

Hostility in Dear Martin: A Critical Pragmatic Approach

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العدائية في رواية "عزيزي مارتن" : مقارنة تداولية نقدية

العداية هي شكل من اشكال التواصل السلبي. انها اعتقاد بكرهية الاخرين. التي يتم استخدامها من اجل احداث تأثير سلبي على الاخرين. تحاول الدراسة الحالية إظهار العداية في البيانات التي يتم دراستها في ضوء التداولية النقدية. بيانات الدراسة هي رواية شبابية، رواية "عزيزي مارتن" (٢٠١٧). تهدف هذه الدراسة الى تحديد دافع العداية الاكثر تكررا، تحديد ظاهرة العداية الاكثر شيوعا، فحص نوع العداية الاكثر تكررا، تحديد وظيفة العداية الاعلى تكررا التي تم توظيفها في الرواية المختارة. لكن، عادة ما تكون العداية بدوافع ايديولوجية ولها طبيعة حرجة، فأمن المناسب ان يتم دراستها ضمن المنهج التداولي النقدي. الدراسة الحالية نوعية ووصفية. وعلاوة على ذلك، قامت الدراسة بتطوير انموذجا للتحليل. اظهر تحليل الدراسة الحالية ان العصبية هي الدافع الاكثر تكررا، العنصرية هي الظاهرة الاكثر شيوعا، الألفاظ النابية هي النوع الاكثر تكرار والسلبية هي الوظيفة العداية الاعلى شيوعا. كلمات المفتاحية: العداية، اللاتأدب، العنصرية التمر السلبية.

Abstract

Hostility is a negative form of communication. It is a belief of disliking others, and it is utilized in order to cause a negative impact on the target. The present study attempts to manifest hostility in the data under study in the light of critical pragmatics. The data of the study is young adult novel which is Dear Martin (2017). This study aims to: identify the most frequent trigger of hostility that is used in the data; pinpoint the most common manifestation of hostility that has been utilized in the data under scrutiny; examine the most frequent hostile types that are employed in the selected novel; and determine the highly frequent function of hostility in the selected data. However, hostility is usually ideologically motivated and has a critical nature; it is studied from a critical pragmatic paradigm. The current study is qualitative and descriptive. Moreover, the analytical model is developed by this study. The analysis of the present study reveals that neuroticism is the most frequent trigger, racism is the most common manifestation of hostility, profanity is the most frequent hostile type, and negativity is the highly frequent function of hostility.

Key words: Hostility, Impoliteness, Racism. Bullying, negativity

1. Introduction Language is a means of communication that people use it to express their thoughts and feelings. Sometimes they communicate in a constructive way to enhance their relationships and to live in peace and harmony. But in other occasions, they use the destructive aspect of communication to reveal their negative feelings and attitudes. One of the destructive perspective of communication is hostility. It is a negative attitude aims to devalue others and reveals the speaker's enmity and depreciation. Hostility is an attitude and hence it falls under the realm of critical pragmatics which deals with ideologies. Thus, his study attempts to study this negative attitude from a critical pragmatic perspective. It seeks to study this topic from this particular perspective. In this regard, the current study tries to answer the following questions: what is the most frequent trigger of hostility that is used in the novel? What is the most common manifestation of hostility that has been utilized in the novel under scrutiny? What is the most frequent hostile type that are employed in the selected novel? And what is the highly frequent function of hostility in the selected data? Moreover, his work is hoped to have a good value for the fields of critical pragmatics, critical studies, psycholinguistics, and applied linguistics.

2. Definitions of Hostility According to Spielberger (1988 as cited in Murphy & Eckhardt, 2005, p. 102), hostility is "a complex mix of feelings and attitudes that motivate aggressive and frequently vindictive behavior". Moreover, Smith (1994, p.26) states hostility as "a devaluation of the worth and motives of others, an expectation that others are likely sources of wrongdoing, a relational view of being opposed to others, and a desire to inflict harm or see others harmed. Likewise, Berkowitz (1998, p. 264) depicts hostility as "an attitude, a dislike of a particular person, object, or issue, accompanied by a desire to see this target injured or even destroyed From the definitions mentioned above, it can be remarked that hostility is defined as an attitude that aims to devalue others. This means that hostility is typical for critical pragmatic approach since it is an attitude, that is, an aspect of ideology in individuals or groups.

3. Triggers of Hostility As mentioned above, hostility is an attitude and it is motivated by certain triggers. These are:

3.1 Hostile Beliefs Zelli and Huesmann (1995 as cited in Rancer & Avtgis, 2006, p.19) hypothesize that hostile people have a tendency to manifest a set of common beliefs. They are of three types:

1. Hostile people recognize themselves as being persecuted by others.
2. Hostile people think that their social world is mean to them.
3. Hostile people show themselves as being more aggressive and tougher than others.

3.2 Neuroticism Hostility is a component of neuroticism in Costa and McCrae's (1980 p. 1180) characteristic model of personality. Each expression (i.e. utterance) of hostility is formed as an effect of the interaction between the personality dimension of hostility and variables in a specific context. That is, those with the hostility characteristic are more likely to display hostility in a variety of contexts; yet, specific situational factors can either increase or decrease hostility manifestations (Rancer & Avtgis, 2006, p. 19).

3.4 Argumentative Skill Deficiency Argumentative Skill Deficiency occurs when people have inefficient communication skills and cannot manage the social conflict in a constructive manner (Infante & Wigely, 1986, p. 62).

