Intercultural Communication
Strategies, Challenges and Research

Brenda Griffin
Editor

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INTERCULTURAL COMMUNICATION

STRATEGIES, CHALLENGES AND RESEARCH

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INTERCULTURAL COMMUNICATION

STRATEGIES, CHALLENGES AND RESEARCH

BRENDA GRIFFIN
EDITOR

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This book explores the issues related to the intercultural competence of future teachers and their readiness to work with children in a multicultural environment. An increasingly large number of Chinese multinational corporations (MNCs) have expanded their presence in global markets at high speed and on a large scale. In this book, is provided an example of the Chinese pattern of global expansion by investigating a specific successful marketing effort of a MNC headquartered in the People’s Republic China (PRC). It also looks at the problems of intercultural communication of the Gypsy ethnic group in Transcarpathia. It attends to the issues of rhythm and the aesthetic experience in the late works of Edward Hall, the founder of the discipline intercultural communication (IC), and in the ideas of John Dewey, especially in his *Art as Experience*. The feminization of migration opens new spaces of communication, loosens the sexual division of labor, and transforms gender roles and models. Different forms of discrimination have different effects on individual and collective identities. This book provides the elements of discussion needed for the development of public policies to protect Latin American women rights making visible gender issues in the context of the international political agenda.

Chapter 1 - Teachers face issues of their intercultural competence and their readiness to work with children in a multicultural environment. Research on this issue must take into account a number of factors. In villages and small towns, pre-schools and schools in Tatarstan (a region of Russia) children learn either in their mother tongue or through two languages. In such situations different curriculum frameworks can be found: a coordinative framework when a child easily switches from one semantic base to the other (such cases are rare); a subordinate framework when a child thinks and fluently speaks...
his/her mother tongue (Tatar, Chuvash, or Mari) and has poor communication skills in his/her second language (Russian); and a mixed framework when rules of one language overlap with the rules of the other, which results in poor communication skills in both languages. Bilingualism can be good or bad, but it has a major impact on intellectual, communicative, and moral development of children.

The chapter is divided into four parts. Part 1 analyzes the conceptual framework of pre-school education in Russia, determining the degree of popularity and the features of play activities in daycare centers. It focuses on play activities and promising ways of their development. The results of the authors’ empirical research identify different aspects of games and activities and their preparation, which will enable us to improve the didactic game structure. These results highlight the necessity of designing a course aiming to develop special organizational skills in future teachers.

Part 2 discusses the technology of organizing a didactic game, which consists of four stages: 1) motivating play activities, encouraging children to play; 2) involving children in the game at the level of subconscious analytical activity; 3) immersing into the game at the level of subconscious synthesis of components of one’s own participation in play activities; and 4) interiorizing, when internal actions become external ones, i.e., direct participation in the game (transition from intention to action).

Part 3 links multicultural language development of pre-school children with cognitive development and typical difficulties experienced. It contains materials on educating teachers on working with children in a multicultural environment and the technology of multicultural children’s language development. As an effective approach, the authors identify structural and substantive components of the trilingual method and develop a system of exercises and games, synchronizing teaching and games material, assessments, and special needs. The study confirms that the main purpose of children’s language development is to build their communicative competence to successfully participate in a dialogue in a multicultural language setting.

Part 4 presents the technology of text activities in the kindergarten. This technology aims to develop coherent speech as an algorithm of reflexive activity involving two subjects of educational and cognitive process (a teacher and a pupil) in order to improve the quality of children’s knowledge, develop their processing qualities, and activate their creative self-dependence.
Chapter 2 - An increasingly large number of Chinese multinational corporations (MNCs) have expanded their presence in global markets at high speed and on a large scale. This paper provides an example of the Chinese pattern of global expansion by investigating a specific successful marketing effort of a MNC headquartered in the People’s Republic China (PRC). The marketing effort described and analyzed is the installation of a large-scale customized telecommunication network that a MNC headquartered in the PRC installed for a German MNC. This installation required the setting up and the management of the installation by a project team composed of individuals from both the PRC and Germany. These individuals had varying levels of language competency, differing amounts of intercultural exposure, and varying levels of technical and product knowledge. With their differing backgrounds the team members had to coordinate and integrate their efforts and activities to successfully complete the installation. The paper traces the activities of the project team through a series of five sequential episodes (labeled stages) in the marketing effort from the point of initial contact to the signing of the contract. Along and throughout the course of action, the paper analyzes if and how the varying language competencies, intercultural competencies, and the technical and product knowledge of team members impacted the coordination and integration processes within the team and with the customer. The major findings were that English served as a linking language that enabled direct message exchange and the passing of messages through language link-pins when language competency was inadequate. Genre language competency was found to be a critical success factor although general language competency also was important. Cultural differences existed but did not significantly impact the communication exchange. The data for the study was gathered through eight hour interviews with mid-to upper-level local managers and Chinese expatriates and field notes. The paper concludes with conclusions and implications including suggestions for future research.

Chapter 3 - The article is concerned with the problems of intercultural communication of the Gypsy ethnic group in Transcarpathia. The research also outlines the perspectives of overcoming the status of social outsiders of this group through its media. It describes how the media fulfil their active cultural and educational functions. The reason of inadequate communication among the Gypsy ethnic group itself is caused by the preservation of the caste system. However, biased stereotypes about the Gypsies prevent this society from establishing positive relations with other national groups. To the author’s mind, the solution of the problem lies in developing complex social economic and informative strategies. The Gypsy media may serve as a key to solving not

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only many problems of international communication, but it can also help Gypsies adapt to the social economic reality of the Ukrainian society.

Chapter 4 - This article will attend to the issues of rhythm and the aesthetic experience in the late works of Edward Hall, the founder of the discipline intercultural communication (IC), and in the ideas of John Dewey, especially in his *Art as Experience*. In this light, the author considers contemporary IC theory surprisingly silent. It is often too abstract and constricted (e.g., in the areas of intercultural competence and sensitivity). There is a general lack of a balanced organic unity of competence/performance, difference/similarity, mind/body, organism/environment, space/time, inside/outside and beauty/disgust. *Rhythm* and other related categories like *synchronicity* will be considered bridges to *aesthetics* as a major generic category for theorizing about experience and communication. Dewey’s ideas on the aesthetic experience are to be considered more complete than Hall’s idea of *rhythm* but, nevertheless, these two explorations will be shown to be very commensurable. The search for interdisciplinary opportunities for possible dialogues with biology, systems and the arts is of major concern to the author as well. Finally, the conclusion will focus on the question of the consequences of this discussion for the practice of IC training, teaching and coaching.

Chapter 5 - The feminization of migration opens new spaces of communication, loosens the sexual division of labor, and transforms gender roles and models. Experience has shown that the gender roles expected in the receiving society differ from those customarily developed by women and men in societies of origin and belonging, which may cause conflict. In this context, the study aims to analyze the discourses of identity, discrimination, and vulnerability of migrant women through life stories based on three dimensions: relations of affection and sexuality, relations of power and discrimination, and relations of production. The participants were 10 women from Latin American countries including Colombia, Perú, Ecuador, and Brazil whose ages ranged between 29 and 50 years. Participants’ experiences of discrimination have been narrated in first person reaching rich interpretive potential and placing participants in a position to face the outside world based on their skills and resources. The results show evidence of experiences of discrimination associated with a hegemonic social discourse that ignores and/or denies women rights (labor, reproductive, civic, among others). The different forms of discrimination have effects on individual and collective identities. In this sense, the participants’ life stories demonstrate how gender identity is inseparable from the construction of cultural identity, which in turn has a
direct impact on intercultural communication. The study provides elements of
discussion for the development of public policies to protect Latin American
women’s rights, making visible gender issues in the context of the
international political agenda.
Chapter 1

EDUCATING TEACHERS FOR A MULTICULTURAL SCHOOL ENVIRONMENT

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ABSTRACT

Teachers face issues of their intercultural competence and their readiness to work with children in a multicultural environment. Research on this issue must take into account a number of factors. In villages and small towns, pre-schools and schools in Tatarstan (a region of Russia) children learn either in their mother tongue or through two languages. In such situations different curriculum frameworks can be found: a coordinative framework when a child easily switches from one semantic base to the other (such cases are rare); a subordinate framework when a child thinks and fluently speaks his/her mother tongue (Tatar, Chuvash, or Mari) and has poor communication skills in his/her second language (Russian); and a mixed framework when rules of one language overlap with the rules of the other, which results in poor communication skills in both languages. Bilingualism can be good or bad, but it has a major impact on intellectual, communicative, and moral development of children.

The chapter is divided into four parts. Part 1 analyzes the conceptual framework of pre-school education in Russia, determining the degree of popularity and the features of play activities in daycare centers. It focuses
on play activities and promising ways of their development. The results of our empirical research identify different aspects of games and activities and their preparation, which will enable us to improve the didactic game structure. These results highlight the necessity of designing a course aiming to develop special organizational skills in future teachers.

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Part 4 presents the technology of text activities in the kindergarten. This technology aims to develop coherent speech as an algorithm of reflexive activity involving two subjects of educational and cognitive process (a teacher and a pupil) in order to improve the quality of children’s knowledge, develop their processing qualities, and activate their creative self-dependence.

Keywords: intercultural competence, multicultural environment, bilingualism, development of children

INTRODUCTION

Training teachers to work with children in a multicultural environment has many features. There are many villages, small towns, pre-schools, and schools in Tatarstan (one of the regions in Russia) where children study either in their mother tongue or in two languages. In such situations there may be different frameworks for such education—a coordinative framework when a child easily switches between the semantic basis of two languages (such cases are
rare); a subordinate framework when a child thinks in and fluently speaks his/her mother tongue (Tatar, Chuvash, or Mari) and poorly in his/her second language (Russian); and a mixed framework when rules of one language overlap with the rules of another, which results in a child poorly speaking both languages. Bilingualism can be good or bad; but it has a major impact on intellectual, communicative, and moral development of children.

Contemporary psycholinguistics considers it an ideal bilingualism when a child freely switches between languages, i.e., fluently speaks both languages. However, if a child studies three languages (Tatar, Russian, and English), then two semantic frameworks (i.e., meanings of words) overlap with the third—with Russian, Tatar, or English. It is very important to determine how it happens for every child, which would help to develop an overall strategy for coordinated and simultaneous learning of three languages.

Dissociated language training leads to a mixed bilingualism, which can slow down not only speech production in the mother tongue but also overall intellectual development. The spread of mixed bilingualism currently observed in pre-schools and schools can result in a child unable to speak any language—neither the mother tongue nor the second language. Studies of problems associated with pre-school language learning show the need for developing a special didactics, i.e., linguistic didactics of pre-school education, as emphasized by scientists:

“Participatory approaches to engaging in research with young children place a great deal of emphasis on children’s rights to choose whether or not they wish to be involved. A number of recent studies have reported a range of strategies both to inform children of their research rights and to establish options for checking children’s understanding of these rights throughout the research process” (Einarsdóttir J., Perry B., 2012).

It is known that two principles motivate development of a language. The first is elemental, subordinated to internal laws of language structure. The second is cultural, based on evaluation and selection of linguistic means originating from the educated strata of a society and directed to creating a common literary language. Vladimir T. Kudryavtsev writes:

“Children (particularly pre-school children) learn these cultural meanings through their contact with cultural objects, which has to be mediated by adults. This is where it is important that adults engage young children’s creativity, because they need adult help to reconstruct the cultural meanings inherent in cultural objects. It is important that helping adults involve children in authentic communication around cultural objects, as this transformation of the self is an essential part of children’s cultural development. Teaching children methods

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for problem solving runs the risk of depriving them of the opportunity for creative thinking. Examples of formal and informal education are provided that illustrate these principles” (2011). Nikolay E. Veraksa writes:

“Child development involves the process of mastering cultural tools, which modify relations with the world and provide the means to act on the self. A sign is a universal cultural tool, but these tools are not the same for all ages. The problem of specifying development becomes one of finding the tools that children use in their activity” (2011).

While discussing common literary language development and national culture, problems appear of language communication, bilingualism, and a dialogue of cultures, their mutual interaction and influence. Effective language communication is of importance in political, financial and economic, pedagogical, and any other activity. Each nation, the language of which is little known in the world, should have a widespread language to go out into the world. There is the closest connection between a personality and culture: a personality lives by culture and culture is provided by personality. Besides, conceit struggles against culture and asserts itself as an aim. No one argues that personality is the center of culture and language interrelation, the dialectic of their development. For this reason one can speak about personality only as language personality, as a personality turned into a language.

In conditions of modern Russia, a teacher should aim at language personality formation of a new type—a personality having a complete command of several languages, a personality open for both—his/her (native) culture and cultures of nations who live near, a personality orientated towards leading achievements in the modern world culture.

No one questions the following fact: No language causes knowledge and its results; a person in the course of social practice fixes results of his reality knowledge in a language. The differences in language phenomena are explained by the distinctions in social practice. Social practice has always been primary, but the differences between languages have been secondary in phylogeny (history of human creation, thinking, language). Every new member of a society and every new generation beginning life learn about the world with the aid of a native language in ontogeny (structure of individual development of some person).

Problems of native language mastering, formation of bilingualism and multilingualism are closely connected with problems of transfer (from the Latin inter, between, and ferens, carrying and transposition (from Late Latin transpositio, transposition). Structural-typological, psycholinguistic conformities and disparities of the contacting languages (Russian and other

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national language) define the nature and quantity of possible transfer phenomena in conditions of specific forms of national Russian bilingualism. One observes transposition with these elements:

- Figurative usage of categorical and grammatical forms
- Conversion of a word or a form of a word into other part of speech—substantivization, adjectivization, adverbialization, pronominalization.
- Syntactic derivation—formation of a word that semantically differs from a corresponding motivating word only by general meaning of a part of speech (Gabdulchakov V.F., 2011).

On a scientific plane, appealing to the interrelation problem of the concepts “language” and “culture,” we proceed from its anthropological nature and define culture through a personality, a collective, human activity. As a language personality, a human is the connecting link between a language and culture. A human is the basis of contact and interaction of these two phenomena—a language and culture.

In studies of bilingualism formation problems we proceed also from the principle that a school as a social institution forms not a human at all, but a human in the given society and for the given society. It is specialized in the production of socially significant characteristics of a personality. The bilingual environment in the remote district provinces of Tatarstan demands training of functionally bilingual individuals from a school. Interrelation of the process of bilingualism development and functioning of the social institution of a school in multicultural conditions remains little studied in modern pedagogical science.

In modern philosophy of education, two paradigms are distinguished in which the problem of bilingualism is studied at school: functional (the balance paradigm) and the conflict paradigm. Within the framework of the balance paradigm, evolutionary, neoevolutionary, and structural-functional theories are presented. According to these theories, balance is achieved by means of harmonious relations of social components in a society. Education is an integral system here intended for keeping of stability and changing from simple or primitive forms to more complex modern forms in response to changes in other structures. Bilingual education is regarded as a balancing mechanism thanks to which balance is kept in a society. The theoretical approach to the study of bilingualism within the framework of the conflict paradigm is the theory of group conflict in which the following is emphasized:

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instability peculiar to social systems and conflicts of values, and authorities, which are their natural results.

In the balance paradigm, the following principles are important: Bilingual education is a balancing mechanism functioning to keep balance in a society. Education implies the contact of cultures. Bilingualism of an individual is an instrument of activity in a multicultural environment. The second language can be studied if it is used as a language of communication and instructions.

From the conflict paradigm we use the principle that education is a part of the ideological structure of a society, hence its dependence on changes in ideology and politics—formation of bilingual education is a specific case of such dependence. It is shortsighted and unpromising to study the development of bilingual education out of context and out of connection with social factors.

The pedagogy of reflexive activity brings the inner world of a child to the foreground and demands other behavioral role structures. These structures can be correlated with the structure of a language personality as a personality being realized on three levels.

The first level is verbal and semantic, the level of a simple human communication language. On a psychological plane, a teacher here should show him or herself as a personality and then as a subject teacher. In addition a teacher should achieve relations of empathy (compassion) with a class, allowing an opening channel for reflexive activity from two sides: from the side of a teacher and from the side of a pupil.

The second level is cognitive. Through a word it is connected with the structural overlapping of a teacher’s personality’s valuable orientations with orientations formed in a pupil’s mind. These structures are distinguished essentially. Traditional (didactic) pedagogy doesn’t give results here. Reflexive activity can be organized on the basis of the modeling and professional realization of “expectation situation of unexpected effect.” Unexpected change of a lesson, unexpected discovery, unexpected cognitive effect (for example) allow forming one’s own values, but not inquiring as to the price of another’s values (whatever authority one didn’t use).

The third level is motivational and pragmatic. It is connected with determination of real communication conditions (unlike the predominant pseudo communication of many lessons) in a class. Consideration of a trainee’s real communicative requirements and modeling of “the situation of a communicative core” within the framework of revealed speech requirements comes to the foreground. This is the situation when every participant in joint cognitive activity needs to speak in his/her own words but not the words of the other. Another result of educational activity falls into the trap of memory.
In this regard we define the technology of coherent speech development as an algorithm of reflexive activity of two subjects of educational and cognitive process (a teacher and a pupil). This algorithm is directed to improving quality of a pupil’s knowledge, development of their processual qualities, and activation of creative self-dependence. The self-realization technology of a pupil’s language personality or formation technology of an individual’s verbal behavior is written about by many scientists (Gabdulchakov V.F., 2011). The technology is built on several psychological and methodical principles:

1. Unity of the conscious and unconscious in mastering of the educational field and procedures of its realization in everyday activity (“It’s interesting!”).
2. Consistent formation of the communicative core through a system of incentives, stimulating realization of an individual and personal idea of what is discussed in a lesson (“My opinion”).
3. Maintenance of a high level of difficulty in the operations of algorithmic synthesizing of educational material (“It is clear!”).
4. Creation of pedagogical communication of equality in which a teacher and pupils have equal functions of dialog interaction, allowing translation of pupils from the perspective of education object to the position of self-education subject (“I did it myself!”).
5. Formation of the nature-aligned system of self-education in which every participant moves to his own (often fictional) pupil’s type (ideal) (“I can too, I’m talented too!”).

In finding optimal forms of bilingual development, we have distinguished techniques resulting from the text features of a public performance spoken in the first and second language. We refer to such text features:

- Coherence (integrity, completeness) of a statement formed by dividing a statement into complex syntactic unity and finding micro topics for subsequent modeling of a statement.
- Delimitation (determinacy of text units’ borders) by means of the principles of statements’ semantic forming.
- Pragmatic set course (directive to influence) and integrity (internal organization) connected with the techniques of thematic-rhematic (determinate order of words) and rhythmic (melodic) structure of statements’ modeling.
- Text cohesion (lexical and grammatical contact between sentences of a statement) formed by means of interphrase contact analysis and synthesis.
- Communicative completeness of a statement connected with the techniques of communicative core development in public performance.
- Subject and semantic completeness formed by means of the techniques of text propositions and predicates’ logical correlation.
- Speech will of a speaker; typical compositional and genre form of completion connected with the techniques of a performance’s stylistic forming.

Development of bilingualism and multilingualism in Russian schools with the support of these characteristics contributes to the solution of task complexity, provided with humanities training, forming pupils’ individual verbal behavior.

REFERENCES


PART 1: READINESS OF A TEACHER TO WORK WITH CHILDREN WHILE PLAYING

1. Introduction

In 2013 a new pre-school education standard was accepted in Russia (federal standard, 2013). Standard realization assumes application of a game in the educational process. Emphasis on play activity as a leading type of activity was acknowledged in the Russian pre-school educational system starting with the papers of L. S. Vygotskiy (Vygotskiy, 1931). That was in the 1920s and 1930s. However, practice of pre-school education from these positions still did not acquire a conceptual foundation.

The culture-historical concept of L. S. Vygotskiy became a methodological basis for game grounding as a leading type of activity for pre-school children. The main provisions of the culture-historical concept of L. S. Vygotskiy come down to the following: qualitative change of human activity serves as a basis of human psychological development; education and upbringing lie at the root of human psychological development; initial form of activity is an unfolded execution of this activity in the external (social, collective) plane; psychological innovations are derived from the interiorization of the initial form of his/her activity; sign and symbolic systems act a significant part in interiorization processes; unity of intellectual and emotional spheres is important for activity of human consciousness.

The game is acknowledged to be the leading type of child’s activity: the game comprises a cultural code of child development (Elkonin, 1978). In such a way, the game is capable to activate the change in child’s activity, lead a child to the external (or collective) plane, speed up interiorization processes, activate intelligence and emotions. Different aspects of the game and preparation for its conduction are described in earlier published materials (Gabdulchakov V. F., 2011, 2014 a, b, c, d).

Necessity of the game in pre-school and school age was acknowledged by many Russian scientists-teachers (Makarenko, 1987; Sukhomlinskiy, 1981; Zankov, 1978). However, in practice the unofficial norm was cruelty and child abuse. They existed in the form of various punishments in the family and in daycare centres. The adults could subject the child to physical punishments, lock up in the room, etc. In 2013 a special status of childhood and emphasis on
play activity were approved by the Federal State Educational Standard of Pre-School Education (federal standard, 2013).

In the European system of pre-school education, the necessity of play activity was realized after papers of L. S. Vygotskiy, but in practice it was realized in daycare centres much earlier than in Russia. At the present moment this activity determines content and goals of education in daycare centres of many countries (Faulkner, Coates, 2013; Hunter, Walsh, 2014; Hoyte, Torr, Degotardi, 2015). Research tasks are as follows:

- Analyze the conceptual framework of pre-school education in Russia.
- Determine the degree of popularity of play activity in daycare centres.
- Define peculiarities of play activity in daycare centres.
- Define problems and promising means of play activity development.

2. Materials and Methods

Materials for studies were provided by daycare centres of Kazan city (Republic of Tatarstan, Russian Federation). Work with them was executed in the period 1990–2015. Research methods were represented by observance, analysis, mathematical processing of empiric material, and designing of play activity technologies.

3. Results

The Russian standard has accepted a new concept—a childhood concept, according to which a child should live (or experience) a childhood world during the pre-school period. The childhood world is a game. The child learns to perceive the surrounding world through the game. The teachers now should not accept a child as a little pupil or worker; they should learn to see a child in him/her.

Therefore, the former paradigm of pre-school education was oriented toward the personality of a child—conscious personality, the personality of a future worker. The new paradigm develops the philosophy of a childhood where both culture-historical and activity concepts are actual (Veraksa L. M., 2014). Realization of these concepts is a game. If in former types of teacher’s and child’s activity elements of socially useful work and labour nurturing,
inclusion of children into the world of adults dominated, in new forms, elements of game dominate—cognitive, didactic, sociodramatic, etc.

The problem of detection of qualities of Russian educators defining their personal readiness to work with children while playing is topical and little studied. The traditional stereotype of an educator in Russia was connected with such qualities as strictness, exactingness, and even unavailability—the educator had to some extent to keep distance from children. Cooperation officially acknowledged in the ’90s frequently scared educators because of pedagogical ethics and tact breaches and was associated with overindulgence and lack of professionalism.

Acceptance of the new standard of pre-school education actualized such qualities of teachers as self-consciousness, empathy, cooperation, etc. If in the ’90s these qualities were considered to be a form of innovation, an untraditional approach to education, now these qualities became a norm for all teachers. In other words, educators in their activity now should stimulate a child for self-fulfillment. The game becomes an important form of a child’s self-fulfillment. Herewith, educators should fulfill themselves in this jointly organized play activity.

3.1. Play Activity in Russian Daycare Centres

This is not to say that before standard acceptance all teachers were severe and not able to organize a game. We conducted questioning of teachers of daycare centre in different years. About 800 teachers were questioned. They were asked one question: “Do you use play forms in the educational process of the daycare centre? If yes, what percent of time do these forms take in your classes?” Results of the questioning are given in Table 1 and Figure 1.

Starting from the ’90s, the share of play activity in Russian daycare centres consistently increased: from 10% in 1995 up to 36% in 2015. But in general the share is not very considerable and the majority of classes, in the opinion of respondents, is still conducted traditionally, as an educational class.

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<td>1990</td>
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Further discussed is the question, “What is considered to be a game?” Teacher-practitioners, with the exception of didactic and sociodramatic play, refer any entertainment to it. Not all play activities are of a cognitive nature; many of them have a developing sporting, health saving nature, and some perform the function of relaxation.

3.2. Quality of Pre-School Education

To estimate the quality of pre-school education it is essential to answer the question of whether the game can substitute for traditional education and what form is best, the traditional (educational class) or new (game). Vanderheyden notes that traditional measurements of a child have a selective nature and are painstaking (Vanderheyden, 2005). That is why diagnostics based on an educational program are popular. Herewith, education can be both traditional (as a class) and new (as a game).

In Russia after standard (2013) acceptance, a moratorium on estimation of pre-school education quality was declared. It ended in January 2015, but in sober fact it still continues. Distinct criteria and indicators of estimation are not worked out. But quality of pre-school education disturbs many people and it is still estimated by teachers, heads of daycare centres, inspectors, and scientists. The most important estimation turns out to be the estimation of not scientists but parents and society. Parents usually estimate quality on the grounds of three indicators:
1. Does the child enjoy being in the daycare centre?
2. Does the child suffer illnesses in the environment of the daycare centre?
3. Will he/she be able to study well at school after the daycare centre?

Games make the stay in the daycare centre joyful and happy. It is quite satisfactory for parents. But if after play activities the child then turns out not to be ready for school, the daycare centre stops exciting the admiration of parents and acquires a bad reputation not only in the eye of parents but in the eye of the public conscience of all people.

