope of the approach to communication and

language analysis will be outlined.

1.3. A survey of selected contributions to form the ecolinguistic paradigm

As happily observed by Mühlhäusler, "ecolinguistic literature is characterized by attempts to create links with numerous disciplines and research areas outside narrowly defined linguistics, leaving, as a difficult question, 'What is not ecolinguistics?'" (Mühlhäusler, 2003: 36). Areas of language-culture-communication-environment analysis such as the study of language and environment, language ecology, the analysis of the semiotics of nature or the study of metaphor, to name only a few, have all functioned as starting points to develop the paradigm of ecolinguistics. Thus, in the following subsections, chosen fields of research which have contributed to the shaping of the ecolinguistic paradigm will be briefly discussed.

1.3.1. The analysis of language and environment

The interrelation between language and environment was referred to in Sapir's reflections on the two concepts in his work *Language and environment* in 1912. As perceived by Fill and Mühlhäusler, in Sapir's work, the "term 'environment' had not yet acquired its present ecological meaning, but merely signified 'physical and social surroundings'", yet it was to a large extent for Sapir's text that "an early attempt on the part of a linguist to go beyond the description of language in terms of structures, sound systems, word meanings and the like" was made (Fill and Mühlhäusler, 2001: 2).

Moreover, Sapir's illustration of the interaction between language and environment was not purely limited to a linear reciprocal stimulation between the two, on the contrary, the researcher criticized one-directional explanations of the interrelation and stated that "to explain any one trait of human culture as due solely to the force of physical environment (…) seems to me to rest on a fallacy" (Sapir in Fill and Mühlhäusler, 2001: 13). As perceived by Sapir, "the important

point remains that in actual society even the simplest environmental influence is either supported of transformed by social forces", the researcher added that "any attempt to consider even the simplest element of culture as due solely to the influence of environment must be termed misleading" (ibid.). From above it follows that Sapir's contribution to the forming of ecologically-related communication and language analysis was powerful in that it was not limited to reflections on the relation between language and environment itself, but it constituted an early voice in the discussion on the interrelation in its broader sense taking into consideration the influential potential of culture and society.

What is more, as commented upon by Fill and Mühlhäusler, Sapir's interest in language and environment was not restricted to one language only but it was a great variety of cultures and languages whose interrelation with the environment he explored (Fill and Mühlhäusler, 2001). To add to the above, Sapir pointed at the dichotomy between physical and social environment as composed of different factors in that he referred to the physical environment as comprised of "topography of the country, climate and what might be called the economical basis of human life" understood as "the fauna, flora, and mineral resources of the region" whereas the social environment was described by the scholar as composed of "the various forces of society that mold the life and thought of each individual" among which Sapir enumerated religion, ethical standards, form of political organization and art" (Sapir in Fill and Mühlhäusler, 2001: 14).

The non-linearity of Sapir's reflections on language and environment might be observed straightaway, moreover, the scholar's investigation into the interrelation between the two concepts constitutes a thorough analysis of language itself. To be specific, as reported by Mühlhäusler, the researcher contributed to "the study of the relationship between linguistics and ethnographic data known as *Wörter-und-Sachen* ('words and things')" (Mühlhäusler, 2003: 28). Sapir argued that "the character of vocabulary" used in an environment was to a large extent affected by language users' interest in the physical environment (Sapir in Fill and Mühlhäusler, 2001: 15). Sapir justified his position by

comparing English and American Indian names for plants, whose diversity was dependent on the speakers' interest in their environment (Mühlhäusler, 2003). The researcher noticed that "it is the vocabulary of a language that most clearly reflects the physical and social environment of its speakers" (Sapir in Fill and Mühlhäusler: 14).

Sapir's research may be regarded as one of the starting points in the broader understanding of language and environment analysis. As noticed by Mühlhäusler, "the study (Sapir's language and environment analysis – addition mine K.W.) is a fine example of the contribution *Wörter-und-Sachen* can make to ecolinguistics" (Mühlhäusler, 2003: 29).

1.3.2. Language ecology

In 1970, Haugen created the paradigm of "the ecology of language" with reference to "the ecological study of interrelations between languages in both the human mind and in multilingual communities" (Fill and Mühlhäusler, 2001: 1). Haugen defined language ecology as "the study of interactions between any given language and its environment" and understood environment as "the society that uses a language as one of its codes" (Fill and Mühlhäusler, 2001: 3; see also Wiśniewska, 2012b). Accordingly, Fill and Mühlhäusler considered the primary concern of language ecology as rather sociolinguistic (ibid.). Indeed, in his way of defining language ecology, Haugen mentioned a part of it as "sociological" in "its interaction with society in which it functions as a medium of communication", however, the researcher referred also to the speakers' minds perceiving a part of the ecology of language as "psychological" in "its interaction with other languages in the minds of bi- and multilingual speakers" (Haugen in Fill and Mühlhäusler, 2001: 57).

With the above observations in view, it might be stated that Haugen's perception of language and ecology was multidimensional in that the researcher took into consideration the multilevel character of the interrelation between the two. Haugen also referred to the ecology of language as a multidisciplinary area

of research which "covers a broad range of interests within which linguists can cooperate significantly with all kinds of social scientists towards an understanding of the interaction of languages and their users" (Haugen in Fill and Mühlhäusler, 2001: 59)

To add to the above, Haugen illustrated the dynamism of ecology as a field of study which is an attribute of science characteristic of the present ecolinguistic research. As perceived by the researcher, "ecology suggests a dynamic rather than a static science, something beyond the descriptive that one might call predictive and even therapeutic" (Haugen in Fill and Mühlhäusler, 2001: 60). The dynamism of language ecology was understood by Haugen with reference to the future of both language ecology as a changing science as well as the future of languages. Haugen noticed an application of the term ecology in the general concern over the cultivation and preservation of language and the need to answer questions about the future and role of "small" languages (ibid.). As observed by Mühlhäusler, "Haugen's proposals not only opened up new perspectives on description and theory, they also promoted applications such as ecological language planning and ecological literacy[2] (Mühlhäusler, 2003: 32).

1.3.3. The studies of metaphor and the semiotics of nature

Mühlhäusler noticed that there is a clear contribution of semiotics to the ecolinguistics in "the claim that the relationship between forms and meanings is arbitrary and what appears to us to be a 'natural link' turns out (…) to be a cultural convention" (Mühlhäusler, 2003: 30). Mühlhäusler refers to the suggestions of a science philosopher Kuhn and reports that "the essence of a paradigm shift is the redefinition of the boundary between what is natural and what is not" (Mühlhäusler, 2003: 31). Mühlhäusler regards semiotics as the "stimulus for much of the ongoing debate about the nature of nature and the natural" (ibid.). It is emphasized by the researcher, however, that semiotics must

[2] The modern dimension of the "ecological literacy" Mühlhäusler refers to will be developed under the notion "ecoliteracy" in the following subsections of the present chapter.

not be seen as a "monolithic approach" since within it there is "much debate regarding the admissibility of non-arbitrariness and diachronic development and to what extent a closed system of relationships can provide the key to nature" (ibid.). Mühlhäusler also perceives environmental advertising as an area in which semiotic analysis might provide a variety of applications (Mühlhäusler, 2003: 30).

What is more, one of the major linguistic devices in environmental advertising enumerated by Mühlhäusler is the metaphor. Mühlhäusler refers to the process of advertising as a form of communication aiming at "getting other to do, feel or think what they otherwise might not have done, felt or thought" (Mühlhäusler, 2003: 163). The function of advertising is perceived here as "not descriptive but instrumental – an instrument for achieving a certain objective" (ibid.). In this way, Mühlhäusler emphasizes the manipulative potential of communication in advertising, also environmental advertising, placing the metaphor and metonymy devices as means of conveying the intended meaning and consequently having a planned-ahead effect on the communicators' minds.

Additionally, Mühlhäusler observes that "the centrality of metaphor in ecolinguistics is evidenced by the large number of writings devoted to this topic" (Mühlhäusler, 2003: 31). Mühlhäusler emphasizes Lakoff and Johnson's work on the concept as significant in particular since "their idea that languages provide the metaphors their users live by has been applied to the ecolinguistic metaphors of different speech communities" (ibid.). In Mühlhäusler's reflections on the role of metaphor analysis as a contribution to ecolinguistics the researcher notices Tansley's "extensive examination of vegetational concepts such a 'complex organism' or 'ecosystem'" as a theme continued by many contemporary scientists (ibid.) The notion of ecosystem as metaphor is also discussed by Finke and will be developed in the following subsections of the chapter.

1.3.4. Ecolinguistics as a view on language and the world

The concept of the world being to a large extent constructed by language habits in a group of speakers was noticed by Mühlhäusler as one which "has been taken up in much of the recent literature on ecolinguistics" (Mühlhäusler, 2003: 30). One of the major points in the discussion on the interconnection between language and the world(view) is, as argued by Mühlhäusler, the fact "whether language determines our world view or just suggests it" (Mühlhäusler, 2003: 30). The concern is referred to by the researcher in the following way:

> "For many environmentalists, to change our language is seen as a precondition for a more sustainable interrelationship between humans and the earth, an argument that parallels similar argumentation in the domain of language and gender or language and race. The ability to manage language-created perspectives depends on our ability to have a clear understanding of the very complex nature of human language" (ibid.).

At this point one might notice a particular potential of the issue of the interrelation between language and the world view to create controversy among scientists. Saroj Chawla contributed to the considerations on the interrelation in his paper *Linguistic and philosophical roots of our environmental crisis*. As perceived by Chawla, there is "a close relationship between language, philosophy (or world view), and our handling of the natural environment" (Chawla in Fill and Mühlhäusler, 2001: 115). Chawla argues that "when discussing the relationship between human beings and the natural environment one can distinguish between two dimensions of reality: objective and cognitive" in that the "objective reality" might be perceived as composed of "the natural environment – air, water, (…), mountains, climate etc." whereas the "cognitive reality" is the notion within which "human perception and creation" are comprised (ibid.). Language facilitates the modification of the objective reality

and thus the cognitive reality and language are in close relation, in Chawla's view, "language can be represented as the origin of most of human cognitive activity" (ibid.).

Although, following Mühlhäusler' standpoint, there occur considerable differences of opinion on the influential potential of language to shape our world view, Chawla's reflections on the interrelation between language and world view constitute a contribution to the ecologically-oriented linguistic analysis in the matter (Mühlhäusler, 2003: 30). What is more, a holistic approach to the natural environment is emphasized by Chawla in that the environment "requires that we become aware of the unconscious habit of fragmenting reality in speech and thought" (Chawla in Fill and Mühlhäusler, 2001: 116). Chawla also puts forward a suggestion that in order to "approach the natural environment with care", we should "start thinking holistically" and not separate human beings from biosphere (Chawla in Fill and Mühlhäusler, 2001: 121).

Chawla's emphasis on the concept of holism functions in accordance with a statement in the work of Fill and Mühlhäusler that "ecological thinking favours holistic view of the world" (Fill and Mühlhäusler, 2001: 6). Thus, Chawla's proposals in the scope of language, the world perspective and the natural environment create a contribution to the development of ecolinguistics. In what follows, the ecolinguistic paradigm as an interdisciplinary model of research will be discussed.

1.4. The ecolinguistic paradigm

The objective of the following subsection is to outline chosen research disciplines and areas of communication studies which ecolinguistics refers to or is interrelated to. Also, in the subsection the intention is to discuss notions and concepts which either form an integral part of ecolinguistics (e.g. the notion of "ecoliteracy") or constitute pivotal points in the ecolinguistic communication and language analysis (e.g. the concept of diversity). Finally, the aim of the

subsection is to discuss different applications of the term "ecosystem" in chosen areas of research.

1.4.1. Psycholinguistics

The research discipline itself forms a multidisciplinary paradigm, hence the following outline of its assumptions will be highly selective. The vast interest scope of psycholinguistics encompasses such research disciplines as psychology, linguistics, sociology, neurobiology, neuropsychology, ethology and artificial intelligence (Puppel, 1996). Puppel defines psycholinguistics as "the study of overt language behaviour and its interaction with the other (in most cases covert) forms of behaviour, such as memory effects, language processing, the neurological correlates of human cognition, problem solving etc." (Puppel, 1996: 13). To add to the above, one of the areas of language study psycholinguistics refers to is also second language acquisition (Puppel, 1996).

Clark also observes that "psycholinguistics is the study of people's actions and mental processes as they use language", whose primary domain is everyday language use (Clark in Wilson and Keil, 1999: 688). What follows from the definitions is the complexity of research and a vast number of parameters taken into consideration in communication/language analysis shared both by psycholinguistics and ecolinguistics. Also, in both disciplines, the human mind is considered the starting point of all the processes communication in its general sense is comprised of. Psycholinguistics raises questions which refer to the complexity of communication and it does not study the process in vacuum. As perceived by Bogusławska-Tafelska, in the psycholinguistic analysis of the process of communication language is seen as "a cognitive process in which (…) the parameters of the cognitive system – the message sender – co-work with the intrapersonal and extrapersonal contexts to finally come up with and send the message to some receiving cognitive system parametrised otherwise" (Bogusławska-Tafelska, 2008: 48; see also Bogusławska-Tafelska, Świderska and Wiśniewska, 2010). As might be observed in the description, the process of

communication is complex in nature and psycholinguistics raises questions which refer to "how the cognitive system reaches this level of proficiency and what principles are like which steer the process of the cognitive system registering and reshuffling the data it ultimately does" (ibid.).

Not only do psycholinguists focus on the manifoldness of the process of communication, but they also attempt at deciphering the concepts of consciousness[3] and the mind-body problem which could be defined as "the problem of explaining how our mental states, events, and processes are related to the physical states, events, and processes in our bodies" (Crane in Wilson and Keil, 1999: 546).[4] Another aim of psycholinguistics is a further analysis of human mind[5] as well as "the complementary interaction of the two types of processing: the top-down and the bottom-up mechanisms" incorporated in "any functionally successful cognitive action, thought process" (Bogusławska-Tafelska, 2008: 54).[6]

Since, as stated by Bogusławska-Tafelska, "the stratification of the world systems and the hierarchical intra-structured organization of the human organism require the multi-model scholarly method", psycholinguistics cooperates with other disciplines in order to search for answers to the abovementioned questions (Bogusławska-Tafelska, 2008: 47). In the psycholinguistic approach both micro- and macro-perspectives of research are taken into consideration and, accordingly, psycholinguists strive for forming the so-called "hybrid models" of study (ibid.). In her paper *Cognitivism in linguistics. Why sciences are to fall into one interdisciplinary paradigm*, Bogusławska-Tafelska observes that "multi-model local studies fall all under the unification banner of the scientific method being a particular metamodel, which is to offer a macroview on the essence of the world" (ibid.). Commenting upon

[3] For more information on the term "consciousness" see Davies in Wilson and Keil, 1999: 190-192.
[4] For more information concerning the notion of "mind-body problem" see Crane in Wilson and Keil, 1999: 546-548.
[5] For more information on the notion of "human mind" see Wilson and Keil, 1999: xv-xxxv.
[6] For more information concerning the top-down and the bottom-up processing see Bogusławska-Tafelska, 2008: 54.

Roger Penrose's work, Bogusławska-Tafelska notices "the applicational potential of quantum physics and quantum models" in the modern cognitive science (Bogusławska-Tafelska, 2008: 55). Among major Penrose's assumptions Bogusławska-Tafelska enumerates the nature of consciousness within the reach of scientific enquiry in that "Penrose supports the view that science will find the tools to deal with so far unsolved mysteries of the human consciousness" as well as the non-computability of the human mental potential in that, in Penrose's view, "computably deterministic actions of digital computers will not mirror, analyse or explain consciousness; nor can one explain consciousness by means of the mathematical models of chaos" (Bogusławska-Tafelska, 2008: 57). Other Penrose's opinions mentioned by the researcher concern going beyond categorization in science as well as searching for "the unifying model of world substance" by going "from quantum physics to new physics" (Bogusławska-Tafelska, 2008: 58).

1.4.2. Communicology in the service of ecolinguistics

As perceived by Puppel, "communication studies have long been present in scientific research and teaching curricula in the academic centres all over the world" (Puppel, 2008: 11). Puppel emphasizes the present tendency of universities and educational institutions to underline the "presence and social relevance of communication studies" by incorporating communication studies into their academic courses (ibid.). For this reason, as argued by Puppel, there occurred the need to form an independent area of research on communication referred to as "communicology" (ibid.) The researcher justifies his standpoint in the following way:

> "such a general tendency which has been demonstrated on a massive scale, coupled with a really vigorous and multifarious research work on practically every single aspect of communication, may thus be regarded as sufficient in developing the need to postulate the formation of a separate and autonomous area of communication studies, referred to as 'communicology'" (ibid.)

Puppel observes that the term "communicology" is not new and refers to the academic textbook by Joseph A. DeVito on communicology and to the later reestablishment of the term by Richard L. Lanigan (Puppel, 2008: 12). In the publications mentioned by Puppel, the term "was applied to a multi-faceted study of human discourse and communicative interactions and practices in diverse (both external and internal) environments" (ibid.). However, as proposed by Puppel, "the truly comprehensive domain (of communicology – addition mine K.W.) makes the term a very convenient cover term for research work which clearly exceeds studies conducted within the narrower domain of linguistics proper" (ibid.).

Puppel refers to both linguistics and communicology as "properly framed by the entirety of signs" in a "triadic pattern (…) comprising the index, the icon and the symbol" (Puppel, 2008: 13). The difference between the two, as

observed by Puppel, lies in "the ranges which both disciplines propose to consider as relevant for their research practices" (ibid.). Puppel explains that "linguistics, with its obvious emphasis on the conventional, arbitrary, and thus fully symbolic code and its uses, is vitally concerned with the symbol as the major point of reference, while the icon and the index are most naturally considered as becoming decreasingly less essential" (ibid.). Puppel juxtaposes linguistics and communicology and states that the area of research "does not show any such restrictions in its approach to the signs and its interest in the (…) semiosphere, appears unperturbed and unconditionally unlimited" (ibid.). The researcher presents his observations in "an entire system of linguistic-communicological interfaces" referred to as "the linguistic-communicology system of interdependencies (LCIS)" (Puppel, 2008: 14).[7]

The paradigm of communicology, along with ecolinguistics, is a major one in the present dissertation as it offers a broad understanding of the multifaceted process of communication. Moreover, as has been indicated in the previous subsections of the present chapter, the notion of "communicator" which functions within the scope of communicology has been chosen as appropriate in the communication and language analysis for it refers to all the modalities of the process.

1.4.3. Language education as seen from the ecolinguistic perspective

The applications of ecolinguistics have been found and appreciated in the literature on the dynamic process of language education. In what follows, selected references to the ecolinguistic approach in the research area will be elucidated.

In his work *The Dynamics of the Language Classroom*, Ian Tudor emphasizes the complexity of the process of language teaching. As perceived by Tudor, language teaching should be understood as "a complex and dynamic

[7]For more information on LCIS see Puppel, 2008: 14.

activity" (Tudor, 2001: 1). The researcher analyses the activity from the ecological point of view as "it portrays language teaching as an emergent phenomenon, i. e. a reality which emerges dynamically from the actions and interactions of many different individuals working with specific context" (Tudor, 2001: 2). A direct connection to the dynamism- and context-oriented ecolinguistic assumptions might be observed in Tudor's reflections on language teaching as a complex and dynamic process set in a particular context.

Language teaching is also considered a process in which the concept of *diversity* is a central one. As suggested by Tudor, "dynamics which arise out of the interaction between the individuals present in each specific situation" should be explored and the interaction might "vary form one context to another" (Tudor, 2001: 2). Yet, Tudor observes that "the totality of language teaching emerges from this vast kaleidoscope of detail and diversity" (ibid.). The true nature of language teaching is emphasized by the researcher in that it should not be studied in vacuum since "the ecological perspective on language teaching" perceives it "within the totality of the lives of various participants involved and not as a sub-part of their lives which can be examined in isolation" (ibid.).

The role of classrooms as micromodels is also underlined in the ecolinguistic perspective on language education in that the notion of locality in the research is considered vital. Tudor observes that "in order to understand precisely what takes place in our classrooms, we have to look at these classrooms as entities in their own right and explore the meaning they have for those who are involved in them in their own terms" (Tudor, 2001: 9). It appears that only by taking into account the local (micro-) perspective of individual instances of language teaching performed in real-life classrooms may the macroperspective of language education be fully analysed and understood. Ecolinguistics, parameter-rich as it is, allows insights into the mechanisms which govern the process. As observed by Tudor, "an ecological perspective (…) often calls upon us to 'Wait a moment' and has many instances of 'It depends' (Tudor, 2001: 10). Thus, it is not one right teaching methodology that is provided by the ecological standpoint in language teaching but the enrichment of the awareness of the dynamic nature

of the teaching and learning situation as well as guidance on a better comprehension of its mechanisms.

1.5. A review of selected concepts and notions in the present study

1.5.1. "Diversity" and "holism"

Not only is diversity a central concept in ecological perspective on language teaching, but it also functions as a vital one in ecological thinking understood generally (Mühlhäusler, 2003). Mühlhäusler perceives the "awareness of linguistic diversity" as "central to ecolinguistics" (Mühlhäusler, 2003: 7). The researcher criticizes the fact that the topic of diversity was "of very little interest in linguistics in the past" and that "there is still more glory to be got from postulating vast generalisations about languages (e.g. general constraints or the nature of grammars or optimization of grammar) than from documenting small languages" (ibid.) In the abovementioned comments, diversity is mostly understood as the coexistence of various languages in the world. Mühlhäusler emphasizes the need for linguistics not to remain ignorant to "the threat to the world's languages" and argues that "language maintenance remains an underdeveloped filed" (ibid.).

Another face of the concept of diversity mentioned by Mühlhäusler is its application in the process of communication. As already commented upon in the present chapter, Mühlhäusler raises a critical voice in the matter of oversimplifying the process of communication neglecting "diversity as a topic" (Mühlhäusler, 2003: 5). The researcher puts forward an assumption that "message or meaning and signal or speech sounds themselves have been held to be less intrinsically interesting and comments that "a single code (in the process of communication - addition mine - K.W.) is much more efficient than a diversity of codes" (ibid.). Mühlhäusler's standpoint in the matter is also expressed in the following quote:

> "My last observation suggests that there can be alternative approaches to meaning. It can be viewed as the outcome of a number of human activities that are very different from the mechanical transmission of ideas – and there are more, and probably more important, meanings than the privileged "objective" cognitive meaning of modern linguistics. Put differently, meaning can be seen as resulting from activities taking place between communicating humans and the relationship of language users with their wider human and non-human ecology" (ibid.)

Mühlhäusler's observations concerning diversity as a topic/central concept in ecolinguistics provided a basis for a broader, multilevel and, most importantly, more realistic approach to both communication and languages in the world.

The holistic approach to the study is referred to in the Bogusławska-Tafelska's reflections on the need for the sciences to fall into one interdisciplinary paradigm. The researcher notices that "the unquestionably important presupposition introduced together with quantum models into the linguistic research is that the value of the sum is not necessarily the mathematical process of adding the values of its components" and "the system in its completeness cannot be analysed by the analysis of its componential parts" (Bogusławska-Tafelska, 2008: 56). As already mentioned in the present chapter, Bagousławska-Tafelska refers to quantum theory models which offer a holistic view and highly multi-level perspective on the process which have their starting point in the human mind in search for a more credible analysis of such complex phenomena as mind-body problem, consciousness or the human mind itself. Bogusławska-Tafelska adds that "the characteristic holism, in quantum theory labelled as the nonseparability principle, when applied to the linguistic research, first, questions the traditional systemic approach focusing on selected elements of language (…), second, confirms findings and intuitions of many cognitive linguists who (…) have chosen the research across disciplines" (ibid.). Thus, it might be observed that the researcher promotes the multi-disciplinary models of

research (i.e. hybrid models) as those which allow a cooperation among disciplines in order to search for answers to questions put forward.

1.5.2. The notion of "ecoliteracy"

In his paper *Ecolinguistics: state of the art 1998*, Alwin Fill states that one of the tasks imposed on ecolinguistics is to draw attention to the development of the study of "the role of language in achieving 'ecoliteracy'" (Fill in Fill and Mühlhäusler, 2001: 51). The researcher suggest a transformation of the term the term into teaching adults and children how to think ecologically (Fill in Fill and Mühlhäusler, 2001).

Cary Institute of Ecosystem Studies is an institution functioning in the field of ecology and ecological education whose interesting projects have been described by Kathleen Hogan. In her book entitled *Eco-inquiry. A guide to ecological learning experiences for the upper elementary/middle grades*[8], Hogan reports that the institute is "a research and education facility located in Millbrook, New York" which is dedicated to "creating, disseminating, and applying knowledge about ecological systems" (Hogan, 1994: iv). A number of enterprises of the institute are referred to by Hogan as those in which knowledge is created "through scientific research (…) and applied through participating in making decisions about the ecological management of natural resources" (ibid.). Empirical learning and investigation are the methods owing to which the knowledge about ecology and environment is spread in an fascinating way among young students who take part in the educational projects offered by the institute. Hogan reports that during the Eco-Inquiry course the students learn about "the ecological processes in their everyday environment" and "how their actions can have positive and negative effects on ecosystems" (ibid.).[9] A

[8]The institute is referred to in the book as the Institute of Ecosystem Studies, however, the Internet webpage provides information on the institute having changed its name into Cary Institute of Ecosystem Studies.

[9] For more information on the Cary Institute of Ecosystem Studies visit www.caryinstitute.org

description of the profile and enterprises of the Cary Institute of Ecosystem Studies is the following:

> "Founded in 1983, the Cary Institute of Ecosystem Studies is one of the world's leading independent environmental research organizations. For more than twenty-five years, our team of 16 Ph.D.-level scientists has been investigating the complex interactions that govern the natural world. Their objective findings lead to more effective policy decisions and increased environmental literacy for people of all ages. Areas of expertise include freshwater, the ecology of infectious diseases, environmental chemistry, invasive species, and climate change."
> (www.caryinstitute.org/science-program; DOA: 24.06.2013)

From the above it might be concluded that ecological thinking mentioned by Alwin Fill inspires a number of disciplines and increases the interest in ecological literacy (i.e. eco-literacy) and, accordingly, signifies the need for broadening the understanding of the processes which occur in the natural environment.

1.6. Ecology and ecosystems in ecolinguistic research

The intention of the present section is to analyse selectively chosen applications of the notions ecology and ecosystem in ecolinguistics as well as related fields of research. The very term *ecology* in ecolinguistics has been discussed and understood both literally and metaphorically. Alwin Fill illustrates two approaches to ecolinguistics inspired by two talks on the concept of ecology (Fill in Fill and Mühlhäusler, 2001: 43).

Firstly, as reported by Fill, Haugen understood 'ecology' metaphorically and "transferred to 'language(s) in an environment'"(ibid.). Fill notices that in a number of publications biological ecology in its metaphorical

sense refers to language(s) (Fill in Fill and Mühlhäusler, 2001). The researcher reports that "ecological concepts such as 'environment', 'conservation', 'interaction' and 'language world system' (transferred from 'ecosystem') are used for psycho- and sociolinguistic phenomena with the intention of helping to see these in new perspectives" (Fill in Fill and Mühlhäusler, 2001: 44). Fill refers to the Haugenian sense of "the 'Ecology of Language(s)'" as "a study urgently needed at a time when languages are disappearing faster and faster from decade to decade" (ibid.). Fill's observations of the metaphor of ecology used with reference to languages in the world elucidate, among others, the ever-present threat to linguistic diversity and the researcher himself emphasizes the need for the ecolinguists to investigate, document and, in this way, save many endangered languages (Fill in Fill and Mühlhäusler, 2001).

Secondly, as observed by Fill, Halliday understood 'ecology' in its biological sense and investigated "the role of language in the development and aggravation of environmental (and other societal) problems" (ibid.). Fill notices that the publication of Halliday's *New Ways of Meaning* has triggered "a growing interest, within ecolinguistics, in the role played by language in ecological issues and the environmental problems which affect more and more groupings and individuals" (Fill in Fill and Mühlhäusler, 2001: 46). Halliday himself emphasizes the need for research which involves cooperation among disciplines or even raises the issue of transdisciplinary approach to research understood generally (Halliday in Fill and Mühlhäusler, 2001). Halliday's standpoint might be reflected in the following way:

> "I say 'transdisciplinary' (perspective in applied linguistics - addition mine – K.W.) rather than 'inter-' or 'multidisciplinary' because the latter terms seem to me to imply that one still retains the disciplines as the locus of intellectual activity (…) while the real alternative is to supersede them, creating new forms of activity which are thematic rather than disciplinary in their orientation" (Halliday in Fill and Mühlhäusler, 2001: 176)

Needless to say, ecology in its broad sense is connected with a number of fields of research as humans are dependent on their environment. Finke noticed that it is ecology which "made us aware of its systemic connections and dependence on the environment" (Finke in Fill and Mühlhäusler, 2001: 84). As reported by Fill, Peter Finke "transferred also the concept of the ecosystem to language world systems and cultural systems like science and language itself" (Fill in Fill and Mühlhäusler, 2001: 44-45). Thus, in what follows, the notion of ecosystem and its applications in the ecolinguistic research will be discussed.

1.6.1. Ecosystems and natural languages

In his observations in the field of ecological linguistics Alwin Fill noticed the term ecosystem as one which has been used by a number of scholars (Fill in Fill and Mühlhäusler, 2001: 45) Fill reports that "the ecosystem metaphor" has been used "to show language and language use in its interaction with an 'environment', i.e. the world, and to elucidate the interactive process of (inter)change which is going on all the time between language and the world" (Fill in Fill and Mühlhäusler, 2001: 45). The researcher emphasizes the interrelation between language and the environment as well as points to the discrepancy between ecological linguistics and structural models with which "only a language itself, not its environment, can be investigated", especially since "ecosystems are life systems, and language world systems are systems of experience" (ibid.; see also Wiśniewska, 2012b). Fill also draws a comparison between biological ecology and language and suggests that the juxtaposition of the two may "lead to the following critical hypothesis: in the same way as the creativity of life is threatened by our current treatment of nature, the creativity of language is endangered by our present use of it" (ibid.). From the above it follows that the links between ecology and language(s) very often lead to the conclusion that both are in some way threatened (see Mühlhäusler's observations in the issue of language diversity in the previous subsections).

A recent analysis of linguistic diversity has been undertaken by Siergiej Griniev-Griniewicz who points to the similarity between linguistic and biological diversity as well as refers to languages as ecosystems (Griniev-Griniewicz in Koszko, Kowalewska, Puppel and Wąsikiewicz-Firlej, 2013). The researcher comments that "language systems may be viewed as competing eco-systems" and notices that "quite in the same way as there is competition between biological species, there is competition between language systems" (Griniev-Griniewicz in Koszko, Kowalewska, Puppel and Wąsikiewicz-Firlej, 2013: 137). Interestingly, Griniev-Griniewicz also highlights the correlation between languages of minorities and the adaptation of the biological species to the changes in the environment they happen to exist in. The researcher puts it in the following way:

> "…in biology there is an analogous well-known phenomenon of variation within the species; there are constantly appearing slightly different organisms in response to changes in the environment. In the same way many 'minority languages' may be viewed."(Griniev-Griniewicz in Koszko, Kowalewska, Puppel and Wąsikiewicz-Firlej, 2013: 138).

The analogies between biological ecosystems and languages competing in the world drawn by Griniev-Griniewicz and aforementioned ecolinguists reappear in the recent study on linguistic diversity and dynamic processes of changes in the natural languages. The issues will be developed in the following sections of the dissertation.

