

# MANAGEMENT OF INTERCULTURAL COMMUNICATION

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**Abstract:** *Ideally, intercultural education is part of a project of democratic political culture. As such, we try to give each person or each group the means of dialogue, access to real cultural openness, and participation in the democratic process in the local community, our own society and in Europe today. Our proposals for an institutionalization of the dialogue are focused on a process of social, symbiotic and synergistic evolution based on intercultural communication in an organizational framework. Roles, which can be produced educational events, are assumed by the social actors of intercultural dialogue in series, both in school Topos and social Topos. The organization manager must master the methods and techniques of intercultural dialogue, awareness and expression for Eidos - cognitive social context - and Ethos - sensitive of solidarity groups belonging to the the local community and society. At this, the educational potential of the culture is added.*

**Keywords:** *dialogue, intercultural communication, methods and techniques of dialogue, Eidos, Ethos, culture.*

## 1. Eidos: social communication

Because people do not always share the expected cultural symbolism, they can't communicate best, in any context, with others. Ability to communicate depends on shared symbols and their decoding. Within the same linguistic groups may arise differences between the communicative skills, if we didn't learn to read the symbolism of our own culture, plus the regulatory guidance of social action, and impact of imperative models.

To manage a social context of communication, it is necessary to take into account several aspects:

(a) In an area where communication attracts all social actors, which seems less certain is the *degree of real communication*. The below diagram

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scales, from plus to minus and vice versa, communication models in terms of design and expectation:

+					-
imperative	preferential	recommended	optional		deviant
deviant	optional	recommended	preferential		imperative

If certain conduct of media people is circulating behavioural patterns, say *preference ones*, for certain social emotional areas, they become be deviant in descriptive, metaphorical or hypertrophic acceptance.

(b) *The normative guidance* of any social action may become an obstacle to communication, in general, in the intercultural way, in particular. Limitation to the imperative or preferential models gives us access only to a limited type of message. There are split between the slow messages, as the collective ones, and social receptors, considered, at the first level, in the surface structure.

(c) To each collective model corresponds a communication level: we talk about *the surface and the deep structure* - valid finding, moreover, in all areas of society.

(d) *The degrees of communication are based on models that guide our conduct*, but the scale of these models is mobile and volatile: from one group to another, within the same linguistic community. They are also common models for the essential behaviours that can become imperative for all, in most cases, if they share the symbols of group, which, in turn, have different degrees of interethnic and intercultural communication.

A survey of communication is, after all, a communicative project based on assuming a hypothesis with *a fine grid of distinguishing the imperative, preferred, recommended, optional and deviant models*. Intercultural symbols show rather optional than models imperative models. In other words, each social identity is a carrier of a cultural model, results of the inferences and socio-cultural interferences, at a time. The assumed deviant model can reach a high degree of communication. *The semiological approach on cultural behaviour (message and relationship), in this case, completes the panoply of traditional ethnography of communication*. The complex system interfering models that directs the intercultural communication is detected by directing subtle avatars between preferential models and optional models. In contrast, the imperative language model tends to drag in the corridors of the ideological language of a wood or artificial rhetoric. If you go global or sector level, if we take into account, exclusively, only those reception or

participation factors, the analysis of communication occurs a gap, because the communication is paradoxical by its own human nature. Hence, our suggestion to maintain a realistic note accepting the idea of relativism in a building the ethnography of communication with variables or in the participative observation involved in an anthropological - pedagogical approach, intercultural type, intersected by a semiological approach. We talk about a global approach, but also a particular one.

*The social model is motivation and filter for communication, which can lead to the non communication.* In this regard, we talk about the communication structures of "ghetto", of jargon or of slang. If the non communication is predictable native / non native interaction, it is difficult to set it up between speakers speaking the same language. The non communication within the same language reveals the normative orientation of action, thus the breaking patterns of communication between members of the same community.

Then, *the sociological framework itself causes the non communication.* It is well known that internal solidarity is built on values of the dominant group, which assumes, in the same time, the preferential values, interfering allowed conducts / behaviours. Interpretation of values and patterns is something internal and specific to each group, therefore, we can talk about a metaphor, continue and own to the group. As we speak of a continue metaphor, we could talk about a continue non communication.

