Ed. By Maura Di Mauro & Yulia Taratuhina

East and West Relations Bridging

Conference proceeding

SIETAR Russia & SIETAR 2018 Europa Event

From Helsinki to St. Petersburg

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INTRODUCTION

After the end of the Second World War, Europe, and the world in general, was divided rigidly, building physical walls between the East and the West. Physical walls have always had a dual purpose: do not let people coming in and conquer easily, but also do not let people going out and disappear easily. But one of the main problems with walls as physical boarders is that rather than separating people, they can also easily became mental "walls", dividing people, and encouraging the perceptions of two different and not intertwined words, and consequently the use of “we” and “them” divisions, and of stereotyped categories among people that didn’t know much about each other.

Many years have passed since that time, and from 1989, together with a globalization process, many borders have started to fall, allowing for more and more people, goods and ideas’ free movement. On November 9th 2019 it will be the 30th anniversary of the Berlin wall fall. However, East and West division and many walls still exist, even today. Sometimes this division reflect institutions and countries agreements. Sometimes is used intentionally, to differentiate and dominate; sometimes it is internalized in some people’s perceptions of the world, and on how they behave with others. Sometimes the division involves different countries and people than those who were involved during the Cold War, for instance the division center and peripheries.

What we cannot deny is that, today, because of the global world we live in, East and West are not isolated or strongly bounded, but more than ever interrelated and interdependent. East & West encounters and relations are increasing in many ways and contexts, because of companies and business relations; because of countries’ international relations; because of international students’ mobility and migrations; because of internet connections and virtual ways of working or collaborating.

What can be done to improve East and West Bridges? What’s the role of interculturalists in East and West Bridging Building Capacity? How can we create training opportunity for interculturalists, thus to develop their East and West sensitivity, and consequently the knowledge and competence that can be for them useful to increase East and West reciprocal worldview’s understanding, and to forge intercultural dialogue and cooperation?

These were the questions that inspired the organization of East & west Conference, that for the first time put together SIETAR Russia and SIETAR Europa members, and that took place from 26th to 28th of October 2018 at the Higher School of Economics (HSE) in Puskin, Russia (nearby St. Petersburg).

East & West 2018 event intended to create a cross-boarders learning space, where SIETAR members, from the fresh establish SIETAR Russia, and from the old established SIETAR Europa members, could meet openly and learn from each other, from each other’s culture, and from each other’s cultural perspectives. And this is what happened.

The idea of a crossing-boarders event was originally generated by George Simons, that having attended many SIETAR Europa and SIETAR conferences, expressed the desire to attend a different kind of event, where some local tourism experiences could be included, as part of the intercultural educational and training experience offered to participants. Dimitrios Polychronopoul was involved to help in the organization of this kind of event, together with Daria Voitenko. But at the end, both Dimitrios and Daria were very busy with their new work, and Dimitrios passed the leadership of this cross-borders project to Maura Di Mauro, till the end of 2018 SIETAR Italia President, and to Yulia Taratuhina, that meanwhile become the first president of SIETAR Russia. Both of them are very sensitive to the topic of East & West perceptions and mental barriers.
Why to create a cross boarders event, that started from Helsinki to continue in St. Petersburg?
Papers problems are the kind of problems that any kind of migrant faces, when trying to overcome a country’s boarder. At least non Russian people, that would have attended the event, would have experienced documents or VISA problems, before being able to enter in the country.
We need to remark that thanks to the Schengen agreement, European use to travel without huge restrictions across Europe’s countries. But in order to be able to enter in Russia, Westerns need a VISA, which demands a quite long process to apply - even if at the end is quite solvable simply by paying it. But not all information are easily available, and at the end the VISA application and acceptation is a quite complex and tortuous process. Many “Westerns” indeed faced this kind of problem, and managing the process was quite frustrating for many of them.
A small group of people entered in St. Petersburg by buying a cruise trip's ticket departing from Helsinki. Indeed, this tourism option allows to stay in St. Petersburg for 72 hours. And this time was an enough amount of time for some of the participants to be able to attend the conference. This small group of people started their conference experience in Helsinki, where there was Diane Ashworth to wait them and to give them a city tour about the influence of the Russian Empire on the city of Helsinki and on the Finish mentality.

Along the all East & West event organizational process, the challenges were many. First of all the fact that this idea project passed many times from one hand to another. Secondly, all the process was led by people that never met each other before, neither in person, neither virtually, and they didn’t know anything about each other before starting to collaborate on the conference organization. Further, the all collaboration took place by distance, using only technological devices and virtual modalities. Added to these elements, many “Westerns” didn’t know anything about what was possible or not possible to do from the legal and administrative, or payment point of views in Russia. Even if we are interculturalists, very similarly to what happen many times to companies, we started a project abroad without be enough informed about what would have been useful to know.
The level of uncertainty and insecurity about if we would have managed it, was quite high until the end. It wasn’t easy to communicate, to build the trust, to know what was going on in other people mind, and to be sure that at the end we could succeed.
But at the end, all good what ends good: The first SIETAR Russia and SIETAR Europa was a great experience and a remarkable learning opportunity for all, from many different points of view.

About thirty people attended the East & West event, one third of which coming from Western countries. Both, speakers and attendees had the opportunity to contribute to roundtables, which involved Russian and not Russian experts, specialized in the areas of foreign relations, linguistics, intercultural communication and management, technology and innovation. All people were very happy about how all went, of the open dialogue and learning that could get from each other, and of the social and cultural experiences that could do, because organized by the conference organization team, or because of the spare time they could spend together in St. Petersburg and in Puskin.

This publication is one of the output of the Helsinki-St. Petersburg’s East & West conference, and one of the intercultural tool we want to share with interculturalists and with anybody is interested into the topic. East and West Relations Building’s publication is composed of four chapters, each of which cover the same conference track’s title.
The papers contained in the first chapter are focused on Understanding Russia and Russians, and the East & West Cultural Diversity. Readers can get an emic perspective about how the Russians are, and about some of the main issues about East & West cultural diversity when non Russians relate with Russians.
The papers in the second chapter are about *Intercultural Pedagogy: Formal and Informal Education Practices*. In this chapter the reader can find some concrete intercultural pedagogy tools that can be transferred in other multicultural educational and intercultural training contexts.

The contributions in the third chapter are focused on *Breaking Stereotypes and Prejudices about the Perceptive Division between East & West*. In this chapter the reader can find some conceptual tools about diversity and multiculturalism, but also an example of project that has been developed using the photograph and image language, in order to stimulate East & West understanding and breaking stereotypes.

The articles in the fourth chapter are about *Intercultural Management Carrier and Global & Sustainable Management Practices*. The first two papers of this chapter were not presented during the conference, but, together with the third article of this chapter - that indeed was presented during the event-, they all together give an important understanding about conflicts rising in teams, where Russian and not Russian need to be employed. Further, they also offer suggestions about what management practices can be implemented, in order that Russian and not Russian can work together effectively and in a sustainable manner.

This “East & West” publication contains also some of the participants’ reflection about the all conference’s experience. We decided to include all the contributions we received from East & West conference’s speakers and participants, because they are very variegated and multidisciplinary, and they give the possibility to enrich the exchanges that started with East & West conference, and because they give the opportunity to continue the discussion on the topics perceived relevant by participants.

We left the writers the choice to write in English or in Russian; and readers that are not capable to read in Russian can still read the paper’s abstract in English, or can contact the paper’s writers, the contacts of which are at the end of each single contribution.

Many people need to be thanked for their contribution and because they made possible the East & West organization. First of all the HSE – Higher School of Economics Campus, and Oksana Pikuleva, Director of Kochubey Center for kindly hosting the East & West 2018 Event; Sergey Philatov, SIETAR Russia’s vice-president; Irina Bleskina, Khatuna Abashidze and Carla Cabrera because of their volunteer service as conference assistants; Diane Ashworth for the organization of the Helsinkin tour; prof. Dimitris Efstafieff because is availability to open the East & West 2018 event with his inspiring and in somehow provocative reflection, about the influence of cross-cultural communication.

Even if they were not able to attend the conference, we need to thank: Steve Miller because of his support with the conference website and all IT issues we faced, and Camilla Degerth for her help with social media communication; Dimitrios Polychronopoulos and Daria Voitenko because of their initial help in the conference ideation. A special thank goes also to all SIETAR Europa board and particularly to the executive committee’s members, because they wanted this event to take place and they warmly supported its organization.

Last but not least, we need to thank all East & West 2018 event’s speakers and participants, not only because they made the event possible, but also because they are the seeds for creating today and future East & West “bridges”.

Enjoy the reading and the intercultural learning you can gather from this book.

*Maura Di Mauro and Yulia Taratukhina*

Scientific Committee Members and Congress Coordinators
Cross-cultural communication in the “Post Flat World”. The dialectics of cross-cultural heritage, political substance and economic essence

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The global transformations are posing substantial challenges to the informational society, as we know it and to the communicational patterns developed through the period of enlarging globalization. The globalization was based upon economic and social networks became an obsolete concept giving the way to the economic regionalization and political radicalism that in a way would find their reflection in the global communications. The cross-cultural communications were the cornerstone of the social globalization and now face serious challenges but that is important to preserve them as a vital element of the future communicational environment whether it should remain global or regionalized.

Introduction

Cross-cultural communication (CCC) as a social and communicational notion has been existed for centuries; but in the current form and intrusiveness, they reflected the idea for a global communicational transparency and unified system of channels, for communication that was most suitable for the economic and social globalization. Another stimulus for the CCC development was the increased availability of the modern digital channels for communication, that provided for the drastic expansion of the access of the large socially involved groups into the interaction with distant – geographically and culturally – communities.

What is social globalization? That is a reflection of major economic trends within the social institutes and behavioral patterns. Global communication as part of the social globalization reflects the socio-economic trends. The CCC phenomena cannot be addressed without understanding the general global context and the correlation between economic, political and social factors.

The question discussed in this paper is the following one: What is the functional place for multiculturalism and CCC in post-global world, and what will be its specific influence upon the major economic and trends including the development of the new global systemic architecture?

Currently existing version of the CCC was a by-product of the development of the “The Flat World” concept (Friedman. 2003) and related social and economic practices. Developments of the recent years, started from the 2012 that was the summit of the “Arab spring” which at that point turned into the destruction of both traditional and modern social institutions in Islamic countries. Indeed, that situation showed the gradual demise of the “Flat World” as a universal concept. We are rather heading towards the hybrid entity of the “Post Flat World”.

1 The following paper was specially developed for the presentation at the “East and West Event 2018” organized by SIETAR Russia and SIETAR Europe and that took place in Sankt-Petersburg, Russia 16-18.10.2018. It is part of a longer study on the communication patterns in the new global environment that is conducted by the author since 2016.
that will be a trademark of the period for the transition in world politics and economy. "Post Flat World" is mostly driven by the economic regionalization, and the enhancement of the influence of the nation-states that will result in the priority of the national, local and regional agendas in communication. However, the CCC will inevitable be a part of those transformations, and will be affected by these transformations.

1. Multiculturalism, cross-cultural communications and major global trends

The major sources of the current model for cross-cultural communications can be outlined in the following way:

- Cross-cultural communication (CCC) is a product of communication interactions within the networks that were integral part of social and economic architecture of the Flat World;
- CCC were effective as part of global communicational mainstream that was simultaneously produced by the globalization and the former globalization framework (Hopper, 2007);
- The networking within the postindustrial environment was a critical element for CCC development in 2000s;
- The social practices, practical interactions within the transnational economic or social systems were important in the CCC developing;
- CCC was an element of “consumers”, global marketing, and of the development of a unified consumer model.

While economic globalization is far from over, current trends proceed within the globalization patterns, though with increased de-institutionalization. We can claim quite confidently that social globalization is over. Moreover, the global trends that we witness provide for quite conflicting intermediate results and potential outcomes. Another factor to consider is the twilight expectation from the so-called “Fourth industrial revolution”, that is based upon the robotization and digitalization, and that is linked with substantial social consequences (Schwab and Davis, 2018). The aggregative authors’ analysis of that mixture of factors is provided in Table 1.

<table>
<thead>
<tr>
<th>Global trends</th>
<th>Social/political impact</th>
<th>Communication impact</th>
<th>Special remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crisis expectations</td>
<td>Social asymmetries are on the rise even within the “first world”</td>
<td>Negative expectations priority Manipulations potential</td>
<td>Short-term economic behavior Quick reaction to the crisis of information</td>
</tr>
<tr>
<td>Trade wars</td>
<td>Asymmetric economic growth Sanctions against selected groups and communities</td>
<td>Propaganda wars Economic nationalism</td>
<td>The most important factor is disruption of economic multiculturalism and multinationallism. This</td>
</tr>
<tr>
<td><strong>Global trends</strong></td>
<td><strong>Social/political impact</strong></td>
<td><strong>Communication impact</strong></td>
<td><strong>Special remarks</strong></td>
</tr>
<tr>
<td>------------------</td>
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</tr>
</tbody>
</table>
| **Crisis of the global institutions** | - Public annoyance  
- Degradation of the recognized framework of behavior | - Unlimited political and economic manipulations | - Disruption of trust in multinationalism  
- Nationalization of the agenda |
| **Economic regionalization** | - Social nationalism  
- Cultural archaization (optional for selected communities) | - Regionalization of the agenda  
- Regionalization (regional adaptations) of modern financial communication | - The major challenge if the competition of the management models at the level of the macro-regions. This could be a decisive factor for the future of the CCC |
| **Increased demand for force as political means** | - Partisan politics | - Hybrid wars  
- Threat of war as political and economic instrument | - Excessive reaction of the public to political incidents  
- Different communicational and linguistic models |
| **Ethnic post-tolerance** | - Behavioral ethnification (soft)  
- Nationalism (hard) | - Decreasing of tolerance in communication | - The challenge is the increasing behavioral gap between "tolerant" and "post-tolerant" clusters |
| **World order destabilization** | - Increased level of threat perception | - Informational manipulation | - Hybrid wars as a political paradigm |
| **Demand for ideologies** | - Increased influence of sects | - Sectarian communication and social-communicational systems | - Radicalization of the environment |

Therefore, challenges for multiculturalism in the early 2000s could be outlined as following:

- **Propaganda and manipulations.** The existing informational society, based upon the technologies of digitalized integrated communication and their potential for social impact is extremely vulnerable, due to different types of manipulations (Evstafiev, 2013).
- **Political radicalization.** Rightist agendas are rising, but we see also a grass-roots radicalization. Classic policy of unlimited tolerance if over. But, what could be the substitution? And, whether the CCC not as concept, but as the behavioral practice, could play a role in it?

- **The drive for de-westernization** in political, social and cultural spheres while the economic patterns remain predominantly westernized. The propaganda global mainstream remains pro-Western or at least westernized while the social practices develop in the multi-vector mode with the substantial element of the local cultures.

- **Hybrid nature of environment.** The increasing importance of social practices in comparison with propaganda. The number of interaction points between the communicational world and the social practices increased (Parsons, 2018).

- **Ideology re-introduction.** All what we see is the return of ideologies, but not only as strategic, but also as operational factor. The problem is that the CCC concept was worked out as a sort of de-ideological regulatory framework that in a way competed, in social life, with the ideologically motivated frames.

2. **Challenges of the “Post Flat World”. Social and communication aspects**

It is yet too early to try to outline the system of perspective upon social interaction and integration, and to speculate about the potential role of the CCC in it. But on the same time we can see certain challenges and dilemmas that create dramatically new environment for CCC, as both – communicational and behavioral models. Let us outline major of them:

* **Cultural multipolarity versus standardization:**
It looks certain that the concept of cultural unipolarity is, if not completely obsolete, under reconsideration, through a new understanding of the role of cultural identification, in political and economic developments of the recent decade. It is more likely that culture, in the broader understanding of the term including behavioral and communicational culture will be an important part of the processes of structuring the key political and economic macro-regions in the post global world. The question is whether the CCC concept can overcome the image (and in part practically existing feature) of the instrument of communicational standardization which was forced upon the CCC by both – enthusiasts as well as critics.

* **Socio-communicational clasterization:**
Though there is no direct effect on CCC, this challenge is targeted towards the very idea of communicational universalism and inclusiveness that drives CCC as both concept, as well as practical model; especially if we will witness the institutionalized enclavism that would create a specific informational environment that would produce secluded communicational models.

* **Divisionst world:**
The emerging world could become the “world of the walls” that could be erupted not only at the ground, but also in the informational environment. As the result of the previous challenge we could face much more complex situations that the “clash of civilizations”; though, it is important to note, that the concept also provided for primarily cultural divisions (Huntington, 1996), rather than an economic or political competition. CCC was a trans-sectorial social phenomenon that was brought to social environment from the business practices, in order to surpass the limits of sectorial communications. Now we see many signs of the opposite tends, that rely upon the politisation of the cultural asymmetries. Donald Trump serves as an example of a geopolitical divisionist, but he is a reflection of deeper tendencies that could
sooner or later be found in the communications. Thus – preservation of the CCC practices within economic and political meaningful communities is strategically important.

* Social mobility versus geographical mobility:
This challenge had not yet found the dramatic manifestation, but is becoming to be recognized. At this point, regarding the slowing of the social and political globalization, we can speculate that John Urry’s concept (Urry J., 2012) is losing to Guy Standing’s (Standing, 2014) one, in the conceptual understanding of the social and economic environment perspective. The social mobility and the practical implementation of the multi-vector (multi-faced in fact) communicational identification and self-identification will be a mainstream for the behavioral accommodation to the new economic and social situations, in both developed and developing countries. Within this paradigm, CCC and cultural adaptation will be of less operational necessity, in comparison with the social adaptation.

* The crisis of the yuppie International:
That is one of the results of the above-mentioned aspect of the crisis of geographical mobility. The yuppies (YAPI-transformed according to CCC principles) were the driver of the cross-culturalism, and the main factor of bringing modern CCC beyond the economic agenda. The yuppies served as an example of the cultural and geographic adaptivity, while providing for the stability of social and consumer status. The social crisis, and the middle class in developed countries, as well as the rise of nationalism, in both developing and developed countries, affect dramatically that phenomenon.

* The crisis of the global cities as the source of the dominating communications patterns:
The CCC as the social concept and communicational practice was a by-product of modern urban culture that reflected most of the specific trans-national features of globalization in different forms and scopes. But, if the globalization in the mainstream form of 2000s is no longer a driver for development, is it still relevant to count upon the social and especially economic environment of global cities as the driver for development and supporting basis for the permanently enhancing CCC inclusive environment?

* Diverse young:
We all thought that the young would look alike and develop through basically the same social and communicational patterns? As well as consumer models. In the “Post Flat World” the visions of the future that could be found with the young generation, in different cultures are different, though described in the same terms. The new generation of socially involved persons will not only think differently, but, what is more important, they will be involved in different types of social institutions that produce different models of communications and social behavior within different social frameworks.

* De-socialization in the era of the new integration:
The disruption of traditional social and political institutions that in part are the results of communications’ domination as social construction element in the “Flat World” create a space for the new integration and institutionalization. It is hardly possible that the social atomization would be unlimited in the world, still driven by the economic interest. That could create hybrid environments and interaction systems, within which communication, and especially transformed versions of CCC, could be a sort of mechanism for identification.

3. Communication and informational society in the “Post Flat World”
We have not yet seen any dramatic publically manifested changes in the informational environment, neither the one that linked to the economic operations, nor the one that a
person encounters in daily life. But, what is “Post Flat World” from the point of view of communication, and what is the role of CCC in structuring the frame for such operational and communicational environment? That is not only the world of multiplied actors, including both nation states as well as sub-national actors that act in the hybrid environment of the complex socio-communicational interaction.

We can outline the following factors that structure the currently existing phenomenon of the informational society that hosts the CCC:

* **Domination of globalized channels and formats:**
  An important trend is the emergence of hybrid forms of communications (broadcasting and TV). One of the most noticeable examples if the RT network in which we see the complex instruments of access that are completely developed along integrated digitalized technologies.

* **Networks as the base:**
  We in fact entered the post media world but the process of the de-mediatization appeared to be not unlimited (Jenkins, Ford, Green, 2013). We have a net-based informational environment but with the specific media anchors that serve as the organizational rather than content-centered institutional focuses.

* **Speed over accuracy in the informational process:**
  The overwhelming systemic demand for the speed of communications within the contemporary informational society looks like being one of the mostly destabilizing features. We now have false communication as a genre and marketing approach.

* **Multiplied communicational affiliations**
  That social effect is the result of both social and technological specifics of the modern informational society. That result in tow conflicting tendencies: on the one hand, within the multiplied communicational affiliations a person could provide for different – sometimes drastically different communicational standards. The same person could be a liberal political activist, mozzarella club member and a member of a radical football fans club under the invented identities. On the other hand, the multiplication of identities potential creates the possibility in install inner borders through the principle of informational conformity. Both trends are opposite to the underlying idea of the CCC.

* **Expansion of the informational society id in the final phases, structuring in the initial.**
  The informational society based upon digital integrated communications has reached the geographical limits of expansion while turning inwards. The internal restructuring looks like proceeding through the higherarchization but it is too early to speculate on that in detail.

* **Socialization challenges as stimulus for development of the new informational patterns.**
  The leading challenge is the dramatic deprivation of privacy that in some cases brings us to the territory of the forced socialization as in cases when the possession of the profile in social networks serves as a condition for employment. The other challenge is the phenomenon of the symbolic involvement as a key form of communication action that creates in social and sometimes economic terms socially flexible but unstable status
  Key communications and socio-communicational interaction dilemma of the PostFlat World is the transition from Involvement or integration. The fundamental differences that could be found between the two patterns are outlined in the Table 2.
Table 2 - Factors of socio-communicational interaction. From involvement to integration

<table>
<thead>
<tr>
<th>Factor</th>
<th>Involvement</th>
<th>Integration</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Participation</em></td>
<td>Communications</td>
<td>Social practices</td>
<td>Emergence of hybrid institutions and environments</td>
</tr>
<tr>
<td><em>Social affiliation</em></td>
<td>Trans-social</td>
<td>Social/Ethnic/Economy-driven</td>
<td>Multiple affiliations as a model Systemic social flexibility</td>
</tr>
<tr>
<td><em>Nature of links</em></td>
<td>Eventual/Fluid/Non-obligatory</td>
<td>Long-term/Non-obligatory</td>
<td>Trend for tighter affiliation sometimes formal</td>
</tr>
<tr>
<td><em>Environment</em></td>
<td>Loose/ Constructed</td>
<td>Natural/Variable</td>
<td>Initial indications of the internal structuring</td>
</tr>
<tr>
<td><em>Target</em></td>
<td>Participation in the mainstream</td>
<td>Influence</td>
<td>Social selectivity as the initial result</td>
</tr>
</tbody>
</table>

The transition from one pattern to another not necessarily will occur in a short-term mode. It is more likely that the two patterns will coexist for quite a prolonged period and provide in some operational socio-communicational spaces for some mixed forms of involvement/integration that would reflect the specific social institutes and patterns. That means that it is hardly possible to preserve the CCC concept and practices within the traditional model and framework.