3.5 Social Learning Social learning is closely associated with observing a particularly hostile action, whether it is verbal or nonverbal. For instance, watching a TV program whose protagonist is characterized by being hostile may cause one to act as such (Infante et al. 1984, p. 77). The trigger of social learning refers to certain variables, such as values, attitudes, or orientations, that are held toward addressing an action, deviance, or hostile (Akers & Jennings, 2015, p. 233).

4. Manifestations of Hostility Hostility is manifested in a variety of concepts. These are stated below.

4.1 Incivility Incivility is a term that is mainly attached with beliefs and attitudes (Papacharissi, 2004, p. 281). According to Mutz (2015, p. 6), incivility is a "communication that violets the norms of politeness for a given culture". Additionally, he identifies incivility as "a characteristic of the style of interaction rather than of any given individual's opinions per se" (Mutz, 2015, p. 7). In this view, using obscenities, insults, or character assaults in speech is both uncivil and impolite.

4.2 Impoliteness Culpeper (1996, p. 355) defines impoliteness as the "parasite of politeness". Then, he (1996, p. 357) states that impoliteness may be realized through "the absence of politeness work where it would be expected". Culpeper (1996, p. 356) bases his work of impoliteness by depending on the theory of politeness. The strategies represent Culpeper's (1996) model of impoliteness are: bald on record impoliteness, positive impoliteness, negative impoliteness, sarcasm or mock politeness, and withhold politeness.

4.3 Rudeness According to DuBrin (2011, p. 87), it is an act characterized by being disrespectful or insensitive that "displays a lack of regards for others". Beebe (1995 as cited in Culpeper, 2011, p.19) defines rudeness as an action that "violates a socially sanctioned norm of interaction of the social context in which it occurs". Segarra (2007, p.141) argues that rudeness is intentional and it is categorized into rudeness of: words, actions, and inaction.

4.4 Racism According to Essed (1991, p.39), racism is an ideological construct in which one group maintains its power over another through a systemic process of dominance. Additionally, the concept of islamophobia is regarded as one type of religionistic racism. Islamophobia is stated as the manifestation of prejudice, hostility, or negativity towards Islam and Muslims by regarding them as a significant source of terrorism (Abdulmajeed & Yunis, 2019, p. 2571).

4.5 Sexism Sexism is defined as gender privilege of males over females. This sort of oppression has mostly been originated, benefited from, and perpetuated by men, both legally and ideologically. In other words, it is a set of beliefs built on the premise that physical differences between men and women are so essential that they should virtually determine how men and women should behave in society and the workplace (Ruether, 1993, p. 165).

5.Types of Hostility The types of hostility are divided into two categories: overt and covert. The overt type is discussed first then the covert type is presented.

5.1 Overt Hostility Hostility is expressed directly and intentionally and has many forms. These are indicated below.

5.1.1 Self-Concept Attack According to Kinney (1994), self-concept has three categories which are: group membership, personal failings, and relational failings.

5.1.2 Competence Attacks A study by Infante and Wigley (1986) states that competence attacks are verbal assaults on the ability of another person to do something. Competence attacks by partners can cause bad impact.

5.1.3 Character Attacks Character attacks frequently cause negative impacts on the target (Rancer & Avtgis, 2006, p.22).

5.1.4 Profanity Profanity is another form of hostile message. Jay (1992, p.3) expresses it "to treat [something sacred] with abuse, irreverence, or contempt". The concept is very narrowly defined. Nevertheless, a more popular interpretation holds that profanity is defined as the use of obscene words, vulgarities, and epithets (Rancer & Avtgis, 2006).

5.1.5 Teasing Teasing is considered by Shapiro et al. (1991, p. 460) as any attempt to take part in some personal communication, executed by the teaser toward a target, which includes three identifiable elements: ambiguity, humor, and hostility. Moreover, Eder (1993, p. 17) defines teasing as any jocular or sarcastic remark aims at another person, including challenges, commands, threats in addition to the act of imitating someone's behavior in an exaggerated and playful manner.

5.1.6 Ridicule Wooten (2006, pp. 188-9) defines ridicule as “the act of making fun of some aspect of another [that] involves a combination of humor and degradation and encompasses a range of activities like teasing, sarcasm, and ritualized insults”. While ridicule is not always humorous, it has been described as “one type of disparagement humor” (Janes & Olson 2000, p. 474).

5.1.7 Bullying Bullying defined as a social interaction through which a more powerful attacker continually utilizes negative and hostile verbal and/or nonverbal communication to harm the target and is considered as threatening by the target. The act of bullying is characterized by being intentional and repeated wherein usually the tacker is more powerful than the victim. Also, the victim is powerless to protect himself/ herself and s/he is not making the cause of bullying (Jandt, 2017, pp. 136-7).

5.1.8 Nonverbal Emblems Nonverbal message has the shape of gestures which are known as nonverbal emblems. The nonverbal aggressive message replaces the spoken word in order to communicate its meaning. It has many forms for instance, the angry person grits his teeth, crinkles his nose, sticks out his tongue, makes a fist and shakes it in front of others, and deep sigh which indicates threatening. Also, using the tone of the voice which is called paralinguistic cue affects people powerfully. Nonverbal message usually is more popular than verbal message because less effort is needed to convey the meaning. Besides that, it can be used to enhance and support the verbal message (Infante, 1988, p. 22).

5.1.9 Threatening Threats are another type of verbal hostile communication. When a person threatens someone, s/he expresses the intention to inflict harm on the target (Rancer & Avtgis, 2006, p. 24). Al-Ameedi and Al-Husseini (2005) distinguish two viewpoints on a threat act. First, there is the objective viewpoint, which suggests that the speaker is making a statement with the goal of causing serious harm to the recipient. Second, the subjective viewpoint, according to which the speaker conveys a threat to the listener whether or not the speaker intends to commit the act of threatening. This distinguishes between causing and posing a threat.