The discussion on languages as ecosystems is continued by Fill who notices, quoting Finke, that "more recently, the ecosystem metaphor has been extended from language world systems to cultural systems in general" (Fill in Fill and Mühlhäusler, 2001: 45). Fill adds that "the ecology of language has thus been supplemented by a cultural ecology which concerns itself with the evolution of cultural ecosystems from natural ecosystems with language as a kind of 'missing link' in between" (ibid.). To add to the above, the ecosystem metaphor

has been referred to by Fill as one used for "cognitive processes going on in the human mind and quite generally for interpersonal communication, whose interactional processes are not satisfactorily explained with the traditional sender-and-receiver metaphor" (ibid.). From above it follows that the concept of ecosystem has been applied in a number of research areas such as linguistic diversity, competition among natural languages as well as communication understood generally, to name a few. In what follows, the concept of ecosystem with reference to culture and language education will be shortly discussed.

1.6.2. Cultural ecology and cultural ecosystems

In his work *Identity and Manifoldness. New Perspectives in Science, Language and Politics,* the concept of "cultural ecosystems" is discussed by Finke who considers the theory of cultural ecosystems a "central part of a new conception of Cultural Ecology (CE)" (Finke in Fill and Mühlhäusler, 2001: 85). CE, as commented upon by Finke, may be regarded as "a young science presently heatedly discussed mainly in the United States, where it has been developed in a first conception by the cultural anthropologist Julian H. Steward since the fifties" (ibid.). Finke also makes an interesting observation as far as conventional scientific ecology is concerned (Finke in Fill and Mühlhäusler, 2001). The researcher argues that "this biological discipline (conventional ecology – addition mine – K.W.) has up to now failed to free itself from the physicalist boundaries which obstruct an adequate understanding of the psychic dimension of ecosystems" (Finke in Fill and Mühlhäusler, 2001: 85; see also Wiśniewska, 2012b). Additionally, the scholar emphasizes that "the systemic understanding of the mind within, not outside of nature is the key to revolutionary thinking" (ibid.; Wiśniewska, 2012b). Thus, it might be assumed that the interrelation between language and environment is here understood as a triad: language-the communicator's mind-the environment (Wiśniewska, 2012b). In this way, not only does the Finke elucidate the interconnection between biological ecology and

language, but he also touches upon the human mind as a central part of the interrelation understood as a triad.

Furthermore, Finke considers the action of "applying an evolutionary perspective on the relation between nature and culture" as "the central methodological principle of "the most advanced conception of CE, namely Evolutionary Cultural Ecology (ECE)" which "consequently distinguishes between the older ecosystems of matter and the younger ecosystems of mind and calls the latter 'cultural ecosystems'" (Finke in Fill and Mühlhäusler, 2001: 86; Wiśniewska, 2012b). In Finke's comments one might notice the parallelism between the concepts of *ecosystems of mind* and *cultural ecosystems* (ibid.; Wiśniewska, 2012b). What is more, there is observable interdependence between the mind of the active transcommunicator and the bio-socio-cultural network s/he is an integral part of (Wiśniewska, 2012b). The human mind appears to be the starting point of every human activity which later develops into an activity of communicators, communities, languages, cultures or environments, to name only a few. The fact that languages or cultures compete appears to have its natural potential in that it is the human mind which acts as the trigger for all human activity.

Finke also points to different applications of cultural ecosystems in science, language and politics. As far as science is concerned, Finke argues that "the switch 'from a logical point of view' to 'an ecological point of view' demonstrates its usefulness in an innovative way" as a "specific type of a socio-cultural ecosystem institutionalised around a central feedback-circuit of the production, consumption and reduction of knowledge" (Finke in Fill and Mühlhäusler, 2001: 87). In this way, Finke, similarly to Halliday and many other ecolinguists, promotes a more transdisciplinary approach to science and knowledge. The researcher himself comments upon it in the following way: "the thinking in paradigms leads to dogmatic ideologies and reduced dynamics, the metaphors of maturity or progress to the disqualification of the new, the unfinished, the manifoldness of scientific opinions" (ibid.). Finke notices the

need for science to go beyond the limits of research areas and suggests a more open-minded approach to knowledge.

Furthermore, Finke refers to language and its role in and between human ecosystems (Finke in Fill and Mühlhäusler, 2001). As suggested by the researcher, "the science of language can achieve an attractive new identity in exploring these aspects (complex nets of communication as connective means in the natural ecosphere – as previously mentioned by Finke – addition mine- K.W.) by making (…) ecolinguistics the centre of its own interest" (Fill and Mühlhäusler, 2001: 88). Finke argues that our conception of language and linguistics may substantially change owing to a more thorough research on evolution and ecology of linguistic communication (Finke in Fill and Mühlhäusler, 2001). Finke suggests a change of focus of science into ecolinguistics as well as evolution of communication.

Interestingly, Finke also comments upon cultural ecosystems such as science or politics to be intended to solve problems, whereas, as argued by Finke, they "in fact only too frequently enlarge or even generate those problems" (Finke in Fill and Mühlhäusler, 2001: 89). In Finke's view, the natural ecosystems tend to be even damaged by cultural ecosystems of the kind (ibid.). It is suggested by the researcher that "in order to protect or even restore the stability and richness of our natural ecosystems, one has to analyse, to influence and change our cultural ecosystems which are responsible for their damage" (ibid.). Finke comments upon the problems of the environment being in fact the problems of human consciousness and the role it plays rather than of nature itself (Finke in Fill and Mühlhäusler, 2001). The researcher supports his opinion stating that "it is our cultural ecosystems which produce our unified and uniform landscapes and destroy the wealth of our natural resources" (Finke in Fill and Mühlhäusler, 2001: 89). Finke's observations appear to function as a starting point to apply substantial changes both as far as a view on science as well as the awareness of human responsibility for the natural environment are concerned.

1.6.3. The concept of ecosystem applied in language education

The concept of educational ecosystem has been applied by Bogusławska-Tafelska in the context of the Polish university (Bogusławska-Tafelska, 2008). As already mentioned in the present thesis, the researcher promotes implementing the so called hybrid models of study and general understanding of research in its transdisciplinary form. With the aim to analyse the value of the applicability of the transdisciplinary potential of linguistics, Bogusławska-Tafelska points to "a triad relation: the minimal student- the academic teacher – the educational institution" and comments upon the higher educational system in Poland stating that it "underwent a facelift" (Bogusławska-Tafelska, 2008: 50). In Bogusławska-Tafelska's view, the changes in the educational system "were triggered by both: new demands on the job market, and internal systemic reforms forcing evolutionary changes" (ibid.). The researcher comments upon the educational ecosystem in the context of the Polish university and observes dynamic changes resulting from a shift in the elements of the ecosystem (ibid.). Not only does Bogusławska-Tafelska notice a dramatic change in "the psycholinguistic profile of the typical/average student", but she also argues that the very form of the ecosystem has changed since the university "stopped to be elitist and started to be public" (ibid.). At this point one might draw a conclusion that dynamism is a shared feature among a number of applications of the concept of ecosystem.

Bogusławska-Tafelska also refers to the ecosystem of a classroom. The researcher points to one of the assumptions in "the psycholinguistic perspective on higher education problems" which is that "the classroom functions as an ecosystem which, with its students' and teacher's contexts, is a **dynamically self-organizing and self-refocusing** microcosm embedded in the macrocosm of the extraeducational reality" (Bogusławska-Tafelska, 2008: 52; emphasis mine – K.W.). The concept of a dynamic classroom ecosystem is also referred to by Tudor as regards the difficulties in applying the strictly formulated curricula in real-life classrooms. The researcher argues that it is difficult for

practising teachers "to ignore the 'rules' or inner logic of this system (classroom ecosystem – as previously mentioned by Tudor – addition mine K.W.) and simply to 'apply the technology' according to the instruction manual" (Tudor, 2001: 10). One might refer to a classroom ecosystem as one of the clearest instances of both dynamism and diversity experienced in a holistically understood educational-communicative environment.

In what follows, the ecolinguistic perspective on language contact and languages as competing ecosystems will be shortly discussed. As previously stated in the present dissertation, competition among ecosystems, be it classrooms, languages, communities or cultures, to name only a few, appears to have its natural potential for its starting point of the process lies in transcommunicators' minds and its generally understood dynamic nature.

1.7. The ecological approach to language contact

1.7.1. Competition among languages in the world

In his paper *The Ecology of Language Shift*, Mackey states that "languages (...) must exist in environments and these can be friendly, hostile or indifferent to the life of each of the languages" (Mackey in Fill and Mühlhäusler, 2001: 67; see also Wiśniewska, 2012b). Mackey adds that "just as competition for limited bio-resources creates conflict in nature, so also with language" (Mackay in Fill and Mühlhäusler, 2001: 67). The analogy drawn by the researcher may lead to a conclusion that the competition among natural languages has its natural potential (Wiśniewska, 2012b). The situation of languages in the world is varied as they may function both as deterrents and supplements to one another, for different reasons (ibid.). Languages in Europe, for instance, are commented upon by Denison who observes that "there is a sense in which all languages and varieties in (...) Europe constantly act in complementation of each other and in competition with each other for geographical, social and functional *Lebensraum*"

(Denison in Fill and Mühlhäusler, 2001:76; Wiśniewska 2012b). What might be concluded from the above is that the competition and struggle among languages in the global sense both take place due to their striving for space gain (Wiśniewska, 2012b). Languages, "equipped" with means they "have" and adapting to conditions they exist in, strive for survival in the global network of communication (Wiśniewska, 2012b).

1.7.2. NaLGA - the natural language global arena

Competition appears to be naturally implied in the global space and triggered by both diversity of natural languages as well as different more or less beneficial conditions they exists in (Wiśniewska, 2012a, 2012b). As explained by Puppel, "all natural languages constitute a universal language space or a global pool of language resources" which he refers to as *natural language global arena* (NaLGA) and adds that "the metaphor implies that they are in continuous contact with each other and remain in some form of contest" (Puppel, 2009b: 97; see also Wiśniewska, 2012b). Puppel perceives languages as phenomena which differ from one another with regard to "their size and other traits" which correspond to "a set of features (i.e. parameters) that may be referred to as 'natural language robustness'" (ibid., Wiśniewska, 2012b). To add to the above, following Puppel's argumentation, the process of world globalization has already started affecting "the entire human culture complex in leading to the well-known fact of challenging the various local cultures and languages" (Puppel, 2009b: 98; Wiśniewska, 2012b). Globalization prompts the global process of the competition among languages, which may lead to the emergence of "globalizing" or even "global" languages (ibid.) The dichotomy Puppel proposes refers to a "globalizing language" as one which "has succeeded in gaining a dominant (i.e. hegemonic) position among all the existing languages in (…) NaLGA" and to a "global language" as one which "may be defined as the only survivor of language contest in the NaLGA and which (…) has additionally won all the children in their first language acquisition on the global scale" (ibid., see also Wiśniewska,

2012a, 2012b). A rather pessimistic vision of the result of the global language contest presented by Puppel assumes a possible transformation of a globalizing (hegemonic) language (e.g. English) into a winning global "(mono-)language" (ibid.; Wiśniewska, 2012b). A set of conclusions drawn from the above might be outlined in the following way:

- natural languages compete with one another in the natural global language arena (NaLGA)
- natural languages differ in parameters they are "equipped with", a set of which may be referred to as *natural language robustness*
- globalization process acts as the trigger for the emergence of globalizing (hegemonic) languages which may develop into global (mono-)languages threatening the global linguo-cultural diversity (Puppel, 2009b, see also Wiśniewska, 2012b)

It appears that NaLGA undergoes a constant transformation and functions multidimensionally. The parameters act as a trigger for the on-going transformation of the natural language global arena will be discussed below.

1.7.3. Language contact and the "immunological system" of a language

As already mentioned in the present chapter, every language is, so to say equipped with a set of parameters which may lead to its assuming either a losing or a winning position in the NaLGA. The attribution of certain prestige to a given language has its starting point in the communicators of a given language's minds (Wiśniewska, 2012b). The level of appreciation of a given community or nationality of communicators for its mother tongue ("the host language"), very often affects the quality of the language's "resilience" and "resistance" to the "invading language" ("the dominant language") (Puppel and Puppel, 2005; Puppel, 2009b; Wiśniewska, 2012b). The above process, however, might only occur in the conditions of "language contact" defined by Puppel and Puppel as "a situation in which the users of a given natural language use another natural

language" (Puppel and Puppel, 2005: 58; translation mine – K.W.; Wiśniewska, 2012a, 2012b). From above it follows that the condition/status of a given language can only be measured if the language contact occurs (Wiśniewska, 2012b).

Furthermore, as Puppel and Puppel observe, "every natural language uses the surrounding and, at the same time, supporting it language 'immunological system' whose essence is its native users' (that is psycho-social) sense of the value of the language" (Puppel and Puppel, 2005: 56; translation mine – K.W.; Wiśniewska, 2012b) Therefore, it might be assumed that, the status of a natural language is largely triggered by the psycho-socio-cultural approach of a given group of native communicators, their ethnicity/nationality (Wiśniewska, 2012b).

1.7.4. Language as a "cultural institution"

The correlation between language and culture affects the perception, and therefore, the status of a natural language to a large extent. Puppel observes that, "language as a cultural phenomenon may be regarded as an institution" (Puppel, 2009a: 275; Wiśniewska, 2012b). The researcher explains the above observation in the following way:

> "(...) they all (natural languages – addition mine K.W.) as institutions compete for the best possible and strongest status *vis-à-vis* other natural languages. This is done through various Language-to-Language (L2L) local competitions. That is also why any given language should, as an institution, be regarded as having the potential of becoming 'imperial', or as tending to assume an 'autocratic' position under appropriate conditions. These conditions may include an interplay of a number of factors (or 'attributes') all of which are social-psychological in nature and which help defining a language's overall competitive position in the NaLGA" (ibid.)

Puppel refers to an "interplay of attributes" which allows for a broader understanding of a language as well as its features very often deciding upon its status in the NaLGA (Wiśniewska, 2012b). The "interplay of attributes" is dependent on the communicators' attribution of a certain level of prestige to a given language (hence the attributes are social-psychological in nature – see also Wiśniewska, 2012b) and thus, the language's position NaLGA may be either supported or threatened (ibid.). Interestingly, following Puppel's argumentation, the attributes "are assumed to be present in life of a language in constantly changing proportions (…) at any point of existence" (Puppel, 2009a: 276; Wiśniewska, 2012b). Thus, the nature of a language appears to be highly dynamic and may differ at every stage of its life (ibid.) In the following subsections, the attributes of a language perceived as an institution observed and enumerated by Puppel will be shortly discussed.

A natural language understood as an institution shows a certain degree of "militancy" (Puppel, 2009a; Wiśniewska, 2012b). Puppel explains that a language may be considered "militant in relation to other languages when its supply in the public sphere, especially in the graphosphere (i.e. printed matter) and the multimedia sphere, exceeds both its natural ethnic borders and the demand for it proper for the ethnic (or national) community" (Puppel, 2009a: 277; see also Wiśniewska, 2012b). Accordingly, "a language may be supplied overgenerously and dynamically (…) by various institutional agencies and temporary social alliances" (ibid.). Examples of the "social alliances" such as, among others, foreign language teachers, scientists, economists or journalists are given by Puppel to strengthen his argumentation (ibid.). As might be concluded from the above, a generous "supply" in the public sphere decides to a large extent whether the natural language receives a "privileged and hegemonic and expansionist (…) position in the NaLGA" (ibid.). Puppel refers to such a language as "Militancy-dominant" (ibid.).

A particular natural language may be referred to as "Trade-offs-dominant" as "at any time of its existence it is assumed to be involved in various

trade-offs" (Puppel, 2009a: 278). Puppel explains that "while remaining in continuous contact with other languages, a particular language demonstrates sensitivity to other languages which is expressed as the degree of change within its structure that is caused to one element of the trade-off when changes are made to the other element(s)" (ibid.; Wiśniewska, 2012b). Following the researcher's argumentation, the "sensitivity" of a natural language may be explained as readiness "to absorb new elements from other contacting languages on all levels of its structure" (ibid.). Therefore, a "trade-offs-dominant" language may be referred to as one which "shows high sensitivity to other languages" and is "predominantly focused on making operational compromises" (ibid.).

The term "utility" of an institution (i.e. a natural language) is also proposed by Puppel to refer to "a subjective preference measured as both the level of satisfaction that a particular consumer receives from the use of any resource and the degree of socially and individually determined motivation", or to "interpersonal relationships that may be formed" (Puppel, 2009a: 279; Wiśniewska, 2012a, 2012b). The satisfaction that communicators receive from the very use of the natural language or the benefits the language offers form a basis for a language to be perceived "utility-dominant" (ibid.).

Yet, Puppel adds that "utility may be best regarded as an economically oriented concept connected with present or future use of the institution and its overall potential thus allowing to approach any institution (…) as expressed by such notions as 'goods', 'services' and 'economic advantages'" (Puppel, 2009: 279; see also Wiśniewska, 2012b). Thus, communicators of any natural language take advantage of it using its full beneficial potential, that is the usefulness of its use in the present and the future (Wiśniewska, 2012b). To add to the above, a natural language offers the communicators "goods" , "services" and "economic advantages", which are defined by Puppel, also citing Weber, as follows:

a) *goods* - "the sources of potential utilities of whatever sort" which may be analysed as "'linguistic resources' that is, as some kind of material possession providing an individual human communicating agent (hence HCA) with concrete quantities of linguistic resources"

(Puppel, 2009: 279; Wiśniewska, 2012b);

b) *services* may be understood as "derived from a human source, so far as this source consists in active conduct" and analysed as "'linguistic-communicative services', that is, as allowing a HCA to get involved in appropriate linguistic-communicative conduct" (ibid.);

c) *economic advantages* may be defined as "the opportunities of economic advantage, which are made available by custom (…) or by a conventional or legal order for the purposes of an economic unit" and may be analysed as "allowing any HCA to navigate through the individually controlled and individually valued linguistic resources (…) with the intention of being their successful users" (ibid.).

In the light of the above definitions, any natural language understood as an institution shows a certain amount of utility in that it offers the communicators certain benefits (linguistic resources), linguistic-communicative services and economic advantages (Wiśniewska, 2012b). It might also be stated, that if a natural language demonstrates a "high degree of sensitivity to utility (…) and is predominantly focused on utility", it "may be regarded as Utility-dominant" (Puppel, 2009b: 280; Wiśniewska, 2012b).

As observed by Puppel, every natural language as an institution also "belongs to 'display ecology', that is, it will always demonstrate a certain more or less developed degree of display potential against other institutions functioning in a multi-display environment" (Puppel, 2009a: 280; Wiśniewska, 2012b). Puppel argues that "the institution is able to signal its integrity and efficiency potential, its overall attractiveness, as well as its readiness to interact" (ibid.). To add to the above, following Puppel's argumentation, "display characteristics may be biological, psychological, social, and cultural at the same time (…) and may decide about the species' and every natural organism's success in the Universal Communication Space" (ibid.). The language's attractiveness and efficiency of a language is what the display potential of a natural language allows for indicating and appreciating (Wiśniewska, 2012b). Accordingly, the display potential may

increase the chances of a given language to succeed in the NaLGA, in the same way as it equips every natural organism with a survival mechanism in the Universal Communication Space (ibid.).

Puppel also distinguishes “types of natural language display” among which are “audio-vocal displays”, “graphic displays” and “multimodal-multimedia displays” (Puppel, 2009a: 280). As explained by the researcher, the “display potential” is “expressed in the intensity of the display and via diversified display technologies available to a given linguistic community” (ibid., Wiśniewska, 2012b). Expressiveness and effectiveness of the display are mostly significant as they may assume a form of manipulation (Puppel, 2009a; see also Wiśniewska, 2012b). Puppel observes, also citing Kerbs and Davies, that as regards the “dual sender-receiver perspective”, the display “serves to influence the receiver’s behaviour in a way that benefits the signaller” (Puppel, 2009a: 281; Wiśniewska, 2012b). The researcher adds that “within the receiver's perspective, any display ought to lead to a higher rate of absorption of elements which constitute parts of the linguistic resources” (ibid.).

To conclude, the development of a language expressiveness and effectiveness lies in a natural language display potential, whichever type it is. The display may as well function as means of manipulation in the communication process (Wiśniewska, 2012b). Moreover, as Puppel convincingly explains, owing to displays, “the natural language 'robustness'' is maintained “either intralinguistically and intergenerationally (i.e. in first language acquisition) or inter/translinguistically (i.e. via language contact)” (Puppel, 2009a: 281; Wiśniewska, 2012b). Thus, it might be concluded that the chances of a natural language to succeed in the NaLGA are increased along with its focus on displays (Wiśniewska, 2012b).

1.7.5. INTER- vs. TRANS-type of language contact

The interrelation between natural languages and the position they assume or the level of prestige in the NaLGA can only be measured in the conditions of

language contact (Puppel, 2009b; Wiśniewska, 2012a, 2012b). Puppel states that "a dominance-submission relationship between different languages does not exist until one particular language consistently submits to another language under conditions of prolonged language contact" (Puppel, 2009b: 99; Wiśniewska, 2012b). Logically, it might be assumed that no natural language may assume a dominant position unless juxtaposed with another natural (submissive) language in the conditions of language contact (Wiśniewska, 2012b).

Puppel differentiates between two types of language contact that is INTER- and TRANS- (Puppel, 2007; Wiśniewska, 2012a, 2012b). As observed by Puppel, a type of language contact the in which there may appear a possible competition between the native language (L1) and the second language (L2) may be referred to as INTER- type (ibid.). Moreover, following Puppel's argumentation, "the competition is very often unfavourable for L1 and results in conferring the status of a substratal language upon L1 by the native communicators" (Puppel, 2007: 86; translation mine – K.W.; see also Wiśniewska, 2012b). Accordingly, as regards the INTER- type of language contact, in Puppel's view, L2 assumes a "superstratal" position as the language which is 'favoured' by the communicators (Puppel, 2007; Wiśniewska, 2012b). The process occurs owing to both "external" and "internal" "linguopressure" (Puppel, 2007; Puppel, 2009b). The former as referred to by Puppel is a situation when "a local community language is 'invaded' by another language" or when "the invading language starts its unidirectional flow into the host (resident – addition mine K.W.) language" (Puppel, 2009b: 99; Wiśniewska, 2012b). The latter, as explained by Puppel, occurs when the native communicators (or a group of communicators within the host community) "jointly and very often unconsciously (i.e. involuntarily) work towards granting the invading language the rank of a prestigious (i.e. superstratal) and highly valuable language" (ibid.). Furthermore, a group of native communicators "becomes interested in seeking and being exposed to the invading language as well as to its more or less massive spread in the host community through deliberate and over-invested foreign/second language learning" (ibid.).

Both external and internal linguopressure are thus responsible for triggering the INTER- type of language contact. The former implies all the actions incorporated into the process of L2 invading L1(Wiśniewska, 2012b). The latter, in contrast, functions form within the host community which appreciates L2 and supports the spread and invasion of L2 (Wiśniewska, 2012b). Puppel argues that "the result of the combined action of both types of linguopressure may be the occurrence of marked nonequilibrium among natural languages and the subsequent establishment of the submissive status of the local HL (host language - addition mine - K.W.)" (Puppel, 2009b: 100; Wiśniewska, 2012b). In addition, the INTER- type of language contact encourages the INTER- approach to communication in general which might be referred to as intercommunication (Puppel, 2007; Wiśniewska, 2012b).

The TRANS- type of language contact, on the other hand, allows for incorporating the native communicators' cultural-language-communicative awareness into the language contact (Puppel, 2007; Wiśniewska, 2012b). In the TRANS-type of language contact, neither is one of the languages in contact (L1 or L2) 'favoured' nor 'discriminated' by the communicators (Wiśniewska, 2012b). "Adstratal" position and equal status is assumed by both of the languages (Puppel, 2007). Thus, no marginalisation or ascribing a winning status to one of the languages occurs in the TRANS- type of language contact and both the languages (L1 and L2) are treated equally by the communicators (Wiśniewska, 2012b). Logically, the TRANS- type of language contact triggers the TRANS- approach to communication in general, which might be referred to as transcommunication (Puppel, 2007; Wiśniewska, 2012b).

Bielak also adds that "transcommunication focuses on improving the language-communicative skills and the language-cultural-communicative competence of both the native and non-native language" (Bielak, 2011a: 11; Wiśniewska, 2012b). Interestingly, Bielak observes that "while protecting the native language, it does not oppose the process of achieving the most elaborate level of the cultural-language-communicative competence of the non-native language" (ibid.).

As might be concluded from the above, transcommunication might be referred to as the approach of equality and cooperation among natural languages (Wiśniewska, 2012b). Puppel rightly observes that "the egalitarian system based on the developed awareness of the communicators" seems to be better suited for "global ecological scenario of maintaining the largest number possible of natural languages as significant parts of the global cultural-language-communicative community" (Puppel, 2007: 89; translation mine – K.W.; Wiśniewska, 2012b). Moreover, the approach to languages which involves equality among them should be advisable in order to maintain linguistic-cultural equilibrium in the NaLGA.

1.8. Summary of the chapter

The aim of the chapter was to give justification to the choice of ecolinguistics as the area of research forming the basis of the present dissertation. The ecolinguistic paradigm has been referred to as a multidisciplinary area of research with a vast number of contributions which allowed a multidimensional development of the approach to language and communication. The concept of transcommunicator has been chosen as a suitable one in the further analysis of the non-liner process of communication as it implies an investigation into the communicative process taking into consideration all the modalities it offers. Also, the concepts of holism and diversity have been referred to as main issues in ecolinguistics, which underlie the ecological approach to language and communication analysis. The chapter also provided explanation of the language contact in the ecolinguistic perspective with reference to the constant competition among languages and with the intention to comment upon the present situation in the world of natural languages as well as to show the extent to which the globalization process affects the homeostasis in the natural language global arena. The main focus of the following chapter will be the role of English as a mediating language between (1) a communicator and the environment as well as

(2) a communicator/a socio-cultural community and other communicators/socio-cultural communities.

Chapter Two

THE ROLE OF ENGLISH AS A MEDIATING LANGUAGE

2.1. Introduction

The objective of the following chapter is to undertake an analysis of the role of English as a mediating language in two triads; that is in the triad: a communicator-the English language-the environment as well as in the triad: a communicator/a sociocultural community-the English language-other communicators/other sociocultural communities. The chapter is divided into three main subsections in accordance with the subject area they refer to.

Firstly, the intention is to discuss the function of any natural language in the communicator-environment framework as well as the role of a natural language as means of mediation in *sociocultural theory*. Therefore, Puppel's viewpoint on human language and communication is discussed with reference to the dynamic framework of interdependencies a natural language, communicator and the environment constitute. In addition, along with Puppel's perspective on human communication, Vygotsky's *sociocultural theory* as referred to by Lantolf and Thorne is selectively discussed. The notion of *self-regulation* as a form of mediation is explained and referred to as the third stage of the regulation process

communicators strive for achieving since it involves their independent communication/action undertakings.

Secondly, the role of English as a mediating language is analysed in accordance with different areas of communication the language functions as a mediator within. Three selected frameworks are discussed regarding English as a mediating language between communicators and the environment, that is, the double role of English as a mediating and target language in computer-mediated language education and computer-mediated entertainment computer games constitute; the role of English as a mediating language in the framework non-native communicators of English-medical knowledge as well as English as means of mediation in a content-based classroom.

Thirdly, the role of English as a mediating language across other natural languages in intercultural and interethnic contacts is selectively analysed in the chapter. The discussion opens with an analysis of the role language plays in intercultural communication as such. The connection between language and perception, how chosen cultures vary in communication styles or the interrelation between discourse and social structure are referred to in the subsection. Finally, the role of the English language as a mediator between other natural languages and socio-cultural communities is discussed based on selected examples.

2.2. Language as a mediator between (a) communicator(s) and the environment

As it has been observed by Mühlhäusler, also quoting Klein and Silverstien, "there is no possibility of isolating language acquisition from the acquisition of other knowledge nor is there a principled way for excluding 'cultural prerequisites' from language analysis" (Mühlhäusler, 2003:8). The above observation may function as a starting point in the discussion on two principal issues in the present chapter, that is (1) the role of language as a mediator between (a) communicator(s) and the environment in the process of communication which may also be understood as (a)communicator(s) striving for knowledge gain as well as (2) how and to what extent "the social-cultural framework a communicator functions within" affects his/her sensitivity to the acquisition of the language-knowledge in the communication process (Puppel, 2004: 5; cf. Puppel, 2004). In what follows, the function of language within "the agent-environment framework" proposed by Puppel will be discussed (Puppel, 2004: 2).

2.2.1. The function of language in "the agent-environment framework"

Puppel highlights an outlook on human language and communication which may be understood as "the overall cognitive-communicative potential that is contained in the collectivity of all the human individuals" or "human communicating agents (HCAs)" who "constitute the communication environment" (Puppel, 2004: 2). Puppel views language as an integral part of the "agent-environment framework" as well as refers to both "the agent" and the "environment" as active participants within the framework with "all kinds of pressure" exerted on "the agent" by "the environment" (Puppel, 2004: 3). Puppel adds that he perceives his standpoint, supported in the present thesis, as a "counterbalance" to "the position expressed by a more traditional view of human communication which approaches it solely

in terms of the overwhelming predominance of language functionalism" or "the structure and functions of spoken and written language resources" (ibid.).

In this way, Puppel proposes "a proper balance between communication and the environment as forming a dynamic framework of interdependencies" (ibid.). As might be assumed from the above observations, language plays an active role within the framework "agent-environment", it affects both and is dependent on them as it forms an integral part of the communication process.

Furthermore, Puppel proposes a standpoint on human communication in which he refers to "human communicating agents" as inhabiting "the Universal Biological Space (UBS)" and participating in "the Universal Communication Space (UCS)" defined by the scholar as "the ultimate framework for encompassing all the populations of agents and for dealing with the agents' potential/ability to communicate" (Puppel, 2004: 3). Puppel adds that the "living agents" have their "pervading properties" that is interrelatedness (Ir) and interactedness (Ia)" and explains that the agents' pervading properties are realized in their participation in "communication systems (CS) within which they (communicating agents – addition mine K.W.) are able to interact communicatively" (ibid.).

From the above it follows that through participating in communication systems, the agents are "interrelated" and, as perceived by Puppel, "communication is a permanent and dynamic task for all the agents who constitute the UCS (Universal Communication Space – addition mine – K.W.)" (ibid.). Therefore, it might be observed that human communicating agents have their natural ability/potential to communicate and that language/communication is a continuous process occurring between the agents and the environment and may thus be regarded as playing the role of a naturally-presupposed mediator between the two.

2.2.2. Language as means of mediation in "Sociocultural Theory"

The issue of language functioning as a mediator between a communicator's mind and the external environment has also been discussed by Lantolf and Thorne who, following Vygotsky's standpoint, referred to "higher-level cultural tools" such as, among others, "language, literacy, numeracy, categorization, rationality or logic" which "serve as a buffer between the person and the environment and act to mediate the relationship between the individual and the social–material world" (Lantolf and Thorne, 2007: 198-199).

The aforementioned "cultural tools" are incorporated into, as defined by the scholars, "an approach to learning and mental development known as Sociocultural Theory (SCT)" (Lantolf and Thorne, 2007: 197). The researchers discuss the approach in terms of human utilization of the "existing cultural artifacts" as well as creation of "new ones that allow them to regulate their biological and behavioural activity" (ibid.). Lantolf and Thorne also point at Vygotsky's observation that it is the human mind which has the "capacity for voluntary control over biology through the use of the higher-level cultural tools" (Lantolf and Thorne, 2007: 198). Thus the human mind is rightly referred to here as the "operator" of the mediating tools provided or a starting point for (an) action(s) undertaken. Furthermore, the researchers refer to language use as one of the mediators or means of mediation between a communicator's mind and the outside environment. Lantolf and Thorne also notice the context or the conditions in which the mediation takes place. The following quote presents the observation:

> "Language use, organization and structure are the primary means of mediation. Practically speaking developmental processes take place through participation in cultural, linguistic, and historically formed settings such as family life and peer group interaction, and in institutional contexts like schooling, organized sports activities and work places to name only a few." (Lantolf and Thorne, 2007: 197).