In Russian schools, programs are not as free as in daycare centres. In 2014 a developing program of L.V. Zankov (Zankov, 1975) was excluded from the list of federal programs. This program (arguably, the only one) provided continuity between daycare centres and schools with games as the leading activity. That is why schools do not meet daycare centres halfway—they state their requirements of pre-school education, and daycare centres have to take them into consideration and adapt.

Herewith, quality of pre-school education is strongly influenced by national-regional and religious peculiarities. For now, Russian pedagogic science does not see them; society and mass media started ringing the alarm. Situations are becoming more frequent when children are hostages of religious conflicts of adults. (If teachers stick to social orientation of education, the parents can be the bearers of religious or sectarian or other orientations.)

3.3. National and Regional Peculiarities of Russian Pre-school Education

National and regional peculiarities of education are usually connected with problems of a multicultural society (Sleeter C.E., 1996; Einarsdóttir J., Perry B., 2012; Multicultural education: issues and perspectives, 2007; Nieto S., 2004; Tiedt P.L., 2005). In Russia, growth of religiosity and national self-identification is observed. It creates many problems in organization of pre-school education.

A special place is taken by the problem of latently expressed national aggression. In Russian pre-school institutions there are many teachers having latent national aggression (Gabdulchakov, Yashina, 2015). In recent years, strong growth of national identity and religiosity is observed. In Tatarstan in 2014, nine terrorist attacks were prevented, resulting from national animosity and religious intolerance. A culture code in the national identity of the Tatar people has changed. If earlier this code was connected with the names of two
national poets, the Russian Pushkin and the Tatar Tukai, now it is filled with a historical-cultural sense and is connected with the ancient capital of Tatar of the Bulgars of the 12th to 13th centuries. The city of Bulgary (now the centre of pilgrimage of the Tatar people from the whole world) is associated with the poet Kul Sharif. (He died during seizure of Kazan by Ivan the Awesome in the 16th century and in his remembrance the main Jameh mosque was built in the centre of Kazan.) Bulgary is also associated with the writer Gayaz Iskhaki. (He emigrated to Turkey, became associated with Hitler, and during World War II was attempting to create the independent republic Idel-Ural in the Mid-Volga and Ural region.)

Changing culture code of parents influences the educational process in the daycare centre. Our survey showed that people in the Volga region suppose that they all are skilled in the problems of education, and education does not matter when we discuss national aggression prevention (Gabdulchakov, Yashina, 2015).

Understanding games relates to national-religious peculiarities of the Volga region: Tatar Muslims perceive some games as a sin before God. So while planning games, it is necessary to the extent practicable to avoid games with pictures and to correctly conduct sociodramatic plays in which there could be roles incomprehensible for orthodox Muslims.

But in conducting games of the didactic type, we do not see any peculiar limitations. Those may be games on experimenting with fairy tales; objects of the surrounding world (sand, grass, rocks, water, air, etc.); and wordplays (with emphasis on properties and characteristics of objects). Some theatrical games (dramatization game, tabletop theater, puppet theater, etc.) may be educational. In this case it is important to turn the cognitive step not into education but into the memory trap of a child, into the joy of unconscious revelation.

4. Conclusions

Ages 6–7 in Russia is pre-school age. In some countries of Western Europe, children of 5 years of age begin school. In Russia, children of this age go to daycare centres. Traditionally, Russian children go to school at 6–7. One should not compare children of this age to children of 4–5. Research shows that children of senior pre-school, ages 6–7, should engage in didactic games more intensively. Health and fitness games prevailing in the Russian
educational practice of recent years weaken cognitive readiness of 6–7 year-old children for studying at school.

REFERENCES


**PART 2: TECHNOLOGY OF THE DIDACTIC GAME**

1. **Introduction**

Analysis of pre-school education quality provokes a problem: how to make play activity both joyful and educating. Can the game provide comfort, joy, and preparedness for school education? From 2011 to 2015 we practiced the didactic game as technology consisting of four stages:
1. Motivation of play activity, inspiration of children to play.
2. Inclusion of children into the game on the level of subconscious analytical activity.
3. Immersion into the game on the level of subconscious synthesizing of components of one’s own participation in the play activity.
4. Interiorization: transition of internal actions into the external ones, i.e., direct participation in the game (transition from the intention to action).

Herewith, from the point of view of the activity approach, the fourth phase is accompanied by the control mechanism. Research tasks are as follows:

- Analyze the conceptual framework of pre-school education in Russia.
- Determine the degree of popularity of the play activity in daycare centres.
- Define peculiarities of play activity in daycare centres.
- Define problems and promising ways of play activity development.

2. Materials and Methods

Materials for studies were provided by daycare centres of Kazan City (Republic of Tatarstan, Russian Federation). Work with them was executed from 1990 to 2015. Research methods were represented by observance, analysis, mathematical processing of empiric material, and designing of play activity technologies.

3. Results

3.1. Characteristics of Mothers

The control mechanism is a natural mechanism accompanying the interiorization process (transition of internal actions into external ones). Every person to some extent controls himself/herself (what and how he/she speaks or acts). However if control is strong it suppresses the possibility to analyze and synthesize and suppresses the desire to speak or do something [1-4].

Control regulates the child’s behavior. It can be internal (on the part of a child) or external (on the part of a teacher). We stated that motivation for the game and participation in the game by children with strong internal control
decreases to 30% (play activity of 524 children analyzed). As a rule, these are insecure, intimidated children. Parents poorly prepared in pedagogic relationships can scare a child.

Children experiencing tight external control (on the part of teachers or parents) have decreased motivation for a game and participation at 60% (play activity of 545 children analyzed). That is why many didactic and sociodramatic plays turn out to be ineffective from the point of view of relaxation, as well as education and development. Many teachers absolutely do not realize and do not understand that their tremendous efforts in organization of a good game work against children, kill their desire to play. Playing under tight external control of the teacher destroys freedom of conduct and does not prove self-realization to the child or the teacher. Frequently, exhibition games (for colleagues or inspectors) turn out to be like that.

Over 80% of the heads of daycare centres in Russia do not have specialized (pre-school) higher education. Legislation of the Russian Federation allows people with any higher education to work as heads of daycare centres. Research indicates (personnel and level of pedagogic competencies of the heads of 549 pre-school institutions analyzed) that they do not know much about theory and practice of pre-school education and see their mission in control of teachers and children.

We conclude that play activity should be organized in a way to maximally decrease internal (on the part of the child) and external (on the part of teachers) control. A very fascinating and capturing game can decrease control; in such a game the result of activity (knowing) should go into the memory trap of the child and become his/her own asset. Consequently, efforts of the teacher should be directed not only to game organization and inclusion of the didactic sense in it but also to neutralization of mechanisms of internal and external control. In such conditions of a liberated didactic game, the strong impulse occurs for not only knowing but also development of intellect, thinking, speech, and a positive value system of children.

The game, both for pre-school and elementary education, demands from teachers not only understanding of play activity with didactic content, but also pedagogical excellence. The teacher should organize the cognitive process in the didactic game as an intrigue—expectation of surprise with culmination and outcome of the playing activity. In these conditions both the child and the teacher should improvise, not fearing to depart from the game’s rules. The main thing in such a game is to place the result into the memory trap of the child, turn the result of this knowing into the asset of the child himself/herself, and thereby secure the conditions for his/her full self-realization. Such a game
provides relatively high readiness of the child for studying at school, based on criteria of scientists (diagnostics of the intellect, creativity, etc.) and on criteria of parents, teachers, and society (ability to read and count).

3.2. Readiness of Children for Studying at School

In different countries, readiness of children for studying at school is judged variously. For example, in England, as observed by L. M. Veraksa [5] and N. Veraksa [6], the purpose of the daycare centre to a greater degree consists in development of independence and self-service, formation of the social position of the schoolchild, and motivational and communicative readiness for education in elementary school. Herewith the principle, “It is not possible to get ready for school without school itself” is practically realized. In Russia traditionally attention is paid to development of cognitive and regulatory components of readiness for education. An attempt to realize the English model in standards and programs of pre-school education is not yet supported by teachers nor by parents.

Traditionally in Russia, readiness of children ages 6–7 years for education is estimated on the basis of different methods. Tests for diagnostics of intelligence, thinking, memory, etc. are used. But teachers and parents are concerned only with two indicators—the ability to read and the ability to count. The ability or inability to read is the basis for mastering linguistic literacy, and to count is the basis for mastering mathematical literacy. That is why pre-school preparation in Russia (at ages 6–7 years) is an additional educational service, and it is more often directed to development of linguistic and mathematical literacy. Such preparation provides successful education of children in elementary and secondary school—it is understandable for parents and gets their biggest support. To define readiness for studying at school with the help of the didactic game we used the following simple criteria:

1. Ability to read:
   - Low level of reading: syllable by syllable reading.
   - Medium level of reading: slow reading.
   - High level of reading: quick reading.

2. Ability to count:
   - Low level: count to 10 (deduct and adjoin within 10).
   - Medium level: count to 100 (deduct and adjoin within 100).
   - High level: count to 1000 (deduct and adjoin within 1000).
From 2010 to 2015 in 12 daycare centres of Kazan City, a didactic game was used, showing progress of 547 children 6–7 years of age. Results are given in Table 2. For comparison we used the data from daycare centres in which no pre-school preparation was conducted with the help of didactic games (see Table 3).

### Table 2. Readiness of children for studying at school (in experimental daycare centres)

<table>
<thead>
<tr>
<th>Ability to read</th>
<th>Ability to count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low level</td>
<td>Medium level</td>
</tr>
<tr>
<td>32%</td>
<td>38%</td>
</tr>
<tr>
<td>8%</td>
<td>65%</td>
</tr>
</tbody>
</table>

### Table 3. Readiness of children for studying at school (in regular daycare centres)

<table>
<thead>
<tr>
<th>Ability to read</th>
<th>Ability to count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low level</td>
<td>Medium level</td>
</tr>
<tr>
<td>78%</td>
<td>14%</td>
</tr>
<tr>
<td>64%</td>
<td>25%</td>
</tr>
</tbody>
</table>

The data differs considerably: in experimental groups, where a didactic game with control neutralization was used, a high level of reading is revealed in 30% of children (in comparison to 8% in controlled groups); a high level of mathematical preparation is revealed in 27% of children (in comparison to 11% in controlled groups). The medium level is also indicative both for reading (38% compared with 14%) and for mathematical preparation (65% compared with 25%). Results of controlled groups are accepted by teachers and parents not as low, but as normal: they are typical for the majority of Russian daycare centres. We once again underline that indicators of controlled groups do not have a discriminatory sense; they are relative (specific for Russia) but objective and are unofficially set by virtue of traditions of cooperation of the primary school and the daycare centre.

### 4. Conclusions

Results show that play activity as the leading type of activity gains currency in Russian daycare centres. After acceptance of the standard of the
pre-school education, it is assumed that all teachers use a game. Research finds that in reality the game takes only 36% of time allocated for education and development of children.

Not all games bear a cognitive character. According to L. S. Vygotskiy [7], education results in development. In practice, some games are educational, some encourage development, and others are entertaining. Not all games allow children to feel like children: they are treated as schoolchildren.

In many didactic games, control is enforced, suppressing in children the desire to play. It is proven that this control can be decreased if the game is really interesting and capturing. Children make mistakes, provoked by this control—the fear to make a mistake. It is necessary to bend the strict rules of the game, improvise, stimulate the children in the game, even if they make mistakes. Additionally, didactic games help to overwhelm religious and national differences; they do not provoke national aggression and they positively influence the education and development of pre-school age children (children of 6–7 years).

Research results actualize the necessity to perfect didactic game structure, as well as the necessity for special preparation of teachers for its organization and implementation. These results evidence the absence of continuity between pre-school and primary school education in Russia both on the level of standards ideology and on the level of practice organization of the educational activity.

REFERENCES


PART 3: MULTICULTURAL LANGUAGE DEVELOPMENT OF PRE-SCHOOL CHILDREN IN RUSSIA

1. Introduction

It is understood in Russia, Western Europe, the US, and Canada that cognitive development of the individual is a critical social, psychological, and educational problem of our time. N. E. Veraksa places special emphasis on formation of a creative personality who questions himself/herself about the world. Self-recognition is impossible without the purposeful development of cognitive processes—attention, memory, thinking—which form the basis of human intelligence. Pre-school education should influence the child’s intellect and, most important, should keep up the personality, requiring an individual approach and individual programs. Many urgent problems arise out of this, the main one being productivity in any professional activity [1].

2. Concepts

Vallon describes the impossibility of a child’s independence from birth and the tendency to socialization, first with the mother and then with others [3]. The child develops only due to interaction with other people. Vallon relates this to affective responses and speech as well as to motor acts [2-7]. This position is shared by many Russian psychologists. L. S. Vygotsky notes the important role of people in the cognitive development of a child [8].
At different points of its evolution, multicultural language development of pre-school children has taken different forms in group and individual work or games as the central object of attention. But always asked is what does foreign language taught in Russia consist of. Contemporary efforts have to tackle previous methods in order to prove their effectiveness. A few years ago it seemed fairly clear that the prime object is teaching foreign language separately, without links with other languages already known by children. Today there are very strong signs that pre-school teaching of foreign language, based on the knowledge of a native one, is becoming more effective.

Dynamically developing processes of intercultural language communication inside and outside Russia are associated with bilingualism: Russian-Tatar, Russian-Bashkir, Russian-Chuvash, Russian-Mari, and with three languages, when young people, parents, and the public realize the need for fluent knowledge of foreign language. That forces addition to usual educational process of bilingual or trilingual game practice. This approach is widespread in the US, Belgium, Poland, Switzerland, and Japan, where great attention is paid to language training of pre-school children. Unfortunately, Russia doesn’t follow their example. That’s why Swiss and Belgian pre-schools with an active use of several languages like English, French, German, or Italian are globally known and serve as the example to the Russian ones. The policy toward multilingualism and multiculturalism proclaimed in Austria and Canada is a part of national and cultural diversity [9].

However the process of multicultural education and early childhood development, despite diverse practical methods of teaching languages in kindergartens of Russia and other countries, is studied only partly. Psycholinguistic and linguo-didactic multicultural aspects of language development of children in kindergartens are being promoted.

In Tatarstan, mainly populated by Tatars and Russians, the number of people who consider themselves Russians decreased to 13% between 1993 and 2013. There is a complete mess of strategies in teaching even native language. This has become a matter for the state and for non-state businesses in some educational institutions, including kindergartens. It has been forgotten that the second language should be taught on the basis of the first language (mother language), rather than together with it. Unsynchronized and uncoordinated training often leads to weak knowledge of native language, to say nothing of a foreign one. This reflects on the intellect and mentality of children.

As shown in our previous research, the amount of people who consider themselves Tatars has increased by 27.5%. Still, they speak and think in
Russian. About 0.75% people who consider themselves Russians speak Tatar. The amount of those who wish to learn English has increased from 12.5% to 35.6%. Therefore, the Tatar language is taught successfully, trained together with Russian and English.

Uncoordinated teaching of three languages affects knowledge of all of them. It happens when learning Russian (organized even in a game). Children learn the names of objects. Then learning English they deal with verbs, and at last, learning native language (Tatar, Chuvash, Mari), they study adjectives. Transposition of linguistic phenomena and interference—negative impacts of one language onto another—are not taken into account. The educational technology has not been developed. A mixture of language meanings results, so children can't speak properly at all. They are afraid to be mistaken. The technology of formation of imagination and concepts in different languages is presented schematically in Table 4.

Table 4. Technology of formation of imagination and concepts in bilingual and polylingual environments

<table>
<thead>
<tr>
<th>Components of technology</th>
<th>Subject component, informative, moral-ethical components, world outlook component, speech (bilingual and polylingual)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purpose</td>
<td>Formation of a bilingual and polylingual person who is able to understand concepts in two or three languages and to use them correctly in training and playing activity; possessing the values connected with application of laws and rules of Russian grammar with understanding of practical applicability of the theory, its informative importance, verification; with explanatory potential of knowledge; with reasons of simplicity, internal perfection of the organisation of knowledge; with valuable moments in knowledge development; with objectivity and rationality</td>
</tr>
<tr>
<td>Didactic conditions</td>
<td>Motivation of new imagination and concepts; semantization of the concepts students don’t have in a native language; differentiation of non-translated and translated ways of semantization of concepts (on the basis of methods of revealing interphrase links); actualization in problem-communicative situations of special knowledge and values; use in speech work of reception of formation of the communicative kernel stimulating creative, research activity of students; realization of reception of integration of the maintenance of the language and in detail-directed character, and also the reception, allowing combination of individual and group modes of study; semantization (explanation) of concepts; support of the principles of personal development training considering the multilingual environment of dialogue</td>
</tr>
</tbody>
</table>
Our research in Tatarstan, Chuvash, and Udmurt Republics of Russia reveal linguo-didactic particularities in the trilingual approach, as well as difficulties typical for children [10]. In that number, if we mean teaching Russian, Tatar, or English, there are conditions of synchronization and integration of common turns of speech, as well as typical speech errors. Among linguistic particularities of three languages should be mentioned the level of word order, the category of gender. Therefore, special exercises should be suggested to overcome the negative influence of one language onto another. They should be based on principles of transposition for integrated mapping of linguistic phenomena.

3. Conclusions

In our research we linked multicultural language development of pre-school children with cognitive development of the child and their typical...
difficulties. For proper technology of multicultural children’s language development it is effective to identify the structural and substantive components of the trilingual method, to develop a system of exercises and games, and to synchronize teaching and game material [11].

Children with multilingual training in kindergarten are more successful at school, more sociable, tolerant, and cheerful than those who haven’t been trained. We confirmed that multicultural language skills are formed during the pre-school years [12]. The basis for bilingualism is the base for positive influence on the formation of linguistic identity, the formation of personality with unique features. The study confirms that the main purpose of language development of children is to build their communicative competence, required for participation in a dialogue in a multicultural language area [12].

REFERENCES

1. Introduction

In this chapter we have investigated the interrelation between the personification of speech work with students in the bilingual environment and the quality of their educational and creative work. The essence and the research objective consist of developing the technology of personification of speech work on the basis of methods of Ketensk psycholinguists (Germany).

Hypothetically we have assumed that the personification of speech work with students in conditions of bilingualism will be more productive if psycholinguistic procedures of Ketensk scientists are used for training and analyzing coherent speech.

The novelty of research consists in developing a technology of training to work with the text in psycholinguistic procedures of Ketensk psycholinguists analyzing speech. The research was done at the Kazan Law Institute of the Ministry of the Interior of Russia and the Kazan (Privolzhsky) Federal University in the course of teaching humanitarian disciplines in the Russian, English, and Tatar languages. Statements numbering 660 have been analysed in control groups (325 students) and experimental groups (335 students).

2. Methods

- Methods of Ketensk psycholinguists.
- Psycholinguistic classifications of D. Hake.
- Class correlation of Charles Edward Spirmena.
- 16-factorial questionnaire of R. B. Kettella.
- Hierarchy of values by R. Rokicha’s technique.

3. Concepts

*Coherent speech:* statement constructed by rules of text and consisting of several sentences connected grammatically and according to sense, revealing a concrete theme and a main thought.
4. From Model to Technologies

Ability to work with the text is an important indicator of efficiency of learning at the university. The educational, scientific, and literary text defines sequence of thinking and logic of development of coherent speech. This ability promotes the text and correct construction of speech. Increasing efficiency of work with the text, we used the personified approach. Our research [1-6,12] has shown that for the personified model the following features are distinctive:

1. The model has structure, as it is characterised by a certain quantity of the interconnected components.
2. The model has links—communications between a teacher and the student, between students, between a student and a teacher, information links with the environment. These are the communications that create a procedure base for further development and model function.
3. The model has dynamism and functionality. In a certain interval of time, transition from previous components of the model to subsequent components is carried out. This surveyed time interval represents a possibility to define a dynamic process of functioning.
4. The components of the model are hierarchical. The level of mastery by students of coherent Russian speech is a professional component and should be increased up to the model’s top.
5. The model of the personified process of training consists of two blocks, governing and governed.
6. The sequence of the personified process of training obeys the laws of pedagogical process.

We consider the model on the basis of the functional, the system-structural, and the personally oriented approaches. In the final stage of

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designing technology criteria for formation of imagination and concepts in different languages, these abilities have been developed along with speech skills (to describe, tell, ask, answer): using laws and rules of this or that language, explaining practical applicability of language theory, explaining informative importance and verification, use of explanatory potential of language theory and systematizing knowledge simply with internal perfection of the organisation of knowledge, use of valuable moments in knowledge development, and correlating knowledge to objectivity and rationality requirements.

5. Experimental Strategy

During our pedagogical experiment we have noted that the standard treatment of thinking as informative activity in the course of which the subject, cooperating with the object, includes it in new links and owing to it, reveals its new qualities, properties, and new knowledge, does not provide that the thinking is carried out with reference to concrete objects. After all, in the educational environment (especially the bilingual environment) it has basic value [2]. If objects (for example, concepts) are not concretised, about what quality of their mastering can be speech?

Thus, comprehension of a subject orientation of thinking acts as an actual problem for the bilingual pupil, as a necessary condition of self-realisation in the second language. In this connection, in a native language we built a process of mastering of grammatical concepts, addressing different areas of knowledge. In bilingual and multilingual environments the thought subject is constituted and reproduced during informative practice not only on the individual level but also at the social level.

For successful training of students’ speech activity, it is necessary to generate, in our opinion, personally significant motivation for acquisition of corresponding knowledge and abilities, and also the importance of speech as a professional work component.

The first stage in the presented model of personification of training is the motivational stage. Its main objective contains formation of personally significant motivation for mastering professional Russian speech. We believe that it includes comprehension by each student of the objective importance of development of speech as a major component of professional activity; representation about the possibility to reach success in the course of mastering speech; aspiration to acquisition of corresponding knowledge and abilities;
display of activity, purposefulness, and independence in the course of perception; mastering and application of forecast knowledge and abilities in practical activities; and formation of sagacity, thoughtfulness, and foresight.

Thus, creating positive personally significant motivation of students in the course of their training in Russian speech, we adhered to the following general law: from situational to steady interest in speech development. This law underlies the means necessary for students’ steady interest in acquisition of knowledge and abilities in professional Russian speech. As the choice of the means for this stage, we started with the assumption that development of personally significant motivation of students is influenced to the greatest degree by various motivation problem situations that arise in professional activity. Hence, the mechanism of formation of motivation will conclude that pedagogical influences on conditions of pedagogical activity staticize separate situational promptings, which at regular activation are gradually lost and transfer into steadier motivational conditions and properties of the person. Proceeding from this, it is necessary to organise activity of students in mastering Russian speech filled by real and simulated problem situations carrying a forecast character. Such situations will promote birth of a motive and then stimulate its repetition and carrying over to new conditions.

The problem situation, a mental condition of cogitative interaction of the subject with the object of the knowledge, characterised by the requirement and efforts of the student to find out, “open and acquire the new knowledge unknown still for it containing in a subject and necessary for decision of an educational problem.”

In such practical situations, a decision is possible only with knowledge of the theory of pedagogical designing and possession of necessary abilities. Solving the situation of practical training, listeners independently come to a conclusion about necessity of replenishment of knowledge available for them and abilities for successful realisation of professional speech activity.

Motivation-problem situations, formation of personally significant motivation of students, will be promoted by showing them the importance of offered material on speech activity in the professional sphere, a statement of impressing facts from experience of the given kind of activity, discussion of the real facts from listeners’ life experience.

We also used other means of forming motivation for listeners’ development of skills. Analysis of concrete situations with a forecasting character and creation of elements of entertaining by means of drawing up crossword puzzles are examples. However, the basic means of achieving the purpose of this stage are problem situations that promote listeners’
speech mastering. The offered situations require listeners’ forecasting an educational process from training and education, educational and development possibilities of teaching material, difficulties in training and other kinds of activity, application of various methods, teaching and educational processes, pedagogical decisions made by the teacher. These predict qualities of listeners, their will, behavior, and possible deviations in development. The results promoted a dialogue and discussions, keeping attention of listeners on material stated by the teacher and an interest in reading literature.

6. Experimental Technique

The technique of realisation of the offered model and technology was carried out with the same parameters and diagnostics of the initial level of coherent speech (text) possession. However during efficiency checks of speech exercises, in developing a personified system, the parameters have been expanded (at the expense of methodical procedures of Ketensk psycholinguists). As a result, the data of experimental and control groups were compared according to the following parameters: conformity of the statement to Russian orthoepic norms; correct interphrase link of the statement; correct word order in a sentence and in the text (topic or rheme structure of the statement); structure of complex syntactic whole (presence in it of a beginning, the basic part, an ending); concentration of the information in the statement (high or low); syntactic complexity of the statement; conceptual (terminological) complexity of the statement; and logic interrelation of the sentences in the statement.

7. Parametre Definitions

Correct interphrase links are found more often when there is a connecting adjoin by means of lexical repetitions or lexical replacements (repetitions of the same nouns, pronominal, or synonymic replacements) between the text sentences: In September the first students should come to university. This day the academic year of students begins. The future experts will act on the knowledge necessary for work in a specialty. They will study five years. Here the link and sense remain by repetition of a noun, students, its synonymic replacement in another sentence, the future experts. In the last sentence, lexical repetition keeps a pronoun, they.
**Topic comment** is a semantic division of the sentence, which is divided into an initial part and what is told about it (*apples, a great lot*). The topic comment can coincide with sentence division into a subject group and predicate group or in a subject and a predicate (for not widespread sentences): *Hunting/is forbidden; The new factory manager/has started moving at once.* In this case one can speak about coincidence of actual and grammatical division. More often these divisions do not coincide: *New houses have been built in our district; He has bought this book by chance.* Dividing the sentence and breaking up of groups of subject phrases, a predicate, and subordinated members is possible: *He has chosen a good wife.* The initial part of division is called a theme and the final (new) part is the rheme, or a kernel.

