Handbook of Intercultural Communication

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This publication has been supported by the Polish National Agency for Academic Exchange under the task assigned by the Ministry of Education and Science Republic of Poland Solidarity with Ukraine - European Universities

HANDBOOK OF INTERCULTURAL COMMUNICATION

ПРАКТИЧНИЙ ДОВІДНИК З МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ

Lviv

Ivan Franko National University of Lviv
2023

Львів

ЛНУ імені Івана Франка
2023

УДК 316.7(035)
П 69

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Рекомендовано до друку Вченою радою Львівського національного університету імені Івана Франка, протокол №56/10 від 31 жовтня 2023 року.

Практичний довідник з міжкультурної комунікації / Ірина Одрехівська, Оксана Дзера, Анна Галас, Оксана Мольдерф, Юлія Наняк, Олександра Літвіняк ; за ред. Ірини Одрехівської. Львів : ЛНУ імені Івана Франка, 2023.

ISBN 978-617-10-0827-4
DOI 10.30970/hic.2023

У *Практичному довіднику з міжкультурної комунікації* запропоновано всеохопний огляд ключових понять і сучасних теоретико-методологічних засад у цій галузі. Видання стане надійним орієнтиром та дасть змогу комплексно осмислити увесь складний спектр підходів, які визначають галузь міжкультурної комунікації. Кожну частину довідника можна опрацьовувати окремо, проте ця книга – результат спільної роботи шести авторів, які намагалися організувати видання у концептуально продуманий та взаємоузгоджений спосіб з ретельним оглядом найактуальніших методологій. Задумана як довідник для студентів, викладачів, дослідників та професіоналів, ця книга також стане цінною та інформативною для галузевих експертів та бізнес-початківців.

УДК 316.7(035)
П 69

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Recommended for publication by the Academic Council of Ivan Franko National Universtiy of Lviv, No. 56/10 as of October 31, 2023.

Handbook of Intercultural Communication / Iryna Odrekhivska, Oksana Dzera, Anna Halas, Oksana Molderf, Yuliia Naniak, Oleksandra Litvinyak ; ed. by Iryna Odrekhivska. Lviv, Lviv University Publishing, 2023.

ISBN 978-617-10-0827-4
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The *Handbook of Intercultural Communication* offers a comprehensive overview of key concepts and charts the development of theoretical frameworks and methodological foundations in this complex field. It aims to function as a guiding torchlight, leading newcomers through the intricate array of approaches that define intercultural communication. Each part of the handbook can be read independently; nevertheless, it represents a collaborative effort by six contributing authors who attempted to organize a volume with conceptual interdependence and thorough survey of particularly helpful methodologies. Designed as a reference book for students, lecturers, researchers, and professionals, this volume will also prove valuable and highly informative for industry experts and business startups.

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Part II. THEORETICAL FRAMEWORKS AND RESEARCH METHODOLOGIES

Introduction

As interculturality is progressively used as a strategy to promote reflection and a culture of dialogue in educational institutions, it becomes vital to bring to the fore the discussion of the main tenets and challenges of intercultural communication in the newly formed alliances of European universities. Commissioned within the framework of the EU4DUAL Alliance under the financial support of NAWA, the present *Handbook of Intercultural Communication* provides a timely opportunity to offer a comprehensive overview of key concepts and chart the development of theoretical frameworks and methodological foundations in this complex field. It aims to function as a guiding torchlight, leading newcomers through the intricate array of approaches that define intercultural communication.

Each part of the handbook can be read independently; nevertheless, it represents a collaborative effort by six contributing authors who attempted to organize a volume with conceptual interdependence and thorough survey of particularly helpful methodologies. Through considered conversation, the authors purposely collected into a single book the ideas how intercultural communication both informs and is informed by major debates in versatile institutional and societal contexts. In view of this, the present handbook strives not only to cover the fundamental topics one would anticipate in a reference book of this nature but also to unearth linkages, intersections, convergences, contradictions, and distinctions within these familiar topics. The authors still acknowledge inevitable limitations that result in certain gaps in coverage and scope, including an inherent bias towards scholarly work originating from Western theoretical programs and practitioners affiliated with institutions in Europe and North America.

There are many excellent collective monographs, anthologies and handbooks on communication in the intercultural context, such as *The Cambridge Handbook of Intercultural Communication* (2022), *The Routledge Handbook of Language and Intercultural Communication* (2020), and *the Handbook of Intercultural Communication* (2007) that attest to the growing interest in this field and highlight a profound awareness of the range of cultural misunderstandings that currently exist. The intention of this volume, designed as a reference book for students, lecturers, researchers, and professionals, is also to provide value and be highly informative for industry experts, business startups, and stakeholders in dual education. Hopefully, it will reinforce the significance of fostering cross-cultural communication competence in diverse educational and professional domains.

Yuliia Naniak

CULTURE

• cultural code • culturization • ethnic identification • cultural norms and values • cultural memory • cultural codes • cultural generalization • universality • stereotype • prejudice • cultural shift • counterculture

Culture covers the various behavioral patterns displayed by Homo sapiens, as well as the material artefacts associated with these actions. It consists of many different aspects, including language, ideas, beliefs, practices, institutions, tools, art, rituals, and ceremonies.

In his essay "Primitive Culture" (1871), Edward Burnett Tylor, an English anthropologist of the nineteenth century, gave a basic concept of culture. He defined culture as a "complex whole" that includes knowledge, belief, art, morals, law, tradition, and any other traits that individuals acquire as members of society. Initially, this term was useful to anthropology. However, as anthropological study evolved, different perspectives on the nature of culture resulted in a plethora of classifications (White).

As a man-made environment, culture helps to ensure and preserve life within a civilization. It is a set of factors that exist outside to everyone inside that culture, such as language, beliefs, tools, and codes. The notion of sociocultural systems enables the detailed examination of culture as it presents itself among separate and independent human communities.

Individuals acquire attitudes, beliefs, and actions under the tremendous impact of culture from birth. Culture affects personalities and has enormous control over human behaviors and decisions, even outweighing even fundamental biological instincts.

Culturization refers to the process through which individuals change their behavior and personality to reflect the rules, beliefs, and practices of a particular culture. This process takes place as a result of interactions with numerous societal institutions, most notably the family, school systems, and larger social organizations. Culturization, also known as domestication or socialization, imbues individuals with distinct cultural identities, impacting their actions, attitudes, and viewpoints. It is the process through which people adopt habits, language, etiquette, and societal roles, assimilating into the cultural fabric of the communities in which they live and become essential members (Kantor, 1929).

This process occurs throughout an individual's life, with varied intensity and concentration at different phases. Culturization is fundamentally a dynamic interaction of response and stimulus situations. The individual's present personality condition is critical—a lack of features accelerates

cultural absorption, but existing qualities that fit with new ones help the process. Stable and generally recognized cultural institutions foster cultural growth, determining the direction of an individual's culturization. However, obstacles may occur as a result of competing responses and exposure to opposing stimuli, revealing the delicate interaction of both human and environmental dynamics in the culturization process. Understanding this process reveals how our cultural personality changes over time (Kantor, 1929).

Ethnic identification involves employing racial, national, or religious terms for self- and group-identification, constituting an "ethnic identification pattern" encompassing ethnic ideology, association preferences, and emotions evoked by ethnic interactions (Glaser, 1958). This continuum spans from extreme segregation to assimilation, representing diverse engagements with one's ethnic heritage. A segregating individual fiercely clings to a specific racial, national, or religious identity, often displaying ethnocentrism and autonomy even at a personal cost (Glaser, 1958). In contrast, the marginal individual grapples with multiple identities in a pluralistic society, battling internal conflicts and uncertainties, navigating acceptance within various social circles (Glaser, 1958). The desegregating individual consciously sheds specific ethnic identities ascribed by others, striving for a broader, non-ethnic identity, often forsaking economic or social benefits tied to an exclusive identity (Glaser, 1958). Understanding these patterns aids in comprehending inter-ethnic dynamics and promoting a more inclusive society (Glaser, 1958).

Cultural norms and values are critical to comprehending and negotiating intercultural communication. Norms, also known as descriptive norms, establish common behaviors and ways of thinking in a community, directing and influencing the activities of individuals (Frese, 2015). These norms grow into cultural practices (As Is), which represent socially routinized activities within a society. Norms and practices influence each other; norms dictate actions, and routine behaviors become cultural practices, reflecting beliefs of common behavior within a community (Frese, 2015).

Values, on the other hand, exist within individuals and express abstract ideas of what is ethically good or wrong. They are organized into systems, such as religious beliefs, and influence what people strive to (Frese, 2015). Values may be classified based on systems of thought, which are commonly seen in religions, demonstrating the varied character of value systems (Frese, 2015). Values, unlike norms, are not directly related to conduct but have a considerable impact on individual decisions and behaviors.

It is critical to understand the link between cultural practices (As Is) and cultural values (as Should Be). It is possible for values and behaviors to align, or for people to succumb to normative

pressures while having critical opinions on them (Frese, 2015). This dynamic relationship between cultural norms and values impacts society behaviors and influences cultural practice adherence.

Cultural norms and values, in essence, shape the fabric of civilizations, influencing behaviors, attitudes, and interactions within and between cultures. Recognizing the complex interaction of these norms and values is essential for intercultural communication.

Cultural memory, as first proposed by Maurice Halbwachs in 1925, situates memory within a social framework. Halbwachs believed that memories are shaped not just by individual experiences but also by communal experiences and cultural settings. His pioneering study laid the groundwork for understanding memory as a social construct. Jan Assmann expanded on this idea in 1988 by distinguishing between **communal memory** (communicative memory) and cultural memory, the latter of which is directly tied to politics. Assmann recognized two fundamental distinctions: cultural memory focuses on cultural factors that are lacking in daily memory, and it varies from history because of its memory characteristics. Cultural memory is based on key historical events, referred to as 'figures of memory,' which are preserved through cultural formations (texts, rites, monuments) and institutional transmission (recitation, practice, observance) (Assman 1995: 129). Its function is to unify and stabilize a collective identity over generations.

Since Assmann's groundbreaking work, the intersection of culture and memory has arisen as an important interdisciplinary research subject, covering history, literary studies, cinema and media studies, and other disciplines. According to cultural memory, memory is not just an individual, private experience, but also an intrinsic element of the social domain, influencing both our perspective of the past and our future. This idea has gained momentum in history (Pierre Nora, Richard Terdiman) and cultural studies (e.g., Susan Stewart), highlighting the process and consequences of cultural memory.

Concerning the interaction between the present and the past, two major schools of thought have evolved. The first contends that the present forms our knowledge of the past, whereas the second contends that the past influences our current conduct (Schwartz 1991; Schwartz 2010). It is worth noting that these techniques are not mutually exclusive (Beiner).

The distinction between memory and history, as stressed by Pierre Nora, is crucial in comprehending cultural memory. This contrast highlights the importance of representation in human perception. Nora's spatial approach to recollection has helped to a more sophisticated understanding of cultural memory by linking memory with concrete locales (lieux de mémoire).

Cultural codes encompass intricate and shared sets of implicit rules, symbols, values, and norms deeply embedded within a specific culture. They provide the fundamental structure for

interpreting behaviors, communication patterns, and social interactions in that culture, profoundly influencing how individuals perceive the world, express themselves, and engage with others. Understanding these codes is vital for effective intercultural communication, offering valuable insights into the cultural context that shapes people's attitudes and actions (Hyatt, Simons, 1999).

As G. Clotaire Rapaille discusses in "The Culture Code," these codes are significantly influenced by childhood experiences, impacting adult perceptions, associations with phenomena, and more (Rapaille, 2015). To comprehend cultural codes, one must consider language differences, underlying cultural assumptions, disciplinary jargon, and conceptual gaps, especially in novel fields. The historical context significantly influences communication dynamics.

Cultural generalization is the process of developing broad generalizations or assumptions regarding cultural identities, values, and behaviors to influence conflict resolution techniques. Given the complicated dynamics of group borders, membership complexity, and power dynamics within and between social groupings (Kahane, 2003), this technique is vital despite its inherent hazards. Avoiding or ignoring culture in conflict resolution may unintentionally reinforce prevailing cultural understandings under the appearance of neutrality (Kahane, 2003).

Scholars emphasize the need of distinguishing between different definitions of **universality**, highlighting its relative character rather than absolutes (Van De Vijver & Poortinga, 1982). Cross-cultural research attempts to evaluate whether observed differences are due to genuine cultural differences or are the result of chance or statistical artifacts (Ones et al., 2012). It entails using meta-analysis tools to investigate cross-cultural generalizability, as well as aggregating data from intracultural and intercultural research to investigate cultural impacts and variability (Ones et al., 2012). Understanding the intricacies of cultural generalization is critical for the advancement of successful cross-cultural communication and conflict resolution approaches (Kahane, 2003; Ones et al., 2012).

The concept of **universality** in intercultural communication pertains to the extent to which certain aspects of human experience, such as emotions, behavior, or communication mechanisms, remain consistent across different cultures. It involves investigating whether members of diverse cultures express and perceive these aspects in a similar fashion. One pertinent area of exploration is emotional expression, where the debate centers on whether emotions are universally expressed or culture-specific in their portrayal (Scherer et al., 2011).

Studies, like the meta-analysis by Elfenbein and Ambady (Elfenbein & Ambady, 2002), suggest that emotions are recognized at better-than-chance levels across cultures, implying a degree of universality in emotional expression recognition. However, recognition accuracy is influenced by factors like cultural proximity and exposure, emphasizing the interplay between

universality and cultural specificity. In the context of computer-mediated communication (CMC), Stahl and Elbeltagi (Stahl & Elbeltagi, 2004) propose a theoretical foundation suggesting that while culture may have universal background elements, its manifestations and influences on CMC are also particular to specific cultures.

In summary, the notion of universality in intercultural communication entails understanding commonalities and variations in fundamental aspects of human experience across diverse cultural contexts, acknowledging both shared underlying mechanisms and culture-specific manifestations. The debate continues, emphasizing the importance of theoretical frameworks and empirical research to elucidate these dynamics and guide effective intercultural communication practices.

Stereotypes are widely accepted generalized ideas about people' actions and traits based on their membership in specific social groups, such as race, ethnicity, gender, age, socioeconomic position, or sexual orientation (McCauley, Stitt, et al., 1980). These ideas are frequently permanent and unchangeable, lasting even when confronted with contrary information. Stereotypes, on the other hand, are not constantly at the forefront of consciousness and may only be activated in certain contexts. Prejudice, which comprises unfavorable thoughts or attitudes against persons from specific social groups, can be based on stereotypes (McCauley et al., 1980). Many modern social challenges are founded in stereotypes and bias, necessitating substantial research into their causes, implications, and techniques to reduce dependence on stereotypes in social judgements.

Stereotypes were historically seen as inflexible, overgeneralized views that applied consistently to all members of a group (Katz & Braly, 1933). Katz and Braly's fundamental study in 1933 defined stereotypes as stable sets of qualities linked with social groupings. However, stereotypes are now viewed as probabilistic predictions that identify one group from another, with roots in associative networks in semantic memory and automatic activation (McCauley et al., 1980).

Cultural information obtained via experience and exposure within a social network shapes implicit stereotypes, which are not actively supported but might impact judgements unconsciously (Tajfel, 1969). **Implicit stereotypes** are more than simply cognitive biases; they are the result of a predictive brain that adjusts probability based on past experiences and cultural exposure to minimize prediction error (Clark, 2013). Individuals within a culture establish common representations through communication within their social networks, and culture plays a crucial influence in developing implicit stereotypes (Tajfel, 1969).

Implicit prejudices are sustained in social networks through the serial retelling of stories and the focus on stereotype-consistent information (Kashima & Yeung, 2010). Individuals in the current period have the possibility to connect with varied representations and counter-stereotypical information due to an abundance of media sources and improved capacity for establishing diversified social contexts (Clark, 2013). The maintenance of implicit preconceptions, on the other hand, is dependent on persistent exposure to counter-stereotypical information across time. To weaken deeply formed connections and develop a more accurate and nuanced view of social groupings, efforts to question and transform implicit stereotypes should include encouraging various representations and counter-evidence within everyday experiences (Tajfel, 1969).

In the context of social psychology, **prejudice** is defined as a negative or prejudiced attitude or sentiment held toward persons based on their membership in certain social groups (McCauley et al., 1980). These attitudes, which are frequently based on stereotyped notions, can contribute to discriminatory conduct and uneven treatment.

The term **culture shift** refers to a fundamental shift in an beliefs, values, habits, and practices, analogous to shifting the path of an iceberg. The visible parts of culture constitute the apparent actions and consequences, but the underlying ideas and assumptions, which are typically developed over generations, comprise the buried mass of the iceberg. altering corporate culture entails altering beliefs, which is a far more difficult effort than changing procedures or systems. Leaders must unfreeze current beliefs through crucial events, introduce and model new behaviors and beliefs, then refreeze the company to cement the new culture. Diagnose and articulate current beliefs, reframing narratives, role-modeling and conveying desired changes, and enforcing the new belief system through incentives and performance management policies are all part of the transformation process. Effective culture change necessitates a thorough awareness of prevalent attitudes and purposeful attempts to align them with strategic aims, while also recognizing that culture has a major influence on organizational success and that neglecting it can weaken strategic initiatives (Deloitte, 2016).

Counterculture, a term profoundly ingrained in sociopolitical discourse, denotes a departure from conventional beliefs, supporting alternative value systems and establishing a significant collective minority voice (Whiteley, 2015). Counterculture, which began in the 1960s but had origins in the 1950s Beats and youth cultures, is inextricably linked to music, environmentalism, and activism, with prominent musicians and festivals at its center (Whiteley, 2015). Countercultures, as opposed to **subcultures**, arise in reaction to societal disruption and seek to rebuild an alternative social order that contradicts existing standards (Cutler, 2006).

Bohemians in the nineteenth century and anti-establishment Beatniks in the 1950s are two historical examples. Notably, the counterculture phenomena gained traction in the 1960s, as illustrated by the hippie movement, which advocated communal living, nonviolence, and Eastern beliefs (Cutler, 2006).

Body alterations and unorthodox clothes, on the other hand, have become popular and commodified, blurring the line between counterculture and **dominant culture** (Cutler, 2006). Countercultural organizations such as the anticorporate globalization movement arose in the 1990s and 2000s, staging rallies against multinational companies and campaigning for social justice, but without a clear organizational structure (Cutler, 2006). Countercultural manifestations sometimes entail linguistic innovations, such as the development of antilanguages to undermine traditional communication (Cutler, 2006).

Understanding cultural codes, culturization, cultural memory, stereotype/prejudice, cultural shifting, counterculture, cultural generalization, cultural norms and values, ethnic identification, and universality is critical for effective intercultural communication, promoting inclusivity, and navigating the complexities of a diverse and interconnected world.

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Oksana Dzera

INTERCULTURE

• interculture • intercultural encounter • intercultural conflict • intercultural alliance • cultural fusion • intercultural adaptation • assimilation • acculturation • enculturation • cultural binary thinking

Interculture refers to the interaction and exchange of ideas, behaviors, and values between two or more distinct cultures. It involves the sharing and blending of cultural elements through various forms of communication and contact. The term **interculture** has a few meanings: the internationalization of the world in the context of globalization, intercultural communication, intercultural activities of students in the university educational environment, intercultural education in general and some others.

The term was introduced by Kordes (1991, p. 300-301) by analogy with the term 'interlanguage'. Much like the interlanguage, **interculture** denotes the transition stages between one's native culture and the target culture in the process of one's intercultural growth. **Interculture** is the gauge of the individuals' degree of cultural competence, which fluctuates between the native and the target culture and departs from the first culture as their familiarity with the target culture increases (Kiliańska-Przybyło 2017). Similarly to the interlanguage, **interculture** comprises characteristics of the first culture, those extracted from the target culture and further elements that belong to neither of them but are important for the learners in their way of dealing with cultural phenomena (Liddicaot 2005, in Glaser et al. 2007, p. 37).

At the final stage in the development of **interculture**, an individual would not have a native-like command of the target cultural patterns, but rather would develop an optimal distance from each of these two cultures that allows both relativisation of the first culture and personal growth (Kordes and Meyer 1991, in Glaser et al 2007, p.37). The intercultural learners are always located between languages and cultures, and their interlanguage and **interculture** tend to be dynamic. Therefore, there is a possibility that individuals who show high proficiency in the target language may not be successful in intercultural interaction. On the other hand, individuals with a limited command of the target language may be more successful in intercultural competence (Glaser et at. 2007, p.38).