### **Records of non communication:**

- *Canonical references with value of injunction:* referential signals reported at a norm and some social actors who are always ready to question social norm: "is impossible ...", "everybody says ..." or, in fatalistic note, "it's just us ..." etc.;
- *Unexpected categorizations, labels:* "he does not understand", "he is stubborn," etc.;
- *Assessments determined by a media influence:* dichotomies as good / bad, real / unreal, beautiful / ugly, etc.;
- *Assessment related to social class* - all the rules coming from the social membership group work on individuals, such as "polite ..." "properly..." etc..

The non communication is expected and should be spotted in all daily exchanges between members of different social groups or different classes.

To be convinced that avoids any non communication, you should be able to know constantly *how exactly understand what another says or how exactly understand what it does*. The **expectation strategy** is indispensable to any area of the existence of communication. As we shall see below, *the expectation and also feedback message and the message are structured on the digital language, on the speech signal, as well as on the paralinguage that always coexist*.

**2. Ethos: inter- and intra-group communication**

The non communication can insidiously occur between members of the same group: it is better to take into account the "*communication filtering effects*" *starting from the values*.

We define *the communication value* as an ideal order involving idea on the high quality of cultural expression to be or to act to / what they aspire. The value is a higher level than the model, making it an obstructive or selective one in the adhesion to someone to values. The values subsume models guiding our conducts. As models, the values evolve in function of space and time, but their evolution is less perceptible, being slower.

The sociology of communication, we distinguish *the dominant values and variable values*, differently assessed by the members of society. Each group is recognised by the common values, but, at the same time, the options to values can be a source of non communication between persons belonging to the same linguistic community.

According to the context, any social actor can choose a value that determines **its social role**, as follows:

affective	neutral affective
universal	particular
to be (quality)	to act (performance)
global	specific
egocentric	community

*Identifying the degree of communication depends on preference patterns of each social actor, and the option to values, determined, in turn, by its current assumed roles and the latent roles*. For example, love, hobbies, epicurus way, playfulness are latent roles. The non communication causes can be identified between asymmetric roles, fixed on a certain type of culture, in

the social structures of the cultures in contact, where the current roles coexist with latent roles.

### 3. Intercultural communication

*In the context of communication, any words, any sequence or any statement have a denotative meaning and a connotative one:* the first refers to the information content *in nuce*, while the connotative meaning is considering the emotional halo of messages. In terms of availability to knowledge, the connotative meaning gives transparency underlying the attitude of human subject.

#### 3.1. Theoretical highlights:

- *The rules of communication and ritual, complete the verbal way, bringing the full significance of words;*
- *Status of participants may explain, for example, politeness formulas or situation formulas;*
- *We can talk about a developed code and a small code: language records variation and amplitude;*
- *Form, function and social value of the word are studied in mutual relations.* In the ethnography of communication, values and beliefs of cultural group, expressed in an objective manner, can be varied documents with opportunities to be neutralized. But the diversification and neutralization become operative only if the participant observer takes into account the view of participants, their distance that they may determine among themselves or between them and others.

#### 3.2. Methods

**The semantic differentiating method** is analysis of connotative meaning of the message as a defining issue of attitude valence (Ioan Radu et al, 1994). It consists of successive characterizations based on adjectives (or referential) antonyms arranged in pairs on a bipolar scale, scored from +3 to - 3, passing through zero, which is the neutral zone. All of these points, checked on the scale of gradual characterization of keywords in the targeted domain, make up a *profile of graphic of communication attitude for subject* towards the concerned problem situated in cause.

We provide below examples of items to represent the communication and roles of social actors in the cultural environment:

How would appreciate that intercultural communication is done in the local community of which you belong?

\*\*\* Check your choice on the scale of + 3 - 3. By joining checked points you'll get a graphic theme profile.

+								
								-
fluent	+ 3	+ 2	+ 1		- 1	- 2	- 3	distorted
correct	+ 3	+ 2	+ 1		- 1	- 2	- 3	incorrect
pleasant	+ 3	+ 2	+ 1		- 1	- 2	- 3	aggressive
continues	+ 3	+ 2	+ 1		- 1	- 2	- 3	spontaneous
only in the elite circuit, cults	+ 3	+ 2	+ 1		- 1	- 2	- 3	only in popular circuit
only direct	+ 3	+ 2	+ 1		- 1	- 2	- 3	only mediated

How do you assess *your own representations about relations with other intercultural groups* in the local community of which you belong?

\*\*\* Check your choice on the scale of + 3 - 3. By joining checked points you'll get a graphic theme profile.