5.1.10 Hate Speech Cohen-Almagor (2011, p. 3) views hate speech generally as a biased, hostile, and harmful discourse directed towards an individual or group based on some of their real or perceived innate characteristics. It exhibits discriminating, intimidating, condemning, hostile, and/or prejudiced views toward such qualities as gender, race, religion, ethnicity, color, national origin, disability, and sexual orientation. The purpose of hate speech is to harm, dehumanize, harass, intimidate, debase, degrade, and victimize the targeted groups, as well as to incite insensitivity and hostility against them.

5.1.11 Ingroup and Outgroup Hostility Hostility is an action that is experienced both in personal or general by people towards others. The fundamental idea about an ingroup in common is built on the shared information, experience, attitudes, or perspectives; these things can only be purposely produced or referenced to by the speaker. The community that holds these beliefs is said to include both the speaker and his/ he opponents. People who do not agree with them or challenge them would be labeled as outgroup members and excluded. The use of the inclusive pronoun “we” is a crucial and regularly employed tactic to convey arguments and attitudes as widely accepted and shared (Thielemann, 2011, p. 290).

5.2 Covert Hostility Covert hostility entails causing harm indirectly. There are three kinds of covert hostility: gossip, rumor, and sarcastic speech.

5.2.1 Gossip Gossip is a type of indirect hostility. It is defined by Besnier (1994, p.9) as “a negatively evaluative and morally laden verbal exchange concerning the conduct of absent third parties that takes place within a bounded group of persons in a private setting, the gist of which is generally not intended to reach the ears of its victim”. By the same token, Hess and Hagen (2006, p.339) state that “gossip is a personal conversation on social topics. The information exchanged, truthful or deceptive, can benefit the sender, the receiver, or both.”

5.2.2 Rumor Rumor is another type of covert hostility. According to Difonzo and Bordia (2007, p. 13), it is unconfirmed but relevant information. It typically appears in “the context of ambiguity, danger, and potential threat, and that functions to help people making sense and manage risk”. Furthermore, rumors are classified into four types: speculation, controversy, misinformation, and disinformation. The last two groups are frequent and significant so they have received more attention in communication studies (Derczynski et al.,

2015). Misinformation is the unintentional transmission of incorrect information, whereas disinformation is the intentional formation and distribution of wrong information in order to deceive others (Fallis, 2011; 2015).

5.2.3 **Sarcastic Speech** Bagarozzi (2001, p. 26) states that sarcastic speech can be regarded as a covert form of hostility. Therefore, it represents a hostile way of expressing one's negativity. Sarcastic messages are typically communicated in a way that is intended to represent an idea, or meaning that is unlike to or contradictory to the literal meaning and content of the message.

6. Functions of Hostility Hostile actions are constructed because of certain aims or functions. These functions are: suspicion, negativity, irritability, and resentment.

6.1 Suspicion McCornack and Levine (1990, p. 221) explain suspicion "as a belief that messages produced in a particular setting by a particular interactant may be deceptive". Correspondingly, Fein, et al. (1990, p.762) state that suspicion is uncertainty regarding motives. In similar vein, they (1993, p.502) describe suspicion as the questioning of the motives that underlie a person's action or questioning the authenticity of that action. It can be noticed from the definition above that suspicion can be viewed as a "belief", and the messages can be considered to be "deceptive" because there is "questioning" and "uncertainty" about the motives. Similarly, Bobko, et al. (2014) identify three aspect of suspicion: uncertainty, malintent, and cognitive activation.

6.2 Negativity Hostility sometimes serves no function other than showing negativity, i.e., actualizing its essence (*cf.* section 2).

6.3 Irritability Irritability has been characterized as the predisposition to have a hostile attitude and act impulsively, conversely, or rudely in response to the smallest provocation and dispute (Caprara et al., 1985).