At present, **interculture** is used as an umbrella term representing a broad context of both theoretical and practice-oriented research and defining a wide range of initiatives and projects, varying in motivation, intentions, and outcomes. In particular, international educational projects on interculture are implemented with the goal of increasing young people's intercultural awareness and knowledge and raising their opportunities for international communication. In the

modern world, understanding the essence and implementation of intercultural interactions has become extremely important. Training in the model of intercultural interaction involves developing an awareness of one's own culture's characteristics, understanding value systems, fostering cross-cultural behavior skills, and acquiring cross-cultural competence that enables effective global interactions. In this context, the term **interculture** aligns with the concept of “intercultural communication”.

Interculture as a complex self-organizing phenomenon of cultural interaction in the modern world is characterized by unpredictability, mutual enrichment, and cultural dialogue.

Interculture, when integrated into education, focuses on: 1) highlighting the the interconnectedness of cultures; 2) exploring similarities that facilitate the formation of shared connections without losing one's identity; 3) prioritizing mutual recognition, cooperation, and the exchange of knowledge and practices; 4) promoting equality regarding diversity and fostering an environment conducive to integration, where one can preserve their own culture, cultivate an interest in a new culture, and actively engage with it; 5) building relationships based on accepting the "other"; 6) proactively preventing conflicts.

An intercultural encounter, the situation of meeting the Other, occurs when individuals or groups from different cultures come into contact, whether through direct communication, collaboration, or any form of interaction. These encounters often lead to cultural exchange and may involve learning about and from each other's cultures. **An intercultural encounter** can happen when a person communicates with someone from a different country, ethnicity, religion, region, language, school, sport team, gender, and so on. Kiliańska-Przybyło (2017, p. 14) defines **intercultural encounter** as “the opportunity and the actual situation of meeting foreigners or experiencing cross-cultural conversations due to mobility, computer-based means of communication, as well as the plurilingual and multilingual diversity of the society”.

During such encounters, one recognizes that both s/he and other person follow different set of beliefs and values, which might lead to unfamiliar way of conduct and even some discomfort. Kiliańska-Przybyło argues that intercultural encounter as a problem-solving, emotion-generating and face-threatening situation is inseparably interconnected with uncertainty, unpredictability, and the unknown (2017, p. 11). However, these experiences can be valuable for learning if one uses them to reflect on his/her own expectations and explore the cultural assumptions shaping his/her behavior and that of the other person, contributing to the development of intercultural competence. In fact, in the ear of social changes, intercultural encounters present a necessity. Back in 2009, the Council of Europe, whose aim is to promote plurilinguism and cultural diversity, supported the initiative *The Autobiography of Intercultural*

Encounters, a practical and widely accessible tool, helping people to cope with intercultural encounters.

Emphasizing various dimensions of intercultural dialogues, Araújo e Sa and Melo (2007, p. 9) asset that intercultural encounters result in awareness, interaction, mediation and negotiation. Intercultural encounters are effective in raise language awareness extending person's knowledge of the language and himself/herself as a language user (Bourke 2008). Kiliańska-Przybyło (2017, p. 26-27) discusses negotiations within literal and metaphorical dimensions. The literal dimension involves negotiating meaning during conversations, while the metaphorical one involves internal dialogues within individual as they assimilate new information and redefine their perspectives.

Intercultural conflict arises as a result of an intercultural encounter when people from different cultures have disagreements or disputes due to differing cultural norms, values, or behaviors. These conflicts can occur in various contexts, such as work, educational environment, personal relationships, or international diplomacy.

Batsevych (2007, p. 89) defines conflict as a clash of communicative strategies of speakers due to non-perception or misunderstanding of lingual code means, ethnic and cultural stereotypes and prejudices and other linguocultural reasons. Wodak (1996) develops the notion of **frame conflict**, which lies in the simultaneous actualization of frames of diverse cultures in the minds of the participants of intercultural communication. Frame conflicts may cause intercultural communication failures or cultural shock.

Another term used in reference to intercultural clashes is **culture bump**. Thorp (1991, p. 116-117) regards culture bump as a situation when a representative of one culture finds himself/herself in a strange and uncomfortable position while interacting with representatives of other culture, while the mismatch of expectations between interlocutors is designated as a **confused encounter**. Ting-Toomey (1999, p. 22-23) introduces the term **well-meaning clash** to discuss misunderstanding resulting from unintentionally inappropriate or unpleasant behavior of people who unconsciously follow their own "cultural script".

Intercultural alliance is defined as a partnership of people from different social identities or cultural backgrounds who work together to promote peace, social justice, and/or intercultural understanding. The concept dates back to twentieth-century social justice movements and is embedded in the interdisciplinary scholarship addressing identity, relationships, social movements, power/oppression, and whiteness. **Intercultural alliance** concept explores the ways in which and extent to which people can effectively and ethically speak and work on behalf of

other social identity groups, the nature of social identity itself, and how to confront challenges and tensions involving difference, power, and privilege.

Intercultural alliances aim to promote mutual understanding, cooperation, and shared goals while respecting and appreciating cultural diversity. **Intercultural alliances** objectives are: 1) *Bridge building*. Intercultural alliances serve as bridges between different cultures, facilitating communication, and interaction. They promote the exchange of ideas, knowledge, and experiences across cultural boundaries. 2) *Cultural competence*. They contribute to the development of cultural competence, helping individuals and groups navigate cultural differences effectively. Through alliances, people can learn about and adapt to other cultures' norms, values, and communication styles. 3) *Conflict resolution*. Intercultural alliances play a crucial role in resolving intercultural conflicts. By fostering open dialogue and promoting empathy, they help address misunderstandings and disputes that may arise due to cultural differences. 4) *Education and awareness*. These alliances often have an educational component, raising awareness about various cultures and promoting cultural sensitivity. They may organize workshops, cultural exchange programs, or awareness campaign. 5) *Collaborative projects*. In academic and professional settings, intercultural alliances can lead to collaborative projects, research initiatives, or business partnerships. These collaborations leverage the strengths of diverse perspectives and can result in innovative solutions 6) *Social integration*. Intercultural alliances can contribute to social integration, especially in culturally diverse societies. They help individuals from different backgrounds feel included and valued within a broader community. 7) *Global citizenship*. They foster the idea of global citizenship, encouraging individuals to see themselves as members of a global community. This perspective emphasizes shared responsibilities and interconnectedness. 8) *Conflict preventing*. By building positive relationships between cultures, these alliances contribute to preventing conflicts rooted in cultural misunderstandings or biases. 8) *Identity and belonging. Intercultural alliances support individuals in their exploration of identity and sense of belonging.* They provide spaces where people can express their unique cultural identities while participating in a broader, inclusive community.

Cultural fusion occurs when elements of two or more distinct cultures blend together to create a new, hybrid culture. This fusion can involve various aspects of culture, including language, food, art, customs, pedagogy, legal systems, governance, economic behavior, spirituality, healthcare, norms of personal and interpersonal style, family structures, resulting in a unique cultural identity.

Cultural fusion theory (Kramer 2019) recognizes the world as a churning information environment of cultural legacies, competing and complementing one another, forming novel

cultural expressions in all aspects of life. It's not just a matter of two cultures merging to form a hybrid; instead, it involves countless cultural channels converging and constantly shaping one another. In this process, the traditional pace and nature of cultural change are themselves undergoing transformation. Cultures don't remain static but adapt and evolve through the continuous exchange of ideas in a globally connected world. This interconnectedness generates a vast global semantic field where cultures are influenced and transformed by a multitude of networked interactions. **Cultural fusion**, therefore, reflects the ever-changing nature of our world, where cultural evolution occurs through the dynamic interplay of diverse cultural elements. Cultural fusion theory draws from multiple theoretical frameworks to offer a more authentic portrayal of the immigrant experience, as in (Crocher & Kramer, 2016). It particularly explains the process by which newcomers adapt to the dominant culture while preserving elements of their culture. Simultaneously, the host culture also incorporates aspects of the newcomer's culture, resulting in the development of a blended intercultural identity.

Batsevych (2007, p. 14) defines **intercultural adaptation** as a process of achieving conformity (compatibility) with the cultural environment of a new place of residence by representatives of a non-indigenous ethnic group, as well as the result of this process. He additionally highlights **linguocultural adaptation**, their adjustment to the new social, cultural, ethnolingual and communicative environment, yet this term seems redundant, as it only specifies the previous one.

Bennet (1998, p. 25) assets the necessity to distinguish between **adaptation** and **assimilation**. **Assimilation** is "substitutive" and "resocializing", as it seeks to replace one's original worldview with that of the host culture. Conversely, **adaptation** is an "additive" process, which expands one's worldview to include values and behaviour appropriate to the host culture. The ultimate aim of **adaptation** is becoming a bicultural or multicultural person without the loss of one's original socialization. Additionally, Bennet (1998, p. 25-30) describes the stages of development of **cultural adaptation.** Diagnosing learners' levels of development may help interculturalists who facilitate intercultural encounters to design their interventions more effectively. The stages are: 1) *denia*l, which ranges from viewing outsiders through stereotypes to their dehumanization; 2) *defense*, when people are able to construe cultural differences but attach to them negative evaluations; 3) *minimization*, when people attempt to bury cultural differences within familiar categories of similarity; 4) *acceptance*, when people enjoy recognizing and exploring cultural differences; 5) *adaptatio*n, when people empathize or take another person's perspective in order to understand and be understood across cultural boundaries; 6) *integration*

when people achieve an identity which allows them to see themselves as “multiculturalists” in addition to their national backgrounds.

The term **acculturation** is often used as a synonym to **cultural adaptation**. It is the process by which individuals or groups from one culture adopt elements of another culture, often as a result of migration or prolonged exposure. **Enculturation**, on the other hand, is the process of learning and internalizing the cultural norms and values of one's own culture, typically during childhood.

Yet, in the broad sense, **enculturation**, together with **socialization**, which shapes one’s identity, is a type of adaptation where **acculturation** reveals itself. In this sense, **enculturation** is the entry of an ethnic group, a group or an individual brought up in one culture into another culture; adoption of traditions, customs, values, worldview, and communicative behavior of this foreign culture (Batsevych 2007, p. 66).

A **cultural binary** is a simplified classification system that categorizes cultures or cultural traits into opposing or dichotomous pairs. **Cultural binary thinking** tends to create binary opposites, such as East vs. West, individualism vs. collectivism, or modernity vs. tradition. While these concepts may have some validity, they oversimplify the complex reality of cultures and can lead to misunderstandings.Though binarism is criticized because it tends to grant high value to one concept in the binary opposition at the expense of the other and subsequent stereotypization, some scholars argue that binarism is a useful cognitive tool without which life would be characterized by entropy (Ibsch 2010).

Cultural binary thinking often manifests as a clash between cultural relativism (accepting all cultural practices as valid) and ethnocentrism (judging other cultures by the standards of one’s own). Finding the balance between these extremes is essential for effective intercultural education. Recognizing cultural hybridity, where cultures constantly interact and influence each other, is an antidote to cultural binary thinking. In intercultural education, promoting the idea that cultures are dynamic and ever-changing can help students appreciate the complexity of cultural interactions. Developing cross-cultural competence involves moving beyond cultural binaries by fostering cultural empathy, curiosity, and the ability to navigate the complexities of intercultural interactions. Instead of rigid binaries, educators can introduce the concept of a cultural continuum, where cultures exist along a spectrum with varying degrees of characteristics. This allows for a more nuanced understanding of cultural diversity. Encouraging cultural humility, where individuals acknowledge their limited understanding of other cultures and commit to ongoing learning, can counteract cultural binary tendencies.

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LANGUAGE

• language contact • pidgin • bilingualism • diglossia • language barriers • paralinguistic behavior • interference

Language contact refers to the interaction of two or more languages, which leads to changes in one or more languages at different levels – phonological, morphological, lexical, syntactic, etc. This interaction takes place through communication between speakers of one language and speakers of another language or languages (Batsevych 2007: 87). According to Thomason who tries to give a simple definition of the phenomena (2001: 1), "language contact is the use of more than one language in the same place at the same time".

Language contact can have different scales and different influence on the languages involved. A three-dimensional differentiation can be found in the book *Language Contact* by Sarah Thomason: "contact-induced language change, extreme language mixture (resulting in pidgins, creoles, and bilingual mixed languages), and language death" (Thomason 2001: 10). At the same time, she notes: "Still, anyone who investigates a case of language contact in depth will soon discover that no list of categories can possibly cover all the necessary complexity adequately. The typology given here […] should be viewed as very rough approximations, or abstractions, of a very messy reality" (Thomason 2001: 60).

Sarah Thomason defines the first term of her classification, contact-induced language change, as follows: "Any linguistic change that would have been less likely to occur outside a particular contact situation is due at least in part to language contact" (Thomason 2001: 62). The contact-induced change can be based on various mechanisms, which can occur both individually and in combination with each other:

1) code-switching: "the use of material from two (or more) languages by a single speaker in the same conversation" (Thomason 2001: 132),

2) code alternation: "the use of two (or more) languages by the same speaker," but "not in the same conversation" (Thomason 2001: 136)

3) passive familiarity: "when a speaker acquires a feature from a language that s/he understands (at least to some extent) but has never spoken actively at all;" this mechanism is typical for related languages or varieties (Thomason 2010: 139),

4) 'negotiation': "when speakers change their language (A) to approximate what they believe to be the patterns of another language or dialect (B)" (Thomason 2010: 142),

5) second-language acquisition strategies ("using material from the native language, while speaking the target language, to plug the holes in knowledge of the target language (Thomason 2010: 147),

6) bilingual first-language acquisition (Thomason 2010: 148),

7) deliberate decision (Thomason 2010: 149).

The second category, extreme language mixture, includes the situation when the degree of interjection of both languages is so high that new languages are created, the so-called "contact languages." According to Yaron Matran, the following tendency is noticeable in contact languages: "The key feature defining a contact language is thus the absence of directed continuity from a single, identifiable predecessor variety" (Matran 2020: 299). Thomason also addresses the particularities of contact languages: "A contact language is identifiable by the fact that its lexicon and grammatical structures cannot all be traced back primarily to the same source language; they are therefore mixed languages in the technical historical linguistic sense: they did not arise primarily through descent with modification from a single earlier language" (Thomason 2010: 149). Within the contact languages, pidgin and creol and mixed languages are separated out.

Pidgin is a contact language in which the vocabulary is usually borrowed from one of the contact languages and grammatical structures are newly developed and do not originate from any of the languages in contact. Pidgins do not belong to any language families, and they do not have a native speaker. Other specific features of pidgin are the limited language material and the lack of "elaborated morphological structures" (Thomason 2001: 159). In comparison, creole is a mother tongue for a certain group of people. The creoles are often pidgins that have at some point become the mother tongue of children growing up in pidgin-speaking communities, but this is not the only way. "Other creoles seem never to have gone through a pidgin stage at all, but to have developed gradually by increasing divergence from the lexifier language, and still others apparently arose abruptly, also without going through a well-defined pidgin stage," summarizes Thomason (2010: 160). The grammar of the mixed languages is based on the languages from which they originate compared to pidgin and creole; the same applies to the vocabulary.

Active language contact can also lead to the extinction of some languages. This can happen in different ways. Thomason singles out two of them: attrition as "a gradual process in which a language recedes as it loses speakers, domains, and ultimately structure; it is the loss of linguistic material that is not replaced by new material" (Thomason 2001: 227) and grammatical replacement.

Language contact is a natural and inevitable result of linguistic diversity within societies, and it is particularly prevalent in multicultural environments. In the context of higher education,

language contact can often be observed in international universities where students and academics from diverse linguistic backgrounds collaborate. For international students, this may result in a phenomenon known as ‘interlanguage,’ which is the language system a learner creates in the process of learning a second language.

Understanding the effects and nuances of language contact can enhance intercultural communication in higher education. This knowledge helps educators and students to navigate and appreciate the linguistic diversity within their community.

Bilingualism is one of the varieties of multilingualism and it refers to the ability to use two languages with equal or nearly equal fluency for communicative purposes. This ability can refer to individuals as well as to linguacultural communities (Batsevych 2007: 24), which leads us to the first typology of bilingualism according to the criterion of the subject of bilingualism: here, a distinction is made between individual and societal bilingualism. It should be made clear here that social bilingualism does not yet automatically mean that people will all become bilingual, and vice versa – proficiency in the second language does not necessarily always arise from the need for knowledge of the second language, which is defined at the societal level.

In the context of research into bilingualism, the question of what level of language competence should be expected to define it as bilingualism is problematic. Following Mackey, who already dealt with the phenomenon of bilingualism in the 1960s, Romain also expresses the opinion that there is a need for considering bilingualism as “something entirely relative because the point at which the speaker of a second language becomes bilingual is either arbitrary or impossible to determine” (Romain 1989: 11). Some scholars argue that bilingualism can be distinguished according to the degree of language proficiency: from incipient bilingualism, when the person is at the early stages of language acquisition, to receptive bilingualism, when the person has a good command of receptive skills such as reading and listening, and to productive bilingualism, when the person can actively use the language for communicative purposes (Colina 2015: 212).

Outside the typologization already mentioned, there is another series of attempts to describe the complex phenomenon of bilingualism. If we measure bilingualism by whether it was acquired intentionally or accidentally, we can distinguish between elective and circumstantial bilingualism. Another criterion would be age of acquisition: In the linguistic literature, simultaneous bilingualism (when the second language is acquired in parallel with the first), sequential bilingualism (when the languages are acquired one after the other) or late bilingualism (when the language is acquired at a later stage in life) are distinguished at this point (Colina 2015: 210–213).

Romain mentions another typology proposed by Weinrich. The focus is on the relationship between the first and the second language. Coordinate bilingualism means, that the languages are connected in the mind of the speaker with separate environments and the words of these two languages are kept separate. The second form is the so-called sub-coordinate bilingualism, which means, that the speaker interprets the words of the weaker language by means of the language with a higher level of proficiency. In this case, the dominant language is a kind of filter for the weak language. The third type is compound bilingualism which has a place if there is the same context of learning both the first and the second languages. In this case, both languages are "used concurrently" and it leads to the "fused representation of languages" (Romain 1989: 76 –77).

In his *Dictionary of Terms of Intercultural Communication*, Ukrainian linguist Floriy Batsevych lists a few more classifications: natural (in the natural language environment) versus artificial bilingualism (the language is learned didactically and methodically consistently), and symmetrical (the speakers are in the same social roles) and asymmetrical (one of the speakers is in the situation where he has to use his non-native language) bilingualism (Batsevych 2007: 25; 28).

In a higher educational context, by raising awareness and supporting bilingual skills, a series of positive outcomes can be achieved: 1) promotion of cognitive flexibility, 2) enhancing problem-solving skills, 3) fostering cultural sensitivity and understanding, 4) unique perspective to discussions, enriching the learning environment for all, 5) creating a more inclusive and dynamic educational environment.

Diglossia refers to a linguistic situation where a single language community employs two distinct dialects or languages, each serving specific functions and purposes. In this context, the languages used or their varieties, such as dialect, jargon, etc., are consciously assigned by the speakers to different registers such as "mother tongue" versus "foreign language" or "high language" (for formal discourse) versus "low language" (informal, everyday communication) (Batsevych 2007: 42). As Romain underlines, "the most important hallmark of diglossia is the functional specialization of High and Low" (Romain 1989: 31). Diglossia can be considered one of the forms of bilingualism when it concerns the use of two independent languages, however, functional differentiation is what undercuts the two phenomena. According to Fishman and his study from 1967, bilingualism is a linguistic-psychological phenomenon, while diglossia should be considered a sociological phenomenon (Fishman 2003: 359).

The term "diglossia," borrowed from Greek, entered the English-language discourse with the work of the American linguist Charles Albert Ferguson, among others with his study bearing the same title, which appeared in 1959. Ferguson defined the diglossia phenomenon as follows:

“Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any section of the community for ordinary conversation” (Ferguson 1959: 336). Ferguson's conception of diglossia, which he also revised over time, is considered as “classical diglossia,” while Fishman's work introduced the so-called “extended diglossia” into the literature. The basic idea of the second concept is that diglossia can be based not only on two genetically related language varieties but also on languages and varieties that are not related to each other (Fishman 2003).