+								
								-
global	+ 3	+ 2	+ 1	0	- 1	- 2	- 3	partial
complete	+ 3	+ 2	+ 1	0	- 1	- 2	- 3	incomplete
coherent	+ 3	+ 2	+ 1	0	- 1	- 2	- 3	distorted
clear	+ 3	+ 2	+ 1	0	- 1	- 2	- 3	unclear
only in the elite, cultural circuit	+ 3	+ 2	+ 1	0	- 1	- 2	- 3	only in popular circuit
democratic	+ 3	+ 2	+ 1	0	- 1	- 2	- 3	ideological

In cosmopolitan environments, behaviours and kinesis gestures, as any proximity behaviours are explained by the temporal opposition mono / poly - chronic. The distinction between concepts *mono / poly - chronic* entails different degrees of possible interpretations of intercultural communication (E.T. Hall, 1966).

**Temporal mono- / poly - chronic grid** can explain:

- differences and similarities of behavioural patterns and values belonging to various cultures;
- non communication in the ethnic relations;
- non communication among the social partners of different cultures.

**Correlation method** is to determine the reference framework of communication, empirical and comparative processing (*ethic grid* and *emic grid*) based on four types of canonical questions (Dell Hymes, 1972).

*Ethic grid* describes, transcribes, considers the components of context; *Emic grid* allows to discover distances, relationships, structures on which constituents are maintained in its systemic vision: time and place of a communication event structurally requiring any behaviours that determine types of interaction.

**Reference questions:**

- What are the communicative events and their components?
- What are the relationships between components?
- What are the functions and status of social functions, in general, and in particular cases?
- What is the synergistic activity of the system?

**Integration method** (Dell Hymes, 1972) is that different components of any type of communication, revealed as mnemonic 'SPEAKING', sent to constituents of verbal interaction:

- S ('*setting*'): the space-time of communicative events;
- P ('*participants*') participants;
- E ('*ends*') aims of action related to intentions and motives, the causal and teleological aspect of their behaviour;
- A ('*acts*'): what do participants to demonstrate their objectives, on discursive and communicative strategies, and also acts of communication and their implementation;
- K ('*keys*'): register of language, paraverbal aspects, prosody (tone of exchanges, intonation, register, tone of voice);
- I ('*instrumentalities*'): various communication channels such as the five senses, voice, codes and under codes of oral communication, written or otherwise;

- N ('norms'): norms, conventions, prevailing rules in communication - Dell Hymes believes that those are rather sociological than linguistic;
- G ('genre'): genre is added to the communication studied.

**Dell Hymes** (1972) gives to the observation method for possibilities to express words and ordinary verbal means an integral dimension, in the sense that it suggests an inquiry skills to participate in communication situations, involving both linguistic competence and performance in the situation.

What are these levels of evaluation in Dell Hymes's theory?

- *grammaticality*, on language skills;
- *bringing together*, for sociological competence;
- *availability*, relevant to cultural competence;
- *occurrence*, that allows the estimation of frequency of use of these statements in the concerned culture.

*Four types of elements work together in the area of communicative competence: information potential of word; verbal possibilities set in cause;*

- *voice + speaker competence; knowledge + meta-knowledge; linguistic competence; individual competence;*
- *attitudes; values; beliefs, opinions;*
- *dosage or interactional rules; expected social behaviours.*

### **Methodology of switching code**

**The switching code** involves the use of words, sentences or phrases in the own language in contact with other languages. The switching code can be used within the same linguistic community, which distinguishes social categories. In terms of sociological aspect, the switching code is shared social experience and reveals intercultural and interactional dynamics.

**Participant observation** allows the development of communication and verification of hypotheses in their empirical ethnographic and sociolinguistic bases.

### **Route of method:**

- *Communicative and discursive* forms from which can be detected frequencies of ethnic differences, where the participants do not share the same rules of the interactive game: formal interviews, negotiations, inquiries, dialogues and public debates.

- The problem of discourse analysis is based on the difference, in language plan, *between the possession of one developed code and another restricted code*, followed by an obvious disparity on symbolic capital allocation. These verbal events cause interactional roles *sui generis* obstructive.

- The sociolinguistic method will take into account *analysis of intent and interpretation* to reveal the language skills and flexibility in function to the contexts.