4. The new model of cross-culturalism and cross-cultural communications

The concept of cross-culturalism is an extremely complicated phenomenon that is supplemented by the concepts of social multiculturalism, socio-political tolerance, political representative, democracy and globalization. It seems fruitful to outline the major differences in this approach, or in the social practices in regard of communication and CCC in particular. The basic approaches are outlined in the Table 3.

The major intermediate conclusion is that CCC remains a centerpiece of the socio-communicational global system. In addition, the main instrument for socio-communicational integration. At the same time, CCC risks to lose the status of social identification factor for being the part of the global development mainstream.
<table>
<thead>
<tr>
<th>Criteria</th>
<th>Flat World</th>
<th>Post Flat World</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Status</strong></td>
<td>Mainstream</td>
<td>Important notion in competing environment</td>
<td>CCC has a potential to retain the status of the mainstream</td>
</tr>
<tr>
<td><strong>Source (major)</strong></td>
<td>Economy</td>
<td>Policy driven</td>
<td>Competition over the new operational environment. Post-tolerant political communications</td>
</tr>
<tr>
<td><strong>Source (secondary)</strong></td>
<td>Urbanism</td>
<td>Economy (transnational corporations)</td>
<td>Transnational economic (business) communications remain as a basis for CCC</td>
</tr>
<tr>
<td><strong>Selectivity</strong></td>
<td>Stereotype based</td>
<td>Customization</td>
<td>The main impetus of the new version of the CCC – social adaptivity</td>
</tr>
<tr>
<td><strong>Behavioral model</strong></td>
<td>Standardized</td>
<td>Ethnically/Regionally variable</td>
<td>The competition of regional/as the driver of CCC development</td>
</tr>
<tr>
<td><strong>Cultural base</strong></td>
<td>Westernized</td>
<td>Regionalized</td>
<td>The westernization remains as an important factor</td>
</tr>
<tr>
<td><strong>Role of communications</strong></td>
<td>Global communications as a cornerstone</td>
<td>Competition for presence in regional communication channels</td>
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<td><strong>Agenda</strong></td>
<td>Global/Regional</td>
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CCC, as both, theoretical concept and social practice, definitely have a place in the “Post Flat World”, even in case the developments will proceed through the radical scenario of regionalization of economy of political architecture, with substantial growth of nationalist and local (communal) sentiments. The main conclusion is that communication and the modern informational society as the operating environment are the keys for preserving CCC as a civilizational factor. Communication is the only sphere where the globalization is still alive and developing; thus, it is the only sphere for the CCC coherent development.
Conclusion. CCC in the era of expectation crisis and socio-communicational diffusion

In the concluding remarks we need to outline certain specific observation regarding the future of the CCC as both, communicational phenomenon and model of social practices within the new global socio-economic environment, that inevitably alters the features of the global informational society. Cross-culturalism was a developing phenomenon when communication was supplemented with social practices and social base started to drift from the classic globalized standards.

From the socio-communicational point of view, we can outline the following conclusions regarding the “Post Flat World”:
- “Post Flat World” is a hybrid socio-informational environment with increased role of social interaction;
- “Post Flat World” is a social phenomenon that reflects the increased role of human social background;
- “Post Flat World” in the environment where CCC play a social integrative, rather than operationally functional role.

The main conclusion is that CCC will inevitable go through a series of transformations, and the key questing is what will be deleted from the current version. The key issue for CCC for the near future is whether CCC will be able to regain the status of the instrument for the consolidation of the global village, that in the recent version of the “Flat World” was converted into the “global open space”. That brings to the agenda an other major point: to what extent CCC would remain to be driven by the economic factors, or whether it would really become the socialization instrument.

The role for CCC in developing social environment and institutions looks like being more transparent and predictable:
- CCC would remain the major pillar of multiculturalism, even if the concept ceases to be the underlying factor for the global development. CCC is the main instrument of preserving the global agenda and globalized priorities within the regionalized socio-communicational environment.
- CCC should preserve trans-border and trans-national multicultural communities alive; prevent operational, rather than formal nationalization of communication.
- Cultural integration is the most difficult part of the story. We need a new model of communicational multiculturalism.
- Education patterns integration. CCC of the previous generation provided for formal standardization of the educational patterns. But the globalization of the essential education hasn’t yet started.
- Preservation of integrity of the social environment. We already started to see different vectors in social developments that are reflected in the emergence of the communicational enclavity.

References


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PART 1

UNDERSTANDING RUSSIA AND RUSSIANS, AND THE EAST AND WEST CULTURAL DIVERSITY

Who are the Russians and how are they? These are the questions that many East & West event’s attendees had, but also the questions that many times are asked to interculturalists to answer, during short intercultural workshops. It’s very difficult and challenging to be able to answer to these questions without sticking into generalizations and stereotypes. For this reasons this chapter try to give an answer to these questions by offering an emic perspective. Indeed, all writers of this chapter – despite to be women – they also have all a strong Russian background: they are Russian, they live nowadays in Russia, or they studied and lived for a quite long period in Russia. They all have a deep knowledge of the Russian language and culture, and they are able to talk about Russians taking in consideration a Russian cultural perspective.

Svetlana Bezus reveals us something about Russian nicknames, and where these nicknames come from, and how they are used into the Russian political discourse.

Marina Dzhashi, even if during the conference she contributed with a different speech, in this chapter she shared some of her knowledge about the meaning of “no” and “yes” in Russia, and about what the appropriate answer should be.

Even if during the congress Lubov Rsyganova contributed with a different topic, in this chapter she tells us about the history of Italians in Russia, and of intercultural communication that took place among Russian and Italian diplomatic and cultural relations between the XV and XVI centuries.

Manon de Courten shared a very interesting case study about intercultural communication difficulties that multinational’s managers of the oil industry faced working with Russian. She also presents how an intercultural communication analysis can be used, during intercultural training programs, to facilitate the intercultural understanding and to find bridging strategies among cultural differences, especially involving Western and Russian perspectives.

By reading these contributions, the reader can learn some deep knowledge about the Russian culture, but also about some of the East and West cultural diversity burning issues, and how these issues have been approached in specific contexts, and can consequently be addressed and solved by transferring the gathered knowledge into different contexts.
1. Nicknames in Russian Political Discourse

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The present paper is focused on the nicknames in Russian political discourse. The author examines linguistic, national and cultural features of nicknames of the politicians, political parties as groups of people and participants of military-political events. The paper clarifies the definitions of “political discourse” and “nickname”; identifies the principles of giving nicknames. The author highlights the following main sources of giving nicknames in the political field: real name or surname, professional or other activities, appearance, origin, manner of speaking and others. The results demonstrate not only linguistic peculiarities of political nicknames, but also cultural picture of Russian political space.

Introduction

The country’s history, its religious beliefs, culture and national character of the people are directly connected with proper names. Proper names are the reference points in inter-language communication and they serve as a cross-cultural link.

The part of lexicology that studies people's proper names is called anthroponymics. Thus, anthroponymics (anthropos – “man” + onim – “name”) studies names of people from the point of view of their origin, evolution, features of functioning (including in various types of discourses), structure, and so on. Anthroponymics studies information that a name can carry: the characteristics of human qualities, the connection of a person with his father, family, information about nationality, occupation, origin from a place, class, caste. Anthroponymics studies the functions of an anthroponym in speech – nomination, identification, differentiation, name change, which is associated with age, change in social or family status, life among people of other nationalities, joining secret societies, transition to another religion, tabooing, etc. An anthroponym is any proper name that calls a person. Anthroponyms include not only personal names, but also surnames, patronymic names, nicknames, pseudonyms, cryptonyms (hidden names).

Proper names, including nicknames, are a rather important source of information about the referent. In political discourse, it is doubly important, since the name, and often the nickname, plays an important role in creating the image of the politician. Nickname is a complimentary, additional, second name. Politicians often get nicknames from ordinary citizens. The nickname (“voice of the people”) reflects an unofficial opinion about a particular political figure or group of people, thereby creating a more holistic image of its carrier. The nicknames can hide both ridicule or irony and admiration; they can help to understand people who give nicknames to their leaders.

Currently, there is a growing role of political communication in society and a lack of knowledge of the linguistic and cultural specific features of the politicians’ names. So, it is important to study nicknames that are given to individuals (politicians) or to groups of individuals by other politicians or citizens from the point of view of the relationship between language and culture.

The aim of the present paper is to analyze nicknames of Russian politicians and political parties. The mechanism of giving nicknames in political sphere will help to understand Russia and Russians in general.

1. Stereotypes about Russia

So, how to understand Russia and Russians? Before passing to the main idea of the paper it is to the point to quote from a book “Time of octopus” written by Anatoly Kucherena\(^3\) (A. Kucherena is a famous Russian lawyer. It is he who defended Edward Snowden when the American man had found himself in Russia). So, we can find such words about Russia in this book: “Russia is a mystery wrapped in a mystery placed inside a mystery” (Sir Winston Churchill) (Кучерена, 2015, p. 104).

There are different stereotypes concerning Russia and Russians. The most famous of them are fur hat, velenki (a type of winter shoes), balalaika (musical instrument), matryoshka (Russian doll), etc. Stereotypes from the point of view of Americans mentioned in the book are the following: communism, hackers, vodka and Anna Kurnikova. Main character of the book (Mr. Cold) said: “Your (Russian) reality is like computer, virtual reality. It is a world of inexplicable things and deeds, a world of endless possibilities”.

1.1. Nicknames of weapons

There are some examples to comment the words mentioned above. As a rule, Americans like to name their weapons and military equipment in such a manner to demonstrate fury, ferocity, violence, power, strength. For example:

- **Stinger** – Portable anti-aircraft missile system;
- **Firefinder** – Control and target designation of artillery machine;
- **Wolverine** – Bridge-laying tank;
- **Black Hawk** – Transport helicopter;
- **Grey eagle** – Heavy reconnaissance strike unmanned aerial vehicle (UAV).

Russian militaries use the names of fairytale character, flower or harmless animals giving names to the weapons and military equipment. For example:\(^4\):

- Heavy flame thrower system is called **Buratino** (Russian Pinocchio – a fairytale character);
- **Smile** – Radio direction-finding meteorological complex;
- **Tulip** – Self-propelled mine-thrower;
- **Courier** – Intercontinental ballistic missile;
- **Topol-M** (poplar) – Strategic missile system;
- **Hi/Hello** – Rubber bullet;
- **Raccoon** – Self-guided torpedo;
- **Gzhel** – Body armour (Gzhel is a view of Russian folk painting blue on a white background.).

On the one hand such names disorient the enemy; on the other hand, they show the ironical relation of our military to the killing equipment (lethal arms).

1.2. Russian customs

It is impossible for foreigners to explain the sources of these nicknames of weapons. There are many other Russian customs that cannot be understood by foreigner as well. For example: to shake hands only with a man; to wash hands constantly; to visit friends with


gifts; to be treated by folk remedies (honey, onion, garlic); believe in omens (one should not leave an empty bottle on the table; one cannot shake hands with someone over the threshold; if you forgot something and you had to come back, then you need to look in the mirror).
It’s absolutely true. A lot of people in Russia follow these customs because of mentality and such a world view.

2. Types of nicknames in political discourse
The nicknames that people give to politicians or political parties are also a product of mental alertness, ingenuity, and social appreciation.
The ability of a nickname to accumulate different connotations (general information, historical, emotional-esthetic meanings, etc.) allows it to perform multiple functions in political discourse taking part in its semantic organization. Discourse is political when it accompanies a political act in a political setting. The space of political discourse includes political texts in newspapers, oratorical speeches devoted to politics, official texts on a political theme (decrees), politological articles.
In political discourse we can distinguish:
- Nicknames of individuals (politicians);
- Nicknames of political groups;
- Nicknames of people or groups of people participating in military-political events.
There are different sources of political nicknames:
- First name;
- Last name;
- Family relationships;
- Appearance (physical defects, etc.);
- Social and economic position;
- Profession, occupation, position;
- Place of origin;
- Customs, manner of speaking, etc.

On the one hand, a nickname can simply name a person in a different manner to allude to a real name or to hide a real name; on the other hand, a nickname reflects the real attitude of ordinary people to a politician.

2.1. Nicknames of the historic Russian politicians
Let's examine the nicknames of the Russian politicians in historical context.
From the morphological point of view we can find only adjectives and sometimes nouns in the nicknames of politicians of the past. For example:
- Great Prince of Kiev Vladimir got his nickname Red Sun or the Saint because he christened pagan Russia, ruled with dignity and justice, managed to unite princes from other lands;
- Russian Prince Yaroslav got his nickname the Wise because under his rule, Kiev became one of the largest and most beautiful cities in Europe. Jaroslav founded a number of new cities including Yaroslavl;
- Prince Yuriy Vladimirovich, the founder of Moscow, had the nickname Dolgoruky for having had long arms disproportionate to the body, besides the prince loved to attach to his lands those distant lands in which his power was weak.
- Novgorod Prince Alexander Yaroslavovich got the nickname Nevsky for the victorious battle on the river Neva, in which he defeated the Swedish troops.
- Ivan I (Grand Prince of Vladimir, Prince of Novgorod, Prince of Moscow) has received nickname Kalita— «purse, a monetary bag» because he constantly carried with himself a purse (“kalita”) for distribution of an alms and new purchases.
- Tsar of Moscow Ivan IV was called the Terrible. He was fierce, cruel, dealt with the guilty quickly and did not take into account the opinions of others.
Tsar Peter I received the nickname Great. Under this nickname he entered the History. The young tsar did a lot of great and glorious deeds. In addition, the people nicknamed him Tabachnik for his love of tobacco, previously unknown in Russia.

As we can see, a Russian politician in the past had one or two nicknames as maximum. Some of them got their nicknames after death (for example, Ivan IV – the Terrible).

2.2. Nicknames of modern Russian politicians
As for nicknames of modern Russian politicians we can see the variety of them. There are two trends in giving nicknames:
- Manipulations with real names and surnames (contraction of two words into one; abbreviation; rearrangement of letters or other transformation of a surname (as a result we have a paronym or a certain stylization of a name or surname); usage of various suffixes; diminutives of real names of a politician, etc.)
- Creation of completely different words (both common and proper names) in a figurative or extended meaning (metaphors, metonymy, comparison, names of movie / fairytale characters, comic heroes, etc.)

2.2.1. Nicknames as manipulations with real names
As a rule nicknames based on manipulations with real names and surnames express slighting, scornful relation to his or her owner, rarely they can express friendly relation, proximity to the people.

In the Soviet period politicians were often nicknamed with pet-names or their rude form. For example:
- Iosif Stalin – Yosya;
- Nikita Khrushchev was called simply Nikita;
- Leonid Brezhnev – Lyonya;
- Mikhail Gorbachev – Gorbiy (humpbacked), Gorby / Gorbach, Mishka mecheniy (labeled – because of his birthmark on the head).

Modern politicians can have both types of nicknames: formed from manipulations with real names and surnames and created from completely different words. As a rule the first type has no special meaning, the second one has additional connotation, additional meaning related by profession, appearance, manner of speaking, etc.
- Vladimir Zhirinovskiy (the leader of the Liberal Democratic Party of Russia)– Zhirik;
- Gennadiy Zyuganov (the leader of the Communist Party of Russia) – Papa Zyu, Crocodile Gena (the hero from the famous cartoon);
- Yuriy Luzhkov (ex-mayor of Moscow) – Luzhok (little meadow);
- Mikhail Kasianov (ex-Prime Minister) – Misha 2% (from each deal he got his benefit – 2%) (Compare: In Asia, ex-president of Pakistan Asif Ali Zardari was called “Mister 10%” when he worked in an administrative position in the government of his wife Benazir Bhutto.);
- Anatoliy Chubays (the head of ROSNANO – State Corporation of Nano Technologies) – Red Anatoliy (because his hair is red), Nano Anatol (because he is the head of ROSNANO);
- Boris Berezovskiy – BAB (abbreviation from Boris, his first name; Abramovich, his patronymic; Berezovskiy, and his last name), Baobab;
- Petr Poroshenko – Potroshenko (mixture of his surname and the verb “disembowel”), Petya-barter (barter – because he dealt with trading);
- Yulia Timoshenko – Timoshennitsa (mixture of her surname and ‘rogue’ or ‘rascal’);
- Victor Yanukovich – Bandyukovich (mixture of his surname and the word ‘bandit’).
Big Dictionary of Russian nicknames gives several nicknames of Vladimir Putin5. Basically, they are manipulation with his surname ascended to his childhood and student time: *Putya, Putka, Putyonok* (*‘Putyonok’ in Russian sounds like duckling), *Ras-Putin, Pootie-Poot* (*George Bush*), *Toilet Putyonok* (*after his phrase: kill them (terrorists) in the toilet: toilet duckling (cleaning fluid) + Putyonok*), *VVP*.

According to the dictionary in the majority of cases these nicknames are peripheral and are used by yellow press. The authors state that the most frequent nickname is stylistically neutral. It is an abbreviation *VVP* (*Vladimir Vladimirovich Putin*).

### 2.2.2. Nicknames as an allusion to a certain character

Nicknames of politicians created from different words can allude to the position, origin, customs of their owners, etc. Thus,

- **Leonid Brezhnev** was called *Genial Secretary of the Communist Party* or *Generalissimo*. People said that Brezhnev would become generalissimo if he was able to pronounce this word (it is known that Brezhnev had problems with pronunciation);
- **Vladimir Zhirinovskiy** – *Son of lawyer, Odnoznachno* (= ‘definitely’, because he uses this word very often), *Liberalissimo of whole Russia* – because he is the leader of the Liberal democratic party;
- **Yuriy Luzhkov** – *The Cap* (A cap was an integral part of his wardrobe);
- **Anatoliy Chubais** – *Chief electrician of the country* (Chubays was the head of Unified energy system of Russia), *Chief Prikhvatizator* (because he was the idea initiator of the privatization process in Russia: mixture of ‘privatization’ and ‘catch’ (deception));
- **Irina Khakamada** – *Khirosima, Samuraiika* (samurai-woman), *Yapona-mat’* (Japanese mother) – is an allusion to her Japanese origin;
- **Petr Poroshenko** – *Chocolate King, Chocolate Hare* – because he has chocolate fabrics and produces sweets;
- **Arseniy Yatsenyuk** (ex-Prime Minister of Ukraine) – *Krolik* (= rabbit) – because he looks like a rabbit;
- **Yulia Timoshenko** – *Gas Princess* (because she deals with gas), *Orange Princess* (because she was one of the leader of the so called “orange revolution” in Ukraine in 2004);
- **Victor Turchinov** – *Bloody Pastor* (First, he is a Baptist; second, in 2014 it was he who began anti terror operation in Donbass that caused a lot of civilian victims).

### 2.3. Nicknames of people or groups of people participating in military-political events

The events of 2014 in Ukraine and in Crimea generated a number of nicknames of their participants. Thus, the Ukraine part called Russian militaries *green people*. In Russia they are called *polite people*.

Citizens of Donbass are called by Ukraine *coloradoes* and *vatniks*, alluding to the potato beetle (because of its colours: black and yellow like Georgiy ribbon – symbol of Great Patriotic War), and alluding to the cotton (quilted) trousers.

Citizens of Donbass in their turn call Ukrainian troops *ukry* or *ukrops* that mean ‘dill’ or ‘dills’.

### 2.4. Nicknames of political parties

In political discourse we can distinguish unofficial names of political parties as well.

In Russian political discourse there are few examples of nicknames of political parties because there is only one leading party *Edinaya Rossiya* (*Unified Russia*). It is sometimes called *Bears* because of its symbol.

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In US there are two political parties that alternate each other: Democratic and Republican parties. Democrats are called donkeys; the Republicans are called elephants.

**Conclusion**

Nicknames occupy an important place in Russian culture. Previously, people did not have surnames. The role of surnames performed nicknames. Nowadays, nicknames are given to people in order to emphasize one or another feature of a person.

Why do Russian people give such diverse nicknames to their politicians? On the one hand, may be because they want to show that they know and understand more than they can say; they can notice what is hidden. On the other hand maybe because the Russian nation is characterized by mental alertness and self-irony.

**References**

«Буратино», «Балеринка» и «Молодец» российского оборонного комплекса (“Pinocchio”, “little ballerina” and “a good fellow” of Russian defense complex)


Иностранцы – о русских привычках (Foreigners about Russians customs),


**Svetzlana Bezus**

Born in the USSR, in 1997 she graduated at Pyatigorsk State Linguistic University. Since 1997 she started her working career as a teacher of English at school; as an associate professor of Spanish at the university; as the head of the department of Linguistics and Cross-cultural Communication. She is a member of the Association of the Ibero-American world researchers (Moscow). Since 2018 she is member of SIETAR Russia. She took part in scientific conferences in Russia, Spain, Cuba, Argentina, Japan, the Republic of Korea.

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2. Getting from “no” to “yes” with a Russian

Marina Dzhashi
Cross-cultural coach, consultant

Soviet Union’s chief negotiator Mr. Andrei Gromyko led Soviet foreign policy for almost 30 years and was known in the West as Mr. No. His cautious manner earned him that nickname. Of course, back then Geert Hofstede, an internationally acclaimed expert in cross-cultural studies, was only conducting his research and little was known of his theory on cultural dimensions and uncertainty avoidance6 in some cultures in particular.

As they say a lot of water has flown under the bridge ever since. But what has changed? Are modern Russians less cautious? Do they generally view the people they don’t know with less suspicion?

You may have heard that connections matter a lot in Russia, and some say if you’re not well connected then be prepared to hear “no” more often than “yes”. And why should you get a “yes” right away if nobody knows you, have never heard of you and on top of that, you haven’t been introduced properly?

For most people it’s just easier to say “no” to you because that’s how most Russians protect themselves from the unknown, some theorists may argue. There are exceptions of course, but generally, the rationale behind this is that it saves time and money and eliminates mistakes. Sounds a bit discouraging, doesn’t it?

And is there a way to get past that “no” and get a “yes” after all? Surprisingly the answer is yes.

Many years ago when I was working on my MBA in London, I wanted to do something practical for my final project, so I decided to design a Russian market entry strategy for a UK SME. As a starting point I began looking for a UK company with an interesting product or service that didn’t exist in Russia back then. My search brought me to a company that specialized in olfactory marketing in the UK and the EU. The company offered an original and fun alternative to testers on the supermarket shelves. For example, if you wanted to smell a new shampoo or a body lotion, or any other scented product, all you had to do was press the button on the shelf and the scent would come out. It seemed like a great idea and very innovative back then, and it gave me reassurance that I could find a lot of interested parties in Russia.

Since I didn’t know who to approach for partnership on the Russian market I turned to the Russo-British Chamber of Commerce for suggestions and recommendations. They gave me the contacts of a leading Russian retailer. No formal introduction, just the phone number. So I phoned them and very enthusiastically explained what I had on offer. A marketing manager I spoke to sounded friendly and put me through directly to the Marketing Department Head. The marketing boss, unlike her manager, didn’t show much enthusiasm and before I could explain what I wanted, she said that she wasn’t interested, also adding that she was very busy.