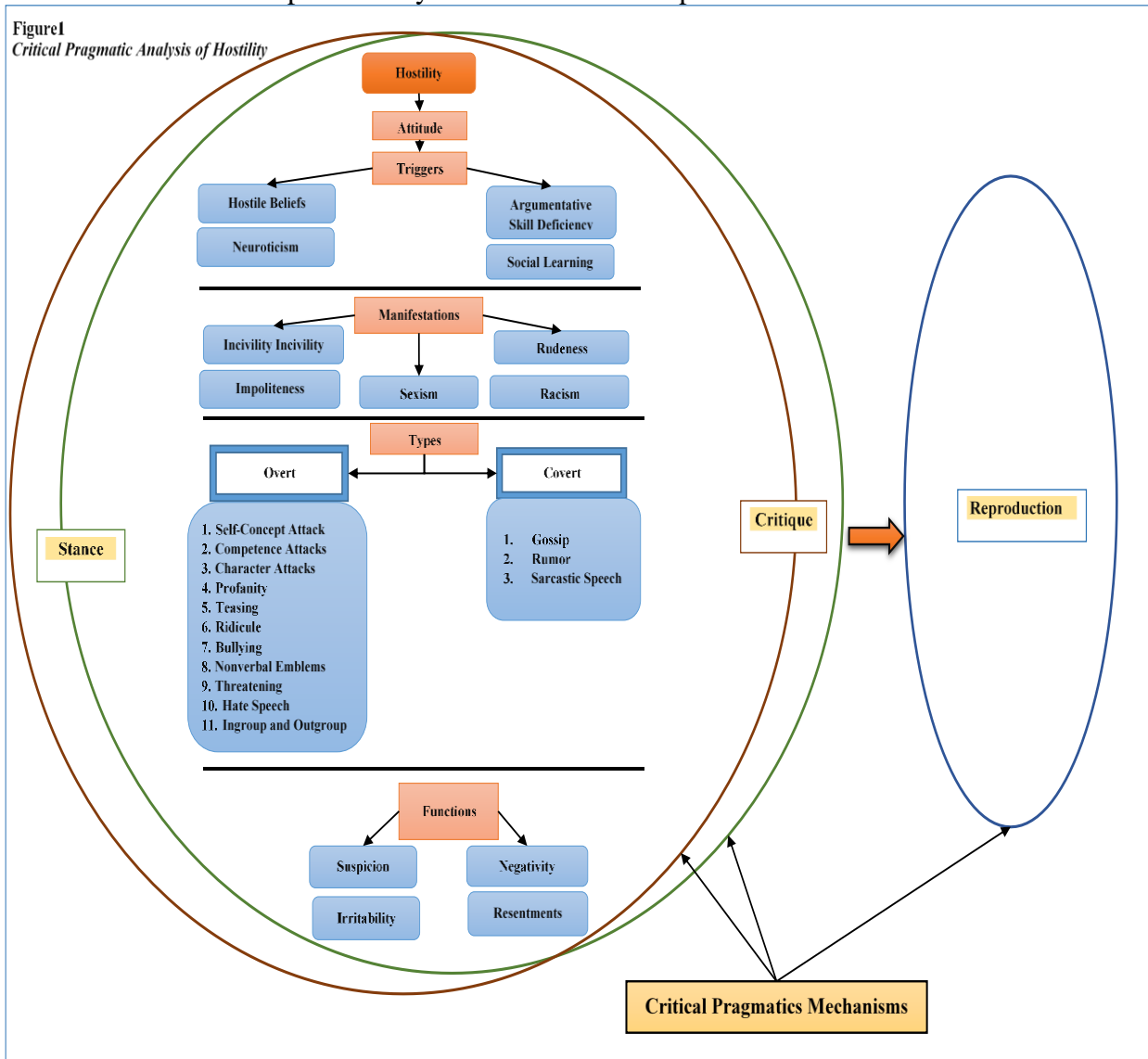
6.4 Resentments Resentment can occur when people experience a "intentional, unjust, and harmful offence" toward themselves or those that people identify with (Demertzis, 2020, p. 114), or when people find themselves in an unfair situation in accordance to others (Petersen, 2002). However, Marshall (1973 [1938], as citen in TenHouten, 2018) claims that resentment stems from three different causes: firstly, unfair comparisons between one's own class and higher classes or a comparison between a person with others in the same group or another group (Runciman, 1996, as cited in TenHouten, 2018). Secondly, frustration is the external stimulus that causes anger as the main factor inducing hostile act (Infante et al. 1984, p. 76). It is a reaction to the anger that results from disappointment (Staats, 1983, p. 136). It manifests when a goal is rejected or controlled by another person (Infante et al. 1984, p.77). Finally, Oppression is that to belittle, victimize, and dehumanize a particular minority social group that is underlined by the utterance. According to Oxford Learner's Dictionary, minority social group means "a small group of people within a community or country, that is different because of race, religion, language, or etc.". The concept of minority does not refer to numbers, but to lesser social statuses (Russell, 2004, p. 214). As oppression is associated with all manifestations of -isms, such as racism, religious discrimination, sexism, etc., oppressive speech can be racist, sexist, etc., depending on the type of oppression of the minority group that the utterance targets (*cf.* sections 4.4& 4.5).

7. Critical Pragmatics According to Melefa and Emeka (2014, p. 157), this field is not concerned with the varied language use as a matter of linguistic variety, to be characterized and classed in purely theoretical terms, or to be analyzed using social variables representing class, race, or other criteria. It focuses on how to differentiate or highlight social discrimination in order to tackle it. Moreover, critical pragmatics is defined by Huang (2017, p. 9) as "the work done in socio-pragmatics that follows the tradition of critical linguistics, in particular critical discourse analysis. In critical pragmatics great emphasis is put on the relationship between language and social power, and between language and ideology". Additionally, Muhammed (2020, p.9) describes critical pragmatics as "an analytical methodology that looks for how the pragmatic paradigm is utilized to impart negative issues where aspects of power or ideology are illustrated via language abuse rather than language use". To conduct a critical pragmatic analysis, three concepts are crucial. These are stance, critique, and reproduction (Muhammed, 2018). Stance as stated by DuBois (2007, p. 171) that "is not something you, not a property of interior psyche, but something you do- something you take. Taking a stance cannot be reduced to be a matter of private opinion or attitude". A person's attitude may serve as a reflection of the socio-cultural values of the community a person relates to or it may reflect his own values; in that case it can influence the change of those ideologies or values. Moreover, critique as Bloor and Bloor (2007, p. 5) claim that, in critical studies, critique indicates that the analysis can be oriented at positive outcomes and not only at negative ones, as in the writings at the times of the anti-racial discrimination

movements in the 1960s in America. As a result, the term “critical” denotes critique. Reisigl & Wodak (2001) state that critique seeks to uncover disguised or hidden intentions, claims, interests, and aims of the speakers. Finally, Reproduction is a crucial concept in critical studies that gives a mechanism or strategy that can be useful in offering alternatives for the goal of avoiding expressions or utterances that are negatively described as ideologically-based ones (Muhammed, 2018). To reduce or avoid negative statements, a range of alternatives can be offered. These alternatives are taken from a previous study by Muhammed (2018). They can be utilized to avoid or to minimize the negative expressions. They comprise utilizing a hedge, adding, deleting or modifying a word or a phrase, asking a question, or the total avoidance strategy.