Central to the consideration of diglossia in research are still the aspects that Ferguson separated out in his study published in the late 1950s: function, prestige, literature heritage, acquisition, standardization, and stability (Ferguson 1959: 328–332).

The example of Switzerland is given as a classic example of diglossia (it is also described in Feguson): Swiss German is a standard variety of High German, it is learned at school and used for official communication in the German-speaking cantons or in media content such as news, and dialects of the German-speaking part of Switzerland, which are actively spoken, find an application in the entertainment sector of the media. There are some objections to this in academic circles. E.g. Arthur Baur (1983) argues that the Swiss German should be classified as a foreign language on the grounds that the dialects are so well developed that they can be used without difficulty in any communication situation, e.g. in technical or official contexts, and should be regarded as a fully developed language in their own right, so for him the case with German-speaking parts of Switzerland is not an example of diglossia but of bilingualism.

Understanding and being aware of diglossia can greatly enhance the communicative competence in the field of higher education, enabling teachers and students to navigate the intricacies of linguistic variations more effectively. By acknowledging and appreciating the diglossia contexts, educators and students can contribute to a more inclusive academic atmosphere. This inclusive approach validates and acknowledges the use of both language variants, fostering a respectful, understanding, and effective intercultural communication environment. By recognizing and embracing diglossia, higher education can create a space where diverse language varieties are celebrated, and intercultural communication is enriched.

Following Batsevych (2007: 23), **language barriers** can be seen as obstacles, complications that can affect the success of intercultural communication. The background for the

emergence of the language barrier can be different: lack of knowledge of the language, insufficient understanding of the context and non-verbal elements of communication, idioms, etc.; lack of understanding and respect for cultural nuances, traditions and norms that are deeply rooted in the language. As stated by Buarqoub (2019), language barriers “arise from different meanings and uses of words, symbols, images, gesture, languages, dialects, accents, linguistic ability, technical terminology or jargon, volume of voice, ambiguous words, mispronunciation of words, faulty translation, wrong interpretation of messages, misunderstanding of messages, complicated messages and different individual linguistic ability of the sender and the receiver, poorly understood and poorly explained words and messages”.

Various strategies can be used to overcome language barriers, including active listening and close observation. Kate Berardo, a practical trainer in the field of global skills building, intercultural transitions, and diverse teams, has offered her ten strategies for overcoming the language barrier in business, which can also be helpful in other areas of life. These include: 1) Speaking slowly with clear pronunciation, 2) Asking close questions when you don't understand, 3) Checking your own understanding and that of your communication partner, 4) Avoiding idioms, 5) Avoiding professional jargon, 6) Mastering the basic vocabulary for a particular area and being aware of nuances of meaning, 7) Expressing yourself as concisely and accurately as possible, 8) Choosing channels of communication effectively, 9) Delivering information through different channels (e.g. a written summary after a short conversation). (e.g., 10) Being patient (Berardo 2007).

Language barriers should be given enough attention in the context of intercultural communication in higher education to avoid the exclusion and social isolation that foreign students in particular can be prone to, as they have difficulty expressing their thoughts, ideas and perspectives effectively because of their limited command of the medium of instruction.

Overcoming language barriers requires complex measures: from language support services to inclusive pedagogical practices that can be used by teachers, such as simplifying language, using visual aids and checking comprehension, to fostering language diversity in the classroom.

Paralinguistic behaviour can be described as a part of the communicative behaviour of the members of a linguacultural community, which consists in the use of paralingual elements, and which is shaped by cultural norms and traditions.

In Traunmüller's (2004: 653) interpretation, **paralinguistic elements** are those phenomena that “are expressed in language but are not of a linguistic nature, i.e., in Saussure's terminology they belong to the ‘parole’ but not to the ‘langue’. These are mostly acoustic-auditory

phenomena that show themselves in the characteristics of the voice and in the expression of speech, and which serve non-verbal vocal communication."

The study of paralinguistic phenomena goes back to the work of the American linguist George Trager, who was one of the pioneers in this field of research in the 1950s and 1960s. For Trager, paralanguage is a combination of vocalization and voice quality. He tries to relate the terms language, paralanguage, and voice set and the result is as follows: Voice set in his view is considered as "background against which are measured" voice quality and vocalization, which together are to be understood as paralanguage, and all this "found in systematic association with the language" (Trager 1964: 276).

According to Trager, voice set can be described as "the physiological and physical peculiarities resulting in the patterned identification of individuals as members of a societal group and as persons of a certain sex, age, state, of health, body build, rhythm state, position in group, mood, bodily condition, location" (Trager 1964: 276). Among the voice qualities, he counts the following: pitch range (spread – narrowed), vocal lip control (rasp – openness), glottis control (sharp – smooth), pitch control, articulation control (forceful – relaxed), rhythm control (smooth and jerky), resonance (resonant – thin), tempo (decreases – increased). Vocalization can be described using the three following categories: 1) vocal characterizers, 2) vocal qualifiers, and 3) vocal segregates (Trager 1964: 276).

In intercultural communication, understanding and interpreting paralinguistic behaviour can be challenging due to cultural differences. Therefore, it is essential to develop an understanding of the paralinguistic behaviour of different cultures which involves in-depth cultural learning and observation.

According to Glück and Rödel, **interference** stands for the influence of one language on another, as it occurs primarily under the conditions of language contact and bilingualism (Glück & Rödel 2016: 302).

Romain notes that interference is one of the issues that researchers like to discuss. There is also no consensus on what to call the realities behind interference. For example, Clyne prefers the term transference, and Sharword-Smith and Kellner argue for the term cross-linguistic influence. The relationship between interference and terms such as borrowing, or transfer is also debatable. In this context, Weinrich argues that we should speak of interference when there is a "rearrangement of patterns." For Mackey, interference has a contingent and individualistic character, whereas he understands borrowing as a collective and systematic process (Romain 1989: 50–51).

Interference can take place at all levels of language: from the phonological to the syntactic, although the lexical-semantic level is most often referred to. It can also occur at the pragmatic level or in non-verbal communication, for example, when certain gestures are adopted from one language culture to another.

Interference is also seen as a negative phenomenon, especially in foreign language didactics, when the projection of phonological, lexical, or other features of the mother tongue onto the foreign language can lead to errors. Thus, Batsevych, in his definition of the term, states that interference is “manifested in the deviation from the norm and the system of the foreign language” (Batsevych 2007: 65).

Interference can happen not only at the linguistic level but can also have a cultural character. Cultural interference occurs when the norms, values, or expectations of one culture interfere with effective communication with members of another culture and affect our understanding and interpretation of messages from individuals of a different culture. Effective strategies to mitigate interference include fostering cultural awareness, promoting diversity and inclusivity, and adopting a learner's mindset when interacting with different cultures. It is also crucial to foster open-mindedness and empathy, allowing individuals to see past their own cultural biases and stereotypes, and truly understand and value the perspectives of others. Fostering a classroom environment that encourages open dialogue about cultural differences can help students feel more understood and included, reducing the potential for interference. Providing resources and support to help students navigate cultural differences in communication can also be instrumental in promoting understanding and reducing interference.

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TRANSLATION

• cultural turn • cultural transfer • translation turn • domestication • foreignization • acceptability vs adequacy • translatability • ethical engagement • re-contextualization • overt vs covert translation • cultural filter • asymmetry

The edited 1990 collection of essays, *Translation, History, and Culture* by Susan Bassnett and Andre Lefevere marked the beginning of a period during which the **cultural turn** repositioned the understanding of translation beyond mere linguistic considerations. To be specific, Mary Snell Hornby (1990), in her paper in the same collection, called for a shift from viewing translation solely as text to considering it within the realms of culture and politics, referring to this transition as the **cultural turn**. It foregrounded the examination of how culture influences and limits translation and raised further the questions about agency, the conditions under which translation acquires culture-formative or transformative power, and the role of translation as generally a fundamental aspect of human life.

Eight years later, Susan Bassnett and Andre Lefereve published a collection of essays *Constructing Cultures*, where they expanded to consider translation as a **cultural transfer**, involving processes such as rewriting, negotiation, accommodation, and appropriation: “The more the image of one culture is constructed for another by translations, the more important it becomes to know how the process of rewriting develops, and what kinds of rewritings/ translations are produced. Why are certain texts rewritten/translated, and not others? What is the agenda behind the production of rewritings/ translations? How are the techniques of translating used in the service of a given agenda?” (Bassnett and Lefevere 1998: 10).

In this line of reasoning, it is not a coincidence that cultural studies have also experienced a **translation turn** (Bachmann-Medick 2009), a shift in focus or perspective within the discipline towards examining the role and significance of translation. George Steiner’s assertion (1975, xii) acutely describes the logic behind this “translation shift”: “Translation is formally and pragmatically implicit in every act of communication.” Carrying this “density of signification,” as Berman puts it, translation should be studied as the very archetype of any more generalized notion of interpretation or transformation (Simon 1999).

Scholars adopting the translation turn scrutinize how cultural elements are conveyed across languages and how translation shapes the reception of texts, ideas, and cultural products in diverse linguistic and cultural contexts. It emphasizes the importance of translation in mediating cross-cultural communication and understanding. The translation turn in cultural studies acknowledges that language and translation are integral to the construction and transmission of

culture, and it seeks to unpack the complexities and implications of these processes in a globalized world.

Considering this, Theo Hermans (2023) clearly articulates that “all texts are culturally embedded and require a frame of reference which is shared between sender and receiver to be able to function as vehicles for communication, whereas various forms of displacement that result from translation threaten this shared frame of reference.” Therefore, it is not surprising to observe that it is precisely regarding the cultural embedding of texts, for instance – in the form of historical or topical references and allusions, that the translator’s voice frequently directly and openly intervenes in the discourse to provide information deemed necessary to ensure adequate communication with the new audience (Hermans 2023).

Articulation of the translator’s voice frequently leads to domestication and/or foreignization in translation: while **domestication**, introduced as ‘integrative translation’ by Schleiermacher in 1813, refers to the translator's strategy of making a text more familiar and accessible to the target audience by adapting cultural references, idioms, and expressions to align with the conventions and expectations of the target language and culture, **foreignization**, popularized by Lawrence Venuti, involves deliberately preserving elements of the source text's foreignness in the translation, highlighting the distinct features of the source culture, challenging the reader to engage with the unfamiliar and encouraging a more authentic representation of the original text.

Gideon Toury (2021) maintained that, given translations are carried out in a sociocultural setting and are thereby bound to norms – defined as “general values or ideas shared by a community – as to what would count as right or wrong, adequate or inadequate,” it is valid to examine two initial principles that define the approaches to translation: **acceptability** and **adequacy**. While adherence to source norms determines a translation's **adequacy** as compared to the source text, subscription to norms originating in the target culture determines its **acceptability** (Toury 2021). Toury (2021) further concluded that no translation can ever be completely acceptable in a receptor culture, as it will introduce many new elements that cannot easily be assimilated; similarly, no translation can ever be entirely true to the source language, as it will be influenced by different cultural norms. In view of this, translation can be described as subject to constraints of several types and varying degree in its socio-cultural dimension. In other words, **translatability** is always possible, but the translator must decide in each case on the type of equivalence relation that one aims to establish between the source text and the target version.

In light of the latter claim and expanding on Schleiermacher's classic idea of translation as leaving the writer in peace by moving the reader to the writer or vice versa, David Katan (2020)

investigates the idea that culture is a manifestation of difference and proposes four approaches for the translator. The first suggestion is ***translating from cultures***, which is an anthropological approach overtly framing the text within its context through thick translation. The second main approach, ***translating for cultures***, closely follows Schleiermacher and is divided into two parts, depending on whether the translator wishes to highlight or reduce the difference. Whereas highlighting difference is prioritized by cultural studies scholars to protect vulnerable groups and difference itself, reducing difference, favored by linguists, sets to reduce barriers to the text. And the final approach, ***translating between cultures***, is an intercultural approach which lies in accepting that the reader's "cultural filter" will always distort or otherwise affect reading of the translation (Katan 2020). In this regard, translation is always an **ethical engagement**, being a process, which has as its basis a cultural relationship to Otherness.

Juliane House (2017) reflected that context is a crucial notion in translation such that translation can be considered an act of **re-contextualization**, and intercultural understanding can be achieved along two different re-contextualization paths: **overt** and **covert** translation. An overt translation, as the name suggests, is overtly recognizable as a translation, that is, it is not a text that impersonates a second original (House 2017). For instance, texts authored by well-known persons at a particular place and time in the source culture, such as speeches delivered in front of members of a specific group, call for an overt translation. Covert translations are completely different: they act like original texts in the target culture and are not recognizable as translations (House 2017). These may be instructions, travel guides, commercial editions, advertisements, journalistic texts etc. According to Juliane House (2017), in covert translation it is necessary to adapt the translation to the assumed expectations (or norms) of the target audience and compensate for a source text's inherent culture specificity by using an instrument of a **cultural filter**. In employing it, the translator considers culture-specific target norms such as conventions of text production and communicative preferences in certain genres (House 2017). Generally, understanding the impact of the cultural filter prompts translators to engage in reflective and self-aware translation practices, contributing to more accurate and culturally sensitive outcomes.

Although cultural and linguistic incompatibilities are inevitable in any translation, postcolonial scholars are concerned about the cases where it is not simply a problem of **asymmetry**, but rather of inequality (Shamma 2018). In situations of unequal power dynamics, difference is inevitably resolved at the expense of the colonized or weaker side, whose unique and authentic characteristics are predominantly erased. Translation turns out to be **asymmetrical** by its nature. Kinga Klaudy (2012) further extends this proposition to explain the phenomenon of **cultural asymmetry**. According to her, it implies the following three itineraries: (1) one-way traffic

in the information channels between cultures; (2) one of the cultures is emissive (where 'emissive' means having a power to emit and distribute widely its own cultural achievements), the other is receptive (where 'receptive' means willingness to internalize other people's cultural achievements and of course does not mean lack of originality and creativity); (3) information flows from more widely spoken languages to less widely spoken languages (Klaudy 2012). In summary, Kinga Klaudy's exploration of cultural asymmetry unveils three distinct itineraries: unidirectional information flow, an emissive-receptive cultural dynamic, and the dominance of information transfer from widely spoken languages to less widely spoken ones. These insights shed light on the intricate dynamics of cultural exchange and underscore the complexities inherent in cross-cultural communication.

A sophisticated understanding of the historical and political dynamics of cultural exchange is integral to translation as a mode of engagement, embodying an ethical agenda. In conclusion, translation emerges as a crucial medium facilitating global relations of exchange and transformation, serving as a dynamic practice that both reveals and enacts cultural differences, power imbalances, and scopes for action.

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CULTURAL GLOBALIZATION

• cultural globalization • glocalization • cultural commensurability • cultural diversity • cultural otherness • cultural imperialism

Cultural globalization is a phenomenon in which the experience of everyday life is shaped by the spread of ideas and commodities, reflecting a standardization of cultural expressions worldwide (Watson 2023). It is often viewed as a tendency towards homogeneity due to the efficiency of electronic commerce, international travel, and wireless communications. Typically, it has been associated with the destruction of cultural identities, as they become victims of the accelerating dissemination of a westernized consumer culture. Quite common are the expressions like 'the *impact* of globalization on culture' or 'the cultural *consequences* of globalization' which imply an underlying assumption that globalization is a process which has its sources and its terrain of operation *outside* of culture (Tomlison 2007). Yet, as aptly put by John Tomlison (2007), culture is in intrinsically *constitutive* of globalization. He emphasizes that **cultural globalization** is "a complex, accelerating, integrating process of *global connectivity*", which refers to "the rapidly developing and ever-densing network of interconnectedness and interdependencies that characterize modern social life" (Tomlison 2007). It is even further outlined that globalization has been the most significant force in *creating and proliferating* cultural identities (Tomlinson 2003), so the major mistake of those who regard globalization as a *threat* to cultural identity is to confuse this Western-modern form of cultural imagination with a universal of human experience. Here, it is essential to follow Clifford Geertz's contention (2000: 26) about the future world as "pressed-together dissimilarities variously arranged, rather than all-of-a-piece nation-states grouped into blocs and superblocs."

Used as a combination of two words "globalization" and "localization", the term **glocalization** was introduced by the sociologist Roland Robertson in 1980, who claimed that globalization entails the particularization of universalism and the universalization of particularism (Robertson 1992). He stated that the global is not outside of the glocal or local but exists *within* them, as well as the local is never quite 'pure' or outside the global – it is always constructed in part in response to and through influences from the global (Robertson 1992).

George Ritzer's conceptualization of glocalization is linked to its opposite – **grobalization**, which he defines as the "imperialistic ambitions of nations, corporations, organisations, and the like and their desire, indeed need, to impose themselves on various geographic areas" (Ritzer 2006: 73). According to him, grobalization aims to overwhelm the local, since its objective is to

see profits grow through unilateral homogenization. Glocalization is threatened by grobalization, while globalization is a broad process forming a continuum that ranges from 'glocalization' on one end to 'grobalization' on the other (Ritzer 2012).

Moira Inghilleri argues that what must be overcome is the absolute endorsement of particularity and difference; the idea that individuals or cultures are so permanently enclosed in radically different conceptual frameworks that no comparisons or communication can occur (1996). Understanding how different cultural elements can be evaluated or discussed without favoring one culture over another is essential. **Cultural commensurability**, at its core, enables a fair and unbiased assessment of cultural practices, values, beliefs, and behaviors. It facilitates effective dialogue and collaboration across cultures by providing a framework for equitable comparisons and analyses. In other words, **cultural commensurability** refers to the ability to compare, evaluate, or understand cultural phenomena, practices, or concepts across different cultures in a fair and meaningful manner. It involves finding common ground or a basis for comparison between diverse cultural elements, allowing for effective communication, analysis, or interpretation.

The recent surge in cultural awareness has also shifted the perspective on **cultural diversity** from being a fundamental aspect of human existence to a normative metanarrative. Defined as "the representation in one social system of people with distinctly different group affiliations of cultural significance" (Cox, 1993), cultural diversity gained global political recognition through the report "Our Creative Diversity" (UNESCO, 1996), a central theme of the World Commission on Culture and Development. **Cultural diversity** also dominates the policy lexicon of the European Union. This narrative portrays culture as "the conscious mobilization of cultural differences in the service of a larger national or transnational politics" (Apparadui 1996: 15). The term is now commonly deployed with a view to supporting the 'right to be different' of many different categories of individuals or groups who find themselves placed in some way outside dominant social and cultural norms. This includes but is not limited to disabled people, LGBTQ+ communities, women, as well as those facing economic challenges and the elderly. However, the primary emphasis – particularly outside the Western contexts – is on ethnic differences and the affirmations of ethnic minority groups in the face of dominant majorities and/or the homogenizing influences of national cultures (Raj Isar 2006).

It is also vital to explore cultural encounters to illuminate the diversity in how **cultural otherness** is constituted and communicated. This involves focusing on the complexity of the process of othering, a crucial element in the formation of identities within Europe and beyond. A better understanding of the **culturally other** is an effective means of understanding oneself. It

assists one in reviewing one's own situation, in identifying themes which are integral parts of one's own culture, and also in allowing one to speak from one's own center in contradistinction to that of the other (Chhanda and Chattopadhyaya 1998).

Cultural imperialism occurs when one community imposes or exports various aspects of its own way of life onto another community. **Imperialism** indicates that the imposing community forcefully extends the authority of its way of life over another population by either transforming or replcing aspects of the target population's culture. That is, **cultural imperialism** does not typically refer to occasions when a population voluntarily appropriates aspects of another culture into its own. It designates the instances of forced acculturation (Tobin 2007).

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CULTURAL INTELLIGENCE

• cultural adjustment • intercultural citizenship • intercultural responsibility • (inter)cultural sensitivity • cultural convergence • intercultural mediation

After Howard Gardner (1993) popularized the concept of "multiple intelligences", Christopher Earley and Soon Ang (2003) introduced the construct of intelligence that emphasizes adaptation to varying cultural contexts, which they termed **cultural intelligence** and labelled as **CQ**. Their primary objective in introducing this facet of intelligence was to address the question: "Why is it that some people adjust relatively easily, quickly, and thoroughly to new cultures but others cannot seem able to do so?" (Earley and Ang 2003: 4). Thus, they defined cultural intelligence as "a person's capability for successful adaptation to new cultural settings, that is, for unfamiliar settings attributable to cultural context" (Earley and Ang 2003). In this perspective, cultural intelligence is a concept that encompasses both internal and external dimensions: individuals with cultural intelligence are expected to adapt their performances to culturally specific behaviors demanded or required of the cultural values and beliefs of the specific environment (p. 30). In other words, people with a high level of cultural intelligence (CQ) can effectively navigate entirely unfamiliar social settings by discerning the relevant cues that provide insights into the workings of a culture.