Sentences having no division are called expletives. Usually they have the meaning of activities, a statement of fact: *It is snowing; It is possible to begin; There is no money.* The same sentences can be transformed with the same lexical-grammatical structure into sentences with topic comment: *It/snows; It is possible/to begin; There is no/money.*

In written speech, division into a theme and rheme is not always shown by punctuation marks. In oral speech the basic means of division is intonation: in a theme the voice rises; in the rheme it drops. Usually the theme is placed in the phrase’s beginning and the rheme at the end. Changing this order shifts a phrase’s emphasis to fall on the rheme.

Experiments show that work on skills to build links between phrases—to follow a correct word order, to reveal a theme and the basic thought—is insufficient for the personified approach. Statements suffer from lack of information and concept, weak syntactic and logic organization. As a result, students cannot fully realise their communicative plan.

According to research of Ketensk psycholinguists [3], concentration of the information can be defined through a parity of the basic information having sense (an information kernel) and the repeating, explaining information (development of the first and second degrees). This dependence has been established mathematically. In the following equation $T_{ko} = K + A_1 + 2A_2$ $KB$

\[ T_{ko} = K + A_1 + 2A_2 \]
Thus the quantity of types of information (KB) is almost equal to the quantity of kernels of information (K), as without a kernel the information does not exist. For definition of the level of concentration of the information, it was necessary to emphasize at first the sentences with kernels of information. Emphasizing these sentences resulted in structural features of the paragraph having two parts (paragraph sentence and explaining part) and the microtext (difficult syntactic whole), with a beginning, the basic part, and an ending. In the next stage we defined quantity of development of first degree and quantity of development of second degree, proceeding from the paragraph’s features and the complex syntactic whole.

The paragraph (absatz, fresh paragraph) consists of 1) space in an initial line of printed or handwritten text; and 2) component of coherent text consisting of one or several phrases (sentences) and characterised by unity and relative completeness of the content. Also applicable are the terms “period,” “complex syntactic whole,” and “superphrase unity.” Here is an example:

Soon the fox managed to take revenge on an eagle. Once in the field, people sacrificed a goat to the gods. The eagle flew to an altar and carried away from it burning internal organs. But at the moment he brought them to a nest, a strong wind blew. Thin old guns flashed. Eaglets fell to the ground. The fox ran up and ate them.

Interphrase links create the unity of the paragraph’s content. The links are created by 1) connections at a component in a phrase 2) identity of objects (to an eagle; an eagle, to a fox; a fox) expressed, for example, by substitute words (internal organs, their), or by zero substitutes (compare absence of a subject at a predicate in the fourth phrase); 3) semantic (sensitive) links of words (e.g., to sacrifice an altar; an eagle; eaglets); 4) correlation of forms of predicates in all phrases except the second, a past perfect tense veb; and 5) division (word order) of the phrase in context of previous ones (in the seventh phrase, direct word order and absence of accent on “fox” means that fox is theme of this sentence and this is due to the fact that fox is mentioned earlier).

Some interphrase links (in particular, causal and explanatory, and also links based on unity of time, a scene of action, or identity of characters and subjects) cannot have obvious expression and are restored in the text owing to its initially set connectivity (“interiors” mean internal organs of a goat; “flew” means the moment when people made a sacrifice). Connecting and adversative links are often expressed by lexicosyntactic parallelism of phrases. Interphrase links can include separate phrases and groups of phrases. So the first phrase is
connected by explanatory communication with all other phrases of the paragraph as with the whole.

Connections between paragraphs as a part of the text have the same nature as links between phrases in the paragraph. Divisions between paragraphs have the minimum number of interphrase links. In links between paragraphs, usually the first phrases of paragraphs play the main role. So, in the first phrase, a word *soon* (raising a question, *After what?*) and a word *to revenge* (raising a question, *For what?*) correlate the given paragraph to the previous ones.

The paragraph is the unit of semantic and literary structure of the text. The knowledge of semantic structure of the text will help children to read not separate words and sentences, but whole blocks. At the beginning it is possible to comment on features of a structure of the paragraph. For this purpose at school it is possible to use such text:

“A lonely old man lived in the village. He was weak; he wove baskets and soled felt shoes, guarded a collective farm garden from boys, and thereby earned his bread. He came to the village many years ago from afar, but people understood at once that this person had much suffered from a grief. He was lame, grey haired. The curved, lacerated scar ran from his cheek through his lips. And therefore, even when he smiled, his face seemed to be sad and severe” (A. Gaydar).

Students should be shown that the correct paragraph usually has two parts: the paragraph sentence (an information kernel) containing the basic information of the text and the explaining part (development of the first and second degree) which comments on this information. For clearness, the text can be presented as follows:

<table>
<thead>
<tr>
<th>First paragraph</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Paragraph sentence</strong></td>
</tr>
<tr>
<td><strong>Explaining part</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Second paragraph</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Paragraph sentence</strong></td>
</tr>
<tr>
<td><strong>Explaining part</strong></td>
</tr>
</tbody>
</table>

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Independence of paragraph sentences is seen by reading them separately, without explaining the parts: A lonely old man lived in the village. He came to the village long ago from afar, but people have understood at once that this person had suffered from grief. As we see, we have a short, coherent statement. This connection is underlined by presence of a pronominal replacement (An old man, he). It is also possible to consider other features of the paragraph [3].

A complex syntactic unit is an interrelated combination in the meaning and syntax of sentences, representing a more complete development of thought in comparison with a separate sentence. A complex syntactic unit is characterised by unity of thought, the statement, the theme, and by the close semantic cohesion of sentences. A complex syntactic unity is characterised 1) by specific syntactic means between sentences (chain, parallel, and conjunctive); 2) by the unity of subjective-modal colouring; and 3) by the unity of rhythm and intonation.

Generally, the complex syntactic unit consists of a beginning (the beginning of microtheme, development of the first degree); an average part (microtheme development, an information kernel); and an ending (microtheme completion, development of the second degree). Thus, information richness of the text is analyzed based on structures of the paragraph or the complex syntactic unit.

8. Logical Statement Structure

Logical statement structure is classified as follows by D. Hake:

1. Strong logical link in which sentences are irreversible.
2. Weak logical link in which change of sequence of sentences is possible.
3. Absence of logical and linguistic link, a combination of non-correlated concepts in nearby standing sentences.
4. False logical link.

Each of the four types of logical link is designated: BZ1 = 2 (strong logical link); BZ2 = 1 (weak logical link); BZ3 = 0 (absence of logical link); BZ4 = -1 (false logical link). The degree of the logical link between sentences is expressed by the formula:

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\[ T_1 = 2BZ_1 + BZ_2 - BZ_4, \]
\[ V \]

where \( T_1 \) = degree of the logical link and \( V \) = number of sentences. We determined conceptual level of the sentence according to K. Nestler’s formula:

\[ T_{bn} = 100 \cdot \frac{B}{GWZ} + 2B_2 + 3B_3, \]
\[ GWZ \]

where \( T_{bn} \) = conceptual level of sentences; \( GWZ \) = number of words in the sentence; \( B \) = number of concepts; \( B_1 \) = well-known concepts; \( B_2 \) = special concepts derived from common usage; and \( B_3 \) = little-known special concepts of foreign origin.

Syntactic complexity of speech was defined by \( f_ΣΣa \):

\[ T_{sk} = \frac{1}{10} \cdot \frac{GWZ}{S \cdot SA} \]

where \( T_{sk} \) = syntactic complexity; \( S \) = the sentence; \( SA \) = part of a sentence, if it is complex; and \( GWZ \) = quantity of words in the sentence.

9. Efficiency Check

An efficiency check was constructed by comparison of significant characteristics of speech activity in control (325 students) and experimental (335 students) groups (Table 5). As a result of intensive influence (within two to three weeks) on speech activity of students, quality of coherent speech improved in pronunciation norms and interphrase links, word order, semantic structure, syntactic complexity, informative saturation, etc.

Diagnostics of speech activity of the students, performed by us in different years and different conditions, has confirmed legitimacy of chosen pedagogic conditions for personification of development of speech activity. Calculation of the factor of class correlations of Spirmen [5, 6] was carried out under the formula. Elements of a variant class in ascending or decreasing order, are its number in this ordered cluster. This formula is also translated more often as the calculation formula of coefficient of Spirmen [10, 11].
Table 5. Analysis of students’ speech activity

<table>
<thead>
<tr>
<th>Significant characteristics of speech activity</th>
<th>Control groups (%)</th>
<th>Experimental groups (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conformity to orthoepic norms of Russian speech</td>
<td>50</td>
<td>75</td>
</tr>
<tr>
<td>Correctness of interphrase link of the statement</td>
<td>30</td>
<td>72</td>
</tr>
<tr>
<td>Observance of a correct word order (a theme-rheme structure)</td>
<td>45</td>
<td>78</td>
</tr>
<tr>
<td>Sufficient level of concentration of the information</td>
<td>46</td>
<td>48</td>
</tr>
<tr>
<td>Correctness of structure of the syntactic complex</td>
<td>37</td>
<td>52</td>
</tr>
<tr>
<td>Syntactic complexity of the statement</td>
<td>28</td>
<td>46</td>
</tr>
<tr>
<td>Level of conceptual complexity of the statement</td>
<td>23</td>
<td>70</td>
</tr>
<tr>
<td>Logic link of statement sentences</td>
<td>26</td>
<td>82</td>
</tr>
</tbody>
</table>

Thus, investigating correlation of class meanings, it is possible to establish in what way dependence of two alternates is described by monotonous function as we investigate the efficiency of the personified technology; we base it on indicative signs of communication of quality. The coefficient sign indicates direction of link between alternates. If a sign is positive, Y tends to increase by increasing X; a negative sign means Y tends to decrease by increasing the value of X. If the coefficient is equal to 0, there is no tendency. If the coefficient is equal to 1 or -1, dependence between X and Y looks like a monotonous function. That is, Y also increases, increasing X, or on the contrary, Y decreases increasing X. That is, unlike the correlation of Pirson which can reveal only linear dependence of one variable on another, the coefficient of correlation of Spirmen can reveal a monotonous dependence, where a direct linear link cannot be revealed.

Under our conditions, such a link has been revealed: the factor of correlation has coincided with a critical meaning for a significance level of 1%. Hence, it is possible to state that significant indicators of speech activity of students and total results are connected by positive correlation dependence—in other words, the higher the level of speech activity of the student, the higher the level of educational and creative activity. In terms of statistical hypotheses, we should reject a zero hypothesis about similarity and accept the alternative about presence of distinctions, which states that the link
between indicators of speech activity and average results of educational and creative activity is distinct from zero. Based on our research, the correlation coefficient equals 1, testifying to presence of a functional link. If change of one factor does not have an influence on the size of another, the link is absent, i.e., the given factors are neutral.

Efficiency of the model and technology of the personified approach to work on text has been proved. However, in analyzing the speech of students, use of psycholinguistic procedures of Ketensk psycholinguists shows that it is necessary in this work to pay attention to teachers and students and to linguistic methods of text creation—interphrase organisation, theme-rheme structure, information-semantic, syntactic, logic structure.

Methodical procedures of Ketensk psycholinguists developed to evaluate qualities of educational texts are applicable in the adapted kind and for an estimation of coherent speech of students. These procedures allow us to look at a technique of personified speech work with students at university in a new form.

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**Books**


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Journal Articles


Chapter 2

INTERNATIONAL MANAGERIAL COMMUNICATION: AN ANALYSIS OF PROJECT TEAM COMMUNICATION IN A CHINA-BASED COUNTRY ORGANIZATION

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ABSTRACT

An increasingly large number of Chinese multinational corporations (MNCs) have expanded their presence in global markets at high speed and on a large scale. This paper provides an example of the Chinese pattern of global expansion by investigating a specific successful marketing effort of a MNC headquartered in the People’s Republic China (PRC). The marketing effort described and analyzed is the installation of a large-scale customized telecommunication network that a MNC headquartered in the PRC installed for a German MNC. This installation required the setting up and the management of the installation by a project team composed of individuals from both the PRC and Germany. These individuals had varying levels of language competency, differing amounts of intercultural exposure, and varying levels of technical and product knowledge. With their differing backgrounds the team members had to coordinate and integrate their efforts and activities to successfully

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complete the installation. The paper traces the activities of the project team through a series of five sequential episodes (labeled stages) in the marketing effort from the point of initial contact to the signing of the contract. Along and throughout the course of action, the paper analyzes if and how the varying language competencies, intercultural competencies, and the technical and product knowledge of team members impacted the coordination and integration processes within the team and with the customer. The major findings were that English served as a linking language that enabled direct message exchange and the passing of messages through language link-pins when language competency was inadequate. Genre language competency was found to be a critical success factor although general language competency also was important. Cultural differences existed but did not significantly impact the communication exchange. The data for the study was gathered through eight hour interviews with mid-to upper-level local managers and Chinese expatriates and field notes. The paper concludes with conclusions and implications including suggestions for future research.

INTRODUCTION

Globalization has created new business opportunities for multinational corporations (MNCs) headquartered in developing countries such as the People’s Republic of China (Black, Gregersen, Mendenhall, & Stroh, 1999). Due to the shift in the positions of the economic super powers and the globalization of business, the rise of Asian economies among globalized businesses (particularly China being the number 2 of the economic superpower after the US) has made it important to examine the importance of international business communication in Asian contexts. Statistics provided by the Ministry of Commerce of PRC shows that by the end of 2015, nearly 6,000 China-based companies were operating their businesses in 153 countries and regions worldwide with the sales revenues of $104.13 billion US dollars in the non-financial sector. The statistics reveal that an increasingly large number of Chinese multinational corporations (MNCs) have expanded their reach into global markets at high speed and on a large scale. In this paper, I examine an example of this pattern of global expansion by investigating a specific successful marketing effort of a MNC headquartered in the PRC.

The marketing effort I describe and analyze is the installation of a large-scale customized telecommunication network that a China-based MNC installed for a German MNC. This installation project required the setting up and the management of the installation by a project team consisting of

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individuals from both the PRC and Germany. These individuals had varying levels of language competency, differing amounts of intercultural exposure, and varying levels of technical knowledge. With their differing backgrounds the team members had to coordinate and integrate their efforts and activities to successfully complete the installation. In this paper I discuss the establishment of the project team and trace a series of sequential episodes (labeled stages) in the marketing effort from the point of initial contact to the final installation. Along and throughout the project, the author analyzed if and how the varying language competencies, intercultural competencies, and the technical and product knowledge of team members impacted the coordination and integration processes within the team and with the customer. I conclude by making generalizations and suggesting future research.

**REVIEW OF LITERATURE**

Several research and theoretical areas provide a framework and tools to focus my analysis. In the section of the review of literature, I report on (a) English increasingly becoming the world’s business language and being of special importance as a lingua franca (or BELF hereafter), (b) the theory and practice of project management to provide a frame of reference for understanding the management and coordination of the project team, (c) the research in relation to national culture which shows that cultural differences can be a major source of intercultural miscommunication, and (d) language related literature that points out the relevant areas of language competency and the necessity of intermediaries (language link-pins) to relay messages in the absence of adequate language competencies.

**English as World’s Business Language and Lingua Franca**

Globalization has accelerated the need for business English communication skill. English as the default language in international business and has increasingly become the lingua franca of today’s world business language with business practitioners coming from a variety of cultural backgrounds and speaking different national languages. In the business context, the increasing use of English as lingua franca (ELF) has to do with the globalization of business operations. Firth (1996, p. 240), a pioneer of ELF research, noted that “English (…) used as a ‘lingua franca’, [is] a ‘contact

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language’, between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen foreign language of communication.” Seidlhofer (2001, p. 146) defines a lingua franca as “a [shared] language by means of which the members of different speech communities can communicate with each other.” Taking these two definitions of Firth (1996) and s (2001), Louhiala-Salminen, Charles and Kankaanranta (2005) coined the term of ELF by adding “B” to describe the use of ELF in international business contexts. They defined BELF as English used as a shared communication code when conducting business within the global business discourse community. Charles (2007, p. 264) argued that BELF differs from ELF in that the domain of BELF is solely business, and “its frame of reference is provided by the globalized business community. The B of BELF is thus the socio-pragmatic backdrop against which language … is to be interpreted.” Kankaanranta and Louhiala-Salminen (2010, p. 204) state that:

(…) English in today’s global business environment is ‘simply work’ and its use is highly contextual. Thus, knowledge of the specific business context, the particular genres used in the particular business area, and overall business communication strategies are tightly intertwined with proficiency in English.

Research has shown that companies increasingly choose English as their corporate language in a multiple-language environment (Nickerson, 2002). For example, Lenovo, a Chinese MNC, announced that English was chosen as its corporate working language after it purchased the PC unit of IBM. Likewise, Uniqlo announced that English would become corporate official language in 2012 (Sato, 2015).

Studies examining English as a business lingua franca or as a corporate language has been a focus in Europe for the past two decades and the result has not been conclusive. Scholars such as Louhiala-Salminen, Charles, and Kankaanranta (2005), Nickerson (2002), and Bargiela-Chiappini (2005) have contributed to this line of research by examining the effect of English as business or corporate languages in international business contexts. Other researchers from European continent such as Poncini (2002) investigated language choice and communication in different European languages. Results of their studies have shown positive impact of the use ELF in organizational or international business contexts.

On the contrary, results of other European studies reveal contrasting findings. Fredriksson, Barner-Rasmussen, and Piekkari (2006) examined the use of common corporate language in the German multinational Siemens and
uncovered the discrepancies between company policy and employee practices in using the corporate language. They found that there is powerful interplay between the two languages – German and English. Fredriksson et al. conclude that a common corporate language may not be as widely shared within the firm. A common corporate language in their case does not refer to a language used throughout the corporation on all organizational levels. Another ethnographic study by Tange and Lauring (2009) interviewed 82 informants to investigate the use of English as corporate language in a Danish multinational corporation. The results show that, although communicative practice emerged from the management decision to implement English as a corporate language, the introducing of a corporate language does not necessarily solve the corporate language problem. Tange and Lauring (2009) found that the emergence of the two processes in these companies they observed are language clustering and thin communication. From the language clustering perspective, the research reveals that international employees found themselves excluded by the Danes’ linguistic practices which in turn prevent them from fully participating in the social life of the organization. On the other hand, from the thin communication perspective, the native Danes felt that the introduction of English as a corporate language decreased the amount of communication in the company because non-native speakers withdrew from non-essential exchanges such as gossip, small talk, and story-telling, and, therefore, the knowledge-sharing on an informal level disappeared. Because of this, the Danes felt that the introduction of English as a corporate language meant that communication became more formal and task-oriented.

In Asia, multinational companies also increasingly choose English as their corporate language to deal with the challenges of coordination and control in a multiple-language environment. For example, Lenovo announced that English language was chosen as its corporate working language after it purchased the PC unit of IBM (Chen, 2004). Studies by Rogerson-Revell, 1999, 2008) and Bilbow (2002) investigated the interactive styles and strategies of the management meetings where meeting participants used English as lingua franca in Hong Kong multinational corporations. Sato’s (2015) study draws on BELF theoretical frameworks to critically examine the Englishnization project of Rakuten, a Japanese Internet conglomerate. He concludes that although Rakuten’s Englishnization experienced mixed reception from the public, English as the official corporate language improved overall organizational performance. Sato also pointed out that the reasons for those who criticized the project believed that English is not the best choice for the Japanese workforce because of cultural, political, and ideological beliefs.
Theory and Practice of Project Management

Originating in the 1960s, there is presently an extensive literature on project management (see, for example, Cleland & Gareis, 2006; Diallo & Thuillier, 2005; Ofori, 2013; Ika, Diallo, & Thuillier, 2012). Rather than providing a detailed description and analysis, I will summarize the major themes and tenets required for effective and efficient project management that are relevant to this paper. Project success is strongly linked to communication and cooperation between stakeholders (Diallo & Thuillier, 2005), especially strong and consistent leadership is essential for project success. The staffing of the team requires that the needed expertise be identified and be possessed by team members if possible or readily available if this is not immediately possible. An orderly and understood procedure for selecting and dismissing team members should be developed and followed. Diversity in team membership can increase team effectiveness and efficiency, especially in regard to innovation, but only if the team is managed properly. Open and honest communication is critical. Each team member needs to have a defined role but also needs to take part in coordination activities.

National Culture

The two research paradigms developed by Hofstede (1980) and Hall (1976) continue to guide the development of intercultural communication theory. Many researchers have investigated aspects of intercultural communication in a variety of cultures using Hofstede’s individualist-collectivist (IC) continuum and Hall’s distinction of low-context and high-context communication styles (e.g., Gudykunst, Matsumoto, Ting-Toomey, Nishida, Kim, & Heyman 1996; Oetzel, 1995, 1998; Oetzel, Ting-Toomey & Rinderle, 2006) and conflict styles (Ting-Toomey, 1988, 2006). Hall’s concept of high-and low-context communication distinguished that people from collectivist cultures use a high-context communication (HCC) style whereas people from individualist cultures use a low-context communication (LCC) style. Prior culture theory and research has confirmed that Asians (including Japanese and Hong Kong Chinese) exhibit a high-context communication style that reflects their collectivist cultures while people from individualist cultures use a low-context communication style (Hofstede, 2001; House, Hanges, Javidan, Dorfman, & Gupta, 2004). Such research takes dichotomous position considering high-context and low-context communication styles (Hall, 1976)
as being on opposite ends of a continuum rather than existing somewhere within their respective sides of it (see, for example, Du-Babcock & Tanaka, 2013). Hall’s distinction between high-context and low-context communication has been empirically confirmed. Studies by Gudykunst and associates (1996) and Ting-Toomey (2005, 2008) are the most significant large-scale empirical research studies that confirm this high-context to low-context distinction. Ting-Toomey (2008) elaborated that low-context culture refers to communication patterns in a direct verbal mode and sender-oriented values, in which the sender assumes the responsibility of imparting the meaning of the message. In contrast, HCC refers to communication patterns in an indirect verbal mode and interpreter-sensitive values, in which the receiver or interpreter of the message assumes the responsibility of inferring the hidden or contextual meanings of the message.

Rao and Hashimoto (1996) examined how culture affected Japanese expatriates’ communicating with local Canadian employees. Peltokorpi (2007) found that differences in communication styles and cultural values created barriers between Nordic expatriates and local employees in Japan. A study by Park, Hwang, and Harrison (1996) examined communication issues of a US subsidiary in Korea and found that US expatriates felt that cultural differences and host-language ability affected their adjustments.

**Language Competency and Link-Pin Communication in International Business Context**

Building on the BELF studies described above, language competency is divided into two categories: general language competency and genre competency (Du-Babcock & Babcock, 2007). In this distinction, general language competency is the overall ability to use a language; whereas, genre language is the ability to use a designated area of the language. Genre language is built on an underlying knowledge base that can be related to a specific discipline (professional genre) or to a company or industry (organizational or technical genre). For example, in this paper various kinds of engineering and computer science related languages are referred as technical genres.

Link-pin communication comes into play when individuals possess the necessary genre knowledge but cannot transpose this knowledge into a linking language, English in this paper. The importance and impact of the link-pin communication in international communication has gained increasing
recognition from organizational theorists who have acknowledged that language lies at the very foundation of organizations and their management (Boje, Oswick, & Ford, 2004). By focusing on language for professional purposes, modern theorists conceptualize that boundaries within organizations may be seen as products of language in that department and groups speak different languages that are not easily transcended. As Morgan (1990, p. 16) notes about LSP language that “has evolved in nature and sophistication to cope with the changing requirements of organizational control.” Other theorists have identified how boundary spanners or integrators (also called link-pins by organizational behavior theorists, and by Du-Babcock & Babcock, 1996) speak multiple languages as a means to overcome or reduce language-induced boundaries (Galbraith & Kazanjian, 1986). In the process, individuals must communicate not only in their professional genres but also with those who have varying degrees of second-language proficiency in the specialized professional contexts (see, for example, Bhatia, 2004).

The concept of language and link-pin communication was originated by management theorists. Roethlisberger and Dickson (1939) in analyzing the Hawthorne experiments defined the first-level superior as the “man in the middle” or link-pin who translated management and worker languages and carried messages between upper management and the workers. Thus, the translation process consisted of the dual (upward and downward) translation of two professional genres (management and worker) between two language groups (management and worker) who might speak the same language (American English). Their study illustrates the increasing complexity and interactive nature of the communication channel and the corresponding translation difficulties faced by the link-pins in translating management and worker languages when an organization has become more globalized. Management pioneers Fayol (1949) and Taylor (1911) both recognized management and workers as separate language groups speaking different professional genres (management and worker), and therefore asserted that there was a need for language translation in communication among these groups. Taylor created a language (simple instructions for “doing” based on time and motion analysis) and the carriers (functional foreman) of this language between management and the workers. The foreman using the linking language would therefore connect the management of large-scale U.S. enterprises who spoke managerial English (language for professional use) with the workers (comprised largely of immigrants) who spoke little or no English.