With the above remarks in mind one may put forward an assumption that language constitutes an integral part of the communicative-developmental processes as well as performs the function of a mediator between the communicator and his/her mind (the operator) and the bio-socio-cultural environment. Additionally, the role of language as a mediator may be observed in a number of "settings" as well as "institutional contexts" and is thus realized in the above (Lantolf and Thorne, 2007: 197). At this point one might also notice the variety of cultural settings and institutional contexts the language is involved in which points to the dynamism of language in the communicative undertakings.

The aforementioned assumptions may be compared to what Puppel refers to as "communicative behaviour dynamics (CBD), communication is properly contained within" (Puppel, 2004: 4). As proposed by Puppel, "it (communication – addition mine K.W.) is activated and unfolded in communication acts (CAs) performed by both groups of agents in the communication process (CP) as a result of and within communicative encounters (CEn)" (ibid.). The scholar's explanation of the process is illustrated in the following quote:

> "In other words, within the HCP (Human Communication Potential – addition mine K.W.) sub-framework, communication is concretized in discrete communication tasks meant as the agents' individualized solutions performed via individualized CAs, in the CP and within a given CEn such that a given communicating agent may and does function as both a receiver and sender of messages" (Puppel, 2004: 4).

From the above it may be implied that the dynamics of language in human behaviour/communication may be noticed in both the variety of communication settings or institutional contexts the language functions as a mediator within,

discussed by Lantolf and Thorne, as well as to the communicator's/agent's individualized solutions in communication acts proposed by Puppel.

In their discussion on Sociocultural Theory (SCT), Lantolf and Thorne emphasize the role of language as a mediator between a communicator's mind and the environment, among others, with respect to second language learning. The researchers refer to "regulation" as a form of mediation in their viewpoint on communication and explain the notion on the basis of children learning words which "do not only function to isolate specific objects and actions, they also serve to reshape biological perception into *cultural* perception and concepts" (Lantolf and Thorne, 2007: 199).

Referring to Luria and Yudovich, the scholars explain that the development of a child's "mental and physical activity" is to a large extent subordinated to "adult speech" and that it is the subordination which "lifts the child's mental and physical activity to a new, and qualitatively higher, stage" (ibid.). Furthermore, as observed by Lantolf and Thorne, the next step in children's development is the utilization of the language acquired to "regulate" the way they behave (ibid.). The observation is explained in more detail in the following quote:

> "In other words, children develop the capacity to regulate their own activity through linguistic means by participating in activities (mental and physical) in which their activity is initially subordinated, or regulated, by others. This process of developing self-regulation moves through three general stages (object-regulation, other-regulation and self-regulation – addition mine – K.W.)." (Lantolf and Thorne, 2007: 199-200).

In order to explain the three stages of a child's (communicator's) development, the scholars analyse a child's early behaviour that is, as regards the first stage, his/her use of objects in the environment, be it toys or everyday objects, in order

to think. In the light of the scholars' remarks, it might be stated that the objects mediate between a communicator's mind and the outside environment at the early stages of his/her development and that the child regulates or is initially regulated by the objects (e.g. a child may initially be unable to carry out an addition in his/her mind without the use of "objects of external support such as blocks" – the scholars set the situation as a n example of a child's regulation of "mental activity" with the use of objects) (Lantolf and Thorne, 2007: 200).

The stage termed "other-regulation", on the other hand, is explained by the scholars as including "explicit and implicit mediation" in the form of the involvement of "varying levels of assistance, direction, and what is sometimes described as scaffolding by parents, siblings, peers, coaches, teachers" etc. (ibid.). Finally, the third stage of regulation as a form of mediation between a communicator and the environment is termed "self-regulation". Accordingly, as explained by Lantolf and Thorne, a child reaches the moment referred to as "the ability to accomplish activities with minimal or no external support" (ibid.).

Additionally, as noticed by the scholars, "self-regulation is made possible through internalization—the process of making what was once external assistance a resource that is internally available to the individual" (ibid.). With the above observations in mind, one might put forward an assumption that a communicator's striving for skills improvement and self-sufficiency has its natural potential and constitutes the goal of his/her actions through all the three stages of development. Yet, as Lantolf and Thorne put it, also citing Frawley, " each of the three stages discussed—object-regulation, other-regulation, and self-regulation – are symmetrical and recoverable, an individual can traverse this sequence at will, given the demands of the task" (ibid.). The scholars also propose to analyse the process on the basis of a language learner or a native communicator of a language and explain the dynamic and continuous process of searching for and retrieving the knowledge a communicator has once gained. The above assumptions are explained in the following quote:

> "To be a proficient user of a language, first language (L1) or otherwise, is to be self-regulated; however, self-regulation is not a stable condition. Even the most proficient communicators, including native speakers, may need to re-access earlier stages of development (i.e., other- or object-regulation) when confronted with challenging communicative situations. Under stress, for example, adult native users of a language produce ungrammatical and incoherent utterances" (Lantolf and Thorne, 2007: 200).

Thus, as the scholars rightly observe, the process of knowledge (re)gain is highly dynamic and involves a communicator's determination and fitness to recover the internalized resources in his/her mind. Additionally, it is significant to perceive the example of human language and communication given by Lantolf and Thorne in even a broader sense, that is by not only taking into consideration the "audio-vocal modality" of human "communication acts" but also the "tactile-visual" one and thus refer to the active participants of the "Universal Social-Cultural Space" as communicators (Puppel, 2004: 4; Puppel, 2007: 82 - translation mine – K.W.). In this sense, one might analyse the knowledge (re)gain in a broader understanding, that is, for instance, by the human ability to retrieve signs and/or visual representations of information gained ahead.

As has already been mentioned in the above observations, it is to a large extent for the fitness of a given communicator that particular information is recovered in a communicator's mind. The notion of "operational fitness" proposed by Puppel will be discussed in more detail in the subsequent sections of the chapter (Puppel, 2004: 5). With the aim to summarize a communicator's striving for self-regulation as a form of mediation between him/her and the environment, and with special attention drawn to the regulation of language/communication skills, the following diagram which illustrates the process may be proposed:

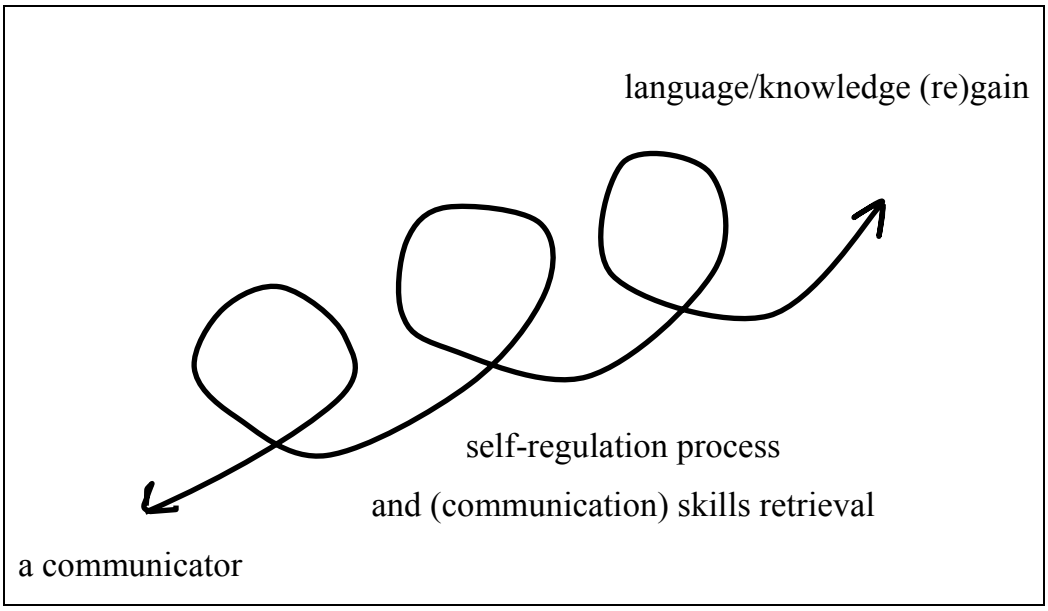

Diagram 1. A communicator's self-regulation process and (communication) skills retrieval.

The irregularly-shaped spiral arrow shown in the diagram illustrates the dynamic process of a communicator's striving for self-regulation which involves constant instances of reaching the internalized resources in his/her mind throughout the communicator's physical-social-mental development. In what follows, the mediation between a communicator and the environment through a non-native language will be discussed.

Lantolf and Thorne refer to Vygotsky's observation that "humans also have the capacity to use symbols as tools—not to control the physical environment but to mediate their own psychological activity" (Lantolf and Thorne, 2007: 201). Following Vygotsky's argumentation, the physical tools available to humans are "outwardly directed" and "serve as auxiliary means to enhance the ability to control and change the physical world" while symbolic tools are "inwardly or cognitively directed" and serve as "an auxiliary means to

control and reorganize our biologically endowed psychological processes" (ibid.).

The control, as Vygotsky notices, differs between human and non-human communicators in that it is defined as "voluntary and intentional" as it allows humans to "to inhibit and delay the functioning of automatic biological processes" (ibid.; cf. Puppel, 2004). With the above observations in mind, one may put forward an assumption that human reasoning may be referred to as not only naturally more conscious and less instinctive that that of other species, but also as having naturally predisposed potential to recognize and use the symbolic tools to both acquire knowledge from the environment and express the inner psychological processes. The action of generally understood planning is regarded by Vygotsky as one which requires considering an action ahead before undertaking it and thus involves searching through memory resources and internalized experiences (i. e. the self-regulation process) in order to realize the actions "on the objective plane" (ibid.). The afore mentioned processes are what, according to the scholar, the human consciousness entails. Vygotsky's standpoint referred to by Lantolf and Thorne is expressed in the following quote:

> "Rather than reacting automatically and non-thoughtfully to stimuli, which could result in inappropriate and even dangerous responses, we are able to consider possible actions (i.e., plan) on an ideal plane before realizing them on the objective plane. Planning itself entails memory of previous actions, attention to relevant (and overlooking of irrelevant) aspects of the situation, rational thinking, and projected outcomes. All of this, according to Vygotsky, constitutes human consciousness." (Lantolf and Thorne, 2007: 201).

Language itself is considered by the scholars a perfect example of "culturally constructed mediating artifacts" which humans internalize and use throughout the process of gaining knowledge about the environment (Lantolf and Thorne, 2007: 202). In the following subsection the phenomenon of "private speech" in the

process of mediation between human communicators and the environment will be shortly discussed.

2.2.3. The phenomena of "private speech", "internalization" and "imitation" as forms of mediation through language

As observed by Lantolf and Thorne, "language is the most pervasive and powerful cultural artefact that humans possess to mediate their connection to the world, to each other, and to themselves" (Lantolf and Thorne, 2007: 201). The scholars comment upon language as a broadly understood means for a communicator to liberate him/herself from the immediate environment as well as enable him/her "to talk and think about entities and events that are displaced in both time and space, including those events and entities that do not yet exist in the real world (in instances of generally understood planning – addition mine – K.W.)" (Lantolf and Thorne, 2007: 202).

Additionally, the term "private speech" is discussed by the researchers and referred to as the means through which "we use language to regulate our mental functioning" (ibid.). Lantolf and Thorne follow Vygotsky's way of perceiving "private speech" as a form of utterances which are "not intended to be interpreted by others" as they may either function as "the case of social speech between people who have a great deal of shared knowledge" and thus need not to be "fully syntactic (in Vygotsky's view examples of private speech often involve abbreviated phrases – addition mine – K.W.)", or they are addressed to the communicators themselves as a form of focusing on a given task (ibid.). The scholars also refer to Frawley's viewpoint on "private speech" who argues that "such utterances serve to focus the speaker's attention on what needs to be accomplished, how to accomplish it, and when something has been accomplished, and then allows the speaker to evaluate what has been accomplished" (Lantolf and Thorne, 2007: 202-203). To be specific, an example of utterances "Oh!" or "Let's see" in the English language are given by Frawley

and referred to by Lantolf and Thorne as a form explanation of "private speech" which in these cases focuses on either "indicating that speakers have discovered what it is they are to do or that they have recovered a particular word from memory" or "that the speaker needs to take time to think about what the task or problem is" respectively (Lantolf and Thorne, 2007: 203). Thus it may be assumed that the phenomenon of private speech occurs in instances of communicators using language to consciously or subconsciously express their inner thoughts, mental processes. It may also be observed that the language the communicators use mediates between the environment of their mind and the outside bio-socio-cultural environment they form an integral part of.

It is also emphasized by Lantolf and Thorne that the process of "internalization" understood by the scholars as "the process through which cultural artifacts, such as language, take on a psychological function" constitutes the "core concept in SCT (Sociocultural Theory – addition mine K.W.)" (Lantolf and Thorne, 2007: 203). The concept may be understood as a form of mediation between the communicators and the environment in that the "cultural artifacts' the scholars refer to, among which there occurs language, are transformed from the outside information into the inner resources/experiences the human communicators retrieve in the future socio-cultural communication acts. As it has been stated by Vygotsky, "every psychological function appears twice, first between people on the interpsychological plane and then within the individual on the intrapsychological plane" (Vygotsky in Lantolf and Thorne, 2007: 203). Vygotsky also considers the process of "imitation" as the "human capacity" which constitutes the key to internalization (ibid.).

However, as highlighted by Vygotsky, the process of imitation is by no means to be understood as "mindless mimicking often associated with behaviorism in psychology and the audiolingual method in language pedagogy" (Vygotsky in Lantolf and Thorne, 2007: 203). Vygotsky refers to imitation as "a goal oriented process which "involves goal directed cognitive activity that can result in transformations of the original model" (ibid.). Thus, it may be stated

that imitation is a (sub) conscious process which is naturally embedded in human physio-psychological development. Additionally, imitation may also be referred to as a process which allows for progressing the self-regulation process in mediation between a communicator's mind and the environment.

Lantolf and Thorne perceive also highlight the role played by imitation in child development and in language acquisition (Lantolf and Thorne, 2007: 204). The process of a child imitating others in his/her surrounding is described by the researchers also citing Speidel and Nelson as "a complex mechanism involving motor and neurological processing" (ibid.). The complexity of the imitation process appears to lie in a child's/communicator's ability to first observe, select and acquire information from the outside environment in order to (sub)consciously enrich his/her experience and language/knowledge resources for future use as well as possible modification. As Lantolf and Thorne state, also with reference to Tomasello, "it (imitation – addition mine – K.W.) is not a simple copy of what someone else says but is an intentional and self-selective behaviour on the child's part, and one which is not driven by frequency of exemplars in the input" (Tomasello in Lantolf and Thorne, 2007: 204).

The aforementioned selective outline of forms of mediation through language between a communicator and the environment constitutes a brief analysis of the extent to which language functions as a means of mediation for a human communicator to both acquire information/knowledge from the bio-socio-cultural environment as well as to express the inner psychological processes outwards. Following Vygotsky's viewpoint, it has been stated that there occur three stages of the phenomenon of regulation as a form of mediation that is object-regulation, other-regulation and self-regulation. The latter has been considered the final objective of a communicator's development as it allows for accomplishing his/her communicative actions with little or no support from the outside environment. Yet, as it has been observed, the process of undergoing self-regulation involves constant attempts to retrieve the knowledge gained ahead as well as modifying the information in the course of development. Furthermore,

phenomena such as private speech, internalization and imitation have been briefly discussed as means of mediation through language. In what follows, English as a mediating language between a communicator and the bio-socio-cultural environment will be discussed.

2.3. English as a mediating language in the communicator-environment framework

As observed by Puppel, in "the natural language global arena (NaLGA)" natural languages as "cultural phenomena" may be referred to as "institutions" and may thus be understood as demonstrating sets of parameters such as "militancy", "trade-offs", "utility" and "displays" (Puppel, 2009a: 275). The English language has been recognized as a strong and pervading one in a number of analyses of language contact (cf. Bielak, 2011a; Puppel and Puppel, 2005; Wiśniewska, 2012b). In the following subsections, a short analysis of the role of English as a mediating language in communicator-environment framework will be undertaken. The analysis will be divided into sections with reference to the selected area of analysis of the role of English as a mediating language that is English as a mediating language in computer-mediated communication, medicine and a content-based classroom.

2.3.1. English as a mediating and target language in computer-mediated communication

As it has been stated by Puppel in his assumptions outlined with reference to the "domain-resource-agent-access-management (DRAAM) model of human communication" the researcher proposes, there occurs a differentiation of communicators (i.e. "communicating agents") into "human communicating agents" (HCA) and "non-human communicating agents" (Puppel, 2004:4). The latter may also include a sub-group of communicating agents that is "artificial agents (AA) or "non-living" "non-human agents (e.g. computers.)" (ibid.).

Puppel explains that the group may be defined as "those agents who may participate in the CP (communication process – addition mine K.W.) whereby they are generally preprogrammed to be sensitive to the human CBD (communicative behaviour dynamics – addition mine K.W.) in a strictly controlled way and which may participate in the CP within the dyad HCA –AA" (ibid.).

With the above observations in mind, one may put forward an assumption that the non-living non-human agents such as computers form a part of the communication process along with the human-communicating agents however under the control of the latter. Therefore, it may be assumed that there occurs a visible interrelation between computer-mediated communication and the role of English as a mediating and target language in areas of research such as, for instance, computer-supported language education or computer-supported entertainment. In the present subsection the aim is to undertake a selective analysis of the interaction between the role of the English as a mediating and target language and the incredibly fast-developing and highly supportive means of communication computers constitute as well as investigate into the interrelationship between computers or computer discourse and the English language as forms of mediation between communicators and the environment.

2.3.2. The role of English as a mediating and target language in Meskill's "triadic scaffolds" teaching strategies in a computer-supported English learning process

In her analysis of computer-supported classroom discourse, Carla Meskill emphasizes the significance of active communication learning as enhanced by the computer technology. The researcher emphasizes the role of computers as mediators between the students and the English language they learn as well as the literacy skills which, in the case of Meskill's study, constitute the "language of school" among beginner students (Meskill, 2005: 47).

Interestingly, in the study she describes and refers to, the researcher points to an interplay between a skilled English language communicator that is a teacher-instructor, a non-native beginner student of English and a computer as a machine with its "specific physical features" that may trigger the natural/authentic language learning context. Meskill's point of view and proposals are expressed in the following quote:

> "Meskill, Mossop, and Bates (1999, 2000b) propose specific physical features of computers that are especially supportive of joint meaning-making and instructional conversations. Features such as *publicness, instability, anchored referents,* and the *anarchic nature* of computers can be viewed as enabling acquisition-oriented activity when skilled language professionals take instructional advantage of them. A language educator can make use of the visual representations of a word or picture on the computer screen (a public, anchored referent), to communicatively reinforce word, phrase, and sentence-level meaning. Further, she can direct learners to manipulate what they see on the screen (publicness, anchored referents, instability) thereby reinforcing the aural/visual aspects of the language she is teaching" (Meskill, 2005: 48).

In her description of the interrelation between computers as means of support, mediation between a teacher and a student Meskill rightly observes the potential of naturally occurring context of the non-infallibility of computers. To be specific, in the study the researcher refers to, there occur three components of the classroom interaction that is "(a) teaching strategies (both verbal and nonverbal, global and local); (b) the role of the computer in the instructional scaffold; and (c) what these combined (teacher + computer features) strategies appear to accomplish and what the teacher reports them as accomplishing" (Meskill, 2005: 50). As stated by Meskill, "due to their tripartite nature, these verbal instructional strategies came to be characterized as triadic scaffolds - three dimensions of an utterance that at once aims to teach language, is fashioned to be instructional, and

references the computer in a sociolinguistically and instructional way" (ibid.). The triadic scaffolds the researcher describes, appear to form an interplay of dependencies in the computer-teacher/instructor-student-of-English framework. It appears that not only does the computer play the role of a mediator between the teacher and the student but, as both the computer and the process of learning are controlled by the teacher's verbal and non-verbal teaching strategies, it is also the English language which mediates between the teacher, the computer and the student's knowledge gain – not only the knowledge of English bout also basic computer knowledge.

The above observations may be clearly expressed in the example of the study Meskill conducts, that is during situations in her classroom in which she uses the triadic scaffold method to teach English with computer support. In one of the instances the researcher describes, the teacher teaches the students basic English expressions to do with problem solving as the computer she uses fails to make a sound. Expressions such as "It makes no sound.", "Something happened to this thing." or "You know what we'll play another game." are repeated as a form of "verbal teaching strategy" (Meskill, 2005: 52). The teacher uses the English language to solve a problem taking advantage of the "instability of machine" which "provokes problem solving" (ibid.). The researcher also refers to another instance of a classroom situation in which she begins the conversation with the students drawing their attention to the computer itself and its parts such as the computer mouse and, in this way, uses the context of the situation to teach both computer-related vocabulary as well as what she refers to as "school talk", that is expressions such as "What's this?" or "Do you remember?" (ibid.). As stated by Meskill:

> "Mrs. M. (the teacher – addition mine – K.W.) uses the verbal strategy of directing (…) with the accomplishments of getting the children situated to use the computers, the sociolinguistic accomplishment of learners responding to aural directives and questions in English that are representative of school talk, and focus on the sound /m/ in mouse. The computer serves to provide an immediate, visual, anchored referent and thereby anchors the children's attention on what the teacher is saying, what they ought to be doing, and the literacy material they see on the computer screen." (Meskill, 2005: 53).

Needless to say, Meskill denotes other advantages of computer use during language and social skills learning a student of English may benefit from such as, among others, "pronunciation and spelling rules of the words on the screen" (Meskill, 2005: 53). However, she rightly notices the communicative interaction among the students and between the students and the teacher which appears to be visibly stimulated by both the computer use as well as the teaching strategy and the use of the English language as a mediator in the learning process. As stated by Meskill "Opportunities for action are inherent when learners have physical/decisional control over what appears and happens on computer screens. With the language routines they learn in order to participate successfully in this kind of cooperative work, moreover, they are equipped to access the academic discourse that makes up the bulk of their school day as well as participate where they may not have before." (Meskill, 2005: 54).

Although the researcher mostly emphasizes the role of the computer as a tool/means to support the learning process, it may be observed that there occurs a visible interplay of factors which enhance the English language as well as the "school talk" literacy and social skills acquisition and that the role of English as both a mediating and target language is clearly visible in the interrelation. The above observation may be illustrated as follows in diagram 2 below:

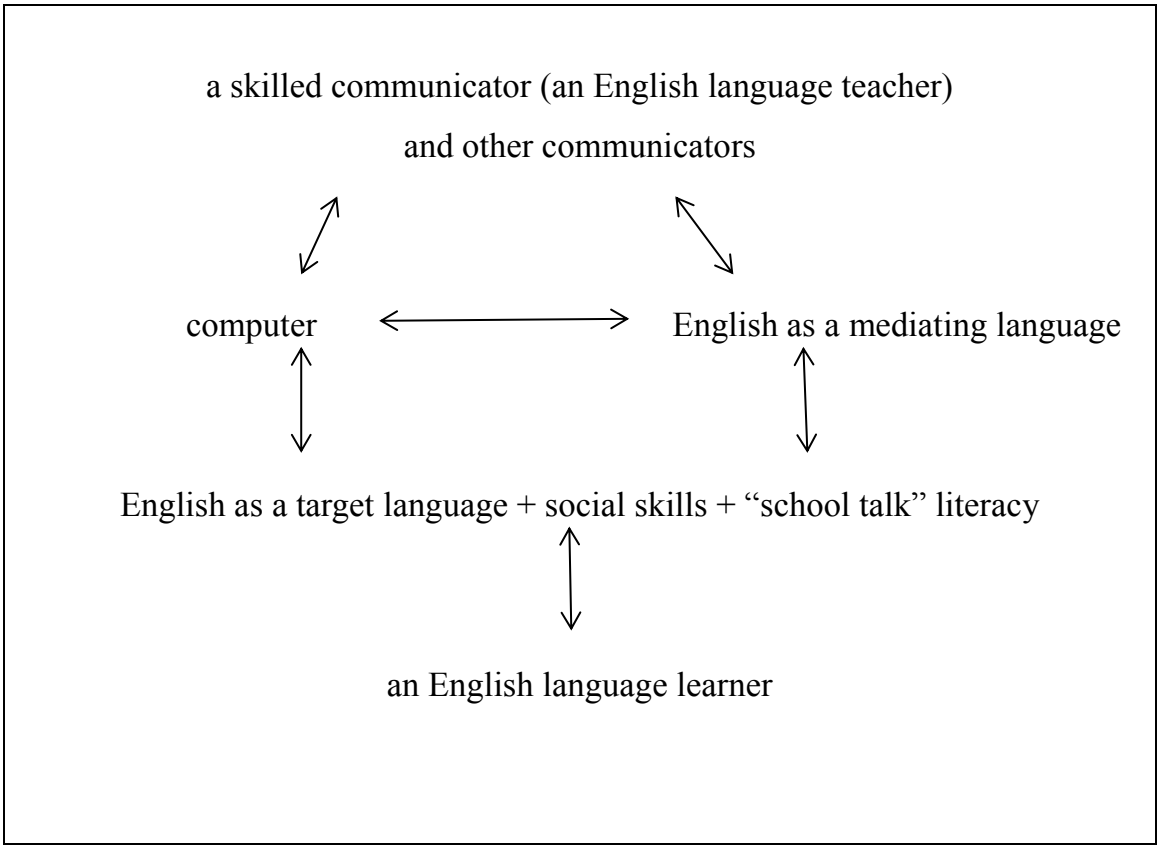

Diagram 2. An illustration of the role of the English language as a mediating and target language in the interplay of factors in the English language learning process described by Meskill.

In addition to the above remarks, it may be observed that the English language in the afore mentioned instance may be referred to as one which demonstrates a "well-developed degree of display potential" in that it appears to show its "efficiency potential" playing both the role of a mediating and target language in the communicative interplay described (Puppel, 2009: 280). Additionally, English may be considered attractive by the language learners, the attractiveness being enhanced by the multimedia setting it occurs within, which strengthens its display potential. Additionally, in the interplay of dependencies described above, the English language also shows a high degree of utility as it allows for computer-mediated communication between the members of non-native young English communicators within their communicative group thus enhancing the

socio-cultural skills development as well as between the young communicators and the teacher in the classroom environment.

2.3.3. The role of English as a mediating language in computer-mediated forms of entertainment – computer games

In his interesting analysis of the role of the language of computer games in human communication, Artur Urbaniak emphasizes the effect the language has on the human development, especially in the case of young people. Urbaniak observers a niche in contemporary computer games analyses in that there is very little pressure put on analysing the language input in the multimedia forms of entertainment. The observation may be illustrated in the following quote:

> "The niche which has to be fulfilled (in computer games analysis – addition mine - K.W.) appears to be the effect of the language of computer games on the development of, especially, young people. In other words, among numerous analyses of the presence of aggression or violence in computer games, or, on the other hand, of the positive effect the educational games have, the meaning of text, thus the influence of a computer game character's utterance on a player's mind is rather neglected" (Urbaniak, 2011: 113; translation mine – K.W.).

The subject of the role of English played in computer games has been chosen in the present subsection for it appears to constitute one of the most modern and fastest developing as well as rather controversial areas of human computer-mediated communication which involves both entertainment and educational aspects, especially with reference to the role of English as a mediating language between a communicator's mind and the environment. It is worth observing that the virtual world of computer games functions as means of developing socio-communicative skills among players with reference to both the development of

the knowledge of English as a target language and the use of its role as a mediating language across cultures. In what follows, Urbaniak's interesting analysis of the role of the language of computer games, which is mostly realized in the forms of "acronyms, abbreviations or neologisms" with strong connection to the English language as well as "those which are non-existent in any natural language but created only for the purpose of the plot of a given game" will be selectively discussed (Urbaniak, 2011: 117; translation mine – K.W.).

As stated by Urbaniak, the phrases and expressions in the "language code" used by the members of the social community of computer games players "may be practically incomprehensible" for the communicators form the outside of the community (Urbaniak, 2011: 117; translation mine – K.W.). Furthermore, the scholar points at the "jargon or slang used by a narrow group which specializes in computer games" and which "uses a highly specialized language incomprehensible" for the non-members of the group and attempts to analyse its characteristics (Urbaniak, 2011:118). Having in mind that a vast part of the expressions used by computer games players is to some extent derived from the English language, for instance an acronym cited by Urbaniak "brb" for "be right back", one might put forward an assumption that there occurs a possibility for the members of the computer game players community to develop their linguistic skills in communication in the English language. Urbaniak does not deny that there exists a supportive potential in enhancing the non-native language acquisition in the process of playing a computer game. However, as stated by the scholar, "the research results have shown that the majority of respondents could easily recall favourite or recently acquired words and expressions from the non-native language, which they have learnt during the game", nevertheless, "the subject scope of the recalled words and phrases" appears as that of doubtful benefit for the players' non-native language development (Urbaniak, 2011: 121; translation mine – K.W.). Urbaniak gives examples of English words and expressions used in the computer game slang, among which there occur phrases such as "I'm surrounded by the smell of death" or other connected to the subject of war and killing such as "fight", "axe" or "gun" to name only a few (ibid.). As

observed by the scholar, to a large extent due to the subject of the games played by the slang communicators and despite the supportive potential offered by computer-mediated communication computer games are a part of, "as the survey results have shown, the language of computer games has a negative impact on young people's development" (Urbaniak, 2011: 122; translation mine – K.W.). Additionally, as Urbaniak perceives, "they (computer games players – addition mine K.W.) use a jargon incomprehensible to people from out of the players' circle, their minds are spoilt with words which do not exist in any natural language, however, the worst problem is the words marked with violence and aggression" they use (ibid.).

In the light of the above facts, it might be assumed that similarly to the computer/language-mediated communication in education referred to by Meskill, the English language used by computer games players assumes a role of a mediating language between a communicator and the environment as it serves as means to interact with other players in a given game and develop the virtual communicative situation. Yet, in contrast to the communicator-language-computer interaction described by Meskill, the interplay between the communicators, the English language and the computer games reality appears to be hardly beneficial for the communicators' language/communication skills development. On the contrary, as the results of the research described by Urbaniak have shown, no matter if the communicators develop communicative skills using the English language or a slang which may not be ascribed to any natural language, the development appears to be directed in a wrong way. It may be observed that due to the subject scope of the computer games in question, despite the communicators' constant use of the English language to mediate the communication with other players, they educational profit is, so to say, rather limited.