Considering both process and content features, Earley and Ang's model has three general facets constituting CQ, as presented in Table 1.

Cultural Intelligence

Cognitive	Motivational	Behavioral
- Declarative	- Efficacy	- Repertoire
- Procedural	- Persistence	- Practices/ rituals
- Analogical	- Goals	- Habits
- Pattern recognition	- Enhancement	- Newley learned
- External scanning	- Value questioning and integration	
- Self-awareness		

Table 1. Facets of Cultural Intelligence (adopted from Earley 2003).

The first facet pertains to *cognitive* processing aspects of intelligence, relevant for comprehending and functioning within a cultural context. CQ is herein described using knowledge of self, knowledge of social environment, and knowledge of information handling. A person with

a high CQ has a well-differentiated concept of self along with a high degree of adaptability. Incorporating new information and using the self as a complex filter for understanding new cultural settings is critical (Earley and Ang 2003). However, knowing oneself is not sufficient because awareness does not guarantee flexibility. A certain level of cognitive flexibility is essential to high CQ since new cultural situations require a constant reshaping and adaptation of self-concept to understand a new setting. Acquiring a high level of CQ necessitates employing both inductive and analogical reasoning. These types of reasoning are crucial for enabling an individual to approach and comprehend an entirely new context, free from the limitations of past experiences and preconceived notions (Earley and Ang 2003).

Motivational facet refers to one's commitment to act on the cognitive aspect, as well as to persevere in acquiring knowledge and understanding of a new culture by overcome stumbling blocks and failures. Self-concept as a pivotal aspect in the exploration of cultural intelligence encompasses three fundamental self-motives shaping a cognitive framework: self-enhancement, self-efficacy, and self-consistency. While self-enhancement underscores a person's natural tendency to distort reality to maintain a positive self-image, and perceived self-efficacy denotes an assessment of an individual's ability to achieve a specific level of performance, self-consistency motive is negatively related to CQ. A person with a high consistency motive will have a lower CQ. A strong motive for consistency reflects an inability for personal adjustment to new surroundings and a poor capacity for incorporating highly disparate ideas, as these will likely be found in a new culture (Earley and Ang 2003).

CQ demands understanding what actions to take and how to execute them (cognitive), along with the determination to persist and invest effort (motivational). Yet, it also necessitates another element: having the appropriate responses for a given situation within one's behavioral repertoire, which refers to the *behavioral* facet. If any specific behaviors are lacking, an individual must possess the ability to acquire them. CQ requires action as well as intention. It is not enough to have a potential capacity to act since it is capacity in action that partially defines CQ (Earley and Ang 2003: 62). The absence of these three facets – cognitive, motivational, and behavioral – means that a person is lacking in cultural intelligence (Earley and Ang 2003). Meanwhile, high CQ means that an individual is capable to have a smooth cultural adjustment. It is suggested that **cultural adjustment** is a process of multiple interacting factors distinguished by different behavioral, cognitive, affective and demographic attributes and by different levels, varying from cultural assimilation to cultural transmutation (Kotthoff and Spencer-Oatey 2007). Studies have identified a wide range of variables such as knowledge, language proficiency, attitudes, previous

experiences, levels of ethnocentrism, social support, cultural similarity, adventure, and self-construals as factors that influence intercultural adjustment (Kotthoff and Spencer-Oatey 2007). Generally, how well people deal with their negative emotions and resolve conflicts is a major determinant of intercultural adjustment success or failure (Kotthoff and Spencer-Oatey 2007). Fostering positive intercultural adjustment requires the development of effective intercultural communication competence (ICC).

This competence is embedded in the concept of **intercultural citizenship** (IC), initially introduced by Michael Byram (2008) and based on his 1997 model of intercultural communicative competence (ICC). **Intercultural citizenship** is a combination of skills, knowledge, and attitudes essential for an individual to participate in social action, guided by an awareness of other viewpoints or perspectives regarding the purposes and objectives of such actions. Here, "other" pertains to distinct cultural groups, often characterized by varying languages. Education for intercultural citizenship entails that learners can, in addition to learning active citizenship in their own country, acquire the knowledge and skills needed to engage effectively in a community which is multicultural and international. These communities comprise more than one set of cultural values, beliefs, and behaviors (Wagner and Byram 2017). The concept of **intercultural responsibility** (IR) further emphasizes a shared commitment to solidarity, critical cooperation, and respectful dialogue across different languages, cultures, epistemologies, and ethical principles (Guilherme 2021). IR necessitates fostering democratic and mutually responsive capacity building through critical intercultural citizenship education.

The ultimate goal of intercultural citizenship education is to facilitate **cultural sensitivity**. This involves utilizing one's knowledge, consideration, understanding, respect, and adjustment after gaining awareness of oneself and others while engaging with a diverse group or individual. Cultural sensitivity leads to effective communication, successful interventions, and overall satisfaction (Foronda 2008). The **Inventory of Cross-cultural Sensitivity** (abbreviated as ICCS) was developed by Andrew Cushner in 1986 to assess five key domains crucial for effective cross-cultural interaction: empathy, attitude toward others, intellectual interaction, behavior, and cultural integration. The ICCS employs Likert scale items to collect self-report data. This instrument serves as a valuable tool to measure an individual's cross-cultural sensitivity.

In global management studies, Deresky (2013) introduced the concept of **cultural convergence**, wherein individual management styles shift to align with approaches used in various management environments. This approach calls for the complete elimination of managerial parochialism, stereotyping, cultural imperialism, and ethnocentric behavior when interacting with staff members.

When the meaning between communicators is ruptured as the result of culturally different understandings of what has occurred in communication, and cultural convergence is not achieved, **intercultural mediation (IM)** becomes pivotal. It involves a neutral third party who helps to bridge gaps in understanding and interpretation, as well as assists in finding common ground and fostering conflict resolution. Intercultural mediation can be viewed "a form of translatorial intervention that takes into account the impact of cultural differences when translating or interpreting" (Katan 2013). According to Liddicoat and Scarino (2013: 54), IM is "an active engagement in diversity as a meaning making activity". Buttjes (1991) hence puts forward that mediation involves three key elements: (1) recognizing the value of cultural items and concepts; (2) the ability to make high-priority comparisons of cultures; and (3) the capacity to negotiate meaning. Intercultural mediation promotes a culture of openness and inclusion, fostering the advocacy for rights and observance of citizenship duties.

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INTERCULTURAL EDUCATION

• intercultural vs multicultural education • assimilation • fusion • universalism • segregation • intercultural competence • multicultural literacy • critical cultural awareness • intercultural intervention • translanguaging

The contemporary educational landscape is marked by a continual rise in both physical and virtual mobility, fostering connections among individuals from diverse linguistic, cultural, and ethnic backgrounds. This global perspective can be an enriching experience for both students and faculty. However, it also presents language and cultural challenges that need to be addressed in order to fully harness the advantages of diversity (Fortuijn 2002).

To grasp the concept of **intercultural education** fully, it is essential to differentiate clearly between the ideas of *trans*-, *multi*-, and *intercultural education*.

The concept of *transcultural education* pertains to elements that disseminate across cultures. In a broad context, educational strategies target the cultivation of universal and shared elements, encompassing formal values such as respect and honesty, as well as content like justice and peace. This approach aligns with Kant's universalism and Bobbio's investigations into education focused on universal values (Lukes 2003). In the context of transcultural learning spaces, a pedagogical approach has been proposed by Soong (2018) that centres on three key pillars: diversity, human rights, and civic engagement. The transcultural approach highlights shared elements across diverse cultures, but they tend to exaggerate stability and enduring qualities, often overlooking ongoing changes and evolving cultural dynamics (Grant and Portera 2011, 18).

Multicultural education is frequently understood as the promotion of a "peaceful coexistence of cultures" (Lukes 2003) within educational settings. It is largely grounded in the principles of cultural relativism, which assert that all cultural traditions are equally valid, and personal preferences are the determining factors in their selection (Grant and Portera 2011, 19). In both Germany and France, this approach has resulted in the creation of pedagogical methods aimed at foreigners, which share similar goals and methods with special education designed for students with disabilities (Grant and Portera 2011, 20). Because of these reasons, it has faced criticism from various quarters. For instance, Demetrio (1997, 38) characterized this approach as "a city, a big house, a crowd of different nationalities, sharing the same territory, but without common interests or desire to exchange stories. They live in complete mutual indifference." This educational policy comes with certain risks, including an inflexible view of culture, social hierarchies, and limiting educational interventions to exotic presentations. Consequently,

immigrants might be confined to their own culture, adhering to outdated behavioural norms even compared to their home country.

In Europe, **intercultural education** adopted a distinct perspective, founded on a dynamic comprehension of culture and identity. Otherness and residing in a multifaceted and ever-changing society ceased to be viewed as a menace and instead emerged as an opportunity for collective welfare (Grant and Portera 2011, 20). The intercultural approach to education combines the principles of universalism, advocating for the education of all individuals irrespective of their skin colour, language, culture, or religion, with relativism, which asserts the right to equality in diversity and the expression of one's unique cultural identity (Shaw 2000). In doing so, it merges the strengths of transcultural education, such as a focus on human ethics and rights, with the merits of multicultural education, which entails respect for different cultures. However, it introduces an additional dimension of interaction and mutual exchange.

In the past century, driven by evolving ideas about how diverse groups should coexist and interact within educational settings, institutions have employed a variety of *strategies*, such as *assimilation*, *fusion*, *universalism*, *segregation,* or *ghettoization*, and *interculturalism* (Grant and Portera 2011, 15-17).

Educational institutions are often seen as promoting **assimilation**, teaching all students the language, values, and norms of the dominant group to preserve a shared culture. In this view, cultural distinctions are viewed as drawbacks. Critics argue that assimilation is undemocratic, ethnocentric, and impractical. Instead, they advocate for inclusive educational systems that value and incorporate the languages and cultures of diverse racial and ethnic groups, rather than deeming them inferior or deviating from societal norms (Grant and Portera 2011, 25).

The **fusion** approach, rooted in democratic ideals, aims to amalgamate all cultural differences into a singular culture intended for all citizens. However, it proved ineffective as individuals chose to retain their unique attributes, even by way of engaging in self-segregation (Grant and Portera 2011, 16).

Universalism, which is largely premised on Kant's philosophical principles on universal values, emphasizes the aspects common to all human beings, while differences are neglected (Grant and Portera 2011, 16). Universalists advocate for the establishment of a common culture as the central objective for socialization within educational institutions. They emphasize the importance of fostering a sense of academic community where the collective contributions of the group take precedence over the contributions of any single individual (Weld 1997, 265).

In the context of education, **segregation** historically denoted the legal creation of separate schools for students from various racial backgrounds (Grant and Ladson-Billings 1997, 240). This

phenomenon has roots in various instances, including the post-Reconstruction era in the United States when public facilities in the Southern states were segregated into two distinct categories, namely “White Only” and “Coloured Only”, as mandated by Jim Crow laws. It was not until 1954 that the Supreme Court, in the case of Brown v. Board of Education, determined that racially segregated schools were intrinsically unequal because they perpetuated a perception of “Black unworthiness and inferiority” (Grant and Ladson-Billings 1997, 240).

Attitudes concerning *racial segregation* and *desegregation* are continually evolving. Advocates of racial desegregation argue that integrated educational institutions can impart the importance of coexistence and integrated living among students from diverse racial backgrounds (Braddock 1984). Conversely, educators like Asante (1991) contend that the concept of desegregation, rooted in White hegemony, pressures students of colour to assimilate into predominantly White institutions, often at the expense of their own cultural, ethnic, and racial identities.

The process of internationalization necessitates a comprehensive transformation of the higher education institution at all levels (Hermans 2005). Consequently, to uphold principles of fairness and in light of the globalization of the curriculum, it becomes imperative to ensure that course designs remain impartial, particularly with regards to not discriminating against internationally mobile students.

The acquisition and cultivation of **intercultural competence** are highly desirable goals for university students. This competence is considered one of the most critical skills for graduates to succeed in their professional environments. Initiatives like the European Higher Education Area (EHEA) and study abroad programs such as ERASMUS + aim to promote intercultural competence (Nevado Llopis and Sierra Huedo 2022). As Cressy (2021) claims, universities often establish internationalization initiatives and programs, with a predominant focus on study abroad experiences. The underlying assumption is that these programs will facilitate the development of intercultural competence among participating students. However, despite many programs acknowledging the importance of intercultural learning, there is still a lack of well-established best practices (Byram, Nichols and Stevens 2001). There is ongoing disagreement regarding the definition, assessment, and the most appropriate methods for achieving intercultural competence.

The primary challenge lies in defining the concept of intercultural competence, as it is described in over 20 different terms in the literature. These terms include international competence, global competence, global citizenship, intercultural sensitivity, cross-cultural competence, and multicultural literacy, among others. While some of these terms are used

interchangeably, it is essential to recognize that they do possess distinct characteristics that should be considered.

For instance, intercultural competence is closely linked to **multicultural literacy** as that both pertain to an individual's ability to engage effectively with diverse cultures and communities. The notion of *multicultural literacy* derives from cultural literacy. The term *cultural literacy* was coined by Hirsch (Hirsch 1987). He expressed concern about a widespread decrease in literacy and knowledge levels in the USA and emphasized that verbal skills, as evidenced by national test scores, were on the decline, with the reservoir of shared knowledge shrinking. Hirsch advocated for a national orientation in the language and culture taught in schools. Collaborating with colleagues, he endeavoured to distil the core of cultural literacy by identifying 5,000 crucial names, phrases, dates, and concepts that every American should be acquainted with (Grant and Ladson-Billings 1997). Supporters of multicultural education expressed concern about Hirsch's thesis. Thus, Simonson and Walker criticized his depiction of culture as unchanging, superficial, and favouring a "White, male, academic, eastern U.S., Eurocentric" perspective (Simonson and Walker 1988, 2). These scholars aimed to redefine the notion of *multicultural literacy* by creating a more culturally diverse list of knowledge elements that Americans should be familiar with.

To summarize, **multicultural literacy** refers to one's understanding of different cultures, their histories, values, traditions, and the ability to appreciate and respect cultural diversity. It is more knowledge-based and focuses on cultural awareness and sensitivity. Intercultural competence, on the other hand, goes beyond knowledge to encompass the skills and abilities needed to effectively communicate, interact, and collaborate with individuals from different cultures. It involves the capability to traverse cultural differences, manage misunderstandings, adapt one's behaviour and communication style, and build positive relationships across cultures. Intercultural competence is more action-oriented and emphasizes the practical application of cultural knowledge.

Gudykunst and Kim define an **interculturally competent person** as "one who has achieved an advanced level in the process of becoming inter-cultural and whose cognitive, affective, and behavioural characteristics are not limited but are open to growth beyond the psychological parameters of any one culture… The inter-cultural person possesses an intellectual and emotional commitment to the fundamental unity of all humans, and at the same time, accepts and appreciates the differences that lie between people of different cultures" (Gudykunst and Kim 1995). In general terms, intercultural competence is understood as the ability to behave and communicate "effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes" (Deardoff 2006, 247-248).

The development of theoretical models for intercultural competence began in the 1970s and 1980s, primarily in Western countries like the USA, the UK, and the Netherlands. A wide range of these models exists, each designed to measure various aspects of intercultural competence (Hernández-Moreno 2021). Among them, the three most prominent are:

- *Milton Bennett's Developmental Model of Intercultural Sensitivity* (DMIS): This model focuses on the stages of intercultural sensitivity and how individuals progress in their ability to engage effectively with other cultures.
- *Hofstede's model based on differences in cultural patterns*: This model explores cultural dimensions, including the distinction between individualistic and collectivistic societies, to understand variations in cultural behaviour and values.
- *Byram's Multimodal Model of Intercultural Competence*: Byram's model considers various dimensions of intercultural competence, providing a comprehensive framework for understanding and assessing an individual's ability move across different cultures.

Byram's model concentrates on specific facets of intercultural competence, including empathy and showing respect for others. Much of his research centres around language acquisition. In contrast, Bennett's DMIS takes a developmental approach to acquiring intercultural competence and comprehending cultural differences (Hammer 2015).

Byram (1997) initially identifies five sub-areas of intercultural competence: 1) *savoir être* or *attitudes* of being inquisitive and receptive when engaging with different cultures, along with the readiness to step out of one's own cultural viewpoint; 2) *savoirs* or *knowledge* both one's own culture and the foreign culture, encompassing an understanding of the socio-cultural norms governing interactions in both contexts; 3) *savoir comprendre* or *skills of interpreting* and establishing connections between different cultures and one's own cultural background.; 4) *savoir apprendre/faire* or skills of acquiring knowledge about other cultures and utilizing it when interacting with individuals from those cultures.; and 5) *savoir s'engager* or *critical cultural awareness* which allows individuals to engage in critical reflection and evaluation of both their own culture and other cultures. Later, Byram et al. augment it with *values* individuals embrace due to their affiliation with various social groups (Byram Nichols and Stevens 2001, 5-6).

The first vital factor is knowledge, extending beyond specific cultural facts to understanding how social groups and identities operate in one's own culture and others. This includes knowing the practices of different social groups and the dynamics of societal and individual interactions, divided into two main components: understanding social processes and knowing illustrative examples, including how others perceive oneself.

Intercultural attitudes involve curiosity, openness, and the readiness to question one's beliefs about both other cultures and their own. It means being willing to see their values, beliefs, and behaviours from an outsider's perspective, recognizing that there are different valid perspectives and not assuming one's own is the only correct one.

Intercultural communicators must possess interpreting and comparing skills. It involves comprehending how misunderstandings can occur and resolving them. Comparing skills are essential for putting ideas, events, or documents from different cultures side by side and cognizing how they may be perceived differently by individuals with distinct social identities. These skills include the ability to interpret, explain, and relate documents or events from another culture to one's own.

In intercultural communication, it is impossible to predict all the knowledge required. Therefore, it is crucial for intercultural communicators and their educators to develop skills for acquiring and integrating new knowledge. They should be proficient at inquiring about the beliefs, values, and behaviours of people from other cultures, even when these aspects may be deeply ingrained and not easily explained. In essence, they need skills for discovery and interaction, encompassing the capacity to gain fresh insights into cultures and their practices and the ability to apply this knowledge, along with their attitudes and skills, effectively during real-time interactions.

Critical cultural awareness, an integral facet of *intercultural competence* has been characterized as "an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries" (Byram 1997, 53). On the contrary, assessments can be conducted hastily when quick judgments are passed about individuals from different backgrounds without thoughtful contemplation, frequently depending on biased *stereotypes* (Houghton 2013, 1). Therefore, fostering critical cultural awareness as a constituent of intercultural competence entails the effective management of stereotypes through intercultural education (Houghton 2013, 2).

In its most apparent form, as emphasized by Breeze (2017, 38), **critical cultural awareness** involves acquiring the skills to handle cultural ideas and practices thoughtfully. It encompasses elements of broad critical thinking, including precise definition of terms and understanding the sources of ideas. Additionally, it extends to a specialized form of critical thinking, where individuals reflect on their own cultural assumptions and interpret behaviors from different cultures. This awareness fosters attitudes, knowledge, and skills for meaningful interactions with people from diverse cultural backgrounds. It begins with questioning preconceptions about surface-level cultural aspects and progresses to examining deeper cultural

layers. Ultimately, it encourages individuals to critically evaluate their native culture and consider other perspectives. A vital aspect of this learning is the ability to temporarily set aside one's cultural experiences and values to view the world from alternative angles.

According to Byram (2012), students benefit from exploring cultural awareness within a controlled educational setting, which allows them to develop critical thinking skills. It also familiarizes them with practical applications of these skills in real-world scenarios. Furthermore, as language holds a significant role in intercultural interactions, it is crucial to emphasize language-related aspects in the presentation and experience of intercultural awareness in educational settings.