My hopes of completing what I’d thought to be a very useful and interesting project were dashed in seconds. But before we ended the conversation I decided to try one last chance since I had nothing to lose. I said: “I know you’re very busy at the moment, and I know that

6 Uncertainty Avoidance – People in cultures with high uncertainty avoidance try to minimize the occurrence of unknown and unusual circumstances and to proceed with careful changes step by step by planning and by implementing rules, laws and regulations.
you don’t know me, but can I have your e-mail address please, so that I can explain to you the details in writing?” “Okay” - was the unenthusiastic answer. Guess what happened ten minutes after I’d hit the ‘send’ button? Yes, I received a phone call from the Marketing boss inviting me to the meeting in the company office. And the rest is history.

So, what I’ve learned from this and what I keep telling my foreign friends, is that a “no” in Russia may not be a categorical “no”, but an opportunity to turn it into a “yes”, if you play your cards right. And remember, that if at first you don’t succeed, always have a plan B and, of course, try, try again in Russia, or anywhere in the world for that matter!

Questions for discussion

- To what extent do you agree or disagree with the author?
- Do you have your own examples of when you suggested something to someone, an innovative idea or an interesting proposal, that was turned down, or, on the contrary, favorably accepted?
- How would you measure Uncertainty Avoidance in your country?
- Do you personally rank high or low on the Uncertainty Avoidance scale?
- Please, give examples where possible.

Marina Dzhashi

She holds a MA in International Broadcast Journalism at University of Westminster, UK, and a MBA at the London Metropolitan University. She is today a cross-cultural consultant and the author of an audio-visual program on cross-cultural communication “International business ethics”. At different stages of her life Marina lived, studied and worked in the US, the UK, India and Japan. She consults businesses, speaks at international events, conducts master-classes on how to bridge cultural gaps in business.

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3. Italians in Russia: Crosscultural communication in history. Diplomatic and cultural relations between Russia and Italy between the middle of the XV and the first half of the XVI centuries

Итальянецы в России: межкультурная коммуникация в истории. Дипломатические и культурные связи России и Италии в середине XV – первой половине XVI вв.

Любовь Цыганова
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Во взаимодействии культур отчетливо проявляются две тенденции взаимное усвоение элементов культуры способствует интеграционным процессам, взаимному культурному обмену и обогащению, а так же сопровождается усиленем этнического самосознания, стремление к закреплению этнической специфики. В процессе аккультурации в качестве культуры-донора и культуры-реципиента одновременно выступают обе – или более взаимодействующих культур, хотя степень их влияния друг на друга может быть неодинаковой. И более того представители одной культуры могут полностью принимать, отвергать или подходить избирательно к ценностям иной культуры.

Аккультурация и культурная диффузия

Среди факторов, влияющих на характер аккультурации, выделяются следующие:

▪ Степень дифференциации принимающей культуры – общество, располагающее развитыми системами морали, права, художественной культуры, эстетики, философии, в состоянии адаптировать функционально приемлемые нововведения, не подрывая духовную структуру.

▪ Длительность контакта – растянутое во времени воздействие вызывает не шоковое состояние и отторжение, а привыкание и постепенное принятие.

▪ Политико-экономические условия – ситуация политического и экономического господства или зависимости во многом определяет содержание культурного общения.

Культурная диффузия — взаимное проникновение — заимствование — культурных черт и комплексов из одного общества в другое при их соприкосновении — культурном контакте. В результате культурной диффузии заимствуется не все подряд, а лишь то, что:

▪ является близким собственной культуре
▪ принесет явную или скрытую выгоду, поднимет престиж.
▪ отвечает внутренним потребностям.

Культурная диффузия может происходить не только между странами и народами, но и между различными социальными, демографическими, профессиональными группами — носителями субкультур. Результатом культурной диффузии становится культурная интеграция, когда происходит объединение различных частей взаимодействующих культур в некую целостность, обеспечивающую их взаимосвязь.
Одним из звеньев длительного и сложного процесса складывания европейской общности стал диалог двух культур – России и Италии7. В середине XV – первой половине XVI вв. «Россия, будучи более молодой, по отношению к Италии активно впитывала ее духовные богатства»8. Стремление Ивана III и его потомков обеспечить Русскому государству равное положение среди европейских держав заставляло московский двор постоянно держать открытым «дверь на Запад», привлекать в Москву иностранных специалистов во всех областях знания, однако приход в Россию многих зарубежных художников еще не означал появления в Московском государстве культуры «подлинного Возрождения». Уже в это время общество начало испытывать на себе процесс европеизации, который с конца XVII века стал господствующей темой в истории русской культуры9.

Итальянские зодчие в России

Первым итальянским зодчим, посетившим Россию в к. XV века был Аристотель Фиораванти. Он прибыл в Москву, уже сложившимся мастером, в 1475 г., "на Велик день", т.е. на Пасху, "26 марта"10, с послом Ивана III Семеном Толбузиним. Самые подробные сведения о приезде мы находим в Никоновской, Симеоновской и Ермолинской летописях: "В лето 6983 (6982)11, на Велик день пришел из Рима посол великого князя Семен Толбузин, а привел с собой мастера - муроля, кой ставит церкви и палаты, именем Аристотель, также и пученчий наорочит, наорочит лики их и бити ими, и колоколы и иное все лики хирт вельми"12. В Софийской I по Бальзеровскому и Горюшкинскому спискам сообщение доходит до слов "именем Аристотель"13, в Софийской I летописи по списку Царского II, в сокращенных летописных сводах 1493 г. и 1495 г. – до слов "пученчик наорочит"14. Интересный рассказ о наиме Аристотеля Фиораванти мы находим в Софийский II и Львовской летописях15. Это рассказ о том, как Аристотеи долго не хотели отпускать местные власти, и в том, что Семен Толбузин договорился о найме мастера за 10 рублей в месяц16 (по тем временам большие деньги)17. Профессиональная деятельность Аристотеля Фиораванти началась задолго до его приезда в Москву18, но, в Италии не осталось ни одного памятника архитектуры, связанного с его именем. В русской культуре Аристотель Фиораванти остался как строитель Успенского собора Московского Кремля. Не исключена возможность его участия в строительстве церкви Иоанна Златоуста –

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10 ПСРЛ. Т. VI. С. 16, 32; Т. VIII. С.181. То же Т. XII. С.157.; Т. XVIII. С.250; Т. XXIII. С. 193; В сокращенных сводах 1493 г. и 1495 г., а также в Софийской I летописи по списку Царского I стоит дата 26 апреля, по мнению Б.М.Клюса и В.Д.Назарова – ошибочна.
11 ПСРЛ. Т. XXIV. С. 194.
12 ПСРЛ. Т.XII. С.157. Тоже. Т.XVIII. С.250; т. XXIII. С. 193.
13 ПСРЛ. Т. VI. С. 16.
14 Там же. С. 32. Тоже. Т.XXVI. С.254; Т. XXVII. С. 279.
15 ПСРЛ. Т. VI. С.199; Т.ХХ. Ч.1. С. 302.
16 ПСРЛ. Т. VI. С.199.
17 Хорошевич А.Л. Данные русских летописей об Аристотеле Фиораванти. // ВИ. 1979. №2. С.203.
1479 г., Рождества с приделом св. Онуфрия – 1480-1481 гг., казны около церкви Благовещенья

Подробное описание разрушения старого и строительства нового Успенского собора мы находим все в тех же Софийской II, Львовской и Уваровской летописях. М.А.Ильин высказал неоднородное мнение о том, что внешний вид Успенского собора непосредственно после его сооружения отличался от нынешнего. Над закомарами располагались плоские фронтонь. Ученый полагал, что XVII в. фронтонь были убраны для уменьшения нагрузки на стены. Помимо русских летописей об Успенском соборе и его строителе упоминал Павел Иовий: "На самом видном месте находится храм в честь Богородицы Девы, славный своим строением и величиной: его воздвиг шестьдесят лет тому назад Аристотель Болонский, творец удивительных вещей и знаменитый архитектор". Относительно архитектуры Успенского собора Московского Кремля в отечественной историографии существуют два основных мнения. Первое, что в Успенском соборе Фиораванти продолжил старую традицию русской архитектуры, и он представляет собой тип "кубического" храма. Второе мнение высказал С.С. Подъяпольский. Он считает, что структура собора - зальный тип, и он является синтезом форм владимиро-суздальского, московского, новгородского и итальянского зодчества.

В трактоках отдельных форм и деталей можно найти аналогии с деталями итальянских построек романского и готического периодов, но в более упрощенной форме. Обратим внимание, что и в русских летописях говорилось о построении церкви "папатным образом". Успенский собор единственное произведение архитектора в России. Скорее всего, на приостановку его строительной деятельности могло повлиять то, что по распоряжению митрополита Геронтия стесали латинский крест, высеченный по инициативе Фиораванти в алтаре, "на камени за престолом" после постройки собора, или обида на уничтожение креста.

На Руси Аристотель Фиораванти был известен еще и как пушечник. Он руководил артиллерийей при походе великого князя на Казань в 1482 г. и на Тверь в 1485 г. Возможно, он имел отношение к чеканке монеты на Руси. Известно, что у себя на родине в Италии в 1473 г. он был арестован по обвинению в чеканке или распространении фальшивой монеты. В 1479 г., сразу после окончания строительства Успенского собора, правительство Болонии просило Великого Московского князя отпустить Аристотеля Фиораванти на родину, но это не было осуществлено. В 1482-1483 гг. он даже подвергся аресту за просьбу отпустить его в

19 Хорошкевич А.Л. Русское государство… С. 243.
20 ПСРЛ. Т.VI. С. 199-200, 205-207, 221; Т.XX. 1.С.302, 319-320,335; Т. XXVIII. С. 138, 146, 309.
23 Брунов Н. Московский Кремль. М., 1944. С. 14.
25 ПСРЛ. Т. VI. С. 200; Т.XX. С. 301-302.
26 ПСРЛ. Т. VI. С. 221.
27 ПСРЛ. Т. VI. С. 234; Т. XX. С. 349.
28 ПСРЛ. Т. VI. С. 237; Т. XX. С. 352.
30 Хретпович-Бутенев К.А. Архитектор Фиораванти, строитель Успенского собора и письмо его из Москвы 1476 года // Старая Москва. Вып. 2. М., 1914. С. 43; Подъяпольский С.С. Итальянские строительные мастера… С. 230.
31 Хретпович-Бутенев К.А. Указ. соч. С. 48.
Италью. Исторически известно, что ни один итальянский мастер не попал обратно в свою страну, исключая только Петроха Малого, который бежал из России в 1538 г. Аристотель был единственным итальянским зодчим, который оставил после себя письмо миланскому герцогу Галеаццо-Мария Сфорца, в котором он сообщает о посылке вышеупомянутому герцогу двух крекетов с сыном своим Андреем и обещает исполнить дело, достойное славы Галеаццо - Мария. Предположительно скончался Аристотель Фиораванти до 1490 г.

Вторым итальянским мастером, приехавшим в этот период в Россию был Антон Фризин. В русских летописях нет указаний на время приезда этого архитектора. Б.Н.Флори пишет, что сообщение о русском посольстве в Италии, отправленном сравнительно незадолго до начала строительных работ в Кремле, появилось в литературе около 100 лет назад. Г. Гильдебрант отметил в своем обзоре документов прибалтийского архива, содержащем сведения по русской истории, письмо епископа дерптского магистра Таллина от 5 мая 1483 года, в котором упоминалось о задержке в Таллинне русского посла Мануила к папе. ДАНЕЕ Данное упоминание позволяет датировать один интересный документ, найденный еще в конце XIX века Чумиковым в фондах таллинского архива. Это грамота Ивана III таллинскому совету с просьбой пропустить его посольство в Италии.

Если учесть, что в проездной грамоте в качестве главы посольства фигурирует Мануил - Мануил Докса, а цель посольства - Италия, то есть основания утверждать, что сообщение дерптского епископа и проездная грамота - имеют в виду одно и тоже посольство, следственно дата составления проезжей грамоты - 1482 год.

В своей грамоте Иван III просил городской совет Таллина, чтобы его послы Мануил Докса и Иван Лисицын Фризинов (калла с итальянского della Volpe - Л.Ц.), имели возможность свободно проехать через Ливонию и обратно, и вместе с ними те, кто поедут с ними из Италии на имя Ивана III. Таким образом, целью посольства, отправленного в Италию в конце лета 1482 года, был ван итальянцев на русскую службу.

Однако возникает вопрос - каких мастеров? Эту сторону дела позволяет выяснить грамота Ивана III крымскому хану Менгли - Гирею от июня 1484 года. "Да сказывал ми Мануильо гrek, что взял на мое имя из Фряз два мастера, пушечника и каменщика....." Итак, опираясь на данные прибалтийских архивов, Б.Н.Флори приходит к выводу, что Антон Фризин прибыл в Москву с посольством Мануила Доксы и Ивана Лисицына Фризинова в 1485 году и сразу приступил к возведению стрельниц Московского Кремля.

39 Как об этом говорят и летописи: [В 1485 г., 19 июля] "запожена на Москве реке (у Чешковых ворот) стрельница, а под стрельницею выведен тайник, а поставил ее Онт Фризин."
В 1488 г., 27 мая Антон Фрязин закладывает вторую стрельницу "вверх по Москве, где стояла Свиблова стрельница, а под ней тайник". Видимо Антон Фрязин был специалистом по постройке башен с тайниками, т.е. с тайными колодцами для воды. Около 1487 г. с посольством Ю. Траханиота прибыл в Москву Марко Фрязин. И в том же году "повелением великого князя основал палату великую, на великого князя дворе, где терем был". И в том же году "свершил стрельницу, на угле по Москве, Беклемишевскую". Какую именно палату заложил зодчий неизвестно, Грановитую или Набережную. Однако многие исследователи предполагают, что это была Набережная палата, а Грановитую палату он начал строить чуть позже и закончил ее вместе с Пьетро-Антонио Солари в 1491 г. "Марко да Петр Антоний архитектор Фрязове свершили большую палату князя великого каменную на площади".

Кроме того об их совместном творчестве упоминается в Воскресенской летописи и Хронографе 1512 г. под 1491 г. "Петр Фрязин (Пьетро-Антоний Солари - Л.Ц.) да Марко заложили две стрельницы, Никольскую да Флоровскую.

В 1487 году в Италии открывается новое посольство во главе с Дмитрием и Мануилом Ралевыми. В августе Мануил получил верительную грамоту на имя миланского герцога Джана Галеаццо Мариа. Приехав в Таллинн в сентябре того же года, Мануил Ралев был задержан до зимы, когда плавание по Белому морю стало невозможным. В феврале 1488 года, Иван III обратился с грамотой к таллинским властям, требуя, чтобы с началом навигации посольство было позволено сесть на корабль, и чтобы пропустили их обратно с людьми на имя князя из Итальянских стран.

Только в сентябре 1488 года послы прибыли в Венецию, оттуда им было предложено ехать в Милан и Рим. По-видимому, в Венеции были оба послы, в Милан же прибыл один Мануил, который и подал верительную грамоту Ивану III. При папском дворе послы были приняты как представитель русского короля и 18 ноября 1488 года присутствовали на торжественной мессе в соборе св. Петра и Павла.

Посольство 1487-1490 годов способствовало росту международного престижа Руси, пишет А.П.Хорошкевич, оно информировало итальянскую общественность о победах над татарами и в очередной раз показало папской курии невозможность унизии между церквами.

Но на наш взгляд, не менее важно и то, что, с возвращавшимися из Италии зимой 1489-1490 гг. в Москву посольством Дмитрия и Мануила Ралевых приехала большая группа итальянских мастеров. Среди них были будущий строитель Кремля Пьетро Антонию Солари, его ученик Замантой, пушечник Яков, серебряник Христофор с двумя учениками из Рима и многие другие... "Придоса послы великого князя Дмитрий да

42 ПСРЛ.Т.VIII. С.217; Т.XII. С.219; Т. XVIII. C.272; Т. XXVII. С.505; Т. XXIV.C.205; Т.XXVI. С.279; Т. XXVII. С. 288, 359; Т. XXVIII. С. 153; Т. XXXIX. С. 164.
43 Флоря Б.Н. Указ. соч. С. 14-15.
44 ПСРЛ. Т. VIII. С. 217; Т. XII. С.219; Т. XVIII. С.272; Т. XXII. С. 505; Т. XXIV. С. 278; Т. XXVII. С. 288, 359. Т. XXXIX. С. 164. – встречаются разночтения – ...великого князя Ивана Васильевича всю Руси основал... на углу вниз по Москве.
45 Подъяпольский С.С. Итальянские строительные мастера... С. 224.
46 Тихомиров Н.Я., Иванов В.Н. Московский Кремль. История архитектуры. М., 1967. С. 80.
47 ПСРЛ. Т. VIII. С. 222; Тоже Т. XII. С.231; Т. XVIII. С 264; Т. XX. Ч. 1. С. 356; Т. XXII. С. 507; Т. XXIV. С. 208; Т. XXV. С.332; Т. XXVI. С 286; Т. XXVII. С. 291, 361; Т. XXVIII. С. 156, 321; Т. ХХIII. С. 188; Т. XXXIX. С. 165.
48 ПСРЛ. Т. VIII. С. 221; Т. XXII. С. 507.
49 ПСРЛ. Т. XXIV. С. 288. У Пирлинга П. Ралевы-Палеолог см. Пирлинг П. Указ соч. С. 242.
51 Русские акты Ревельского городского архива //РИБ. Т. 15. СПб., 1894
52 П.Пирлинг в своей книге "Россия и папский престол" указывает 1489 год С. 242.
53 О приезде посла Мануила Ралева подробно см. у Хорошкевич А.Л. Указ. соч. С. 190.
54 А.А.Зимин считает, что во всех городах послы были вместе. Зимин А.А. Россия на рубеже... С. 74.
Мануйло Ивановы, дети Рапевых и приведу со собой архитектора, так называемым Петром Антония, да ученник его Заманты, мастер стенные и палатные[55].

В 1491 г. Пьетро Антонио поставил две стрелницы за Москве, у Боровицких и Константино-Елеонских ворот[56], и поставил стену от Свибловой стрелницы до Боровицких ворот[57].

Вместе с Марком Фрязиным в 1491 г., они, как уже говорилось "свершают" Грановитую палату и в том же году Пьетро-Антонию Солари заложил еще две стрелницы Фроловскую и Никольскую, причем по утверждению Воскресенской летописи и Хронографа 1512 г. также вместе с Марком Фрязиным, да возвели стену до Неглинной"[58]. В 1492 г. он начал строить Арсенальную (Собачину) башню, а также стену между Фроловскими воротами и Никольской башней[59] и закончил строительство в 1493 г.[60] Надо сказать, что постройка Кремля была насущной проблемой Русского государства, и поэтому, пока посольство было в пути, правительство пыталось ускорить дело с постройкой. И в июле 1488 года Иван III приказал Дмитрию Курицыну "о мастерах говорить" с отъезжающим из Москвы послом М. Корвина (ПСРЛ. Т. 1. стрлб.163.) - эта попытка не удалась. И в марте 1489 года И. Траханиот был отправлен в Австрию так же для найма строительных мастеров[61].

В 1494 г., с посольством Мануила Ангелова и Даниила Мамырева в Москве прибыл Алевиз Старый[62] (Алоизию да Карпино, Карезано). По данным русских летописей этот архитектор прибыл один, в договоре о найме говорится, что из Италии он уехал вместе с Миказием Парпайоне и Бернардино да Боргомайнеро, о дальнейшей жизни которых ничего не известно. Из письма секретаря герцогской канцелярии при дворе Гуальтеро Сервулпо герцогу Людовико иль Моро следует, что "мастро Алоизию да Карезано - стенной мастер и инженер, мастро Миказел Подпайоне - кузнец и Бернардино да Боргоманеро - каменщик, все трое миленции, должны сделать замок, что Государь хочет, наподобие этого, что в Милане"[63]. В 1499 г. Алевиз Старый заложил двор великого князя, "палаты каменные и кирпичные, а под ним погреба и паджки ..."[64], которые он закончил строить, по мнению некоторых исследователей в 1508 г.[65] Последняя в XV веке поездка русских дипломатов в Италию состоялась 1499-1504 годах. На этот раз послами отправлялись Дмитрий Ралиев и Митрофан Карачаров. Целью их путешествия, как считали ганзейские купцы, было посещение римского

55 ПСРЛ. Т.XII. С. 222; Т. XVIII. С. 272-273; Т. XXIV. С. 206; Т.XXVIII. С.154; Т. XX. С.206.
56 ПСРЛ. Т. XXVI. С. 280.
57 ПСРЛ. Т. VI. С. 38; Т. VIII. С. 219; Т. XII. С. 223; Т. XVII. С. 273; Т.X. Ч. 1. С. 355; Т.XII. С. 505; Т. XXII. С. 187; Т. XXIV. С. 207; Т. XV. С. 331; Т. XVII. С. 280; Т.XXVII. С. 290, 360; Т. XXIII. С. 320; Т. XXXIX. С. 165. – встречаются разночтения – В лето 6998.
58 ПСРЛ. Т. VI. С. 38; Т. VIII. С. 221, 223; Т. XII. С. 228, 231, 263; Т. XVII. С. 274; Т.XX. Ч. 1. С. 355-356; Т.XII. С. 507; Т.XXIII. С. 118; Т. XXIV. С. 207; Т. XXV. С. 332; Т. XXVI. С. 286-287; Т.XXVII. С. 291; Т. XXVIII. С. 321; Т. XXXIX. С. 165.
59 ПСРЛ. Т. VIII. С. 225; Т. XII. С. 233; Т. XXII. Ч. 1. С. 508 и т. д.
61 Флоря Б.Н. Указ. соч. С.16.
62 ПСРЛ. Т.VIII. С. 228; Т. XII. С. 238; Т. XX. С. 361; Т. XXVIII. С. 325.
64 Там же. С. 233.
65 ПСРЛ. Т. VI. С. 42; Т. VIII. С. 237; Т. XII. С. 249; Т. XX. С. 368-369; Т. XXVIII. С 332; Т. XXXIX. С. 172.
66 Тихомиров Н.Я., Иванов В.Н. Московский Кремль. История архитектуры. С. 82.
короля Максимилиана и папы. Послы побывали в Неаполе и в Венеции и 11 марта 1500 года присутствовали на торжественной мессе папы Александра VI. Возвращались они в Москву в сопровождении большой группы пушечников, серебряников и кремпостных дел мастеров. Но в Молдавии они были задержаны и попали на Ру́сь только в ноябре 1504 года. Дело в том, что до 1494 года маршрут русских послов в Итулии проходил по северу Европы, через Ливонские города, Любеж. Прекращение отношений Руси с Ганзой закрыло этот путь для русских послов. Обратный путь посольства 1499 года лежал через Венгрию, Молдавию, Крым и Дикое поле. Алевиз Новый, а вместе с ними и другие мастера были задержаны на два года Менгли-Гиреем, где Алевиз Новый возвел "железные врата" в Бахчисарайском дворце в 1503 году. В Москове послы попали лишь в 1504 году. Алевиз Новый возвел в Кремле в 1505-1508 годах удивительной красоты Архангельский собор. В этом соборе русские широкие лопаты были заменены тонкими коринфскими пилястрами. Вместо Московских лент-поиски появились карнизы. Широкие филенки с легким обрамлением украсили каждое членение фасада. Отрезанные антаблементом законом арки превратились в своего рода в аттике. Их декоративная сторона была подчеркнута сочными венецианскими римовками. Каждая законом арки была завершена своеобразным кронеремем. Этот лысый архитектурный убор настолько видоизменял облик собора, что стал походить на светское сооружение. Архитектурная декорация Архангельского собора нашла отражение также и в убранстве многих пятиглавых, одноглавых и даже шатровых храмов, например, в соборах Никитского, Данилова и Борисоглебского монастырей, Переяславль-Залесского и Ростова, в Дьяковском храме и в соборе Василия Блаженного. А также к Алевизовым постройкам относится церковь Иоанна Предтечи у Боровицких ворот, которую он закончил также в 1508 году. Ему приписывают церковь Николая Гостунского на Ивановской площади против подворья Крутицкого монастыря, на месте церкви Николая Льняного - 1506 г.; церковь Рождества Иоанна Предтечи - 1509 г.; церковь Рождества Богородицы - 1514 г.; а также собор Вознесенского девичьего монастыря. Существует также ряд построек, авторство которых в письменных источниках не отражено. Эти памятники архитектуры могли принадлежать как Алевизу Новому, так и Алевизу Старому. К ним относятся обкладка рва вокруг Кремля камнем и кирпичом, устройство вокруг него прудов в 1508 г. А также закладка в 1514 г. 11 каменных церквей в Москве: Введения во храм Богородицы с приделом Николы на Большом посаде за торгом, Владимира в Старых садах, Благовещенья в Воронцово, Рождества Богородицы с приделом Лазаря на дворе Великого князя, Леонтия Ростовского за Неглинной, Благовещенья на Ваганькове, Алексея в девичьем монастыре за Черторы, Успеновения главы Иоанна Предтечи под Бором, Петра митрополита в Замосковоречье.