8. Analytical Framework The concepts and notions that have been discussed previously are utilized as components of the following analytical framework that is intended to be exploited in data analysis. The model of analysis that is developed by this study is shown in Figure (1). It includes many levels and is explicated as follows: Hostility is an attitude that can be triggered via: hostile beliefs, neuroticism, argumentative skill deficiency, and social learning and this is the first level. The second level relates to the manifestations of hostility which are: incivility, impoliteness, racism, and sexism. The third level is the types of hostility that are: overt and covert. The overt types are: self-concept attack, competence attack, character attack, profanity, teasing, ridicule, bullying, nonverbal emblems, cursing, threatening, hate speech, slurs, and intergroup hostility. The covert types are: gossip, rumor, and sarcastic speech. The fourth level is the function of hostility. These are: suspicion, negativity, irritability, and resentment. All these levels lie within the framework of critical pragmatics mechanisms: stance, critique, and reproduction. From the beginning of the analysis of each hostile utterance, stance and critique are initiated. To avoid or minimize these utterances, a set of alternatives are provided by the mechanism of reproduction.

Figure1
Critical Pragmatic Analysis of Hostility



9. Data and Analysis This section presents the data under scrutiny. It is Dear Martin (2017) by Nic Stone. Furthermore, some hostile extracts are tackled in the data analysis.

9.1 Data Description The novel of Dear Martin is about Justyce who is a black boy who is a good friend and the top of his class that he sets for the Ivy league. He always tries to do the right things. But being in white, upper-class dominant school, makes him face the sarcastic and racist remarks of his classmates. Justyce writes letters to Dr. Martin Luther King Jr. to seek his teaching and answers about his suffering and how he has to act. One day Justyce went driving with Manny, his black best friend, music was turned up and a white driver who was a cope asked them to turn it down. Manny refused to answer. Justyce was shot by the white driver and Justyce was injured. Later, despite being innocence, Justyce is put in handcuffs and attacked by the local media in his community.

9.2 Data Analysis This section represents five extracts from the novel in which hostility is studied as illustrative examples. Each extract has at least one hostile utterance. Moreover, these hostile utterances in the selected extracts are underlined.

Extract (1): “‘Officer, this is a big misundersta—’ he starts to say, but he doesn’t get to finish because the officer hits him in the face. ‘Don’t you say shit to me, you son of a bitch. I knew your punk ass was up to no good when I saw you walking down the road with that Goddamn hood on.’ So the hood was a bad idea. Earbuds too. Probably would’ve noticed he was being trailed without them. “But, Officer, ‘You keep your mouth shut.’ The cop squats and gets right in Justyce’s face. ‘I know your kind: punks like you wander the streets of Nice neighborhoods searching for prey. Just couldn’t resist the pretty White girl who’d locked her keys in her car, could ya?” Except that doesn’t even make sense. If Mel had locked the keys in the car, Jus wouldn’t have been able to get her inside it, would he? Justyce finds the officer’s nameplate; CASTILLO, it reads, though the guy looks like a regular white dude. Mama told him how to handle this type of situation, though he must admit he never expected to actually need the advice: Be respectful; keep the anger in check; make sure the Police can see your hands (though that’s impossible right now). ‘Officer Castillo, I mean you no disresp ‘I told your punk ass to shut the fuck up!’” (P. 7).

Contextualization At 3:00 a.m., Justyce goes to help his very drunk ex-girlfriend, Melo Taylor, from driving herself home. Melo is beautiful and fair-skinned. Justyce is trying hard to get Melo into her Mercedes-Benz when she drops the contents of her purse on his hoodie. He has to pick her up and put her in the back seat of her car, where she falls asleep immediately. Meanwhile, the police arrive. Justyce tries to make it appear that Melo cannot drive herself home. Officer Castillo misunderstands the situation. He arrests Justyce, handcuffs him, and pushes him to the ground.

Analysis In this extract, the white police officer Castillo reveals his hostility toward Justyce. His hostile attitude of devaluation and discrimination leads to Justyce's arrest and accuses him of being a thief. The trigger of his hostility is neuroticism. The policeman expresses his hostility when he sees Justyce trying to help his ex-girlfriend. Besides that, he sees the contents of the girl's purse inside the hood of Justyce. This context of situation exposes his disgust and his hostile attitude. Concerning the manifestation of hostility, it is racism. The policeman shows his prejudice against Justyce because of his race. He treats him racially, believing that he tries to attack Melo instead of helping her. Without asking Justyce any questions, officer Castillo arrests him, handcuffs him, and hits him to the ground. Moreover, he accuses Justyce of disrespecting him and refers to him with offensive terms. He exposes his brutality and exclusion by victimizing Justyce. In terms of the type of hostility, it is profanity. The officer utilizes vulgar and abusive utterances to offend Justyce. In his utterance, “*Don’t you say shit to me, you son of a bitch. I knew your punk ass*”, he uses the pejorative term “*shit*” to express his devaluation and hostility towards Justyce while the latter tries to defend himself. Besides, the policeman refers to him as a “*son of a bitch*”. He exploits a racial slur to indicate his hatred and discrimination against Justyce because of his skin colour. Additionally, he uses the utterance of “*punk ass*” and “*punks*” to imply that he is a hostile person and he wants to attack the white girl not help her. He refers to him with obscene utterances to manifest his hostility and bias against Justyce. Finally, he utilizes the swear words “*Goddamn*” and “*fuck up*” to curse him and wish him destruction. He shows his hostile and exclusion by using derogatory and dirty terms in order to insult and offend Justyce. As for the function of this hostile type, it is negativity. The police officer expresses his negative attitude and prejudice against Justyce. He exploits pejorative and obscene utterances to indicate his dehumanizing, dislike, and devaluation. He intends to have a negative impact on Justyce. Regarding the critical pragmatic mechanisms, stance and critique are explained in the analysis above, whereas the third mechanism, reproduction, suggests total avoidance of these utterances.