To add to the above, one may notice that in both computer/language-mediated communicative situations described, the display potential of the English language appears to be highly visible for its attractiveness and efficiency

of the language use draws the communicators' attention to the communication process. Furthermore, the utility potential of the English language in both the cases referred to is visible. However, it appears that in the communicators-the English language-the computer framework described by Meskill, both the display and utility potential the English language shows serve enhancing the communication among the communicators on different planes, that is socio-cultural interaction within the group or the acquisition of English as a target language which is not limited to one scope of vocabulary. In the case of computer games players, on the other hand, both the display and utility potential the English language offers is rather limited. That is to say, the attractiveness of the language, its efficiency and usefulness are narrowed to one scope of vocabulary use only, not to mention the very often aggressive and violent tone of the utterances used by the players. The above juxtaposition of two communicative situations may be illustrated in the following diagram:

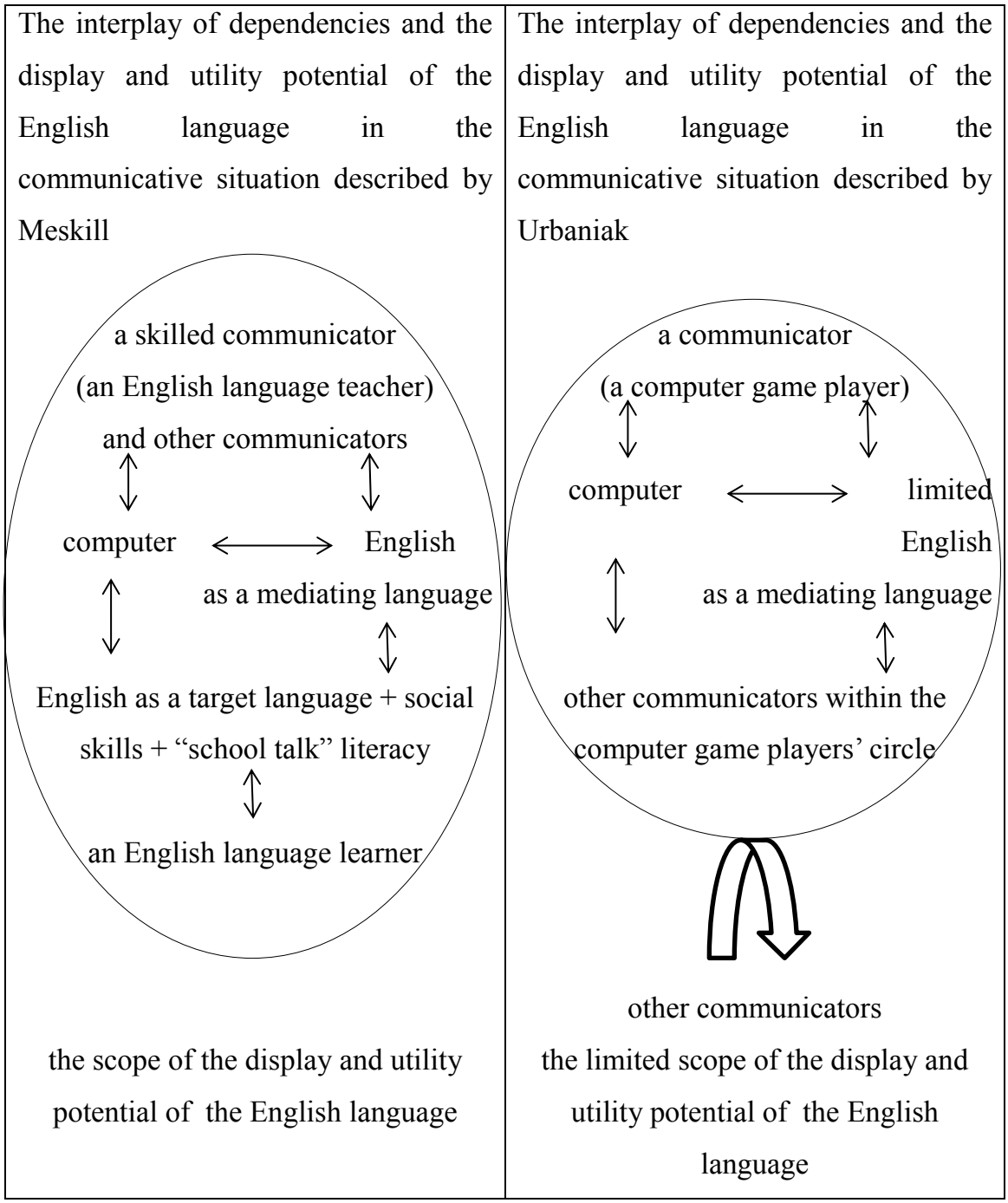

Diagram 3. A juxtaposition of the scopes of the display and utility potential shown by English as a mediating language in the interplays of dependencies referred to by Meskill (see Meskill, 2005) and Urbaniak (see Urbaniak, 2011).

It is clearly visible in the above diagram that the narrowed scope of the utility and display potential of the English language in the computer game players- the English language-computer games framework is too limited to enhance the

communicators' language-socio-cultural development. It is therefore impossible to refer to the computer-mediated form of entertainment the computer games constitute as one showing a high degree of educational potential in the case of the English language acquisition and use.

In what follows, the role of English as a mediating language in a different environment will be elucidated, that is in the framework communicators-medical knowledge. A discussion on the area of research has been chosen in the present chapter as it constitutes one of the focal points in research conducted among communicators of English as a non-native language, to be described in chapter four.

2.3.4. The role of English as a mediating language in the framework non-native communicators of English-medical knowledge

Another example of the role of English as a mediating language between communicators and the environment is the function of the natural language to mediate between communicating agents and the medical knowledge gain. An incredibly interesting source of knowledge in the matter is undoubtedly the work by Ribes and Ros. The scholars hold the MD, PhD and MD, MPH degree respectively and both are non-native communicators of English. The researchers emphasize the significant role played by English as a mediating language between the non-native communicators and the medical knowledge.

As has been observed by Ribes, "the need for English as a professional language in medicine is nowadays beyond doubt" (Ribes and Ros, 2006: preface). The scholar adds that "scientific literature and the internet are just two examples which reveal the overriding necessity for understanding and expressing ourselves in written and spoken English" (ibid.). Ribes emphasizes the role of English in the medical area of science as it provides "extraordinary advantages" to the non-native speakers of the language allowing for their communication with colleagues and practitioners from other parts of the world as

well as stay up-to-date with the new developments in medicine. Following Ribes's viewpoint, the aim for doctors from outside of English-speaking countries is to reach for the highest level possible in their mastering of the English language. As stated by Ribes, "our aim (doctors' – addition mine K.W.) should not be just to make ourselves understood, but to do so at the appropriate levels of fluency and correctness" (ibid.). Thus, the researcher points at the need for self-improvement in the knowledge of the English language as a highly advantageous means of communication especially in the area of medicine.

Ros also highlights the role of English in communication among scientists in medicine. He gives an example of the radiology reports read in English as a form of communication which doctors may not allow themselves to maintain a low standard of. The following quote illustrates Ros's viewpoint:

> "I realized the importance of language accuracy so that the appropriate imaging findings were described in the report and the final diagnosis was correctly stated. Appropriate wording obviously needed to convey the message to the referring clinicians so patients could have adequate management" (Ribes and Ros, 2006: preface).

The researcher also underlines the role of the English language in conveying medical knowledge in the spoken form during meetings and conferences doctors take part in. Simultaneously, Ros emphasizes the effort which should be made by the medical practitioners to improve their English pronunciation. Both the scholars refer to the need for doctors to strive for the fluent level of English as the skill of communicating fluently in the English language is not only perceived as means for updating the medical knowledge or conveying the information correctly to their patients, colleagues or personnel, but it is also seen as a prestigious ability revealing their level of expertise. Ros's comment on the matter is expressed in the following quote:

> "To be fluent in a foreign language is an extremely demanding task and when we attend an international congress our lack of confidence in English prevents us from communicating with colleagues from other countries. As professionals we cannot speak poorly such that we can only just be understood; on the contrary we need to express our opinions and feelings in a correct and consistent manner" (Ribes and Ros, 2006: 4).

The above comments and opinions may serve as an illustration of the level of both utility and militancy potential the English language demonstrates in the framework communicators-medical knowledge gain. First, the degree of utility of English as a mediating language in the environment of non-native communicators striving for knowledge in the medical area of science is invaluable. As observed by Ros, the correct understanding and use of the medium of communication the English language constitutes in many cases equals the ability to convey appropriate instructions to the medical personnel as well as to rightly react in everyday instances of receiving medical information. Second, the utility potential of English may also be observed in Ros's comments on the interpersonal relationships between colleagues in the medical area of research, which may either be suppressed or developed owing to the ability to communicate in English. As stated by Puppel, utility may also be assumed to refer to "personal relationships that may be formed" (Puppel, 2009a: 279). Third, the degree of militancy of the English language may also be observed it the discussed framework since, both Ribes and Ros refer to the overload of written scientific literature in English the doctors have to deal with not to stay mis- or uninformed in their area of specialization. Thus, English may also be referred to as demonstrating a high degree of militancy since, following Puppel's viewpoint, "a language may also be regarded as militant in relation to other languages when its supply in the public sphere, especially in the graphosphere (i.e. printed matter) and the multimedia sphere, exceeds both its natural ethnic boarders and the demand for it proper for the ethnic (or national) community" (Puppel, 2009a: 277).

In the following subsection, English as a mediating language in the framework communicators-content-based classroom will be selectively discussed. The term "content-based" refers to science-based classroom that is one in which English functions as a mediating language between the students and the knowledge of science (Gibbons, 2003:247).

2.3.5. The role of English as a mediating language in a content-based classroom

In her research on English functioning as both target and mediating language in content-based classrooms, Pauline Gibbons analyses the manner and the degree to which the students are able to first, acquire English as a non-native language and second, transform or improve their language skills in order to use English in a more formal (scientific) register. The subject of the role of English as a mediating and target language in a content based classroom has been chosen in the present chapter as it constitutes one of the focal points to be referred to in a research analysis to be undertaken in chapter four of the thesis.

As reported by Gibbons, "for students who are learning ESL in an English-medium school, English is both a target and a medium of education: they are not only learning English as a subject but are learning through it as well" (Gibbons, 2003: 247). Gibbons underlines that her analysis the process of acquiring the English language by the students in their science classes language learning is viewed as "a socially mediated process whereby both teachers and learners are active participants in the co-construction of language and curriculum knowledge" (Gibbons, 2003: 248). The researcher refers to Vygotsky's and Lantolf's way of perceiving *mediation* form a sociocultural perspective, also commented upon by Otha, since "sociocultural theory views language learners not as processors of input or producers of output, but as "speakers/hearers involved in developmental processes which are realised in interaction" (ibid.). The scholar also makes reference to recent research in the matter which "has

shown how learning and language acquisition are realised through a collaborative interactional process in which learners begin to appropriate the language of the interaction for their own purposes" (ibid.). Gibbons investigates not only into the phenomenon of the English language learners dynamically and actively involved in the process of developing their language skills for their own purposes in science classes, but she also draws attention to the construct of "mode continuum" to refer to the students' practice on register transfer (ibid.). As observed by Gibbons, "I use the construct of a mode continuum to describe the different orders of discourse observed in the classroom as the learners were assisted in moving from registers expressing their first-hand experience in oral language to those expressing academic knowledge in writing." (ibid.).In her analysis, the researcher highlights the concept of context of a learning situation in that she refers to Halliday and Hasan's explanation of the term *register* of a text which "is determined by contextual features" (ibid.). The afore mentioned statement may be illustrated in the quote below:

> "One of the most fundamental features of language from a systemic perspective is that it varies according to the context of situation. This context is characterised by three features: what is being talked or written about (field), the relationship between the speakers or writer and reader (tenor), and whether the language is spoken or written (mode). Language-in-use is determined by these contextual features, and together these three variables constitute what is referred to as the *register* of a text" (Gibbons, 2003: 251).

Therefore, in Gibbon's view, the register transfer occurs between the spoken and written form of a(n) text/utterance in the *field* she refers to (science) and in the *tone* of student-student or student-teacher. Having studied students' utterances during science class, Gibbons noticed that the language they used differed considerably depending on the context of the communicative situation that is the less "shared by listeners" the information the communicators/students convey is, the less "they take for granted" and the more "field specific" the language

becomes (Gibbons, 2003: 252). As Gibbons observes, during the transformation of the situational-communicative context from the one between a science experiment participants to the one between the participants and people uninvolved in the experiment (Gibbons described an experiment with magnet attraction during one of the science classes) "the lexical density increases and becomes more field specific, the tenor becomes more impersonal, and the language increasingly takes on the characteristics of written language" (ibid.).

Following Gibbons' research results, it may be assumed that the wider the circle of communicators who are less or non-acquainted with the filed specific language, the more explicit, socially-shared and explanatory the language becomes. Thus, one may come to a conclusion that the utility potential of English as a mediating language in the abovementioned communicative context increases together with the process of familiarising the non-expert communicators with the field language. The "mode continuum" or the gradual change of register from the general and immediate, the one shared by other context-involved communicators to far more explicit, explanatory and thus field vocabulary rich implies language acquisition development (cf. Gibbons, 2003).

In the following subsection the aim is to analyse the role of English as a mediating language across cultures and ethnic communities. Thus, the focus of the analysis of English as a mediating language shifts form the study of English as a mediator between a communicator and the environment and/or the knowledge gain to the mediation between communicators themselves and between socio-cultural-language communities they exist in.

2.4. The role of English as a mediating language across other natural languages in intercultural and interethnic contacts

In order to analyse the function of English as a mediating language among other natural languages and socio-cultural communities, it is essential to refer to the role any natural language plays in intercultural communication. Thus, in the following subsection the aim is to (1) selectively analyse chosen areas of the connection between language and intercultural communication, that is, for instance, the connection between language and perception, how chosen cultures vary in communication styles or the interrelation between discourse and social structure; and (2) analyse the role of English as a mediator between other languages and cultures in selected environments.

The role language plays in intercultural communication is discussed by Martin and Nakayama who refer to cross-cultural differences in language in a form of examples of language perception and use in selected cultures and varied contexts. As the scholars themselves emphasize, "intercultural communication involves far more than merely language, but language clearly cannot be overlooked as a central element in the process" (Martin and Nakayama, 2010: 219). The researchers outline the main areas of language/communication research as viewed from social science and linguistics perspective. The social science perspective analyses "the individual aspects of language use: the components of language, language perception and thought, and (…) the way cultural groups use language in different ways" (ibid.). The researchers also refer to the linguistics as a way of looking at language in intercultural communication with its division into semantics, syntactics, phonetics, and pragmatics; emphasizing the role pragmatics plays in the analysis of dynamically operating language as viewed in real and different (inter)cultural contexts (ibid.).

Martin and Nakayama outline the assumptions of the two main approaches in the discussion on how much communicators' perception is shaped by a particular language they communicate with. The scientists compare the

nominalist and relativist position in the matter. As the researchers recall, "according to the nominalist position, perception is not shaped by the particular language we speak. Language is simply an arbitrary "outer form of thought." Thus, we all have the same range of thoughts, which we express in different ways with different languages" in juxtaposition to the relativist position according to which "the particular language we speak, especially the structure of that language, determines our thought patterns, our perceptions of reality, and, ultimately, important cultural components" (Martin and Nakayama, 2010: 221-222). The researchers comment upon both positions, especially on the Sapi-Whorf's position (i.e. relativist position) in that neither of the viewpoints, though appreciated and highly influential in communication analysis, appears to offer an objective view on the world perception through language (ibid.). The researchers refer to a "qualified relativist's position" represented by Steven Pinker and his view on the matter with regard to the fact that he "takes a more moderate view of the relationship between language and perception" in that he "advocates a middle ground, suggesting that the meaning of our words depends on an underlying framework of basic cognitive concepts" (ibid.). The scholars appear to advocate the view, the following quote illustrates their perspective:

> "By looking at language from the perspective of our thoughts, he (Pinker – addition mine-K.W.) shows that what may seem like arbitrary aspects of speech (…) aren't arbitrary at all: They are by-products of our evolved mental machinery. In sum, all languages have the formal and expressive power to communicate the ideas, beliefs, and desires of their users. From this vast range of possibilities, human communities select what they want to say and how they want to say it" (Martin and Nakayama, 2010: 223).

Pinker takes into consideration the inherent ability of human communicators to shape the reality by means of reaching the concepts which are internalized in the communicators' minds. As it is explained by Martin and Nakayama, Pinker notices the fact that some nouns, for instance, are "constrained by our intuitive

notions about matter" and gives the example of "applesauce" and "pebbles" which are referred to by communicators as "goo" and "hunk" and are thus naturally categorized and labelled (Martin and Nakayama, 2010: 223). Pinter also argues that communicators' "inner" perception of time shapes the tenses of verbs (ibid.). Nevertheless, it appears that communicators' ability to categorize world phenomena based on an internalized framework of reference does not imply the process of the concepts strictly shaping the communicators' view of the world. It appears that, as suggested by Martin and Nakayama, human communicators or socio-cultural communities may choose from a wide range of concepts (inter)cultural communication offers and subsequently select the manner and content of their utterances (ibid.).

The researchers also point at the recent research findings in the area of the use of different language labels across cultures and if and to what extent they shape the communicators' of a given culture perception of the world. As reported by Martin and Nakayama, "The consensus has been that different ways to label color (the researchers analyse the example of colour perception and labelling in different cultures – addition mine K.W.) probably does not affect the perception of color in any systematic way. But very recent research shows that language might affect how quickly perceptions of color are categorized" (Martin and Nakayama, 2010: 224). Other examples of differences in perception across cultures and labelling regard among others, language and spatial reasoning or variations in verb forms, to name only a few. However, as indicated by the scholars, the differences carried by a varied number of language resources (i.e. vocabulary items to describe phenomena) or different sort of the resources provided by a given natural language do not alter the communicators' perception to a large extent as they are able to adapt to a newly-conditioned communicative situation without major obstacles (cf. Martin and Nakayama, 2010).

In their discussion on cultural variations and communication style, Martin and Nakayama happily comment upon the "tremendous implications" language may have on people's lives giving the example of the words "I do" in

the English language which "can influence lives dramatically" (Martin and Nakayama, 2010: 227). The scholars observe that "the particular language we use predisposes us to think in particular ways and not in others" and add that "the fact that English speakers do not distinguish between a formal and an informal *you* (as in German, with *du* and *Sie,* or in Spanish, with *tu* and *usted*) may mean that English speakers think about formality and informality differently than do German or Spanish speakers" (ibid.). In addition, as regards shifting the level of formality in different contexts in a given language, Martin and Nakayama notice that "we need to think about what else might be communicated by others and whether they shift to more informal ways of speaking" (ibid.). Moreover, as regards interpretative perspective on language, the scholars refer to a differentiation between the preference of a given socio-cultural group to use "high- or low-context communication"(Martin and Nakayama, 2010: 228).The high-context communication style is defined by the researchers, also citing Hall, as "one in which "most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message" (ibid.). Also, what is emphasized in this style of communication is the understanding of messages "without direct verbal communication" (ibid.). In contrast, Martin and Nakayama also refer to the "low-context communication style" which is defined as emphasizing "explicit verbal messages" and which relies on focusing on the verbal and "to the point" information conveyed without paying much attention to non-verbal communication (ibid.). The latter style of communication is referred to by the researchers as one which is "highly valued in many settings in the United States", however, as Martin and Nakayama emphasize, "many cultural groups around the world value high-context communication" (ibid.).

Having the above observations in mind, an assumption might be put forward that intercultural communication involves an interplay of cultural identities, communicative verbal and non-verbal behaviour as well as different language resources a communicator is familiar with in his/her cultural background, to name only a few. Therefore the outline of suggestions and points

to consider in the role of language in intercultural communication is here, obviously, highly selective since it requires multilevel and multi-context analysis. Martin and Nakayama refer to a set of interesting examples of contexts of intercultural communication while differentiating between direct and indirect styles as well as between elaborate and understated styles in communication (Martin and Nakayama, 2010: 228-229).

As explained by the researchers, the first dimension of differentiating between communication styles, that is differentiation between direct and indirect styles "refers to the extent to which speakers reveal their intentions through explicit verbal communication and emphasizes low-context communication", the scholars add and explain that "a direct communication style is one in which verbal messages reveal the speaker's true intentions, needs, wants, and desires" (Martin and Nakayama, 2010: 228). An indirect style, on the other hand, is "one in which the verbal message is often designed to camouflage the speaker's true intentions, needs, wants, and desires" (ibid.). Obviously, the researchers point to the fact that the level of directness in communication is often dependent on a given communication act context. Yet, there occur several interesting cultural tendencies in the matter referred to by the scholars. For instance, native communicators of English in the United States appear to stay in favour o a rather direct speech style which might be noticed in expressions such as "Don't beat around the bush." or "Get to the point" as quoted by the researchers. The style is said to be perceived as emphasizing "honesty, openness, forthrightness, and individualism" (Martin and Nakayama, 2010: 229). The more indirect style, the one in which pressure is put on high-context communication, may be, as reported by the scholars, characteristic of Indonesian cultures. Interestingly, the researchers give an example of a communicative situation in which a group of Indonesians when invited to a meeting they did not want to attend would rather not return calls or turn up than simply say that there was a problem with attending the meeting (ibid.). The researchers explain, also referring to Ueda, that in some cultures "the harmony of relationships has a higher priority than being totally honest. Thus, a speaker might look for a "soft" way to communicate that

there is a problem in the relationship, perhaps by providing contextual cues" (ibid.). Martin and Nakayama point at the problematic nature of such intercultural "misunderstandings" which may be caused by "different priorities for truth, honesty, harmony, and conflict avoidance in relationships" (ibid.). Another dimension of cross-cultural communication styles differentiation is the juxtaposition of elaborated and understated communication. The first of the two is referred to by the researchers as a style which "involves the use of rich, expressive language in everyday talk" (ibid.). The Arabic language is given as an example of the communication style as it contains many metaphorical expressions in everyday speech (ibid.).

The understated style, on the other hand, is one which "values succinct, simple assertions, and silence" (ibid.). The style is referred by the researchers as that often used by, for instance, Amish people. The notion of silence is an interesting concept in the style as it is said to be "especially appropriate in ambiguous situations; if one is unsure of what is going on, it is better to remain silent" (ibid.). An interesting example as regards intercultural differences in communication styles is given by Martin and Nakayama with reference to international negotiations. The scholars contrast two speeches given by the British former Prime Minister Tony Blair and Saddam Hussein a former Iraqi leader in open letters they wrote to Iraqi people, with visible directness in the communication style of the former and a rather "indirect and elaborate" style of the latter (Martin and Nakayama, 2010: 230). As Martin and Nakayama comment, different speech styles used while conveying information to the same audience may substantially alter the meaning and thus reception and understanding of the message. The following quote illustrates the researchers' comment on different communication styles use and its consequences:

> "Taking a dialectical perspective, though, should help us avoid stereotyping specific groups (such as Arabic or English speakers) in terms of communication style. We should not expect any group to use a particular communication style all the time. Instead, we might recognize that style operates dynamically and is related to context, historical forces, and so on. Furthermore, we might consider how tolerant we are when we encounter others who communicate in very different ways and how willing or able we are to alter our own style to communicate better" (Martin and Nakayama, 2010: 231).

An important point is made by the researchers here in that a communication style may differ from context to context and that communicators' communication acts are dynamic and so are the communication styles they apply in a given context. Moreover, it appears that striving for better communication involves awareness of other cultures' different ways of communicating and application of an understanding approach while taking part or analysing intercultural communication.

In what follows, selected examples of English as a mediating language between other languages or sociocultural communities will be outlined. Also, a selective analysis of the examples of the role of English as a mediating language will be undertaken.

2.4.1. Selected examples of the role of English as a mediating language between other natural languages and sociocultural communities

In his analysis of Coleman's study on the rules of the socio-cultural interaction of Indonesian students during their classes of English as a foreign language, Ian Tudor refers to Coleman's long-term observation of 28 different Indonesian lecturers of English teaching approximately 500 lessons (Tudor, 2001). Tudor describes Colman's combination of the analysis of the lessons observed with "a

discussion on participatory and interactional patterns in certain Indonesian cultural events" with the aim to "interpret the lesson observation data in culture-internal terms" (Tudor, 2001: 161). As reported by Tudor, Colman's study refers to the observation of students from one university over a specific period of time and thus the classroom behaviours observed "may have changed in the university in question since that time" (ibid.). Yet, the data collected by Coleman may serve as points to analyse an example of English-mediated intercultural communication in a local environment.

The objective of the observation was to explore "how different the interpretation of objectively observable phenomena can be (phenomena which occurred during the English-mediated intercultural communication process – addition mine K.W.), depending on the values of the observer and on whether the phenomena in question are placed in their cultural context or not" (ibid.). With regard to different, sometimes referred to as "exotic" English classroom behaviours, Tudor adds that "no matter how 'rational' our own classroom behaviours may be according to our own conception of language education, they too will be embedded in our own culture and values" (ibid.). English classroom behaviours observed in Coleman's study were that of a teacher explaining English grammar rules in a fairly traditional way, as Tudor puts it, to a group of Indonesian students who, on the one hand, behaved rather chaotically yet without expressing any form of disrespect for the teacher, on the other. As explained by Tudor, with reference to what Coleman has noticed, there could be observed a juxtaposition of student behaviour which "could be interpreted as showing a serious lack of discipline or concern either with the goals of the lesson or with the teacher's attempt to conduct a respectable class" (Tudor reflects on the students' actions of coming and going out of class during the lecture as well as chatting freely) and that of "harmonious relationship" between the teacher and students with "no perception on either side that anything was out of place or not working as it should" (ibid.).

Tudor reports on Coleman's attempts at deciphering the aspects of Indonesian culture which may have contributed to such course of events during the case of English-mediated intercultural communication. Coleman discusses two aspects of Indonesian culture that is "the performance of Javanese *wayang kulit* or shadow puppets" show which occurs at Indonesian weddings, circumcisions or other family events" and "the *sambutan* or public address given by a government official at public ceremonies" (Tudor, 2001: 164). In both the cases Coleman observes "forms of participation which are close to the observed in the English class" (ibid.). As regards the Javanese show, Tudor, citing Coleman, describes that in the show " there is no paradox in paying deep respect to the performer and yet behaving in a 'pleasantly chaotic' manner while he/she performs" (ibid.). The scholar adds that a similar rule applies to the *sambutan* speech which "is delivered at ceremonies such the opening of a public building or wedding receptions" during which "members of the audience often chat with one another and pay mixed levels of attention to what the speaker is saying" (ibid.). However, as reported by Tudor, "in neither case is the inattentive or apparently chaotic behaviour of the audience seen to be disrespectful or inappropriate" (ibid.).

Nevertheless, one may put forward a question of how much of knowledge gain is possible in conditions of such disorderly student behaviour during class. Tudor recounts several learning activities referred to by Coleman the students participated in, in order to adjust the process of learning to the characteristic features of their cultural behaviour as well as to adapt themselves to the demanding English language learning process. First, the students were involved in informal study groups meetings. These groups, as reported by Tudor, "were constituted by the students themselves around a student who was recognised by others as being strong in a given subject" (Tudor, 2001: 165). Second, the students practised visiting lecturers at home which allowed both "conscious and deliberate teaching-learning of the subject" a well as having "the opportunity to 'tune in' to the lecturer's wavelength" (ibid.). Third, was the involvement of the students in "seeking out opportunities to practise" the skill of

communication in English (ibid.). As reported by Tudor, Coleman refers to the students' great engagement in searching for foreign communicators of English in order to practise their skill.

From the above recounts and observations it follows that the process of intercultural communication involves a high degree of understanding and awareness of the internalized knowledge or a framework of reference every communicator follows depending on a set of cultural cues he/she has been exposed to within his/her cultural community. Furthermore, the role of English as a mediating language between communicators of different cultural origin appears to not only involve mediating between languages and cultures themselves but also between communicators' minds and thus different categorizations and perceptions of the communicative situations/context.

Another interesting case of the role of English as a mediating language in intercultural communication is referred to by Tudor with reference to Kershaw's study which, as Tudor comments, "has point in common with Coleman's study in that it illustrates how students' underlying culture of learning can be used to underpin methodological intervention" during the process of intercultural language learning (Tudor, 2001: 170-171). Similarly to the Coleman's study, in the case described below, the role of English appears to double in that English functions both as a target language for the non-native communicators and as a mediating language between two different cultural/ethnical communities. However, the study differs to some extent in that, as reported by Tudor, "Kershaw was faced with bridging a major sociocultural discontinuity between his students' traditional culture of learning and the demands of a society which was very different from that in which the students had been socialised" (Tudor, 2001: 171). Kershaw's research was undertaken in Papua New Guinea and is referred to by Tudor as "a good illustration of the ethnographic type of research" which may be considered useful especially as regards developing an appropriate and effective language acquisition and use in a local environment (ibid.).

The research was carried out in a form of a project in which first-year students of Papua New Guinea University of Technology paid visits to commercial companies located in the vicinity of the University in order to "gather information on their host firms and report back orally and in writing to their fellow students on what they had learned" (Tudor, 2001: 172). The aim of the project was to develop students' communicative skills as well as to improve their language skills in English as their target language. The students themselves were entrusted with the managing and organisation of the project which involved both arranging a visit at a company, that is using the English language in the contact by writing typical business letters, telephoning or faxing; and English-mediated conversation during the visit as well as during the feedback afterwards. Kershaw's idea to make the students responsible for the project and make as much of active language use as possible was planned ahead taking into consideration the scholar's awareness of the traditional process of learning in Papua New Guinea a description of which was given by Tudor and is illustrated in the quote below:

> "the traditional style of learnings in Papua New Guinea is experiential and collaborative in nature. The young acquire a wide range of skills relevant to their environment and needs in an experiential, hands-on manner, whether the object be the construction of a house, a suspension bridge, or a musical instrument. Furthermore, the learning process itself is collaborative in nature with the young working with and learning form the skills of others, generally members of their family or clan" (Tudor, 2001: 175).

One of the main points in the above observation appears to be not only the collaborative work and skills acquisition within the ethnical community but also the action of sharing knowledge between its members in the acts of one learning form/teaching another. Kershaw emphasized that during the project the students

were more willing to listen to and follow the advice from the more experienced group members than that given by the teacher. Thus, one of Kershaw's actions undertaken during the project was simply to withdraw at an appropriate moment. A conclusion form the research on English as a mediating and target language in the above cultural context may be that intercultural communication develops also through instances of raising the communicators' self-awareness of the need for a context-specific use of the (English) language as well as through acts of developing the sense of curiosity and unguided language/knowledge search on the part of the communicators.

2.5. Summary of the chapter

The intention of the chapter was, first, to analyse the role of a natural language as a means of mediation between a communicator and the environment as well as between different communicators and different intercultural/interethnic communities. Second, the objective of the chapter was to undertake an analysis of the role of English as a mediating language both between communicators and the socio-cultural environment they function within, with special regard to their striving for knowledge gain; as well as to analyse English as a mediating language between different socio-cultural communities during the process of intercultural communication.

Puppel's perspective on human communication was selectively discussed with regard to the interplay of dependencies within the communicator-natural language-the environment framework. It has been observed that human communicating agents (HCAs) have their natural potential to communicate and thus become active participants in communication systems forming Universal Communication Space (UCA) (Puppel, 2004). Additionally, Vygotsky's position on the process of mediation in human communication, as referred to by Lantolf and Thorne has been analysed. Finally, the role of English as a mediating language in two triads that is: a communicator-the English language-the

environment as well as a communicator/a sociocultural community-the English language-other communicators/sociocultural communities has been selectively analysed.

Chapter Three

THE ROLE OF ENGLISH AS A TARGET LANGUAGE

3.1. Introduction

The objective of the following chapter is twofold. First, it is to undertake an analysis of the competition among natural languages and to position the English language in the natural language global arena. The notion of a globalizing and a global language introduced by Puppel is discussed with reference to different sets of features, such as natural language robustness, the natural languages are equipped with which determine their status in the natural language global arena. Furthermore, Puppel's explanation of the two types of linguopressure, that is external and internal linguopressure, is referred to as a form of juxtaposition of two integrated forces which constitute a trigger for an invading language and, simultaneously, a form of suppression of the native language in the conditions of language contact. A set of steps in which the forces function within the natural language global arena are outlined in the subsection of the chapter. In addition, consequences of an unjust interrelation between natural languages proposed by Puppel are outlined along with a set of priorities which should be considered a remedy for a situation of one language becoming a threat to another. Moreover, a set of guidelines is given as far as the process of incorporating both target and

mother language culture in the process of the English language teaching and learning as a means for maintaining the egalitarian status of the English language and other natural languages it comes into contact with.