67 Хорошкович А.Л. Указ. соч. С. 193.
68 Зимин А.А. Россия на рубеже... С. 180.
70 Там же.
71 История русского искусства. (под редакцией И.Э.Грабаря) Т. III. C. 328.
73 ПСРЛ. Т. VI. C. 53; Т. VIII. C. 249; Т. XIII. C. 10; Т. XXIII. C. 198.
74 Тихомиров Н.Я., Иванов В.Н. Указ. соч. С. 100.
75 ПСРЛ. Т. VI. C. 247; Т. XIII. C. 8; Т. XX. Ч. 1. C. 380; Т. XXVI. C.299; Т. XXVIII. C. 342.
Введения Богоматери на Сретенской улице, Варвары. Кроме того, известия о пожаре в 1531 г. Апелизова двора, на котором делали порох.

К началу XVI в. сведения об итальянских мастерах становится все меньше и меньше. Когда приехал Бон Фрезин в Москву не известно, но уже в 1505-1508 гг. он воззвел церковь Иоанна Лествичника (колокольня Ивана Великого) в Москве на площади.

Некоторые исследователи идентифицируют его с Фрезином Мастробаном, итальянским мастером, посланный в 1508-1509 гг. вместе с мастером Варфоломеем делать деревянный город Дорогобуж.

Сведения о Боне Фрезине - это наглядный пример того, что летописи дают недостаточно полную информацию о деятельности итальянских мастеров.

В русских летописях мы не находим сведений о мастерах Новгородского детинца, Ивангорода, Тулы, Кремля, Копория. Хотя это не отражено в письменных источниках, но по архитектурным признакам авторство этих памятников зодчества можно отнести к итальянским мастерам.

Когда приехал Петр Франчюшо в Россию неизвестно, но уже в 1508-1509 гг. был послан в Нижний Новгород для закладки городовой каменной стены.

Существует несколько мнений о строительстве Нижегородского кремля и о роли в нем Петра Франчюшо Фрезина. Первое - строительство Нижегородского Кремля шло в три этапа, и Петр Франчюшо Фрезин принял участие в уже начатом и завершающимся строительстве по имевшемуся, разработанному русскими зодчими плану.

Следовательно, авторство в проекте Нижегородского кремля ему приписывать нельзя.

Второе - что Нижегородский кремль был воздвигнут в один строительный период и по заранее все сторонне обдуманному плану.

Новейшие исследования доказывают, да и автор данной работы придерживается того мнения, что действительно строительство Нижегородского кремля шло по разработанному плану, который был составлен итальянским мастером. Возможно, что это сделал Аристотель Фиораванти во время похода на Казань, тем более, что по мнению некоторых исследователей именно он являлся автором плана Московского Кремля. А Петр Франчюшо Фрезин никто иной, как ученик Аристотель Фиораванти.

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76 ПСРЛ. Т. VI. С. 254; Т. VIII. С. 254-255; Т. XIII. С. 18; Т. XX. Ч. 1. С. 387; Т. XXIII С. 200; Т. XXVIII. С. 348.
77 ПСРЛ. Т. VIII. С. 278; Т. XIII. С. 58; Т. XX. Ч. 1. С. 411.
78 ПСРЛ. Т. VI. С. 53; Т. VIII. С. 249; Т. XIII. С. 10; Т. XXIX. С. 179.
79 Подъяпольский С.С. Итальянские строительные мастера… С. 222, 225.
81 ПСРЛ. Т. IV. С.247; Т. XIII. С. 8; Т. XX. С. 380; Т. XXVI. С. 299; Т. XXVIII. С. 342.
82 Трофимов И.А., Кириянов И.А. Материалы к исследованию Нижегородского Кремля // Материалы и исследования по археологии СССР. № 31. Материалы и исследования по археологии древнерусских городов. Т. II. Крепостные сооружения Древней Руси. М., 1952. С. 324-329.
84 См. об этом подробно Мильчик М. Указ. соч.
85 ПСРЛ. Т. VI. С. 234.
Петруша, "взял же с собой Аристотель сына своего Андреем зовут, да парюка Петрушею зовут". 87

В 1528 г. с посольством Еремея Труса и Шарапа Лодынина от папы Климента VII в Россию был прислан Петрок Малой. Согласно новым данным, имя мастера Петр Ганинбал, либо Пьетро Франческо ди Аннибале. 88

Папа способствовал найму русскими пушечного литьейного мастера, названного Сануто "бомбардиром". 89 В Равенне нанятый русским мастер был задержан, и только вмешательство синьории позволило Трусову увести "бомбардира" с собой.

Однако из розыскного дела о побеге за границу Петра Фрязина, можно выяснить, что мастер был прислан Великому князю папой римским послужить три - четыре года, а Великий князь продержал его силой одиннадцать лет. Дело о побеге датируется 1539 годом, следовательно, прибыл Петр Фрязин в Россию действительно в 1528 году. И, скорее всего не только как мастер, но и, возможно, как тайный агент. И, видимо, папа не спроста способствовал найму мастера - ему был нужен в России свой человек. Возможно, глава римской католической церкви надеялся, что Петр Фрязин, подобно Аристотелю Фиораванти будет на Руси не только архитектором и литейщиком, но и политическим агентом.

В 1531 г. он заложил в Кремле церковь Воскресения, строительство которой завершилось в 1543 г., "в лето 7052 в сентябре доделала церковь Воскресения Христа на площади возле Ивана Святого, иже есть подколоколы, а заложены бысть посольством Ивана Васильевича в 7040. А мастер почал делать и свершил без лестницы Петрок Малой Фрязин, а лестницу и двери посвятил царю и великого князя Ивана Васильевича придела у того же церкви Воскресения Христого в лето 7060 мастера московских. 91

Такое долгое строительство церкви – 12 лет, объясняется тем, что в этот период архитектором были построены в 1534 г. деревоземляной город Китай в Москве, 92 в 1535 г. заложен вдоль его рва каменную крепость Китай-города, в 1536 г. заложен город Пронск, в 1538 г. "обложил" город Себеж.

По мнению некоторых исследователей Петруку Малому также могли принадлежать церковь Вознесения в селе Коломенском и Церковь Иоанна Предтечи в Дьякове. 97

Интересно, что Петр Малой - это единственный итальянский архитектор, который принял православие, и произошло это не позднее 1535 г. (1533 г.) 98 в лето 7043 заложил Петрок Малой новокрещенный Фрязин.

Судьба мастера сложилась трагично. В 1539 г. он бежал на родину через Ливонию: "В Немецкие земли, в Новой городок Ливонские земли... Ночью чемоданы свои взрезал и вынимал из чемоданов саженье и золотное, да за пазуху положил... на двор вышел... да двух стороной Немецкых ножом поколол, да побежал... Немцы поимали и на креп к стене приковали..." 99

87 ПСРЛ. Т. VI. С. 199.
89 Хорешевич А.Л. Указ. соч. С. 218.
90 Акты исторические. Т. I. СПб., 1841. С. 203.
91 ПСРЛ. Т. XIII. С. 145; тоже Т. XX. С. 463,464.; Т. XXIX. С. 45,144.
92 ПСРЛ. Т. XII. С. 523; Т. XXVI. С. 315-316,323.
93 ПСРЛ. Т. VIII. С. 289; Т. XIII. С. 85,94,423; Т. XX. С. 429; Т. XXIX. С. 17,130.
94 ПСРЛ. Т. XXII. С. 524.
95 ПСРЛ. Т. XXVI. С. 322.
96 Подъяпольский С.С. Архитектор Петрок Малой ... C.46-50; Букин В.А. О церкви Вознесения в Коломенском // Культура средневековой Руси. Л., 1974. С.113-116.
97 Подъяпольский С.С. Архитектор Петрок Малой ... С. 49.
98 Подъяпольский К.С. Итальянские архитекторы... С. 226.
99 ПСРЛ. Т. XIII. С. 94; Т. XX. С. 429; Т. XXIX. С. 17.
100 Акты исторические. Т. 1. СПб., 1841. С. 203.
Это последний итальянский архитектор, имя которого упоминается в русских летописях в изучаемый нами период. Бурное развитие России с середины XV века, позволило стране после долгого перерыва принять участие в крупных общеевропейских событиях. Через посредничество иностранных мастеров Московское государство приобщилось ко многим научно-техническим инновациям той эпохи. Особенно тесные культурные связи установились между Москвой и итальянскими государствами Венецией, Римом, Миланом, куда в первую очередь направлялись русские послы, для приглашения мастеров.

Иван III, благодаря своему второму браку смог наплодить те культурные связи, которые потом продолжил его сын, Василий III. Софья Палеолог, прожившая в Риме некоторое время, постоянно находясь в светском окружении, вполне возможно могла завязать знакомства со многими архитекторами и людьми других художественных профессий. Скорее всего, именно она обратила взор своего мужа на Запад и посоветовала найти мастеров именно в Италии. Василий III, воспитываясь в греко-итальянском окружении Софьи Палеолог, давно уже присматривался к итальянским архитекторам и другим мастерам, покровительствуя их деятельности101. В 1521 году Василий III писал Христиерну II Датскому: «Которые будут у тебя мастера в твоей земле, фрязове архитектоны… и которые мастера горазди каменного дела делати..., ты б тех мастеров к нам прислал»102.

ТАБЛИЦА 1 - Упоминание итальянских зодчих в русских летописях.

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Lubov Tsyganova

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4. Russian Professionals: Cultural Identity and Cooperation within a Multi-national Joint Venture seen through the Interpretive Lens

Manon de Courten
Independent consultant on intercultural management based in The Hague, The Netherlands, at Manon de Courten Training, Consulting & Translations

This paper presents two studies by various researchers exploring the practices of Russian and Western professionals, focusing on the self-perceived professional identity of Russian high-tech entrepreneurs (case 1), and on the cooperation strategies within the Shell-Gazprom joint venture on the island of Sakhalin (case 2). Using the interpretive approach, these studies yield insights in the dynamics of self-perception among Russian professionals and in the interpretations of cultural differences in Russian-Western cooperation. Hopefully this paper will contribute to validate the interpretive approach among cross-cultural management researchers and practitioners as a fruitful method for researching, understanding and fostering Russian-Western relations.

Introduction

How can we bring together theory on interculturality and lived experience? This question formed the starting point of this enquiry.

Having engaged with Russia in the academic and non-academic international cooperation environment for some twenty-five years, and more recently specialized in intercultural issues, I have wondered how theories on culture can shed light on concrete situations of interaction between Russian and Western professionals And how others that embark on their own discovery journey in the Russian culture can benefit.103

In this regard, the approach considering cultural identity and differences as constantly evolving social constructs seems highly relevant when it comes to analyzing Russian culture and intercultural relations with Russian people. I will try to show the benefits of this approach, called interpretive as it is based on interpretation of experience, and which is still less widely applied to the Russian context than the cultural dimensions (CD) model developed by Hofstede and others.104 The latter model certainly proves useful for one-day trainings on cooperation with Russia, but has significant limitations. As a positivist model claiming to define permanent components of Russian organizational culture valid across the country as a whole, it fails to take into account the significant differences within the population between generations, ethnic and confessional groups, geographical diversity of this country spreading across eleven time zones, and, importantly, the rapidly changing realities in Russian society, politics and economy.

Striving to demonstrate that the interpretive approach allows a deeper understanding of Russian culture and of the dynamics of Russian-Western cooperation, this paper aims at engaging in a dialogue with Russian and other scholars and practitioners on cross-cultural

103 In this paper the terms ‘West’ and ‘Western’ refer to the geo-political area covering the continents of Europe, Northern America and Australia. Of course, these categories are constructs as well, which as such contain many layers of meaning and often refer to power relations past and present. Their definition should therefore always be made explicit.

104 Among the analyses of Russian culture through the prism of Hofstede’s model of cultural dimensions, one of the most interesting certainly is the critical analysis of its relevance based on empirical research in 1996 and in 2006. (Naumov and Petrovskaja 2011).
management (CCM) within and upon Russia. This discussion will hopefully help intercultural professionals gather building stones for shared understanding, knowledge and experience on CCM across the current political divide\textsuperscript{105}.

After a brief introduction on the interpretive approach, this presentation focuses on its application to two extremely diverse cases to unravel ways in which Russian professionals have perceived their own entrepreneurial work process (Case 1: High-tech entrepreneurs), and how others have engaged in cooperation with Western colleagues (Case 2: The Shell-Gazprom joint venture on Sakhalin). Hopefully, this paper will contribute to validate the interpretive approach as a fruitful method for CCM researching, understanding and fostering Russian-Western relations.

1. Cultural identity and differences as constructs of meaning: the interpretive approach

The view that culture is not a static entity, but the result of shared interpretation, construction, negotiation and adjustment according to evolving needs and circumstances, became a central paradigm in Western social sciences of the 1960s and 1970s, notably with Thomas Berger and Peter Luckmann’s seminal work. The implications for CCM theory and practice were articulated by such scholars as Clifford Geertz, and recently received further elaboration (see for instance Romani, Barmeyer, Primecz and Pilhofer, 2018; Mahadevan, 2017). Exploring concrete situations of interactions in specific cooperation settings, the interpretive approach analyses from an emic perspective how people give meaning to situations and processes, and how their interaction leads them to develop a shared sense-making of experience (Romani et al., 2018, p. 4). The methods used to unravel this sense-making process are mainly participating observation and semi-structured interviews. Such micro-level methods, which are close to anthropological research, enable to analyze how for instance bicultural teams develop joint meanings of processes and objectives in order to achieve successful cooperation.

When trying to make sense of situations, people often reveal more resourcefulness, initiative, creativity, and flexibility than we think. This ability is captured in the fruitful category of “agency”, defined in the interpretive approach as “our individual ability to overcome, change, subvert or otherwise influence systems of power (Mahadevan 2017, p 102)\textsuperscript{106}”.

I will try to illustrate how interpretivism is useful to understand Russian work culture\textsuperscript{107}. By presenting two case studies I want to illustrate how it aptly captures: 1) perceptions by Russian professionals of their work and identity (Case 1), and strategies developed by Russians and Westerners alike to enhance their cooperation (Case 2).

\textsuperscript{105} For an overview of the discussions conducted during the SIETAR Russia-SIETAR Europa conference, including on issues related to politics, please see my blog https://www.linkedin.com/pulse/intercultural-professionals-from-russia-europe-some-manon-de-courten/

\textsuperscript{106} This definition is based on Foucault and Gordon. The category of “agency” seems to do more right to the dynamics of coping with challenges than the rather static category of ‘individual initiative’ – or lack thereof – which we can find in the cultural dimensions of individualism vs. collectivism.

\textsuperscript{107} In order to build bridges on epistemological level as well, it would be worth exploring whether similar categories to that of agency can be found in the Moscow-Tartu school of semiotics and other models used in Russian linguistics, cultural analysis and psychology.
2. Russian high-tech entrepreneurs: creativity is the key

Let us first explore how Russian individual entrepreneurs perceive themselves and their work. This first case is based on collective research conducted by Russian researchers of the St. Petersburg European University in 2011-2013, on the links between identity construction and successful entrepreneurship (Kharkhordin, 2016). As the Russian government was attempting to “abruptly accelerate or modernize the economic system”, this group of researchers was wondering “to what extent do Russian cultural characteristics hinder or promote the development of the high-tech industries in Russia? (Ibid., p. 1)”. This question prompted research, for which 200 interviews were conducted with high-tech entrepreneurs (or “technopreneurs”), two thirds in Russia (St. Petersburg, Tatarstan, Novosibirsk and Tomsk), and one third in Finland, South Korea and Taiwan for comparison purposes. This research unravels practices illustrating “What does it mean to be a Russian?”, rather than answering the essentialist question “What are Russians like? (Ibid., p. 2)” and yields results on mechanisms of identity construction that can be of interest for CCM professionals dealing with Russia. This paper presents results regarding the Russian entrepreneurs only.\textsuperscript{108}

The Russian technopreneurs interviewed were coming from science mainly (and trying to live from their inventions), rather than from lower trade or “the street”, and engaged with diverse innovation areas, such as engineering, chemistry, and new devices.

Cross-cultural comparison with their peers from Finland, South Korea and Taiwan, strikingly revealed that Russian high-tech entrepreneurs defined themselves and their work, first and foremost in terms of creativity, rather than technical efficiency or profit. As an older entrepreneur from Tatarstan put: “The interest, say, is like that of the writer or composer or any creative person. We get pleasure from the fact we create. That is first and foremost. Well, and it is quite nice if at the same time there are material benefits (Ibid, p. 41)”. The technopreneurs used a constellation of terms related to creativity to express how they perceived their work process. These terms are captured in the figure below (Fig. 1).

Fig. 1 - Perception by Russian technopreneurs of their work process

\textsuperscript{108} For a full comparison of Russian technopreneurs with their Finnish, South Korean and Taiwanese peers, please consult Kharkhordin’s abovementioned research report.
The appeal to inspiration, that is, getting transported by a greater force, was typical for Russian technopreneurs. They did not talk about training themselves to get inspiration, as the Taiwanese entrepreneur suggested. Inspiration rather happened spontaneously, as if by magic.

In this connection, they expressed love for their work-in-progress (in Russian *razrabotka*). The Russian term refers to an unfinished product of innovation, but also to “material elements, this ‘chaos, this hurly-burly of disparate elements that lies in front of you in a garage or in a lab (Ibid., p. 36)”. Obviously, not only the final spark, the “Eureka!” moment counted, but also obviously the whole process, including the struggle with the materials to build the ideal product.

The researchers raised the question, whether this love for the work in progress is productive. While it helps finish the product and creating a prototype, the task of manufacturing the product themselves – which might make sense in a country with little intellectual property protection rights – was often not the technopreneurs’ priority. Their stance can be summed up as follows: “It works, I admire, it, and now let humanity appreciate it (Ibid., p. 36)”. Sometimes, even the relentless attempts to bring innovation endangered the work process. One respondent said about her Western partners: “[T]hey are so well-ordered, so proper people… There is less of the creative element about them. But here in Russia, there is so much creativity that it even happens that our Russian engineers always try and introduce something to a straightforward technological process (Ibid., p. 45)”.

The main driver to become an entrepreneur, beside earning money, appeared to be individual self-realization, a term coming from the numerous business textbooks translated into Russian, and understood as the maximum development of individual inclinations and abilities. One last salient point in this connection is that technopreneurs described their ambition in terms of achieving “great deeds”, creating something new for the universe, which in Kharkhordin’s view, echoed the Soviet dream of creating paradise on earth. However, these great deeds were not directly associated with improving welfare for Russian society.

In sum, the Russian technopreneurs’ strife for inspiration and great deeds was key to their identity and enabled them to distinguish themselves both, from ordinary entrepreneurs and from technopreneurs from other nationalities. However, considering the difficult economic conditions in which Russia has been since this research was carried out, one might ask whether the need to earn money has not become a more important motivation than mere creativity for technopreneurs.

In a country with such a fast pace of change, creativity is an enormous potential, yet has its pitfalls too. One of them is the limited interest for long-term planning and for commercialization. As the researchers concluded, Russia also had a need for methodical business organizers to bridge the gap between creativity and an innovation-based economy.

Emphasis on creativity rather than planning can be found back for a part in the World Economic Forum report based on interviews of a different type of entrepreneurs, namely entrepreneurial champions with established success stories such as Yandex, the Russian alternative to Google. These considered innovativeness, creativity and flexibility success factor number 3, and long-term strategic planning factor number 7 (World Economic Forum 2015, p. 12).

To conclude this chapter from a historical perspective, it is worth highlighting that innovation talent comes often from the necessity to meet basic needs. This was especially true back in the Soviet era and outside the large cities, as comparative research on user-innovation has shown (Fursov and Thurner, 2016; found thanks to reference in Tretyak, 2016). In the current context of economic recession, such creativity and resourcefulness are possibly considered again a welcome skill to meet ends.
3. The Shell-Gazprom joint venture: a new hybrid culture on Sakhalin

At the other end of the spectrum we find a large multi-national joint venture. This second case is based on an analysis conducted by two Dutch researchers of the Free University of Amsterdam, Leonore van den Ende and Fons Van Marrewijk, who, leaning upon the interpretive approach, studied daily collaboration on one of the world’s largest oil and gas projects, to answer one main question: “How do employees make sense of cross-cultural differences in a multinational joint venture? (van den Ende and van Marrewijk 2015, p. 169)”.

Before presenting the results of this research, it is worth bearing in mind the background of this joint venture, in order to understand what was at stake for the Russian and Western collaborators on the island. Oil extraction on Russia’s far eastern Sakhalin island started in 1996, under two large consortia, Sakhalin I and Sakhalin II. The latter was composed of the Anglo-Dutch group Shell, the two Japanese groups Mitsubishi and Mitsui, and the Russian government, to build the first liquefied natural gas (LNG) plant in Russia for the East Asian markets.