In these methodological plans, **John Gumperz** (1982) discloses the behavioural and postural signals whose function is important during the interaction, in particular, the conventional and informal ones in the intercultural context: kinesis, proximity, formal and coded ways. Contextualization conventions are done in an unconscious way and confuse for the uninitiated interlocutors in different conversational conventions. And then, the styles of interpretation and conversational styles are "*crypto-types*" that can be spotted from one language to another. *Gestures, movement kinesis, intonation, voice, flow, rhythm* act together in the inter-ethnic interaction as ways of achieving conventions and conversation. *Conventions, clues, signs, specific markings to every culture are a sum of cultural signs that can be exploited in the learning behaviour and intercultural relations.*

#### **4. Educational potential of culture**

##### **Identity and narrative identity**

Identity is not the result of individual and deliberate choice, but it is the result of the continued confrontation in which the individual learns to know himself and build up the image related to the image of his own group, other groups and relations between groups. *What we are depends not only on how we see themselves, but the image that others do it for us, about our relationship with them and what they are for us.* The concept of identity, individual and collective, could not exist outside the dialectic connections with others: if we are able to reclaim our specificity, it is based on a difference, separation, and, sometimes, devaluing other. It is a paradox that each of us, to assert his own ego, must acknowledge *the presence of a non-ego*, which is also the necessary condition and the threat of our "territory". *So identity is the idea that each do it by himself and is containing his personal history, opinions on its capabilities, possibilities and expectations, defining its place in the world.*

*Personal identity is based on two dimensions: (1) the relationship to itself, (2) the relationship with others (J. Masson, 1990). The first involves the self-attribution of positive qualities, consciousness of its own limits, continuity (which lets you keep a sense of unity despite the changes caused by time, moments of crisis, internal or external events, etc.). Dimension of the relationship with others is manifested by re-knowledge (the value that others attribute to us), uniqueness (can affirm singularity) and similarity (need to be recognized as belonging to a group whose are shared certain values).*

J. Bruner (1997) considers the *main ways in which virtue the human beings organise knowledge of the world: a category has predilection for treating physical things, another is appropriate to confront people and their conditions.* These two types of thinking answer to the conventional notions of logical-mathematical thinking and narrative thinking. *The narrative is important both for a cohesion of culture and individual life, of continue uniqueness.*

Paul Ricoeur (1990) distinguishes two meanings of identical: *the first involves the notion of permanence in time, the second does not imply an unchanging core of personality.* From the second aspect, derives a dialectical relationship to self - own and other one to selve - own. The dialectics of "mêmeté et 'ipséité" (fr.) (Paul Ricoeur, 1990) or "sinele" and "sinea" (ro.) (Constantin Noica, 1987) is contained in the *notion of narrative identity.* Any narrative composition is characterized by discordant concordance. It operates a mediation between the principle of correspondence necessary to ensure consistency in action, and the principle of disagreement that makes it possible plot changes through the notion of "synthesis of the heterogeneous." *Operation narrative, in which each of us is or is found, develops the original concept of a dynamic identity that reconciles classes which it considers contrary to Locke, the identity and diversity.*

### **Educational narrative path**

We know that the stereotypes can become ideological tools, serving to reproduce social relations and relations within the membership group with other groups. Hence, the difficulty of intercultural education process to decant identity what is a part of us and represents us, but, at the same time, represents other and relationships with them to have a setback and the consciousness of this fact (Clara Gallina, 1996). Therefore, we recognize *the intercultural dilemma*, declared and naturally existing in the contemporary world, generated by nature, reason and paradoxical human expression. One of attempts to get out of this dilemma, is the *narrative*

*dimension of identity*, that the concept of identity is a continuity in time - what we are today depends on what we were yesterday and the ability to tell us, to report us / to reveal us.

### **Presence subject: how do we tell us?**

The sign of subject presence in our own conscience is *the inner voice* with that we evolve differently from the phenomenological reality, in time, in space or in a particular direction. Unlike previous guidelines, the notion of subject is carefully reviewed in post-structuralism, tending to avoid the assumption that human being evolves in a previously given direction or would be made for entry in a particular symbolic order of language and discourse. It is no less true that the term creates ambiguity: it is in the opposition subject / object, and we talk about the subject of an action, about the subject of a state or the subject of state in a dialectic existence of a community. In all cases, the subject could be *centred and de-centred through integration in action*. The combination of individuality and unique human essence, "sinele and sinea" (en. *self-own* and *selve-own*) to Constantin Noica coexist around the idea of sovereignty of the self which transcends the essential core of his being of himself outside the sign of environmental and social conditioning (Philip Rice, Patricia Waugh, 1989). In this regard, both the post-structuralism and constructivism promote the separation of idea of human centring, arguing that the subject and sense of unique subjectivity are in the language and speech. Even when the existence seems fixed and unified, the subject is divided, unstable and fragmented. Unlike the movement of constructivist ideas, humanist ideology depends on the fundamental assumption of autonomy priority and unified individuality. For humanism, man / subject is the centre of meaning and action, the world is oriented around the individual.