Likert officially coined the term of link-pin in relational to organizational communication in two classic management theory books: New Patterns of
Management (Likert, 1961) and The Human Organization (Likert, 1967). He defined link-pins as managers linking the organization together vertically and horizontally by superimposing a group structure on the formal organization structure. Likert noted that a manager, other than a top organizational level manager, would be concurrently a subordinate in one group and a superior in another group to whom subordinates at the next lower organizational level reported. As such, each manager served as a link-pin communicator between groups in a cascading pattern running vertically and horizontally throughout the organizational levels.

Mintzberg’s (1983) typology of organizations (machine, professional, entrepreneurial, and innovative) also shows that the necessity for link-pin translators varies among these organizational types. The translator groups (technostructure, service staff, and middle line) standing between the strategic apex and operating core vary in size in different kinds of organizations. These groups act as link-pin translators in that they connect the strategic apex who speak top management’s or executive’s languages and the operating core who speak worker’s languages. The technostructure and service staff and the middle line managers develop distinctive professional genres that vary in form among the different organization types. For example, in the professional and innovative organization, it may be that managerial, functional, and technical languages (various professional genres) merge but there will still be translation difficulty when professionals from different disciplines interact with such an organization. This is especially true in innovative organizations where professionals representing different specializations interact and have direct contact in cross-functional teams.

Du-Babcock & Babcock (1996) originated the term of language link-pin and also described different link-pin communication channels (see also, Du-Babcock, 2007b). In their definition, language link-pins are individuals who pass messages among individuals by translating input messages in one encoded national language to output and received messages in second national language. In our paper, we describe the link-pins channels that developed in the installation.

**RESEARCH METHOD**

The present study is an exploratory research study based on an epistemological position and employing a qualitative method. The choice of qualitative method (through the use of semi-structured interviews) relates to
the lack of current knowledge of the combined influence of Asian expatriates’ English-language competency or host- country language competence as well as cultural competence on intercultural communication in MNCs. Using an empirical case analysis approach, this paper illustrates East-West communication and concentrates on communication taking place among Chinese expatriates and PRC residents on business trips with Westerners at locations in western countries.

**Qualitative Data Collection and Analysis**

The data for the current study was derived from eight-hours of interviews where I as a researcher conducted interviews with mid-to upper-level host-country managers and Chinese expatriates in a country organization of the researched China-based MNC. Human resources managers, account managers, technical sales manager, commercial manager, and project manager were identified, and a series of interviews were conducted over a three-day company visit. The objectifying interview approach (Redding, 1990) in which interviewer engages in interactive dialogs with the interviewees. I previously used this method to collect the data for developing the language-based communication zones model (Du-Babcock & Babcock, 1996, 2001, 2007a; Du-Babcock, 2007b) and for research into expatriate adjustment and communication (Du-Babcock, 2000). The in-depth interviews using the objectifying interview approach allows the researcher to examine the nuances and to collect a rich, dense and comprehensive data set which gives detailed, first-hand, and multi-dimensional qualitative data. Individual and company names cannot be revealed because the interviewees were assured full confidentiality. These interviews were supplemented by the examination of company documents such as organization charts and policy manuals.

The qualitative analysis of the data came from the transcripts and field notes of the interviews. Interviews that were conducted in English were transcribed verbatim in English. Based on the interview data, I trace and describe the identified five sequential episodes in the marketing effort from the initial contact to the signing of the contract. In so doing, the analyses focus on the description of the activities in each stage, individuals who were involved in the various stages of the project, the communication events among the involved personnel, and the effect of link-pin to ensure the success of the project.
FINDINGS

The data was interpreted into diagrams to illustrate the stages of the installation from initial contact to the signing of the sales contract. I trace and examine the communication patterns and roles of different members of a sales project team in each stage. The designated project manager had the overall responsibility for managing and coordinating the activities of the project team. Stationed in Germany, the project manager also reported on the progress of each installation to the headquarters in the PRC on a regular basis. The account manager identifies and makes the initial contact with potential customers. He then introduces the project team members to the interested customer and leaves the team to identify other potential customers in the middle course of the project. Consequently, the account manager is a temporary member of the project team. The technical sales manager supplies technical information about product specifications and capabilities. Stationed in Germany, the technical sales manager does not possess or have direct access to knowledge of the latest up-to-date developments in product design and technological development or to the possibility of product future development. This is because the research and development (R&D) is exclusively centered in the headquarters located in the PRC. The commercial manager is responsible for the costing and budgeting of the installation. The commercial manager is also a temporary team member who takes part in only one step of the installation. The product line manager stations in the PRC but frequently makes business trips to country organizations in foreign countries as requested. The role of the product line manager is to supply up-to-date information on product design and technological development. The product line manager is a temporary team member and only joins the project team if needed.

The critical factors in communication success were language proficiency, team management, cultural understanding, and product knowledge. In the analysis, I show how various project team members contributed their different competency to facilitate the communication process that resulted in the successful sale of the telecommunication system. In so doing, I trace and describe the stages in the installation and list the job duties and language competency requirements in each stage.
Stage 1: Making Initial Contact

An account manager makes the initial contact with a potential customer (see Figure 1). The ideal situation is that this individual speaks fluent German so that the sales effort can take place in the customer’s native language but English language competency may suffice as many Germans are bilingual. General but not advanced competency in technical genre also is required as the Account Manager must be able to provide overall descriptions of product characteristics but need not have detailed technical knowledge of product specifications and capabilities.

![Diagram of Initial Contact with Potential Customer]

Figure 1. Initial Contact with Potential Customer.

Stage 2: Forming Project Team and Visiting Potential Customer

After the initial contact, a project team is formed to do the follow-up with the interested potential customer. This project team consists of an account manager, a project manager, and a technical sales manager. The role of the account manager is to introduce the other project team members to the potential customer. To do this, general language German competence is, of course, the ideal situation but general language English competence may

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suffice. Genre competency, although required in Step 1, is not required in Stage 2. Once the project team is formed, the project manager becomes responsible for coordinating the sales effort. Ideally, this individual would be fully tri-lingual: speaking German directly with customer, using English as a language link-pin to connect the customer and other team members who are not fluent in English and German, and speaking Mandarin Chinese to communicate directly to team members and others as needed in the subsidiary country organization or headquarters. The technical sales manager, being responsible for explaining the technical features and specifications of the product to the potential customer, must possess detailed understanding of the specifications and characteristics of the product, and be able to explain these specifications to the project manager who in turn will relay the message to the potential customer. Advanced competency in technical genre is a must but general language competency may suffice.

![Figure 2. Formation of Project Team and Communication with Potential Customers.](image)

**Stage 3: Communicating with Commercial Manager for Costing**

In Stage 3, members of the project team visit the customer again to gather information and arrive at the specifications for the customized product. If all goes well, they come to an agreement with the customer and the information they gather is delivered to the commercial manager for costing (see Figure 3). The commercial manager costs out the project and sets a price for the product. Chinese language competency is essential as the commercial manager has to

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interact with non-English speakers stationed in mainland China to price out the various component parts of the product.

Figure 3. Communication with Account Manager for Costing.

**Stage 4: Adding Product Line Manager to Relay the State-of-the-Art Technology**

Because of the constant technological advances, the company’s products are continually being updated. Consequently, the technical sales manager cannot be expected to have up-to-date technological information about newly added product features. To rectify the situation, a product line manager will join the project team sales effort (see Figure 4). Since the product line manager is stationed in Mainland China and consequently has access to the latest developments in the product as well as in projected future developments. The responsibility of the product line manager is to explain the state-of-the-art technology and newly added or changed product features to the other project team members. Since the product line manager does not possess fluency in either German or English, this individual cannot communicate directly with the non-Chinese speaking members of the team. This sets up the need for establishing link-pin communication channels which will be explained next.
Link-Pin and Change of the Communication Dynamics

When the product line manager is added to the project team, major communication difficulties may arise. Adding a new team member who does not possess the adequate fluency of English changes the communication dynamics within the team. As the project line manager has technical knowledge but does not possess adequate English language competence (either English or German) to explain the nuances to the project management or the customer, consequently, messages must be passed through a link-pin channel (See Figure 5 and Figure 6).

Two steps of link-pin communication are entailed. First, the product line manager meets with the project team to update them on the state-of-the-art product features and specifications. This meeting prepares the project team for meeting with the potential customer. The link-pin communication within the project team occurs between the product line manager, technical sales manager, and project manager. The product line manager who possesses neither technical genre language competency nor general language competency in English or German, can only communicate in Mandarin Chinese, and therefore is only able directly speak to those team members who have fluency in Mandarin Chinese. The technical sales manager possesses full technical genre language competency but does not have knowledge of current up-to-date product feature and specifications. Consequently, the first step in this communication process is between the product line manager and the
technical sales manager. In the dialogue, the product line manager updates the technical sales manager in Mandarin Chinese. This sets up the link-pin communication channel. In the second step, the technical sales manager acting as a language link-pin, relays the explanation of the product features and specifications in English to the project manager (see Figure 5). The communication exchange is often aided by visuals shown on a computer screen. This computer aided communication allows the team members to focus their attention on the drawings to specifically point out areas that need to be explained.

Figure 5. Link-Pin Communication to Explain Product Specifications.

Figure 6 describes the link-pin communication process where the project team visits the potential customer to finalize the sale. During the visit, the project manager as language link-pin responds to customer’s questions to clarify product features and specifications and provides a demonstration of these product features and specifications. In this process, two link-pin processes are activated. The first link-pin communication is between the product line manager and technical sales manager in using Mandarin Chinese (Language A), and then the sales technical manager serving as the language link-pin uses English to relay the message to the second link-pin, project manager, in using English (Language B). In the first link-pin communication process, upon receiving the customer’s requested messages, the technical sales manager relays the requested information to the product line manager using Mandarin Chinese. In turn, the product line manager explains the nuances of the requested information to technical sales manager in Mandarin Chinese, too. Then, the technical sales manager relays the requested information to the project manager. The second link-pin communication is between the project manager and the potential customer in that the project manager uses English, and possibly German (Language C) to relay the product features information to the potential customer. The repeating cycles of the link-pin communication may occur if more questions need to be clarified.

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The communication in the meetings is characterized by multi-language communication where there are repeating cycles of link-pin communication as customers ask questions in relation to issues that need to be clarified.

Figure 6. Link-Pin Communication between Project Team and Potential Customer to Explain Product Feature Specifications.

**Stage 5: Finalizing the Contract**

After the modifications are made for the installation, the final step is to sign the contract and to make arrangements to begin working on the installation. A working team consisting of customer and company representatives is chosen to coordinate the installation activities. In this regard, customer representatives may visit the headquarters in the PRC to establish personal relationships and familiarized themselves with the product. A beginning date for starting the project and a tentative date for project completion as well as other details relating to the installation are discussed and decided.
Cultural Influences on Project Teams

Intercultural communication errors were not a prevalent feature in the communication among team members or with potential customers. Although there are wide differences in all of the Hofstede’s (1980) cultural dimensions except for masculinity-femininity (see Figure 7), this similarity in this dimension provided a platform for the interaction of the German and PRC individuals. Both cultures being masculine legitimized assertive behavior within an understood framework of what is allowed and what is forbidden. Stage 5 in the installation process evoked by far the most situations involving intercultural communication problems. As a generalization, it can be stated by some situations contained messy intercultural exchanges that created discomfort or anxiety; but the overall intercultural communication process can be characterized as being effective and efficient.

Intercultural communication difficulties when they did occur centered around differing conflict resolution styles and face saving - face giving behaviors. Concerning conflict resolution styles, Germans generally preferred a direct and confrontative approach and Chinese an indirect and avoidance approach (Ting-Toomey, 1988). In this regard, Germans are more likely to verbalize a problem confronting them while Chinese tended to remain silent.

Figure 7. A Comparison of Hofstede’s Cultural Dimensions between China and Germany.
while working to resolve the problem. Concerning face saving and face giving behaviors, Chinese resorted to these behaviors much more than the Germans. More importantly, Chinese did not attribute face loss as illustrated in Stage 5 by the technical sales manager not losing respect or face due to a lack of knowledge of current product specifications.

According to Hall’s (1976) cultural communication framework, Germans are characterized as extremely low-context communicators while Chinese are characterized as extremely high-context communicators (the cultures appearing on the opposite poles of a continuum of national cultures). The communication within the project team members and with potential customer was low context as the Chinese, assuming that Hall’s classification accurately represented them, accommodated to their German colleagues and customers. I speculate there are contributing factors that explain this accommodation. First, the communication exchange took place in low-context environment. Second, in regard to communication with potential customers, the Chinese had strong motivation to please the customer in order to secure their business. Third, the Chinese received extensive and well-designed training on intercultural business communication.

In sum, intercultural differences created a situation where intercultural miscommunication could have possibly developed between Germans and Chinese. However, due to the similarity in their masculinity and development of intercultural competency, the opposite occurred. The intercultural communication was effective and efficient.

CONCLUSION

This paper addresses issues relating to language, culture, and knowledge of international business communication. Specifically, it has described a communication pattern that develops in the sale to and from MNCs and the requisite competencies to ensure the success of the project management. In a multi-language business environment, the communicators must possess the requisite general language and genre language competencies, especially in a specialized telecommunication network industry. Genre language is essential as it represents the knowledge that needs to be exchanged. An individual who is fully fluent in general language but with no genre language competency (including the knowledge that underlies the words in the genre) cannot convey messages that fall within the domain of the genre. General language competency also is necessary so as to make messages understandable and to
support the genre language by inserting supporting words. If all communicators are fully fluent (having both general and genre language competencies) in a shared or linking language, they can communicate directly with each other.

In international communication such as the case described in the paper, the reality is that language competencies and knowledge competencies are possessed by different individuals. With the situation like this, language link-pins become critical in order to convey messages. Thus, while proficiency in both general language and genre languages (technical or professional genres) are important, proficiency in technical genres as well as the link-pin communication are critical factors in predicting communication success.

In a multi-cultural environment, cultural differences can become the basis of cultural miscommunication and discomfort or tension. In this paper, communication errors did occur but were not significant and did not adversely affect communication flow and decision making. It is relevant to point out that the Chinese did receive intercultural training and this is believed to be a major factor in developing efficient intercultural communication.

Implications

This paper establishes a framework for doing follow-up research to generalize and expand the results. It also provides a model for describing and analyzing other patterns in international business communication. The relevance and significance of the present study entails implications to both researchers and practitioners. First, the study contributes empirical data to the body of research-based knowledge about expatriate communication that would be valuable for researchers of expatriate communication in general, and of China-based expatriate communication in particular. Second, the study focuses on Chinese expatriates’ communication, which means the study has relevance for China-based multinational corporations in their selection and preparation of expatriates for sending out to foreign postings. Third, in examining the impact of language and link-pin communication, the study attempts to explore the integration of the expatriates’ communication (Du-Babcock, 2000; Xu & Du-Babcock, 2012), and the link-pin communication theory (Babcock & Du-Babcock, 2005; Du-Babcock & Babcock, 1996; Du-Babcock, 2007). For researchers, it is hoped that the current study provides insights for the further development and refinement of expatriate communication as well as insights that can be drawn from (a) integrating professional genre and link-pin communication.
communication so as to define the language competency variables more precisely and (b) identifying and describing communication tasks that can be successfully handled by Chinese expatriates with varying levels of English-language proficiency.

The practical significance of the current study is to provide operational guidelines for intercultural business communication (IBC) practitioners. For communication practitioners or individuals, whether native or non-native speakers of the language, who are engaged in the international business arena or working in multinational corporations, they can improve their communication efficacy. Consequently, it is hoped that the current study will guide their communication practice and enhance cross-cultural organizational and international business communication effectiveness.

Against the background of the findings of my study, I suggest that additional research be conducted. Replication studies using the framework provided in this paper and collecting data through observation methodology and including statistical measurement would allow for the generalization of the results and establishing the relationships among casual variables. Other studies could examine the communication aspects regarding how Chinese communicate in globalized business communication. For example, these studies could contrast how and whether Chinese expatriates communicate similarly or differently in a similar high-context communication environment as opposed to a low-context communication environment or explore the impact of the cultural distance on Chinese expatriates’ overseas adjustments.

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THE GYPSY MEDIA IN TRANSCARPATIA: THE PROBLEMS OF INTERCULTURAL COMMUNICATION AND OVERCOMING THE STATUS OF SOCIAL OUTSIDERS OF THE ETHNIC GROUP

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ABSTRACT

The article is concerned with the problems of intercultural communication of the Gypsy ethnic group in Transcarpathia. The research also outlines the perspectives of overcoming the status of social outsiders of this group through its media. It describes how the media fulfil their active cultural and educational functions. The reason of inadequate communication among the Gypsy ethnic group itself is caused by the preservation of the caste system. However, biased stereotypes about the Gypsies prevent this society from establishing positive relations with other national groups. To the author’s mind, the solution of the problem lies in developing complex social economic and informative strategies. The Gypsy media may serve as a key to solving not only many

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problems of international communication, but it can also help Gypsies adapt to the social economic reality of the Ukrainian society.

**Keywords:** Intercultural Communication, media, information space, Gypsies, printed media, social outsider

**INTRODUCTION**

After Ukraine became independent, a process ended in its domestic journalism. During this process, the relevance of problems had been dictated from above. That is “it was decided what should interest the reader…and vice versa, what really interested the readers took a backseat or was banned completely” [1, p. 11]. Among such taboo problems was the Roma issue. Since the declaration of independence, the problem has become a more and more frequently appearing topic. However, no significant result has been achieved yet. Nevertheless, owing to the Ukrainian mass media, the Ukrainian society has begun to reconsider the very worldview of the Ukrainian national rebirth as a universal category. It rethinks a great many questions connected with the problems of the regeneration of the cultural traditions of other ethne. This rebirth would result in the formation of a position of a citizen enjoying full rights in the Ukrainian society and being characterised by statesmanship. All this is happening under the conditions of the contemporary development of our state. Though, due to a series of issues, this process is the most slow-flowing among the Roma ethnos. Various aspects prove themselves here: a long-term period of nomadic lifestyle, commonly known social-economic problems, the low level of education of these people, as well as stereotypes having developed in the information collective consciousness.

**Analysis of Recent Research and Publications**

Practically, ever since the ancestors of the Roma people have left their ancestral home, the Indus Valley (approx. 10-9 c. B.C.) they could not set up positive communication with any state-establishing ethne. Moreover, they have not been perceived by any society as full-right members. It was partly resulted by “the activation of the “Gypsy” criminality of the ethnic groups of that time, in the beginning of the 15th century. This led to the adoption of a series of severe laws by European states. Some of them even forbade speaking
with a Gypsy person under pain of death” [2, p. 385]. During World War II, 80% of Europe’s entire Gypsy population was destroyed [3].

By having analysed scientific publications, articles in periodicals and materials of information sources, we can say that a situation has arisen that resulted in the status of social outsiders of the Roma population in most European countries. We consider the following reasons for this: xenophobia, the lack of information on the historical-cultural traditions of this ethnos in European states, as well as the weak integration of the Gypsies into the social and public life of countries and states where they live. Today, a dozen of social and economic problems are connected with the Roma issue that are being a characteristic of our state in general and Transcarpathia in particular. Interest towards Roma people has increased greatly in academic circles [2, 3, 10, 11, 12], in politics [4, 5, 7] and in the media [6, 8, 9, 14] recently. The fact that political analysts and financiers refer to the problem more and more frequently suggests that the issue requires a complex solution. The public begins to comprehend the necessity of resolving the Gypsy problem. Otherwise, it is impossible to budge a global issue i.e., the adaptation of the Roma ethnos among others; the rise of their education and overall cultural level with the preservation of their customs, traditions, folk art, crafts, etc.

The problem of communication between the state establishing ethne and the Roma ethne (poorly integrated into the society) has been treated as a global issue for hundreds of years not only in Ukraine, but also in the countries of the EU. Notwithstanding the significant efforts of many governments, the problem remains without a positive solution today. State authorities of countries with a large population of this ethnos periodically look for ways of resolving the Roma question. Thus, the Decade of Roma Inclusion had been in process in a part of the EU (2005-2015). Incentive-countries of Central and Eastern Europe (Bulgaria, Macedonia, Romania, Serbia, Slovakia, Hungary, Croatia, the Czech Republic, and Montenegro) adopted a project aimed at increasing the social-economic welfare and reinforcing the integration into the society of the Roma minority of these countries. Soon, Lithuania and Ukraine also joined the Decade.

Nevertheless, these efforts did not have vivid results. This can be proved by the events that took place in Hungary and the Czech Republic several years after the adoption of the project. On February 22, 2010, Bajnai Gordon, Premier Minister of Hungary, in the Parliament, publicly spoke on the necessity of involving the Hungarian Gypsies into the education system, providing them with workplaces and turning them into law-obeying taxpayers. The official confirmed the journalists’ supposition on how much money had
been spent on such events by the government. According to professionals’ calculations, more than half billion euro had been spent on the integration of the Roma minority in Hungary during ten years. In their turn, sociologists draw attention to the rise of anti-Gypsy tones among the Hungarian society and the simultaneous rise among Roma people [see more: 4].

The complexity of this issue is emphasised by the incidents that took place in the Czech Republic in November 2008. Here, the anti-Gypsy tones rose into clashes between the police and the supporters of the ultra-right national-socialist Labour party (Dělnická strana). It had organised a meeting with the participation of 500 neo-Nazis and attempted to demolish a Gypsy settlement in Litvinov [2, p. 388]. Soon, similar actions took place in other Czech cities. Then, the Gypsies of the Czech Republic demanded from the government to declare right radical political unions to be illegal [5]. In April 2012, while protesting against the establishment of a Gypsy settlement in the town of Resnik, Serbians entered into a clash with the police and showered stones upon them [6]. Anti-Gypsy tones, together with the recent actions in France [7] as well as the preceding events, confirm the German government’s signing the repatriation assignment of 10,000 Kosovo refugee Gypsies in April 2010 [8]. The largest anti-Roma surge took place in 14 Bulgarian cities in the end of September 2011. The police detained over 160 offenders with knives, sticks and smoke bombs [9].

Selecting the Previously Not Studied Parts of the General Problem

In Ukraine as well as in many European countries, the Roma society has remained a social outsider in the public and state forming processes for many decades. The problems of intercultural communication between the Gypsies and other ethne, including the state forming one, have been studied poorly. These problems have two extremes: 1) the lifestyle of the Roma people is romanticised; 2) these people are usually associated with crime, vagrancy etc. The Roma press of Ukraine, although inconsiderable in number, remains unstudied. However, it could facilitate intercultural communication of the Gypsies with the representatives of other ethne of the country and increase the level of the culture among the Roma public itself.

The article is aimed at tracing the problems of intercultural communication between the Roma people and other ethne of Ukraine and Transcarpathia; at analysing the Gypsy press of the region in the context of
establishing a positive contact of this public with the representatives of other nationalities residing in the region. In addition, we find it reasonable to detect the main causes of the Roma group’s status as social outsiders and to suggest ways of overcoming this problem.

Main Material

The Gypsies came to the Ukrainian lands in the 15th century. Their largest group, Servitka Roma scattered all over the country. Today, Roma people reside in all the regions of Ukraine, but most of them live in Transcarpathia, Crimea and South Bessarabia. Almost half of them live in urban areas. According to the latest census (2001), only around 40% of the Gypsies living in towns consider the Roma language as their mother tongue, while it is 35% in villages. The rest of them consider their native languages Ukrainian, Hungarian, Romanian, and Russian.

The Roma people began to arrive to Transcarpathia almost at the same time as they came to the rest of Ukraine (in the beginning of the 15th century). “In Hungary, that was ruling over our land, Roma people had been mentioned in 1219 for the first time. In 1691, a street named “Tsyhanska” (Gypsy) together with its residents had been registered for the first time in Uzhhorod. The first Roma school was opened here in 1923” [10, p. 28]. A mass settlement of the Gypsies in this region was caused by the Turks who had forced them out from the occupied southern areas of Hungary. The newly arrived aliens were smiths, horse traders and adobe producers. Some of them were virtuous musicians. Nevertheless, the local population was unwilling to communicate with the Roma and met them quite unfriendly.

During the Soviet era, the government tried to force the Gypsies to sedentary lifestyle (the resolution of the Central Executive Committee of the USSR “On the measures facilitating the change of the lifestyle of the Gypsies from nomad into sedentary labour” (October 1, 1926), the Central Executive Committee of Ukraine of the Ukrainian SRS “On the measures to help the nomad Gypsies become a labour sedentary group” (February 23, 1927) and order of the Supreme Council Presidium of the USSR “On the involvement in work of vagabonding Gypsies” (October 5, 1956)).

During the post-war period in Transcarpathia, a lot was done for ending the nomad lifestyle and vagrancy of the Gypsies. Yet in the ‘50-‘60s of the 20th century, “patronages of labour collectives were established that were responsible for Roma groups, families and individuals. They aimed at
involving the youth into education, the adults into socially useful work and eradicating unemployment, at providing human services etc.” [10, p.29].

If the peculiarity of the Roma segment in the information field of Transcarpathia is to be analysed, there is something to be remembered. The lifestyle, ethnic cultural mobilisation and ethnic mentality are not the only traits that distinguish the Roma from other groups. The peculiarity of communication is to be taken into consideration as well; both with the representatives of other nationalities and inside their own community. All this is due to the preserved caste system among the Roma ethnos. The low level of education is also a problem. According to the 1989 census and the results of sociological research, “the educational-cultural and qualifying levels were extremely low, although more than 98% of Gypsies were workers of collective farms. 83.6% of children of school age received only incomplete secondary education, 14.5% gained general secondary education, 22 persons (1.4%) received vocational qualification, 4 persons (0.3%) gained vocational secondary education, and only 1 person received higher education in Uzhhorod” [11, p. 13]. The Roma people of Transcarpathia and Ukraine in general, had had neither their own schools nor cultural-educational societies for a long time. At best, there were Roma ensembles of song and dance, peculiar to the traditional Soviet national-information policy. Since the end of the ‘80s–the beginning of the ‘90s, the ethnic-national rebirth has significantly influenced the Roma community too.