Allegedly, the Russian government had to accept a quite unfavorable deal but had little choice, as the country was poor back then, and Shell refused to renegotiate the deal at a later stage (Parfitt 2006). A dramatic increase of the budget as well as serious environmental concerns gave the opportunity to the Russian government to gain more control over the shares. The consortium was forced to sell a majority stake to the Russian gas giant Gazprom and the Russian government signed a new agreement with Shell (Wikipedia Sakhalin II)\(^{109}\). Interviews with oil workers on Sakhalin strongly suggest that Shell had little connection with the way business is conducted on Sakhalin. A Russian oil worker affirmed: “I'm not proud of how it [the new deal] was done. Russia has lost a lot of reputation on this. But I am happy. Shell - they just don't understand how this place works”. A Western veteran Sakhalin contractor specified: “Shell is always resisting. Instead of accommodating, they come out with lawyers to prove their case (both quotes from Lustgarden, 2007)”. Obviously, Shell had to find ways to cooperate in its new, drastically reduced, position. Gazprom too, had to adapt in order to keep the costs manageable and make the best out of Shell’s technical and management expertise.

With this background in mind, let us now turn to the findings of the abovementioned study. It is based on three-months field research conducted in 2010, which included observation, participant-observation, and in-depth interviewing of 26 employees of Sakhalin II: half of them Russian, half of them Western  (English, Dutch, Scottish, and Australian).

At the time of the research, the localization or “Russianization” policy, meaning the transfer of Shell (mostly Western) expertise to Russian professionals, was the main objective for foreign managers. For this purpose, Shell was hiring up to 70% young Russian employees. As to Gazprom, at that time it had for various reasons still very few employees\(^{110}\).

Here are the most relevant results for our discussion. As one could expect, the interviewed employees constructed cultural differences around the categories of the “Russian” and “Western” way of doing business. The “Russian” way was bureaucratic, state-governed, and tended to treat man “like a machine (van den Ende and van Marrewijk, 2015, p. 175)”, as Russian employees said, whereas the “Western” way was based on free market, encouraged growth as well as personal freedom and development. However, this dichotomy was not a geographic or national divide between Russian and foreign employees, but rather a generational one, within the Russian pool. Among Russian employees, there was indeed an

\(^{109}\) Gazprom got 50% and one share; Shell 27.5% minus one share, Mitsui 12.5%, and Mitsubishi 10% (Wikipedia: Sakhalin II).

\(^{110}\) For a detailed discussion on the position of Gazprom and the fear by some employees of a “Gazpromisation”, I refer to van den Ende and van Marrewijk’s research.
obvious contrast between the overwhelming younger generation, supporting the “Western” way of doing business, and the older employees, for whom “the government should care, that’s why business is subordinate to the government (Ibid, p.175)”.

To ensure successful cooperation and ultimately a transfer of expertise to the Russian team, clear efforts were made to blend culturally different practices into a new hybrid, “Shell-Gazprom” culture. As the Dutch director put it in conciliatory terms: “It’s a bit like mixing coffee with milk, so you will see different colors in your glass at different levels, and it will change over time, so it’s an evolving blend […] I think what we’re really trying to do is blend some Russian aspects into a Western management style, or, in some cases, certain Western aspects into a Russian management style depending on the situation (Ibid., p. 178)”.

More concretely, this meant for Western management to adjust to the local context by:

a) Asking Russian support on legal framework and local procedures to make Western tools, systems and processes compliant with Russian legislation and local practices and to secure cooperation with government;

b) Favoring clear leadership above a consultative management style;

c) Adapting to the formalistic and bureaucratic procedures (handling administrative paperwork and providing signature) that are typical for Russian management and administration.

Efforts the other way around were also made, and Russian employees benefitted from the foreign team’s technical experience, international know-how to operate LNG plants, management and operational knowledge.

On the whole, a strategy of diversity and inclusiveness was developed that sounds similar to CCM capacity building provided in the West. Think of training in cultural awareness, a positive framing of cultural diversity, availability of documents made both in English and in Russian, as well as English and Russian language classes for the employees. Finally, during social gatherings, cultural differences were strategically downplayed, for instance during the celebration of Defender’s Day and Men’s day on February 23rd, which Russian and foreign employees jointly celebrated.

As a result, a new management system was developed that was rooted in both cultures, and met the interests of both parties. As the research focus lies on shared strategies and joint solutions to create a hybrid culture on the island, power conflicts or fundamental divergences of opinions, or issues with which the Russian side was struggling, are not mentioned111. Apparently, however, the joint venture has a working management system since Sakhalin II is still in place. Possibly based on this experience, Shell and Gazprom have expanded their cooperation to the Baltic Sea.

This research gives an interesting example of what the interpretive approach can unravel beyond differences between “Russians” and “Westerners”: a multi-layered construction of cultural differences, as well as – with an eye on the huge investments and potential profits – resourcefulness and flexibility to accommodate differences in strategies, interests and practices of both parties.

111 One would expect more comments on these aspects in this research, since the interpretive approach puts at its core power relations. To complement the picture of the cross-cultural relations that developed around Sakhalin II, I refer to Emma Wilson’s analysis of the conflictual interaction between the consortium of Sakhalin II and stakeholders beyond the corporate world, that is, local communities and environmental advocacy groups (Wilson 2005).
Conclusion

The two cases examined have shown that professional identity and cross-cultural cooperation are the result of meaning constructs. The micro-level analysis conducted by researchers on the multiple ways in which people make sense of concrete processes (whether product development, or a working environment on a remote island) have yielded enriching results. Russian technopreneurs perceived their cultural identity primarily as creators, and Shell together with its Russian partners deployed various strategies to accommodate differences and develop a Russian-Western working culture on Sakhalin.

Hopefully, these examples illustrate how the interpretive approach can yield results beyond stereotypes such as “collectivism-oriented Russians” vs. “individualism-oriented Westerners”, and will be useful for CCM researchers on Russian-Western cooperation. Also practitioners engaged in training and coaching on cross-cultural cooperation between Russian and Western entrepreneurs, or within a joint venture might benefit from these insights. Once the necessary trust relationship is established, the interpretive method could be used, for instance, on a small scale to map the self-perceived identity of training participants, and what this identity means in concrete situations.

In these times of renewed tensions, it is worth bearing in mind that although categories such as “Russia” and “the West” are fraught with ideological debates, and although cooperation between Russians and Westerners is limited by administrative and other barriers, the practices of daily interacting, and of developing a shared sense-making of this interaction, do remain a constructive ground for cooperation.

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PART 2

INTERCULTURAL PEDAGOGY: FORMAL AND INFORMAL EDUCATION PRACTICES

Most of the East & West conference’s participants work as universities’ professors or researchers, or at least as adjunct lectures in educational contexts. This is probably one of the reason why most of the contributions of this publication is concentrated in this chapter, which is dedicated to intercultural pedagogy’s conceptual and practical tools; but also to formal and informal education practices, particularly in the form of games, aimed to develop intercultural competences.

The first paper, written by Tamara Kuprina and Anna Beketova proposes “broadcasting” as second language teaching method, and as method to develop cultural intelligence, and consequently students’ tolerance, in educational contexts.

Yulia V. Taratukhina, Irina A. Bleskina, Arseny V. Taratukhin synthesize here one of their last book about intercultural pedagogy, and offer to the readers analytical and intervention tools to manage effectively multicultural classrooms.

Eithne Knappitsch and her collaborators observed Russian and CIS students that moved to Austria, and their specific cultural training needs, in order to better integrate into the Austrian university and into the local social environment.

Both, George Simons and Maria Todosiychuk are very passionate about games and gamification techniques. Games exist in all societies and they are cultural practices that rather than put together people that spend some times to play together, they also teach some values about a specific society. Without knowing each other before, George Simons and Maria Todosiychuk developed some similar tools that they use in their intercultural training programs. Both, in their paper, describe some of the intercultural training games they developed, how they developed them, and how they use them in educational and training contexts.

We are sure that by reading this chapter, the reader can gather very practical tools that can be transferred, or that can inspire further practices and tools to be implemented, in other educational or training contexts.
5. Formation and Development of Students’ Tolerance in Educational Space

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The article discusses the problem of adaptation of educational migration due to the wide internationalization of educational space. It should be mentioned that the competitiveness of modern specialists depends not only on mastering the future professional, but also developing socio-cultural skills helping them to adapt to the new intercultural environment. To this purpose we have developed a new technology for developing intercultural communicative competence in educational space, based on teaching foreign languages and using modern IT-technologies, such as podcasts. Moreover, it is necessary to develop not only separate skills and competences but Cultural Intelligence (CQ) in general.

Introduction

One of the directions of modern migration flows is educational migration related to the internationalization of education and the demand for highly professional staff. In fact, educational migration is the intellectual global capital, both of a single society, and of countries’ unities as a whole.
In addition, at present it is not necessary to move to another country, as the availability of virtual educational platforms and technological tools is expanding, therefore creating opportunities for virtual educational migration.
In many Russian universities special techniques and specialized training materials are being created and implemented, such as interactive tutorials, training videos, audio programs, computer training programs.
Taking into account the emerging trends, it is necessary to research the opportunities and challenges of educational migration.

In analyzing the functional features of humanitarization of technical education we have found that the competitiveness of modern specialists depends not only on mastering the future specialty, but also on their versatile humanitarian culture, development of socially significant qualities and use of modern information and communication technologies, without which, life in the modern world is no longer possible.
In this context, the role of the lecturer is to create conditions that conducive to personal development based, on the recognition of one’s own uniqueness, understanding the need for self-development and the desire for active participation in the life of the society.
In addition, to create an e-course, the teacher must have an idea not only about the subject area, but also be well-informed about the possibilities of information technologies, as well as know by what means of computer support a particular didactic technique is achieved.
Therefore, in order to maximize the use of the thinking habits of the modern young generation, within educational institutions of higher professional education, it is necessary to pay special attention to encouraging and stimulating the creation and implementation of educational materials into the educational space, which are based on all the benefits of information and communication technologies.
Moreover, in our opinion, not only lecturers, but also students can take part in the creation of such educational resources. Thus, during the whole period of training, self-organization of the students’ audience takes place in order to create its own contents, and assimilate not only special, but also socially important competencies necessary for their adaptation in a new intercultural environment.

There is a great demand to be interculturally competent which is closely related to education and especially to foreign language learning. The aim of language policy is not only to teach/learn a language for communication purposes, but also by effective intercultural communication to support understanding and tolerance, respect for different cultures and identities. In order to implement cultural aspects into foreign language teaching, we need to understand the basic terms and relationships between them (Reid, 2011, p.45).

1. Developing Students’ Intercultural Tolerance

*Intercultural communicative tolerance* can be considered as a kind of tolerance that is manifested in the process of interpersonal and intercultural communication. In addition, examining it from the point of view of belonging to the intercultural communicative competence, it is defined as “a *stable conscious meaningful personal quality, implying a neutral attitude to differences based on the absence of prejudices, expressed in readiness for the implementation of interpersonal and intercultural communication based on respect, understanding, recognition and acceptance of differences, accompanied by the absence of fear to express and defend one’s own point of view* (Soldatova, 208, p. 50)”.

Consequently, the role of intercultural communicative tolerance can not be overemphasized as it represents a significant social and professional quality needed for the formation of a personality having both the needed orientation values and communication skills.

However, when learning foreign languages, serious socio-cultural problems arise. Therefore, the analysis of the socio-cultural component of language education deserves special attention, and education from the socio-cultural positions seems to be the most effective model for the formation of an individual as a subject of the dialogue of cultures (Meng, 2011, p. 112).

Since the purpose of the discipline is to develop the foreign language skills at a sufficient level for everyday and business communication, as well as to solve problems in different areas (communication with representatives of other countries, orientation in a modern multicultural world, obtaining information from foreign sources, satisfaction of cognitive interests in other areas, the study of the values of other countries), the result of teaching is intercultural communicative competence formation. Therefore, the foreign language learning in the framework of the development technology is communication-oriented, meaning that it is carried out with the help of such communicative technologies, together with group discussions, exchange of opinions, role plays, problem situations, round tables, case studies, brainstorming, etc.

In addition, the greatest effectiveness of learning, in our opinion, is achieved through constant teacher’s monitoring activity, with the teacher having all the qualities of a tolerant person, actively demonstrating them in interaction with students, ensuring educational process regularity, maintaining a favorable psychological environment of productive joint activities and preventing destructive conflict situations.

Therefore, the technology development initiates the construction of a new education model, which, according to A. Petrikova (2016), can help to “*reorganize the learning process into the development process*” with the teacher not only transmitting knowledge acquired in another social context, but also developing personality in certain periods of life (Petrikova, 2016, p. 68).
2. “Postcasting” as training method in foreign language classroom

Based on the results of the theoretical research, we have compiled a program of experimental work aimed at developing intercultural communicative tolerance in the foreign language classroom. The program is based on blended learning on the following topics: Tolerance and Respect; Characters and Tastes; Thoughts and Behavior; Communication and Interaction; Professional Behavior; Working in International Business; Learning.

To improve the quality of education in higher institutions, we propose to use audio technologies, one of which is podcasting.

The word “podcasting” comes from the name of the iPod and the word “broadcasting”. Thus, podcasting is a broadcasting method intended for listening on a computer or player, presented in form of a small audio program (podcast) that supports the mp3 format. Podcasts last an average of three to fifteen minutes.

The undeniable advantage of podcasts is the fact that by downloading the latest release, you can listen to it at a convenient time in a convenient environment. In this paper, we recognize the benefits of learning podcasts, listening to which is an effective means of developing listening, speaking and vocabulary skills since an audio file can be accompanied by text with words and phrases that are difficult for the listener to understand or need to be emphasized.

According to the results obtained, these topics effectively develop the following components of intercultural communicative tolerance:

- Deep knowledge of essential features of tolerance;
- Knowledge of one's own rights and respect for oneself as a person;
- Awareness of the right of any person to be different and to have one's own views and beliefs;
- Knowledge of the specifics of conducting an equitable dialogue and a strong desire for such a dialogue;
- Possession of the skills of tolerant interpersonal interaction;
- Awareness of the rights of people of other nationalities, respect for them and a strong desire for a dialogue of cultures when there is no negative feelings about the differences between the characteristics of one's personality and the personality of the interlocutor.

Based on the results of the pilot training, the tutorial "Five Lessons for Developing Tolerance" (Beketova & Kuprina, 2016) was created. This training program is aimed at developing students’ intercultural communicative tolerance in English as foreign language classes. The tutorial is reviewed and approved by higher educational institutions of Armenia, Hungary, Russia, Slovakia and Croatia.

3. Developing CQ as further Postcast Training Method’s development

Promising areas of application of our experimented postcast and training program may be:

- The use of the developed tutorial as an additional block of assignments in the discipline "Foreign Language" with a view to further developing students’ intercultural communicative tolerance;
- The development and implementation of a program for retraining and mastering skills of teaching staff.

In general, the educational process should focus on the development of Cultural Intelligence (CQ), i.e. the ability to deal with national, corporate and professional cultures (Earley & Mosakowski, 2018).

What are the features of CQ? In an increasingly diverse environment, people must be able to handle the variety of habits, gestures and assumptions that determine their differences. Foreign cultures are everywhere today. They are not only in other countries, but also in institutions, professions and regions. Interaction with different personalities within them requires cultural and individual sensitivity and adaptation.
CQ is the ability to understand unfamiliar contexts and then adapt to them. Earley and Mosakowski (2018) describe three main sources for CQ development:

1. **Head / Cognitive.** Mechanical learning of beliefs, habits and taboos of foreign cultures, which is not very effective.
2. **Body / Physical.** You will not surprise your foreign hosts, guests or colleagues simply by showing that you understand their culture; your actions and behavior must prove that you have already entered their world to some extent.
3. **Heart / emotional / motivational.** In order to adapt to a new culture, it is necessary to overcome difficulties and misinterpretations. People can do it only if they believe in their own effectiveness.

To estimate your CQ level there are also four scores:

1. **Metacognitive CQ.** The level of planning, awareness and control before, during and after intercultural contacts.
2. **Cognitive CQ.** The level of understanding of cultural similarities and differences.
3. **Motivational CQ.** The level of interest and desire to be and work in cultural diversity.
4. **Behavioral CQ.** The level of flexibility and appropriate use of a wide repertoire of behavioral skills during intercultural interaction.

Despite the fact that this concept has many elements similar to “Intelligence Quotient” (EQ), Cultural Intelligence “CQ” goes further, allowing a person to distinguish between the behavioral patterns produced by culture and the specific patterns of individuals, as well as those that are common to all humans.

Earley and Mosakowski conclude that anyone who is reasonably alert, motivated and determined can achieve an acceptable level of CQ development. They recommend a six-step approach for cultivating your cultural intelligence:

1) Analyze your strengths and weaknesses in CQ. So, you set the starting point.
2) Choose a form of training that focuses on your weaknesses.
3) Apply this form of training.
4) Organize support in your own organization.
5) Enter the cultural environment. Start by targeting your benefits.
6) Do a revaluation (360 °). If it is possible, determine further learning steps.

In general, a common strategic decision should be formed: if a person push off from his/her strengths, seeks to improve the weaknesses, or maybe tries to move in both directions at the same time.

**Conclusion**

It follows from the above that, the goal of a modern educational construct is a socially educated cultural personality: *Homo innovaticus*, an innovative individual who is the main resource and the main driving force in development, with a quick reaction to information, its analysis in the context of the human life values, global thinking, ability to lead, cooperate and understand (Petrikova, 2016, p. 70).

**References**


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In modern society, tutors often interact with a multicultural student’s audience in the traditional or online format. The majority of tutors emphasize the problem of constructive knowledge transfer in a multicultural learning environment as the main problem in this context, in addition to cognitive, communication and psycho-pedagogical specifics. The development of education that is receptive to cultures needs not only specialists in different subjects, but also teachers who have knowledge in the cross-cultural differences sphere. These days, training courses and programs including distance learning are mono-cultural, and these not fully meet the needs of students in the information society. Thereby, the main question is “how to build constructive education in the cross-cultural education context?”. We claim that nowadays there is a necessity of training the specialists with a developed cultural intellect. In this paper, we develop some ways of optimizing the education process in a cross-cultural environment.

Introduction

Today, multicultural student’s audience is not a rare occurrence in both, traditional and online educational practices. Thereby, we conducted a survey on teachers who had a similar experience, and as the result we have identified a number of specific difficulties to these types of student’s audiences, that they do not encounter in mono-cultural environments. Some of these difficulties are: different communication models in the “teacher-student” system, culturally-specific peculiarities of educational information and contents representation, cognitive features and decision-making specificity, different understandings of “creativity” concept, an ambiguous understanding of educational tasks, terminology, preferred type of test materials, and so on.

In this case, there is a question: how to provide the constructive build-up of competence model in the national culture and professional polyphony framework? In other words, how to organize a “course’s design” which is directed at the multicultural audience and provide constructive knowledge transfer?

Thereby, we face with phenomenon of an educational cross-culture. In this paper we define educational cross-culture as the totality of:

1. Tutor’s culture (national and professional);
2. Student’s culture (national and professional);
3. Semiotic space (of educational institute or online resource) and the discipline’s thesaurus.

At this stage we claim that the developments in the field of learning theory in a multicultural environment - a cross-cultural didactic - is absolutely essential. In our view, cross-cultural didactics consists of the sections that investigate:
1. Objectives and values of education in different cultural groups;
2. General peculiarities of cognitive activity in different cultural groups;
3. Learning styles in different cultures;
4. Common features of teaching methods and test materials in different cultural groups;
5. Peculiarities and problems of pedagogical discourse (in particular, academic writing) in a multicultural environment, including the online environment;
6. Developments in the cross-cultural media didactics sphere;

2. Tools to facilitate the organization of constructive education process in a multicultural environment

In our opinion, educational activities consist of operational and cognitive components. And in order to describe cross-cultural differences we can consider several cultural models, among which, the cultural models by G. Hofstede\textsuperscript{112}, R. Nisbett\textsuperscript{113}, E. Hall\textsuperscript{114}, M. Holodnaya\textsuperscript{115}, R. Lewis\textsuperscript{116}, S. Myasoedov\textsuperscript{117}, H. Triandis\textsuperscript{118}, F. Trompenaars\textsuperscript{119}. Further, we can define a number of parameters (such as the ones in Fig. 1) that underlying an analysis of the culture-related aspects of behavior, mentality, activity and determining specificity of cultural-cognitive personality profile: specific nature of activity; specific features of information representation; specific features of mentality and attention; specific features of social communications; dominant values.

In fact, advanced “cultural intelligence” is an important component of adaptive education process\textsuperscript{120}. Teachers with mature “cultural intelligence” will be able to identify cultural-cognitive profile of their students, and to find appropriate communication strategies, and in case of strategic planning, an individual approach to education, with suitable methods and training materials.

\textsuperscript{112} Hofstede, G., (1980), Culture's Consequences, International Differences in Work Related Values. Sage Publications.


\textsuperscript{116} Lewis, R., (1999), When Cultures Collide: Managing Successfully Across Cultures. London: Nicholas Brealey Publishing.

\textsuperscript{117} Myasoedov, S.P., (2009), Business Management in Different Business Cultures. Vershina, Moscow. [Myasoedov, S.P., (2009), Upravlenie bisnesom v razlychnyh devolyh cylyraham. Vershina, Moscow].


In our opinion, a cultural-relevant teachers’ intelligence model looks as the following in Table 1.
Table 1 - Cultural-relevant teacher intellect model

<table>
<thead>
<tr>
<th>Cognitive – Emotional-Operational components of educational communication</th>
<th>Learning style</th>
<th>Teaching style</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding the overall specifics of cognitive activity of the different cultural groups’ representatives</td>
<td>The organization of learning contents</td>
<td></td>
</tr>
<tr>
<td>The organization of teaching methods</td>
<td>The specific of pedagogical discourses</td>
<td></td>
</tr>
<tr>
<td>The peculiarities of control and measuring materials</td>
<td>Reflection and constructive feedback</td>
<td></td>
</tr>
</tbody>
</table>

3. The specifics of educational communication in “teacher-student” system in different cultural groups

The socio-cultural peculiarities define specificity of communication in the “teacher-student” system in many ways. By using the G. Hofstede’s theory, we consider all the cultural components and determine their influence on the educational interactions (Table 2). In terms of the dichotomy of criterion “low vs. high power distance” in the educational space, cultures can be divided into the teacher-centered and the learner-centered approach one. In cultures with low power distance (US, UK, Canada, Australia, Central Europe, etc.), the central figure of education process is the student, and the teacher is an accompanying figure. Teacher does not broadcast knowledge, but he helps the student to find the necessary information, and conclude independently. However, in countries with high power distance (China, Japan, etc.), the central figure of education process is a teacher who transmits information that is an undeniable, and definitely highly regarded. Thereby, the higher power distance, the greater teacher’s status, and, correspondingly, the less number of discussions with him can be. In countries with a very high power distance, teacher guides every student’s step, however, while the distance is reducing, the initiative goes to the student.