Second, the aim of the chapter if to discuss the role of English as a target language in selected cases of intercultural contact. An ecolinguistic view on the interrelation between Swedish and English is proposed with reference to the language contact which occurred in two Swedish cities of Lund and Malmö and has been analaysed with the aim to determine the degree to which the English language interferes with Swedish and what actions should be taken in order to maintain equal coexistence of the two languages in the examined environment. Additionally, an outline of characteristic traits of the Arabic language is given with reference to the role the natural language plays within the Arabic speech community and with the aim to discuss the language as one of the constituents of the language contact in the triad Arabic-English-Polish which will be analysed in the subsequent chapter of the thesis. Finally, selected remarks on the language contact between Polish as the native language and English as the non- native, target language are discussed with reference to the unequal positions the languages assume in a number of analysed cases of language contact between the two. A list of guidelines and proposals is given as regards the protection of Polish as a natural language and in order to achieve equal, adstratal arrangement of the two languages, especially in the process of the English language teaching and learning.

3.2. Competition among natural languages and the position of the English language in the natural language global arena

As observed by Puppel in his remarks on the protection of natural language diversity, "all natural languages constitute a universal language space or a global pool of language resources which may be referred to by 'natural language global arena'" (Puppel, 2009b: 97). The metaphor of arena with reference to the global space the languages live within, implies continuous and dynamic contact as well as competition between the languages in instances of language contact (Puppel, 2009b). Puppel explains that natural languages are equipped with different sets of features to form a complex which may be further referred to as "natural language robustness" (Puppel, 2009b: 97). As has been indicated in the previous chapters of the thesis, when in conditions of language contact, natural languages may assume different positions and different status in the natural language global arena in that they may assume adstratal, substratal or superstratal positions in cases of language contact (Puppel, 2007; 2009a; 2009b). The intensity of natural language robustness is one of the decisive factors to put a natural language in a winning or losing position in the NaLGA. Puppel also underlines the necessity for protection of, so to say, weak natural languages, that is not robust enough to survive among other, invading, natural languages. In Puppel's viewpoint, a substantial number of natural languages will disappear in the oncoming century and the existence of a large part of languages may be endangered (Puppel, 2009b). The scholar points to the process of generally understood globalization which may be referred to as one "challenging the various local cultures and languages" and emphasizes the notion of "a globalizing language" as one which, when in contest with other natural languages, may threaten their strength or existence (Puppel, 2009b: 98). Furthermore, Puppel differentiates between the notion of "globalizing" and "global" language and explains the former in the following way:

> "(a globalizing language – addition mine – K.W.) has succeeded in gaining a dominant (i.e. hegemonic) position among all the existing natural languages in the NaLGA, above all in the most important of the communicative niches, that is, in the professional niche (e.g. in science, technology, publishing, commerce, diplomacy), but which, at the same time is not the only language that children all over the world have been mandatorily acquiring a their first language" (Puppel, 2009b: 98).

The notion of a "global" language, in contrast, is referred to by Puppel as one which "may be defined as the only survivor of language contest in the NaLGA and thus a sole winner of the process of linguistic colonization and one which has additionally won all the children in their first language acquisition on the global scale" (Puppel, 20009b: 98). Puppel suggests that a globalizing language may, in the future, gain force and robustness sufficient enough to win control over all the other, non-globalizing, languages and thus assume the status of a global language in the NaLGA. English is referred to by Puppel as a globalizing natural language which demonstrates great force and in this way puts pressure on other natural languages functioning as easily and "globally accessible *lingua franca*" (ibid.).

Furthermore, Puppel juxtaposes two positions natural languages may assume in the conditions of language contact which lead to defining the "natural language global dominance as a relationship among/between all natural languages occurring in the NaLGA" that is the superstratal position established by "the complex processes of force/aggression" and the substratal one determined by the process of submission of a natural language to a dominating one (Puppel, 2009b: 98-99). The contest between natural languages Puppel refers to or the process of a natural language aiming to achieve a winning or losing position among other natural languages is additionally strengthened by communicators of a "host (i.e. receiving/resident) language" who consciously or

subconsciously participate in the process of "weakening their ethnic-linguistic guise" and consequently contribute to the strengthening of the "invading language" (Puppel, 2009b: 99). Puppel describes and explains the process of one natural language overpowering the other in the following way:

> "a local HL (host language – addition mine – K.W.) 'encounters' another language which may be running according to the following narrow formula: a local community language is 'invaded' by another language. Or, the invading language starts its unidirectional flow into the host language in what may be termed the process of 'external linguopressure'" (Puppel, 2009b: 99).

In this way, there may occur a dominance-submission relationship between the local "subordinate" and the invading language which may result in impoverishment of the host language to the benefit of the invading one or even in the host language finally ceasing to exist (Puppel, 2009b: 99). Most importantly, the whole process appears to have its starting point in the communicators' minds in that it is the communicators of a given natural language who appreciate and ascribe a certain level of prestige to the invading language. As observed by Puppel, "overpowering a language by another language appears to be a mental phenomenon and may usually be accounted for as being linked to the process of a growing appreciation of the invading language by a growing number of native communicators within the host community" (ibid.). At this point, one may notice the straightforward connection between the status of a given natural language in the conditions of a given language contact and the actions consciously or subconsciously undertaken by the host/native language communicators which may lead to its even more distinct inflow into the host language and the subsequent weakening of the latter. Among the actions undertaken by a host language community Puppel enumerates, for instance, the communicators' exposition to the invading language "as well as to its more or less massive spread

in the host community through deliberate and over-invested foreign/second language learning" (ibid.). In Puppel's viewpoint, the actions lead to the forming of groups of communicators who are "more or less interested in a further proliferation of the invading language in the entirety of what may be termed as the complex processes of 'internal linguopressure'" (ibid.). The prolonged conditions of external an internal linguopressure demonstrated mostly in psychological processes in communicators' minds function to the benefit of the invading language and may thus upset the balance between/among natural languages not only in the conditions of a given language contact but also in the natural language global arena. The above observation is put forward by Puppel in the following way:

> "the result of the combined action of both types of linguopressure may be the occurrence of marked nonequilibrium among natural languages and the subsequent establishment of the submissive status of the local HL on the one hand, and of the more integrated and more massive, therefore more viscous and more dynamic, nature of IL (invading language – addition mine - K.W.) inflow into and intake by the HL community, on the other" (Puppel, 2009b: 100).

With the above observations in mind, it may be assumed that there exist forces in the NaLGA which trigger or suppress a natural language development and existence among other natural languages. Puppel suggests four steps in which the forces, or "pressures" as the scholar puts it, operate within the NaLGA. The outline of the steps proposed by Puppel is presented below:

1) "gradual formation of IL dominance via more or less massive inflow of an IL into any HL, with a subsequent statistically marked intake/interception (also known as 'borrowing') of IL forms, especially on the lexical level, by the HL (i.e. external linguopressure)" (Puppel, 2009b: 101);

2) “gradual formation of a substratal (i.e. submissive) status of a HL via the formation of a coalition of social groups within the HL community ready to receive and further proliferate the IL” (ibid.);
3) ‘organization of a more or less massive and more or less temporally protracted campaign in its favour within the host (i.e. resident/receiving) community via what has been termed the process of ‘internal linguopressure’” (ibid.);
4) “maintenance (preservation) of the hegemonic position of a given IL within the host community by means of preserving and strengthening the complex and synergistic functioning of the process of external and internal linguopresssure” (ibid.).

Consequently, all the forces which function within the NaLGA when natural languages confront one another in the conditions of language contact interact in order to ‘move’ the languages to substratal or superstartal positions, that is unequal ones. As observed by Puppel, there occurs “fierce competition” among the languages triggered by the pressures within the NaLGA which causes their incessant striving for survival. Accordingly, Puppel refers to “experts active in the field of language loss” and their standpoint in the conditions of the unequal positions assumed by natural languages resulting from the interplay of forces in the NaLGA. The scholar enumerates several main consequences of the above state of affairs and refers to the consequences as “injustices” to an invaded language (Puppel, 2009b: 103). The consequences Puppel refers to are outlined below:

1) “it (the invading language – addition mine – K.W.) generally acts as a gatekeeper for education, job availability and social mobility;
2) it clearly assists in favouring an elitist group which speaks the hegemonic language within the host community;

3) it causes many minority languages and cultures to weaken and, in extreme cases, to disappear;
4) it prevents many individual communicators within the host community from identifying with their mother tongue;
5) it hinders further development of literacy in the mother tongue;
6) it generally privileges the figure of an IL native communicator;
7) it generally weakens the fitness of a given HL as a result of prolonged contact with an IL" (Puppel, 2009b: 103).

In addition, Puppel comments on the degree to which an invading language may contribute to the impoverishment or general damage to the host language and in this way cause a number of losses within the host language as well as host language community. In what follows, a selected outline of the losses[10] enumerated by Puppel is given:

1) "loss of levelling of previously distinctive regional dialects;
2) loss of control over children's education within the home community;
3) loss of pride in speaking the native language;
4) erosion and subsequent loss of a rich and diversified body of human knowledge and traditional local spirituality embedded in the deep tradition of the oral culture of a given home community;
5) loss of will to speak the native language;
6) loss of ethnic identity (ethnocide) and the sense of community" (Puppel, 2009b: 103-104).

Most importantly, Puppel proposes sets of answers to two crucial questions which should be asked as regards the phenomenon of strengthening one natural language over the other. The scholar refers to "expressions of concern over the dismal possibility of replacing all the existing natural

[10] For more information on the losses within the host language and host language community Puppel refers to see Puppel, 2009b.

languages, large and small, with a global monolanguage, which has been articulated by many of the leading experts in the field of natural language planning, preservation and revitalization" (Puppel, 2009b: 104).The first question refers to the reasoning behind the concern about the language losses. Puppel refers to Cook's, Wurm's and Crystal's standpoints[11] on the matter which work in accordance with the opinion that (1) unequal confrontation of languages that is the gradual emergence of one monolanguage may lead to the impoverishment and damage to not only other natural languages but also the sense of identity with communicators' native culture and traditions as well as that (2) the world natural language diversity reflects diverse aspects of human wisdom and knowledge which constitute an inseparable part of human psycho-socio-biological-communicative development. The second question Puppel puts forward refers to the actions which should be undertaken in order to develop the world natural language diversity. In this matter, Puppel refers to Bastardas-Boada and a suggested set of priorities which may remedy the situation of threat to the natural language diversity. A selected set of priorities Puppel refers to is outlined below:

1) "the global society should stop the abusive uses of the large globalizing languages and thus extend the ecocratic and adstratal (i.e. egalitarian) ideology of linguistic equality and solidarity;
2) the global society should work towards attaining a more dignified self-image of weaker languages and language groups;
3) the global society should allow weaker languages and language groups to be able to control their own communicative spaces and increase the autonomy of their use in the global public space;
4) the global society should join forces in creating and magnifying awareness in local governments, local and international business companies and societies in general concerning the overall

[11] For more information on Cook's, Wurm's and Crystal's standpoint Puppel refers to see Puppel, 2009b.

importance of sustaining maximum linguistic diversity" (Puppel, 2009b: 105).

Accordingly, as observed by Puppel, the actions undertaken with the aim to protect natural language diversity should "help us in shaping our understanding of the importance of the issue of natural language preservation as well as influence our preservation practices" (Puppel, 2009b: 106). Simultaneously, the globalizing character of English, as an outstanding example of the language, should be appreciated as far as the effect it has on the other natural languages does not suppress their natural development and position in the natural language global arena. Puppel's standpoint in the matter is presented in the following quote:

> "on the one hand, it is definitely worth the while to preserve various natural languages while, at the same time, the globalizing character of a limited number of natural languages, with English as the presently most powerful instance of such a language, should also be appreciated by the global community as long as these languages serve to enable neutral and useful cross-community, cross-ethnic and cross-linguistic communication" (Puppel, 2009b: 106).

In accordance with the above remarks, one may put forward a conclusion that providing natural homeostasis and balance are maintained among the coexisting natural languages and that none of the languages suffers in the conditions of language contact with other natural languages, a globalizing language may function as a comfortable means for communicating across cultures as well as may even constitute a means for conveying local cultural traditions across cultures and thus strengthen the communicators' local identity. In what follows, a selective discussion on the ecolinguistic view on "language preservation mechanism" proposed by Puppel will be undertaken (Puppel, 2011a: 92).

3.2.1. The natural language preservation mechanism

In his analysis of the process of protecting and preserving natural languages Puppel proposes "the natural language preservation mechanism" which operates on two levels, or as stated by Puppel, comprises "two general time-sharing types of activities" that is "(1) the endogenous NL (natural language – addition mine – K. W.) preservation processes and practices" and "(2) the exogenous NL preservation processes and practices" (Puppel, 2011a: 94). As observed by Puppel, "the preservation processes and practices may be regarded as a collective problem of management of linguistic resources whose quality, measured by communicator consciousness concerning the importance of his/her linguistic resources (so-called NL resource awareness), and quantity, measured by the duration and persistence of preservation practices, is assumed to be decisive in the particular case of NL preservation" (Puppel, 2011a: 95). The endo- and exogenous natural language processes and practices Puppel refers to apply to the "maintenance of the biological-psychological nature of language" and " the maintenance of the socio-cultural nature of language" respectively (ibid.).

Accordingly, the "two-fold task" the preservation of any natural language requires is divided by Puppel into four types, that is "long term biological and long-term psychological NL preservation management" (i.e. the endogenous NL preservation processes and practices) as well as "long-term social and long-term cultural NL preservation management" (i.e. the exogenous NL preservation processes and practices) (Puppel, 2011a: 95). A set of types the processes and practices in the NL preservation management Puppel proposes is outlined below:

1) "long-term biological NL preservation management (…) stems from the biology of man", especially, from his species-determined genetic endowment" that is " the human genome through whose overall structure and functioning the potential for language generation and for the shaping of specific

languages has been secured and maintained as a specific trait" (Puppel, 2011a: 96);

2) "long-term psychological NL preservation management" "requires a healthy human mind which, in turn, is responsible for the dynamism of the human mind", that is all its cognitive functions and, in this way, enables the communicator to reach for his/her "linguistic and communicative competences" (ibid.);
3) "long-term social NL preservation management" "requires the presence of a linguistic community in which a given NL is 'immersed', as it were, and which is thus determined to use that language in the daily interactions and communicative encounters (Puppel, 2011a: 97);
4) "long-term cultural NL preservation management" applies to the conditions of a NL set in the "cultural framework" and "regarded as an institution whose identity is the summative result of its interactive potential determined by the NL preservation", and which, understood as an institution, "may be characterized as possessing identity, or representing a particular 'ethnicity'" (ibid.).

With the above observations in mind, it may be stated that language preservation and protection is a complex and multilevel process which occurs through the synergy of the abovementioned types of language preservation practices. Moreover, there occurs the need for understanding the natural language preservation management as an integrative activity involving all the types of language preservation processes and practices in order for a natural language to be 'safe' in the NaLGA and have the chances to assume adstratal status with other natural languages in the conditions of language contact. In the following subsection the aim will be to outline a set of strategies which may be applied in the classroom of English as a foreign language in a multicultural environment in order to maintain the communicators' focus on both the mother and target language culture and not to neglect either. Thus, the following discussion will

serve as a practical set of guidelines of how to protect and preserve natural language and culture diversity in the conditions of language contact which involves one of the main natural language hegemons – the English language.

3.2.2. Maintaining mother and target language culture in the process of teaching and learning English

As has been stated in the previous sections of the chapter, natural language preservation management involves application of processes and practices aimed at maintaining the egalitarian status of world natural languages. The objective of the present section is to outline and selectively analyse a set of practical guidelines which may be applied in the conditions of language contact in a multicultural English as a foreign language classroom environment in order to both take advantage of the globalizing character of the language and comfortably use it as means for cross-cultural communication and, simultaneously, maintain the communicators' native language prestige and culture-specific traits.

As observed by Dordević, there occur difficulties as regards juxtaposition of mother and native culture of communicators learning English as a foreign language. In Dordević's view, "the difficulties will not always be based on the mother tongue, but more often and more obviously on the mother culture. Nevertheless, the influence of the mother culture may be turned into an advantage by incorporating it into the syllabus and using it as part of the study material" (Dordević, 2009: 87). Dordević points at constant mutual interaction between the communicators' mother language and culture and the target language and culture, that is English, and observes the interplay between them. Dordević argues that "such interaction is inevitable and along with it the identity of each individual living on the crossroads of such interaction is being constantly shaped and altered because language and culture are inseparable elements of an individual's personality and they evolve together with all the other changes an individual goes through" (Dordević, 2009: 88).

In addition to the above remarks, Dordević enumerates selected examples of nationalities/cultures which coexist in a multilanguage/multicultural environment with the native communicators of English, yet strive for maintaining their own cultural identity. Dordević observes that "immigrants and their children living in any English speaking country in the world probably do not use their mother tongue in everyday communication since they have to communicate in English but they will always declare themselves as being of some particular cultural origin and that is again an inseparable part of their identity" (Dordević, 2009: 88). Accordingly, there occurs the need for the non-native communicators of English who form an integral part of the non-native language/cultural community to maintain their culture/language specific traits during the process of learning English as a target/non-native language.

Moreover, Dordević gives examples of countries such as Canada which "has a governmental policy acknowledging and even supporting multilingualism and multiculturalism" in which "the responsibility to integrate the mother culture into the English language speech community is even greater" (ibid.). In addition, Dordević not only emphasizes the need for maintaining the native language/cultural identity traits throughout the process of acquiring the English language, but also points at problematic cases of nationalities in which the mother culture is at times difficult to determine and thus the process of preserving the cultural identity should be expanded over several language/cultural traits the communicators identify with. To be specific, an example of Serbian speech community is highlighted by Dordević as one which "is inhabited by members of different ethnic, religious, political and cultural communities (Serbian, Albanian, Roma, Bulgarian, Romanian, Hungarian, Jewish, Catholic, Orthodox, Muslim, etc.)" and in which "the Serbian language is not necessarily the mother tongue of the people living in Serbia" (ibid.). The scholar adds that "in Vojvodina, for instance, members of the Hungarian ethnic community may speak Hungarian as their mother tongue and Serbian is their second language" (ibid.).

Furthermore, as Dordević notices with reference to Serbian speech community, "in the South, for example, Roma children may have spent several years living in some European country meaning that their mother tongue is Roma, the language of the European country is the second language and Serbian is the third one if we follow the language acquisition chronologically. If we now add English as a foreign language, it will be the fourth language in the row!" (ibid.). In the examples of multilanguage/multicultural nationalities the scholar refers to, the process of learning the English language with the aim to maintain the mother language-cultural traits may be considered a challenge. However, as has been stated in the previous sections of the chapter, the role of English as a target language may not only involve acquiring the knowledge of the target culture but may also entail the non-native language functioning as a carrier for the process of sharing and developing the knowledge of the mother/native culture. Dordević's position is supported here as the scholar refers to the role the English language may play in maintaining the mother cultural traits in her comment that "it may be of crucial importance to let students of different cultural and linguistic origin express their identity freely in the new English (target) language environment" (ibid.).

In addition, Dordević refers to the communicative approach application during the teaching practices as one which may benefit the process. Dordević's standpoint is illustrated in the following quote:

> "The best way to achieve that is by applying the communicative approach, that is dialogue, in the teaching process. Students can be motivated to talk about their culture all the time because every topic may serve the purpose of interaction between the mother culture and the culture of the target language. In that way, students feel motivated to communicate in English. (…) The obvious benefit of such an environment, where cultural and linguistic diversity is identified, acknowledged and tolerated, is that students learn how to fit into an environment, how to accept others who are different, how to tolerate them and how to coexist with them" (Dordević, 2009: 88-89).

In her discussion on incorporating the mother culture into the process of learning and teaching the English language Dordević also refers to sociolinguistic and sociocultural studies on the matter and especially points at Vygotsky's contribution to the present understanding of and "bold venture into multiculturalism" (Dordević, 2009: 89). Dordević adds that scholars such as D. Graddol (2001, 2006), D. Crystal (1997), U. Jessner (2003, 2006), P. Freire (1972), C. Kramsch (1993), R. Lado (1957), J. Cummins (1986) or J. V. Wertsch (1985) have been emphasizing the importance of "acknowledging and integrating the individual linguistic and cultural characteristics of every single participant in the English language classroom in a multicultural and multilingual environment" (ibid.). In Dordević's viewpoint, the practice of teaching the English language which involves emphasizing the mutual stimulation and interrelation between the communicators' target and mother culture allows for not only developing and realizing the awareness of the need for the adstratal character of the coexistence of the two, but also for broadening the understanding of both target and mother culture in multicultural learning environment.

The Dordević's standpoint is also supported in the present thesis since she perceives language and culture as two non-separable processes which form "a unified frame without which the individual could not exist as a conscious being" (ibid.). Therefore, while acquiring a non-native language, a communicator acquires non-native culture as well. According to Dordević, the reason behind the interplay between language and culture having a great effect on the communicator is that "the cultural background defines the individual as belonging to a certain cultural group and the language of that group helps him communicate with other members of the group and thus exist, participate and act in it" (ibid.). In accordance with the above statement, the scholar emphasizes the necessity of any multicultural act or enterprise to acknowledge, accept and

tolerate every aspect of "one's identity including all the languages and all the cultures that an identity is composed of" (ibid.).

In addition to the above remarks, Dordević proposes several practical techniques one may incorporate in the English language teaching process when dealing with a multicultural classroom environment. In what follows a set of selected techniques and guidelines the scholar suggests will be outlined. The techniques rely on text and dialogue as chosen by the scholar.

1) Text and text-stimulated subsequent dialogue may be used with the students as a starting point to the students' description of the ideas form the text as seen from the perspective of their mother culture. In this way, "the context is created by every individual student in accordance with their attitudes and personal experience" (Dordevieć, 2009: 91). Dordević also notices that through the acts of sharing culture-stimulated perspectives on the text, the students in fact create a new context of the text in which they are all equal and participate in an egalitarian exchange of thoughts and viewpoints in which it is easier to maintain tolerance and appreciation for other cultures. The scholar goes one step further in her analysis of the action of sharing the knowledge and cultural perspectives among students and observes that a new culture derives from the dialogue among the communicators from different cultural backgrounds and that "the most important aspect of this new culture is that all the participants in the teaching process are in a constant and dialectical interaction among themselves and at the same time with the text and the context(s) build around the text" (Dordević, 2009: 92).
2) A text may be written in two columns each to present different aspects of the students' cultures as a form of juxtaposition

aimed at analysis two or more cultures/traditions simultaneously. Dordević gives, among others, an example of a description of two ways to celebrate Christmas as seen from an English speaking community and an Orthodox community. Additionally, the scholar proposes an example of a juxtaposition of shopping habits in different speech communities the students belong to and asks the students to confirm or correct the information given.

3) Students may take part in a task in which they are to answer imaginary questions with reference to their culture-specific interpretation of a text they may hear form their partners after a text has been read. Subsequently, the students are asked to make questions for the answers given.

Dordević underlines that her proposals regarding the multicultural classroom management are to be considered suggestive only and are by no means of prescriptive character. The scholar perceives multicultural English classrooms as complex teaching and learning environments in which the teaching strategies should be dependent on local multicultural context. In the following subsection, selected cases of language contact between English as a non-native, target language and chosen native languages will be discussed.

3.3. The role of English as a target language in selected intercultural contacts

3.3.1. An ecolinguistic view on the interrelation between Swedish and English

The language contact between Swedish as a native language and the English language as a non-native, target language in Swedish speech community has been chosen due to a specific interrelation between the two languages observed

in the core of the Swedish language habitat, that is Sweden. The two languages appear to come hand in hand throughout the general education process in Sweden and thus appear to be equally important or subjectively prestigious for the native communicators of Swedish. However, in order to confirm or deny the general assumptions one has to observe the two languages in the conditions of language contact, which has been the case in the research conducted by Francis M. Hult whose motivation to undertake an analysis of the two languages coming into contact was his expressed concern about the interference of English into the Swedish language. As Hult puts it, "the position of English vis-à-vis Swedish in Sweden is gaining attention because of a growing concern that the encroachment of English in certain Swedish domains will result in Swedish simultaneously losing ground" (Hult, 2003: 43). Hult refers to the government policy, or current language proposal, in Sweden which has been introduced as an outline of recommendations "for the respective roles of Swedish and English (a) in primary, secondary, and higher education and (b) in public, commercial, and governmental settings with the aim of strengthening Swedish" (ibid.).

In his observations of the contact between Swedish and English Hult refers to the position of the English language in Swedish education and society and emphasizes that the use of English among the native communicators of Swedish has long been one referred to as proficient and that the English language has been developing "as a second, rather than a foreign, language in Sweden as well as other Scandinavian nations and is thus gaining status there" (Hult, 2003: 43). The scholar discusses the use of the English language in the environments of major universities and institutions in Sweden "for instruction, reading, and research", which he refers to as substantial (Hult, 2003: 44). In addition, the use of the English language is reported by Hult to have gained prevalence over Swedish in "corporate communication in banking, engineering, and transportation industries" (ibid.). Most importantly, Hult notices the unequal (i.e. non-egalitarian) interrelation between the two languages coming into contact in the core of the Swedish language habitat. The following quote presents the scholar's concern:

> "in terms of language status, it has been suggested that English and Swedish in Sweden are beginning to settle into an asymmetrical relationship. According to Hyltenstam (1999), with the prominence of English in higher status domains like higher education, commerce, and industry, the position of Swedish becomes threatened to the point where there is a risk of a two-tiered society developing in which English is used for high status interaction and Swedish for lower status, common daily interactions" (Hult, 2003: 44).

As regards the status of Swedish in the global communication space, Hult also refers to Hyltenstam's observation that the strong position of English in intercultural communication constitutes a potential threat to the status of the Swedish language with reference to the use of the language for governmental purposes. Furthermore, other scholars referred to by Hult, such as Westman and Teleman express concern as regards the position of Swedish as a standard language in Sweden and discuss the impact of the English language on the weakening status of Swedish in certain domains.

On the other hand, Hult comments on a more optimistic view on the future of the conditions of language contact between Swedish and English expressed by scientists such as Melander or Boyd whose implications on the interrelation between the languages involve discussion on the lack of threat to the Swedish on the part of the English language. However, as reported by Hult, "still, Melander believes that the position of Swedish in relation to English should not be ignored. He notes that there is cause for concern; for example, there is the potential for social inequality arising between those with high English proficiency, and concomitant access to high status social positions, and those without" (Hult, 2003: 45). With the afore mentioned remarks in mind, one may put forward an assumption that the prestige of the English language appears to be increasing in the Swedish speech community, simultaneously decreasing the status and prestige of Swedish. Moreover, the utility potential of the English

language in the environment of the native communicators of Swedish appears to be strongly demonstrated. Hult cites Melander's viewpoint who states that "it is an important task to try to make sure that Swedish can be used in as many domains as possible, even if one does not believe that the present reduction of the use of the language may easily spread to other areas" (Melander in Hult: 2003: 45). Accordingly, Hult refers to the language policy established in Sweden which aims at achieving and maintaining the egalitarian interrelation and equal status of both Swedish and English. The scholar refers to Shiffman's opinion on the most suitable and necessary points to be considered and incorporated in such a policy. Hult points at Shiffman's explanation that "effective language policy formation and evaluation must include close attention to the complete social context of language use and then consider a policy in relation to that context. In order for an overt language policy to be successful it must fit the sociolinguistic reality of the people it is designed to influence" (Hult, 2003: 48). It is also highlighted by Hult that Shiffman considers the process of examining linguistic culture understood as relations of "behaviours, assumptions, cultural forms, prejudices" or "folk belief systems", to name only a few, as a process which must be analysed with reference to three basic functions of language that is "language as code, language as text or discourse, and language as culture" (Shiffman in Hult, 2003: 48). Hult also discusses Shiffman's viewpoint on the interplay of the functions and points at the term "nested relationships' Shiffman uses to refer to the strong interrelation among them.

Accordingly, Hult refers to Sweden as a polity which "has a complex system of linguistic registers and repertoires in which these nested relationships are deployed for specific functions" (Hult, 2003: 48-49). Therefore, the scholar analyses ecolinguistic research results which apply to his comparative study on the linguistic milieux of two Swedish cities of Lund and Malmö with the aim to explore "the topography of English in the two Swedish cities of Lund and Malmö in order to attempt to do justice to the nested relationships of language function by highlighting the complexity of English in Swedish linguistic culture" (Hult, 2003: 49). The scholar reports that the data gathered throughout the ecolinguistic

research "were integrated to form a multifaceted picture of the ecolinguistic position of English in the two cities. Field observations and photography were triangulated through informal interviews/conversations as well as by examining the ideas expressed in Swedish newspapers, which offered a wider societal perspective on how English was represented in the media" (Hult, 2003: 51). In what follows, an outline of selected results of the ecolinguistic research conducted by Hult will be given.

1) With respect to the function of English as a code, Hult enumerates different forms of presence of the English language in the environments of the two cities:
   a. spoken form – Hult emphasizes the ubiquitous ability of the native communicators of the Swedish cities to communicate in English in a spoken form, the English language appears to be present in the communicators' everyday communication;
   b. written form – Hult points at the presence of English written signs in the cities, the scholar gives examples of the names of shops and restaurants, graffiti or protesters' signs, to name only a few, which are either a combination of Swedish and English or in which the English language prevails;
2) As regards the function of the English language as text/discourse, Hult refers to the natural link between the language as code and language as text and culture. Accordingly, the scholar provides the example of an interview with one of protesters with an English text written on a poster who, when asked about the reasoning behind the choice of English instead of Swedish, argued that the use of the former ensures a wider group of the message recipients.
3) In terms of the English language understood as and representing a cultural symbol, Hult reflects on the perception of the English language by his interviewees who appear to appreciate the

> worth of the language in enabling the interconnection between larger Swedish cities and the world in comparison to small towns. As Hult puts it, "English, then, appears to represent for some more than just the ability to communicate with a wider audience; it emerges as a symbol of international connectedness, modernity, and progress" (Hult, 2003: 54).

With the above remarks in mind, one may notice a great utility potential of the English language in the Swedish speech community. Moreover, Hult also reflects on the inclusion of English words in Swedish and observes that "just as in many other countries around the world where the addition of English elements to the local or national language is the bane of many purists, complaints about *Svengelska* (Swenglish) are present in Sweden" (Hult, 2003: 55). Therefore, in Hult's analysis of the research results the trade-offs potential of the English language appears to be clearly visible and demonstrated by the language in the conditions of the language contact with Swedish. As observed by Hult, "it is quite possible that using English words and phrases in Swedish discourse is a way to draw upon the nested relationship between language as code and language as discourse in order to negotiate the place of English in Swedish linguistic culture" (Hult, 2003: 56).

In the light of the above observations, one may put forward a conclusion that the status of the English language is high, especially as regards the demonstration of its utility and trade-offs potential within the Swedish speech community analysed. Yet, the languages appear to continue the struggle for balance in the communication space they occupy. The local research results reflect the status of the two languages at a given point in time and are thus preliminary as Hult himself put it. The research provides vital information on the prestigious position the English language assumes in the described conditions of the language contact with Swedish. In order to broaden the perspective on the language contact, future research is needed to analyse the new conditions of the languages coming into contact.

3.3.2. Arabic as a highly resilient and resistant language?

It has been indicated in many linguistic resources as well as in the chapters of the present thesis that the English language owing to its globalizing character assumes the position of an invading natural language in the conditions of language-to-language contact. The English language appears to have developed under favourable conditions in the natural language global arena and maintains its strong status in many cultural-language communities which have come into contact with the natural language. Therefore, an attempt to analyse the English language in contact with other natural languages is by no means a problematic enterprise. Yet, if one takes into consideration the Arabic language, the situation appears to be quite the reverse (Wiśniewska, 2012b). Thus, the objective of the following subsection is to outline a selection of characteristic traits of the Arabic language as one which appears to assume a strong position in the natural language global arena and whose interrelation with other natural language appears not to have been examined thoroughly. Furthermore, a preliminary analysis of selected characteristic traits of the Arabic language has been chosen in the present discussion since the natural language has come into contact with the English and Polish language and the analysis of the research on the language contact is to be undertaken in the following chapter of the thesis.