Since 1991, the Roma problem has undergone positive changes in Ukraine. Moreover, communication between the Roma people and other ethne of the land has improved. In Transcarpathia, the process was greatly facilitated by the establishment of cultural-educational societies and public organisations. These have been not only educating the Roma people, but also popularising their traditions, culture and lifestyle in this multicultural environment. Still, the complicated process of communication inside the very Roma community, the lack of unity and absence of the desire to reach a consensus among communities prevent the integration of the Roma people into the public processes. This was also evidenced by the foundation conference of the Gypsies of Transcarpathia “Roma” in Uzhhorod (May 1991). The societies’ statute, emblem and flag were accepted at the conference. Due to the candidates’ (Aladar and Yosyp Adam) conflicts, the organisation did not elect a head. The debate had lasted for a long time. It resulted in Aladar Adam’s occupying the head position of the newly-established Regional cultural-educational society “Romani Yag” (“Roma Bonfire”) in May 1993. The society immediately joined the information-educational, cultural, social, and
community work among the significant part of the Roma population of the land. The society’s motto has become “Help another, become a friend.” Its prior aims are protection of rights and educational work amid the Roma population and the prevention of interethnic conflicts. Specialists of the organisation provide the Roma people with free consultations. In addition, they represent them in courts as well. At the same time, the headship of the “Romani Yag” regularly publishes materials on the pages of the regional newspapers. These articles are connected with the everyday problems of the Roma group of the land. The headship also presents the regional governance its recommendations of overcoming these problems. Today, there are over 800 employees working at the organisation, among which 50 are actively involved in social work. For the time being, “Romani Yag” remains to be the only public organisation among the Roma communities which has its own cognominal printing body. Nevertheless, the number of the Gypsy public cultural societies is one of the highest among the ethnic communities of the region. At the moment, there are 18 Roma cultural-educational societies and 13 collectives of amateur art registered as regional. It is quite hard to tell the actual number of all the Roma studios, folk circles, Sunday schools, and music bands on the territory of Transcarpathia, since not all of them require registration.

Let us mention some of the most active Roma public organisations. The Transcarpathian Gypsy association “Roma” (“People,” established in 1993, director Yosyp Adam) has 550 members. It is concerned with solving social-economic problems; protection of Roma rights in the authorities; improving literacy rate and cultural level; restoring traditional crafts; involving the youth into secondary and higher education; employment; the organisation of folk celebrations; the participation in regional and international festivals. The Transcarpathian regional society of Gypsies “Amaro Drom” (“Bright way,” established in 1995, associate directors Omelian Pap, Omelian Ahiy) counts 20 activists. Its motto is “Life without “streets,” smoking, drinking and drugs.” Its main goal is the development and advocacy of sport among Roma people. The Transcarpathian regional cultural-educational society of Roma women “Terne chaya po nevo” (“Young women on the new way,” established in 1999, head Liviya Adam) numbers 20 people. It is concerned with the defence of social, economic, educational, and intellectual rights of women. The society also aims at improving their social-psychological cultural and everyday situation. The language of the regional cultural-educational society “Lovari Roma” (the name of an ethnic group of the Roma people who used to breed horses) is characterised by many borrowings from Hungarian. The society was

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established in 1999, head Ivan Adam). The society unites 1,000 persons. It is aimed at preserving and developing national, social, economic, educational, artistic rights and other interests of the Lovari Roma of Transcarpathia. The society is concerned with the improvement of their social-psychological, legal, cultural and everyday situation. It carries out an educational work of social adaptation of the Lovari Roma of the area to new realia; facilitates the solution of educational problems of the Roma children, the organisation of cultural-educational events. Although the Transcarpathian regional society of the Roma “Romani Chgib” (“Roma language,” established in 2003, head Borys Buchko) is unipersonal, it is quite active in work. Its central departments are located in Uzhhorod, Mukachevo and Perechyn, and the villages of Serednie and Khudliovo, Uzhhorod district. The society cares for cultural-educational, social-economical, informational-advertising events and protection of rights. It furthers the professional training and employment of the Roma population.

During their ethnocultural rebirth, the Transcarpathian Roma have achieved the most significant results in the sphere of artistic self-activities and its popularisation through presentations at celebrations and festivals. For instance, there were 11 artistic (oriented mostly at self-activity) Gypsy collectives in Transcarpathia in 2001. Among these was the ensemble Romani Yag (head E. Buchko). The ensemble has won the folk festivals in Budapest (1993-1996) several times, became the laureate of the 6th International festival in Gorzów (Poland) in 1994 and of many other events in Slovakia and Austria. The music band Sunny Radvanka (head S. Adam) has participated in the art festivals in Ukraine, Poland, Hungary, Spain, and Macedonia. Annually, the International jazz festival “Pap-jazz-fest” has been held in the region since 1998. It is organised on the incentive of Villi Pap, the head of the popular jazz ensemble Pap-quartet, the famous virtuoso saxophonist, the vice-president of the Association of jazz music of Ukraine, the merited cultural worker of Ukraine, and the leader of the Society of musical culture of the Gypsies of Ukraine “Lautari” [11, p. 15].

There has already been an attempt to overcome the status of social outsiders of the Roma by the means of printed media before. Perhaps, the first and the largest social experiment of this kind was carried out in the Soviet Union, in the ‘20-‘30s of the 20th century. Back then, state orders aimed at putting an end to the nomad lifestyle of the Gypsies and involving them into the new socialist and sedentary lifestyle. It presupposed the development of the Gypsy language and the Soviet Roma literature. An intensive process in the creation of Gypsy literacy has been underway since the middle of the ‘20s. Under the auspices of M. V. Serhiyevskoho, a new alphabet was created with
the cooperation of the Roma N. Dudarova and N. Pankova in 1926. A year later, educational, fictional and political literature was written in the newly-created language. The Communist orders and socialist attitude determined the task of the Roma literature of the time. In most cases, it had to show the benefits of the soviet government and the sedentary socialist lifestyle. “The bias of the Gypsy writers does not exclude their honest exaltation of pathos of building a new life.” However, “the soviet Gypsy literature of the ‘20-'30s appeared to be an isolated and withdrawn phenomenon in the history of the cultural development of the Gypsy ethnos” [12]. Still in 1927, the Romani zoria (“Roma dawn”, 4 editions until 1930) was published in the newly-created language. In 1930, the edition was replaced by the monthly Neyvo drom (“Roma way,” 24 editions in all). The first can be characterised as a rather information and news oriented edition, while the second–as a social-political and literary one. The editorships of both monthly publications (including the correctors) were made up of Roma people. They were alumni of special journalist courses.

For a long time, the interests and the preferences of the Roma people had not been satisfied by the journalese space in the independent Ukraine. There are several reasons for it. Most probably, the most important reason is the poor level of education due to which many Roma read very little or not at all. Another significant problem is the financial situation. The Roma people cannot afford themselves to buy or to subscribe for newspapers. Thus, there was no one to invest into an unprofitable or even loss-making business. At the same time, the lack of specialists, that would know the information needs and ethnopsychology of the Gypsy society in this sphere, also prevents printing such periodicals. In addition, they would need to speak the Roma language that has not been codified yet. The first attempt to publish a newspaper for the Gypsy society in Ukraine was in 1999. It was the periodical Patrin (Odessa). Soon, the newspaper became an Internet-edition.

Taking into account everything mentioned, the publication of the “national Roma” newspaper Romani Yag (“Roma Bonfire,” registered on February 26, 1999) in Transcarpathia is a high achievement both of the leaders of the cultural-educational societies and the whole Gypsy society of the land. The publication of the edition has become possible because of the support of the Fund “Vidrodzhennia” (“Rebirth”). Since the beginning, the editor-in-chief of the “Romani Yag” has been Aladar Adam, the head of the cognominal society. Its editor is Yevheniya Navrotska, a famous journalist and public activist of the land. The editorial office is located in Radvanka, a microdistrict in Uzhhorod. The majority of the Roma population of the town lives here.
format of the edition is A×3 on 10 pages, usually, in black and white (except holiday editions), its circulation is of 2,500 ed. The peculiarity of the edition is that it is being published in three languages: Ukrainian, Roma (Cyrillic) and Hungarian. Sometimes, some materials may be published in Russian as well. To our mind, it is a practical way for the newspaper to address a wider circle of readers who, as a result of circumstances, had studied in Ukrainian, Russian or, in most cases, Hungarian schools. In July 2000, the Romani Yag newspaper received the status of the national Roma newspaper i.e., it became All-Ukrainian. Since this time, it had been publishing on the whole territory of Ukraine until 2007, when due to lack of funds the newspaper was liquidated.

All the pages of the Romani Yag newspaper are characterised by thematic rubrication. Some of the rubrics have subheadings. Among the regular columns are: “The world and we”, “Life realia,” “Roma societies” (usually, two-page openings), “The Law and the Roma”, and “Culture. Traditions. Art.” etc. The last page, “Amari chigib” (“Native language”) is traditionally printed in the Roma language. The “We learn Romani” column contains lessons on elementary knowledge of the Gypsy language. It provides materials not only for the Romani ethnos, but also for educational purposes as well as a system of retaining the main attribute of the nation in a foreign language environment.

Aladar Adam, editor-in-chief and Yevheniya Navrotska dedicated the periodical in the first edition to “the preservation and increasing the spiritual heritage of the Roma, improving the general cultural level of the Roma, eliminating illiteracy, and creating an environment for the equal development of the Roma society as an even one among other even nations of the independent Ukraine” (1999. – 24 March). Let us note that the editor’s column had been a regular column of the Romany Yag since the establishment of the newspaper. It was characterised by an unusual, lose, even sentimental-romantic style in which the heads of the periodical evaluated the work of the editorial board and shared their future plans with the readers. The editors bring up the following questions: “How people read us? What is the most interesting for the Roma? Is there any unexplored theme?” They actively work with their non-personnel correspondents, who “confirm the interest of the young and older Roma... in the publications and their concernment in the existence of their own means of mass media” (1999. – 19 Jul.). In the same edition, we are informed that the editorial board “by preparing articles about the difficult life of the Roma in the past and now; by narrating them their own history; by

1Herefrom, we will state the publication date or the edition number, when referring to the Romani Yag newspaper.
teaching their language, culture and literature; by writing about different violations and the legal “mayhem”; opens... a special rubric “The Law and the Roma.” The editorial board intends to “speak about their constitutional rights” in it and has a perfect confidence that it casts “this seed of knowledge into the fertile land of future.”

In all, the newspaper makes an attempt to introduce the “collective spirit” of the Roma nation to the reader in the intellectual, cultural and historical view. Thus, the newspaper tries to eradicate the idea of being secondary for the Gypsy nation and the association of this ethnos with speculation, fraud, theft, etc. At the same time, it deepens the image about the romantic exaltation of this nation in the period of social-economic hardships, about the Roma talent and skill for unique crafts, about their language (2001. – 21 February), peculiar dances, songs, oral folk arts (2001. – № 1–39.), etc.

The edition’s bright national character proves itself almost in every aspect. It is the case with the motto: “We are a golden drought in the history of states,” taken from Lina Kostenko’s “Papuša.” As a rule, there are two epigraphs in each edition of the Romani Yag: the main is a thematic one that characterises the main event of the month. Thus, the words of T. H. Shevchenko were chosen to be the epigraph in one of the March editions in 2000 (2000. – № 5(17)):

Why is it so hard, why is it so painful,
Why does my heart cry, sobs, shouts ...

The same text is given next to it translated into the Roma language by M. Kazimirenko:

Со мангэ дя пхарэс бираб мангэ,
ровэл явэнца про ило, танго лэкэ танго?..

To popularise the domestic and world literary-cultural legacy, the newspaper gives short biographical data about T. Shevchenko and some of his poems are translated into the Gypsy language. We can also come across information about Lesya Ukrainka, Vasil Simonenko, Vasil Stus, Victor Hugo, Lina Kostenko, Mihajlo Kazimirenko, Rasim Sedzhich, Leksa Manush, and others. We observe an active presentation of the process of the rebirth of the Gypsy ethnos, mainly in the cultural sphere, on the pages of the Romani Yag. It is characterised by the reference to the history of the nation, the comprehension of its own past, the interest in the Gypsy literature and oral

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folk art, the process of the restoration of the traditional Gypsy crafts. However today, in the period of postmodernism, the historical modus has acquired significantly different traits, even for the Roma ethnos. Thus, the reference to history on the pages of the Romani Yag is rather unusual. The historical materials of the periodical play a different role. “History is no longer a “teacher of the life.” Its sense no longer lies in lessons nor parallels with modern events and people.” Foretime is perceived as “a treasure box of general universal collisions, symbols, images. Their value is estimated not in their typicality, but on the contrary, in their uniqueness” [13, p.214]. To our mind, the following materials correspond to these principles: “Rajasthan – the cradle of the Roma culture” (1999. – 10 Sept.), “Religious beliefs of the Roma” (1999. – 27 Aug.; 24 Sept.), “Roma in the ancestral home” (2000. – 18 Jan.), “From the history of the first Roma media in the world” (2000. – 19 Dec.), “Pre-Christmas feast at the Roma storyteller” (2001. – 9 Jan.), “Roma school in Uzhhorod” (2006. – 12 Apr.).

The publication sustains among the Roma ethnos the idea of self-recognition as a certain ethnic unity that is possible only because of the existence of the unique cultural field of this nation and its language. At the same time, the readers can learn more about the inhomogeneity of the Gypsy society of the land from the publications presenting the ethnopsychology, the household and the traditions of the Roma. Such publication is “The Roma of Transcarpathia” (1999. – 17 Aug.). It traces back the history of the coexistence of the Roma among other ethne during different regimes. Moreover, the publication also precisely distinguishes two branches of the Gypsy society of the land: craftsmen (smithery, tinsmithery, basket weaving, etc.) and musicians. “A special group of the latter was represented by Roma musicians performing in restaurants and casinos. They were living in primitive houses in large families of 6-9 members.” At the same time, in this publication, the periodical writes that there are a lot more Roma people in Transcarpathia than the official census states (around 45,000 people). The “Poroshkiv Roma society” (1999. – 19 June) is peculiar for its presentation of the characteristic household of the Gypsy societies. It describes the life of two Gipsy bands that are composed of so-called functional Roma and volkhvs (magicians). These speak in a dialect of the Romanian language and produce wooden tubs, dishes, plates. Meanwhile, the correspondent of the newspaper (Y. Karay) raises acute social problems about the society: short lifetime of the Roma (there are only 40 pensioners out of 1,200 people in the band; most of the volkhvs do not attain to the elderly age and die mainly because of tuberculosis); high rate of child mortality (10 children died before the age of 1 year in the band in 1998);
unemployment (there have not been orders and the demand on the production of wooden houseware decreased).

The newspaper’s primal topics are the holocaust of the Roma population during WWII, xenophobia and the discrimination of the Gypsies on the basis of their nationality. Thus, the article “A white stone from a black torture chamber” (2001. – 17 Mar.) was written by the famous journalist Yuliya Zeykan. It pictures the fate of Andriy Marinka who had been at the Kotasko concentration camp in Poland, Yuriy Fenesh who had been kept in the death camp in Vilag, Austria and Arpad Murzhi, captive of the “Konver” ghetto in Mukachevo. At the same time, the reader is being informed that the first Ukrainian Roma museum dedicated to the victims of the Holocaust will be opened in Uzhhorod. A piece of limestone will be also among the exhibits. It had been brought from the Poland mine by Andriy Marinka.

In her analytical article “The period of the Nazi terror,” Nadiya Demeter, a Roma activist from Uzhhorod thoroughly describes the phased plan of the fascist government of destroying the Gypsy ethnos on the territory of Germany and the occupied lands. “This policy resulted in the death of more than half a million Jewish Roma and the sterilisation of thousands of the young generation. The Nazis applied three methods: 1. Sterilisation (since the second half of the ‘30s); 2. Executions on the occupied territories (since 1941); 3. Annihilation in death camps (since Spring 1943). Thus, the Gypsy genocide was carried out in various ways and not simultaneously” (2001. – 17 Mar.).

France awaiting a miracle” (1999. – 26 Oct.), “The Roma are “in fashion” even in Japan” (2001. – 20 June), etc.


One can feel the national character and the attempt to achieve a certain social status by own works in publications dedicated to contemporary-Roma: “His paintbrush is commanded by a divine hand,” “The Roma are eager to know” (1999. – 19 June), “My kingdom is Natalia, Liliana, mom and the dance” (2001. – 7 Mar.), “A festival that induces to thoughts. Notes from the 5th anniversary jazz festival “Pap-jazz-fest” (2002. – 11 Dec.), “The world is open for the youth” (2006. – 12 Apr.).

Although the thematic palette of the newspaper is not all-encompassing, it is rather wide and colourful. Therefore, we cannot fully agree with the young researcher V. Kotsiuba, according to whom all the materials presented in the Romani Yag (including the editions of 2005) can be divided into three groups: “1) the defence of the equality of the Gypsies; 2) a call to unite the Gypsy societies; 3) Gypsy culture, the cultural heritage of other nations, the achievements of the Gypsy intellectuals” [14, p.105]. Except the above mentioned, there are the following regular columns contained in the periodical: the holocaust of the Roma; the preservation and renovation of the historical memory and the problem of compensation to the victim-Roma of the fascist repressions; social-economic hardships in the places of compact (band) residing of the Roma and the disperse life of the Gypsy; the problems and the solutions of education of the Roma children; social-political problems in the country and the world and the ways of socialisation of the Roma minority; the work of the centres of human rights of the Roma; the rebirth of cultural traditions via learning the native literary language, music, dance, folk crafts,
customs, religious Roma ceremonies of the land and Ukraine as well; the activity of the women and youth organisations of the Roma; the problems of the formation of the new intelligences and elite among the Roma; the experience of the international integration of the Roma into the social processes; the problem of the Romani studies as a science; the activities of the Roma population, etc.

Several editions of the informational newsletter *Rom Som* (“Roma word”) appeared in Uzhhorod, in 2000. It was edited by the poet Volodymyr Fedynyshynets and Villi Pap, the head of the cognominal society. In the problematic-thematic aspect, the edition raised the same questions as the *Romani Yag*: overcoming the status of social outsiders by the Roma ethnos and establishing a constructive communication with ethnic societies of Transcarpathia. However, due to lack of financial support, the newsletter is published sporadically. Thus, it does not have a proper impact on the reader. In order to satisfy the information needs of the Roma society, the Transcarpathian Regional Television and Radio Company has been broadcasting the 20-minute programme *Romano dživipen* (“Roma life,” host Myroslav Horvat) every week, since 2009. Since the beginning of the broadcasting, around 200 programmes have been shown on air. All of them can be viewed on the Internet-portal “YouTube.”

**CONCLUSION AND RECOMMENDATIONS**

The research and the analysis of the Roma media in Transcarpathia testify their importance both in the cultural-national rebirth of the ethnos and in overcoming the status of social outsiders by the society. However, no useful solution was presented by either the intended information policy of the editorships of the Roma media or the efforts of the regional department of nationalities and religions. Though, it was the responsibility of the latter to implement the Programme “The Roma population of Transcarpathia” on 2012–2015 [15]. To a high extent, this is connected with the fact that the taken measures are only tactical and temporal. They are prevalingly intended to satisfy the national-cultural needs of the Roma ethnos. They do not presuppose a strict strategy for resolving the Gypsy issue, or complex ways of establishing a new configuration of the information ethnic policy in order to solve these problems on a step-by-step basis. There is a possibility that the only regular printed media of the Roma society, that is the *Romani Yag*, may disappear from the information space of Transcarpathia. This could lead not only to the
worsening of the international communication, but its absence might decrease
the information awareness of this ethnos as well. In its turn, this could result in
excluding the opportunity to increase the society’s educational level via media
and to involve the Gypsy group to the social and public processes of the state.
There are planned measures that presuppose the expenditure of a significant
amount of the public funds in order to solve the Gypsy problem in
the Ukrainian society. However, these measures would require experts in
economy, social-communication and ethnology with the obligatory
involvement of Roma cultural-educational societies.

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Chapter 4

RHYTHM AND INTERCULTURAL COMMUNICATION: EDWARD HALL’S AND JOHN DEWEY’S SEARCH FOR THE AESTHETIC EXPERIENCE

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ABSTRACT

This article will attend to the issues of rhythm and the aesthetic experience in the late works of Edward Hall, the founder of the discipline intercultural communication (IC), and in the ideas of John Dewey, especially in his Art as Experience. In this light, the author considers contemporary IC theory surprisingly silent. It is often too abstract and constricted (e.g., in the areas of intercultural competence and sensitivity). There is a general lack of a balanced organic unity of competence/performance, difference/similarity, mind/body, organism/environment, space/time, inside/outside and beauty/disgust. Rhythm and other related categories like synchronicity will be considered bridges to aesthetics as a major generic category for theorizing about experience and communication. Dewey’s ideas on the aesthetic experience are to be

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considered more complete than Hall’s idea of rhythm but, nevertheless, these two explorations will be shown to be very commensurable. The search for interdisciplinary opportunities for possible dialogues with biology, systems and the arts is of major concern to the author as well. Finally, the conclusion will focus on the question of the consequences of this discussion for the practice of IC training, teaching and coaching.

**Keywords:** aesthetic experience, context, Edward Hall, embodiment, experience, interaction, intercultural communication, intercultural competence, John Dewey, nonverbal communication, performance, rhythm, situation, transaction

**INTRODUCTION**

*Rhythm is it!* (2004)

“The Warriors…passed the ball six times with so much speed that the defenders helplessly scrambled a step or two behind…. ‘A play where the flow is perfect, the rhythm is perfect,’ (Steve) Curry said. That is how he defined beautiful basketball.” (Branch 2016)

* * * * * * *

The prize-winning documentary film *Rhythm is it!* portrays an actual dance project in Berlin which included a dance performance in cooperation with the Berlin Philharmonic Symphony Orchestra. The dance performers were children and teenagers recruited from some of the working class districts of Berlin. This film, including this simple title as a statement, represents best my motivation for writing this article. In effect, I want to highlight rhythm as a major, generic category for discourse about intercultural communication (IC) as a discipline. My special interest is, in fact, nothing new. Years ago both the founder of IC, Edward Hall, and the Pragmatist philosopher, John Dewey, spent considerable intellectual energy focusing on the importance of rhythm to move closer to life experience and performance.

Aside from the later ideas of Hall, I have not found any evidence in the intercultural communication literature that this same motivation exists. Milton Bennett (2013) attempted to introduce embodiment into IC theory which is an important bridge to rhythm and the aesthetic experience. Also Marshal Singer

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(1987, 1998) years ago attempted to include the senses in IC theory. Other than these two attempts by Bennett and Singer, I have found little evidence in the IC literature of a sense of importance of including generic vocabulary in IC such as rhythm, aesthetic experience, performance and interaction. (Bennett 2013, Spencer-Oatey and Franklin 2009 as well as Burkhart 2003 perhaps are exceptions; they did in fact treat the category interaction as a major category. Seelye 1997, 287 mentions Hall’s interest in rhythm.)

My reference to basketball is meant to elaborate on the film title Rhythm is it! and its relationship to aesthetics. There are a number of reasons for my quoting from a basketball context.

First, aesthetics as experience does not need to be confined to the specialists in the arts and music. Playing basketball, like any activity, can be aesthetically experienced. Second, Steve Curry used the vocabulary of rhythm and flow which, supported by Edward Hall and John Dewey, are key vocabulary for describing the aesthetic experience. Finally, basketball can undoubtedly be experienced as an embodied intelligence, a balance, rhythm and flow of body and mind. Embodiment, rhythm, flow, synchronicity (in sync, out of sync), play, interaction, transaction and performance become the etic vocabulary for talking about aesthetic experience in the game of basketball and any other area of daily life, including intercultural communication.

Subject and object, tool and application, efficiency and technical rationality become secondary vocabulary for the initial learning phases of any competence. Competence, however, remains an empty abstraction without performance. At the moment performance begins, in the short or long run, the performers are expected to let go and move into closer proximity to and unity with the rhythm and flow of life, with the here and now of performance.

According to Maxine Sheets-Johnstone (2007), a unique mixture of philosopher and dancer, a precondition to the beauty of dance is the pre-reflective letting go of the mechanical experience of the body and mind. Just be this unity in dance. Be the emergence of space/time. Be the body/mind. Competence or skill “is had precisely at the point at which the body ceases to be an object manipulated toward a given end and becomes, instead, a lived meaning or lived experience of meaningful gestures.” (21)

Christopher Alexander (2005, ch. 19), speaking of the configuration and unfolding of color in architecture, expresses this search for organic unity in a similar tone. In short, let go of one’s technical knowledge of how to paint and build, also let go of the fear of the result, and just be. Let the configuration and creation process unfold, step by step, punctuated with intermittent reflection on the immediate and final vision of what one is building, mutually adjusting
one’s work to the vision and the vision to the building process. In his earlier
work (1979, 16), he describes the timeless way of building as “learning the
discipline—and shedding it.”