In terms of the dichotomy of the criteria of “individualism vs. collectivism”, the education purpose in countries with a “high individualism” index (such as US, Canada, Australia, UK, etc.) is to teach the students “how to learn” and then to obtain the necessary knowledge independently. Thereby, it prepares students to an “education through life” in a constantly changing world, where information becomes outdated quickly. In individualistic cultural context, students are taught to rely only on themselves and on their own strengths. The emphasis on the individual achievement in an academic environment leads to some difficulties in groups and collective interactions between students in classes, thereby teachers devote more attention to project activities and develop students’ team-work skills. Further, in individualist cultures tutors pose unusual tasks and creative approaches to their solving. However, in countries with a “high collectivism” index (such as China, Japan, Arab countries, etc.) education process is emphasized on memorizing and storing large amounts of information. In collectivist cultures the theoretical knowledge often is not maintained by practical experience. Thus, students, in these countries, have a lack of practical experience and might not be able to apply their theoretical knowledge.

From the standpoint of cultural criterion “femininity vs. masculinity” we can conclude that “feminine cultures” (such as Sweden for instance) are focused primarily on the creating of the

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psychologically comfortable conditions in the educational environment and students’ social adaptation. In “masculine cultures” (such as the US), the education process is accompanied by a high competition among students, where academic achievements are the important trappings (portfolios, winnings in competitions, etc.). Thus, in the masculine societies academic results are encouraged in the educational environment, but in the feminine ones the student’s behavior is often awarded.

In terms of the “low vs. high uncertainty avoidance” criterion, “low uncertainty avoidance” index means that education process is often conducted by non-standard programs, which provide a high level of variability and fuzzy evaluation criteria. However, in cultures with “high uncertainty avoidance” index the education process is conducted by a strict schedule, and instructions are given according to the educational and methodical regulations. In such countries, the teachers identify the task, ways of its solving, deadlines and evaluation criteria as clearly as possible for students. On the same time, in cultures with high uncertainty avoidance students are more likely to pursue higher education, because of a sense of duty to their parents and their society, and not because of personal desire.

Table 2 - G. Hofstede’s ethnometric criteria in the educational communication context

<table>
<thead>
<tr>
<th>Ethnometric criteria</th>
<th>Communication specifics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Power distance</td>
<td></td>
</tr>
</tbody>
</table>
| Low power distance   | ▪ Student-centered model. The students’ initiatives are encouraged  
                      | ▪ Communication is initiated by students  
                      | ▪ The teachers encourage students to choose their own learning pathway  
                      | ▪ Students are allowed to discuss, enter into controversy with teachers and criticize them  
                      | ▪ The effectiveness of education is depends on the continuous feedback and interactivity  
| High power distance  | ▪ Teacher-centered model  
                      | ▪ The students’ initiatives are not encouraged, thus initiatives come from teacher  
                      | ▪ Communication is initiated by the teacher  
                      | ▪ Students build their own educational pathway, which are based on the pre-specified models  
                      | ▪ Students are not allowed to discuss, enter into controversy with teachers and criticize them  
                      | ▪ The effectiveness of education depends on the teachers and regulated by them  
| Collectivism/Individualism |                  |
| Collectivist cultures | ▪ Students pronounce their opinion only when asked and encouraged by teacher  
                            ▪ Individual performances are encouraged only in small groups  
                            ▪ Harmony and emotional comfort are the dominant conditions in the education process  
                            ▪ Neither the teacher nor the student does not “lose face” in the educational communications  
                            ▪ The teachers can make some indulgences taking into account personal attitude  
| Individualist cultures | ▪ Any question can be discussed  
                            ▪ Individual performance and the expression of own standpoints are always encouraged by teachers  
                            ▪ The confrontations, the clashes of opinions and disagreements are an average part of the education process  
                            ▪ “Lose face” is a characteristic of professional incompetence  
                            ▪ There are equal requirements for all students  

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<table>
<thead>
<tr>
<th>Ethnometric criteria</th>
<th>Communication specifics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculinity/Femininity</strong></td>
<td><strong>Feminine cultures</strong></td>
</tr>
<tr>
<td></td>
<td>- The education process is oriented at the average student</td>
</tr>
<tr>
<td></td>
<td>- The ability to adapt in the team is an important and valuable quality</td>
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<tr>
<td></td>
<td>- Such students’ qualities as non-conflict, moderation in all things and good teamwork are encouraged</td>
</tr>
<tr>
<td></td>
<td>- Students choose subjects based on self-interests</td>
</tr>
<tr>
<td></td>
<td><strong>Masculine cultures</strong></td>
</tr>
<tr>
<td></td>
<td>- The education process is focused on the best student</td>
</tr>
<tr>
<td></td>
<td>- Students’ academic achievements are valuable</td>
</tr>
<tr>
<td></td>
<td>- Students’ ability to present own achievements and own uniqueness are valuable</td>
</tr>
<tr>
<td></td>
<td>- Students’ emphasizing from the team is encouraged</td>
</tr>
<tr>
<td></td>
<td>- Students choose subjects based on its usefulness for the future career</td>
</tr>
<tr>
<td><strong>Uncertainty avoidance</strong></td>
<td><strong>Low level</strong></td>
</tr>
<tr>
<td></td>
<td>- Students feel themselves more comfortable without strict regulations and schedules</td>
</tr>
<tr>
<td></td>
<td>- Teacher can tell that he does not know something</td>
</tr>
<tr>
<td></td>
<td>- A using simple language in education process is a good teacher’s characteristic</td>
</tr>
<tr>
<td></td>
<td>- Students prefer more innovative approach in education</td>
</tr>
<tr>
<td></td>
<td>- Teachers consider the disagreements in education process as stimulating factor</td>
</tr>
<tr>
<td><strong>Uncertainty avoidance</strong></td>
<td><strong>High level</strong></td>
</tr>
<tr>
<td></td>
<td>- Students feel themselves more comfortable with strict regulations and schedules</td>
</tr>
<tr>
<td></td>
<td>- Teacher must be competent in all spheres</td>
</tr>
<tr>
<td></td>
<td>- A using academic language in education process is a good teacher’s characteristic</td>
</tr>
<tr>
<td></td>
<td>- Students’ accuracy and compliance with the requirements are encouraged</td>
</tr>
<tr>
<td></td>
<td>- Teachers consider the disagreements in education process as a personal disloyalty</td>
</tr>
</tbody>
</table>

4. Culturally-specific learning strategies

According to the E. Dale\textsuperscript{122} and his followers’ concept, education effectiveness is determined by the student's role in the education process. The most effective way of studying information is the student’s active involvement in the education process: participation in discussions, presentations, simulation and implementation of practical activity. However, the least effective way of studying information is the lectures. Later, the “learning pyramid” (Fig. 2) was developed based on the E. Dale’s cone of experience, which also shows that the most effective ways of learning are the practical experience and teaching other people. However, we argue that the concept of learning methods effectiveness is valid for the Western countries, where people in education process have impulsive cultural-cognitive personality profile parameters. In non-Western cultures, mostly East Asian, the situation is the opposite: the learning methods which E. Dale defined as the least effective are the most productive (so-called “the East Asian learner paradox”).

Thus, in our opinion, the parameters of the learning effectiveness depend on the culture and on students’ cultural-cognitive personality profile. In this paper, the dichotomy of “active” and “passive” learning is determined by the methods of learning which students are used in the education process. According to us, different types of learning can be effective in different cultural groups.

Thereby, by using the concept of “active” and “passive” learning styles we define students in East Asian cultures as “reactive” learners, and in Western ones as “proactive”. Reactive students learn the information via the lectures and acquired knowledge demonstration; therefore, the main purpose of passive learning is the transfer of fundamental information from teacher to students in the course framework. On the other hand, proactive students prefer to receive the information via discussions and practical experience, because the purpose of active learning is the development of students’ critical thinking, and creativity for solving non-standard issues and tasks. It is also important to be note that learning style is stipulated by teacher in many ways, such as his professional and national culture, as well as the type of student’s behavior. Therefore, we can conclude that in conditions of passive learning and reactive learners interact with the educational environment of the following type: educational environment influence student and form his identity and professional competences during the education process (Fig. 3). However, in conditions of active learning, despite the fact that the educational environment has still an impact on the proactive students, they also adapt and modify it for themselves (Fig. 4).

**Fig. 3 - The “passive” learning style**
5. The methodical peculiarities of the education process organization in a multicultural environment

The emergence of the information environment has initiated the emergence of educational cross-culture that led to some systemic changes, which influence the transformation of the information educational environment organizational elements. We define some criteria for multicultural educational environment development in information society (Table 3):

- **Communication criterion**: changing the traditional forms of communication in the “teacher – student” system;
- **Methodical**: the emergence of cultural-adaptive methods of educational information processing;
- **Content**: differentiation and the possible heterogeneity of the educational content in the education process;
- **Information**: development and using of educational resources considering the cultural specifics of information perception and processing.

**Table 3 - The methodical peculiarities of the education process organization in a multicultural environment**

<table>
<thead>
<tr>
<th>Criteria</th>
<th>«West» cultures: Proactive student</th>
<th>«Non-west» cultures: Reactive student</th>
</tr>
</thead>
</table>
| Information structuring forms and features | ▪ The dominance of verbal-auditory and visual information perception type  
▪ The tendency to abstraction and differences search  
▪ Deductive thinking  
▪ The independence from the context  
▪ Information framing – cataloging and the knowledge tree |
|                                  | ▪ The dominance of auditory and kinesthetic information perception style  
▪ The tendency to similarities search  
▪ Inductive thinking  
▪ The dependence from the context  
▪ Information framing – full (not always accurate) picture of the situation  
▪ Use the intuition and figurative-narrative discourse |
<table>
<thead>
<tr>
<th>Criteria</th>
<th>«West» cultures: Proactive student</th>
<th>«Non-west» cultures: Reactive student</th>
</tr>
</thead>
<tbody>
<tr>
<td>Methods</td>
<td>• Heuristic and problem-search methods&lt;br&gt;• Paradigms of educational information processing are interactive, discussions, debates;&lt;br&gt;• Creativity defined as the creating of something new</td>
<td>• Receptive and reproductive methods&lt;br&gt;• Paradigm of educational information processing is the information relaying&lt;br&gt;• Creativity defined as the interpretation of the existing traditions</td>
</tr>
<tr>
<td>The educational content specifics</td>
<td>• Interactive, multimedia, available for additions and adjustments</td>
<td>• Basically the text content where any adjustments does not allowed</td>
</tr>
<tr>
<td>The peculiarieties of control and measuring materials</td>
<td>• The choice of one possibility from several ones&lt;br&gt;• The author's position to the issue</td>
<td>• Aimed at the specific answers relaying&lt;br&gt;• The lack of tasks which show the author's position and creativity</td>
</tr>
<tr>
<td>Communication context</td>
<td>• Low-contextual cultures</td>
<td>• High-contextual cultures</td>
</tr>
<tr>
<td>Discourse purposes and values</td>
<td>• Expression of individuality</td>
<td>• Unity with the collective, the preservation of harmony</td>
</tr>
<tr>
<td>The dominant discourse genres</td>
<td>• Discussions and debates</td>
<td>• Narrative</td>
</tr>
<tr>
<td>The dominant discourse emotional peculiarities</td>
<td>• Contents is the primary, context is secondary&lt;br&gt;• Cognitive style of information exchange&lt;br&gt;• Moderation, restraint</td>
<td>• Context is dominant&lt;br&gt;• The process of “how tell” is more significant than “what tell”&lt;br&gt;• Avoidance of discursive confrontations</td>
</tr>
<tr>
<td>Discursive models</td>
<td>• Linear argumentation model which is based on the facts: “the fact – the fact – the fact – conclusion” (induction)</td>
<td>• An ramified argumentation model: “the conclusion is the evidence” (deduction)</td>
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**Conclusion**

When students enter into the foreign cultural educational environment, they adapt to it gradually under the influence of its semiotic space features. And teachers also largely consider the specifics of the institute. However, some difficulties may emerge during the process of interaction with a multicultural audience: the multicultural audience does not allow teacher to be oriented on members of one cultural group, because educational information should be reported to all students’ audience equally.
This issue can be solved, by the way, of different educational methods selection for the members of different cultures:

1. The fundamental theoretical knowledge is usually transmitted via lectures. However, nowadays modern technologies allow teachers to provide educational information in various formats: books, manuals, video and audio lectures, etc. Respectively, members of different cultures choose the most effective ways of educational information reception for them. It is also necessary to create a thesaurus of course or a vocabulary for different cultures because some concepts may be interpreted differently.

2. Seminars can also be adapted to a multicultural audience. The teacher can give different tasks for students depending on their learning style. For example, proactive students prefer team works, discussions, non-standard tasks requiring creative approach, and the best students can help the teacher during lessons or explain some educational material to other students, etc. In the other hand, reactive students prefer standard tasks and approaches to their solving. We assume that the seminars in multicultural audience consists of the practical application of the gained knowledge via the analysis of a standard set of tasks, but with the tasks complexity use less traditional approaches of solving. Thus, proactive students via reflection and debate among themselves and teachers offer solutions that they can explain to other students.

3. The types of control and measuring materials are fundamentally different for different cultures: proactive students get the creative tasks, for example, essays for expression own point of view, however, reactive students get test for basic knowledge control. Thereby, control and measuring materials, in the first case, identify students' creative thinking development; in the second one, allow to check students’ educational knowledge level.

4. The types of homework and projects are different: reactive students get tasks for consolidation of the studied knowledge, for example, writing an essay, learning the methods and ways of solving some average tasks; proactive students get tasks for own opinion demonstration, critical reflection of the situation, the new idea, method of solving non-standard situations development, etc.

References


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7. Constructing an Effective Learning Environment for International Students: Reflections from CIS Students Studying in Austria

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This paper discusses some of the key elements of an effective learning environment from the perspective of a diverse international student body. It draws on research based on the expectations and experiences of students from the Commonwealth of Independent States (CIS) studying at Austrian Higher Educational Institutes. A pilot survey conducted among 52 CIS students studying at Austrian universities provides the basis for this analysis. A key aim of the work is to identify how lecturers can create a positive learning environment at Austrian institutions. As student motivation is considered key to academic success, this paper looks at the expectations of CIS students and potential challenges that impact their level of motivation. The findings highlight in particular the role of the academic institution and lecturer in creating a learning environment that ensures students have positive learning experiences. A series of recommendations are made on how universities and instructors at Austrian institutions can best motivate international students.

Introduction

Internationalization across the higher education sector is not a new development, but one that has been on the increase over recent years. Many international students are looking towards English-taught programs across Europe, attracted by the educational opportunities, costs, reputations and teaching excellence of universities. Higher Educational Institutes (HEIs) in Austria offer bachelor, master and doctoral degree programs in English, in an effort to attract increasing numbers of international students. With international competition for both cost-effective and quality education on the increase, it is becoming more and more important for HEIs to focus on providing attractive learning environments for international students. This includes providing a learning environment that is both motivating and inclusive. Students from the Commonwealth of Independent States (CIS) are among those recruited in significant numbers by HEIs in Austria. Students from CIS countries, as with all international students, come with their own set of personal, cultural and educational values and
experiences, this undoubtedly impacts on their expectations, motivations and performance at Austrian universities.

This reflection paper discusses key elements of an effective learning environment, drawing specifically from research on the expectations and experiences of students from CIS countries studying at Austrian HEIs. A pilot survey of 52 CIS students studying in Austria forms the basis of this research. In analyzing the expectations and experiences of these students living and studying in Austria, it is possible to identify how students from CIS countries can best prepare for the learning environment at Austrian institutions. As student motivation is considered key to academic success (Maclellan, 2005) – in terms of both achievement and quality of the education - this paper looks at the expectations of CIS students coming to Austria and identifies potential challenges impacting on their level of study motivation. Additionally, lecturer feedback on both CIS students and other international student groups at Carinthia University of Applied Sciences (CUAS) is outlined in order to also incorporate the lecturer's perspective into the discussion.

This paper firstly outlines the role of the teacher in motivating students; secondly, the findings of the pilot study on living and studying in Austria are discussed, complemented by lecturer feedback; and thirdly a series of recommendations are made on how instructors can best motivate international students.

1. Student Motivation and Learning

Regardless of the cultural and/or educational background of lecturers, it is widely accepted that a good instructor is one that can fundamentally motivate students to learn. As one of five factors affecting student motivation, as well as the student themselves, course contents, teaching methodology, and the learning environment, the instructor plays a crucial role (Williams and Williams, 2011). Good lecturers and teachers are often described as passionate, enthusiastic and knowledgeable in their fields of expertise. Further characteristics, considered particularly valuable for international students in an unfamiliar environment, may include being clear, patient, structured and approachable. Lantz (2007) suggests that lecturers and teachers are role models and their behavior can have a significant impact on students. While different learners are motivated differently, the instructor is crucial in motivating students. Numerous researchers also point towards the fact that students learn more from teachers they like than teachers they dislike (Tolhurst/Bolton, 2018, Tokuhama-Espinosa, 2014; Williams/Williams, 2011). Some experts even go as far as to suggest that the role of the instructor is shifting from being knowledge dispensers to managers of student learning and the learning environment (Williams/Williams, 2011). If we consider this as valid then it is clearly necessary for lecturers to engage more with the dynamics of their classrooms and their individual learners. This has implications for lecturers of international students, as teaching in a diverse classroom is very different to teaching a more homogenous group of students, as for example a group of Austrian students or German-speaking students.

There is a significant amount of research on cross-cultural learning behavior and the implications for both teaching and learning; some cases exemplifying the potential impact of cultural diversity on academic performance are presented here. Academics in some cultural traditions, for example, are treated with such respect that students from these cultural contexts may feel very uncomfortable using first names in an informal teaching setting, or may appear to over-exaggerate academic titles. In other contexts, where the opposite is the case, the degree of informality of students may seem inappropriate to lecturers. How learning and research are understood in different cultural contexts also varies. Learning may be considered as a means of becoming a better person, or alternatively, may be regarded as a means to advance a career. Referencing in some traditions is considered unnecessary, as
knowledge is believed to have an intrinsic value for humanity; hence academic tradition calls for students to simply integrate this knowledge into their own. From this perspective, ownership of knowledge is not given; therefore, there is no need to reference it. This perhaps explains an increased tendency to plagiarize, despite being told that plagiarism is a form of academic dishonesty and is unacceptable practice. International students may have difficulty writing seminar papers both because of poor referencing and difficulty in distinguishing to what extent fact or opinion are required. Some students may also appear more reluctant to respond to questions posed by their lecturers in the classroom, this passive behavior is often mistakenly perceived as non-assertive, or worse, as lack of interest. One explanation may be the need for certain students to first feel a sense of belonging to the group before interacting with ease, while another may simply be the need to take time to think before responding.

In settings where English is the language of instruction, but not the native language of either student or lecturer, language may also prove an important factor in classroom dynamics. Despite institutions requiring specific standards of language as an entry requirement, variations in accent and in spoken and written fluency are still a given. One study by Shanahan and Meyer (2003), for example, found that first year students with English as a second language studying economics had significantly worse exam results than students with English as a first language. Strong regional accents can similarly prove problematic. Being aware of how language can accent impact on perceived knowledge and competence is important and is relevant for both instructor and student. Furthermore, lecturers should be careful in their use of culturally specific references in their teaching, as international students may neither understand nor identify with the relevance of these references. On the other hand, asking students to contribute examples from their own cultural contexts can increase the students’ sense of belonging and motivation.

Students accepted on programs in Austria will have been successful in their former learning environments; otherwise, they would not have successfully received a place on their study program. Their level of English (or alternative language of instruction) will be at a level required by their host institutes. Nonetheless, it is difficult for these students to be so well prepared for their new environments so as not to encounter any challenges. The more likely and realistic case is that they encounter a number of differences, both expected and unexpected, and that these impact on their level of motivation and ability to settle into their new academic contexts.

Lecturers would do well to bear these factors in mind, as from a constructive perspective, problems may be the result of a gap between what is expected on the part of lecturers and what is experienced or thought to be expected on the part of students. Where much work is done from a social perspective to welcome international students into institutions (such as activities organized by International Offices), very little is done from the academic or curricular perspective in order to help students find their way in the learning and teaching contexts.

2. CIS Students Studying in Austria

A pilot survey conducted among 52 CIS students in Austria, points to a number of interesting findings relevant for the learning and living context in Austria. Four 5th semester Bachelor Intercultural Management students from CIS countries (co-authors of this paper) designed and conducted this survey. The majority of students surveyed study at either Carinthia University of Applied Sciences (CUAS) or the Alpen-Adria University (AAU). Taking CUAS as an example, it is regional university with approximately 12% full-time international students and the vast majority of lecturers come from Austria or Germany. The findings show that respondents’ main motivations to study in Austria included career opportunities, quality of education as well as an interest in learning German.
Of the 52 students’ surveyed, 47% did not do any research on potential differences in the educational system in Austria. This essentially means that half of the CIS students coming from very different cultural and educational contexts were completely unprepared for the learning environment at their host universities. This is problematic considering, as was outlined earlier in this paper, that academic institutions do very little to integrate students into the learning environment. Those who did conduct research claimed that they easily adapted to, and quickly integrated into the new environment. Before arriving in Austria, the most common fears expressed by the students related specifically to language issues, the new culture, and workload at the university, as well as the new lifestyle. Some 80% of respondents reported a change in spare-time activities after coming to Austria, indicating a significant change in lifestyle. As regards fears in general, 66% also reported having experienced exactly what they were afraid of before coming to Austria. Interestingly, however, and in apparent contrast to these findings, 73% of students surveyed said they did not experience any culture shock. While on initial reading this seems contradictory, it is well known and widely accepted that most individuals do not realize they are experiencing culture shock while it is happening.

Looking more specifically at findings relating to the academic environment, it becomes clear that institutions and lecturers would do well to consider the dynamics of their interactions with individual learners in order to both directly enhance student motivation and indirectly support overall academic performance. Approximately 55% of the CIS students surveyed perceive the workload as difficult or very difficult to cope with, and 34% found it difficult to adapt to the requirement to hold student presentations. CIS students reported being required to participate in teamwork more often than at their home educational institutions; with some 27% reporting this as being particularly difficult to adapt to. Other differences noted in the educational systems included a stronger practical orientation of the study programs in Austria. This of course may be a result of the fact that a significant number of the respondents are students studying on programs at universities of applied science, which have a strong practice-orientation anyway. CIS respondents did note that they experience lecturers at Austrian institutions as being motivated.