It appears that the main objective of a linguist attempting to analyse the status of the Arabic language in the natural language global arena is twofold (Wiśniewska, 2012b):

1) It is important to determine the status of the natural language within the native cultural-language-communicative community of the native communicators of Arabic.
2) It is crucial to observe the natural language in different conditions of language contact with other natural languages with the aim to undertake an analysis of the position of the language worldwide.

The objective of the present subsection if the focus on the former, that is to outline a set of characteristic traits of the language which may strengthen or weaken its potential winning or losing position in the NaLGA as well as to determine its status within the native language community.

An interesting analysis of Arabic has been undertaken by Al-Omari who points at the role of the language as the language of Koran, and thus the one which "as such is reserved to the extent that Muslims have an obligation to preserve it on the one side whilst continuing to develop it on the other" (Al-Omari, 2009: 82). Interestingly, Al-Omari adds that there, indeed, function many "national and regional organizations and institutions throughout the Arab World whose duty is to protect and oversee the usage, teaching and development of the Arabic language at the official and commercial levels" (ibid.). Moreover, as stated by the scholar, the Arabic language appears to be a language of poetry in which "poetry continues to play a central role in Arab daily life and it is often said that poetry is the book of Arabs" (ibid.).

Al-Omari also points at the comprehensiveness of the Arabic language as one of its most important characteristics. Accordingly, the researcher explains that "the Arabic language intrinsic system of derivation that relies on derivation from mainly 3-letter roots, the language can potentially expand to one million words" (ibid.). The scholar also refers to the poetic nature of the language in that the everyday use of Arabic involves use of "idioms, euphemisms, proverbs and flowery phrases that will baffle and sometimes confuse foreigners" (ibid.). At this point one may put forward an assumption that the Arabic language appears to assume a high status within the native speech community and that its strength may not allow another invading language to move it form the position. In his discussion on the international communication in the Arab world, Al-Omari also reflects on the tendency of the native communicators of Arabic to appreciate even poor attempts made by foreigners to communicate in the Arabic language and to provide help during the communication process. The above remarks appear to position the natural language within the Arabic speech community at a

high level of cultural-social hierarchy of values.

An assumption might be put forward that Arabs love their language and appreciate other communicators' efforts to communicate using Arabic. Furthermore, as a language of Koran, a holy Muslim book, Arabic constitutes a direct connection between the native communicators and the religion of Islam and may thus assume even a higher status within the Arabic speech community.

Another analysis of characteristic traits of the Arabic language is undertaken by Nydell in her discussion on ways to communicate with Arabs. As observed by Nydell, when trying to analyse the commonly received phenomenon of the Arabic culture, it is important to emphasize that "generalizing can never apply to all individuals in a group; the differences among Arabs of the 17 nations (…) are (…) numerous, although all have an Arab identity" (Nydell, 2006: 13; Wiśniewska, 2012b). The scholar adds that "one might wonder whether there is, in fact, such a thing as the Arab culture, given the diversity and spread of the Arab region" (ibid.). Having the afore mentioned remark in mind, an assumption might be put forward that the phenomenon of the Arab culture is vast and ought to be perceived as one which may differ depending on the Arab country/community one refers to.

As regards the Arabic language, however, both Nydell and Al-Omari appear to express similar views with reference to the role the natural language plays among its native communicators. In what follows, a set of characteristic traits of Arabic, as well as assumptions put forward concerning the position of the language among its native communicators, which may imply the high status of the language within the Arabic cultural-language-communicative community will be outlined in numbered points.

1) Arabic is a language difficult to master. The statement is referred to by Nydell and Al-Omari in that both the researchers point at the difference between Arabic in its spoken and written form as well as literary and classic Arabic. As perceived by Al-Omari, spoken Arabic is extremely variety-rich and differs considerably in dialect across the language habitats it exists

within. Furthermore, Nydell refers to classical Arabic both in its written and spoken form as one which "has evolved into Modern Standard Arabic to accommodate new words and usages, is sacred to the Arabs, aesthetically pleasing, and far more grammatically complex than the spoken or colloquial dialects" (Nydell, 2006: 94). Having the above observations in mind, one may put forward an assumption that Arabic as a natural language may either benefit or suffer from the fact that it is difficult to master for non-native communicators. Yet, as may be concluded form the above remarks, the Arabic language appears to gain prestige among its native communicators also due to its complexity for, as stated by Nydell "Arabic is also extremely difficult to master, and it is complex grammatically; this is viewed as another sign of superiority" (Nydell, 2006: 95).

2) Classical Arabic is perceived as prestigious. Due to its historical meaning, has gained not only appreciation but also a form of respect among its native communicators. As noticed by Nydell, "the written version of Classical Arabic, that language that was in use in the seventh century A.D., in the Hejaz area of Arabia (…) is this rich, poetic language of the Qur'an that has persisted as the written language of all Arabic-speaking peoples since that time" (Nydell, 2006: 94). Nydell also points at the fact that a proficient command of Classical Arabic is viewed as a highly prestigious achievement in the language speech community and that the use of Classical Arabic evokes admiration among the listeners.
3) Arabic is regarded as a cultural achievement. That is to say "...while most Westerners feel an affection for their native language, the pride and love Arabs feel for Arabic are much more intense. The Arabic language is their greatest cultural treasure and achievement, an art form that unfortunately cannot

be accessed by outsiders" (Nydell, 2006: 95). Partially due to its long history, the Arabic language is regarded as a form of achievement among its native communicators who appear to express the necessity to develop the language and prolong its existence as an inseparable part of the history of the Arabic culture.

4) Arabic is referred to as a poetic language and thus the use of it is viewed as an aesthetical experience. As has already been implied in the present subsection, the Arabic language is considered poetic even throughout its everyday use. As observed by Al-Omari, "this love of poetry and eloquence (among native communicators of Arabic - addition mine - K. W.) is combined with an educational system that relies heavily on rote learning as main teaching tool" (Al-Omari, 2009: 83). In addition, as argued by Nydell, "because its structure lends itself to rhythm and rhyme, Arabic is pleasing to listen to when recited aloud" (Nydell, 2006: 95; see also Wiśniewska, 2012b).
5) Arabic is argued to be a language extremely rich in grammar and vocabulary which allows for its efficient development. As observed by Nydell, which has also been referred to by Al-Omari, "Arabic "has an unusually large vocabulary and its grammar allows for the easy coining of new words, so that borrowing from other languages is less common in Arabic than in many other languages" (Nydell, 2006: 95). Nydell's argument appears to be very strong as regards the possible trade-offs potential of the Arabic language, yet only through the examination of the language in the conditions of language contact with other natural languages can the assumption be confirmed or denied.

6) Arabic is the language of the holy Muslim book – Koran. The argument appears to substantially strengthen the position of the natural language within the Arabic speech community. The issue is referred to by both Nydell and Al-Omari. Nydell explains that "when the Qur'an was revealed directly from God, Arabic was the medium chosen for His message; its use was not an accident" (Nydell, 2009: 95). Al-Omari has also commented on that fact that because the Arabic language constitutes a direct connection between the Muslim communicators and their religion, the communicators feel obliged to spread, protect and develop the language.
7) The Arabs are believed to subjectively adore their language. As referred to in many sources of the Arabic culture analysis (see Nydell, 2006; North and Tripp, 2009; Al-Omari 2009), the love for the Arabic language among its native communicators appears to be rather outstanding. As perceived by Nydell, "the Arabic language, its literature, and poetry" is one of "the topics that most people (in the Arab countries – addition mine – K.W.) love to discuss" (Nydell, 2009: 95; see also Wiśniewska, 2012b). Furthermore, as added by the scholar, "it is not an exaggeration to say that *Arabs are passionately in love with their language*" (Nydell, 2009: 95). Nydell argues that "Arabs are secure in the knowledge that their language **is superior to all others** (emphasis mine – K.W.)" and adds that "this attitude may be held by many people in the world, but in the case of the Arabs, they can point to several factors as proof of their assertion" (ibid.; see also Wiśniewska 2012b).

A conclusion which might be drawn from the above observations is definitely that of Arabic language being viewed as having an unusual influential

power and achieving an extremely highly regarded cultural-communicative status in the native communicators' conscious or subconscious perception of the natural language (Wiśniewska, 2012b). It may also be argued that Arabic is a potentially highly resilient and resistant language in the natural language global arena. However, in order to put forward conclusions regarding the present status of the natural language both in the global communication space and within a native speech community, one has to study the language in the conditions of language contact with other natural languages. Accordingly, chapter four of the thesis provides a research analysis of the Arabic language in contact with English and Polish. In what follows, an outline of the selected remarks language contact between Polish (L1) and English (L2) will be drawn.

3.3.3. An introductory analysis of the language contact between Polish (L1) and English (L2)

The objective of the subsection is to outline selected remarks on the language contact between Polish as a native language and English as a target, non-native language for the Polish speech community. The outline will be highly selective since a more thorough analysis of the two natural languages coming into contact will be undertaken in chapter four of the dissertation.

As observed by Bielak, the language contact between Polish and English "exemplifies the INTER-perspective of language contact", the researcher adds that the statement is supported by her analysis of the robustness of the languages which "performed with reference to the factors affecting language vitality (characterised and exemplified by Puppel (2007d: 10ff.)), shows that the robustness of English is very high, whereas Polish represents the lower degree of this value" (Bielak, 2011b: 12). In addition, Bielak refers to the results of the research into "the awareness of the status of the Polish and English language undertaken by Puppel and Puppel (2005) which "conducted on a sample of young Polish respondents, analyses the values of usefulness, superiority and maintenance with reference to Polish, English and German in relation to the

terms of substratum-adstratum-superstratum" (ibid.). The afore mentioned research results confirm the awareness status of the Polish language is lower than the awareness status of English.

Bielak observes the necessity of the Polish language to be actively protected in the conditions of language contact with the English language which appears to threaten its position not only in the language global arena but also within the Polish speech community. Bielak's standpoint is reflected in the following quote:

> "the Polish language must be strengthened by the application of the large scale protection programme whose main goal is to raise the awareness of the status of Polish, as opposed to English, among Polish people. It is postulated that Polish teachers of the English language are to take an active part in the aforementioned project. The process of raising the awareness, among Polish students and teachers of English, is to result from the appropriately generated TRANS-relation between Polish and English culture." (Bielak, 2011b: 12-13).

Accordingly, Bielak points at the active role of the English language teachers who are supposed to take action as regards raising the awareness of the status of the Polish language confronted with that of English. The TRANS-type of language contact between the two languages is what should emerge from the actions undertaken. Bielak proposes incorporating "the presentation of the appropriate relationship between Polish and English cultural elements in the process of teaching and learning English in Poland" (Bielak, 2012b: 13). As suggested by Bielak, "the relation between Polish and English culture presented in English language pedagogy should be the direct effect of cultural competence widening" (ibid.). The researcher refers to the broadening of the aspects of the Polish culture which functions as the basis of the competence widening process and to which elements of the English culture are attached. Bielak perceives communicative style as "heavily culturally determined" and thus postulates that "cultural competence widening should be perceived as part of the development of

linguistic-communicative competence" (ibid.). Following Puppel's standpoint, Bielak argues that the English language teaching and learning process in Poland should constitute an attempt at protecting the Polish language by developing "communicative style which strives towards communicative aesthetics/comfort" (ibid.). The development of the art of "beautiful speaking" is what Bielak refers to as the basis for the cultural competence widening. Bielak also underlines that "the cultural aspects of the English communicative style, on the other hand, cannot be presented as superior" (ibid.).

With the above remarks in mind, one may conclude that the Polish language suffers in contact with the English language and that actions should be undertaken in order to stop the process from progressing. The group of educated non-native English communicators, the English language teachers in Poland constitute, appears to be responsible for triggering the process of Polish culture competence widening. Bielak's arguments and proposals as far as the protection of the Polish language is concerned appear to be concrete and simple steps one may incorporate into the process of the English language teaching and learning. The striving for the egalitarian status and adstratal arrangement of Polish and English coming into contact appears to be a necessary process given the globalizing character of the English language.

3.4. Summary of the chapter

The aim of the chapter was to analyse the process of competition of the natural languages in the natural language global arena and, simultaneously, to point at the globalizing character of the English language in conditions of the language contact with other natural languages. The pressures (the external and internal linguopressure proposed by Puppel) which operate within the natural language global arena and which determine the status of a natural language have been discussed. It has been observed that the English language assumes a superstratal position both in the language contact between Polish and English and between Swedish and English in the conditions of examined cases of language contact.

Finally, the characteristic traits of the Arabic language have been chosen for discussion since the natural language forms a constituent of the language contact to be analysed in the subsequent chapter of the dissertation. It has been assumed that the Arabic language may demonstrate a high degree of robustness, trade-offs as well as utility potential among its native communicators, yet a thorough analysis of the traits of the natural language may only be undertaken in the conditions of language contact.

Chapter Four

RESEARCH ON THE ROLE OF ENGLISH AS A MEDIATING AND TARGET LANGUAGE IN ITERCULTURAL AND INTERETHNIC CONTACTS

4.1. Introduction

The objective of the chapter is to undertake an analysis of the research results of two cases of language contact, that is the language contact which occurred in the triad: Arabic-English-Polish and in the dyad Polish-English. In the chapter, the results of the two parts of the research will be outlined and juxtaposed. First, the analysis of the language contact between Arabic and English in the language contact which occurred in the triad will be undertaken with respect to the attributes of the natural languages which determine their winning or losing position in the natural language global arena. Similarly, the research outcome will be analysed with reference to the language contact between Arabic and Polish in the aforementioned triad. Moreover, the language contact between the two natural languages will be analysed in terms of the interrelation there occurred between the language contact and multilevel process of adaptation of native communicators of Arabic in the Polish ecosystem. Furthermore, the results of the second part of the research on the language contact which occurred in the

dyad Polish-English will be analysed with the aim to determine the status of the languages in the natural language global arena.

4.2. The research

The study was divided into two parts in accordance with the two cases of language contact it referred to. The first part of the research applied to the language contact in the triad: Arabic-English-Polish and was conducted in a group of 70 native communicators of Arabic, that is students from Saudi Arabia who started learning English as the main non-native second language in a Polish language school in Olsztyn in the region of Varmia and Mazuria in Poland in order to, in the future, study medicine in the English language at one of the medical schools in Poland. The language contact occurred in a triad since a part of the curriculum of the learning program the students participated in was also to learn Polish as their second non-native target language.

Thus, it may be observed that in the above initial description of the research in question the two non-native languages in the triad that is English and Polish played specific roles in the complex language contact. First, English functioned both as a target language for the native communicators of Arabic as well as a mediating language between the Arabs and the native communicators of Polish. Second, Polish functioned both as the second target language for the native communicators of Arabic as well as the resident language (the notion of resident language will be explained below) in the core of the Polish language habitat.

The second part of the research applied to the language contact which occurred in the dyad: Polish-English and was conducted in a group of 70 native communicators of Polish, that is Polish students of the final year of secondary school learning English as a second non-native target language as a part of their school curriculum. The part of the research was conducted among students in two state secondary schools in Olsztyn in the region of Varmia and Mazuria in Poland.

4.2.1. The research objectives and assumptions

The main objective of the research was threefold. First, it was to analyse a language contact which occurred in the triad: Arabic-English-Polish in which Arabic functions as a native language for the native communicators of Arabic (L1), English plays both the role of a mediating language between Polish and Arabic (ML) as well as functions as the main second, non-native target language for the native communicators of Arabic (L2a); and in which Polish functions both as the second, non-native language for the native communicators of Arabic (L2b) as well as plays the role of a resident language (RL)[12] since the language contact occurs in the core of the Polish language habitat[13]. Second, the aim was to analyse a language contact in the dyad: Polish-English in which Polish functions as a native language ($L1^1$) for the native communicators of Polish and English is the second, non-native target language ($L2^1$) for the native communicators of Polish. Third, the intention was to examine both the cases of language contact in order to conduct a comparative analysis of the position of English in "the natural language global arena" from the perspective of the language contact between Arabic (L1) and English (L2a) as juxtaposed with the language contact between Polish ($L1^1$) and English ($L2^1$). The above conditions of language contact may be illustrated in the following diagram:

[12] As perceived by Puppel and Puppel, the term *resident language* applies to a language which "performs the function of the historically-politically-culturally 'main' (...) or 'official' one" in "the core of the language habitat" (Puppel and Puppel, 2005: 59; translation mine – K.W.).

[13]Puppel and Puppel define "the core of the language habitat" as "the part of a natural language habitat which has a long-term character and in which we assume the presence of a communicative community which characterises in the highest degree of collective awareness of the given natural language, the highest collective (based on appropriate protective actions undertaken by the country) awareness of the necessity of the language maintenance, naturally developing dialectical diversity, thus naturally developing resources of the given language (dialectical, phonological, lexical, syntactical and pragmatic) as well as where additionally occurs voluntarily made contact with other languages".

Language contact in the triad:	**Language contact in the dyad:**
Arabic(L1) ⟷ English (L2a + ML) ↖ ↗ ↙ ↘ **Polish (L2b + RL)**	**Polish ($L1^1$) ⟷ English ($L2^1$)**
Where: L1 – the native language L2a – the main second, non-native, target language for the Saudi Arabian students: English ML – the mediating language: between Arabic and Polish L2b – the second, non-native, target language for the Saudi Arabian students: Polish RL – the resident language in the core of the Polish language habitat	Where: $L1^1$ – the native language[1] $L2^1$ – the second non-native target language

Diagram 4. The juxtaposition of two cases of language contact examined in the research.

The further set of objectives of the research in question will be outlined in a form of questions for analysis divided in two categories in accordance with the language contact they refer to. The aim of the analysis of the language contact which occurred in the triad Arabic-English-Polish was to answer the following questions:

- whether the language contact between Arabic and English is of INTER- or TRANS- type; that is whether there exists a competition between Arabic (L1) and English (L2a) or whether the two languages assume adstratal positions and equal status;
- whether the role of English as a mediating language (ML) affects the relation between the three languages in the triad Arabic-English-Polish;
- whether the language contact between Arabic (L1) and Polish (L2b +RL) is of INTER- or TRANS-type;
- whether the role of Polish as a resident language in the core of the Polish language habitat affects the relation between Arabic (L1) and Polish (L2b + RL) as well as the relation between the three languages in the triad: Arabic-English-Polish;
- what is the interrelation between the confrontation of Arabic (L1) and Polish (L2b + RL) and the process of psycho-biological-cultural-language-communicative adaptation of the native communicators of Arabic in the Polish ecosystem;
- what is the interrelation between the type of the language contact between Arabic (L1) and English (L2a) and the position of the natural languages in the natural language global arena.

The objective of the analysis of the language contact which occurred in the dyad: Polish-English is to answer the following questions:

- whether the language contact between Polish and English is of INTER- or TRANS- type; that is whether there exists a competition between Polish ($L1^1$) and English ($L2^1$) or whether the two languages assume adstratal positions and equal status;

- what is the interrelation between the type of the language contact between Polish ($L1^1$) and English ($L2^1$) and the position of the natural languages in the natural language global arena.

Simultaneously, there are initial assumptions to be put forward which underlie the research on the language contact in question. The following nine initial assumptions are presented below.

1) In the language contact which occurred in a triad: Arabic-English-Polish the language contact between Arabic and English is of TRANS-type.
2) The role of English as a mediating language (ML) affects the language contact in the triad Arabic-English-Polish in that it increases the degree of utility of the English language.
3) The position of Polish in the language contact between Arabic (L1) and Polish (L2b +RL) is of INTER-type.
4) The role of Polish as a resident language in the core of the Polish language habitat affects the relation between Arabic (L1) and Polish (L2b + RL) as well as the relation between the three languages in the triad: Arabic-English-Polish in that it increases the degree of sensitivity to utility shown by Polish and thus allows for the Polish language to be regarded as Utility-dominant in the "Language-to-Language (L2L) local competition" (Puppel, 2009: 275; Wiśniewska, 2012a).
5) The psycho-biological-cultural-language-communicative adaptation of the communicators in the non-native environment occurs through the synergy of the abovementioned levels of adaptation (Wiśniewska, 2012a).

6) The confrontation of Arabic (L1) and Polish (L2b + RL) affects the process of the psycho-biological-cultural-language-communicative adaptation of the native communicators of Arabic in the Polish ecosystem in that it the willingness of the communicators to adapt to the non-native environment with special aim to develop communication in contexts of a lower level of formality (Wiśniewska, 2012a).
7) The type of the language contact between Arabic (L1) and English (L2a) strengthens the position of both of the languages in the NaLGA and both the languages assume adstratal positions. (Puppel, 2009).
8) In the language contact which occurred in the dyad Polish-English the language contact is of INTER-type.
9) The type of the language contact between Polish ($L1^1$) and English ($L2^1$) strengthens the position of English in the NaLGA and the language assumes superstratal position whereas Polish assumes a substratal one (Puppel, 2009).

4.2.2. The research procedure

Both parts of the research were based on a survey concerning the language contact in the triad Arabic-English-Polish and the dyad Polish-English respectively. As mentioned in the above subsections, the research participants in the first part of the study were 70 students from Saudi Arabia, men and women, aged 18-20 who learned both English and Polish as a part of their curriculum at English Perfect Language School in Olsztyn in the region of Varmia and Mazuria in Poland. The students participated in their language program in order to study medicine in the English language in one of medical schools in Poland. The 70 research participants were chosen based on their command of the English language since the language of the survey in the first part of the research was English. The students who participated in the survey were at levels from A2+ to

B2 of English, according to the Common European Framework of Reference for Languages[14].

The survey respondents in the second part of the research were a group of 70 Polish students of the final year of secondary school, men and women, aged 17-18 who learned English as a part of their curriculum in the Second K.I. Gałczyński Secondary School in Olsztyn and in the Fifth United Europe Secondary School in Olsztyn in the region of Varmia and Mazuria, Poland.

In both parts of the research a questionnaire was used. In the first part of the research conducted in the group of students from Saudi Arabia the questionnaire was in English and consisted of 25 questions. 23 of the questions were provided with a numerical scale from1 to 10 where 1 represented the lowest value and 10 represented the highest. The respondents were asked to provide their answers by circling the number they choose for each question. The remaining two questions were provided with answers a, b, c, or d to choose from. Additionally, numbers 1, 2, 3 and 4 related to low values; numbers 5, 6 and 7 to medium values; and numbers 8, 9 and 10 related to the highest values respectively. The low, medium or high values represented the respondents' evaluation of different issues concerning the language contact among the three languages depending on the given question (see also Wiśniewska, 2012a).

In the second part of the research conducted in a group of Polish students the questionnaire was in Polish and consisted of 18 questions, which corresponded to the first 18 questions in the questionnaire used among the respondents from Saudi Arabia. The difference in the number of questions between the two questionnaires resulted from the division of questions in the questionnaire used in part 1 of the research into two subclasses which applied to the language contact between Arabic and English (questions 1-18) and Arabic and Polish (questions 19 -25 and question 1 which concerns the language contact as a triad which will be explained in the following part of the subsection)

[14] For more information on the Common European Framework of Reference for Languages visit http://www.coe.int/t/dg4/linguistic/Cadre1_en.asp

respectively. Since the analysis of the language contact between Arabic and Polish applied only to the first part of the research in question, the questionnaire used in part 2 of the research was shortened. The outlines of questions in both of the questionnaires are presented in charts 1 and 2 below:

1. In my opinion, Arabic is a useful language in global communication:

1 2 3 4 5 6 7 8 9 10

2. In my opinion, English is a useful language in global communication:

1 2 3 4 5 6 7 8 9 10

3. I started learning English when I was:

a) 0 – 6 years old. b) 7 – 11 years old. c) 12 – 15 years old. d) 16 – 18 (or more) years old.

4. It is important to my family that I learn English:

1 2 3 4 5 6 7 8 9 10

5. In my opinion, it is important to learn English to get a well-paid job:

1 2 3 4 5 6 7 8 9 10

6. I learn English in order to use it in formal situations (e.g. at work; during studies; etc.):

1 2 3 4 5 6 7 8 9 10

7. I learn English in order to use it in informal situations (e.g. in my free time; to make friends; on social networks; etc.):

1 2 3 4 5 6 7 8 9 10

8. It is useful to know the English culture and traditions in order to communicate in English:

1 2 3 4 5 6 7 8 9 10

9. My English is:

a) poor b) quite good c) very good d) fluent

10. I'd like to speak English like a native speaker:

1 2 3 4 5 6 7 8 9 10

11. I learn English in order to communicate with people from different countries who don't understand Arabic and whose language I don't understand:

1 2 3 4 5 6 7 8 9 10

12. I learn English in order to communicate with people from English-speaking

countries:

1 2 3 4 5 6 7 8 9 10

13. It is important to me that I speak Arabic when I'm abroad:

1 2 3 4 5 6 7 8 9 10

14. It is important to me that I can communicate in Arabic in my future job:

1 2 3 4 5 6 7 8 9 10

15. In my opinion, it is very difficult for a foreigner to master Arabic:

1 2 3 4 5 6 7 8 9 10

16. In my opinion, Arabic is an attractive language to speak and listen to:

1 2 3 4 5 6 7 8 9 10

17. I sometimes use English words when I communicate in Arabic:

1 2 3 4 5 6 7 8 9 10

18. English is useful when I use electronic devices (a mobile phone; a computer etc.):

1 2 3 4 5 6 7 8 9 10

19. Polish is a useful language in global communication:

1 2 3 4 5 6 7 8 9 10

20. It is useful to learn Polish in order to communicate in Poland:

1 2 3 4 5 6 7 8 9 10

21. I learn Polish in order to communicate in formal situations (at work; during studies):

1 2 3 4 5 6 7 8 9 10

22. I learn Polish in order to use it in informal situations (in my free time; to make friends; on social networks; etc.):

1 2 3 4 5 6 7 8 9 10

23. I try to speak Polish when I have a chance:

1 2 3 4 5 6 7 8 9 10

24. It is useful to know the Polish culture and traditions when I stay in Poland:

1 2 3 4 5 6 7 8 9 10

25. It is useful to learn about the characteristic features of the country (the weather conditions;

the political situation; the geographical features; etc.) when I stay in Poland:

1 2 3 4 5 6 7 8 9 10

Chart 1. The outline of questions used in the first part of the research on the language contact in the triad: Arabic-English-Polish.

1. Uważam, że język polski jest językiem przydatnym w globalnej komunikacji:

1 2 3 4 5 6 7 8 9 10

2. Uważam, że język angielski jest językiem przydatnym w globalnej komunikacji:

1 2 3 4 5 6 7 8 9 10

3. Zacząłem/zaczęłam uczyć się języka angielskiego w wieku:

a) 0 – 6 lat b) 7 – 11 lat c) 12 – 15 lat d) 16 – 18 lat

4. Moja nauka języka angielskiego jest ważna dla mojej rodziny:

1 2 3 4 5 6 7 8 9 10

5. Uważam, że uczenie się języka angielskiego jest ważne, żeby otrzymać dobrze płatną pracę:

1 2 3 4 5 6 7 8 9 10

6. Uczę się języka angielskiego, żeby używać go w sytuacjach formalnych (np. w pracy; podczas studiów; itd.):

1 2 3 4 5 6 7 8 9 10

7. Uczę się języka angielskiego, żeby używać go w sytuacjach nieformalnych (np. w czasie wolnym; na portalach internetowych; żeby poznać nowych ludzi; itd.):

1 2 3 4 5 6 7 8 9 10

8. Znajomość kultury angielskiej i angielskich tradycji jest przydatna, by móc komunikować się w języku angielskim:

1 2 3 4 5 6 7 8 9 10

9. Moja znajomość języka angielskiego jest:

a) słaba b) całkiem dobra c) bardzo dobra d) płynna

10. Chciałbym/Chciałabym mówić po angielsku jak jego rodzimy użytkownik:

1 2 3 4 5 6 7 8 9 10

11. Uczę się języka angielskiego, żeby komunikować się z osobami z innych krajów, którzy nie znają języka polskiego i których języka nie rozumiem:

1 2 3 4 5 6 7 8 9 10

12. Uczę się języka angielskiego, żeby komunikować się z osobami z krajów anglojęzycznych:

1 2 3 4 5 6 7 8 9 10

13. Ważne jest dla mnie, żeby mówić po polsku gdy jestem za granicą:

1 2 3 4 5 6 7 8 9 10

14. Ważne jest dla mnie, żebym mógł/mogła mówić po polsku w mojej przyszłej pracy:

1 2 3 4 5 6 7 8 9 10

15. Uważam, że nauczenie się języka polskiego jest bardzo trudne dla obcokrajowca:

1 2 3 4 5 6 7 8 9 10

16. Uważam, że język polski jest językiem atrakcyjnym do mówienia i słuchania:

1 2 3 4 5 6 7 8 9 10

17. Czasami używam angielskich słów gdy komunikuję się w języku polskim:

1 2 3 4 5 6 7 8 9 10

18. Język angielski jest przydatny, gdy używam urządzeń elektronicznych (telefon komórkowy; komputer; itd.):

1 2 3 4 5 6 7 8 9 10

Chart 2. The outline of questions used in the second part of the research on the language contact in the dyad: Polish-English.

As has been mentioned above, the questions in the questionnaire which was used in the first part of the research may be divided into two main subclasses. Specifically, the first subclass, that is questions 2-18 to be precise, refers to the interrelation between English (L2a + ML) and Arabic (L1). The second subclass, that is questions 19-25, concerns issues referring to the language contact between Arabic (L1) and Polish (L2b + RL). It is vital to perceive the remaining question 1 as relating to both the language contact between Arabic (L1) and English (L2a + ML) as well as the relation between Arabic (L1) and Polish (L2b + RL) and, thus, to the language contact understood as the triad: Polish-English-Arabic.

The questions in the first subclass which concerns the language contact between Arabic (L1) and English (L2a + ML) (questions 1-18) may be divided into two main categories. The first category relates to the respondents' evaluation of different attributes of the Arabic language in global communication. The category may be further divided into 2 subcategories in

accordance with the selectively chosen attribute of the Arabic language they refer to and the chosen aspects of the attribute evaluated with low, medium and high values represented by numbers 1-4, 5-7 and 8-10 respectively, that is:

1) the measurement of different aspects of the utility potential shown by Arabic:
    a. question 1 - the evaluation of the 'objective' degree of utility of Arabic in global communication;
    b. question 13 – the evaluation of importance of communication in Arabic abroad;
    c. question 14 – the evaluation of the level of importance of communication in Arabic in the future personal development (job);
2) the measurement of different aspects of the displays potential shown by Arabic:
    a. question 15 - the evaluation of the level of difficulty to master Arabic for a foreigner – which may be referred to as the evaluation of the level of prestige of the language;
    b. question 16 – the evaluation of the level of attractiveness of Arabic;

The second category concerns the respondents' evaluation of different attributes of the English language in global communication. The category may be further divided into subcategories in accordance with a selectively chosen attribute of the English language they refer to and the chosen aspects of the attribute, that is:

1) the measurement of different aspects of the utility potential shown by English:
    a. question 2 - the evaluation of the 'objective' degree of utility of English in global communication;

b. question 3 – the age when started learning English (the measurement of the degree of socially and individually determined motivation to learn the language);
c. question 4 – the evaluation of the level of importance of the communicator's English education to his/her family members (the measurement of the degree of socially and individually determined motivation to learn the language);
d. question 5 – the evaluation of the level of importance of English to be socio-culturally successful (in the job market);
e. questions 6 and 7 – the evaluation of the purpose of learning English in order to use it in formal and informal contexts respectively;
f. question 8 – the evaluation of the level of utility of the knowledge of the English culture in order to communicate in English;
g. question 9 – self-evaluation of the communicator's ability to communicate in English;
h. question 10 – the evaluation of the subjective level of willingness to speak English like a native-communicator;
i. questions 11 and 12 – the evaluation of the role of English as a mediating and target language respectively in the individual language education;

2) the measurement of an aspect of the trade-offs potential shown by English:
   a. question 17 – the evaluation of the degree of English vocabulary use during communication in Arabic
3) the measurement of an aspect of the displays potential shown by English:

   a. question 18 – the evaluation of the usefulness of English during the use of electronic devices.