Extract (2): “Jared: Oh, I certainly am. Let’s observe, shall we? I’m ranked number two in our class, I’m captain of the baseball team, I do community service on weekends, and I got higher test scores than Justyce...yet he got into Yale early action, and I didn’t. I know for a fact it’s because I’m white and he’s black.

Doc: That’s quite an assumption, Mr. Christensen—

Justyce: Hold up...what makes you so sure you got higher scores than me?

Jared: Dude, I got a fifteen-eighty on the SAT.

Manny: What’d you get, Jus?

Justyce: Fifteen-sixty.

Jared: See?

SJ: What about the ACT?

Jared: Thirty-three.

SJ: Jus?

Justyce: Thirty-four.

Jared: Bullshit!

Doc: Watch it, Jared.

Jared: Dude, there’s no way he got a thirty-four.

Justyce: What reason do I have to lie, man?

Jared: It just doesn’t make sense—”(P. 58-9).

Contextualization: Inside the class of Societal Evolution, Jared, a white student, makes a suggestion to discuss about discrimination against the majority. He thinks that he has to go to Yale university before the black student, Justyce. Moreover, he supposes that his scores are higher than Justyce's scores. After that, Jared, SJ, Justyce, Manny, and the teacher “Doc” Dr. Jarius Dray discuss the matter.

Analysis In this extract, Jared has the assumption that he deserves to go to Yale university before Justyce. He thinks that his scores are higher than Justyce's in addition to his belief of being white and Justyce is black so he deserves to be selected not Justyce. Jared's belief is a hostile one. He expresses his hostility against his classmate Justyce because Justyce has been selected to go to Yale university. Thus, it is triggered by neuroticism. He expresses his hostile attitude and disgust towards Justyce in this context of situation by utilizing hostile utterances. In respect to the manifestation of hostility, it is racism. This racial segregation is the outcome of the prejudice and bias against the black people. Hence, it is conveyed by Jared's utterance “*I got higher test scores than Justyce...yet he got into Yale early action, and I didn’t. I know for a fact it’s because I’m white and he’s black.*”. Based on his ideological view, he demonstrates himself as more intelligent than Justyce. Moreover, he differentiates himself as a white person and Justyce as black. Moreover, he thinks that he deserves to be number one in every thing because he is white. He manifests his idea in his utterance “*I’m ranked number two in our class*”. Concerning the hostile type, it is an ingroup and outgroup hostility. By utilizing the utterance of “*I’m white and he’s black*”, he identifies that they are distinct and do not belong to the same group. He implies that they belong to different groups. Because he is white, he is more superior and intelligent than the black ones. His bias against Justyce leads to isolation and negative effect on the target. Additionally, he exploits another hostile type directly by using profanity. He utilizes a vulgar word that is “*Bullshit*”. He employs this obscene term to indicate his refusing to believe that Justyce's score is higher than his. Furthermore, he uses another type which is hate speech. His utterance “*there’s no way he got a thirty-four*” reveals his unfriendly act of devaluing and dehumanizing Justyce. By saying that, he expresses his hatred and abuse. Relating to the function of Jared's hostile acts, it is resentment. The cause of this resentment is negative comparison. Likewise, Jared dislikes Justyce because of his race and discriminates against him by indicating that they are not the same, and he compares themselves by saying that “*I’m ranked number two in our class*”. His resentful act is manifested in his negative utterances of belittling and insulting others. In addition, suspicion is another hostile function that is depicted in Jared's utterance “*there’s no way he got a thirty-four*”. He has a belief of mistrust and uncertainty towards Justyce's answer. Jared has an ill intention about Justyce's reply that is deceptive, and he is not saying the truth. The above analysis fulfils the critical pragmatics mechanisms of stance and critique. While the reproduction mechanism suggests total avoidance of these hostile utterances.

Extract (3): “Manny: All right, y’all, let’s calm down before this gets outta hand.

Justyce: It’s already outta hand, Manny. Your boy Blake is a racist.

Blake: What is it with you people and the goddamn race card, huh?

Justyce: We people. You realize Manny is one of us people too, right?

Blake: Except Manny's got some sense and doesn't make everything about race. Why don't you loosen the hell up?

Justyce: Too bad you weren't around to say that to the cop who cuffed me for tryna to help my girl.

Blake: Ex-girl, you mean? Didn't she dump your ass?

At this point, Jared and Tyler walk up, both with a red cup in one Hand and a beer in the other. 'Homies!' Jared says.

It just makes Justyce madder.

Jus: Man, I'm sick of y'all acting like you got all this leeway.

Jared: Wow, dude. What crawled up your ass?

Tyler: (Laughs.)

Jus: Fuck you, Jared.

Jared: Whoa, now...

Blake: Dude, don't disrespect my bros at my party.

Manny: Jus, let's just go.

Jus: (Points at Blake.) Watch your back, dawg.

Blake: Wait, are you threatening me?

Jared: (Laughs.) Better watch out, B. You know Justyce grew up in The hood. He's gonna call up his gangsta homies to ride through on Your ass and bust some ca—" (P. 90-2).

Contextualization At the Blake's birthday party, Justyce attends the party drunk. He is angry because a black boy is killed by a white police officer. This extract is the completion of the last one. Justyce accuses Blake for being a racist while the latter refers to black people as the ones who use this race except Manny. After that, Justyce mentions the incident of how a white police arrested him while he was helping his ex-girl. Then, their conversation ends with a quarrel.