Another significant concern is that intercultural experiences by themselves may not be sufficient to foster the *development of intercultural competence*. There should be an understanding that it is acquired through an intentional and developmental process that may take an entire life (Deardorff 2014). Sending students abroad alone does not inherently enhance their intercultural competence; rather, the presence of intercultural interventions is crucial in this regard since "cultural contact does not necessarily lead to competence" (Bennett 2008, 17). Intercultural interventions coupled with guided reflections are often deemed necessary to facilitate this growth Cressy 2021). **Intercultural intervention** is the "intentional and deliberate pedagogical approaches, activated throughout the study abroad cycle (before, during, and after), that are designed to enhance students' intercultural competence." (Paige and Vande Berg 2012, 29-30)

The next challenge lies in *assessing intercultural competence*, with a notable complication being the existence of over 140 different instruments designed for this purpose (Deardorff 2014). Extensive research has been conducted to examine and evaluate these assessment tools (Fantini 2009). It is emphasized that the evaluation of intercultural competence should employ a multi-method approach, with a greater emphasis on assessing the process rather than solely focusing on the outcomes (Kressy 2021).

The term **translanguaging** was coined by Williams (1994) referring to the linguistic practices that leverage an individual's complete linguistic repertoire to fulfil specific communicative objectives. For many bilingual families and communities, translanguaging is the prevailing conversational practice (Garcia 2009). Translanguaging involves the dynamic and functionally integrated use of all languages to enhance the understanding and effective communication in various contexts, including speaking, reading, writing, learning, and exchanging information (Baker 2011). Bilingual speakers adeptly transition between languages, employing a multifaceted communication approach that also involves utilizing other semiotic resources and environmental cues (Canagarajah 2011).

Classrooms worldwide now consist of students from various language backgrounds who engage in multilingual practices both at university and at home. As linguistic diversity in classrooms continues to increase, educators have found it necessary to reconsider traditional teaching approaches. One noteworthy shift in this regard is the recognition and exploration of translanguaging as a powerful pedagogical strategy. Translanguaging challenges the conventional separation of languages in educational settings, urging students to utilize their entire linguistic repertoire to construct meaning, nurture critical thinking, and effectively express themselves. This perspective arises from the critique occasionally directed at immersion education. Some argue that despite its assertion of promoting bilingualism, immersion education often maintains rigid language boundaries and aims to prevent language mixing. In essence, it is criticized for having a monoglossic outlook on bilingualism. (García2009).

In recent years, the concept of integrating languages into the learning process has emerged as a central objective in comprehensive guidelines for multilingual language education in some European countries, for example in Basque-speaking parts of Spain. **Translanguaging** challenges the traditional separation of languages in education (García and Wei 2014) by advocating those languages be viewed as components of a unified linguistic system with interconnected features. Unlike bilingual education, which segregates the development of each language, translanguaging suggests that language learners don't acquire new language structures in isolation. Instead, they assimilate new language practices into a single repertoire, allowing them to develop linguistic forms and structures that are socially recognized as belonging to multiple linguistic systems.

Cenoz and Gorter (2017, 910) emphasize, however, that “the celebration of **translanguaging** without taking into consideration the specific characteristics of the socio-linguistic context can have a negative effect on regional minority languages”. In translanguaging approaches, the deliberate and structured use of language alternation in the classroom is essential. This becomes particularly crucial when students exhibit higher oral fluency in a dominant language, such as Spanish. Without proper guidance, they may naturally default to using the majority language over the minority language (Wright and Baker 2017).

Natural translanguaging occurs when students spontaneously use multiple languages to communicate. In contrast, official translanguaging pedagogy involves deliberate instructional strategies implemented by the teacher (Williams 2012). **Translanguaging** as a teaching approach involves purposefully altering language input and output. Learners are encouraged to embrace creativity, at times disregarding conventional language norms, and to employ critical thinking, using evidence to question, solve problems, and express their viewpoints (Wei 2011).

The adoption of **translanguaging** pedagogies brings about a transformation in the learning environment. This approach enables students to gain a deeper understanding of complex subjects and engage in discussions related to language and social matters. Instead of promoting separation and isolation, the integration of students' languages and social practices is deemed vital in bilingual educational settings. Translanguaging serves as a support system for emerging bilingual learners, allowing them to leverage their existing language skills to access knowledge. These learners can employ dynamic language practices to develop new language competencies and understanding of content, access intricate texts, and successfully complete academic assignments (Creese and Blackledge 2010).

Code meshing involves the intentional incorporation of local, academic, and global linguistic structures into academic discourse (Michael-Luna and Canagarajah 2007). It is different from code switching is the deliberate act of shifting to a different language or linguistic register to adapt to a particular context or environment for specific advantages. In code meshing, language usage is characterized by active and coherent integration, resembling translanguaging in both written and spoken communication. Both spoken discourse and written text exhibit seamless transitions between languages, occurring within sentences and across them. Multilingual learners employ code meshing strategies to reshape knowledge and linguistic elements into a familiar format to support their learning objectives while simultaneously expanding their linguistic abilities (Canagarajah 2006).

Multilingual students employ code meshing strategies as a means of assistance in their learning journey, helping them access new information and create texts intended for various audiences. Multimodal code meshing practices involve the utilization of multiple languages and communication modes, including writing, visuals, sound, and movement, throughout the process (Ito et al.2020). When these instructional methods are applied to support and customize teaching, they promote the creation of meaning and encourage profound cognitive involvement by granting individuals the freedom to select and employ language as they see fit (Wawire and Barnes-Story 2023).

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EDWARD HALL • Iceberg theory

Freud's topographical model of the mind, which defined its structure and function, used an iceberg analogy to depict its three layers (Freud, 1915). The conscious mind, the proverbial tip of the metaphorical iceberg, includes all mental processes that we are aware of. It symbolizes our current focus and attention. The preconscious, which houses retrievable memories, and the unconscious, which houses the processes principally driving behavior, are located under the surface — essentially the invisible and most crucial component, similar to the submerged mass of an iceberg (Freud, 1915).

Edward Hall, inspired greatly by **Freudian psychoanalytic theory**, included the concept of unconscious communication into his understanding of nonverbal communication. He emphasized the implicit communicative value of acts, echoing Freud's skepticism of verbal communication (Hall, 1959). In the early 1950s, Hall's visionary work profoundly shaped the basic paradigm of intercultural communication, combining cultural anthropology, linguistics, ethology, and Freudian psychoanalytic theory through a culmination of his unique life experiences (Hall, 1992; Shaules, 2019).

"Beyond Culture" (1976), Hall's fifth book, blends ideas from his previous work on proxemics with newer psychological discoveries. The psychological foundation is visible in the book's indexes. To solve modern cultural difficulties, Hall proposes for a grassroots cultural literacy movement. He dives into a wide range of cultural traits, using postwar Japanese and New Mexico's Spanish-American subculture as main examples. Hall emphasizes the gap between cultural and personal identity, particularly in tragic circumstances, emphasizing the need to transcend culture for authentic identification, successfully connecting culture and personality. "Beyond Culture" has received praise for providing an engaging introduction to intercultural communication, making it an important resource for learners struggling with cultural perception and expression. Hall's personal reflections and experiences in a variety of cultural contexts help readers identify and comprehend the book, making it a personal journey that illuminates Hall's psychoanalytic discoveries while encouraging a deeper understanding of human connections across cultural boundaries.

Developing intercultural competency is clearly a gradual learning process. The **Iceberg Model** (Weaver, 1986) highlights the importance of implicit and unobserved aspects like norms, values, and convictions that take time to assimilate, typically through contact with people of various cultures. Our own set of characteristics, beliefs, personality, and expectations, as well as

stereotypes about other cultures, impact our intercultural interactions and experiences greatly (Sewell & Davidsen, 1961).

Edward Hall's conception, subsequently refined by Weaver (1986), emphasizes that humans' first contacts with people from other cultures provide just a fraction of their complex cultural identities. Food, clothes, language, and gestures are only the outward representations of a much deeper and complicated cultural fabric. Observable cultural components such as culinary preferences, clothing choices, language expressions, and nonverbal gestures are visible during social encounters. However, underneath this visible layer are substantial cultural elements that are not immediately apparent but have a considerable impact on behavior and perception.

These underlying cultural characteristics include family values, relationship dynamics, attitudes toward authoritative figures, dating and marriage approaches, personal space preferences, humor, job ethics, and problem-solving techniques. This submerged cultural iceberg also includes ideas such as time, social etiquette, parenting approaches, hygiene standards, individual vs group thinking, religious views, environmental attitudes, and judicial systems.

The first stage in implementing the Iceberg Model is to concentrate on observable cultural characteristics or events. A person from one culture visiting another, for example, may feel culture shock owing to differences in clothing rules, culinary preferences, lifestyles, and greeting rituals. Understanding these visible cultural practices improves comprehension of people and their actions in both professional and personal contexts.

Recognizing the underlying ideas, values, attitudes, and expectations that guide a certain culture is a critical component of using the cultural iceberg concept. People are frequently influenced subconsciously by their cultural and community contexts. According to the Iceberg Model, actions often follow identifiable patterns, promoting cooperation and initiating change.

Addressing invisible patterns at their source can help to alleviate problems. Cultural differences typically generate difficulties in multicultural teams and international commercial ventures. Nonetheless, the Iceberg Model's problem-solving method assists in overcoming these obstacles by uncovering the core reasons through a knowledge of the **cultural iceberg theory**.

Edward Hall's viewpoint emphasizes the importance of active and continual dialogue in uncovering these concealed cultural components. Engaging in meaningful talks allows people to obtain a deep grasp of the cultural influences that shape the behavior and opinions of people from various origins. This greater understanding serves as the foundation for intercultural communication competency, allowing for more meaningful and sympathetic relationships across cultural barriers.

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GEERT HOFSTEDE • Cultural Dimensions Theory

Geert Hofstede, a social psychologist from the Netherlands, who had a degree in engineering, started his career in this field before transitioning to social psychology at the multinational corporation International Business Machines (IBM), developed the Culture Dimensions Theory, which has profoundly influenced cross-cultural research for over 43 years since the publication of his books *Culture's Consequences* (first edition – 1980, second edition – 2001) and *Cultures and Organizations: Software of the Mind* (first edition – 1991, second edition – 2005, third edition – 2010). While the first book targeted a professional, scientific readership, Hofstede wrote his second book, also in cooperation with his son (2005; 2010) and later Michael Minkov (2010), for "intelligent lay readership" (Hofstede 2010: XII).

Hofstede's Cultural Dimensions Theory is based on a large body of empirical material that the researcher collected over the years of his work for IBM through surveys of the company's employees. In the latest version of his book *Cultures and Organizations: Software of the Mind*, Hofstede defines the objective of both the book and research in general as follows: "The objective of this book is to help in dealing with the differences in thinking, feeling, and acting of people around the globe. It will show that although the variety in people's minds is enormous, there is a structure in this variety that can serve as a basis for mutual understanding" (Hofstede 2010: 4). In other words, Hofstede's studies provide a systematic approach to understanding the impact of national culture on people's values and behaviours and underscore six primary dimensions of culture: Power Distance, Individualism versus Collectivism, Masculinity versus Femininity, Uncertainty Avoidance, Long-term versus Short-term Orientation, and Indulgence versus Restraint. The first four dimensions were described in Hofstede's first book in 1980, while the other two dimensions were added later: In 1991, Hofstede separated and described the Long-term versus Short-term Orientation and 2010 thanks to the support of Minkov Indulgence versus Restraint Dimension. While the conclusions on the first four dimensions are based on data from 76 countries, results for the two additional dimensions have already been collected from 93 countries.

Power Distance. In elaborating on the dimension of power distance, Hofstede starts from the premise that there are inequalities in every society (Hofstede 2010: 54), but the reaction to these inequalities varies. He defines power distance as "the extent to which less powerful members of institutions and organizations accept that power is distributed unequally" (Hofstede 2010: 61).

According to the degree of power distance, a distinction is made between small-power-distance countries and large-power-distance countries. Whereas in the first type, hierarchies play

a lesser role and the boss builds his cooperation with his subordinates more on eye level and they advise each other and the subordinates can raise their objections without problems, in the second type hierarchies are particularly important: dependency, hierarchical structures are the focus and objections are raised by subordinates rather rarely (Hofstede 2010: 61).

According to Hofstede's research, high-power-distance countries include Asia, Eastern Europe, Africa, and Arabic-speaking countries. As examples of low-power-distance, he cites German-speaking countries, Israel, the USA, Great Britain, the Nordic and Baltic states, and the Netherlands (Hofstede 2010: 60).

Hofstede projects the dimension of Power Distance in his book *Cultures and Organizations: Software of the Mind* (2010) in the educational area. In high-power-distance countries, the relationship between the teacher and the student is based on the principle of hierarchy and inequality. The teacher is perceived with respect or even fear and is the central figure of the educational process; he is not practically contradicted. The quality of the educational process also depends directly on the qualifications of the teacher. In societies where low-power distance prevails, the situation is reversed: The relationship between the teacher and the students is based on the principle of equality. The teaching process is student-centred, students are motivated to express their opinions and they have no problem disagreeing with the teacher (Hofstede 2010: 69–70).

Individualism versus Collectivism. The basic criterion for the second dimension is whether the decisions of the group or individuals are decisive in living together in society. Hofstede indicates from the outset that the majority of the population lives in the collectivistic societies: “Collectivism is the rule in our world, and individualism the exception (Hofstede 2010: 94).

In collectivist societies, people are firmly integrated into different groups (family, work team, etc.), and the individual is expected to be faithful and loyal to the protection these groups offer. In individualistic societies, on the other hand, it is assumed that everyone is responsible for themselves, and their family (Hofstede 2010: 91).

Based on the analyses carried out, Hofstede concludes that individualism dominates in societies with high levels of national wealth, while collectivism is typical in poorer countries (Hofstede 2010: 94).

According to Hofstede, the second dimension is also noticeable in the field of education: In collectivist societies, students are less likely to speak up voluntarily and would then have to be personally appointed by the teacher, whereas in individualist societies, students usually have no problem speaking up without being asked and they do not expect group acceptance in this situation. Another point is that students from collectivist societies find it more difficult to join new

groups (for example, in the classroom to do common tasks) if the members of that group are strangers to them. The diploma also has different values in the two societies: For individualistic societies, it is a recognition of one's achievements, while in collectivistic societies it often becomes a status symbol and means access to higher society and social acceptance (Hofstede 2010: 117–119).

Masculinity versus Femininity. Strong polarisation in the responses to the research questionnaire among men and women led Hofstede to relate the fourth dimension to the traditional roles of women and men: the man is someone who has to be responsible for providing for the family and has to be "assertive, competitive, and tough" for that, and the woman who has to take care of the family and is supposed to be more tender (Hofstede 2010: 137–138).

In masculine societies, the focus is on assertiveness, competitiveness, and material success, whereas while feminine societies place more importance on the quality of life, interpersonal relationships, and care for the weak.

Among the feminine-scoring countries, Hofstede's analyses include Scandinavian countries, many Latin American countries, Spain, France, and some Eastern European countries, as well as Asian countries such as Thailand, South Korea, Vietnam, and Iran. According to his evaluations, masculine-scored countries are Anglo countries like Ireland, Jamaica, Great Britain, South Africa, the United States, Australia, New Zealand, Trinidad, Slovakia, Hungary, Austria, German-speaking Switzerland, Italy, Germany, Poland, the French-speaking Belgians and Swiss, Japan, China, and the Philippines, Venezuela, Mexico, Colombia, and Ecuador (Hofstede 2010:143–144).

If we project this dimension onto the field of education, the following picture emerges: In masculine-scoring societies, a high value is placed on competition, students like to speak up, and they try to earn success, which is more of a reason for scorn in feminine-scoring societies – one should keep one's competence to oneself, be assertive, otherwise it can cause jealousy (Hofstede 2010: 160). The criteria for the perception of teachers will also differ in the two societies: "On the masculine side, teachers' brilliance and academic reputation and students' academic performance are the dominant factors. On the feminine side, teachers' friendliness and social skills and students' social adaptation play a bigger role" (Hofstede 2010: 162). In their choice of profession, the representatives of the two societies are guided by different motives: While in the masculine-scoring societies, the focus is on career opportunities, in the feminine-scoring societies the career choice is guided by inner affection.

Uncertainty Avoidance. Uncertainty Avoidance as a fourth cultural dimension means "the extent to which the members of a culture feel threatened by ambiguous or unknown situations" (Hofstede 2010: 191).

Hofstede starts from the observation that the world we live in can be very unpredictable and different cultures react differently to this ambiguity. While in some cultures (societies with high uncertainty avoidance) laws, technologies or religion should actively serve to make things predictable, in other cultures (societies with low uncertainty avoidance) the reaction to unexpected situations is more relaxed (Hofstede 2010: 189).

Among the countries with high uncertainty avoidance, Hofstede counts Latin American, Latin European, and Mediterranean countries, Japan, and South Korea. "Medium to low are the scores of all Asian countries other than Japan and Korea, for the African countries, and for the Anglo and Nordic countries plus the Netherlands" (Hofstede 2010: 195).

In the classroom, uncertainty avoidance is expressed through the perception of the teacher: While in societies with a high uncertainty avoidance index the teacher is seen as omniscient, speaking a complicated language, in societies of the opposite classification the teacher who can admit that he or she doesn't know something, who explains things in a conciliatory way, is more accepted. While in the countries of the last category, personal achievements are associated with one's efforts, students in the countries with high uncertainty avoidance index explain this by circumstances or simple luck (Hofstede 2010: 206).

Long-term versus Short-term Orientation. The fifth cultural dimension, based on the nature of temporal orientation, which Hofstede incorporated into his theory later (1991), contrasts societies that are more future-oriented and in which such qualities as perseverance, and thrift are particularly valued (long-term orientation), and societies that are past-oriented and in which such virtues as "respect for tradition, preservation of "face", and fulfilling social obligations" dominate (short-term orientation) (Hofstede 2010: 239).

Among the countries that have a high long-term orientation index, Hofstede counts the countries of East Asia and Eastern Europe. The Anglo countries like Canada, New Zealand, the United States, and Australia, countries of the Middle East and Africa, and Middle and South America have a low index and thus a short-term orientation (Hofstede 2010: 259).

Indulgence versus Restraint. The sixth dimension, which was introduced in the third edition of *Cultures and Organizations: Software of the Mind* (2010) and which was weeded out mainly thanks to the efforts of the co-author Michael Minkov, elaborates on the extent to which members of society try to control their desires and impulses. According to Hofstede, "indulgence stands for a tendency to allow relatively free gratification of basic and natural human desires

related to enjoying life and having fun", while restraint is defined as "a conviction that such gratification needs to be curbed and regulated by strict social norms" (Hofstede 2010: 281).

The highest level of indulgence is found in the countries of Latin America such as Venezuela, Mexiko, Puerto Rico, El Salvador, and Columbia, while such countries as Estonia, Bulgaria, Lithuania, Belarus, Albania, Ukraine, Latvia, Egypt and Pakistan are placed on the end of the Indulgence Versus Restraint Index list (Hofstede 2010: 284–285).

Hofstede's model of cultural dimensions bears significant importance in the academic context, particularly when planning cooperations. Understanding cultural nuances, as illustrated by this model, allows for effective collaboration among diverse groups by fostering a sense of mutual respect and understanding. In an era where global collaborations are increasingly prevalent within the academic sphere, these cultural insights are paramount. They aid in avoiding potential misunderstandings, addressing underlying assumptions, and facilitating effective communication. In essence, Hofstede's model allows for a thoughtful approach towards culturally diverse collaborations, wherein the relative value systems and social behaviours of different cultures can be appropriately understood and navigated. This understanding, in turn, ensures smoother, more productive interactions and collaborations, whether in research, study abroad programs, or international conferences.

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HOWARD GILES • Communication Accommodation Theory

Communication Accommodation Theory (further – CAT) is a broad framework that predicts and explains how people adjust their communication in various interactions to create, maintain, or reduce social distance. It examines at how communication is adjusted, the motives for doing so, and the consequences. CAT focuses largely on interpersonal communication but also links it to the wider context of intergroup dynamics in an encounter. This indicates that speech might be influenced by individuals personal or social identities as members of particular groups.