As has been stated above, the second subclass of 7 questions in the questionnaire used in the first part of the research (questions 19-25 and question 1) concerns issues referring to the language contact between Arabic (L1) and Polish (L2b + RL). The questions are further divided into 5 categories which relate to chosen aspects of the attribute of 'utility' of Polish as well as to the evaluation of the degree of the multilevel process of adaptation of the non-native communicators of Arabic in the Polish environment (cf. Wiśniewska 2012a). The 5 categories are outlined below:

1) questions 19 and 20 apply to evaluation of the 'objective' degree of utility of the Polish language in global and local communication respectively;
2) questions 21-22 relate to the degree of utility of Polish understood 'subjectively' as the degree of socially and individually determined motivation – the evaluation of the purpose of learning English in formal and informal situations respectively;
3) question 23 concerns the evaluation of the subjective willingness to speak Polish and thus applies to the respondents' psychological-language-communicative adaptation in the Polish environment;
4) question 24 applies to the research participants' evaluation of the usefulness of the knowledge of the Polish culture in communication and to their culture-language-communicative adaptation in the non-native environment;
5) question 25 concerns the respondents' evaluation of the usefulness of the knowledge of the general features of Poland as a non-native biological-social-political environment, and thus provides data on the process of the respondents' adaptation to the non-native ecosystem on the aforementioned level.

Similarly to the first subclass of questions in the questionnaire used in the first part of the research which referred to the language contact between Arabic and English, the questionnaire used in the second part of the research which involved one class of questions, may be divided into two categories. To be specific, the first category refers to the Polish participants' evaluation of different attributes of the Polish language in global communication. The category may be further divided into 2 subcategories in accordance with the selectively chosen attribute of the Polish language they refer to and the chosen aspects of the attribute, that is:

1) the measurement of different aspects of the utility potential shown by Polish:
    a. question 1 - the evaluation of the 'objective' degree of utility of Polish in global communication;
    b. question 1 – the evaluation of importance of communication in Polish abroad;
    c. question 14 – the evaluation of the level of importance of communication in Polish in the future personal development (job)
2) the measurement of different aspects of the displays potential shown by Polish:
    a. question 15 - the evaluation of the level of difficulty to master Polish for a foreigner – which may be referred to as the evaluation of the level of prestige of the language;
    b. question 16 – the evaluation of the level of attractiveness of Polish;

The second category concerned the Polish respondents' evaluation of different attributes of the English language in global communication (questions 2-12 and questions 17-18). That is questions 2-12 refer to the measurement of different aspects of the utility potential shown by English and questions 17-18 concern the

measurement of an aspect of the trade-offs and displays potential shown by English respectively.

4.2.3. The results

The subsection shows the results of the two parts of the research on two cases of language contact, that is the language contact which occurred in the triad: Arabic-English-Polish among native communicators of Arabic (L1) who learned English (L2a + ML) and Polish (L2b + RL) in a Polish language school in Poland, and the language contact which occurred in the dyad: Polish-English among native communicators of Polish ($L1^1$) who learned English ($L2^1$) in a Polish secondary school. The presentation of the results of the analysis of the language contact between Arabic and English (the first part of the research) as well as the results of the analysis of the language contact between Polish and English (the second part of the research) will be carried out in accordance with the subcategories the questions in the questionnaires were divided into and which apply to chosen aspects of the attributes of the natural languages discussed in the foregoing subsection. However, the results of the research on the language contact between Arabic and Polish will be given separately as they apply to both the language contact and the multilevel process of adaptation of the native communicators of Arabic to the Polish environment. The results of the research are outlined in a numbered set.

The results of the first part of the research on the language contact in the triad: Arabic-English-Polish are presented below. The first category of the results applies to the respondents' evaluation of different aspects of the attributes of utility and displays shown by Arabic as a natural language, the results are outlined as follows:

1) as regards the utility potential shown by Arabic in the language contact between Arabic (L1) and English (L2a + ML), the results of the research have been categorized in the following way:
   a. the evaluation of the degree of utility of Arabic in global communication appeared to be non-uniform, however visibly reaching towards the medium value, in that it was evaluated as **medium** in most (**51%**) of the responses, low in 26% of the responses and high in 23% of the responses;
   b. the evaluation of the level of importance of communication in Arabic abroad appeared to be non-uniform however with the respondents' answers spread mostly over the **low** and **medium** values (**43%** and **32%** respectively);
   c. the evaluation of the level of importance of communication in Arabic in the future personal development (job) appeared to be non-uniform, however with the respondents' answers spread mostly over the **medium** and **high** values (**43%** and **30%** of the responses respectively);
2) with respect to the displays potential shown by Arabic in the language contact between Arabic (L1) and English (L2a + ML), the results of the research have been categorized in the following way:
   a. the evaluation of the level of difficulty to master Arabic for a foreigner appeared to be non-uniform however visibly reaching the high value in that it was evaluated as **high** in most (**69%**) of the responses, medium in 24% of the responses and low in 7% of the responses;
   b. the evaluation of the level of attractiveness of Arabic appeared to be non-uniform however visibly reaching the high value in that it was evaluated as **high** in most (**69%**)

of the responses; medium in 26% of the responses and low in 5% of the responses;

The second category of the results applies to the respondents' evaluation of different aspects of the attributes of utility, trade-offs and displays shown by English as a natural language, the results are outlined as follows:

1) in terms of the utility potential shown by English in the language contact between Arabic (L1) and English (L2a + ML), the results of the research have been categorized in the following way:
   a. the evaluation of the degree of utility of English in global communication appeared to be strongly uniform and reaching the high value in that it was evaluated as **high** in most (**96%**) of the responses;
   b. most of the respondents started their English education at the **age between 12 and 15** (**54%**) of the respondents and **between 7 and 11 (24%)** of the respondents
   c. the evaluation of the level of importance of the communicator's English education to his/her family members appeared to be strongly uniform and reaching the high value in that it was evaluated as **high** in most (**82%**) of the responses;
   d. the evaluation of the level of importance of English with reference to being successful in the job market was strongly uniform and reaching the high value in that it was evaluated as **high** in most (**93%**) of the responses;
   e. the evaluation of the purpose of learning English in order to use it in **formal** contexts appeared to be uniform and reaching the high value in that it was evaluated as **high** in most (**70%**) of the responses, in juxtaposition with and the evaluation of the purpose of learning English in order to use

it in **informal** contexts which appeared to be non-uniform however visibly reaching the medium value in that it was evaluated as **medium** in most (**53%**) of the responses, high in 38% of the responses and low in 9% of the responses;

d. the evaluation of the level of utility of the knowledge of the English culture in order to communicate in English appeared to be non-uniform, however with the respondents' answers spread mostly over the **medium** and **high** values (**37%** and **42%** of the responses respectively);

f. most of the respondents evaluated the level of English as **'quite good'** (**59%** of the respondents) and **'very good'** (**34%** of the respondents);

g. the evaluation of the subjective level of willingness to speak English like a native-communicator appeared to be stronlgy uniform and reaching the high value, that is it was evaluated as **high** in most (**97%**) of the responses;

h. the evaluation of the purpose of learning English as a **mediating** language between Arabic and other natural languages appeared to be strongly uniform and reaching the high value in that it was evaluated as **high** in most **89%** of the responses, in juxtaposition with the purpose of learning English as a **target** language in order to communicate with communicators from English-speaking countries which appeared to be strongly uniform and reaching the high value in that it was evaluated as high in most (**79%**) of the responses;

2) as regards the <u>trade-offs and displays potential</u> shown by English in the language contact between Arabic (L1) and English (L2a + ML), the results of the research have been categorized in the following way:

a. the evaluation of the degree of English vocabulary use during communication in Arabic appeared to be non-uniform, however with the respondents' answers spread mostly over the **medium** and **high** values (**34%** and **42%** of the responses respectively);
b. the evaluation of the usefulness of English during the use of electronic devices appeared to be strongly uniform and reaching the high value in that it was evaluated as **high** in most (**92%**) of the responses.

In what follows, the results of the second part of the research on the language contact in the dyad: Polish ($L1^1$)-English ($L2^1$) will be outlined in a numbered set in accordance with the two categories of the respondents' answers which apply to different aspects of the attributes shown by both the natural languages in the language contact. The first category of the results applies to the respondents' evaluation of different aspects of the attributes of utility and displays shown by Polish as a natural language, the results are outlined as follows:

1) as regards the utility potential shown by Polish in the language contact between Polish ($L1^1$) and English ($L2^1$), the results of the research have been categorized in the following way:
   e. the evaluation of the degree of utility of Polish in global communication appeared to be strongly uniform and reaching the low value, in that it was evaluated as **low** in most (**81%)** of the responses;
   f. the evaluation of the level of importance of communication in Polish abroad appeared to be non-uniform however visibly reaching the **low** value in that it was evaluated as low in most (**62%**) of the responses, medium in 32% of the responses and high in 6% of the responses;

g. the evaluation of the level of importance of communication in Polish in the future personal development (job) appeared to be strongly non-uniform, with the respondents' answers spread over **all the values** in that it was evaluated as high in 37% of the responses, medium in 34% of the responses and low in 29% of the responses;

2) with respect to the displays potential shown by Polish in the language contact between Polish ($L1^1$) and English ($L2^1$), the results of the research have been categorized in the following way:

a. the evaluation of the level of difficulty to master Polish for a foreigner appeared to be strongly uniform and reaching the high value in that it was evaluated as **high** in most (**91%**) of the responses;

b. the evaluation of the level of attractiveness of Polish appeared to be non-uniform, however with the respondents' answers spread mostly over the **medium** and **high** values (**40%** and **42%** of the responses)

The second category of the results applies to the respondents' evaluation of different aspects of the attributes of utility, trade-offs and displays shown by English as a natural language, the results are outlined as follows:

1) in terms of the utility potential shown by English in the language contact between Polish ($L1^1$) and English ($L2^1$), the results of the research have been categorized in the following way:

a. the evaluation of the degree of utility of English in global communication appeared to be strongly uniform and reaching the high value in that it was evaluated as **high** in most (**98%**) of the responses;

b. most of the respondents started their English education at the **age between 7 and 11 (74%)** of the respondents;
c. the evaluation of the level of importance of the communicator's English education to his/her family members appeared to be non-uniform, however visibly reaching the high value in that it was evaluated as **high** in most (**58%**) of the responses, medium in 32% of the responses and low in 10% of the responses;
d. the evaluation of the level of importance of English with reference to being successful in the job market was strongly uniform and reaching the high value in that it was evaluated as **high** in most (**78%**) of the responses;
e. the evaluation of the purpose of learning English in order to use it in **formal** contexts appeared to be uniform and reaching the high value in that it was evaluated as **high** in most (**74%**) of the responses, in juxtaposition with and the evaluation of the purpose of learning English in order to use it in **informal** contexts which appeared to be strongly uniform however and reaching the high value in that it was evaluated as **high** in most (**84%**) of the responses;
f. the evaluation of the level of utility of the knowledge of the English culture in order to communicate in English appeared to be non-uniform, however visibly reaching the medium value in that it was evaluated as **medium** in most (**52%**) of the responses, high in 24% of the responses and low in 24% of the responses;
g. most of the respondents evaluated their level of English as **'quite good'** (**45%** of the respondents) and **'very good'** (**37%** of the respondents);
h. the evaluation of the subjective level of willingness to speak English like a native-communicator appeared to be strongly

uniform and reaching the high value, that is it was evaluated as **high** in most (**82%**) of the responses;

i. the evaluation of the purpose of learning English as a **mediating** language between Arabic and other natural languages appeared to be strongly uniform and reaching the high value in that it was evaluated as **high** in most **84%** of the responses, in juxtaposition with the purpose of learning English as a **target** language in order to communicate with communicators from English-speaking countries which appeared to be strongly uniform and reaching the high value in that it was evaluated as high in most (**77%**) of the responses;

2) as regards the trade-offs and displays potential shown by English in the language contact between Polish ($L1^1$) and English ($L2^1$) the results of the research have been categorized in the following way:

c. the evaluation of the degree of English vocabulary use during communication in Polish appeared to be non-uniform, however with the respondents' answers spread mostly over the **medium** and **high** values (**45%** and **37%** of the responses respectively);

d. the evaluation of the usefulness of English during the use of electronic devices appeared to be strongly uniform and reaching the high value in that it was evaluated as **high** in most (**84%**) of the responses.

The objective of the following subsection will be to present the conclusions from the analysis of the research on the two cases of language contact as well as to separately present the research results and conclusions form the part of the language contact in the triad Arabic-English-Polish, that is the language contact between Arabic and Polish. The analysis of the research results will be

undertaken with regard to (1) a juxtaposition and comparison of the two cases of language contact that is between Arabic (L1) and English (L2a + ML) and Polish ($L1^1$) and English ($L2^1$) as well as (2) the analysis of the language contact between Arabic (L1) and Polish (L2b + RL). The analyses will be undertaken in accordance with the initial assumptions put forward in the opening section of the present chapter and will aim at determining the position/status of the natural languages as well as at describing the process of the initial multilevel adaptation of native communicators of Arabic in the ecosystem of the Polish language (see also Wiśniewska, 2012a).

4.3. Overall research conclusions and the analysis of the research results in the language contact between Arabic and Polish

The research results will be juxtaposed in a set of numbered conclusions in accordance with the initial research assumptions presented in the foregoing subsections. First, the research conclusions from the analysis of the language contact in the triad Arabic-English-Polish will be undertaken with regard to the first category of the language contact that is the language contact between Arabic (L1) and English (L2a + ML). Second, the research conclusions form the second part of the research on the case of language contact between Polish ($L1^1$) and English ($L2^1$) will be undertaken and discussed. The above order of the analysis of the research results has been planned ahead in order to allow a comparison between the point of view of the native communicators of Arabic on the status of the English language in the first case of the language contact and the native communicators of Polish in the second. Third, the research results and conclusions from the second category of the language contact in the triad Arabic-English-Polish that is the language contact between Arabic and Polish will be outlined and discussed. Additionally, a selective analysis of the multilevel process of adaptation of the native communicators of Arabic in the Polish ecosystem and its initial direction will be undertaken.

4.3.1. The TRANS-type of language contact between Arabic (L1) and English (L2a + ML)

1) In accordance with the initial hypothesis, in the language contact which occurred in the triad: Arabic-English-Polish the language contact between Arabic and English is of TRANS-type that is both the languages assume adstratal positions in the natural language global arena. It may be concluded from the research results (see subsection above) that the English language assumes a strong position in the natural language global arena especially with regards to its high utility and displays potential in the language contact. Yet, the Arabic language also assumes a strong status with regard to the utility and displays potential measured. Thus, the confrontation of the two languages in the language contact in question strengthens the status of both the languages in the natural language global arena. The reasoning behind the assumption may be outlined in the following points:
   a. the degree of the utility potential shown by both Arabic and English in the language contact has been evaluated between medium and high (Arabic) or high (English) with respect to the usefulness of the natural languages in global communication;
   b. the importance of communication in Arabic during the communicators' future professional socio-cultural development (such as searching for future job opportunities) has been evaluated between medium and high;
   c. the degree of the subjective impression of attractiveness of Arabic has been evaluated as reaching the high value.

Yet, it has to be observed, that that the languages assume adstratal positions at the moment of the research in question and the situation may alter in the future 'struggle' of the languages in the natural languages global arena. Judging by

selected research results, it may be observed that, for instance, the level of difficulty to master Arabic for a foreign communicator has been evaluated as high which may weaken its future position of the natural language in the NaLGA lowering its utility potential in global communication use. On the other hand, it may also imply a high level of prestige of the language among its native communicators which may lead to a converse course of events.

2) The role of English as a mediating language (ML) affects the language contact in the triad Arabic-English-Polish in that it increases the degree of utility of the English language. The role of English as a mediating language between Arabic and Polish increases the position of the English language in the language contact. Yet, as might be seen in the analysis of the research results above, it does not weaken the position of the Arabic language in the conditions of the language contact. Simultaneously, the strengthened position of the English language affects the position of Polish as a resident and second non-native language in that it weakens the status of Polish (the above process will be discussed in detail in the following subsections).

4.3.2. The INTER-type of language contact between Polish ($L1^1$) and English ($L2^1$)

1) As the initial hypothesis implied, in the language contact which occurred in the dyad Polish-English the language contact is of INTER-type that is both the languages assume unequal status with the Polish language assuming the substratal position and English assuming the superstratal one. The English language assumes a strong position with regard to both the utility, displays and trade-offs potential it shows (see subsections above). The position of the English language also weakens the position of the Polish language in the conditions of the language contact. The following selected arguments support the assumption:

a. the degree of the utility potential shown by Polish in the language contact has been evaluated as low in contrast to the utility potential of English which has been evaluated as high (see subsections above) with respect to the usefulness of the natural languages in global communication;
b. the degree of importance of communication in Polish abroad has been evaluated as low;
c. the degree of the use of the English words while communicating in Polish has been evaluated as medium-high which also points at the high degree of trade-offs potential shown by the English language

As has been stated in the above subsection, the INTER-type of language contact between the two languages has been examined in specific conditions and at a given time and may be altered in the future development of the natural languages in the NaLGA. Yet, in the example of the language contact between English and Polish, there may be observed a tendency to strengthen the position of the hegemonic character of the English language by weakening the utility potential of Polish.

2) As has been concluded form the research results presented in the above subsections, the type of the language contact between Polish ($L1^1$) and English ($L2^1$) strengthens the position of English in the NaLGA and the language assumes superstratal position whereas Polish assumes a substratal one (Puppel, 2009b).

4.3.3 The INTER-type of language contact as demonstrating a reverse arrangement

As has been indicated in the previous subsections, in the first part of the research on the language contact in the triad: Arabic-English-Polish, there occurred an interesting interrelation between two natural languages in the triad coming into contact that is Arabic (L1) and Polish (L2b + RL). In what follows, an analysis of the research results on the two languages confronting each other will be undertaken (see also Wiśniewska, 2012a).

The respondents' evaluation of the degree of utility of Arabic and Polish in global communication has functioned as a major means which allowed for the examination and determination of the type of language contact between the two natural languages. In addition, the research participants' evaluation of their subjective willingness to communicate in Polish when offered the chance served as further point of reference in the analysis of the degree of utility of the Polish language locally. In what follows, the research results which apply to the specific language contact will be outlined.

1) A high degree of uniformity was demonstrated in the respondents' evaluation of the degree of utility of Polish (L2b + RL) in global communication in that the degree was evaluated as **low** in most (74%) of the responses.
2) The evaluation of the degree of utility of Arabic (L1) in global communication may be referred to as non-uniform, however visibly reaching towards the medium value in that it was evaluated as **medium** in most (51%) of the responses, low in 26% of the responses and high in 23% of the responses.
3) The evaluation of the respondents' willingness to communicate in Polish when offered the chance may be referred to as **strongly non-uniform** in that it was evaluated as high in 44% of the responses, medium in 32% of the responses and low in 24% of the responses.

In the light of the above research results, it may be assumed that (1) there exists a visible competition between Arabic (L1) and Polish (L2b + RL) in that the two languages assume unequal status in the language contact as regards the evaluation of the languages' utility in global communication and (2) as the evaluation of the respondents' willingness to communicate in Polish may be referred to as strongly non-uniform, a set of four conclusions may be put forward:

1) there occurs a dynamic process of changing the conditions under which the two natural languages (Arabic and Polish) confront each other;
2) the conditions of the language contact "include an interplay of a number of factors" which depend largely on the communicators' socio-psychological attitude towards both of the languages in contact and the attitude is now being shaped;
3) the competition between the two languages is clearly visible and constitutes an ongoing process which has its starting point in the communicators' minds;
4) the process of the psychological-language-communicative adaptation of the native communicators of Arabic in the core of the Polish language habitat is highly dynamic and reaches each communicator to a different degree (Puppel, 2009: 275).

Therefore, as the two examined languages visibly assume unequal positions as regards the respondents' evaluation of the languages' utility in global communication, the language contact between Arabic (L1) and Polish (L2b + RL) might be referred to as one of INTER-type. Similarly to the case of language contact between Polish ($L1^1$) and English ($L2^1$) Puppel's position and definition of the INTER-type of language contact is supported here in that there occurs "a competition between the native language (L1) and the second language (L2)"

(Puppel, 2007: 86; translation mine – K.W.). However, the conditions of the language contact between Arabic and Polish are interesting and specific in that they do apply to the further part of Puppel's definition of the INTER-type of language contact, that is the conditions in which "the competition is very often unfavourable for L1 and results in conferring the status of a substratal language upon L1 by the native communicators (...) while the second language (L2) achieves the status of a superstratal language" (ibid.), yet the INTER-type of language contact appears to function here in **a reverse arrangement**. To be specific, it is the Arabic language (L1) which is favoured by the native communicators and thus assumes the position of a superstratal language and it is Polish (L2 + RL) which assumes the substratal one. The assumption is supported by a juxtaposition of the analysis of three main points of the research results that is:

1) the respondents' evaluation of the utility of the Polish language in global communication (low in 74% of the responses);
2) the respondents' evaluation of the utility of Arabic in global communication (medium in 51% of the responses);
3) strong non-uniformity in the respondents' social-psychological attitude towards communicating in Polish which reflects the ongoing process of the competition between the two natural languages (i.e. the language contact of the INTER-type).

With the above observations in mind, one may put forward an assumption that the INTER-type of language contact in which the competing languages assume unequal positions may occur in an arrangement in which the native language assumes a superstratal position and the second, non-native language assumes the substratal one (see also Wiśniewska, 2012a). The specific INTER-relation between two natural languages coming into contact in a reverse arrangement as juxtaposed with the arrangement of the natural languages in the INTER-type of language contact suggested by Puppel may be illustrated in the following diagram (see also Wiśniewska, 2012a):

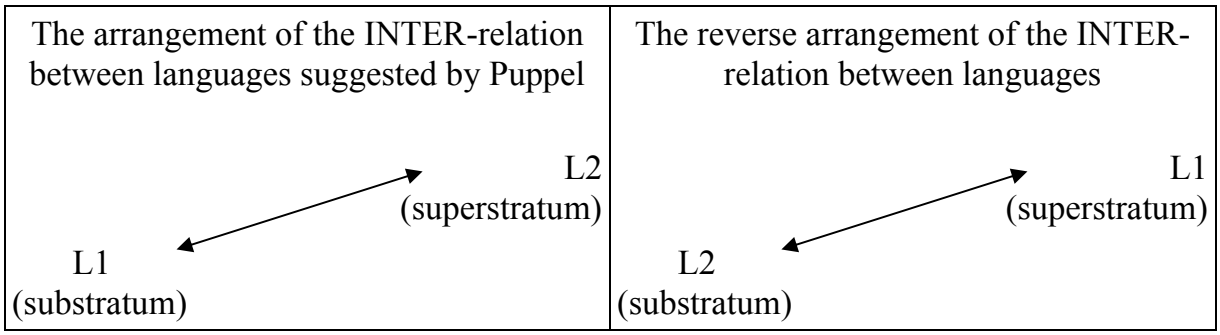

Diagram 5. The juxtaposition of the arrangement of the INTER-relation between languages suggested by Puppel and the INTER-type of language contact in a reverse arrangement.

Consequently, Puppel's theory of the INTER-type of language contact is developed in that the INTER-type of language contact may allow for incorporating a specific arrangement of the "dominance-submission" relationship between natural languages in which the native natural language (L1) assumes a winning status over the other second target language (L2). Thus, there may exist a competition between languages "very often unfavourable for L1" which may result "in conferring the status of a substratal language upon L1 by the native communicators (...) while the second language (L2) achieves the status of a superstratal language"; **and** in which the competition may occur in **a reverse arrangement** in that it may appear to be unfavourable for **L2** which assumes the **substratal** position and favourable for **L1** which assumes the **superstratal** one (Puppel, 2009: 99; Puppel, 2007: 86; translation mine – K.W.).

In what follows, the role of Polish as the resident language in the core of the Polish language habitat in which the language contact in the triad Arabic-English-Polish occurred will be analysed.

4.3.4. The role of Polish as the resident language in the core of the Polish language habitat

The research results also constitute a source of information on the role of Polish as the resident language (RL) in the language contact and how it affects the relation between Arabic (L1) and Polish (L2b + RL). The initial research hypothesis put forward has been confirmed in the matter since the function of Polish as the resident language in the core of the Polish language habitat increased the degree of sensitivity to utility shown by Polish and thus allowed for the Polish language to be regarded as Utility-dominant in the "Language-to-Language (L2L) local competition" (Puppel, 2009: 275). The aim of the following subsection will be to undertake an analysis of the research results concerning the influential potential of Polish as a resident language. In what follows, a set of the results of the part of the research will be outlined.

1) A high degree of uniformity was demonstrated in the respondents' evaluation of the degree of utility of Polish (L2b + RL) in local communication, that is during their stay in Poland, in that the degree was evaluated as **high** in most (74%) of the responses, which when juxtaposed with the respondents' evaluation of the degree of utility of Polish in global communication (evaluated as **low** in most (74%) of the responses - see sections above) constitutes quite the reverse result. At this point it may also be observed that the main second language the respondents learned and used was English which still did not appear to undermine the local utility of the Polish language.
2) The respondents' evaluation of the degree of utility of Polish understood 'subjectively' as the degree of motivation to learn the language in order to communicate in formal or informal situations may be referred to as non-uniform, however visibly reaching the low or high values respectively in that:
    a. the evaluation of the degree of motivation to learn Polish in order to communicate in **formal** situations was non-uniform, however

visibly reaching towards the low value, in that the degree of motivation was evaluated as **low** in 46% of the responses, medium in 23% of the responses and high in 31% of the responses;

b. the evaluation of the degree of motivation to learn Polish in order to communicate in **informal** situations, again, implies non-uniformity among the respondents, however, it is visibly reaching towards the high value, in that the degree of motivation was evaluated as **high** in 47% of the responses, medium in 23% of the responses and low in 30% of the responses.

One may also observe that the evaluation of the motivation to communicate in formal or informal situations varies in exactly inverse proportion, which appears to confirm the credibility of the results.

With the above observations in mind, two conclusions may be put forward as regards the role of Polish as a resident language in the core of the Polish language habitat. The assumptions are outlined below.

1) The role of Polish as the resident language affects the language contact between Polish (L2b + RL) and Arabic (L1) in that it increases the degree of sensitivity to utility of Polish locally. Simultaneously, the Polish language may be regarded as "Utility-dominant" in the local competition between the languages (Puppel, 2009: 275).
2) The communicators' motivation to communicate in Polish is visibly directed towards the use of the language in **informal** situations. Thus, it might be concluded that the communicators benefit from using the language (1) within the limits of local communication and (2) with reference to forming informal interpersonal relationships (Wiśniewska, 2012a).

However, in the light of the above results, it has to be emphasized that in spite of the increase of utility of the Polish language in the local communication and its beneficial potential in developing informal interpersonal relationships, the arrangement of the INTER-type of language contact between Arabic and Polish

remains unchanged (Wiśniewska, 2012a). To be specific, it may be concluded that the Polish language is striving to equalize the status with the Arabic language owing to its function of a resident language as one which may provide benefit for the communicators with respect to forming informal relationships within the host community, however, it still assumes the substratal position as its utility potential is limited to the boundaries of the core of its natural habitat (see also Wiśniewska, 2012a). The following diagram illustrates the above observations and conclusions:

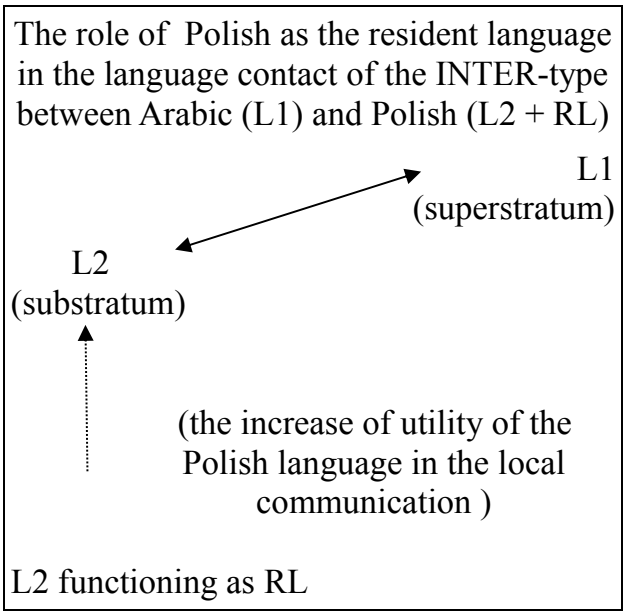

Diagram 6. The role of Polish as the resident language (RL) in the INTER-relation between Arabic (L1) and Polish (L2).

4.3.5. The dynamic and multilevel process of adaptation of the native communicators of Arabic in the non-native environment

One of the research hypotheses in the part of the research on the language contact between Arabic and Polish had it that the psycho-biological-cultural-language-communicative adaptation of the communicators in the non-native environment

occurs through the synergy of the levels of adaptation. The research results appear to have confirmed the hypothesis. In what follows, an analysis of the part of the research results will be outlined in numbered points.

1) The respondents' evaluation of the degree of the usefulness of the knowledge of the Polish culture and traditions during their stay in Poland, which aimed at measuring the degree of the respondents' adaptation on the cultural-communicative level, may be referred to as non-uniform however reaching the high value in that it was evaluated as **high** in most (62%) of the responses, medium in 26% of the responses and low in 12% of the responses.
2) The respondents' evaluation of the usefulness of the knowledge of the characteristic biological-social features of Poland during their stay in Poland, such as the weather conditions, the geographical features or the political situation, the objective of which was to measure the communicators' adaptation to the non-native ecosystem on the biological-social level, may be referred to as non-uniform, however, visibly reaching the high value in that it was evaluated as **high** in most (62%) of the responses, medium in 30% of the responses and low in 8% of the responses.
3) As has been observed in the research results analysis in the previous subsections, the respondents have demonstrated a high degree of non-uniformity in the evaluation of their willingness to communicate in Polish when given the chance, which reflected the process of the respondents' adaptation to the new environment on the psychological-social level (see previous sections of the chapter).

Having the above observations in mind, it may be concluded that the process of adaptation visibly occurs through the synergy of the analysed levels of adaptation of the native communicators of Arabic in the core of the Polish language habitat. Thus, it may be stated that the process of adaptation occurs on the biological-social-cultural-communicative level. In addition, since the respondents'

evaluation of the usefulness of the knowledge of the Polish culture and traditions and the biological-social features of Poland as well as their willingness to communicate in the Polish language demonstrates a high degree of uniformity, the adaptation appears to be highly dynamic and at the moment of analysis appears to be at the stage of reaching different communicators to a different degree (Wiśniewska, 2012a).