Analysis In this extract, Blake and Jared who are white have hostile attitude towards Justyce. They indicate their hostility by disliking him. The trigger of their hostile attitude is neuroticism. They show their hostile ideology in this context of situation when Justyce refers to Black as "*a racist*". This situation reveals their enmity against Justyce. Moreover, the manifestation of their hostility is racism. This bias and prejudice against others is uncovered by Blake's utterance when he says "*What is it with you people and the goddamn race card, huh*" ? This leads to excluding and marginalizing Justyce. He expresses his dislike and discrimination because Justyce is a black while Blake is a white person. Regarding the type of hostility, Blake utilizes an overt type of hostility which is ingroup and outgroup hostility. It aims at excluding Justyce by using the pronouns "*you*" and "*my*" in the utterances "*you people*" and "*my bros*". Thus, he identifies the target group with negative characteristics by being racist and using the race card. Besides, he isolates Justyce by describing him as not from his own group. Accordingly, Jared's utterance "*his gangsta homies*" is used to refer to Justyce's friends and relatives who are black. He classifies them with a negative word to manifest his hate and devaluation towards them. Moreover, Blake exploits another hostile type that is hate speech. It is implied in his utterance "*dump your ass*". He expresses his dislike and belittling towards Justyce by using an abusive expression to describe how Justyce's ex-girl ends her relationship with him. He intends to cause a negative effect on Justyce. Furthermore, sarcastic speech is a covert type of hostility that is employed by Jared. His utterance of "*What crawled up your ass?*" reflects this sarcasm type as a response to Justyce. He criticizes Justyce because he reveals his anger towards them. Jared continually performs his hostile act by using another overt type of hostility which is teasing. It is shown in his utterance "*(Laughs.) Better watch out, B. You know Justyce grew up in the hood. He's gonna call up his gangsta homies to ride through on your ass and bust some ca—*". He amuses himself and his friends by making fun of Justyce and laughing at him by describing his black neighborhood and the black people negatively. The sequence of these acts leads to cause a bad effect on Justyce intentionally. In terms of the hostile function of Blake and Jared, it is negativity. They reveal their negative view against Justyce. They treat him in unfriendly way basically because he is black. Along with that, they have the desire to see him destructed and hurt. They attack him by using harmful utterances to demonstrate their ill intention towards him. Moreover, in this extract, Justyce's act is a hostile one. It is triggered by the negative hostile utterances that Blake and Jared have utilized. On that basis, Justyce is unable to continue the conversation in a constructive manner so that he chooses the destructive one. This

hostile act has manifested in impoliteness. His utterances “*Fuck you*” is a positive impoliteness strategy of using taboo words. While his utterance “*Watch your back, dawg*” is bald on record strategy where the act is performed in a direct, obvious, concise and unambiguous way. The type of the hostile utterance “*fuck you*” is an overt one that is profanity. He utilizes a taboo term to offense and assault the target. Additionally, he employs another overt hostile type which is threatening. Justyce threatens Blake when he says “*Watch your back, dawg*” in order to stop his hostile acts. Concerning the function of Justyce's hostile acts, it is irritability. Justyce's state of anger against the white cop occurs because he killed a black boy. Also, he gets annoyed by Blake and Jared's negative utterances. All of these leads to Justyce's communication breakdown. His failure to complete the conversation and exchange information results the lack of communication. The analysis above explains the critical pragmatic mechanisms, stance and critique. The third mechanism is reproduction suggests the total avoidance of these utterances since the extract is full of hostile utterances.

Extract (4): “‘Will you assholes turn that goddamn racket down!’ the guy in the Suburban shouts.”

‘Assholes?’ Jus says. ‘How are we assholes?’

Manny leans over the center console to shout out Jus’s window:

‘What’d you say, sir? I couldn’t hear you over the music!’

The guy looks like he’s about to ignite. ‘I SAID TURN THAT SHIT DOWN!’

‘You weren’t lying about him being red!’ Manny laughs. ‘It’s like all the blood in his body has rushed up into his face.’

Jus turns to the man again.

What would Martin do, Jus?

‘Maybe we should turn it down,’ Jus says.

‘Man, please. This is my car,’ Manny says. ‘I’m done bending over backwards to appease white people.’ He pushes a button on the steering wheel, and the music gets louder.

‘YOU WORTHLESS NIGGER SONS OF BITCHES!’ the guy shouts.

‘I know that muthafucka didn’t just say what I think he did,’ Mannysays.

Jus’s heart jumps up between his ears.

What would Martin do what would Martin do what would Martin—?

‘Forget that guy, Manny. Let’s just stay calm—’

‘Naw, man. Screw that.’ Manny leans over Jus. ‘Hey, fuck you, man!’ he shouts out the window, giving the guy the finger.” (P. 118).

Contextualization The context of this extract is that Justyce and Manny are in Manny's car. They stop at the Thirteenth Street traffic light. Manny turns on some music so loud in such a way that the whole car shakes from the loud sound. Besides his care, a white driver asks them to turn the music down but Manny refuses to response.