CAT began with the study of accents and multilingual changes in encounters, but it has now expanded to include a larger multidisciplinary understanding of relationship and identity processes in communication. The theory was first developed by British-American social psychologist Howard Giles. While language remains a primary focus, CAT is now considering nonlinguistic modalities of expressing identity.

There are four key principles of CAT (Giles & Ogay, 2007):

1. Communication is influenced not only by immediate situational factors and participants' initial perspectives, but also by the larger socio-historical context.
2. Communication entails more than just exchanging facts and feelings. It entails negotiating salient social category memberships through accommodation throughout exchanges.
3. Interactants have expectations about suitable amounts of accommodation that are affected by outgroup stereotypes and existing social and situational norms. Calibrating accommodation levels received is critical in determining whether an engagement should be extended or terminated.
4. Interactants communicate their sentiments toward each other and their various social groups through specialized communication tactics, most notably convergence and divergence. Individuals adapt their speech patterns to strike a careful balance between the requirement for inclusivity and distinction in social engagement. Convergence and divergence studies have been critical in the empirical study and exploration conducted by CAT.

According to CAT, people adjust their communication to convey their attitudes toward others, which serves as an indicator of social closeness or distance. **Accommodation** is the continual adaption of communication behavior that entails shifting towards or away from others. **Convergence**, a popular accommodating method in CAT, is matching one's communication actions, which include linguistic, paralinguistic, and nonverbal aspects, to those of the interlocutor.

Accommodations can occasionally backfire, creating discomfort or confusion, such as when a person's wardrobe differs from the anticipated standard in a specific context. Another important distinction in accommodation is whether it has a "upward" or "downward" social valence.

Upward convergence means adopting higher-status speech patterns, whereas upward divergence entails adjusting to a lower-status style. **Downward convergence**, on the other hand, accentuates one's minority history. Understanding the motivations and ramifications of convergence and divergence, including their evaluative component, stereotypes, and societal norms, offers understanding on the CAT framework's communication dynamics.

The principle of resemblance attraction drives one of the most important motivations for **convergence**: seeking acceptance from one another. When communication styles match, favour, respect, and social benefits increase. Convergence enhances communication efficacy by reducing ambiguity and promoting mutual understanding. However, it may come at a cost, such as the loss of personal or social identity. Divergence, on the other hand, stresses differences from the interlocutor, which is frequently based on group membership. According to **Social Identity Theory** (Turner, Reynolds, 2010), this occurs during intergroup encounters, showcasing common social identities. Multiple salient social identities and their interplay in encounters provide communication complications, with divergence playing a crucial part in showing valued difference and boosting self-worth. Divergence can also influence attributions and sentiments, as well as inspire a more effective conversational style.

Accommodation can range from "full" to "partial," when people alter their communication to match the patterns of their listeners. Receivers have precise expectations about the optimal degree of convergence and divergence. Deviations from these expectations may result in an unfavorable evaluation of the interlocutor. These expectations are based on preconceptions of outgroup members' perceived communicative skills. Furthermore, cultural norms for intergroup communication shape expectations about appropriate levels of convergence and divergence, dictating proper language usage in a variety of settings. These norms emerge from the long-term presence of groups within a community, affecting interactions amongst its members.

Communication Accommodation Theory (CAT) applications cover a wide range of areas, including cultures, genders, generations, abilities, contexts (including organizational, healthcare, legal, and daily situations), and media types (face-to-face, radio, telephone, and email). Global research from varied cultural and language backgrounds demonstrates the theory's adaptability. Stereotypes, cultural conventions, and intergroup interactions all impact accommodation, or the adjustment of communication style.

Language markers determine cultural membership in intercultural contacts, impacting techniques such as convergence and divergence. Understanding these dynamics improves understanding of language learning and bilingualism. Intergenerational and iterability communication reveals patterns of accommodation that impact relationships and well-being.

Furthermore, in corporate environments, accommodation has an influence on customer satisfaction and workplace dynamics. Gendered workplace communication displays gender identity acceptance, impacting relationships and corporate cultures.

Furthermore, mediated communication emphasizes the necessity of adaptation. Language choices that are accommodating to many sensory systems (visual, auditory, and kinesthetic) improve rapport and communication efficacy. These examples highlight how CAT illuminates many communication settings, increasing understanding of human interaction on multiple levels.

In a 2021 study, Presbitero explored communication adaptation in global virtual teams. Cultural intelligence positively correlated with convergence, indicating that understanding colleagues' cultures led to aligning communication styles. Convergence mediated cultural intelligence's link to effective teamwork and adherence to group norms. This emphasizes how adapting communication affects collaborative performance and normative endeavors in culturally diverse teams (Presbitero, 2021).

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ERIN MEYER • Cultural Mapping Model

Erin Meyer, Professor of Management Practice at INSEAD's Department of Organisational Behaviour, specializes in cross-cultural management, organisational culture, intercultural negotiations, and multi-cultural leadership. Residing and working across Africa, Europe, and the United States inspired Erin Meyer to investigate communication norms across diverse global regions and author the widely successful book "The Culture Map: Breaking Through the Invisible Boundaries of Global Business" (2014). Meyer advocates that cultural patterns of behaviour and belief frequently impact our perceptions (what we see), cognitions (what we think) and actions (what we do). To help people improve their ability to decode these three facets of culture and to enhance their effectiveness in dealing with them, Meyer developed a tool called the Culture Map.

Through her **culture mapping** framework, which is an eight-level scale, it is possible to decipher the intricacies of cross-cultural dynamics: by juxtaposing the positioning of one nationality with another on each scale, individuals can unravel how culture impacts day-to-day collaboration (Meyer 2004). Each of the eight scales is delineated as a spectrum spanning between two opposing or, at the very least, conflicting positions, as outlined below:

1 – *Communicating.* It is possible to compare cultures using the communication scale, measuring the extent to which they embody **high-** or **low-context communication**, a metric pioneered by the American anthropologist Edward Hall. In low-context cultures, effective communication is precise, simple, explicit, and clear. Messages are taken at face value. Repetition and putting messages in writing are used for clarification. Conversely, in high-context cultures, communication is intricate, nuanced, and layered. Messages are often implied rather than plainly stated. Less is documented in writing, leaving more room for interpretation, and understanding may rely on reading between the lines (Meyer 2004).

2 – *Evaluating.* It is believed that criticism should be given constructively, yet the definition of "constructive" significantly varies. This scale measures a preference for **frank (direct)** versus **diplomatic (indirect) negative feedback**. For instance, some nations can be high-context (implicit) communicators but more direct in their criticism (Meyer 2004).

3 – *Persuading.* How you influence others and the types of arguments you find persuasive are fundamentally ingrained in the philosophical, religious, and educational assumptions and attitudes of your culture. A conventional approach to comparing countries along this spectrum involves evaluating how they harmonize **applications-first** and **principles-first modes of thinking**. Some cultures tend to find deductive arguments (referred to as principles-first arguments) particularly persuasive, while others are more inclined to be influenced by inductive

logic (applications-first logic). In a similar vein, representatives of some cultures would deconstruct an argument into discrete components (specific thinking), whereas others would emphasize how these components interconnect (holistic thinking).

4 – *Leading.* This metric showcases the extent of respect and reverence demonstrated towards authority figures, positioning societies on a spectrum ranging from **egalitarian** to **hierarchical**. This scale finds its roots in the concept of power distance, pioneered by Geert Hofstede, and is also influenced by the research conducted by Robert House and his team during their Globe study, which explored global leadership and organizational behavior across 62 different societies (Meyer 2004).

5 – *Deciding.* This parameter assesses the level of **consensus-oriented thinking** within a culture. It is assumed that the most egalitarian cultures would lean towards being the most democratic, and the most hierarchical cultures would grant **unilateral decision-making** authority to superiors. However, this is not a universal rule. Germans, though more hierarchical than Americans, are more inclined than their US counterparts to seek group consensus before arriving at decisions (Meyer 2004).

6 – *Trusting.* Trust within cultural contexts can be differentiated into **cognitive trust** (stemming from cognition) and **affective trust** (stemming from emotions). In task-oriented cultures, trust is constructed cognitively through collaborative work. Demonstrating effective collaboration, reliability, and mutual respect for each other's contributions fosters a sense of trust. Conversely, in relationship-centric cultures, trust is cultivated through strong emotional connections. Engaging in laughter, shared relaxation, personal bonding, and developing mutual affinity lead to the establishment of trust (Meyer 2004).

7 – Disagreeing. This metric elicits the acceptance of **open disagreement** and the perception of its impact on relationships, whether beneficial or detrimental. Diverse cultures hold varying opinions regarding the productivity of confrontation within a team or organization.

8 – Scheduling. All businesses follow agendas and timetables, yet some cultures strictly follow these schedules, whereas others view them as flexible guidelines. This parameter evaluates the emphasis placed on structured and linear operations compared to adaptability and responsiveness. It draws upon Edward Hall's formalized categorization of **monochronic** and **polychronic** approaches.

This mapping provides a valuable compass through the nuances of intercultural interaction.

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RICHARD LEWIS • The Model of Cultural Differences

Richard Lewis, a renowned British linguist and communication expert, is best known for the "Lewis Model of Cross-cultural Communication", as presented in his volume *When Cultures Collide: Leading Across Cultures* (now in its 4th edition as of 2018). After traveling to 135 countries and gaining professional experience in over 20 of them, Lewis stated that people across different cultures share basic concepts, yet they view them from different angles and perspectives. This often results in behaviors that may be considered irrational or even in direct contradiction of what we hold sacred (Lewis 2006). Therefore, Lewis emphasized the need for a convincing categorization that will enable to predict a culture's behavior, clarify why people did what they did, avoid giving offense, search for some kind of unity, standardize policies, and perceive neatness and *Ordnung* (Lewis 2006). Remarkably, his categorization is not based on nationality or religion but rather on behavior. By following the definition of culture by Geert Hofstede as "a collective programming", Lewis categorized humanity into three distinct groups: **Linear-active**, **Multi-active**, and **Reactive**.

Linear-Actives are individuals driven by tasks, highly organized in their planning approach. They execute action steps sequentially, valuing adherence to a structured agenda. It is believed that the linear-active group comprises the English-speaking world: North America, Britain, Australia and New Zealand, as well as Northern Europe, including Scandinavia and Germanic countries (Lewis 2006).

Multi-Actives, on the other hand, are characterized by their emotional and expressive nature. They prioritize family, relationships, and feelings. Multitasking is a strength for them, and they tend to disregard strict adherence to agendas. This group is represented by Southern Europe, Mediterranean countries, South America, sub-Saharan Africa, Arab and other cultures in the Middle East, India and Pakistan and most of the Slavs (Lewis 2006).

Reactives excel in active listening: they prefer understanding others' perspectives first, allowing them to react, form opinions, and then engage in the conversation. Reactive cultures excel in subtle, nonverbal communication, they have large reserves of energy. Reactives are believed to be economical in movement and effort and do not waste time reinventing the wheel. The reactive group is represented by most countries of Asia, except for the Indian subcontinent, which demonstrates a hybrid profile (Lewis 2006).

Lewis explains, "I developed the LMR (linear/multi/reactive) method of testing so that individuals can determine their own cultural profiles. This classification or categorization of cultural groups is straightforward when compared with the somewhat diffuse instruments of the other

cross-culturalists, and it has consequently proven comprehensible and user-friendly to students in hundreds of universi-ties, schools of business and multinationals in industry, banking and commerce" (Lewis 2006). He further adds, "Yet none of us is an island unto ourselves. Both personality and context will make us hybrid to some extent" (Lewis 2006).

Lewis has been aware that it is vital to fine-tune the categorization, taking into account the operational context where the individual is situated. According to him, situational context is infinite in its variations, but three ingredients stand out: *age, profession* and *field of study.*

Furthermore, he claims that interaction among different peoples involves not only methods of communication but also the process of gathering information. It brings us to the question of **dialogue-oriented** and **data-oriented** cultures. In data-oriented cultures, one does research to produce lots of information that is then acted on. Most of the successful economies, with the striking exception of Japan, are in data-oriented cultures. Which are the dialogue-orientated cultures? Examples are the Italians and other Latins, Arabs and Indians. These people see events and business possibilities "in context" because they already possess an enormous amount of information through their own personal information network. For example, it is quite normal in dialogue-oriented cultures for managers to take customers and colleagues with them when they leave a job. They have developed their relationships (Lewis 2006).

Listening cultures believe they maintain a proper approach to gathering information. They refrain from hasty actions, allowing ideas to develop, and, in the end, demonstrate adaptability in their decision-making (Lewis 2006).

Lewis' categorization has proven to be applicable for industry experts in facilitating their global interactions and fostering multilateral cooperation.

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MILTON BENNETT • Developmental Model of Intercultural Sensitivity

Milton Bennet is an American researcher, and expert in communication theory and linguistics, who has a PhD in intercultural communication and sociology (Landis & Bhawouk, 2020, pp. XVI-XVII). He is most famous for his **Developmental Model of Intercultural Sensitivity** (**DMIS**, also known as the **Bennet Scale**), which he first presented in his paper *A Developmental Approach to Training Intercultural Sensitivity* (Bennett, 1986) back in 1986. He is also known for his 2013 book *Basic Concepts of Intercultural Communication: Paradigms, principles, & practices* (Bennett, 2013). As an influential scholar in the field of intercultural communication, Bennett has provided valuable insights and frameworks that have helped educators and institutions navigate the complexities of cultural diversity within academic settings. His theories highlight the need for individuals to acquire knowledge, skills, and attitudes that enable effective communication and collaboration across cultural boundaries.

His exploration of the deep and procedural culture in America together with Edward C. Stewart in their book *American Cultural Patterns. A Cross-Cultural Perspective* (Stewart & Bennett, 1991) sheds light on why and how different cultural patterns and assumptions impact our cross-cultural experiences. The authors explore the notions of deep and procedural cultures. In their interpretation, **deep culture** refers to a constellation of values that represent dominant cultural patterns, while **procedural culture** is a complex pattern with a goal orientation that combines surface behavior and deep culture in a specific context of application. “The difference between deep and procedural culture is that of ‘knowing what’ (or ‘about’) versus ‘knowing how’” (Stewart & Bennett, 1991, p. 149).

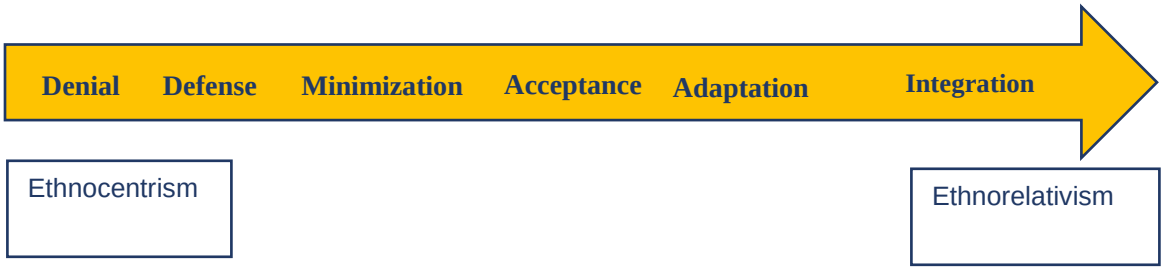
In his research, Bennet advocates the constructivist approach, justifying it by the fact that the experience (including cross-cultural experience) is constructed. Rather than assuming that people have an innate knowledge of other cultures, the constructivist approach suggests that people use existing categories and templates to organize their perception of phenomena. This means that people can learn to perceive, interpret, and understand other cultures in more complex and nuanced ways. By using a constructivist frame, intercultural communication scholars can better analyze the contextual and dynamic nature of communication across cultures and help individuals and organizations become more effective intercultural communicators (Bennett, 2013).

According to Bennett, the implications of constructivism for intercultural theory include: 1) a focus on understanding the context in which communication occurs and the dynamic nature of intercultural interactions; 2) recognizing the importance of language and communication in

constructing cultural meaning; 3) identifying the role of power and social structures in shaping intercultural communication; 4) acknowledging that cultural identity is constructed and fluid; 5) recognizing the potential for cultural misunderstandings and the need for intercultural competence to successfully navigate cross-cultural communication.

At the same time, the practical value of constructivism for intercultural practice includes: 1) recognizing that intercultural competence is a learned skill set that evolves over time and through experience; 2) emphasizing the importance of active, communicative engagement with individuals from different cultural backgrounds; 3) focusing on individual and cultural identity development, and how these shape intercultural communication; 4) creating opportunities for cross-cultural learning and dialogue to enhance intercultural understanding; 5) developing intercultural communication strategies that are contextually appropriate, flexible, and responsive to the needs of diverse cultural groups (Bennett, 2013).

Within his *Developmental Model of Cultural Sensitivity,* Bennett proposes six stages that individuals may progress through as they develop their cultural sensitivity. These stages are: **denial, defense, minimization, acceptance, adaptation,** and **integration.**



In the denial stage, individuals may be unaware or unwilling to acknowledge cultural differences or their impact on interactions. As individuals move into the defense stage, they may become defensive or resistant to accepting cultural differences. The minimization stage involves downplaying or minimizing the significance of cultural differences. As individuals progress into the acceptance stage, they begin to recognize and appreciate cultural diversity without necessarily fully understanding it. The adaptation stage involves actively seeking to adapt one's behavior and communication style to better accommodate different cultures. Finally, in the integration stage, individuals are able to navigate between their own culture and other cultures with ease and fluidity (Bennet, 1986).

Bennett's model challenges ethnocentric perspectives by encouraging individuals to adopt an ethnorelative mindset – one that recognizes and values diverse cultures without judgment or superiority. By understanding this developmental process of cultural sensitivity, individuals can enhance their ability to communicate effectively across cultures and foster greater intercultural understanding.

One of the main criticisms of the Developmental Model of Intercultural Sensitivity is that it may be overly focused on individual development and may not adequately address systemic issues related to power and privilege. Some critics argue that the model may reinforce a "colorblind" approach to diversity that ignores the ways in which social structures and power dynamics shape intercultural interactions. Additionally, some have questioned the universality of the model, suggesting that it may not be applicable to all cultural contexts (Bennett, 2017).

In higher education, Bennett's theories have been instrumental in designing curricula, programs, and initiatives aimed at fostering intercultural understanding and inclusivity. Institutions have incorporated his concepts into courses on global studies, multiculturalism, and intercultural communication to equip students with the necessary tools to thrive in an increasingly interconnected world. Furthermore, Bennett's theories have influenced research agendas within higher education by providing a theoretical framework for studying intercultural dynamics on campuses. Scholars have drawn upon his work to explore topics such as the cross-cultural adaptation of international students, faculty-student interactions across cultural backgrounds, and the impact of diverse learning environments on student outcomes (e.g. Sharpe 2022; Hetzell 2017; DeJaeghere 2009; Mellizo 2018: Barron 2010).

Important implications of Bennet's work for higher education indclude:

- Promoting inclusion and diversity: Bennett's concept places a strong emphasis on the value of appreciating and acknowledging cultural diversity;
- Improved intercultural communication;
- Students' global workforce readiness: Bennett's work can assist students in acquiring the knowledge and frame of mind required to succeed in global and multicultural work situations;
- Cultural competence in the curriculum: Offering classes or modules on multicultural communication can enhance the educational experience:
- Teaching and learning: To better comprehend and assist multicultural student groups, faculty members might benefit from intercultural sensitivity training;

- Mediation and conflict resolution: Conflicts can happen in a multicultural academic setting. By identifying and addressing cultural differences, administrators and students can resolve disputes more successfully.

All in all, Bennett's model can be used in higher education as a foundation for insightful study on intercultural competency, fostering a greater comprehension of efficient tactics and strategies.

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EDGAR HENRY SCHEIN • Organizational Culture and Perpetual Learning

Edgar Henry Schein (1928 – 2023), a Swiss-born American business theorist and social psychologist, professor at the MIT Sloan School of Management, introduced the discipline of organizational behavior. Within Schein's comprehensive body of work, which encompassed various aspects such as organizational culture, process consultation, research processes, career dynamics, and organization learning and change, lie crucial connections to the realm of intercultural communication.