The thread running through these quotes and paraphrasing from
basketball, dance and building is expansion, expansion of our understanding of
the aesthetic experience into every walk of life, expansion of the body or mind
as separate into a wider reality of body/mind in context, expansion of the
narrow abstractions and injunctions concerning intercultural competence to be
included in the broader experience of competence/performance. Also,
ictercultural sensitivity to difference can be integrated as a phase of a unity of
sensitivity to difference/similarity. In terms of intercultural communication,
verbal, nonverbal communication and context can be integrated into a wider
human experience. A dialectical expansion of technology is also present in any
discipline; first, learn the technique or discipline as thoroughly as possible,
then let go of it, “shed” it. The technology, however, remains in a tacit
knowledge form (Michael Polanyi) and can be retrieved again if the performer
is “out of sync”.

Nonverbal communication/context (without language) deserves being
treated with respect; this is the predominant experience of nonhuman animals,
human babies, dance, pantomime, silent movies, Quaker meetings, meditation,
and much of art and instrumental music. The assumption here is that the flow
of nonverbal life is deeper than language and structures.

At least one renowned philosopher of language, Mark Johnson (2007),
who has written considerably about embodiment and aesthetics, also believes
that the nonverbal is deeper than language.

In the metaphor of map (language and thinking) and territory (the flow of
life and experience), which was the key metaphor in discussions found in the
work of Gregory Bateson (1972), Alfred Korzybski (1994/1933), Edward Hall
(1983, 131) and much earlier in the work of William James (1916), the
territory is deeper and broader than the map, and it includes the map. The map
may be an “as if” of the territory but it can never be the territory.

Edward Hall believed that the nonverbal communication, including
context, is deeper, often out of consciousness, and more tacit than verbal,
human communication. From an evolutionary point of view it is also deeper,
moving back to the beginnings of life, long before the rise of human beings as
 languaging and art, music and tool producing organisms.

Hall, who had originally written about intercultural space and intercultural
time, had to find a way to bring them back together in their original organic
unity of performing in the here and now. He finally states in Beyond Culture
(1976, 119) that “all situational behavior has a temporal and spatial… dimension.” In other words, time and space are dimensions of the same unity of experience. In my view, this is quite consistent with his becoming more concerned in his later works with the experience of rhythm, synchronicity and dance in communication and life. Such unity as an experience can be carried over to the dimensions of competence and performance in intercultural communication.

One central question for intercultural trainers, teachers and coaches is how a reexamination of Edward Hall’s ideas with the intention of bringing them closer to an organic unity can help our professional performance in intercultural communication?

My abbreviated answer—most of my answer will be in the Conclusion—to this question is the following: In this reexamination we will discover an increasing concern for the performance in addition to the competence dimension of communication. As mentioned above, shedding the mechanical side of learning skills is necessary to reach the unity of space/time, rhythm, synchronicity (in sync and out of sync), and dance. Rhythm becomes a key facilitating idea for training, teaching and coaching and, furthermore, these become embodied performances.

My references to Dewey and other sources (ex. from the arts, music and biology) are actually meant as a support for Hall and as indications as to how to move on. In this light, another central question is how we can use the ideas of John Dewey and these other sources to integrate the aesthetic experience into IC as a discipline?

Dewey, one of the most remarkable Pragmatist philosophers of the first half of the 20th Century, developed a theory of rhythm and the aesthetic experience in his work *Art as Experience* (1934). This discourse about the experiential organic unity of body/mind, organism/environment, space/time, inside/outside and beauty/ugliness is meant to help make IC’s theory and practice more coherent, systematic and closer to everyday reality of performance. As an important additional result, value becomes more integrated into the whole experience, including the experience of theorizing. The main difference between Dewey’s and Hall’s explorations is that Dewey’s ideas on rhythm and aesthetic experience are more complete; he achieved this by integrating them into a broader theory of the situation, experience and inquiry.
LACK OF EMBODIMENT IN INTERCULTURAL COMPETENCE

Before we continue to explore these issues, I would like to give a short review of what I tried to do in my last article which appeared in *Contemporary Pragmatism* (Summer 2016). In that article, with the help of the ideas of John Dewey, I tried to repair the fractured theoretical character of intercultural competence as a sub-discipline of IC. I argued that intercultural competence was fractured because it is only half of the reality of competence and communication. Competence is a potential; if it stands alone as an abstraction, it is empty. If it stands together with performance in the here and now, it can be full and alive. This I learned from Dewey.

Dewey used the vocabulary of potential and interaction in experience. Experience always has a sense of the “I can (“we can”) and “I am doing” (“we are doing”), tending toward an organic unity. (By “organic unity” I mean the organism’s tendency to perceive the whole and to search for equilibrium.) While IC uses the term *competence* and occasionally one can recognize the term *interaction*, they need to be brought again back together.

Without the here and now—and William James would add *this*—there is no interaction and without interaction there is no possibility to correct mistakes, therefore, no possibility to learn, resulting in zero competence. Adding performance to our concerns as IC trainers helps us to open up a pathway to a dialogue with the specialists from the arts; it gives life to our discipline.

One concept which is extremely close to intercultural competence is intercultural sensitivity.

In my article (2016, 258) I maintained that intercultural sensitivity to difference tends to be reified in the IC literature and training; there is a widespread bias against sensitivity to similarity. Even if there is a tendency in the West to place too much emphasis on expected similarity, this does not change its status as organically unified similarity/difference. In the meantime I have found one textbook by Michael Prosser (1985, 15-16) that agrees: “…it is inherent in the study and effective practice of intercultural communication that we learn and apply a potential balance between the two opposites, similarities and differences.”

Milton Bennett (1998a, 2013) proposed that intercultural communication is concerned with sensitivity to difference and monocultural communication is concerned with sensitivity to similarity, assuming a kind of neutrality. My
answer is that there is no neutrality here. There is a bias built into this
distinction in that people whose style of communication is monocultural are
guilty of enthnocentrism. Being evaluated as monocultural is certainly not to
one’s advantage when applying for a job or being considered for promotion in
a globalized company.

Furthermore, even if we accept sensitivity to difference as a major event in
IC, the event itself is part of a broader situation whose construction has to be
shared with other organisms. Constructing a situation—or what Hall (1976, ch. 9)
calls a situational frame—is always a co-construction by more than one
organism in communication and this situation is always shared; i.e., similarity
and discernment work together in an organic unity.

DEPTH AND THE SENSES

In his even earlier work which he co-authored with Edward Stewart (1991,
chapter 2), Bennett undertook a serious analysis of the senses, perception and
cognition. As he moves toward thought and language, he points out that there
is a Western philosophical assumption—I would call it a bias—of depth. Above
the surface of consciousness are the senses and below it is perception, moving
deeper to cognition and language as well as other more complex symbol
systems. This understanding of depth in our thinking is quite helpful in
understanding Western mindsets. I maintain that the Pragmatist philosophers
recognized this deep Western bias and turned it on its head. The surface is the
cognition and abstractions of complex symbol systems. These are maps in the
map/territory metaphor. The territory is deeper, broader and more chaotic. It is
the river or the flow of life, stream of consciousness and perception. The
senses, of course, are the source in closest proximity to this ever moving
territory, are therefore deeper than thought and symbols, and more accessible
to the experience of feelings, beauty and ugliness. Antonio Damasio’s (1999)
neurological view of emotions and feelings is quite commensurable with
this Pragmatist view. Emotions are disturbances from the organism/environment that have not yet been perceived. As clarity of experience emerges, they become consciously experienced as feelings. Emotions are
deeper and unconscious; feelings emerge from emotions and become conscious.

Bennett evidently does not view this deep Western thinking habit as some sort of universal. In his thoughtful comparison of the American and Japanese
communication style, the Japanese deeper pattern is analogic and more
dependent on the nonverbal than in the West. I infer from this that the Japanese pattern is closer to the sensual and perceptual and, like Dewey and James, does not imply a bias against the senses. Bennett’s and the views of Dewey and James, on this point, are commensurable.

Bennett’s later work (2013, 42-49) stands somewhat alone in his attempt to integrate the body (embodiment), interaction, context and construction of boundaries of the organism into the discipline of intercultural communication. This article is meant to continue with Bennett’s exploration by revisiting the roots of our discipline, i.e., the ideas of Edward Hall, and by playing with additional potential of what Dewey would call generic categories (e.g., rhythm).

**THE NEED FOR A UNITY OF THE SENSES AND MOTORIC**

Worth mentioning, however, is the work of Marshal Singer (1987, 1998), who based his theory of IC on the five senses as forms of perception or discrimination which serve as good docking points for a dialogue between biology and cultural anthropology. The senses are given biologically, while the various, particular emphases on one or another of the senses are more related to what human organisms learn from their culture. For example, in southern France one can experience a culture at the market place which highlights the visual, taste and smell. In another culture or subculture, like the classical music tradition in Germany or Austria, listening may be more pronounced and cultivated. What is missing in Singer is the lack of a unity of the sensor-motoric experience (including the five senses, feelings, kinesics, proprioception as well as the sense of balance in the organism). The categories experience and situation are also needed to bring his theory closer to practice, interaction and performance in the here and now. (One expert in intercultural communication, Michael Paige 1993, has consistently used the category of the intercultural experience which would indicate his being at least aware of the work of John Dewey.)

A good example of the necessary organic unity of the senses and the motoric is the case of Evelyn Glennie (2003). Evelyn Glennie is a renowned Scottish, deaf percussionist. In a workshop she held in Monterey, California, she maintained and demonstrated that she listens with her whole body, even though she is deaf. She could still open up her whole body as a listening, performing organism. Her case can only be understood if we conceptualize the

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senses and motoric as a united organic system. If the ear drums do not vibrate, then the whole body and her drums vibrate, allowing her to “listen”.

In fact, her example became very political. In this same workshop she told a story about her applying for a music academy in Great Britain when she was a young aspiring musician just out of school. The academy administration first balked. They just could not imagine how a deaf person could become a serious musician; after all, she had to use her ears to hear what she and the other musicians were playing. Finally, after some convincing they accepted her and not only that. The result was the passing of a law in Great Britain that performance was the only criteria for acceptance into music academies and orchestras. (I often give this as an example of deep, ethnocentrism in Western society based on the false assumption that hearing or listening can only be performed through the ears. Another example of a deep blind spot was our lack of recognition that American Sign Language of the deaf is a language. From the French Revolution up to the late 1950s, we could not understand that a grammar could be spatial and not necessarily related to speaking through our mouths. See Sacks 1990 and Schaller 1991.)

Not only is the assumption of the unity of the sensor-motoric missing in IC (including Bennett’s, Singer’s and Paige’s explorations, as well as those of Watzlawick and other systems thinkers), the pre-reflective and aesthetic experience as major categories are also missing. If we assume that the aesthetic experience is a major source of embodied value, then this is a major gap in IC theory. And, surprisingly, the beginnings of an exploration in this direction have already been made in the ideas of Hall (IC), of Gregory Bateson (systems) and of the mature Dewey in 1934 (Pragmatism).

**THE NEED FOR MORE EXPLORATION**

Why have we not followed up on their explorations? I can only guess that we have found ourselves caught in a deep bias against the aesthetic and religious experience, also against what William James earlier in the 20th Century called “pure experience”, the acceptance of which constituted one of Dewey’s basic assumptions for *Art as Experience*. James’ idea of “pure experience” (2008/1912, ch. 2) could also be the target of another bias, quite prevalent in the scientific community, against the meditative experience in which the barriers between body and mind, organism and environment, inside and outside, etc. tend to disappear. The meditative experience is also very
close to James’ idea of consciousness as primarily an affair of breathing. (2008/1912, 17)

James tended to use vocabulary and metaphors from the arts, especially in the last part of Principles of Psychology published in 1890. He had suffered from depression as a young man because his father forced him to study the sciences rather than the arts. In order to cure his depression he spent time in various European spas. Having come from a wealthy New York family who had a second residence in England, money was not an issue. During his life in Europe he had the opportunity to learn about art, especially in France. This experience, along with his many discussions with his famous brother Henry, who was very well versed in the arts, seems to be the background for James’ sympathy for the arts. However, he did not develop a theory of aesthetics. Twenty-four years after James’ death in 1910, Dewey, strongly influenced by James, finally developed such a theory in 1934 in his work Art as Experience. (Loerzer 2014; Shusterman 2011)

One other contribution to Dewey’s theoretical development in the direction of embodiment, experience and aesthetics was the influence on his life by Frederic Matthias Alexander in 1916. Dewey had had a life crisis around 1914-1916. According to Bloch (2004, 106), “Before 1914, Dewey, brought up during the American Civil War, which had devastated his family, had expressed strongly pacifist views; but when the first World War broke out, he argued passionately in favor of the allied cause, a stand which alienated colleagues and students and contributed to a personal crisis in his life.” Dewey was helped out of this crisis through his practicing body work—now called Alexander technique—under Alexander’s supervision. Dewey continued to practice the Alexander technique into his later years, apparently helping him to develop and integrate his ideas of the body/mind and the aesthetic experience more effectively into his own philosophy. The experience of his own body helped him to avoid the trappings of intellectualism.

**WHY AESTHETICS?**

Why focus on aesthetics at all? Many students and colleagues in my last two years before my retirement could not understand why aesthetics could be important to business and organizational development. My reply is that it is easier to argue for embodiment through the path of the aesthetic experience. Once embodiment is established, it is easier to integrate theoretically the aesthetic experience with the experience of value. Religious experience would
be another source of value, but for the vast majority of the history of humankind there has been no serious distinction between aesthetic and religious experience. There was also normally a direct connection to function (a spear with beautiful markings on it).

A final source of embodied value would be that which biologists study such as the physiological, adaptive responses to the needs of the human organism, for example, expressed in homeostasis. Aesthetics as the embodied experience of beauty and disgust can be a basis for dialoging with the biologists who are concerned with evolution. All organisms discriminate; discrimination implies value which is embodied in the organisms’ adaptive responses to their changing environments. Gerald Edelman (2006, 30, 64) views biological adaptive value as the result of an implicit bias in the discrimination process as well as in the organism’s need to constrain this same process. In explaining what he means by the principle of reentry and circuits in the brain, Edelman draws on the music metaphor:

“The net effect of the reentrant traffic is the time-locked or synchronized firing of neuronal groups in particular circuits. This provides the coordination in time and space which would otherwise have to be assured by some form of computation. To help imagine how reentry works, consider a hypothetical string quartet made up of willful musicians. Each plays his or her own tune with different rhythm. Now connect the bodies of all the players with very fine threads (many of them to all body parts). As each player moves, he or she will unconsciously send waves of movement to the others. In a short time, the rhythm and to some extent the melodies will become more coherent. The dynamics will continue, leading to more coherent output. Something like this also occurs in jazz improvisation, of course, without the threads.” (2006, 30)

In short, Edelman is describing rhythm and coordination which can serve as a bridge to the aesthetic experience as well as to Dewey’s philosophy in general. Hall did not use the generic category of coordination but rhythm he did use, starting in Beyond Culture and finishing in The Dance of Life.

Furthermore, the aesthetic experience, like any experience, can only take place in a here and now situation; William James would add a specific this. Here is the connection to the previous discussion of the importance of including performance in the organic whole of competence/performance.

One way of overcoming the mechanical dualism of subject and object is to add time to it. The words “add time to it” can, of course, be misleading because the deeper flow is already a unity of space/time. My language use of adding one idea to the other simply expresses the fact that I can abstract twice from the flow and add these abstractions together. This is the moment when
letting go of the opposites such as space/time, subject/object, inside/outside and tool/application can lead to a flow, or at least tend successfully or not so successfully toward an equilibrium. Perceiving and participating in rhythm is the desired result.

One way to loosen up frames—which is not only of concern to the systems researchers but also implied in Hall’s chapter on the situation in Beyond Culture—in a human organism’s behavior is to let go and let the rhythm take over one’s body/mind or organism/environment. If we follow the disciplines of improvisation in jazz, dance and theater, the principle of integrating mistakes into the whole is what success is all about. Embrace the mistake. Embrace the enemy, e.g., in the martial arts. Paraphrasing Evelyn Glennie (2003), embrace one’s drum in its “raw” experience. Become one with the raw experience of one’s instrument. Expand the whole body to listen. (Chen and Starosta 2005 is the only IC textbook which takes listening seriously as a phase of communication performance.)

According to Sheets-Johnstone (2015, 1966, 19), dance, for example, always involves a unity of space/time. She maintains in her search for a phenomenology of dance: “One cannot speak of being at a temporal moment without speaking at the same time of being at a particular place at a particular moment. Space and time, whether objectively constituted or as lived, are never actually separate structures.”

When Hall uses the metaphors of rhythm, dance, and synchronicity in communication, I maintain, he is doing what Sheets-Johnstone is assuming about dance. He is taking his life work on intercultural space and time and trying to find a way to bring these back together where they belong. The attempt to make rhythm, dance, and synchronicity into major categories is at the same time an attempt to move beyond metaphor by assuming they are actually basic, generic vocabulary—or perhaps more basic metaphors—for understanding communication and experience and thereby integrating value through the aesthetic experience.

The industrial, mechanical principle of technical perfection is the opposite of rhythm; however, since a machine can never run completely perfectly, certainly not forever, it can also be experienced as beautiful, if I assume that imperfection is needed for beauty. Let us take as an example some people’s admiration of the beauty of old cars. Old cars fit into a larger context which as a whole may be beautiful and the machine is only a part of it (for example, an old sports car being driven along a beautiful coastline by a beautiful woman). Whatever we experience on such an intense level, this experience is a play between whole and parts; the whole is the coastline and the ocean; the part is
the car and sitting in the car is a beautiful woman. Pivoting back and forth between wholes and parts and back to wholes is what Dewey called transactions. He feared that the term _interaction_ is too easy to reify, even though for most of his intellectual life he used this term, as did his good friend and colleague George Herbert Mead. (Much of social psychology and some interculturalists use this term also as a major category and they credit this use to George Herbert Mead.)

The aesthetic, religious and biological sources of value are based on experience (including the experience of needs) and on the adaptation pressure on the human organism in a changing environment. The traditional, Western discussions of value are more focused on cognitive and behavioral utilitarian principles or on imperatives. My working assumption for now is that these principles or imperatives are ultimately a result of aesthetic or religious experience and of the often subconscious but also conscious, social and biological needs of the human organism. Principles and imperatives being a result does not make them less significant; they lead to and reflect rule-making for the construction of institutions, all of which fulfill a deep human need of a social order with injunctions and limits.

When I use the term _aesthetic experience_, I also mean the experience of disgust, ugliness and pathology. There is nothing more socially ugly than the crimes in the Third Reich or the dropping of the atom bomb on Hiroshima. In other words, there are limits to the claim that the experiences of beauty or ugliness are relative and subjective just as there are limits to the claim of a perfect objectivity. The aesthetic, critical question would be what we human organisms can learn from these awful experiences.

**EDWARD HALL’S IDEA OF RHYTHM**

During the beginnings in the 1950s to the 1970s of the discipline called intercultural communication (IC), its founder Edward Hall was more interested in the theory and practice of intercultural space and time. By _practice_, more specifically, he was primarily concerned with designing and conducting training for the simple fact that in the 1950s the US Government had been paying him to develop intercultural training for people going overseas. As a consequence, his earlier work (1959, 1969) focused on intercultural dimensions of space and time as these are embedded in the aspects of intercultural verbal and nonverbal communication, which are then united in intercultural contexts. Today, intercultural communication teachers and
trainers seem to have only appropriated Hall’s vocabulary of personal space, monochromic/polychronous time, and high/low context culture.

Hall’s ideas as a total life exploration seem to be on the way to being forgotten. One of the main purposes of this article is to suggest the urgency of taking his exploration more seriously by trainers, teachers and textbook writers of intercultural communication. His focus on rhythm and synchronicity in communication and life takes on increasing significance in his later work (one chapter in Beyond Culture and the last half of The Dance of Life).

Hall did not develop a theory, per se, of intercultural, embodied aesthetics of communication; however, as he matured in his thinking he started to use vocabulary which is very compatible with a theory of aesthetics. He did, however, apply the metaphors rhythm, dance, synchronicity and flow systematically. His concern for architecture as a means to the creation of company cultural, aesthetic space also became more prominent.

Few trainers and teachers of IC are aware that Hall and his wife Mildred (1975; see also Mozingo 2011) wrote a short monograph about the building of the new John Deere headquarters in Moline, Illinois in the early 1960s; this case study was one of the first examples of a study of the aesthetics of organizational culture and development and shows how this John Deere culture was related to the broader context of the agricultural history of the US. In short, beautiful or ugly buildings, landscaping, gardening and interior decoration communicate to people something in their bodies and minds, a feeling of well-being or a sense of horror, knowing that they may have to work in these environments for years. Buildings, landscapes, gardens and interior decoration also communicate and all of these are at least in part cultural extensions of the body.

Hall (1983, 165) had read John Dewey’s Art as Experience. Dewey frequently used the generic category rhythm. In a previous article (Holmes 2016, 257) I compared Dewey’s and Hall’s understanding of rhythm:

“There are also striking similarities between Dewey’s and Hall’s views of rhythm and time. Dewey’s is presented mainly in his seminal work Art as Experience (1934) and Hall’s can be found in chapter five of his Beyond Culture (1976) and later in his work The Dance of Life (1983), especially chapter nine. Hall, like Dewey, tries to generalize rhythm as a primary generic category beyond and including its use as a major category in music and dance. Hall (1983, 173) also achieves a connection to systems and cybernetics by maintaining that the negative feedback principle of Norbert Wiener is a correcting and control mechanism (ex. in steering ships). ‘If the correction is too fast, the system becomes unstable; if it is too slow, the ship wanders wide of the mark,
is brought back toward the course line….’ This ‘critical correction’ he calls the ‘feedback rhythm’ and further suggests the important connection to culture. He maintains that ‘in humans this rhythm is culturally determined….’ I would correct the word determined and put in influenced because the rhythms of life for humans are involved in a dispositional unity of bodily and culturally constituted rhythms.”

Notice also the connection to Norbert Wiener and cybernetics. Gregory Bateson was aware of Wiener’s work and was influenced considerably by cybernetics. His analyses of alcoholism and schizophrenia influenced systems in the social sciences immensely. Systems, mainly communicated through Bateson’s students Watzlawick, Bavelas and Jackson (1967), made a major impact on training and coaching in the context of family systems therapy and organizational development. Many trainers and coaches, including myself, have had a training based on systems.

In contrast to his students, however, Gregory Bateson was much more interested in the aesthetics of ecology. He tried to integrate aesthetics into the more narrowly defined discipline of ecology in order to create more urgency and general public concern for environmental issues on a global scale. Bateson had to expand the common views of aesthetics beyond (but including) the specialized arts into nature as a whole. (Harries-Jones, 2005) As with IC’s neglect of the aesthetics of Hall, there is also no sign of an aesthetic concern among Bateson’s students the fact of which really upset him; nor have I noticed any attempts in systemic coaching training to integrate aesthetics theoretically. Indeed, sometimes there were attempts in my own training to integrate music and the arts creatively. But these attempts just hung in the air as if they did not need to be integrated into the systems theory.

A trainer or coach can be trained in a variety of ways just like a teacher may draw on a variety of methods and heuristics to master a situation. For example, I have been trained as an intercultural trainer, a systems coach and a Dialogue Process (DP) facilitator. (DP was also influenced by systems via Peter Senge 1990 as well as by Dewey via Argyris and Schön 1996, 11, 30-31) All these methods, heuristics and skills we received as trainers, teachers and coaches can be used to master particular situations, depending on the needs of the trainers, trainees, teachers, students and particular customer organizations. Especially as a trainer, one would expect situation to be a major generic category.

Hall’s (1976, ch. 9) chapter on the category situation seems to be completely overlooked by the IC discipline. A situation, or sometimes what Hall called a “situational frame”, is the “smallest viable unit of culture that can
be analyzed, taught, transmitted, and handed down as a complete entity.” (113)

Not only does Hall’s focus on rhythm and synchronicity easily connect up with Dewey’s aesthetics, his concern for the *situation* fits quite well into Dewey’s general emphasis on *situation* and *inquiry*. Dewey connected up *situation* with *inquiry* quite well. *Inquiry* would necessarily be focused on a *situation* which by definition implied some sort of problem or interest for the organism in its search for organic unity with its environment.

In *The Dance of Life* Hall moves from his previous interest in intercultural space, called proxemics, to connecting up this space with intercultural time. In his proxemics research he analyzed film strips of human conversation and communication in real situations to understand the proxemics patterns. He found that with enough repetition of the observation of the film strips showing social interaction in daily life (ex. a Pueblo market place in New Mexico), a rhythm could be recognized by the observer. Along with this rhythm was a tendency toward synchronicity. The human tendency toward synchronicity he felt was closer to an instinct—like the strings attaching the musicians in Edelman’s example—but the resulting rhythm was more influenced by culture. Each culture and each individual had their own choreographies.

“Three things were apparent from the beginning in kinesics (the study of body motion) and proxemics research films: 1) Conversational distances were maintained with incredible accuracy…; 2) the process was rhythmic; and 3) human beings were locked together in a dance which functioned almost totally outside of awareness.” (154)

In his attempt to integrate intercultural space and time, *rhythm* is Hall’s key term; rhythm is the “very essence of time, since equal intervals of time define a sequence of events as rhythmic.” (153)

The assumption that space and time are actually dimensions of space/time presupposes that the river of life is already continuous. This continuity can be *experienced* but not *known* because once we know it, it is no longer a flow. Language and thought help to abstract from the river. These views are typical of James’ views of pure experience of the river or flow of life and consciousness, while words, symbols and thoughts are the abstractions from the flow and at the same time part of it.