Analysis In this extract, the white driver, who is a police, has hostile attitude towards black people because his friend is killed by a black boy. His friend was a police. His hostile act is triggered by hostile beliefs. He has the belief of being harmed by black people. This belief motivates his hostility. As for the manifestation of white driver's hostile attitude, it is racism. His prejudice against the black people because of their race is shown in his unfair treatment towards them. He discriminates them when he uses offensive utterances as in “*YOU WORTHLESS NIGGER SONS OF BITCHES!*” to refer to them in order to cause a bad impact and hurt them. Moreover, the white driver utilizes a direct type of hostility that is profanity. His utterances “*assholes*”, “*goddamn*”, “*shit*”, “*NIGGER*” and “*SONS OF BITCHES*” are exploited to harass and abuse Justyce and Manny. He employs vulgar, pejorative, and offensive terms as well as racial slurs to indicate his hate and discrimination against them. He describes them with negative utterances on the basis of their skin color. Besides, another type of overt hostility is used which is nonverbal hostility. He “*shouts*” when he tells them to turn the music down because it is very loud. He uses a nonverbal act to strengthen his hostile message. Additionally, he employs one more overt type of hostility that is character attack. He identifies them by the utterance “*WORTHLESS*” to imply that they have no value and worth. He dehumanizes and devalues them by referring to them as something worthless. Regarding the function of hostility, it is irritability. The unwillingness of Justyce and Manny to respond to the white man provokes hostility in the white man, which in turn raises a breakdown in communication between the two parties. As a result of this breakdown in

communication, he is unable to finish the conversation in an appropriate and constructive manner via exchanging the information, which ultimately leads to hostility. Furthermore, Manny has a hostile attitude towards the white man. He has a negative hostile ideology of disliking him. The white driver's words have triggered the hostile attitude of Manny. It is demonstrated in the context of situation when the white man shows his hate and devaluation. On that basis, Manny expresses his disgust and dislike towards the white person as a response to his hostility. With respect to manifestation of the hostility, it is racism. He intentionally abuses the white man and offends him because of his race. He has the prejudice and bias against the white man and deals with him in a belittling way. Concerning the type of hostility, it is an overt type of profanity. His utterances of "*muthafucka*", and "*fuck you*" are negative terms aiming to abuse and attack the target. He utilizes an insulting and vulgar phrases to offend the white man. Additionally, the nonverbal hostility is utilized by Manny. He uses the nonverbal gesture "*giving the guy the finger*" to reinforce his hostile verbal act. As for the function of Manny's hostility, it is resentment. Manny intends to expose his hostility and resentful acts towards the white man because he oppressed by him. The unfair treatment of others is not merely used to manifest the ideas of insulting and belittling but to act as an effective means to marginalize and excluding others based on their race. Manny's resentful attitude aims to assault him by pejorative and obscene terms and a nonverbal emblem in order to devalue him and cause a negative impact on him. Finally, the analysis above explains the mechanisms of critical pragmatic in terms of stance and critique. As for the reproduction mechanism suggests the total avoidance of these utterances because the extract is filled with hostility.

Extract (5): "As SJ disappears around the corner, Mama's expression shifts to a frown. 'Sarah-Jane, huh? You know her from school or something?' 'She's my debate partner, Ma. I've mentioned her plenty of times.' 'Hmph. I saw how she was looking at you. More on that girl's mind than debate—'

'Can we not start with this at my best friend's funeral, please?' 'I'm not starting with anything, Justyce. Just sayin' watch yourself with that one. That's all.'

That one.

'She's a good friend, Ma.'

'And you'd do well to keep it that way.'" (P. 129).

Contextualization In the funeral of Manny, Justyce meets his friend SJ who is a white girl. Manny is a black boy who was shot by a white police officer. He was Justyce's best friend. Justyce introduces SJ to his mother at the funeral of their classmate. Then, his mother asks her not to have a relationship with SJ and be his girlfriend.

Analysis In this extract, Justyce's mother has a hostile attitude towards SJ. She dislikes her because she is white. Accordingly, she warns her son to be away from her. Her hostility is triggered by hostile beliefs of being persecuted by others. She has a negative attitude towards the white people. This hostility is displayed when she sees Sarah-Jane because the latter is a white person. She has the orientation against the idea of her son has a white girlfriend. She does not have any objections if she is black or half black but she totally refuses white girlfriend to be with her son. Her attitude is manifested by impoliteness. She employs the strategy of bald on record in her utterance "*Just sayin' watch yourself with that one*". Hence, her hostility is manifested against SJ in a clear, direct and concise way. By this utterance, she warns her son from SJ and wants to separates her son from her. Moreover, she exploits an overt type of hostility when she performs a nonverbal act. Her hostile act of "*frown*" is expressed after meeting her son's white friend. She uses it as a replacement of her hostile words and to demonstrate her discrimination against SJ. Furthermore, she utilizes the utterance "*that one*" to describe SJ instead of her name. The type of this hostile act is ingroup and outgroup hostility. By identifying SJ with "*that*", Justyce' mother excludes her from their own group because of her skin color. This hostility leads to isolation and negative impact on the target. As for the function of these hostile acts, it is negativity. Justyce's mother expresses her negative attitude towards the white girl, SJ. She reveals her dislike and devaluation in the way she reacts after seeing her. Stance and critique as a critical pragmatic mechanism, they are explained in the analysis above. While the reproduction mechanism, opts for the avoiding the act of "*frown*" as well as the modification of the words "*that one*" by omitting them and replacing them with her. As a result, the modified sentence is going to be "*More on her mind than debate*" as well as in the utterance "*watch yourself with her*".

10. Conclusion In the light of the analysis above, the study concludes that:

1. Neuroticism is the most frequent trigger in the data. This is because hostility depends on the context of situation.
2. Racism is the most common manifestation of hostility in the data. The hostile characters express their bias and discriminations towards people who are different because of their race.
3. Profanity is the most common type of hostility. This is understood as the fact that hostile people exploit an overt type of hostility to express their hostility directly by using vulgar, obscene, and racial slurs.
4. Hostility is the negative attitude of disliking others. It intentionally aims to have a negative impact on others. Hostility deliberately affects the target by discriminating and excluding them.

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