His research on culture explored the impact of national, organizational, and occupational cultures on organizational performance, as detailed in *Organizational Culture and Leadership* (4th ed., 2010). Schein authored two cultural case studies, namely *Strategic Pragmatism: The Culture of Singapore's Economic Development Board* (1996) and *DEC is Dead: Long Live DEC* (2003). His book *Corporate Culture Survival Guide* (2nd ed., 2009), offered guidance to managers on how to address cultural issues within their organizations. Furthermore, Schein delved into the dynamics of consultants' work within human systems and the processes of helping in his publications *Process Consultation Revisited* (1999) and *Helping* (2009). In his last book *Career Anchors Reimagined* (co-authored 5th ed., 2023), Schein illustrated how individuals can assess their own career needs and how managers can anticipate the future of job roles.

His most groundbreaking contribution lies in bridging the academic and pragmatic facets of organization and culture. As the founding editor of *Reflections,* the journal of the Society for Organizational Learning, he worked upon connecting academics, consultants, and practitioners around the issues of knowledge creation, dissemination, and utilization. His consultation focused on organizational culture, organization development, process consultation, and career dynamics; among his clients were major corporations both in the U.S. and overseas, such as Digital Equipment Corporation (DEC), Ciba-Geigy, Apple, Citibank, General Foods, Procter & Gamble, Imperial Chemical Industries (ICI), Motorola, Hewlett-Packard, Exxon, Shell, and others.

Schein defines organizational culture as “pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems” (Schein 2010, p. 18) Culture and leadership are regarded as intertwined concepts. Culture shapes how leadership is defined and who gains recognition within a nation or organization. Conversely, a leader’s most crucial role is “to create and manage culture”. Additionally, leaders may be expected to take decisive action in dismantling a dysfunctional culture, which is an ultimate act of leadership.

Schein elaborated three-level model of organizational structure defining “level” as the degree to which the cultural phenomenon is visible to the observer (Schein 2010, p. 23). The surface level of artifacts contains visible phenomena, such as the architecture of the physical environment of the group; its language; its technology and products; its artistic creations; its style, as embodied in clothing, manners of address, emotional displays, and myths and stories told about the organization; its published lists of values; its observable rituals and ceremonies etc. (Schein 2010, p.23-25). The level of espoused beliefs and values provide the reason and rationalizations for why members behave the way they do in the organization. To function these beliefs and values often require social validation, i.t. shared social experience of the group (Schein 2010, p.25-27). The profound level of basic underlying assumptions tend to be taken for granted and thus, nonconfrontable, nondebatable and resistant to change. This is typically an unconscious ingrained pattern of beliefs which determine thinking, decision-making and behavior of members of the group. These assumptions, often implicit, are gradually formed through interactions and experiences within an organization to be finally shared by its all members. The overall organizational performance is largely dependent on the basic underlying assumptions (Schein 2010, p. 27-32)

Thus, artifacts are easily observable but difficult to decipher while espoused beliefs and values may only reflect rationalizations or aspirations. To understand a group’s culture, one must attempt to get at its shared basic assumptions and understand how they are shaped through the learning process.

The final chapter of *Organizational Culture and Leadership* shifts the focus from analysis of the present to the inference about the future. The world of tomorrow, which is supposed to be different, more complex, more fast-paced and culturally diverse, will set a requirement for organization and their leaders to become perpetual learners. As Schein observes, perpetual learning within the organizational structure poses a paradox: strong cultures are believed to form a basis for effective and lasting performance, yet strong and stable culture resist changes and become inefficient in turbulent and unpredictable situations, which require flexibility (p. 365-384).

The author makes the first attempt to describe a learning culture in terms of relevant dimensions. The first dimension is positioned as “proactivity assumption” which views people as proactive problem solvers and learners in their environment. If a culture is rooted in passive acceptance, adapting to a changing environment becomes challenging. In cultures with fatalistic acceptance, there may be a divide between domains like religion and business, with different assumptions coexisting. Learning leaders must demonstrate that active problem-solving leads to learning, prioritizing the learning process over specific solutions. As complexity increases, leaders

rely more on others for solutions, and involving the organization's members in the learning process enhances the adoption of new solutions. Ultimately, learning should become ingrained in the culture itself, not just a response to specific problems.

The dimension "commitment to leaning to learn" is metaphorically identified with the existence of a "learning gene" in the DNA of the learning culture. Members of the organization collectively believe in the value of learning and regard learning how to learn as a valuable skill. The learning process should encompass not only understanding external changes but also internal dynamics. This demands an allocation of time, energy, and resources, highlighting the importance of a learning culture that values reflection and experiments while providing members with necessary resources. A learning leader should not only believe in the power of learning but also demonstrate a personal commitment to learning. This includes actively seeking and accepting feedback and displaying the flexibility when faced with changing conditions.

The dimension "positive assumptions about human nature" is about the leader's faith in people in general and belief that his organization's members have capability and desire to learn if provided with necessary resources and psychological safety. Leaders are more dependable on their organization's member because knowledge and skills are becoming more widely distributed. Thus, positive assumptions about human nature are a necessary prerequisite of the organization's survival.

"The assumption that the environment can be dominated" relies on the belief that in turbulent times, which Shein aptly predicted before COVID-19 and Russo-Ukrainian war, the assurance of the manageability and adaptability of the environment is a key to survival.

"Commitment to truth through pragmatism and inquiry". A learning culture should be founded on the belief that problem-solving stems from inquiry and a practical quest for truth. The inquiry process should adapt to the changing environment, avoiding assumption that wisdom and truth are exclusive to any single source or method. Learning leaders must acknowledge their own limitations, encouraging a shared responsibility for learning. Additionally, cross-cultural experiences, such as travel, can enhance cultural sensitivity and humility, valuable qualities for learning leaders to cultivate (Schein 2010, p. 397-399).

"Orientation toward the future". The ideal time orientation for learning falls somewhere between the distant future and the near future. The balance allows for considering the systemic consequences of actions while also evaluating their immediate effectiveness. In a rapidly changing environment, dwelling excessively on the past or focusing solely on the present are counterproductive. Similarly, time assessment depends on the specific task and learning context.

Learning leaders must assess the appropriate time frame for each situation and communicate time-related assumptions to others in the organization.

"Commitment to full and open task relevant communication". A learning culture should rely on the belief that effective communication and information sharing are crucial for organization well-being. This entails establishing multichannel communication system that allows for connectivity among all members, with an emphasis on honesty and task-relevant communication needs. Trust and functional familiarity among participants are vital for a fully connected network to function effectively, and leaders play a role in fostering these. Additionally, the physical space should be flexible and adaptable to changing communication requirements to support learning.

"Commitment to diversity" dimension outlines that in turbulent and diverse environments of the future, greater organizational diversity provides valuable resources for dealing with unforeseen events. The learning leader should encourage diversity and promote the idea that it is beneficial at individual and subgroup levels, recognizing that subcultures will naturally emerge and eventually become vital for learning and innovation. To manage this diversity effectively, the subcultures need to be connected, value each other, and engage in cross-cultural communication, requiring higher –order coordination mechanisms and mutual cultural understanding facilitated by the learning leader.

In an increasingly complex and interconnected world, "commitment to systemic thinking", analyzing the interplay of various forces and understanding their complex causal relationships, becomes crucial to learning. This involves embracing non-linear, interconnected, and multifactorial thinking. The last dimension encompasses "commitment to cultural analysis" which is essential for understanding and improving the world within a learning culture.

Schein concludes that leaders who are unaware of the cultural foundations of their actions or the organization's underlying assumptions when implementing new solutions are at risk of failure. Learning leaders must exercise caution and introspection by examining their own mental models and assumptions before taking action.

Schein reviews the culture change issues at the major stages of organizational evolution (culture creation, organizational midlife, mature or declining organizations) and discusses the leadership role in developing strategy, in mergers and acquisitions, and in joint ventures and strategic alliances.

The leader of the future must be a perpetual learner, which requires of him/her:

1) New levels of perception and insight into the outer and inner worlds. When culture becomes dysfunctional, leaders play a crucial role in helping the group unlearn certain cultural assumptions and adopt new ones. This often involves a conscious dismantling of

cultural element, requiring leaders to overcome their own ingrained assumptions, perceive the cultural issues and facilitate the group's evolution towards new assumptions. To be effective in this role, leaders need perception and insight into cultural dynamics, an ability to acknowledge their limitations and embrace uncertainty. And a commitment to supporting the learning efforts of others.

2) Profound motivation and skills to influence cultural processes. To change elements of culture, leaders must be willing to disrupt the status quo, even if it is uncomfortable, and communicate the need for change effectively, potentially seeking assistance from outsiders if necessary. This requires a deep commitment to the organization's well-being beyond personal interests. As organizational boundaries become less defined, leaders face the challenge of determining where their ultimate loyalty should lie, whether it is with the organization, industry, country, or a broader responsibility to humanity.
3) Emotional strength. Unfreezing an organization during a change process necessitates the creation of psychological safety. The leader must have the emotional resilience to handle the anxiety that change brings and remain supportive of the organization, even when facing resistance and criticism. Challenging basic assumptions may involve difficult decisions like closing a division, letting go of employees or questioning the founder's beliefs, which requires dedication and commitment to demonstrate genuine concern for the organization's overall well-being. The learning leader should be willing to take calculated risks, even when uncertain about the outcome, and navigate unfamiliar territory with strength and resolve.
4) New skills in analyzing and changing cultural assumptions. Leaders must be able to replace and redefine existing assumptions with new ones, fostering "cognitive redefinition" by articulating and promoting fresh concepts, as well as creating conditions for others to discover these ideas. Leader are also expected to bring to the forefront and assess the group's fundamental assumptions.
5) The willingness and ability to involve others and elicit their participation, actively engaging them in understanding and addressing cultural dilemmas. This involvement helps protect against unwarranted changes and is especially vital when leaders come from outside the organization and need to align their assumptions with those of the existing culture while driving meaningful change.

In conclusion, Schein resolves the paradox postulated at the beginning of the chapter: the evolving role of organizational culture is to establish stability within a context of perpetual learning and change. The leader in a learning culture should embrace a set of values and assumptions

that define leadership in an environment where every individual's role is to act as a problem-solver and learner. Schein recognizes the clear implications for leadership development and education but acknowledges the challenge of developing learning leaders capable of thriving in the dynamic, turbulent, and diverse context of the future.

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CHARLES HANDY • Organizational Culture Model

Charles Handy, an Irish author and business philosopher specializing in behaviour and management, first introduced his innovative organizational theories in the now seminal book *Understanding Organizations*, which was published in 1976 – only six years after he commenced teaching at the London Business School. Later, he further expounded on them in his volume *Beyond Certainty: The Changing Worlds of Organizations,* where, in the introduction, he emphasized a key shift: “Organizations will have to become communities rather than properties, with members not employees, because few will be content to be owned by others” (Handy 2011).

Charles Handy posits that a better understanding of the needs and motivations of people within organizations is fundamental to achieving organizational success. In line with this perspective, Charles Handy's model articulates that organizations adhere to four distinct types of culture: **power culture**, **role culture**, **task culture** and **person culture**. Interestingly, he associated each of these types with ancient Gods as a means of enhancing comprehension by personifying these organizational structures.

Role culture is personified as Apollo, the god of order and rules. Such organizations operate under the assumptions of rationality among individuals and the possibility of defining and executing roles through clearly outlined procedures. Power comes with responsibility in this type of culture, as employees decide what tasks they can best perform and then they are delegated with these roles and responsibilities. So, these organizations are highly structured, and their employees have specified delegated authorities. In such work environments, there is typically a well-defined career path. However, organizations with role cultures are slow in recognising the need for change, and once the need is recognised, it takes a long time for change to be implemented (Handy 1993).

Power culture is metaphorically represented by Zeus, in other words – by a strong leader who then further delegates responsibilities. Here, all lines of communication lead, formally and informally, to the leader. As Handy underscores, power culture can be symbolised as a *web,* and it refers to control that is spread out like a network from the centre to the rest of the organisation (Handy 1993:184). These organizations demonstrate efficacy in swift decision-making, but their potential vulnerability lies in the competence of individual managers overseeing various aspects of the organization. Management difficulties arise from the heavy reliance on a central figure who, in addition to possessing technical and political capabilities, must understand how to oversee succession and the management of subordinates effectively. These organizations, in certain respects, face limitations in their growth potential, as the power dynamics tied to a single central individual can become problematic for the organization's expansion.

Organizations that assemble teams to attain specific objectives or address significant challenges embody the **task culture**. It is linked to Athena, the goddess of knowledge. This culture is predominantly prevalent in organizations where management is focused on solving a series of defined problems. Task forces, study groups and sub-committees are formed on an ad-hoc basis to effectively deal with these specific challenges. Handy (1993) represents this type of organisation as a *net* in which much of the power and influence lies at the *interstices* of the net. Within this cultural context, every team member is expected to make an equal contribution and fulfill tasks in the most innovative way.

Person culture is represented by Dionysus, the god of wine and song. It reflects organisations in which individuals believe to be superior to the organisation they are employed in (Handy 1993). A group of employees collectively pursues shared goals and objectives. Control systems and traditional management hierarchies are not typically in place, relying instead on mutual approval. Hierarchies are unlikely to exist in these organisations. The organization in such a culture takes a back seat and eventually suffers.

Charles Handy's model of organizational culture has been influential in understanding and categorizing different organizational cultures. However, it is noteworthy that this model has undergone some criticism as well. For instance, one of the common remarks lied in the fact that it oversimplified the nuanced realities of actual organizations, as many of them may potentially exhibit characteristics of multiple culture types simultaneously. Yet Charles Handy later stated that each organization contains different cultures to cope with different types of activity: steady state (routine), innovation, crisis (the unexpected) and policy. In addition, Handy (1993) concludes that an employee who is successful in one type of culture may not always do well in another.

Another critical aspect brought to the fore was the fact that the model does not sufficiently emphasize the adaptability and change potential of cultures within organizations. In today's rapidly evolving business landscape, organizations often need to be flexible and adapt their cultures to suit new challenges and opportunities.

Despite these criticisms, Handy's model has been valuable in initiating discussions about organizational culture and providing a framework for understanding different organizational dynamics. This theory remains relevant today.

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WILLIAM SCHNEIDER • Culture Model

William E. Schneider, a consulting psychologist and co-owner of Corporate Development Group, a leadership and organizational development firm based in Colorado, introduced a comprehensive model for organizational effectiveness through a series of his papers, culminating in his 2017 book *Lead Right for Your Company's Type*. This model, termed as "balanced integrity," delineates concepts of four core cultures: **control**, **collaboration**, **competence**, and **cultivation**, which represent universal and naturalistic expressions of organizational culture (Schneider 1995). He argues that it is highly effective for leaders and organizations to identify their organization's core culture, capitalize on its inherent strengths, and continuously strive for greater alignment, balance, and completeness (Schneider 1995).

According to Schneider, these four types of core culture are distinguished based on two interrelated vectors forming a continuum. One vector pertains to the personal versus impersonal nature of relationships, while the other is associated with the temporal orientation of organizations – marked by two continua – the present / reality and possibilities / opportunities.

The **collaboration** culture occupies the quadrant between personality and the current reality. In this culture, equal emphasis is placed on both individuals and the preservation of the existing status quo. The collaboration culture mirrors the dynamics of a family. Typically observed in small businesses, service providers, and family-run enterprises, this culture emphasizes the creation of cohesive and efficient teams. Individuals are primarily motivated to engage and commit to this culture due to their need for affiliation. In such organizations, success is epitomized by the achievement of synergy (Denise Del Prá Netto Machado & Carlos Eduardo Carvalho, 2008).

In contrast, the **control** culture is characterized as impersonal and present-oriented, prioritizing duties over individuals while striving to uphold the existing status quo. The control culture closely resembles a military prototype, where individual motivation stems from the need for power. This culture embodies objectivity, realism, order, predictability, caution, and conservatism. It places significant emphasis on hierarchy and adherence to rules and regulations, led by authoritarian, paternalistic, and uncompromising leaders. Future possibilities are often overlooked in favor of immediate, tangible, and concrete results. Decision-making within this culture is systematic and methodical, with a pragmatic analysis of facts aimed at addressing current organizational needs. Additionally, recruitment and staffing processes are meticulously planned and managed (Denise Del Prá Netto Machado & Carlos Eduardo Carvalho, 2008).

The **competence** culture is situated in the lower half of the diagram, embodying an impersonal approach and a focus on possibilities—where relationships are impersonal, and

behavior is future-oriented, seeking potential opportunities. The competence culture closely resembles the environment often found in universities, promoting technology, innovation, intellectual capacity, specialization, and the advancement of knowledge. These organizations combine rationality with possibility: decisions are based on reasoning, while organizations of this type always act with creativity and innovation, construct visions and discover best possible ways to organize work.

On the other hand, the **cultivation** culture is personal and future-oriented, placing value on personal development and strategic planning for future opportunities. It resembles religious organizations. These organizations become successful by creating and providing conditions in which people thrive and develop. Furthermore, these organizations discourage any kind of control, criticism, or restriction of human expression. The culture is built on mutual trust and commitment (Denise Del Prá Netto Machado & Carlos Eduardo Carvalho, 2008).

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From BHABHA to WERBNER • Cultural Hybridity Theory and Third Space

Cultural globalization tends to result in one of three possible outcomes: differentiation, assimilation, or hybridization (Smith and Leavy 2008, 1). *Cultural hybridity* is not a new phenomenon; it has existed throughout history as a consequence of cultural encounters, migrations, and trade. As Ahmad puts it, the "cross-fertilisation of cultures has been endemic to all movements of people… and all such movements in history have involved the travel, contact, transmutation, hybridization, of ideas, values and behavioural norms" (Ahmad 1995, 18).

However, the concept of hybridity has become a central and highly debated idea in the context of globalization (Kraidy 2005). It has given rise to a wide range of terms such as hyphenated, creole, diasporic, and syncretic (Bhatia 2011), which describe the complex and multilayered identities that emerge in the interconnected world. Hybridity captures the intricate and dynamic nature of fusion, contact, difference, conflict, compatibility, rupture, and the sense of belonging or displacement. It transcends geographical, national, and linguistic boundaries, highlighting the complexity of cultural interactions and the ways in which identities are constantly reshaped in a globalized world (Cancilini 1995).

The concepts of **cultural hybridity** and **the third space** find their origins in postcolonial studies, a multidisciplinary field that emerged in the mid-20th century as a response to the legacies of colonialism and imperialism. Postcolonial studies sought to examine the complex dynamics of power, identity, and culture in societies that had experienced colonial rule.

Early theories of hybridity developed by postcolonial scholars like Stuart Hall (1991) and Homi Bhabha (2012) aimed to shed light on the complex dynamics of domination and resistance within imperial colonies and the postcolonial nations that emerged in the wake of colonial rule. The work of these scholars demonstrated that hybridity is not merely a passive blending of cultures but rather an active process through which individuals and communities negotiate their identities in the face of colonial and postcolonial forces. In contemporary scholarship, the study of hybridity and cultural mixing has extended beyond the colonial and postcolonial frameworks. It has found resonance in discussions of migration and global contexts, often aligned with the principles of secular multiculturalism (Kraidy 2005).

The concept of *the third space*, introduced by Homi K. Bhabha in his seminal work "The Location of Culture" (2012), has had a profound impact on the field of cultural and intercultural studies. Bhabha's exploration of the third space offers a framework for understanding how cultures intersect, collide, and coexist in our globalized world. In this concept, the third space represents a dynamic site where cultures meet and interact, giving rise to hybridity, negotiation,

and transformation. He claims that “by exploring this Third Space, we may elude the politics of polarity and emerge as the others of ourselves” (Bhabha 2012, 39) Sakamoto (1996, 116) expands upon Bhabha’s concept by asserting that a “borderline culture of hybridity is a powerful and creative ‘third space’ through which ‘newness enters the world’, subverting the authority of the dominant discourse”.

Thus, the idea of third space challenges traditional notions of cultural purity and binary thinking, emphasizing the complex and multifaceted nature of cultural encounters. Bhabha’s theory of the third space has been instrumental in redefining our understanding of identity, belonging, and cultural production in an increasingly interconnected and diverse world. Within the context of the third space, cultural encounters are not passive or unidirectional but rather participatory and dialogic. It is in this liminal and transformative space that individuals and communities negotiate their identities, challenging established power structures and dominant narratives. The third space encourages us to view cultural hybridity not as a process of assimilation or domination but as a dynamic interplay that generates new meanings, practices, and forms of expression. Bhabha’s concept emphasizes the potential for resistance and subversion within the third space, providing marginalized voices with a platform to assert themselves and create alternative discourses. It is a site of agency, where individuals navigate the complexities of cultural hybridity and actively engage in shaping their cultural identities.