CUAS staff reflections on the international classrooms at CUAS are in keeping with the outline of potential challenges discussed in section 2 of this paper on Student Motivation and Learning. In particular, lecturers’ observations relate to differences in language levels and the fact that strong regional accents impact on the interaction in the classroom. As highlighted earlier, this can have a negative effect on perceived ability and perceived overall academic performance. Specifically with reference to students from Russia and Ukraine, lecturers commented on the level of directness of communication, as well as the fact that students’ communication is more assertive and emotive than that of Austrian students. Lecturers also referred to mixed levels of motivation in the classroom. Particularly significant, and also directly mentioned in relation to students from CIS countries, are references to increased amounts of plagiarism in seminar and bachelor papers. To some extent this is explained by different perspectives on referencing, as discussed above.

3. Recommendations for the International Classroom

Considering the role-model function of lecturers in the context of the international classroom, lecturers should clearly demonstrate openness towards different ways of being. Lecturers are responsible for the academic environments in which international students learn and these environments should ideally promote a sense of motivation, value of the individual and inclusion.

The following points are particularly important in the context of the diverse classroom:
- Getting to know your students can be a key factor in student motivation and success (Devlin et al., 2012 in Tolhurst/Bolton, 2018);
- Effective teaching requires a shifting of perspectives by both teacher and learner;
- Creating a positive learning atmosphere;
- Careful use of language and context-specific examples;
- Awareness of differences in language abilities and communication styles, and of the fact that ability does not correlate with language proficiency;
- Provision of clear and structured tasks;
- Making your course relevant to students;
- Classroom management is crucial;
- Taking time to discuss plagiarism and the concept of knowledge ownership.

Conclusion

In conclusion, because of the widespread increase in HEI internationalization strategies in Austria and across the Europe, the university classroom has become increasingly diverse. There is significant variation in language ability, student experience, motivation and resulting performance, as shown in the case of CIS students surveyed as part of this contribution. This creates a new context for everyone involved.

Universities and lecturers should do more to integrate international students into the academic and curricular context of their classrooms. Students can also better prepare for their target learning environment. Additionally, specific pedagogical training for increasingly diverse classrooms could help lecturers to shift perspective, better manage the learning environment and create classrooms that are more inclusive.

References


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8. Games for developing intercultural competence

Dr. George F. Simons
Sole Proprietor of George Simons International, Corporate Member SIETAR Polska

This presentation is an introduction to the dynamics of successful gaming for intercultural training and social inclusion. We look at the different kinds of games, their impact on players, and why they are useful and effective for both learning and social communication. We explore how games can reflect and create culture, as well as how cultures may shape how games are received and played. We look at the uses of games from an ethical perspective, and how we can plan, design, create, administer, facilitate, and debrief games to attain their learning and social goals.

Introduction - Kinds of Games

While there is an infinite variety of games being played, created, and improvised all over the world on a daily basis, it can be helpful for us to identify certain categories of games by their dynamics and their uses. Here are some important distinctions.

Zero-sum versus infinite games. The first sort comprises those games in which there are winners and losers, and where the objective is to bring the game to an end, with a higher score than the opponent, often with a "winner take all" outcome – football, rugby, tennis, and many other competitive sports, as well as many board and computer games are of this sort. On the other hand, infinite games are the kind in which every player can be a winner by continually improving his or her performance. Here, winning involves the participants ability to keep the game going – for example, jump rope or juggling.

Frame or shell games are basically game formats that provide a dynamic framework into which new content can be inserted. Examples of these can be: quiz competitions, matrix games, card-based games and board games, where the dynamics are the same but the content differs. Our diversophy® games are good examples of this. Currently, we have over one hundred game versions and some translations into twelve languages, with a wide variety of topics that are, however, all played with the same rules.

1. What games do

In essence, games create alternative worlds and invite us to experience them. When used for educational purposes games reduce the loss of didactic content by changing perspectives on information. They make play both emotional and dramatic, by getting players to respond to, interact with, and question the information they present. They often enhance learning by making players act as a team, using peer pressure to perform. Game theoreticians have identified how games increase learning by stimulating competition, providing an element of chance, scrambling our perceptions, and creating alternative realities to explore, often putting us in the shoes of people different from ourselves.

More specifically, games make learning exciting and memorable because they can provide these four different kinds of experiences:
1) **ΑΓΩΝ** = stretching our ability, what athletes describe as “hitting the wall”, giving it all you’ve got at the finish line. This is enhanced when a game increases the odds or the payoff as we approach a deadline.

2) **ALAEA** = the element of unpredictability, chance, as found in the roll of the dice, the spin of the roulette wheel, the luck of the draw.

3) **VERTIGO** = stimulating disorientation of the mind and senses, losing control, being out of the control of the normal thinking and feeling processes, a bit like riding a roller coaster.

4) **ΜΙΜΟΣ** = imitation, role playing, empowers us to take on the characteristics of someone else in fantasy, to enter someone else's reality, e.g., pretending you are a … (you name the culture or person), when you respond to a question or situation. In language training, you may use a puppet or a character who makes the responses. This puts a buffer between the learner’s ego and the criticism he or she might fear to receive for behaving in make-believe ways.

2. **The social impact and applications of gaming**

Games are not just for children, though much of what children learn is imparted in the games they play. A recent study pointed out that the average online game player was 35 years old, that 68% of gamers were over 18 years of age, and that 47 % of gamers are women – there being more adult women playing games than teenage boys under the age of 18.123

The social impact of gaming should not be underestimated. We only need to look at how capitalism and commodification have been communicated to generations of *Monopoly* players. Propagandists of the Third Reich in Germany created children’s games whose objectives were to hunt down and expel Jews from their community. On the other hand, we look for the positive potential of games to improve our well-being, both individually and socially. An anti-radicalization online game was recently developed for young women and men in France to create an awareness of the everyday interactions that could lead to proselytization for revolutionary and terrorist activities.124

During the past several years, a number of SIETAR members have been strenuously engaged in creating games for the acculturation of migrants and minorities within their host communities and enhancing the host communities’ capacity for understanding and meaningful contact with their new neighbors. One of the most successful of these efforts was the *New Horizons* project125 created at JAMK University of Applied Sciences in Jyväskylä, Finland. Here students in the international business program researched the issues of migrants and their local communities, transformed these into game materials, translated them into various languages, localized their content, and facilitated play in local community groups and schools. Likewise, in France, *Nouveaux Repères diversophy®* was developed to achieve similar objectives and is presented in French, English, and Arabic.126

While many of the games developed in the diversophy series focused on understandings, behaviors, and differences among national and ethnic cultures, more recent versions have

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123 Chou, Yu-kai (2014), Gamification to improve our world, TEDx Talks. [https://www.youtube.com/watch?v=v5QjuegtiyC](https://www.youtube.com/watch?v=v5QjuegtiyC)
addressed the dynamics and skills needed for specific areas of life across cultural groups, contexts and activities. Thus, recently we have collaborated with University of Bourgogne in Dijon, France, where one student team created an up-to-date game on Gender and Sexual Identity. While, another has explored culinary habits and the etiquette of dining in a game called diversiTASTES, and a third team is currently addressing the dynamics of humor across cultures and developing a game likely to be called diversiLAFFS.

Another current project, Manhood diversophy is addressing the neglected area of men's issues in contemporary society, raising inequities in social dynamics and laws that are hazards to men's well-being, to their relationships and family life, and to their role as fathers. It also highlights the current crisis that boys are undergoing in social and work environments as well as in education. As owners of the diversophy process, we are doing most of this social game development on a pro bono basis, and continually inviting interested parties to become authors and developers of games that contribute to our social well-being.

3. Gaming across cultures

As interculturalists we are not surprised that games are designed, used, and reacted to in different ways, according to the values and habits of the cultural environments in which they are created and played. The maxim, "different strokes for different folks" is certainly applicable here, because cultural values are critical to whether, how, when, and how long people will play games. When we first introduced our games into the German corporate training market quite a few years ago, the idea of gaming was dismissed as not serious. Thus, we learned to call our creation not a "Spiel", but a "Trainings instrument". The fact that our games employed dice was occasionally rejected for religious or ethical reasons by individuals and groups who objected to gambling as being sinful or immoral.

The strong egalitarian sense in Finnish culture caused us to downplay the gaining of points as an element in winning the game. While we did not conceive of diversophy as a zero-sum game, the assignment of points to successful responses to various questions was thus largely ignored or omitted when playing in a Finnish environment. On the other hand, competition can be acceptable and even desirable in certain cultures, for example in the USA, where being called a "loser" is heard as a strong put down. Many years ago, Donald Trump was quoted as saying, "Money was never a big motivation for me, except as a way to keep score. The real excitement is playing the game". Now that he is playing the political game often in a zero sum way as President, his passion to be a winner is having a worldwide impact.

4. Facilitating a game

Two heads are better than one, and four eyes better than two. I have long been an advocate of training and facilitating with a partner, whether or not gaming is on the agenda, but especially when it is. With co-trainers or co-facilitators participants are given a wider variety of leadership to identify with, and partner facilitators are likely to see more of what is happening in a group, not only because they are two persons, but also because they inevitably tend to focus on different aspects and behaviors as play proceeds. We have made an effort to provide extensive and thorough facilitation guides for the games we have been

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127 https://diversophy.com/collections/professional-skills-development
128 https://diversophy.com/collections/special-themes/products/copy-of-usa-gender
129 https://diversophy.com/collections/special-themes/products/diversitastes-1
130 https://diversophy.com/collections/special-themes/products/manhood
creating. We provide facilitation skills workshops, as well as coaching on demand, as well as engage in troubleshooting by encouraging users to provide us with feedback about their experiences.

A facilitator's role is not to know everything, but to help players engage in the game effectively to make sure that game dynamics run smoothly, and that participants get the most out of it. All too many trainers (gurus) assume the missionary position, that is they assume they are or should be on top of everything and have all the answers. This can too easily get in the way of and diminish the energy for participation. The facilitator's role is to unblock learning were needed, so that participants learn from the dynamic of the game and from each other. Facilitation is not a time to dominate the conversation or vaunt one’s wisdom.

5. Designing and creating a game

When we are discussing the creation of educational or social gaming, our starting point in designing the game lies first in our ability to set clear learning objectives, to be precise about the kinds of outcomes we expect participants in the game to go away with. There are many categories of outcomes. For example, we may want to develop motor or language skills, convey information, assist people to think and conceptualize ideas and concepts, teach procedures or certain steps toward reaching a goal, enhance interpersonal competence, communication, cultural sensitivity and people connections, or lead participants to experience new feelings and fresh connections with each other.

In this digital age, we also need to consider that, when we are designing a game program, we need to apply online what we have learned off-line, as well as realize that achieving our objectives may require different procedures in different media or forms of delivery. We encourage creators of social games to build into their production both live and online, the needed elements of facilitation, coaching, debriefing and troubleshooting as important parts of a fully rounded and successful training game program.

Often, creating a game, although it can be a solo activity, is likely to result in a richer and more enlightening experience when a diverse team collaborates to create it. From the very beginning, we have urged authors of our culture specific diversophy® games to pair up with others, so that the game they produce will reflect both insider and outsider cultural perspectives.

Recently, we and some of our developers have begun to crowsource both content and dynamics from the people who are playing our games. It is common to, for example, to play a game for 40 minutes or an hour, then debrief it, as we have will discuss further below, and then invite the participants to create content which they feel would be appropriate to or needed in the kind of game they have just played. We have been amazed by the imagination and quality of the material developed in this crow sourcing approach when appended to the gaming experience.

Some keys to successful gaming should be noted. The game should be designed to reinforce what it attempts to teach or the outcomes it aims to produce. A good game is an active learning experience, involving emotional and physical, as well as mental engagement. It needs to be relevant to the needs of the participants, whether they are aware of them at the outset or not, and to be culturally digestible and coherent, even though it may challenge individuals to step out of their common, cozy cultural framework. There needs to be room for individual differences and openness to previous experiences that participants bring into the playing with each other. Where the development of skills is involved, a solid game design

131 https://diversophy.com/pages/facilitation-guide
must offer ample opportunities to practice what is being imparted as well as offer means for the player to receive feedback on her or his performance and to plan how to apply learnings to daily life going forward.

Variety is important in the development of the game structure. Making things all dramatic or all quiz, i.e., predictable, reduces sensitivity. Lack of variety leads to monotony and loss of didactic impact, as well as stifling interpersonal dynamics. When a game dynamic is unchanged and too repetitive, it is a bit like living next to a railway – after a while you don’t hear the trains go by anymore.

6. Debriefing a game

One cannot underestimate the importance of debriefing as a part of the social gaming experience. It has been said that “experience is the best teacher”, however this is only one part of the story, as people commonly best consolidate their learning when they step back and reflect on the experience that they have been engaged in. Game facilitators need to debrief in proportion to the weight of the experiential elements found in the game program they are using. The more intense the experience, the more important it is to adequately debrief the participants.

Commonly, there are four phases to debriefing a game. We asked the participants such questions as: How do you feel? What took place to shape your experience? What, in fact, did you learn? How can you apply it? How did you connect and relate to your fellow players? Debriefing does not need to be only or entirely a spoken event. The facilitator may suggest a journal debrief, asking participants to write out and reflect their learnings, suggesting a few principal points that she or he wants them to review. Likewise, participants may be invited to draw a picture or mime something which reflects their experience.

In conclusion, together with storytelling, gaming is a powerful way to help us explore our own culture, share it with others, as well as to see, hear and relate to the similarities and differences that new people bring to our environment. In fact, the two processes, exploring self and others, go hand-in-hand, as gaming tends to evoke parts of ourselves that otherwise remain submerged and unappreciated, both by ourselves and by our fellows, thus becoming powerful and significant parts of our repertoire as interculturalists.

Dr. George F. Simons

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9. Problem-Solving approach in Designing Games for Cross-Cultural Training

Maria Todosiychuk
Business Trainer in Cross-cultural communications; Cross-cultural Game Designer; Richard Lewis Communications Licensed Partner; SIETAR Russia member

This presentation is based on the idea that teaching cross-cultural science is more efficient when it is practical. Learning by doing is one of the modern learning principles that became central for the author’s work on creating special games, role-plays and exercises that use cross-cultural context.

The author presents some of her games that serve to reveal, solve, overcome or explain cross-cultural problems in business communication.

Why games are better than just learning new information? Becoming aware of a potential risk with some business-culture is not enough as it does not guarantee that one will be able to produce an adequate communication style in the real cross-cultural encounter. Author’s games are intended to train concrete and relevant skills, and thus to make participants feel confident when it comes to real cross-cultural contact.

1. The problem to define problems

At the very beginning of my career, in cross-cultural education with no teaching experience and case study behind, my teaching method was more content-focused than of practical significance. I articulated the course logic that I considered proper, and I deemed my task as to find the right, relevant and valid content to fill the syllabus. I did not know what kind of problems my future participants would bring into the class, so by delivering the right knowledge to the participants, I hoped to spark their interest and to make them find the ways to solve their business problems independently.

Later on, I realized that in order to become a valuable professional in cross-cultural training for business, my approach should be focused more on solving problems rather than on delivering contents. When I began to train business people, I started asking them about their issues in doing business internationally. And I discovered that the problem was that, most of them could not define their problems. Some could admit they had misunderstanding with a foreign partner, but they did not know what exactly went wrong. Others could not identify whether their cross-cultural communications were okay or not. Many were not aware of the fact they actually had cross-cultural problems! In other words, all of them had low cultural sensitivity that I had to deal with.

2. The game-changing game

So the first of my games created in 2010 was the Culture Shock game (see Fig. 1). It simulates cross-cultural negotiations between representatives of two synthetic cultures with contrasting features. This game is designed in a special way to lead trainees to a pre-programmed fail, which provides us with the material to analyze their behavior. It reveals what happens when one communicates with people of a different mentality without taking into account their cultural features. In fact, this game turned ideal to launch trainees’ cross-cultural awareness and sensitivity.
3. Specific problematics

The more business people came to my classes, the more I learnt about their cross-cultural problems. This exploration has led me to some important conclusions:

- Most participants were unconscious about the cross-cultural nature of their problems;
- The reasons of the problems were typical for many Russians in respect of certain business cultures;
- If there is a number of typical reasons for a number of problems, then there can be a number of specific ready-to-go solutions.

For example, almost none of the participants could say they had too direct negotiation style that caused troubles with their Chinese or English partner. And it is typical for many Russians. Or, many Russian business people did not think of the idea they could irritate their German partner with their low sensitivity to order and planning. And it is typical as well. I was suddenly hit by the idea that I do not need to wait until my trainees bring problems into class. I could create solutions to the problems that I already considered typical.

Here I come to the main idea that made me think of creating games and exercises for those problems, rather than just warning participants about the risks. Informing people of a potential risk with some business-culture is not enough, as it does not guarantee that they will be able to produce an adequate communication style in the real cross-cultural encounter. For instance, when a Russian trainee with a direct style of speech is told that in China they use indirect means of communicating inconvenient information in order to be polite, and you give them examples, they say it is understood, but when it comes to translating a negative passage into the eastern manner, all they do is trying to say exactly the same passage a bit more politely. Which does not work like that. So I designed exercises and games that allow to train the right way of eastern communication style and to develop it into a skill.
4. Specific Solutions

This is how the *Save Your Face* game (see Fig. 2) was born in 2016. It provides a number of tasks trainees have to perform in order to train their eastern style of negotiation. If participants got the material correctly and perform well during the game, they save their face. If they fail, they lose their face. This allegory works as a motivator to the players.

*Fig. 2 – Save Your Face Game*

The *Culture Shock* and *Save Your Face* are two examples of games I use to solve existing or potential problems of participants. The more I teach cross-cultural competence, the more I see frequent and typical difficulties of the Russian audience that I take as the basis for each of my games and exercises.

Here are some more examples of games that change meaningful habits and develop cross-cultural flexibility:

* *Cross-cultural Poker Face* (see Fig. 3) trains the skill of reading non-verbal information and interpret it correctly depending on the partner’s culture.
* *Your Nobleness* teaches to mind and show the right degree of respect to people of different statuses in hierarchical cultures.
* *Mantle of Emotions* is an easy and fun game that shows how tricky it is to read and interpret other people’s emotions across cultures.
* *Yin Yang* trains the ability to switch between direct and indirect style of speech.
According to the trainees’ feedback, cross-cultural games strongly enhance the effect of their cross-cultural studies, which results in much higher cultural intelligence compared to reading books or discussing theoretical materials.

These and other games have been in the only copy so far and are conducted by myself in my cross-cultural business trainings. However, I plan to make them available worldwide to my colleagues in the nearest future.

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PART 3

BREAKING STEREOTYPES AND PREJUDGES ABOUT THE PERCEPTIVE DIVISION BETWEEN EAST AND WEST

One of the most important work of interculturalists is about breaking people stereotypes and prejudices about particular groups of people, thus to make representative of different groups see each other as human being, and not anymore as exclusive representative of categories to whom they apply stereotypes and prejudices. This is indeed, one of the first step of any intercultural education or training program, with the aim of making people to collaborate openly to each other, instead of closing themselves into into protective pre-concepts, or defensive gages.

East & West perceptive division is one of the “us” versus “them” division that interculturalists need break, when working with people of different cultural backgrounds, with multicultural groups, and to foster ethnic or national groups collaboration. This perceptual division, based on historical events and international power relations is still today very strong, and shape people’s stereotypes and prejudices, creating strong barriers that obstacle the possibility to really get to know each other, and consequently human deeper relations and possible collaboration.

In this chapter, Natalia Orekhovskaya proposes a conception of ethnic stereotypes as a mass consciousness phenomena. According to her, it is important to help people to become aware of their acquired stereotypes, and especially of the reasons why we have developed certain stereotypes. She stresses the need of understanding and become aware of what’s the coherent narrative that certain acquired stereotypes sustain, in order to become competent in managing intercultural communication and relations.

The second article of this chapter is written by Ludmila Khartchenkova and Natalia Reshke. These Russian authors propose a multi-level concept about intercultural communication, and a consequent multi-level intervention, that can be used for both, exploring groups’ stereotypes, and breaking people’s stereotypes about certain groups.

The third and last article of this chapter is written by Pari Namazie. The author shares a project titled “Being Iranian” she developed with The Simorgh Foundation of which she is chairwoman. It is about an intercultural dialogue project where photography language has been used for exploring images about what being Iranians means through a photo context, and for breaking non-Iranians’ stereotypes about Iranians during workshops and presentations they conducted in arts galleries.

We are sure that the contributions of this chapter can help the reader to develop further intercultural projects aimed to break historically consolidated stereotypes among groups, and that involve East and West divisions.
10. Ethnic Stereotypes as a Phenomenon of Mass Consciousness

Этнические стереотипы как феномен массового сознания

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В статье автор рассматривает этнические стереотипы как результат социальной и межкультурной коммуникации, фиксирующий отношение одной культурной этнической группы к другой. Этические стереотипы являются естественным составным элементом массового сознания и выступают его феноменом. Межкультурное взаимодействие и социальная коммуникация не могут обойтись этнических стереотипов, так как это оказывает значительную поддержку в процессе межкультурного взаимодействия.

The author considers the ethnic stereotypes as a result of social and cross-cultural communication, fixing the ratio of one cultural ethnic group to another. Ethnic stereotypes are a natural integral part of the mass consciousness and its phenomena appear. Intercultural interaction and social communication cannot do ethnic stereotypes, as it provides significant support in the process of cross-cultural interaction.

1. Введение


Известно, что чрезвычайно устойчивы детские стереотипы. Именно из детства людей тянутся их любовь к сказочным героям и чудесам. По-видимому, это имеет свои основания в виде бессознательной потребности в идеальном и чудесном. Поэтому во всем мире люди смотрят мыльные оперы и покупают лотерейные билеты. Следовательно, создание стереотипа в общественном мнении необходимо ориентировать таким образом, чтобы в умах людей корпорация (организация, компания, личность) как бы играла роль чудо-богатыря и доброго волшебника, служащего народу и стране.

Сtereотипы можно рассматривать как результат социальной и межкультурной коммуникации, фиксирующий отношение одной социальной или культурной группы к другой.

Сtereотипы позволяют человеку составить представление о мире в целом, выйти за рамки своего индивидуального социального, географического и политического мира.
Так У. Липпман пишет о том, что стереотипы так настойчиво передаются из поколения в поколение, что часто воспринимается как данность, реальность, биологический факт. Если же личный опыт противоречит стереотипу, то, как правило, происходит одно из двух: человек негибкий, незаинтересованный по каким-либо причинам в изменении своих взглядов просто не замечает этого, либо считает его исключением, подтверждающим правило, и просто забывает о нем. Человек воспринимчивый, любопытный, при столкновении стереотипа с реальностью позволяет себе внести изменения в восприятие окружающего мира [3, с.100].