While Hall tried to expand our knowledge of intercultural communication into the areas of nonverbal communication, intercultural space and intercultural time by using the generic vocabulary of *rhythm*, *synchronicity* and *dance*, Dewey tried to expand our understanding of the aesthetic experience (using rhythm as his main bridge) to experience in everyday life. While Dewey made *situation* and *experience* main categories, Hall seemed to
moving in the same direction. Even though Hall introduced the categories *situation* and *frame*, he did not develop them any further; e.g., he did not connect them up to rhythm. Dewey had a more developed theory of inquiry as a framework for interaction and communication in dealing with experience in a situation.

Dewey also understood the consequences of using *situation* and *experience* as major categories for interdisciplinary cooperation; through the various frames of each discipline’s perception of the same situation, a collective understanding of the whole can be constructed.

For Dewey and especially for James the idea of diverse experience of a shared situation was a basic building block for a theory of cultural pluralism which was especially relevant for the history of the US at the time they were writing (women’s suffrage, founding of the NAACP, Harlem Renaissance, immigration wave from Eastern and Southern Europe). Just a glimpse at the migration and refugee issues on a global scale at present should remind us of the increasing need for developing theories of cultural pluralism in order to deal with these issues.

**Dewey’s Theory of Rhythm and Aesthetic Experience**

In order to understand Dewey’s ideas of rhythm and aesthetic experience we need to begin with *Art as Experience*. (1934, 22-23) Dewey assumes from the outset that the senses cannot be opposed to action; together they are a sensor-motoric system. Perception is not passive; it is an active reaching out of the organism to the environment. “The senses are the organs through which the live creature participates directly in the on-goings of the world about him.” Embedded in this participation are the qualities of experience which are always immediate. Any deep prejudice against the senses, as is common in Western societies, leads to a “narrowed and dulled life experience.” Reified dualisms such as mind and body have their roots in fear which leads to “contraction and withdrawal. Full recognition, therefore, of the continuity of the organs’ needs and basic impulses of the human creature with his animal forbears implies no necessary reduction of man to the level of the brutes.” Experience can go both ways. On the one hand, it can allow human beings with their ugly, pathological potentials to sink below the level of other
animals. On the other hand, experience can be developed creatively and deliberately leading to new heights.

As human beings in their evolutionary development become increasingly more complex in their adaptation strategies, “the rhythms of struggle and consummation in (their) relations to the environment are varied and prolonged, and they come to include in themselves an endless variety of subrhythms.” Space becomes a “scene” in which participation is expanded. Time allows rhythms to appear and to grow in their complexity. Rhythm arises from change and growth of the organism; “…growth signifies that a varied series of change enters upon intervals of pause and rest…” (24) Here Dewey is trying to describe the emergence of rhythm as essential for human adaptation and life. Without it there would be no duration (time/space) in the experience. There could be a mechanical recognition process but not a deliberate play with perception and action which is needed for the aesthetic experience and therefore the creation of value. For Dewey, perception and overt action are both action. The artist is engaged in the production process but she also has to be actively perceiving what she is creating. The so-called passive observer is not really passive at all in achieving the aesthetic experience which is initiated by the artist. The observer has to be active by opening up to the experience; otherwise, it will most likely not happen.

My understanding of Dewey is that the organism and environment are united organically. In the adaptation and coordination process of the human organism, there emerges a rhythm of the organism in its environment, both of which are always changing. After the creation and perceiving of a situation—which is already defined as a disturbance—there is movement toward equilibrium. As this imperfect equilibrium is reached, a new disturbance (i.e., a problem or need) appears, leading the organism again back to another imperfect equilibrium. There is a rhythm of movement back and forth between equilibrium and disequilibrium—which never stops. Rhythm is connected to the flow of life (which includes the flow of thinking and consciousness) and this is what the artist, musician or dancer is interested in. She is concerned with communicating her own creation and perception to the observer. This communication is embodied, rhythmic, and in or out of sync; if it is in sync, it means the experience of beauty is the result. If beauty—understood in the broadest sense, including love—is the result, then motivation is also the result on the side of the experiencing organisms to establish values, also moral values.

An experience is first perceived as a whole and then the creation emerges. During this creation process each phase relates the whole and the whole may
be modified in this same process. This is what I think Christopher Alexander means when he describes the building process, namely, that at each phase of the building process the builder becomes engaged in a repeated perception exercise and reflection, followed by new adjustments, possibly of the broad vision as well as of the next step.

The connection between rhythm and the aesthetic experience—the connection that Hall tacitly assumed but did not explicitly mention—is also touched on by Dewey. “Aside from the relation of processes of rhythmic conflict and fulfillment in animal life, experience would be without design and pattern.” (1934, 25) Without design and pattern there is no basis for discerning and producing beauty—nor its opposite, ugliness and pathology. And without this discerning or producing there will be no producing of rules or maxims which serve as the foundation of social organization and culture.

Dewey (1934) attempted to expand narrowly defined aesthetics (such as in the arts) to the aesthetic experience as an amplified, normal experience. Any experience can be beautiful or ugly; this almost sounds banal. But in normal language use the aesthetic experience is tacitly assumed to be only a specialized experience produced by artists, musicians or dancers. Whether an experience is amplified or habitually “normal”, no matter; both are in the here and now of interaction or, according to the late Dewey, transaction. One may object and ask rhetorically “What about the past and potentiality (competence, expectation) for what is coming?” The answer is simple: The past, present and the future are actually all in the here and now, in the flow of life. Thought and language help us to separate them in our more modern view of monochronic time.

Maxine Sheets-Johnstone spoke of the organic unity of space/time in dance as experience; she also spoke of the primacy of the pre-reflective in dance. Dewey’s theory of the situation, experience and inquiry supports this idea that experience is broader than the knowledge of it. When dance is consummated, then reflection as a reviewing and thinking process can begin. If it begins earlier it can get in the dancer’s way by making her movements mechanical.

What about the connection between experience, the situation and inquiry, three major pillars to Dewey’s philosophy. According to Thomas Alexander’s take on Dewey’s theory of the situation and inquiry, “(n)ot only is our involvement with the world prior to a specific inquiry, it is also an involvement which is not grounded on a basic subject-object distinction at the outset. A situation is a condition for inquiry because it itself is not inquired into at the time. Aspects or features of it may come up for inquiry; aspects of
features of it may be the settled outcomes of prior inquiries. But none of this makes it intrinsically cognitive. The fact that it is analyzable does not mean that it is already analyzed. It is the situation as a whole that is the condition and stimulus to thinking.” (2014, 73)

My understanding of Sheets-Johnstone’s focus on the pre-reflective is here being supported by Dewey’s theory. The whole situated experience or performance is what counts. During her performance the dancer may stop and think about what she is doing; this would be an example of an aspect that “may come up for inquiry.” Some of her movements may be the product of “settled outcomes of prior inquiries”, i.e., tacit knowledge from all her techniques she has practiced for years and now performs without thinking. But the whole experience cannot be totally enveloped by the inquiry. Inquiry and analysis are options after the situated experience has been consummated. The map is not the same as the territory.

If Thomas Alexander is correct, then the experience or perception of the situation is a condition for inquiry. As the experience is initiated and finally consummated, this whole frame of the experience becomes a co-created situation. As the experience reaches a conclusion and the disturbance leading to a situation is relieved (or not relieved), inquiry as an option can become more prominent. All forms of exploration, e.g., in the sciences, the arts, and in everyday life (such as basketball), include forms of inquiry. The initial pre-reflective experience or what James would call “pure” experience is not yet analyzed. This pre-reflective, unanalyzed aspect of experience is what I miss in the discipline of intercultural communication. The experience of the performance of intercultural communication is embodied in the here and now. This experience then can be followed by the option of analysis or critique which become additional phases of a broadening of the experience. As in the case of art, music or dance, this analysis, however, can become a disturbance to the flow of the performance.

One of my critiques of Milton Bennett’s constructivism is that he emphasizes analysis too soon. (2013, 13-16) Before we can analyze the “other” culture—or the interaction with the “other” culture—, we need to recognize or discern what it is. The experience can be extended by slowing down the process and focusing more on listening and letting go of our need to speak. Using pragmatist assumptions there is no pure, subjective culture because it is mediated through the body, which means, the experience of the other culture is always a rhythm between the embodied self and other embodied selves, objects and forces (i.e., between organisms and their environments). Self-reflexivity is made much of, and rightly so, but
reflexivity, the ability to observe and understand one’s own culture deeply by understanding the other, and analysis, systematically taking the other culture’s worldview apart to discover its codes, are only half the story of situated experience. This is not a denial of the need for reflexivity and critical analysis. I am only trying to expand beyond them to give more time and space to complete the experience, which has a beginning and an end, before an analysis begins. Performance is more than competence and a premature analysis can get in the way of the performance, as the dancer and philosopher Sheets-Johnstone emphasizes again and again.

When Hall maintains that the nonverbal is deeper than the verbal and should be taken more seriously in intercultural communication, he does not mean that the nonverbal and verbal are reified like billiard balls, as in the case of Hume. He can only mean that the nonverbal involves non-cognitive, pre-reflective experience which is always there as an initial quality—what James would call a deep, felt sense. As the situated experience, which serves as a cue for inquiry by the organism, progresses to its consummation, cognition and perhaps language may appear. It is more like a crystalizing transaction between whole and part, and cognition is a phase, hopefully at the end of the experience; otherwise, the experience becomes mechanical, exactly that quality which Sheets-Johnstone is trying to avoid.

CONCLUSION

Consequences for IC Training and Coaching

The question which we trainers fear the most at the end of a workshop or training, which someone will ask, is “So what? Why theory?”

First, as we reinvent intercultural competence to include all dualisms (competence/performance, difference/similarity, mind/body, organism/environment and inside/outside) and view these dualisms not as fractured but as organically united, our inputs in training should result in being more coherent with a better fit with our exercises. Planning will more systematically avoid biases against one side or the other of these dualisms. For example, if we plan an exercise which is more nonverbal focusing on personal space, sooner or later we should plan another exercise based on the verbal expression, thereby leading to a more balanced whole. If we plan an exercise which focuses more on experiencing the sensitivity to difference, this should be balanced with an exercise on the sensitivity to similarity. The central point is
that we have to keep the situation and context in view which the organization and its individuals co-construct; this means also that there is no substitute for inquiry before the workshop which helps in its planning and performing. Performance becomes a central concern and by performance I mean the here and now of achieving what the organization expects from us and what we expect from them. This is not an easy balance. It may mean that we sometimes have to reject a contract. I remember once I had a contract at a small private business university in Berlin and to this day I think maybe I should have rejected it. The administrator became very upset when I asked if I could communicate with the students before the workshop began. He resisted almost with panic and made it very difficult for me to assess the situation of my students before I prepared my syllabus.

Second, one advantage of improving our theoretical foundations, which I have tried to do in this article, is that this improvement may impress some people who understand and recognize a need for harmony between theory and practice. Depth counts and the surprise that depth may not necessarily be understood as cognitive and symbolic but rather as in closer proximity to the experiential flow of life, may make a significant impact. After all, members of an organization normally look for ways to fulfill their needs. According to Dewey, needs reflect disturbed situations and situations only disappear when these needs disappear, i.e., reach an approximate equilibrium in the back and forth rhythm of life.

Third, including the body and the aesthetic experience in IC theory and practice will mean that value through experience as rhythm will be more integrated and less likely to be reified. I am not happy with the idea that values drop from heaven or from some sort of imperative. Nor do I just choose them out of some subjective, spiritual essence. Also, Bennett’s defense of ethnorelative ethics is not sufficient. Bennett (1998b, 30-31) pleads for the coexistence of “ethnorelativism” and “strong ethical principles”. My rhetorical question remains: Where do these principles come from? I plead for experience. Without experiencing beauty (which includes love) and ugliness and disgust, there is little motivation to create values and translate them into injunctions, duties, rules or limits. Aesthetic experience not only involves the experience of beauty/ugliness, it also involves the experience of the body/mind, organism/environment, space/time and inside/outside as organic unities. The reference to the relativity of contexts is also not enough because human beings, together with other organisms and the physical forces, co-construct contexts and situations. In the co-construction process the total experience of the noncognitive (direct) and cognitive (indirect) are involved.
The direct experience (without analysis and cognition) is the pre-reflective, “pure” experience or performance with its proximity to the chaotic flux or flow of the river. According to Sheets-Johnstone, this is the most important quality of beautiful dancing. The reflective, from which we construct ethical and other structures, should follow the pre-reflective. Rituals are then understood as the culture’s attempt to reproduce the key experience which leads to the maintenance of cultural and biological continuity—in spite of death.

Finally, including the body/organism in experience will help our training reach a theoretical balance with what trainers and coaches are already doing right. Just as in the origins of jazz and blues, the masters often did not have a theory as to why they did it right. This paper is an attempt to reach this balance.

Nonetheless, this article is mainly meant for those trainers, teachers and coaches who feel they have a need for more theoretical support. Tools, sometimes called heuristics, are needed. I can take any tool I need to leverage the situation. Examples of tools would be various games, simulations, roleplay, critical incidents, films, handouts, charts and experiential activities. Strewn throughout these activities there is the need to give inputs. Inputs are theoretical. Theory is closely related to our basic assumptions about what is true, what is real, what is meaningful—and I add what is beautiful. Usually, at least in the daily life of the Western business organizations, the questions of beauty and ugliness are tacitly assumed to be irrelevant for the situation. There is often an unspoken assumption that these two areas do not need discussion; the company’s goal of success is enough. The case of John Deere is a counterexample, but the CEO at that time faced much resistance. Sheets-Johnstone in her concern about curriculum in schools and universities wonders why dance is left out in the cold. The implied answer reveals again a deep ethnocentrism or bias in Western civilization: Dancing means the body, the senses and interaction all of which are, at least in the West, considered chaotic and therefore superficial, the opposite of “deeper” thought and language.

A further positive consequence hopefully will result from more focus on John Dewey’s generic, central vocabulary not only of experience and situation but also of inquiry, habit, rhythm, interaction and transaction. When faced with a situation which is out of sync, inquiry is the next step in order to get back into sync. Rhythm is the state of equilibrium in the organism which is either unconsciously and/or consciously sought. If it is the latter, then the organism is deliberately acting to support the movement toward equilibrium. If it is the former, a habit, then we can only hope that the habits we have learned
from our culture will help us master the situation. Experience is the here and now of interaction or transaction in these situations.

Transaction is also an interesting alternative to interaction, which had also become important vocabulary for Dewey’s friend and colleague, George Herbert Mead (whose ideas later influenced Jürgen Habermas immensely). Dewey, late in his life, after Mead’s passing in the early 1930s, declared his preference for the term transaction, rather than interaction, as a basic generic category. A transaction was always a relationship between whole and part while an interaction could too easily be misunderstood as a mechanical relation between people as organisms and their environments. An interaction could easily be reified; a whole/part (especially the whole in the part) relation is less likely to, especially if both whole and part are constantly moving. The organism is not some essence separate from another essence called the environment; the word is an abstracted part of the organism/environment which is the organic whole. (In hindsight, the whole-in-the-part relation is much closer to our understanding of ecosystems and fractals the fact of which has confirmed Dewey’s preference.)

Consequences in Terms of Power

In anticipation of a critique that my article has left out the question of power, I am including it here in the conclusion. Some trainers and coaches are quite politically active, for example, in diversity management.

Power can be integrated into these organic unities (competence/performance, potentiality/interaction, body/mind, organism/environment, beauty/ugliness, inside/outside, etc.) because not all participants in communication have the same power to construct the situation. A situation can be imposed on the organism; for example, the feared Secret Police may come knocking at my door. A hurricane may blow my house away, which would be an example of a physical force or power. I may fear having no control over the situation--but I do have some control over how I respond to it; my response is also a part of the co-creation. Even a positive, aesthetic experience in a concert, film, play or dance performance can touch us deeply, implying that we are being overwhelmed by the performance which creates goose bumps and make us shiver, for example. In this case, the artist may have more control over creating the beautiful experience in the situation; all I have to do is to actively let go of my daily life control and try to be open to the experience. Letting go of control or power can be a major contribution to the co-creation

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of a situation or context. And of course the opposite is also true: Letting go can lead to my destruction; for example, I may have to hold my breath and freeze when confronted by real danger. If I let go of my freezing and go into fight or flight, that may be my end. (The bear is stronger than I am and it can run faster than I can.)

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**BIOGRAPHICAL SKETCH**

*Stephen Holmes*

**Affiliation:** Retired Professor of Intercultural Communication at the Hochschule der Wirtschaft für Management, Mannheim, Germany

**Education:** Dr. Phil. in Anthropology at the University of Heidelberg, Germany (1986)

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**Research and Professional Experience:** Most of my life was spent selling my services in anthropology, sociology, intercultural communication, diversity management, Dialogue Process (Glenna Gerard and Freemann Dhority), and systemic coaching to universities, business and other organizations (ex. City of Mannheim). In 2007 I was a member of a train-the-trainer team preparing and conducting workshops in diversity management for EU member countries plus Turkey (sponsored by the European Commission). At the University of Witten-Herdecke in Germany I spent two years co-creating a Master’s program and curriculum for Diversity Management.

Throughout my career I have taught for numerous universities (U. of Maryland, Pepperdine, Witten-Herdecke, U. of Heidelberg, U. of Northumbria, Nehemiah U. in Albania, and Hochschule der Wirtschaft für Management) and trained and coached for numerous businesses (ex. Continental, Henkel) and public administrations (ex. City of Mannheim).

The most influential professional experience in my life was two-years with the American Peace Corps in South India in 1969-1970 where I did my best to learn the South Indian language Telugu. I came to Germany to study in 1971.
Since my retirement I have developed an interest in the Pragmatist philosophers, especially in the ideas of John Dewey and William James, and in the question how Pragmatic theory can help make intercultural communication theory more coherent. Much of my work is meant to support interdisciplinary exploration (ex. IC, diversity management, anthropology, systems, neuroscience, ecology, sports and the arts).

**Professional Appointments:** I became a full Professor for Intercultural Communication at Hochschule der Wirtschaft für Management three years before my retirement.

**Honors:** Co-founder of the International Society for Diversity Management (Headquarters now in Berlin)

**Publications from the Last 3 Years:**

(2016) “How can the Philosophy of John Dewey Make a Contribution to the Theory and Practice of Intercultural Communication?” *Contemporary Pragmatism* 13, June, pp. 242-262

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Chapter 5

INTERCULTURAL COMMUNICATION AND THE FEMINIZATION OF MIGRATIONS IN LATIN AMERICA: THE CASE OF CHILE*

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ABSTRACT

The feminization of migration opens new spaces of communication, loosens the sexual division of labor, and transforms gender roles and models. Experience has shown that the gender roles expected in the receiving society differ from those customarily developed by women and men in societies of origin and belonging, which may cause conflict. In

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In this context, the study aims to analyze the discourses of identity, discrimination, and vulnerability of migrant women through life stories based on three dimensions: relations of affection and sexuality, relations of power and discrimination, and relations of production. The participants were 10 women from Latin American countries including Colombia, Perú, Ecuador, and Brazil whose ages ranged between 29 and 50 years. Participants’ experiences of discrimination have been narrated in first person reaching rich interpretive potential and placing participants in a position to face the outside world based on their skills and resources. The results show evidence of experiences of discrimination associated with a hegemonic social discourse that ignores and/or denies women rights (labor, reproductive, civic, among others). The different forms of discrimination have effects on individual and collective identities. In this sense, the participants’ life stories demonstrate how gender identity is inseparable from the construction of cultural identity, which in turn has a direct impact on intercultural communication. The study provides elements of discussion for the development of public policies to protect Latin American women’s rights, making visible gender issues in the context of the international political agenda.

Keywords: gender discourse, discrimination, migrant women, identity, intercultural communication

INTRODUCTION

The phenomenon of immigration has occupied the international and national agendas of many countries in the last years and decades. Evidence of this phenomenon is (1) the European humanitarian crisis resulting from the displacement of population from Africa and the Middle East, especially of Syria, because of political and ideological conflicts; and (2) the displacement of the Caribbean population (Haitians and Cubans) in transit through various countries of Latin America towards the north of the continent. The issue of migration was central in the political agenda of the 2016 U.S. electoral process. With Donald Trump’s accession to the U.S. presidency, economic and political tensions were generated between governments of nations with large volumes of emigrants such as Mexico, countries of the northern triangle of Central America, and Cuba, among others.

Migrations are a global phenomenon involving millions of people and dozens of nations, whether as transmitters, in transit, or recipients. This phenomenon generates challenges for them and their governments in terms
of recognition and acceptance of diversity, socioeconomic integration, and development of human capital. Migrations have an impact on the socioeconomic development of people, communities, and nations of origin and destination. In that sense, international migrations cannot be adequately understood in isolation, but as an integral part of the complex problems and challenges of global capitalism.

The International Organization for Migration (IOM) in its report *The World Migration Report 2013 (WMR): Migrant Well-Being and Development* (IOM, 2013) presented a comprehensive analysis of the relationships between migration and development, emphasizing two aspects: the direction of international migrations and their positive and negative effects on individual well-being. Many previous reports linking migration and development concentrate on the broad socioeconomic consequences of migratory processes, overlooking the impact of migration on the lives of individuals. In contrast, the WMR 2013 focuses on migrants as persons and explores how migration affects quality of life and human development across a broad range of dimensions (subjective, financial, labor, physical, community, social), presenting a proposal to measure its impact on such facets.

In that document, the IOM intends to address the analysis of international migration between nations of different socioeconomic conditions. According to the IOM classification, ‘North’ means high-income countries and ‘South,’ low- and average-income countries. Although limitations are recognized in the North-South definition, the IOM considers this criterion useful for analyzing migratory movements in all directions (South-North, South-South, North-North, North-South) in relation to development.

Overall, the IOM estimated in 2013 that the migrations from South to North accounted for 40 percent, from South to South for one-third of the world’s migrants, while North-South migrations could be estimated at only 5 percent. This proportion has an upward tenure which is explained by greater economic or business opportunities in some countries, economic crisis in Northern countries, expansion of transnational companies that have settled in low- and middle-income nations, and by return migration (e.g., students and mainly retirees). The fourth direction of global migration is North-North and represents 22 percent of the migratory movements (IOM, 2013).

According to the latest report of the IOM, *World Migration Report 2015: Migrants and Cities, New Partnerships to Manage Mobility*, (IOM, 2015), there are an estimated 244 million international migrants in the world. Economic difficulties but also risk, violence, and insecurity contexts have been determinant in the trends of the migratory flow.
As is well known, the sociodemographic profile of migrants is diverse. Among the population groups that have increased their presence outside their countries of origin are children and adolescents. This phenomenon has alerted the countries involved, especially because many of these children travel alone, unaccompanied. In general, the majority of migrants are in the age range of 20-49 years, with approximately equal numbers of men and women (Consejo Nacional de Población [CONAPO, 2016]).

Regarding the presence of women in migration, the latest estimates indicate that 48 percent of the volume of international migrants is made up of women (CONAPO, 2016). Russia is the country with the highest number of emigrant women in the world with 6.0 million, followed by Mexico with 5.8 million, India (5.5 million), China (5.1 million), and Ukraine (3.2 million). The main destination for emigrant women is the U.S. (20 percent of the world’s total female migration), followed by Germany (5.4 percent), Russia (5.0 percent), the U.K. (3.8 percent), and Canada (3.5 percent). Together they are the five countries with the largest reception of immigrant women worldwide. An aspect to be highlighted with migrant females is the tendency toward greater numbers of minors compared to male migrants. This situation has been detected especially among Central American migrations (CONAPO, 2016).

**CONTEXTUAL BACKGROUND**

Migration is a global phenomenon that affects all societies, whether the societies are transmitters, areas of transit, or recipients. This poses challenges for them and their governments in terms of recognition and acceptance of diversity, socioeconomic integration, and development of human capital. To a greater or lesser extent, cross-border crossings occur as a result of bilateral agreements between governments, but increasingly due to uncontrolled and unregulated global/regional economic processes and movements of people.

The mobility of populations between nations takes different forms from that of the past. The sociodemographic composition of population flows has changed, and migration is now produced and reproduced in sociospatial contexts transformed by dynamics such as globalization. Transnational communities contribute to understanding the modalities and problems of migration. Labor markets, changes in culture, and sociopolitical systems transform the way of life in places of origin and destination.
The complexity of international migration movements that is currently observed is based on the great diversity of factors that stimulate and characterize this phenomenon. It is insufficient to demographically characterize flows; therefore, attention must be paid to the economic and social dynamics of the territories from which they emanate. In addition, it is important to make an effort to understand the socioeconomic integration patterns that are generated in the regions and nations from which people emigrate. This leads to the view that population movements are increasingly diverse, and at a destination, migrants are linked to various social groups, weaving networks of contacts that cross borders and use different strategies and modalities for their interactions.

There is no doubt that the current situation of movement of people demands greater participation of governments at a global level. They must act as the main articulators of the public agenda of attention to immigrants. Very often, both in the countries of origin and destination, governments include the migration issue in the political agenda but not in the development agenda.

The observations of world leaders question that many national governments continue not including issues of migration and migrants in their planning and developmental activities at a social, economic, and territorial level. This situation warns countries like Chile, with little migration experience, that improvised solutions to overcome deficiencies in attention toward basic needs (e.g., formal access to the land, to housing, to the labor market, or to health services) have generated exclusion and marginality in greater proportion than expected, impeding or hindering countries’ development.