*In our opinion, intercultural education can use the ideas in both directions, alternating or synchronous, because, based on a natural human process, to learn creates the image of continuous and discontinuous narrative way.*

Semiological approach that we propose to the attention of those involved in the management of intercultural education is based on this existential postulate, where we find / discover our narrative coincident or non coincident realities with us, with others. Our image is composed of memories that form a network of meanings, landmark and relationships. We feel spontaneously linked to people who have a similar history to us, we reformulate cultural origins and our deepest beliefs as a narrative. Identity is equivalent to the feeling of being in a world in a certain way,

feeling that we call *presence in the world*. A sudden and traumatic change of conditions of life of the individual or group entails loss or presence crisis, meaning experience of unity fragmentation, breaking the continuity (Maddalena De Carlo, 1998). These boundaries of personal narrative signifiers are transferable in the space of a literary text, coincidence or non coincident, offering semiotic matrix of intercultural education. So narrative - real and invented stories - has the virtue of *guaranteeing a unit change*; the characters keep physiognomy despite the vicissitudes that they cross. Therefore, in terms of intercultural education, we say that narrative guides *our perceptions as coherent subjects that support changes*. To these, we add *the dialogical nature of narrative*, involving always the presence of an interlocutor.

Starting from the principle of narrative, in intercultural education we can use our ontological capacity to invent stories, to story tell or to tell us ("logbook" of the intercultural group). This observation is doubly determined: on the one hand, it forces us to reconsider the subject as an ontological presence, on the other hand, to reconsider the phenomenological narrative space, so the narrative ways, ours and others.

### **Narrative way**

*Narrative way is presented as a space of prime meeting and listening to each other, fragments of life, which we recognize, reflect, discover analogy and multiple sensitivities and behaviours. This implies, by its very nature, a historical transformer attitude, opposed to any rigidities. Dialectic is that, according to concordance line, the character derives its singularity of life unit considered as a temporal totality - it distinguishes itself from another. According to the non concordance line, this temporal totality is threatened by the effect of rupture of unpredictable events that punctuate: meeting, accidents. Then, synthesis concordance - non concordance becomes fact by which the contingency event contributes to the retrospective need, in a certain way, of the history of a life, by which we equalize the identity of the character (Paul Ricoeur, 1990).*

### **Informative ways of word**

*Even the linguistic behaviour is subject under the relations of solidarity of intercultural education.*

Jacques Lacan (1966) shows that man, since the early stage of social becoming, restores and recognises its own image by language and is driven by language to a process of successive identifications. *This does,*

*first, an illusory experience of self and world control, and then, an imaginary experience of self and image.* The sense of completeness of living and unified subject through the reading or expression of phenomenological narrative text substitutes the loss of a full presence which characterises the literary fictional universe. But the meaning of completeness of living and unified subject through the fiction, as an unifying symbolic order, takes also over the meaning of heterogeneous existence of human culture. The subject tends to control naturally the total signification. And even if language is a system of differences, there are the natural phenomenon of continuous sliding of signifiers language (Sn) to signified language (Se), which means that Sn can not fix an arbitrary area to Se, because even Sn continuously slides. Or, in the surface analyse, we speak of linguistic epistemic curiosity for "other".

On the other hand, the relationship between culture and literary discourse, the transfer of bounded references to the non stereotypical information enters within the natural order of spiritual evolution. Encoded by culture, the availability of information of the word settles a number of specific values, which, the human subject takes them over as effects of the information way rules. Any statement A, presented as a source of information, induces the understood, which means that the author of statement already ignores the recipient A, who expects even at a position of non expectancy A (Oswald Ducrot, 1980).

In short, the openness to understand *other's* culture passes through language code, which provides all its poly-semantic sediments, history and culture. From this open perspective, the word becomes isotopes, a particular semantic unit with property that allows successive perceptions of coherent meaning in a sentence or discourse (Ion Coteanu, 1979). Any text provides also in terms of potential effects of a sense in a coherent ensemble of the effects of language. As a result, the poly-semantic word becomes didactic opportunity for education in our own culture, as well as for other culture.

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