The concept of the third space continues to hold significant relevance in our contemporary world characterized by globalization, multiculturalism, and digital connectivity. It offers a lens through which to analyse the complexities of cultural interactions, diasporic experiences, and transnational identities. As societies become increasingly diverse and interconnected, the third space challenges us to embrace the fluidity and plurality of cultural identities. It encourages us to engage in meaningful dialogues across cultures and to recognize the creative potential that emerges when cultures collide and coexist.

Cultural hybridity can manifest in various ways. It may involve the blending of different cultural practices, such as cuisine, fashion, music, and art. For instance, fusion cuisine, which combines elements from multiple culinary traditions, is a prime example of cultural hybridity. Furthermore, cultural hybridity extends beyond material culture. It influences language, religion, beliefs, and identities. People who live in multiple cultural contexts may develop *hybrid identities*, which may incorporate elements from different cultures into a cohesive whole. For example, individuals of mixed heritage incorporate both facets of their cultural background, creating a new and distinct identity that transcends the boundaries of their original cultures. As Sakamoto (1996) explains, “[g]iving up the desire for a pure origin, hybridity retains a sense of difference and tension

between two cultures, but without assuming hierarchy. It is not just new identity but a new form of identity…" (Sakamoto 1996, 115–116).

Werbner (1997, 1), however, questions the much-celebrated status of hybridity "as powerfully interruptive and yet theorized as commonplace and pervasive". She claims that theories tend to analyse societies as if they were structured by "ethical, normative dos and don'ts and by self-evident cultural truths and official discourses." In these theories, symbolic hybrids are seen as disruptive forces that set the stage for cultural introspection and transformation. To some extent, they believed to possess "unique powers". Werbner proposes the possibility that cultural blends and mixings have become customary within the context of globalized trends, stating that hybridity is "[n]o longer unconscious in the postmodern world". Instead, it has become "a reflective moral battleground between cultural purists and cultural innovators, a cultural 'thing' in itself defined in a field of contenstation." (Werbner 1997, 12).

The notion of cultural identity is central to multicultural education theory and practice. However, as emphasized by Scholl (2001, 142), certain issues, such as hybrid identities, have been large disregarded in education research based on underlying assumption that "the boundaries of identity and community are transparent, clearly definable, internally cohesive, and stable, particularly when those identities are founded on characteristics viewed as essential components of a person's being or culture, such as race, ethnicity, gender…". The inflexible perception of identity often assumes that homogeneity among members of a specific identity group is not only preferred but also essential for the group's resilience. Conversely, heterogeneity and diversity are frequently seen as potentially harmful to the collective welfare (Goldberg 1994, 20).

Scholl highlights that many theories of multicultural education regard communities in view of the above categorization, i.e. "as representing cohesive chunks of identity, but stripped of any dynamic movement within, between, and among groups." (Scholl 2001, 142). Partially, these rigid axes of research might be explained by the lack of available language to study overlapping identities simultaneously. However, Scholl supports the attempts of educational theories (e.g. Britzman[1] 1991; McCarthy 1993) to challenge the categorical understanding of identity within multicultural education by revisioning the conventional approaches. They align their understanding with Hall's (Hall 1989, 70) belief that cultural identity is "a matter of 'becoming' as well as of 'being'. It belongs to the future as much as to the past. It is not something which already exists, transcending place, time, history and culture. Cultural identities come from somewhere,

[1] Britzman, D. P. (1991). Decentering discourses in teacher education: Or, the unleashing of unpopular things. Journal of Education, 173(3), 60-80.

have histories. But, like everything which is historical, they undergo constant transformation…. they are subject the continuous 'play' of history, culture and power." Thus, for the purposes of educational research, cultural identity might be viewed based on its hybrid form, as a combination of "being" and "becoming".

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From OBERG and LYSGAARD to Modern Theorizations • Culture shock theory

In tertiary education, the pursuit of internationalism extends beyond the mere increase in the enrolment of foreign students (Deutschman 1991). Instead, “by internationalising the curriculum, universities have the potential to prepare students more effectively for a global culture” (Tait 2010, 262). Thus, the process encompasses a comprehensive approach that addresses, among other aspects, the multifaceted challenges faced by both students and faculty as they traverse the complex process of mutual adaptation.

Culture shock stands out as a central concern in intercultural education. It represents the stage in the adaptation process that individuals undergo when they find themselves in a completely new cultural environment after relocating abroad. Language barriers are not the sole source of frustration during this phase. When individuals are stripped of all that was once familiar, including understanding how transportation systems work, or navigating university class registrations, it can lead to challenges in adjusting to the new society. From its inception, culture shock has been the subject of extensive research, encompassing a wide range of experiences that have been collectively termed as “culture shock, adjustment, cross-cultural adaptation, or acculturation.” (Sussman 2000, 355).

Oberg (1960, 177) was among the first to address this concept when he defined culture shock as the unease stemming from the absence of familiar signs and symbols that occurs when an individual enters a new culture. In such a situation, the familiar cues vanish, leaving one feeling like a series of foundational supports have been abruptly removed, irrespective of their open-mindedness or goodwill. The intensity of culture shock varies and is influenced by several factors, including one’s personality, language proficiency, emotional support, and the perceived or actual differences between the two cultures (Grant and Ladson-Billings 1997). Oberg further identified and labelled stages in the progression of this process, which included the honeymoon period, the hostility stage, the adaptation to the new cultural environment, and ultimately, reaching a state of acceptance and enjoyment of the new country. Certain terms, such as the honeymoon period, have become firmly established in the field’s knowledge epistemology.

In support of Oberg’s ideas, Lysgaard contributed to the culture shock theory offering *a U-curve model* to describe the unfolding of culture shock: “[We] observed that adjustment as a process over time seems to follow a U-shaped curve: adjustment is felt to be easy and successful to begin with; then follows a “crisis” in which one feels less well adjusted, somewhat lonely and unhappy; finally one begins to feel better adjusted again, becoming more integrated into the foreign community.” (Lysgaard 1955, 51) Subsequent reviews of the U-curve literature conducted

by scholars from various academic disciplines have cast doubt on the validity of the construct, particularly in its more simplified forms. These reviews have raised questions about the empirical evidence supporting the U-curve theory. They challenge the notion that cultural adaptation universally follows a U-shaped trajectory and emphasize the complexity and variability of individuals' experiences when adjusting to new cultural environments. As an illustration, Church conducted a comprehensive review of empirical research related to the U-curve model. His assessment of the existing body of evidence led him to conclude that support for the U-curve model was "weak, inconclusive, and overly generalized." (Church 1982, 542).

The *W-curve* model of cultural shock refined by the Gullahorns (Gullahorn and Gullahorn 1963) offers a different perspective on the experiences of individuals adapting to a new cultural environment. Unlike the U-curve model, which suggests a single, predictable trajectory of cultural adjustment, the W-curve model acknowledges the multidimensional and cyclical nature of cultural shock. It acknowledges the possibility of additional cycles of cultural shock reflecting the ongoing nature of cultural adaptation and the dynamic interactions between individuals and their new cultural environments. The W-curve model of cultural shock was later followed by Kohls's (Kohls 1984) work contributing to the field the concept of the cyclical unfolding of the culture shock process.

Some researchers have advocated for a *J-curve* development (Black and Mendenhall 1991), considering that during the mastery phase, adjustment through experience and learning continues to increase and surpasses the initial phase characterized by fascination but limited initiation. Others have extended the U-curve model to encompass phenomena occurring after individuals return to their home countries. They have identified evidence of *reverse culture shock* among returnees who realize they have been transformed by their overseas experience and no longer fully "fit" into their previous cultural context (Kracke 2001). Additionally, the *inverted U-curve* was suggested by Ward and Kennedy as their studies testing the validity of the U-curve have yielded evidence supporting an inverted curve. This alternate perspective suggests that individuals may initially experience psychological and social problems, show significant improvement in the middle of their stay, and then face increased psychological stress towards the end of their international experience (Ward and Kennedy 1996, 299-301).

Criticism has been directed at the imprecision and questionable universality of curve models. Researchers like Black and Mendenhall (1991, 231) highlight that few of these studies use statistically rigorous methods and often draw conclusions from mostly cross-sectional data. Additionally, some studies rely on retrospective recall from subjects, asking them to assess their adjustment levels over extended periods, which can be unreliable. Furthermore, the

operationalization of “adjustment” across studies varies widely, covering aspects like comfort, satisfaction, mood, academic morale, attitude towards the host culture, or effectiveness. Similar variability exists in the understanding of “shock” and “crisis”, with causes ranging from communication breakdowns and value conflicts to social or emotional isolation (Viol and Klasen 2021, 4).

The ABC model, formulated by Ward, Bochner, and Furnham, stands as one of the most comprehensive frameworks for elucidating the phenomenon of culture shock (Ward et al. 2001). This model not only outlines the primary theoretical approaches to cultural adjustment but also places a particular emphasis on the three core dimensions: affective, behavioural, and cognitive. The affective aspect of culture shock is attributed to the strains resulting from relocating to an entirely unfamiliar and unknown setting. In contrast, the behavioural dimension delves into the challenges associated with adapting to a new cultural milieu, particularly in the absence of culturally relevant skills. Lastly, the cognitive dimension centres on the psychological mechanisms entailing self-perception and other-perception (Presbitero 2016, 29).

In the *culture learning theory*, culture shock is seen as a catalyst that prompts individuals to acquire culture-specific skills necessary for engaging in new social interactions. The process of adaptation is a multifaceted undertaking that is impacted by numerous pivotal factors. These factors encompass a range of elements, including one’s familiarity with the host culture, the duration of their stay in that culture, their proficiency in the host language and communication skills, the extent and quality of their interactions with local residents, the composition of their social networks in the host environment, their prior experiences in foreign settings, the perceived disparities between their home and host cultures, their sense of cultural identity, the specific approach to acculturation they adopt, the nature of their residency (temporary or permanent) in the new country, and the extent of their formal preparation in cross-cultural understanding and adaptation (Zhou et al. 2008, 65).

The *stress and coping theory* draws from early psychological models that examined the impact of significant life events. In this context, culture shock arises from inherently stressful life changes. Therefore, individuals engaging in cross-cultural interactions must demonstrate resilience, adaptability, and the development of coping strategies and tactics. Adaptation is viewed as an active process involving the management of stress at various systemic levels, encompassing both individual and situational factors. Pertinent variables include the degree of life change, personality traits, and situational elements such as social support. While the culture learning theory primarily considers behavioural aspects, the stress and coping theory places greater emphasis on psychological well-being (Zhou et al. 2008, 65).

The *social identification* theory primarily centres on the cognitive aspects of the adaptation process. When individuals engage in cross-cultural interactions, they often view themselves in a broader context. This expanded perspective can trigger anxiety-inducing shifts in self-perception and identity, particularly when one's identity was previously primarily shaped by local social interactions. Berry's model (Berry 1994) outlines four distinct acculturation dispositions or strategies that shed light on how individuals conceptualize their identities in relation to their home and host cultures: a) integration: individuals view themselves as having strong identifications with both their home culture and the host culture; b) separation: individuals perceive themselves as strongly identifying with their home culture while having a weak connection to the host culture; c) assimilation: individuals see themselves as having a strong affiliation with the host culture but a weak connection to their home culture; d) marginalization: individuals perceive themselves as having weak identifications with both their home and host cultures.

Tseng and Newton (2002) have identified four primary issues that international mobile students commonly face during their adjustment process: a) general living adjustment: issues related to everyday life, encompassing concerns about finding suitable accommodations and managing living expenses; b) academic adjustment: difficulties concerning language proficiency and a lack of familiarity with the host country's education system; c) socio-cultural adjustment: emotional and cultural aspects of adaptation, including coping with cultural differences, facing discrimination, and dealing with conflicts between the norms of their home and host cultures; d) personal psychological adjustment: emotional challenges such as homesickness, feelings of alienation, and a sense of identity loss.

In terms of academic adjustment, the key role is played by differences related to disparities between the education systems of the student's home country and the host country. The concept of education system distance encompasses the divide between the underlying assumptions in the host country's education system – such as beliefs about what defines knowledge, how it should be acquired, taught, and evaluated – and those held in the international mobile student's home country. As a result, the challenges faced by international mobile students can vary in intensity as they come with a range of expectations (Harris 1995).

Kelly and Moogan (2012) discuss various strategies that higher education institutions can adopt when dealing with the challenges posed by internationally mobile students in light of differences in education systems and the resulting culture shock.

1) *Traditional approach*. In this approach, the institution places the responsibility on the international students to adapt to the existing educational system. The institution remains

unchanged, assuming that students will integrate effectively without substantial modifications.

2) *Awareness strategy*. The institution acknowledges student issues and offers additional support during the adaptation period while maintaining its existing structure.
3) *Innovative approach*. This strategy involves the institution questioning its own assumptions and making changes to bridge the gap between education systems. This may include developing an international pedagogy and adapting the curriculum and assessment methods to be culturally responsive.
4) *Collaborative Approach*. In this approach, both the higher education institution and the students perceive the challenges as a shared problem. They modify their assumptions and behaviours accordingly, aiming for a collaborative solution.

Research endeavours to explore innovative approaches for aiding international students in acclimating to their new cultural and educational surroundings. For instance, Lombard (2014) explores the perspective of psychosynthesis psychology and its methodology for addressing the affective, behavioural, and cognitive aspects of shock and adaptation. It presents two psychosynthesis techniques that proved beneficial for student sojourners during their acculturation process. Firstly, the self-identification exercise proved to be effective in alleviating anxiety, which is an affective component of culture shock. Secondly, the subpersonality model assisted students in the integration of a new social identity, a fundamental aspect of the cognitive dimension. As students developed this newly integrated identity, their behaviour underwent transformation, leading to the release of fresh creative energies.

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From ROSCH to LANGACKER • Categorization and Conceptualization

Cognitive linguistics is an approach to language that is based on our experience of the world and the way we perceive and conceptualise experience. Its official launch is the 17th of July 1989 – the first symposium in Germany where the International cognitive linguistic association was set up. The main task of cognitive linguistic lies in description and explanation of lingual ability and / or lingual knowledge as the inner cognitive structure and dynamics of the listener/ hearer.

The initial driving force behind the development of Cognitive Linguistics (CL) can be traced back to the groundbreaking research conducted by psychologist Eleonore Rosch (1978), which focused on the fundamental nature of human categorization. Over the course of its history, CL has maintained an active and fruitful dialogue with related fields such as anthropology, psychology, philosophy, and literary criticism, to distill insights about human cognition from these diverse disciplines. In the perspective of CL, linguistic cognition is not accorded any special or distinct status from other forms of human cognition. This perspective implies that patterns of cognition observed by anthropologists and others are inherently intertwined with the structure of language. Moreover, within the framework of Cognitive Linguistics, the various phenomena of language are not isolated in terms of cognition. The notion of discrete "levels" of language is regarded as somewhat artificial by cognitive linguists. Instead, different components or "parts" of language are perceived as a unified phenomenon that operates in concert with the broader realm of human consciousness and cognition. This interconnection is exemplified by the fact that phonology can be influenced by factors such as morphology and semantics. All aspects of language are intricately interwoven with one another and with the overall landscape of human cognition because they are all driven by the same underlying impetus: the innate human drive to make sense of the world.

The process of comprehending and interpreting our experiences not only involves understanding them but also encompasses the capacity to articulate and express that understanding. Our experiences shape our expressions, but conversely, our expressive resources exert an influence on how we perceive those experiences. Within the realm of language, all phenomena are driven by the common objective of conveying meaning, which extends beyond mere lexical content to encompass the entire spectrum of language. Grammar, in this context, is considered an abstract system of meaning that interacts with the more tangible meanings found in lexicon. CL operates on the foundational premise that meaning is fundamentally embodied. This implies that the bedrock of meaning is rooted in the shared human experiences of bodily existence. The experiences associated with the human body provide a basis

for understanding a myriad of concepts, including those of containment (IN vs. OUT), spatial orientation (UP vs. DOWN, NEAR vs. FAR), categorization (COUNT vs. MASS), and figure-ground relationships. An illustrative example of this embodied understanding is the early experience of infants who explore the concept of containment by placing objects in their mouths. In this framework, all human experiences are filtered through the lens of perception, leading to the realization that language does not serve as a mere description of an objective reality but rather as a representation of human perception of that reality. When exploring meaning within this paradigm, the objective is not to establish a direct correspondence between linguistic expressions and the external world; instead, the focus is on investigating the ways in which meaning is shaped and motivated by human perceptual and conceptual faculties. Human beings are typically selective in their attention, ignoring the vast majority of available perceptual information at any given moment. This tension between what is foregrounded in perception and cognition and what is relegated to the background can be resolved in various ways, even within the same individual across different moments. In CL, this phenomenon is termed "construel," and it holds significant implications for linguistic analysis. The same real-world event can be construed differently by different speakers or even by the same speaker in different utterances, resulting in variations in linguistic expressions, including case and aspect. Furthermore, one can reasonably anticipate differing construals of the same event when examined through the lens of different languages and different cultures.

One of the main tasks of CL is to learn the categorization/conceptualization of the world and principles of verbalization and functioning of concepts, which are the building blocks of thought. Concomitantly, they are crucial to such psychological processes as categorization, inference, memory, learning, and decision-making. As Langacker (1994, p. 28-31) posits in his "visual approach" to describing concepts, cognition is underpinned by an innate foundation that includes a biological substrate housing inborn mental structures. These inborn mental structures provide the groundwork for our coherent experiences across various domains, be they psychological, social, or imaginative. At its core, this perspective suggests that our cognitive experiences are cyclical in nature: our inborn mental structures serve as the scaffolding upon which we construct our understanding of the world through previous experiences.

Consequently, these experiences give rise to new mental structures that represent higher-level abstractions. Furthermore, this process extends to the development of what can be termed as "cultural concepts," which occupy the upper echelons of this cognitive system. Cultural concepts, in this context, are constructed over time, in later stages of development, through

continuous experiences within a given cultural context. They are products of cumulative knowledge and shared experiences within a particular culture.

The concept's "profile," according to this framework, takes shape through its interpretation across various dimensions or facets, which can encompass aspects such as origin, quality, appearance, functions, events, and personal experiences. These facets are explored within the context of specific domains of knowledge and are molded in accordance with the demands and perspectives of the particular culture (Bartminski 1998, p. 212).

Importantly, the profiling of cultural concepts becomes most conspicuous and illuminating when examined at the intercultural level. This is where the transition stages between one's home culture and a target culture come into play. The intercultural perspective allows for a deeper understanding of how cultural concepts evolve, transform, and adapt as individuals navigate between different cultural frameworks. It sheds light on the dynamic interplay between cultural factors and cognitive processes in shaping our understanding of the world.

In essence, this perspective underscores the intricate relationship between language, culture, and cognition, emphasizing how the way we categorize, conceptualize, and verbalize our experiences profoundly influences our thought processes and the way we engage with the world, both within our own culture and in cross-cultural encounters. It highlights the richness and complexity of the interplay between linguistic and cognitive dimensions in shaping our mental representations and ultimately our understanding of reality.

Conceptualization of knowledge is a vital method for nurturing students' cognitive development, particularly in the context of creative thinking, as discussed in (Min 2021) Creative thinking involves uncovering new phenomena, inventing tools, and creating concepts. Historically, this form of thinking was often regarded as the domain of geniuses, making it an elusive and unteachable skill. Creative thinking is supposed to encompass three levels: discovering new phenomena, inventing tools, and creating new concepts. Such skills were traditionally hard to teach due to their intangible nature. Knowledge conceptualization now enables students to visualize and understand these cognitive processes, facilitating systematic development of creative thinking.

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ПРАКТИЧНИЙ ДОВІДНИК З МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ

За редакцією *Ірини Одрехівської*

Дизайн *Уляна Дрогомирецька*

Формат 70x100/16. Умовн. друк. арк. Наклад 300 прим. Зам.

Львівський національний університет імені Івана Франка. вул. Університетська, 1, Львів, 79000.
Свідоцтво про внесення суб'єкта видавничої справи до Державного реєстру видавців, виготівників і розповсюджувачів видавничої продукції.

Серія ДК No 3059 від 13.12.2007 р.