4.3.6. The interrelation between the type of the language contact between Arabic and Polish and the initial direction of adaptation

One more conclusion may be proposed as regards the final analysis of the results of the part of the research. To be specific, there appears to be a clear interconnection between the INTER-type of the language contact between Arabic (L1) and Polish (L2b + RL) in a reverse arrangement and the multidimensional process of the native communicators of Arabic gradually adapting to the Polish ecosystem. The two languages coming into contact which involves visible competition between the two in which Polish assumes the substratal position and Arabic assumes the superstratal one appears to affect the initial direction of the dynamic process of adaptation of the native communicators of Arabic to the non-native ecosystem of the core of the Polish language habitat. Owing to two main dependencies within the conditions of the language contact between Arabic (L1) and Polish (L2b + RL), that is:

1) the role of Polish as the resident language which increases the utility of Polish in **local** communication as juxtaposed with low utility of the language in global communication;
2) the psychological-social motivation of the communicators to communicate in Polish which appears to be clearly directed towards the **informal** use of the language;

one may observe the initial direction of the process of adaptation at the present stage of the dynamic and multidimensional process of the native communicators

of Arabic adapting to the Polish ecosystem. That is, the possible direction of the adaptation process appears to be the potential formulation of **informal** interpersonal relationships in a **local** environment (Wiśniewska, 2012a).

4.4. Summary of the chapter

The intention of the chapter was to analyse two cases of language contact which occurred in a triad Arabic (L1)-English (L2a + ML)-Polish (L2b + RL) as well as in a dyad Polish (L11)-English (L21). The analysis of the results has shown that the natural languages assume different positions and different status in the natural language global arena in accordance with the sets of attributes they are supplied with in given conditions of language contact. The main conclusions form the research are outlined below:

1) in the language contact which occurred in the triad Arabic-English-Polish, the language contact between Arabic (L1) and English (L2a + ML) is of TRANS-type and the two natural languages assume adstratal positions in the language contact;
2) the role of English as a mediating language in the language contact in the triad strengthens the utility potential shown by the English language and the status of the natural language in the language contact;
3) the language contact between Arabic (L1) and Polish (L2b + RL) is that of INTER-type and occurs in a reverse arrangement in that it is the native language - Arabic which assumes the superstratal position over the second target language and the resident in the language habitat the language contact occurred within – Polish which assumes the substratal one;
4) the role of Polish as a resident language in the core of the Polish language habitat increases the utility potential shown by Polish with reference to informal interpersonal communication;

5) the bio-socio-cultural-language-communicative process of adaptation of the native communicators of Arabic to the non-native environment occurs through the synergy of the aforementioned levels of adaptation;
6) in the language contact understood as a dyad: Polish (L11)-English (L21) the language contact is of INTER-type.

FINAL CONCLUSIONS

The primary objective of the thesis was to undertake an analysis of the language contact in two arrangements that is in the triad: Arabic-English-Polish and in the dyad: Polish-English with the aim to determine and analyse the position of the languages in the natural language global arena and within the native speech communities as well as to analyse the role of English as a mediating and target language in the triadic and dyadic arrangement respectively. The analysis of the research results provided information not only on the role of English as a mediating and target language in the abovementioned conditions of language contact but also on the status of the natural language in the natural language global arena. In what follows, an outline of the final dissertation conclusions to put forward will be presented in numbered points.

1) As regards the language contact between Arabic (L1) and English (L2a + ML) of the TRANS-type, a conclusion is put forward that the utility and displays potential demonstrated by the English language has been confirmed in the conditions of the language contact with the Arabic language. In addition, the role of English as a mediating language between Arabic and Polish in the conditions of the language contact increased its utility potential globally and locally. With respect to the role of English as a mediating language in the language contact, it must also be emphasized that the language functioned as means of mediation not only between two other natural languages but also between the native communicators and the environment, that is, the medical knowledge gain, which has also functioned to the benefit of increasing its utility potential. However, the strong position of the Arabic language in the natural language global arena has also been confirmed in the language contact for its utility potential in global communication has not been undermined by that of the English language. Additionally, as regards the Arabic language, the

evaluation of the attractiveness of the language has also contributed to maintenance of the high status of the language in the language contact. Thus, it has been stated that the position of both the natural languages remained strong in the language contact analysed and that both assume adstratal positions and the language contact is of egalitarian character. Yet, it must be emphasized that the adstratal arrangement of the positions of the two languages may be altered in future, different conditions of language contact. Therefore, especially for the globalizing character of the English language, observation and research should be continued as regards the languages coming into contact.

2) In terms of the unusual INTER-type of language contact between another pair of languages in the language contact arranged in the triad that is Polish (L2b + RL) and Arabic (L1), a conclusion is put forward that the low status of the Polish language in the natural language global arena in the conditions of the language contact with the Arabic language has been confirmed. It has been stated that the role of Polish as a resident language in the core of the Polish language habitat has increased its utility potential, yet the demonstration of the potential has been limited to local communication and informal language use aimed mainly at forming informal local communicator-communicator relationships. Accordingly, the role of Polish as a resident language has contributed to the initial and multilevel adaptation of the native communicators of Arabic to the Polish environment, that is the process of forming informal relationships within the Polish speech community. What must be emphasized with reference to the process of adaptation of the native communicators of Arabic to the Polish ecosystem is that the adaptation has been confirmed to occur through the synergy of different levels of adaptation and may be referred to as bio-socio-language-communicative adaptation. Interestingly, in the conditions

of the INTER-type of language contact between Arabic and Polish, it is the native language which assumes the superstratal postion and it is the non-native, target language which assumes the substratal one. Therefore, Puppel's definition of the INTER-type of language contact has been developed in that the "dominance-submission" relationship between natural languages may be unfavourable for the native language (L1) and the language assumes a substratal position and it may strengthen the position of the non-native language in that it assumes the superstratal position, **or** in the conditions of the INTER-type of language contact, the non-native language (L2) may assume the losing substratal position while the native language (L1) may assume the winning superstratal one and thus the language contact may occur in a reverse arrangement.

3) With reference to the language contact which occurred in the dyad: Polish ($L1^1$) and English ($L2^1$) the losing position of the Polish language in the natural language global arena in the conditions of the language contact between Polish and English has been confirmed. It has been stated that mainly due to a high utility, displays and trade-offs potential demonstrated by the English language in the conditions of the language contact, the status of the English language has been strengthened in opposition to the status of the Polish language.

The set of the abovementioned conclusions illustrates the necessity for the protection of the Polish language, especially in the conditions of the language contact with the English language. It appears that as far as the role of the English language both as a mediating and target language in various conditions of language contact, the contact with the Polish language included, should be appreciated. Nevertheless, the application of strategies which would allow for the cultural competence widening as regards the Polish culture should be undertaken in order for Polish to achieve a higher status and coexist with the English language in an egalitarian or 'ecocratic' relationship.

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APPENDIX

List of diagrams:

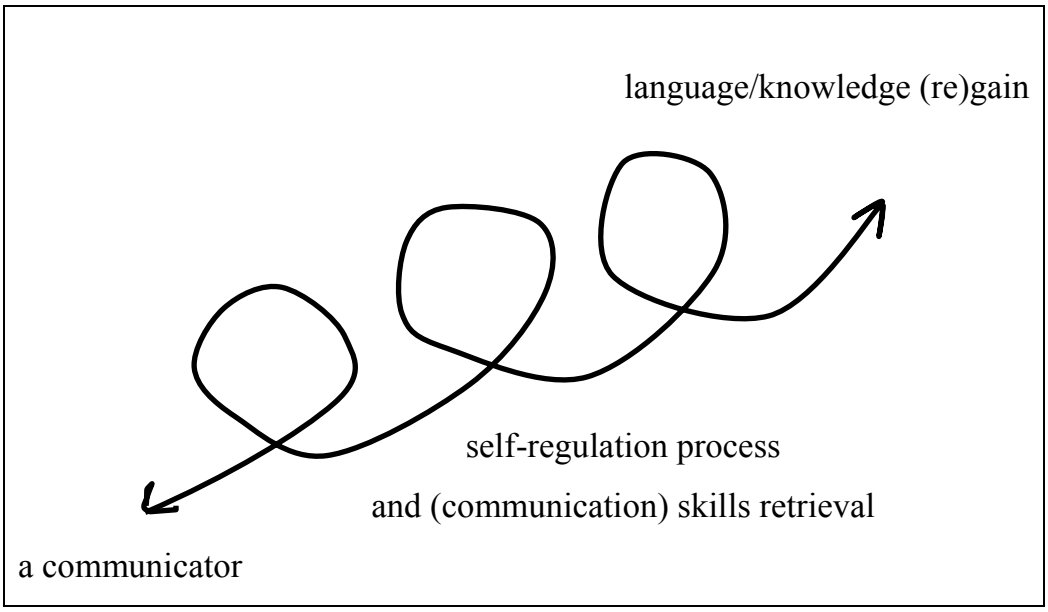

Diagram 1. A communicator's self-regulation process and (communication) skills retrieval.

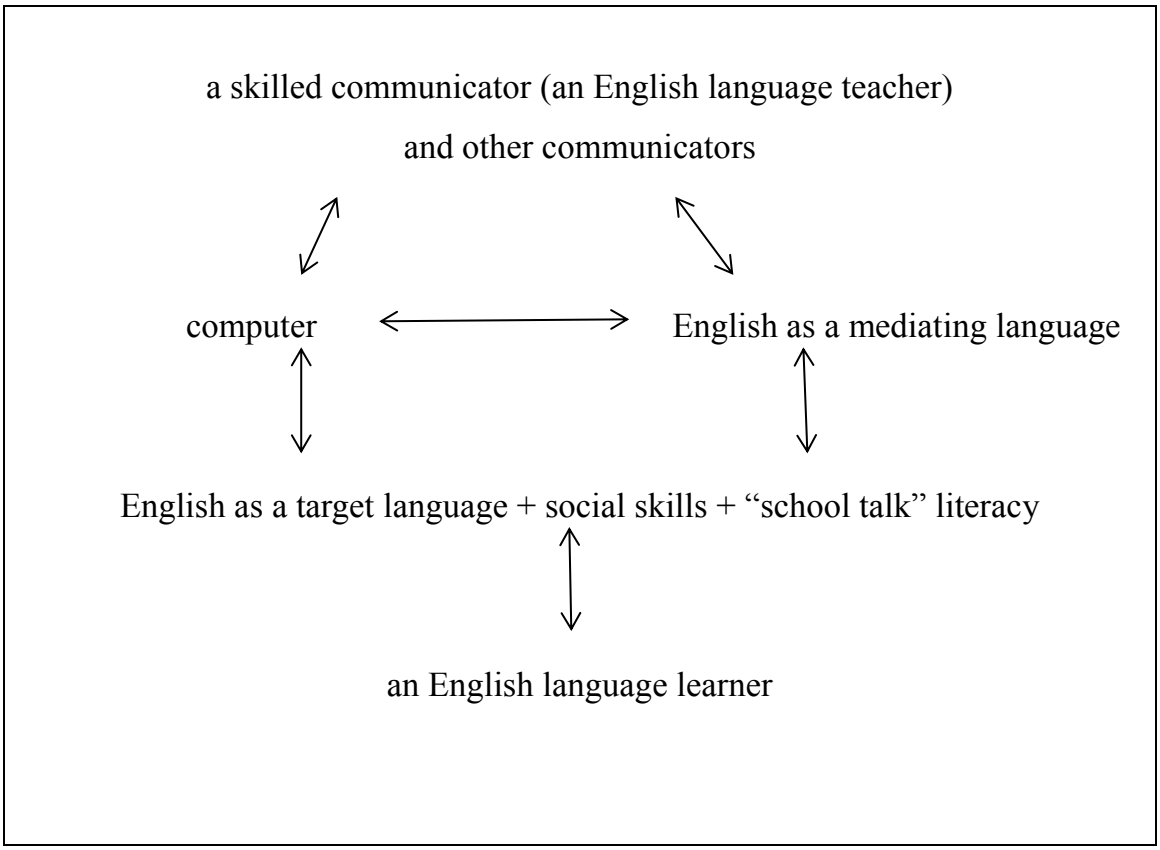

Diagram 2. An illustration of the role of the English language as a mediating and target language in the interplay of factors in the English language learning process described by Meskill.

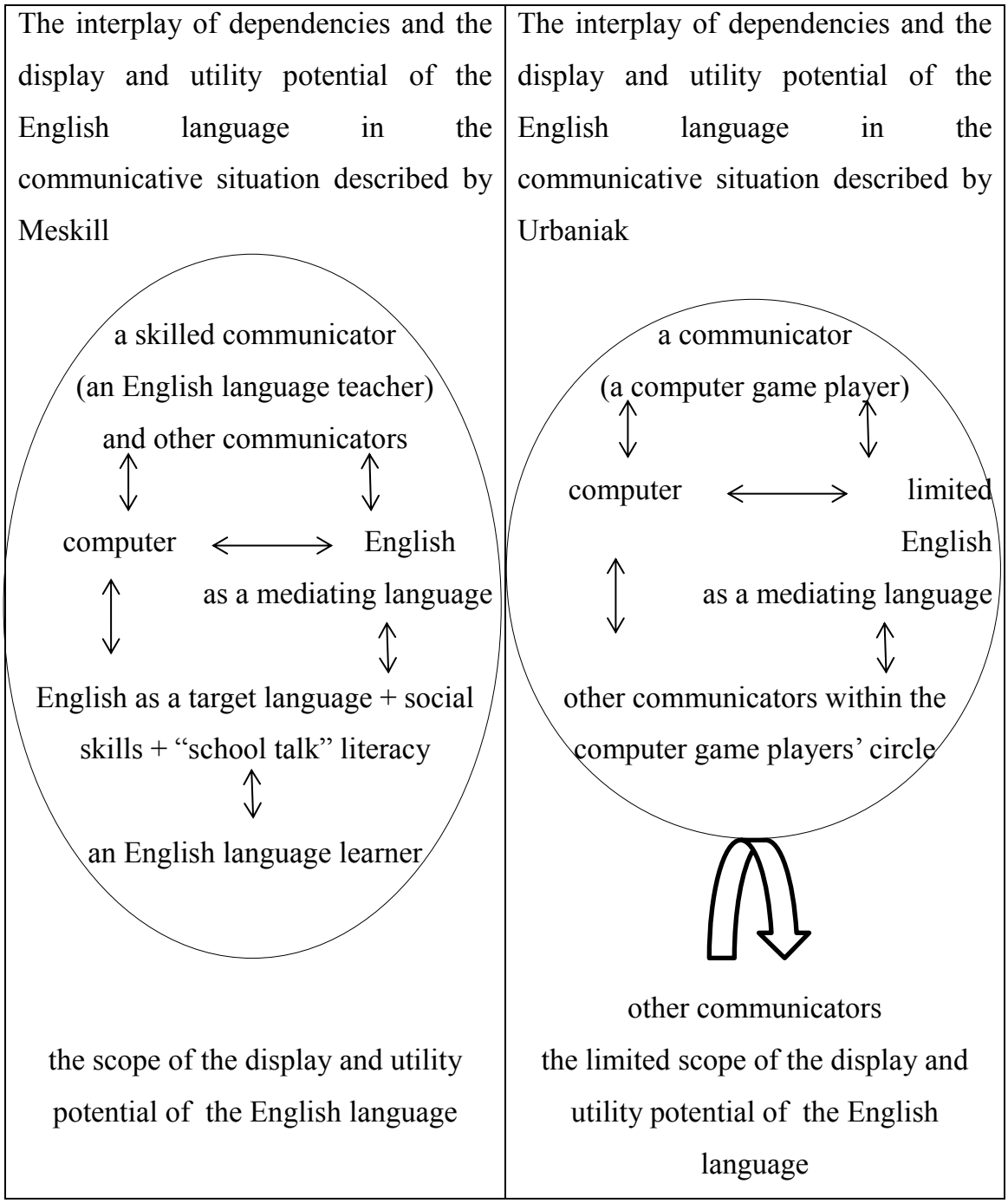

Diagram 3. A juxtaposition of the scopes of the display and utility potential shown by English as a mediating language in the interplays of dependencies referred to by Meskill (see Meskill, 2005) and Urbaniak (see Urbaniak, 2011).

Language contact in the triad:	**Language contact in the dyad:**
Arabic(L1) ⟷ English (L2a + ML) ↖ ↗ **Polish (L2b + RL)**	**Polish ($L1^1$) ⟷ English ($L2^1$)**
Where: L1 – the native language L2a – the main second, non-native, target language for the Saudi Arabian students: English ML – the mediating language: between Arabic and Polish L2b – the second, non-native, target language for the Saudi Arabian students: Polish RL – the resident language in the core of the Polish language habitat	Where: $L1^1$ – the native language[1] $L2^1$ – the second non-native target language

Diagram 4. The juxtaposition of two cases of language contact examined in the research.

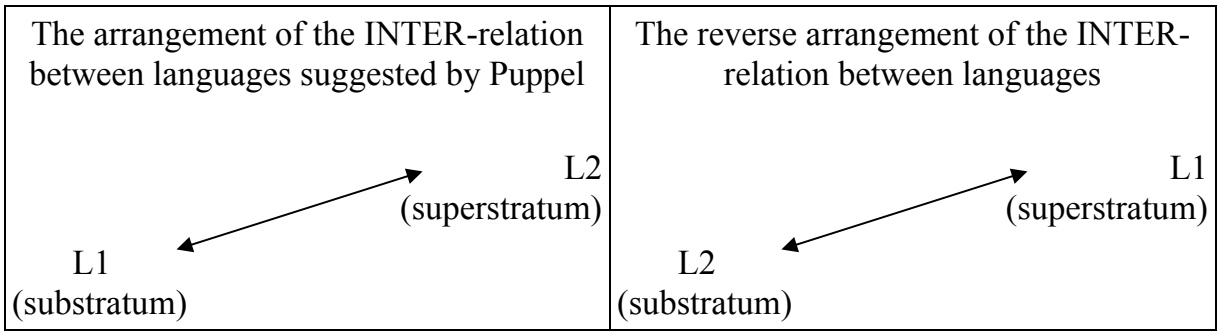

Diagram 5. The juxtaposition of the arrangement of the INTER-relation between languages suggested by Puppel and the INTER-type of language contact in a reverse arrangement.

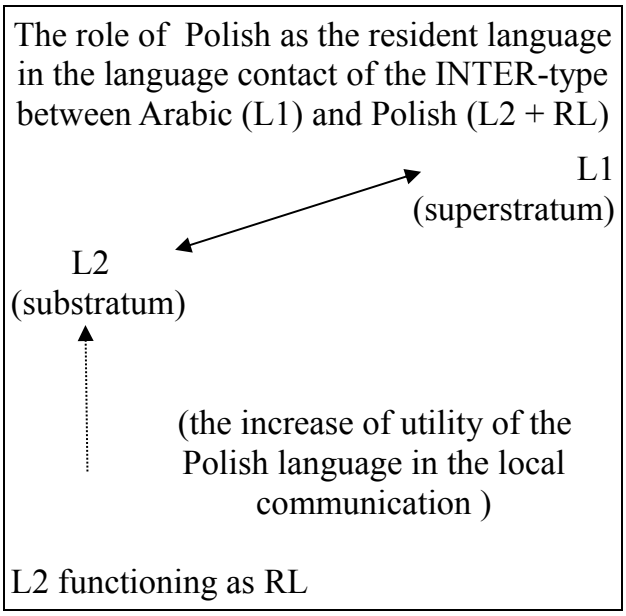

Diagram 6. The role of Polish as the resident language (RL) in the INTER-relation between Arabic (L1) and Polish (L2).

List of charts:

1. In my opinion, Arabic is a useful language in global communication:

1 2 3 4 5 6 7 8 9 10

2. In my opinion, English is a useful language in global communication:

1 2 3 4 5 6 7 8 9 10

3. I started learning English when I was:

a) 0 – 6 years old. b) 7 – 11 years old. c) 12 – 15 years old. d) 16 – 18 (or more) years old.

4. It is important to my family that I learn English:

1 2 3 4 5 6 7 8 9 10

5. In my opinion, it is important to learn English to get a well-paid job:

1 2 3 4 5 6 7 8 9 10

6. I learn English in order to use it in formal situations (e.g. at work; during studies; etc.):

1 2 3 4 5 6 7 8 9 10

7. I learn English in order to use it in informal situations (e.g. in my free time; to make friends; on social networks; etc.):

1 2 3 4 5 6 7 8 9 10

8. It is useful to know the English culture and traditions in order to communicate in English:

1 2 3 4 5 6 7 8 9 10

9. My English is:

a) poor b) quite good c) very good d) fluent

10. I'd like to speak English like a native speaker:

1 2 3 4 5 6 7 8 9 10

11. I learn English in order to communicate with people from different countries who don't understand Arabic and whose language I don't understand:

1 2 3 4 5 6 7 8 9 10

12. I learn English in order to communicate with people from English-speaking countries:

1 2 3 4 5 6 7 8 9 10

13. It is important to me that I speak Arabic when I'm abroad:

1 2 3 4 5 6 7 8 9 10

14. It is important to me that I can communicate in Arabic in my future job:

1 2 3 4 5 6 7 8 9 10

15. In my opinion, it is very difficult for a foreigner to master Arabic:

1 2 3 4 5 6 7 8 9 10

16. In my opinion, Arabic is an attractive language to speak and listen to:

1 2 3 4 5 6 7 8 9 10

17. I sometimes use English words when I communicate in Arabic:

1 2 3 4 5 6 7 8 9 10

18. English is useful when I use electronic devices (a mobile phone; a computer etc.):

1 2 3 4 5 6 7 8 9 10

19. Polish is a useful language in global communication:

1 2 3 4 5 6 7 8 9 10

20. It is useful to learn Polish in order to communicate in Poland:

1 2 3 4 5 6 7 8 9 10

21. I learn Polish in order to communicate in formal situations (at work; during studies):

1 2 3 4 5 6 7 8 9 10

22. I learn Polish in order to use it in informal situations (in my free time; to make friends; on social networks; etc.):

1 2 3 4 5 6 7 8 9 10

23. I try to speak Polish when I have a chance:

1 2 3 4 5 6 7 8 9 10

24. It is useful to know the Polish culture and traditions when I stay in Poland:

1 2 3 4 5 6 7 8 9 10

25. It is useful to learn about the characteristic features of the country (the weather conditions;

the political situation; the geographical features; etc.) when I stay in Poland:

1 2 3 4 5 6 7 8 9 10

Chart 1. The outline of questions used in the first part of the research on the language contact in the triad: Arabic-English-Polish.

1. Uważam, że język polski jest językiem przydatnym w globalnej komunikacji:

1 2 3 4 5 6 7 8 9 10

2. Uważam, że język angielski jest językiem przydatnym w globalnej komunikacji:

1 2 3 4 5 6 7 8 9 10

3. Zacząłem/zaczęłam uczyć się języka angielskiego w wieku:

a) 0 – 6 lat b) 7 – 11 lat c) 12 – 15 lat d) 16 – 18 lat

4. Moja nauka języka angielskiego jest ważna dla mojej rodziny:

1 2 3 4 5 6 7 8 9 10

5. Uważam, że uczenie się języka angielskiego jest ważne, żeby otrzymać dobrze płatną pracę:

1 2 3 4 5 6 7 8 9 10

6. Uczę się języka angielskiego, żeby używać go w sytuacjach formalnych (np. w pracy; podczas studiów; itd.):

1 2 3 4 5 6 7 8 9 10

7. Uczę się języka angielskiego, żeby używać go w sytuacjach nieformalnych (np. w czasie wolnym; na portalach internetowych; żeby poznać nowych ludzi; itd.):

1 2 3 4 5 6 7 8 9 10

8. Znajomość kultury angielskiej i angielskich tradycji jest przydatna, by móc komunikować się w języku angielskim:

1 2 3 4 5 6 7 8 9 10

9. Moja znajomość języka angielskiego jest:

a) słaba b) całkiem dobra c) bardzo dobra d) płynna

10. Chciałbym/Chciałabym mówić po angielsku jak jego rodzimy użytkownik:

1 2 3 4 5 6 7 8 9 10

11. Uczę się języka angielskiego, żeby komunikować się z osobami z innych krajów, którzy nie znają języka polskiego i których języka nie rozumiem:

1 2 3 4 5 6 7 8 9 10

12. Uczę się języka angielskiego, żeby komunikować się z osobami z krajów anglojęzycznych:

1 2 3 4 5 6 7 8 9 10

13. Ważne jest dla mnie, żeby mówić po polsku gdy jestem za granicą:

1 2 3 4 5 6 7 8 9 10

14. Ważne jest dla mnie, żebym mógł/mogła mówić po polsku w mojej przyszłej pracy:

1 2 3 4 5 6 7 8 9 10

15. Uważam, że nauczenie się języka polskiego jest bardzo trudne dla obcokrajowca:

1 2 3 4 5 6 7 8 9 10

16. Uważam, że język polski jest językiem atrakcyjnym do mówienia i słuchania:

1 2 3 4 5 6 7 8 9 10

17. Czasami używam angielskich słów gdy komunikuję się w języku polskim:

1 2 3 4 5 6 7 8 9 10

18. Język angielski jest przydatny, gdy używam urządzeń elektronicznych (telefon komórkowy; komputer; itd.):

1 2 3 4 5 6 7 8 9 10

Chart 2. The outline of questions used in the second part of the research on the language contact in the dyad: Polish-English.

STRESZCZENIE

Analiza komunikacji międzyludzkiej stanowi znakomitą część współczesnego językoznawstwa, jako że wiąże się ona z wieloma procesami, mechanizmami i siłami operującymi w globalnej przestrzeni komunikacyjnej, które wywierają presję na języki naturalne, społeczności etniczne i kulturowe, jak również pojedynczych komunikatorów podczas różnorakich aktów komunikacji. Rola języka angielskiego jako pośredniczącego i docelowego jest w centrum uwagi ekolingwistów ze względu na globalizujący charakter tego języka naturalnego, który wpłynął i wpływa na inne języki naturalne oraz społeczności językowo-kulturowe. Celem poniższej pracy jest podjęcie analizy wybranych języków naturalnych wchodzących w kontakt z innymi językami naturalnymi w charakterystycznych warunkach kontaktu językowego. Praca ma na celu analizę wyników badania przeprowadzonego w dwóch przypadkach kontaktu językowego, to jest w kontakcie językowym występującym w triadzie: język arabski-język angielski-język polski oraz w diadzie: język polski-język angielski. Głównym celem analizy badanych kontaktów językowych jest ustalenie statusu jaki osiągają języki na globalnej arenie języków naturalnych, jak również wśród rodzimych komunikatorów/społeczności komunikacyjnych. Analiza roli języka angielskiego jako pośredniczącego dotyczy kontaktu językowego w triadzie: język arabski-język angielski-język polski, natomiast rola języka angielskiego jako docelowego badana jest w warunkach kontaktu językowego rozumianego jako diada: język polski-język angielski. Dodatkowo, celem dysertacji jest przeprowadzenie analizy literatury źródłowej w celu zarówno uzasadnienia wyboru podejścia ekolingwistycznego jako głównego podejścia pracy, jak również w celu przeprowadzenia dyskusji na temat roli języka angielskiego jako pośredniczącego i docelowego w wielu warunkach kontaktu językowego oraz w wielu aktach komunikacji. Praca podzielona jest na cztery rozdziały, których tematyka dotyczy odpowiednio i kolejno analizy komunikacji i przypadków kontaktu językowego w perspektywie ekolingwistycznej, roli języka angielskiego jako pośredniczącego i docelowego w kontaktach

międzykulturowych i międzyetnicznych oraz analizy wyników badania przeprowadzonego w warunkach kontaktu językowego w układzie wyżej wspomnianej triady oraz diady.

Cel rozdziału pierwszego dysertacji jest potrójny. Po pierwsze, dotyczy on uzasadnienia wyboru podejścia ekolingwistycznego jako głównego podejścia pracy umożliwiającego szerokie spojrzenie i zrozumienie procesów dotyczących komunikacji międzyludzkiej poprzez swą wielkowymiarowość. Równocześnie, rozdział stanowi podsumowanie i zestawianie selekcyjnie wybranych dziedzin nauki, które umożliwiły rozwój paradygmatu ekolingwistycznego, bądź takich, które są z tą nauką bezpośrednio związane, jak na przykład ekologia języka czy analiza języka i środowiska. Rozdział zawiera również odniesienie do pojęcia transkomunikatora wprowadzonego przez Puppla, które stanowi jeden z podstawowych terminów w dysertacji i punkt odniesienia do analizy kontaktu językowego. Dodatkowo, rozdział zawiera analizę kontaktu językowego z punktu widzenia ekolingwistyki, w którym języki rozumiane są jako instytucje, które to demonstrują różnorakie atrybuty i konkurują ze sobą na globalnej arenie języków naturalnych. Zatem, w rozdziale przeprowadzona zostaje analiza dwóch głównych typów kontaktu językowego wprowadzonych przez Puppla, to jest kontaktu językowego typu INTER oraz TRANS.

Celem rozdziału drugiego jest analiza roli języka angielskiego jako pośredniczącego w kontaktach międzykulturowych i międzyetnicznych zatem w triadzie: komunikator/społeczność socjo-kulturowa – język angielski – inny komunikator/inna społeczność socjo-kulturowa oraz w triadzie: komunikator/ społeczność socjo-kulturowa – język angielski – środowisko. Rozdział zawiera analizę *teorii socjo-kulturowej* Vygotsky'ego jak również analizę stanowiska Puppla jeśli chodzi o teorię komunikacji międzyludzkiej i rolę języka naturalnego w tym procesie. Dodatkowo, rola języka angielskiego jako pośredniczącego zanalizowana jest w odniesieniu do różnych zakresów komunikacji, w których język angielski pośredniczy, to jest nauczanie języka

angielskiego z pomocą komputera, rozrywka w formie gier komputerowych, nabywanie wiedzy z zakresu medycyny czy rola języka angielskiego jako pośredniczącego w trakcie nauczania innych przedmiotów szkolnych w tym języku. Rozdział zawiera również selektywną analizę roli języka angielskiego jako pośredniczącego w wybranych kontaktach międzykulturowych i międzyetnicznych.

Rozdział trzeci pracy dotyczy roli języka angielskiego jako docelowego w kontaktach międzykulturowych i międzyetnicznych. Pojęcia takie jak język globalizujący i język globalny wprowadzone przez Puppla zanalizowane są w odniesieniu do języka angielskiego wykazującego charakter globalizujący. Dwa rodzaje presji językowej, również wprowadzone przez Puppla, to jest, presja językowa zewnętrzna i wewnętrzna zdefiniowane są i wyjaśnione w rozdziale w odniesieniu do ich wspólnej integralności w odziaływaniu na język rezydencjonalny, rodzimy, jak również na język nierodzimy. W rozdziale omówiona jest także tematyka potrzeby ochrony języków naturalnych, które mogą ucierpieć w warunkach kontaktu językowego z językowymi hegemonami takimi jak język angielski oraz tematyka potrzeby dążenia do utrzymania różnorodności językowej i kontaktów językowych polegających na egalitarnych relacjach pomiędzy językami naturalnymi. Rozdział zawiera analizę wybranych kontaktów językowych, w których język angielski pełni rolę języka docelowego, takich jak kontakt językowy pomiędzy językiem szwedzkim i angielskim czy polskim i angielskim. Rozdział porusza również temat języka arabskiego jako posiadającego cechy, które mogą umożliwiać mu silną pozycję na globalnej arenie języków naturalnych.

Ostatni rozdział pracy dotyczy analizy wyników badania przeprowadzonego w dwóch przypadkach warunków kontaktu językowego, to jest w triadzie: język arabski-język angielski-język polski oraz w diadzie: język polski-język angielski. Wyniki są zestawione poczynając od kontaktu językowego pomiędzy językiem arabskim i angielskim poprzez kontakt językowy pomiędzy językiem polskim i arabskim, oraz jego wpływ na

wielopoziomową adaptację rodzimych komunikatorów języka arabskiego w centrum polskiego habitatu językowego, kończąc na analizie kontaktu językowego w diadzie: język polski, język rodzimy-język angielski, nierodzimy, docelowy. Ostatecznie praca podkreśla ekologiczne stanowisko wobec języków naturalnych w kwestii konfliktów językowych w kontekście glottodydaktycznym. Stanowi ona zatem przyczynek do ekoglottodydaktycznego ujęcia konfliktów językowych.