In Chile in 2015, the regularized foreign population reached 477,553 without counting the unregistered population and people with an irregular migration status (Ministry of Interior, 2015). Although the magnitude of migration is small relative to other countries, the figures clearly show that there has been a steady increase in residence permits, a fact that creates in Chile the configuration of a host country for international migrants. In Chile, immigrants come from neighboring nations such as Peru (31.7 percent), Argentina (16.3 percent), and Bolivia (8.8 percent), representing 56.8 percent of the total immigrant population.

Official statistics show that since 2005 communities such as Bolivians, Colombians, and Spaniards have considerably increased their presence in Chile. The increase has been 4.6 percent to 21.0 percent in the Bolivian community, 3.4 percent to 16.0 percent in the Colombian community, and 1.9 percent to 5.0 percent in the Spanish community (Ministry of Interior, 2015).
Countries that in 2005 had practically no citizens migrate to Chile now have become sources of immigration to Chile.

By gender, women represent 48 percent of migrants globally. Europe has the highest percentage of migrant women (51.9 percent), followed by Latin America and the Caribbean (51.6 percent), North America (51.2 percent), Oceania (50.2 percent), Africa (45.9 percent), and Asia (41.6 percent). The low proportion of migrant women in Asia is due to the high demand for male migrant workers in West Asian oil-producing countries (U.N. Department of Economic and Social Affairs [UN-DESA], the Organization for Economic Cooperation and Development [OECD], 2013).

In the case of Chile, the migration of women reached 55 percent of the immigrant population (UN-DESA, OECD, 2013). Women have 52 percent of temporary visas granted (family, professional, and/or technical) and are mainly engaged in domestic service. In terms of age, this is a young immigration, with ages concentrated around 20 to 35 years.

**Gender and Migration: Cultural Tensions**

Migration theories have emphasized the causes of mobility and have barely addressed issues related to who migrate, leaving aside gender-specific experiences in the spatial mobility of the population. The misconception that men migrated and women did not prevailed for a long time. Thus, until the 1980s, strong androcentrism in migration studies can be observed, omitting the role and experience of women within the migration process. According to Landry (2012), the representative model of the subject of migration was economic and male, which gave migrant women a role of simple companion or at best a passive role for the sole purpose of family reunification. The 1990s showed an accelerated growth of women’s participation in migration processes. From Latin American countries such as Ecuador, Colombia, Peru, Dominican Republic, and other Caribbean countries people migrated to Spain and Italy. In the case of the Central American countries and Mexico, the main destination was the U.S., but in all cases a clear increase could be identified of women who migrated independently for labor reasons.

With the development of studies with a gender approach, knowledge about the particularities of female migration has been expanded. Gender as a social construct that explains the relationships between men and women is a relevant category of analysis in current migratory studies. The conditions and motivations to migrate for men and women are not the same, which provokes
differentiated actions by gender in migration. Gender is a determining factor in the forms that social relations acquire on the basis of which social institutions (e.g., family, labor markets, etc.) and migrations are articulated.

Consideration of the gender category in the analysis of international migrations and mobilities together with the study of transnational social practices has led to new conceptualizations of the transforming effects of mobility on the social and space spheres. The increase of independent female migration has led to the recognition of the central position of gender as a vector for defining experiences and migratory effects on family structures and on the gender roles of migrants.

The migratory patterns of those entering Chile have modified and diversified compared to the traditional pattern associated with the search for better job opportunities, incorporating central elements such as the feminization of migration (Stefoni, Bonhomme, 2014). Speaking of migration from a gender perspective in general and specifically in Chile suggests a critical position in response to the predominant marginalization and disinterest in production of knowledge about the experience of being a migrant and being a woman. Gender differences in spatial mobility of the population are the result of a long process of problematization and theoretical and methodological formulations about female migration, whose emergence as an object of study has only recently made progress.

Female mobility is limited to particular motivations related to sociocultural constructions and power relations prevailing in their communities, as well as to their own life experiences and types of daily activities they perform. Differentiation between male and female migration has been established, allowing appreciation of differences in volume, complexities, and predominance of female migration in some streams.

Study of sociocultural factors is extremely important in terms reflective of gender roles to which women and men are subjected, both in the society of origin and in the destination. Placing migrations within the sociostructural and cultural context that defines gender roles contributes to a better understanding of the spatial mobility of men and women given the possibility of analysis of female and male migration in the context of two different patriarchal models (Baca, 2011).

Although the situations under which women migrate can be very different from those of men, in most cases they are framed in contexts of exploitation and domination, suffering consequently a triple discrimination: discrimination of class, ethnicity, and gender. In Chile, migrant women become guarantors of the survival of their domestic groups in the country of origin (Sanhueza, Complimentary Contributor Copy
Arellano, Salas, Ramírez, 2017). This position leads them to experience discovery of their own identity by questioning stereotypes and feminine roles through contact with other cultural groups. Other times the host culture reinforces gender stereotypes, offering a strongly segregated labor milieu based on gender roles, narrowing the possibilities of social insertion and personal development (Godoy, 2007).

In this study we are interested in approaching the relationship between discrimination, vulnerability, and construction of the personal identity of migrant women. In this context, gender constitutes a fundamental dimension “that intervenes in the representation, interpretation and evaluation of events and of the self-concept itself, as well as in the regulation, activation and directionality of actions” (Barberá, 1998). The feeling of belonging to one or another place, from our perspective, affects the way migrant women see themselves, the world, and their actions in the world. With this background exposed, the objective of this work was to analyze the personal identities of migrant women to Chile from the perspective of gender stereotypes based on three dimensions: (1) relations of affection and sexuality, (2) relations of power and discrimination, and (3) relations of production.

**METHOD**

**Methodological Approach**

The methodological approach of this research is qualitative. We aimed to study the discursive development contained in migrant women’s life histories. Qualitative methods are characterized by being inductive—that is, they do not start from general hypotheses that try to be corroborated in empirical reality but rather from this same reality try to understand social phenomena (Bogdan, Taylor, 2000). Life stories are based mainly on the story that women make of their life or of specific aspects of it in their relationship with social reality in addition to the interpretation they make of the contexts and situations in which they have participated.

**Participants and Context**

Ten women participated in this study. Their stories illustrate aspects such as place of origin, age, years of stay in Chile, reasons why they emigrated.
from their respective countries, and adaptation to the host country, among others.

Case 1. Isabel has lived in Chile for 12 years. She is 41 years old and comes from Guayaquil, Ecuador. She is the fourth of five siblings. She is a daughter of a single mother and has unfinished university studies. She came to Chile thanks to the support of a friend, fleeing from her marital situation. Isabel left her only son in Ecuador with his father.

Case 2. Paola is Italian. She was born in Rome and is 35 years old. She met her partner, a Chilean citizen, in Germany, while she was doing doctoral studies in artificial intelligence. There they lived a year together and then faced the dilemma of a possible separation, since each would have to return to their country. At that time he found the opportunity to work in a Chilean university and they decided to live together in Chile.

Case 3. Natalia comes from Brazil and has been living in Chile for 15 years. She is 46 years old and has three children and a marriage with a Chilean man. Her activity is reduced to housework and the care of her children. She seeks to start small businesses autonomously with the purpose of being able to reconcile her personal and professional roles.

Case 4. Silvia, a 46-year-old Colombian, looked at Chile with new eyes without having considered this country as one of the places she wanted to live. Her arrival in the country, as in other cases cited, is related to a couple affective bond. She participated in Christian missions in Cali and in that context she met a Chilean. Their residence is in Chile; they formalized their relationship and got married.

Case 5. Rocío is 33 years old. Born in Galicia, Spain, she met a Chilean man on the Internet, who later went to Spain for her. Without much thought, she made the decision to come to Chile, ignoring any consequence such an act could bring to her life. That man is the father of her two daughters. Rocío has not returned to Spain since she arrived in Chile five years ago.

Case 6. Camila was born in Bogotá, Colombia. She never thought to come to Chile. She says that the dream of all Colombians is to go to the United States of America. But, like Rocío, Camila met a Chilean man on the Internet with whom she entered into a relationship that resulted in marriage. At the age
of 32 she traveled to Chile without her two children with the purpose of establishing herself and later regrouping the family.

Case 7. Bábara, 29 years old, from Manizales, Colombia, arrived in Chile as a result of a virtual friendship. Bábara came with the image of a man who turned out to be different. The relationship between them lasted over two years, but always in a dynamic of emotional exhaustion for her. Over time she corroborated that this man had engaged in pedophilia.

Case 8. Judith is 49 years old and Brazilian. Her decision to move to Chile came about through a virtual relationship with an English teacher. She left her job, her house, and her only son in Brazil.

Case 9. María, age 44, is Venezuelan. She decided to leave Venezuela because of political and social movements that generated great instability in the country. She arrived in Chile to take care of children. At the time of the study, she had been there for five years. She had a professional career.

Case 10. Ángeles wanted to escape the political conflict in Venezuela. A 50-year-old Venezuelan journalist, she wanted to live safely and securely with her 18-year-old daughter. She left her native country because of the death of two relatives as well as shortage of food and medicine in Venezuela.

Data Collection and Analysis Techniques

In order to access the women’s life stories, we conducted in-depth interviews (Rodríguez, Gil, García, 1996) carried out in migrant communities of the Maule region (southern Chile), an area characterized by prevalence of silvo-agriculture and wine production typically associated with a traditional society with cultural wealth.

We opted for the use of content analysis techniques to explore the discourse of the participants’ life stories. Content analysis is a technique for systematically describing written, spoken, or visual communication. It provides a quantitative description of the meaning of the information. Content analyses involve transcription of material such as interviews, conversation, observations, and videos, whose interpretation allows establishment of ontological knowledge of the social world. We agree with Jiménez (2007) when he points out that language is a field of gender construction. According
to Andrée (2001), the basic characteristic of content analysis is the ability to methodologically combine reading and interpretation of data, trying to discover the meaning of a document. In doing this, categories are defined that will serve to classify or group multiple content units (López, 2002). The categories established in this case were (1) relations of affection and sexuality, (2) relations of power and discrimination, and (3) relations of production.

**RESULTS**

The 10 women arrived in Chile with clear objectives. Some were fleeing from the political, social, or cultural conditions of their surroundings; others went with the illusion of a change shaped by being part of a couple.

**Affective and Sexual Relations**

In this category we focus on two central aspects: (1) the affections that come from their partners and (2) motherhood. The women who participate in this study usually have in their horizon the idea of leaving the country to escape from a precarious social and economic situation, or simply they leave their countries with the idea of being able to freely choose their partners. Their thinking is impregnated with a social imaginary in which the male is the ideal man, the supplier from a traditional model.

He came to look for me to Spain and I came, madly. I was excited to come to Chile, happy, excited about a new life with my partner. I did not really think that the change would be strong. I came madly in love. I left my family for him. Then I separated and my family, anyway, supported me. My mother has come to visit me. (Rocío, Spain)

In the case of Rocío, as in others, social networks played a determining role in the desire to emigrate. In this context we can affirm that transnational affective relations are mediated by the network. An example of this is the case of Bárbara, from Colombia, who established a relationship of virtual friendship:

I met him via chat and we started a virtual relationship. I came and although there were things I did not like about him, I tried to get ahead in this relationship. (Bárbara, Colombia)
As can be seen, the emancipation of women and the integration of women within the international migration circuit conceal a new trend that links these women to certain types of abuse and vulnerability through technological resources that have come to modify the forms of communication and relationship between individuals. Bárbara continues her story:

He was a Pandora’s box. A man too clever. With psychopathic features. Over time I began to corroborate what people talked about him: that he was a pedophile. (Bárbara, Colombia)

Changes in forms of communication associated with technological means have been creating new spaces for establishing relationships beyond the face-to-face dimension. The dangers associated with this exposure often leave women in obvious danger. As pointed out by Rios (2015), other social phenomena create new frameworks for social action, leaving migrants in a vulnerable condition, especially where women are not able to clearly and specifically identify the risks they face, for example, violation of privacy and intimacy.

An element in women’s stories is transnational maternity caused by the journey that separates mothers and children. This leads them in some cases to assume maternity roles inside the families where they are employed in domestic service or child care. Perhaps this experience leads them to define more harshly the loss of affection and support networks.

Camila, from Colombia, met a Chilean man who contacted her on Facebook. They established a virtual friendship and over time that bond increased to engagement, also via Internet. Their long-distance relationship lasted two years. Then he asked her to marry him. Things were starting to get better for Camila. However, her happiness was not complete, having left two sons in Bogotá:

I came without my children because I needed to know what floor I was on and if it would be good for them. The children came later but while they were not there, every time I put a piece of meat to my mouth I cried thinking about them, thinking that maybe they were not eating well. (Camila, Colombia)

With redefinition of motherhood, not only the family, gender roles, or children’s lives are at stake. There is also the concept of motherhood or maternity linked to a concept of nation according to which women are considered the basis or foundation, as the guardians, as the biological matrix
(Herrera, Ramírez, 2008). For this reason, the abandonment of children in the country of origin is much more blamed on mothers than on fathers. When migrant women do not fulfill their roles, they are considered bad mothers, as can be deduced from gender stereotypes.

Isabel from Ecuador decided to emigrate to Chile with her daughter and a brother, leaving her son with the father. While in Chile she met her current partner, the father of her third daughter. With her own resources she opened a shop and began to study the profession of nursing technician, a career she had to give up, prioritizing payment of her daughter’s university studies:

Every day I remember it. My little boy needed me and I was so guilty. Over the years, I have learned to live with that pain. I made an effort to send him money and I worried that he would never lack anything. I tried to bring him to Chile, but his father opposed it all the time. Today my son reproaches me for having abandoned him and only calls me when he needs things. I cannot demand more. (Isabel, Ecuador)

Migrant women who have become the first link in the migration chain have carried out complex processes of adaptation in the exercise of transnational motherhood (Pedone, 2008). It is important to note that, contrary to the common discourse, children are not normally abandoned, but in most cases they are entrusted to relatives. This does not mean that mothers do not want a quick reunification with their children; rather they see this action as a temporary measure. However, on some occasions structural conditions restrict opportunities to carry out motherhood.

Some of the interviewed women went through the situation of having left their very young children in the place of origin with the consequent blurring of their role as mothers to assume a role of caring for children, caring for the elderly, or taking care of homes in the host country in exchange for a salary.

Ángeles immigrated to Chile with her teenage daughter to avoid political conflicts in Venezuela. This woman, a journalist of 50 years, wanted to live calmly and safely:

I emigrated from my country through violence. When we left, we did it in an untimely manner. They killed two cousins nearby. We did not want to continue living in fear and anguish. In addition, the shortage of food and medicines forced us to leave the country. (Ángeles, Venezuela)

Upon arriving in Chile, Ángeles was employed as a nanny caring for two children, two and five years old.
While the lady of the house (‘patrona’) worked, I took care of the children. As I spent so much time with them, I wanted them as if they were mine. (Ángeles, Venezuela)

The participation of immigrant women in domestic work or in child care affects the formation of the so-called ‘global care chains,’ one of the situations placing migration in a context of globalization. In this context, Rodríguez (2002) suggests that we take into account the relations of power between women, given that migrant women are the ones who perform the tasks of the national women who in turn are those who join the labor market.

Power, Stereotypes, and Discriminatory Relations

Construction of this category requires placing ourselves theoretically in the context of power relations between genders. We cite Tapia (2001) who states that violence against migrant women originates in unequal social relations, usually within the framework of a patriarchal structure where power is perceived as the generic heritage of men. The exercise of violence and mistreatment of women (in this case migrant women) is based on the preconception of female inferiority in the context of an unequal and discriminatory culture, especially persistent in Latin America despite the progress made in the area of gender equality.

The life stories of the participants show us that experiences of discrimination begin as soon as they enter the country. Camila suffered the first experience of discrimination because of her appearance and nationality:

When I arrived in Chile, I was deported. I was coming in very well. I was thin and had straight hair. They thought that I was going to prostitute myself but in reality I came to see my boyfriend. They talked about ‘coffees with legs’ and I did not know what that means. They treated me like a liar. They told me that ‘I was being silly,’ that I had a plan. They would not let me call my boyfriend who was outside waiting for me without knowing what was going on with me. They would not let me go to the bathroom either. It was horrible. I was carrying 800 dollars with me and they told me that I could not enter the country if I did not bring 1,500 dollars. They violated all my rights. (Camila, Colombia)

Such acts of discrimination highlight the undervaluation of migrant women by the receiving society. These mechanisms of exclusion move in a
double way, material and symbolic, so that they encompass both the practices and the attitudes and discourses that legitimize them (Solé, 2011).

Relationships established by natives and immigrants are shaped by encounters and shared social spaces. In such spaces representations of identity are intertwined as a product of that experience. Here is an interviewee viewpoint:

Chilean people have accepted me very well. Chileans have their feet well on the ground. They are serious people. I can not help but notice a certain melancholy. They are sad, but not depressive. I realize that as a people they carry a past pain, a story that does not allow them to expand. I also notice them somewhat suspicious, ‘cerraditos’ (Paola, Italy)

I notice that they are a very depressive culture. History has done its thing and many people are very hurt. There are also many who wear masks: They show an image when their reality of life is different. They are very closed, distrustful. I suppose all this is a cultural matter. What I admire of the Chilean people is that they fall and get up easily. For example, it is enough to remember what they experienced with the earthquake or in the year ’73. They are very strong and hard with work. (Silvia, Colombia)

Larraín (2014) proposes a concept of identity as the way individuals and groups define themselves by wanting to relate, leaving aside their individuality. From this perspective it is of the utmost importance to understand in what ways migrant women identify with geographic, social, and affective territories. In a very personal exercise, they recognize those aspects in which they have succeeded or have failed both in issues of identity, as of integration and acceptance, and in matter of personal valuation and consideration.

These are complex perceptions interpreted in terms of violence towards the same gender. Migrant women feel rejection from and compete with Chilean women. Probably these feelings and actions are caused by macho categorization that installs them within a sexual and exotic imaginary. Interviewees narrate episodes of violence of which they were the object:

A couple of Chilean women made my life impossible. They made me so much bullying that, if they could, they’d have spit on my sandwich. I do not know if they, in general, have a problem of inferiority. What do I know? (Bárbara, Colombia)
I have suffered a lot because of Chilean women. I come from a country where everything is color and joy. Wearing necklines or short dresses is part of the culture, but here I have had to learn to cover my body so they do not look at you like a prostitute. I learned to put on dark clothes so they do not say I want to attract attention. It saddens me to think that it is no longer me, that I can not dress as I would like. Now I am one more Chilean. (Natalia, Brazil)

These testimonies can be explained from what Martínez (2011) defines as symbolic violence against women that includes emission of messages, icons, or signs that transmit and reproduce relations of domination, inequality, and discrimination, and that naturalize or justify subordination and violence against ‘other’ women in society. There are many messages transmitted according to this type of violence. Among others, we can highlight three: (1) contempt and ridicule for what women are and/or do, (2) fear or distrust of what women are and/or do, and (3) justification of female subordination and/or violence against women. One interviewee pointed this out:

I think now people are more careful about racism. Of all the time that I have been here, only two years ago I began to have more contact with the Chileans. Before that I felt cornered. People did not touch my hands because I was black. They did not eat from my plate. In my 12 years in Chile I have not made friends with anyone. (Isabel, Ecuador)

The violence has its origin in cultural patterns, practices, and social representations. In this case, Isabel, a black-skinned Ecuadorian woman, is the victim of gender-based violence supported in deep racial violence.

Production Relations

The three basic functions assumed by migrant women (domestic work and caring for others, sex work, and nonworking wife-caregiver) explain perfectly how women, their identity, and their roles are socially constructed from the public-private division. Their position in relation to these spheres is what defines their identity (Añón, 2010).

Paola is a mother and as an migrant woman she has lived the difficulty of finding a job. Her frustration is great, especially because she has devoted years to research postgraduate and specialized studies in fields such as artificial
intelligence and neuroscience. This has made the goal of working in Chile more difficult. Her problem has been the revalidation of her titles:

It is difficult to face the situation of having studied so many years and reach a country where you are nothing. It initially destroys your sense of identity. Luckily I am a person who quickly solves the problems and I started to make a venture. But this disarms the idea that after 15 years of studies you can not find a job in this country. A country where you will not be taken into account, if you do not revalidate your titles. However, I think it is a universal problem and not a specific problem of Chile. (Paola, Italy)

As can be seen, migrant women are often prevented from realizing their potential in employment and are frequently employed in less-skilled jobs. As Sánchez and Serra (2013) point out, the perception of the immigration process itself is linked to a decline in their social class position. In her stories, the interviewed women often remember that in Chile they are living and working below what they were accustomed to. This was supported by Ángeles, an immigrant woman from Venezuela:

I am a journalist from the Central University of Venezuela. When I arrived in Chile I got a job in a canteen and then took care of a girl. I was aware that when I emigrated I would not be able to work in my specialty. (Ángeles, Venezuela)

Ángeles provides an additional element that opens the debate of the labor question in the context of migrations: age.

One thing is to emigrate at 20 or 30 having still different job alternatives and opportunities ahead. Another very different thing is to emigrate after 40. I came here with 49 years and that is complex because the system, particularly in Latin America, will always prefer young people. (Ángeles, Venezuela)

Anyone who decides to migrate should know that it will not be easy to work in a particular field and therefore should act with openness and flexibility in the face of opportunities that arise, at least in the first moment. All this until time and other factors allow expected survival.

The conditions under which migrant women are employed are often very precarious. As indicated by Rico (2006), the consequences of labor insertion are observed in subjection to particularly low wages, long and tiring working
days, informality in hiring, null opportunities of occupational mobility, and few possibilities to overcome the situation of living in poverty. Camila from Colombia illustrates this:

I felt discriminated against three times at work. I worked in a bus line and a customer asked me what I did by taking the jobs of the Chileans. I felt challenged, but the people around me supported me. Another client ordered me to dry the floor claiming that foreigners are here to clean up what the Chileans got dirty. Finally, a woman began to treat me badly and to warn me that she was a friend of the owner of the line and that if I did not do what she asked, I would be very ill. (Camila, Colombia)

Although the women in the study were able to handle various jobs in domestic service, commerce, or the informal economy, they have not been exempt from practices that highlight devaluation and labor inequality.

**DISCUSSION AND CONCLUSION**

In recent decades there has been a consensus not only on the need to make women visible, but also on introducing a gender perspective in all fields of knowledge to move towards a more comprehensive understanding of the migration phenomenon (Sánchez, Serra, 2013). Study of the narratives of women who migrated to Chile reveals the heterogeneity of factors that shape women’s identity, as well as the social inequalities that arise when women assume new roles in the receiving societies. It is necessary to remember cases such as that of Paola, when their studies and degrees are not recognized in Chile, a fact that creates a clear disadvantage in accessing the labor market, or the case of Ángeles, when she has to face taking on housework and child care that come into competition with her own motherhood. While these cases arose mainly in developed countries, today they emerge from very different migration realities in countries that are negatively affected by globalization and, consequently, immersed in processes of development.

As Vásquez and Araujo (1990) point out, exile became for these immigrant women an experience of questioning their identities, generating emotional ruptures. This perpetuates a type of migration rooted in traditional stereotypes, especially in the intersubjective and loving relationships established with the men who pushed them to leave their countries. This idea gives support to the work of Martínez, Bonilla, Gómez, and Bayot (2008) that
holds that feminine identity continues to be based in emotional dependence, understanding of others, and care of others, mostly males.

As we have seen, the effects of migration on female gender identity are complex. In the cases analyzed, the cultural shock represented by the difference between the culture of origin and that of destination shape identity. As Godoy (2007) states, this mixture, while allowing reconstruction of their identity in the sense of remaining the same, also allows them to incorporate elements of the new culture. This process is called ‘remodeled identity’ and consists of adapting to the new spaces without abandoning what they were before emigrating. Hence some of these women continue to send remittances and money to their countries of origin, start small businesses autonomously, and/or keep the hope of family reunification.

The clearest expression of the need to not abandon what these women were before emigrating is evident in the role they assign to social networks and the use of technologies as a means of emotional, productive, and reproductive exchange. This phenomenon is called by Cavalcanti (2004) the configuration of ‘transnational spaces’ and usually results in a permanent tension between the activities undertaken in the new society and the desire to return to the country of origin or to remain tied to it in some way.

Discrimination is experienced by all participant women to a greater or lesser extent. As Parella (2003) suggests, it is a triple discrimination: (1) discrimination because of being workers (mostly domestic), (2) discrimination for being women, and (3) discrimination for being immigrants. The women in our stories have been discriminated against in violent attitudes and behavior, especially by their partners. The motivations appear to be structural, for example, phenotypes, exuberant clothing (from the local perspective), poverty, and access to goods. In their words we have seen how discriminatory conditions restrict freedom, independence, and self-realization. In the words of Checa and Acién (2005), violence deprives them of their subjectivity, prevents them from making decisions, and limits their autonomy and freedom.

The experiences of discrimination of these migrant women are associated with a hegemonic social discourse that ignored them and denied their rights (labor, reproductive, and civic, among others). The different forms of discrimination have affected collective identity and the conforming of individual identities. These life stories have allowed us to know how gender identity is inseparable from the construction of cultural identity.

There is attachment to cultural identifiers of the country of origin, such as meals, clothing, festivities, among others. The participants recognize in their
performance patterns that culture defines their role as wife, mother, home caretaker, and worker.

From a methodological perspective, life stories have proved to be a valuable tool for understanding conceptual distinctions such as women’s self-identification and cultural identity, as well as intercultural communication situations. The experiences have been narrated in first person, reaching an interpretative potential and placing the participants in a position to face the outside world from their own abilities and resources. And these life stories have turned out to be support mechanisms for their mobilization when they have been the object of a violation of rights.

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