2. Основная часть

Сегодня как у отдельных людей, так и целых народов наблюдается повсеместный интерес к своим этническим корням и к этническим стереотипам, с ними связанными. Этот интерес приобретает различную степень интенсивности: от попыток реанимации стариных обычай, традиций, обрядов до стремления создавать свои независимые национальные государства. Повсеместно наблюдается желание народов сохранить свою самобытность, подчеркнуть особенность своего психологического склада, становится очевидным невиданный прежде всплеск национального самосознания. Во второй половине ХХ столетия, важнейшее значение принадлежит этническому парадоксу, который является выражением двух разнонаправленных тенденций мирового развития. Первая тенденция связана с глобализацией всех сторон планетарной жизни, с процессами всемирного обобществления в финансово-экономической сфере, с нарастающей унификацией политических отношений, материальной и духовной культуры. В науке и обыденном сознании закрепились термины «общечеловеческие интересы», «объединенная Европа», «планетарное мышление». Но, начиная с 60-х годов XXв., мир открывает для себя другую тенденцию, связанную с феноменом национального возрождения. Сущность этого феномена состоит в резком повышении роли ментальности массового сознания в общественных процессах и в возрождении интереса к национальной культуре. Этнический парадокс современности свидетельствует, что не оправдываются прогнозы о скором слиянии национально-государственных образований в единое и нерасчлененное человеческое сообщество. Нации и народы остаются как сегодня, а также на далекую историческую перспективу, основными субъектами исторического процесса и играют в настоящее время не меньшую роль, чем в XVIII или в XIX веке. Как отмечает Н. Смелзер, история человечества после второй мировой войны, в частности история распада Советского Союза и события в Восточной Европе, преподала урок, суть которого состоит в неукротимости этнического фактора, относящегося к числу первичных, исконных сил истории [5, с.13].

Этнос – это исторически возникшая социально-природная общность, особая форма коллективной жизнедеятельности людей. Такая общность складывается естественноисторическим образом и отличается устойчивым существованием и самовоспроизводством за счет межпоколенной биологической и социальной связи. Социальность этноса определяется влиянием на него социальных и культурных процессов, а связь с природой – невозможностью полной изоляции от экологической ниши и биологической основы своей жизнедеятельности [1, с.9]. Общность территории выступает обязательным условием формирования этносов, и большинство из них сохраняет этот признак на всем протяжении своей истории. Весьма непосредственно проявляется связь этноса с языком. Язык есть важнейший объективный признак этноса и выступает либо условием формирования этноса, либо итогом этногенеза; последнее особенно очевидно в случаях образования этноса из разнородных групп населения [2, с.12]. Важнейшим этимобразующим признаком является материальная и духовная культура. Этническая культура есть органическое единство традиционных, устойчивых элементов (обряды, обычаи, народное искусство, нормы поведения) и профессиональной, в частности художественной культуры.
Культура этноса, следовательно. Включает не только архаику, но и современные культурные артефакты, она обращена не только в прошлое, но и в будущее.

Культурная идентичность теснейшим образом коррелируется с особенностями этнической психологии. Этическая психология относится к числу наиболее устойчивых признаков этноса и проявляется в специфике менталитета, в особенностях темперамента, в оттенках вкусов, чувств и т.д.

Следовательно, территория, язык, культура и этническая психология относятся к объективной стороне этнического организма. Однако этого не достаточно для существования этноса. К этим свойствам в обязательном порядке должна быть присоединена субъективная сторона. Этносом может быть только такая группа людей, которая осознает себя как таковую и противопоставляет себя другим этническим образованиям. Субъективную сторону — осознание представителя этноса своей групповой идентичности — принято называть этническим самосознанием. Внешним и элементарным проявлением этнического самосознания выступает самоназвание (этноним). Нет этносов, даже самых простых и примитивных, которые не обладали бы этим ним, а, следовательно, и самосознанием.

Самосознание интегрирует представителей этноса (этонофоров) в единую целостность. Базисом этнического самосознания выступает антитеза «мы - они», которая основывается на объективных этноразличительных признаках в виде особенностей языка, культуры, народного характера и т.д., существует широкий диапазон проявления этнического самосознания: от слабых и сомнительных представлений о своей этничности до ярко выраженных в поведении, в творчестве, в социальных действиях, этнических чувствах, настроениях и стремлениях. Этническое самосознание концентрирует в себе представления об общности исторической судьбы, единстве происхождения, специфике своих религиозных верований.

В целом этнос можно понимать как исторически сложившуюся на определенной территории социально-природную общность, которой присущее относительно стабильное единство языка, материальной и духовной культуры, психики и самосознания. Этнос есть сложное переплетение объективного (территория, язык, культура, психика) и субъективного (самосознание). Самыми стабильными и устойчивыми признаками являются этническая культура, этническая психология и этническое самосознание. По мнению автора, они образуют своеобразное этническое ядро. Так, в процессе революции и гражданская война миллионы русских эмигрировали из России, они потеряли территориальную связь с Родиной, вызваны были сменить языков общения, но оставались русскими до тех пор, пока сохранялись национальные особенности их культуры, психики и самосознания.

Этнические стереотипы являются естественным составным элементом массового сознания, можно сказать «коллективным представлением», которое помогает человеку осознать свою этническую принадлежность, свое отличие от других национальных общностей. На такие представления опираются национальные чувства, национальная гордость и, в конечном счете, патриотизм. Это базис, на котором выстраивается национальная идея.

Еще Р. Стагнер обращал внимание на то, что людям легче мыслить и воспринимать окружающее при встрече с другим этносом, если у них сложился хорошо информированный стереотип об этом этносе или культурной группе [6, с.15].

На наш взгляд, стереотип можно рассматривать как отражение базовой потребности массового сознания общества в рамках его социальной организации, в удовлетворении его жизненных потребностей, в том, числе и в межкультурной коммуникации. Людям легче мыслить и воспринимать носителей других национальных культур, если у них отчетливо сложен стереотип об этой культуре. Не возможно не согласиться с К. Шпильманом, в том, что стереотипы могут служить «путеводителям», «подсказкой» или «полезным правилом», которые помогают ориентироваться в повседневной жизни [7, с. 92]. Упрощая реальность, стереотипы, основываются на ней. В этом, по нашему мнению, и заключается феномен этнических стереотипов, которые дают человеку возможность адаптироваться к незнакомой реальности, они первый шаг
к контакту с другим этносом. Но, необходимо помнить, что любой стереотип имеет свои корни в конкретном явлении реальности.

Сtereотипы прочно встроены в ценностную систему массового сознания общества, являясь ее составной частью, поэтому присутствуют в межкультурной коммуникации. Люди, принадлежащие к различным этническим группам, обладают разным пониманием мира. Эти взгляды характеризуют национальные и этнические особенности каждой культуры, определяя ее специфику. Это делает социальную коммуникацию невозможной, с точки зрения единого подхода. Базируясь на нормах и ценностях своей культуры, человек сам для себя определяет, какие факты и в каком свете ему оценивать. Это существенно влияет на характер социальной коммуникации с представителями других этнокультур. Например, при общении с итальянцами у немцев, привыкших к другому стилю общения, может сложиться стереотип чрезвычайно экспрессивных и неорганизованных итальянцев. Итальянецы, в свою очередь, приобретут стереотип о немцах как о холодной и держанной нации.

Стереотипы могут быть эффективны или служить барьером в социальной коммуникации, для этого их необходимо целенаправленно придерживать. Человек должен понимать, что стереотип отражает нормы и ценности, присущие нации. Единение, сплоченность достигается, в том числе и, путем явного или латентного противопоставления себя всему инородному. Таким образом, создание этнического стереотипа выступает как феномен массового сознания, носители которого чувствуют неразрывную связь со своей нацией и ее культурой, и вырабатывают мнения и суждения о «чужих», подчеркивая преимущества своей нации.

Человек держится за свои этнические стереотипы и не готов с ними расстаться. Восприятие «чужих» наций постоянно корректируется массовым сознанием в соответствии с новыми ситуациями. Одновременно проявление жесткости и гибкости в восприятии объясняется тем, что массовое сознание сплошь и рядом демонстрирует, с одной стороны, завидную устойчивость, стабильность, а с другой - крайне непостоянство взглядов и предпочтений [8, с.17].

Этническая идентичность занимает особое место в русской культуре. Одним из основных критериев выступает религиозная принадлежность [4, с.134]. На базе этого критерия формируется особенное русское понятие «иностранный», которым обозначаются люди, относящиеся к западному миру. Иностранцы для России - своеобразное зеркало, с помощью которого, мы, с одной стороны, хотим получить одобрение своим поступками и начинаниям, а с другой стороны, постоянно осознаем свою самобытность и хотим ее сохранить. Эту особенность необходимо учитывать при построении межкультурной коммуникации.

Если обратиться к модели освоения чужой культуры одного из крупнейших специалистов по межкультурной коммуникации М. Беннета, в основе которой лежит формирование межкультурной чуткости [3, с. 78], то для массового сознания русского человека этот путь начинается не с отрицания межкультурных различий, а со стадии защиты, с преодоления сильно развитого чувства этноцентризма. Иными словами, его не нужно убеждать в том, что различия между людьми, народами и их культурами существуют.

В ситуации межкультурных контактов стереотипы бывают эффективны только тогда, когда они используются как первая и положительная догадка о человеке или ситуации, а не рассматриваются как единственно верная информация о них.

Стереотипы становятся неэффективными и затрудняют коммуникацию, когда имеют под собой не объективную основу, а предвзятость, предубежденность по отношению к другой группе, ее конкретным представителям, искажают какие-то их особенности и черты. В данном случае затрудняется модификация стереотипов, основанных на реальных наблюдениях и опыте. Акцент в общении на эти способы использования стереотипов приводит к тому, что они могут стать серьезной помехой при межкультурных контактах.
3. Вывод

Нельзя рассматривать этнические стереотипы как некое зло, а необходимо обратить внимание на причины, которые формируют этнические стереотипы как феномен массового сознания и могут затруднять межкультурную коммуникацию, во-первых, этнические стереотипы усиливают ошибочные убеждения до тех пор, пока человек не начинает принимать их за истинные, во-вторых, за стереотипами не удается выявить индивидуальные особенности людей, в-третьих, этнические стереотипы основываются на полуправде или искажениях, сохраняя в себе реальные характеристики этнической группы. Межкультурное взаимодействие и социальная коммуникация не может обойтись без представления об этнических стереотипах, так как это оказывает значительную поддержку в процессе межкультурной коммуникации. Независимо от того, несут ли стереотипы позитивный или негативный заряд, они обычно мало соответствуют действительности, не логичны, но достаточно внутренне согласованы.

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11. Intercultural Communication as a Multi-Level Concept

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The paper dwells on intercultural communication as a multi-level concept, which includes the following levels: ethnopsychological, ethnographical, cultural country-specific, language, communicative, didactic, art. The proposed conception is implemented both in theoretical and applied perspective.

Introduction

The current state of society, processes of world integration and globalization make relevant cross-cultural comparative studies that allow identifying and describing cultural originality, stereotypes, specific features of national mentality of representatives of different countries and promoting dialogue and mutual understanding among different peoples and cultures. The proposed conception is based on a tiered approach. We suggest to consider intercultural communication as a multi-level concept, which includes:

- Ethnopsychological level;
- Ethnographic level;
- Cultural country-specific level;
- Language level;
- Communicative level;
- Didactic level;
- Art level.

Each level will be described in detail below.

1. Ethnopsychological level

The main elements of ethnopsychological comparisons are:

a) National psychology and national character, features of national identity, national ethical and psychological ideals and types, features of the emotional system and ways to express feelings;

b) Ethnopsychological potential of traditional art forms;

c) National stereotypes;

d) Ethnocentrism;

e) Ethnic identity.

It is known that every nation has its own stable ideas about other nations. This kind of presentation is called “national” or “ethnic stereotypes”. German accuracy, Russian maybe, Chinese ceremonies, African temperament, Polish gallantry, Italian temper, Finnish stubbornness, Estonian slowness,... These are all stereotypical ideas about a group of people that apply to each of its representatives.
In the view of most people, the British eat oatmeal in the morning, play golf, walk in cylinders on their heads, hooligans at stadiums and brawl in pubs, drink ale. The Germans are workaholics who work by the clock, drink schnapps and eat Bavarian sausages, they demand to keep order everywhere. The Chinese live everywhere, even where it is impossible to live, drink Chinese tea, speak in hieroglyphs, eat rice, quote Mao Zedong, march. The Russians smile a little, drink a lot of vodka; it’s very cold in Russia, bears walk in the streets, the bureaucracy is highly developed, all policemen are bribe takers, there are many beautiful women there.

2. Ethnographic level

Comparison of traditional cultures may be carried out in the following areas:
   a) Folk calendar and calendar rites (oral folk art, holidays);
   b) Rituals of the life cycle of the contacting nations (birth, childhood, wedding, funeral);
   c) Traditional material culture (clothing, housing, utensils, food, crafts and trades).

As an example, consider some differences in organizing and conducting of weddings in Russia and the United States.

Features of weddings in Russia:
   ▪ On average, it takes 3 to 6 months between engagement and wedding;
   ▪ Mostly future newlyweds organize their wedding themselves;
   ▪ Guests are invited by phone or email a month or less;
   ▪ On the eve of the celebration, the future newlyweds are preparing the upcoming wedding;
   ▪ On the wedding day, the bride is “paid” (the groom and his groomsmen pay money to the bridesmaids), then the bride and groom go together to the civil marriage ceremony;
   ▪ Festive celebration in a restaurant lasts 6 or more hours;
   ▪ The wedding menu includes cold and hot appetizers, hot dishes, a wedding cake.

Features of weddings in the United States:
   ▪ On average, it takes 1 year between engagement and wedding;
   ▪ Wedding agencies and wedding managers are engaged in organizing a wedding;
   ▪ Invitations are sent 6 months before the wedding, they have an original design and indicate not only the date and place, but also the wedding program and the list of desired gifts; the card asking you to confirm your presence at the wedding and wishes on the menu is put into the invitation;
   ▪ On the eve of the wedding, there is a rehearsal for the ceremony where bridesmaids and groomsmen are usually present; after the rehearsal everyone goes to a restaurant;
   ▪ It is believed that on the eve of the wedding the groom should not see the bride, so the future newlyweds come separately to the place of the wedding ceremony;
   ▪ Short buffet in a beautiful place, often in nature;
   ▪ The moderate wedding menu includes salad, one hot dish and a three-tiered wedding cake.

3. Cultural country-specific level

At this level, a picture of the world of representatives of comparative linguacultural communities is analyzed, namely:
   a) Natural and cultural landscape, national images of space;
   b) Society: education and culture, science, social values and norms;
   c) Religion;
   d) History of interaction of cultures;
   e) History of the country.
To illustrate, we compare the peculiarities of the English and Russian national characters and the influence of geographical and climatic environmental conditions on their formation. English countryside and the vast seas are two components of the English national character. English sport, English art, English society are all rooted in that peaceful green-turfed countryside with its gently undulating hills and lofty copses, its flocks and herds and pale scudding clouds, where light and weather are forever changing and the nature is human, hospitable and amiable. But, all round this Arcadia rages and swells the sea, so near that you can never forget about it, and this completely humanized, garden-like country is flanked by the waters that are inviolate as on the day they were created. It needed the co-operation of these two opposites to make England what it is. The land is idyllic but the sea stands for struggle and the broader horizon (Cohen-Portheim, 1930, p.13).

According to the writer and traveller Paul Cohen-Portheim, every Englishman has a bit of the country man and a bit of the sailor in him; apart from this combination, there is no understanding of his character in which the former’s prosaic tenacity and rooted conservatism are compounded with the latter’s romantic love of adventure, boyishness and superstitiousness (Cohen-Portheim, 1930, p.15-16).

In Russia, the boundless plain, which is fertile, bounded by the seas and covered with a multitude of navigable rivers, has identified some features of the Russian national character. The infinity of space gives the freedom to choose a settlement and the propensity for freedom and independence. The fertile land gives complacency, kindness and condescension. The presence of means of communication contributes to the welfare and development of sociability, hospitality and mutual assistance. The open sky and vast space give directness and frankness, lack of guile and independence of opinion. The infinite space and large population served as the basis for the fearlessness of neighbors, the tendency to disobey (Kovalevsky, 1992, p.145).

The famous Russian scientist, Dmitry Likhachev, notes that for the Russians, nature has always been freedom, expanse, feeling of spaciousness,... Freedom is the absence of worries about tomorrow and it is carelessness, blissful absorption in the present. Expanse is a big space through which you can go and go, to be able to move in different directions - as it pleases (Likhachev, 1981, p.8).

In large continental agricultural countries, such as Russia, people are characterized by collectivism. The individual could not exist without the state and strictly regulated order there. The state was perceived as economically necessary, as a sacred and organic principle (Gachev, 1981, p.15).

4. Language level

Language is the main tool of knowledge of the world; it determines the type of worldview. Most clearly, the cultural potential of linguistic facts is revealed on the basis of vocabulary. The comparative analysis of lexical units makes it possible to discover the specifics of national images of the world. Lexical, grammatical and stylistic lacunae can occur at the language level. Also, at this level, the value aspect of language units is considered. Lacunas are an integral part of the process of intercultural communication. In foreign linguistics, the existence of lacunae is explained by the absence of linguistic and culturological universals in one culture, inherent in another national culture.

“Lacuna” as a term of humanitarian knowledge means “differences”, “inconsistencies”, “failures”, “emptiness”, “contradictions”, “misunderstandings”, “gaps”, directly revealed in the process of communication. In the most general sense, lacunas fix what one linguacultural community has and the other does not. An example of a lexical lacuna is the English word “wallflower”. Wallflower - a shy person, especially a girl or woman, who is frightened to involve herself in social activities and does not attract much interest or attention (e.g. Sooner or later someone would take pity on the poor wallflower and ask her to dance - Cambridge Dictionary, 2018).
Russian scientist Stepanov identifies absolute and relative lacunae. Absolute lacunae are words that have no equivalents in the form of a word in a particular language. A relative lacuna is a word, or word form, that exists in the national language, but that is rarely given a defined meaning (Stepanov, 1985, p.120-121). The Russian words "кипяток" (boiling water), "ровесник" (coeval), "именинник" (person whose name day it is), "сутки" (twenty-four hours) are the absolute lacunae for the French language. Frequency Russian words "душа" (soul), "госка" (yearning), "судьба" (fate) are the relative lacunae for the English language.

Associative lacunae are distinguished on the basis of the absence of a certain language association, assigned to a word and characteristic of the studied language, in the language of the recipient. For example, the word "Bitter!", basically causes the Russians to think about a wedding (this word is shouted at weddings, prompting the bride and groom to kiss). But this association is not clear to foreigners, and the word is perceived only in the literal sense.

5. Communicative level

At this level, the features of the national communicative behavior of the Russians and other peoples are analyzed. The general cultural norms of communicative behavior are nationally specific. So, a smile is obligatory for the Germans and the Americans, but not for the Russians. Gratitude for the service is obligatory for the Russians, but is not needed in China, if the interlocutor is your friend or a relative.

Representatives of different nations often use the same gesture to designate different, sometimes even opposite concepts. For example, a Frenchman or an Italian would expressly knock on the head if he considers any idea to be inappropriate or stupid. The same gesture means: in Germany - "You are crazy! / Have you lost your mind!" (A similar meaning in Russia - "Are you out of your mind? / Are you nuts?), In Holland - "I'm drunk ". In England, this gesture means conspiracy and secrecy.

6. Didactic level

The dialogue of pedagogical cultures and ethnocultural education may be conditions for the implementation of the modern educational paradigm. The didactic level provides for the involvement of the expertise of ethnomethodics, which reveals the specifics of social, cultural, educational, scientific, professional traditions of different peoples of the world in the process of ethnocultural education. As well as the use of the experience of folk pedagogy, which seeks to foster national identity, instill values; overcome the gap of cultural traditions through the aesthetic and artistic image of national culture.

It is also advisable to compare the culture of teaching in the home country and abroad, to identify national educational traditions, to determine the possibilities of their successive use in the domestic system of education.

Ethno-cultural education involves such methods and techniques of training that allow to identify the ethno-cultural component, to reveal the specifics of cultural and social traditions of representatives of the studied language and culture. For example, the solution of ethno-cultural proportion that can be defined as the commensurability of ethno-cultural concepts belonging to different linguacultural communities:

- China: dragon = Russia?
- Russia: Ivan = the United States?
- Russia: the 8th of March = the United States?

7. Art level

At this level, it is possible to compare musical traditions, works of art and fiction of the peoples in contact. Particular attention is paid to the image of Russian in foreign literature and the image of a foreigner in Russian literature.
For example, the Germans are most often depicted in the Russian literature. Alexander Pushkin in "The Queen of Spades", portrays the Russified German Hermann. Thrift, foresight, passion for enrichment are the main Hermann's features. Pushkin considers thrift and foresight as national German traits.

In the novel "War and Peace" by Leo Tolstoy the German general Pfeul is described as a man who has a passion for theory bordering on sarcasm - "Pfuel was one of those hopelessly and immutably self-confident men, self-confident to the point of martyrdom as only Germans are" (Tolstoy, 1866, p.898). Also in this novel, Leo Tolstoy describes the self-confidence of various nations. German self-confidence stands out and is opposed to a similar line in other peoples. “Only Germans are self-confident on the basis of an abstract notion-science, that is, the supposed knowledge of absolute truth. A Frenchman is self-assured because he regards himself personally, both in mind and body, as irresistibly attractive to men and women. An Englishman is self-assured, as being a citizen of the best-organized state in the world, and therefore as an Englishman always knows what he should do and knows, that all he does as an Englishman is undoubtedly correct. An Italian is self-assured because he is excitable and easily forgets himself and other people. A Russian is self-assured just because he knows nothing does not want to know anything, since he does not believe that anything can be known. The German’s self-assurance is worst of all, stronger and more repulsive than any other, because he imagines that he knows the truth – science - which he himself has invented but which is for him the absolute truth" (Tolstoy, 1866, p.898).

Conclusion

The level approach to the concept of intercultural communication makes it possible to comprehensively consider the theoretical and applied aspects of intercultural communication, taking into account the specifics of interaction between multi-ethnic communicants, as well as the features of the various components of the intercultural situation (participants of communication, language of communication, motives and goals of communication, communication channels, etc.).

The proposed conception of intercultural communication as a multi-level concept is implemented both in theoretical and applied perspective: cross-cultural communication in advertising, in tourism, in business, in the methodology of teaching foreign languages.

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12. Mind the Gap: Perception versus Facts on Iranian Identity

Pari Namazie
PhD, Chairwoman of The Simorgh, Managing Partner of Eunepa, Past President of SIETAR Europa

Through a photography project called “Being Iranian”, this paper is about challenging perceptions we have towards people and culture, based on mainly external and second-hand sources of information. It showed the reality of the culture through images of the joys and struggles within the country. The country in mention was Iran. The paper ended by asking what role we play as interculturalists to reduce these stereotypes, prejudices and the rising culture of fear, which is prevalent in our world today.

This was a rather unusual presentation for the first East-West Conference organized in collaboration by SIETAR Russia with SIETAR Europa. All presentations addressed a Russian context, so my presentation about “Mind the Gap: Perception versus Facts on Iranian Identity” came as a surprise to the mainly Russian audience.

When as presenter I started my discussion, I interpreted the expression on participants’ faces said “are you sure you are at the right conference?” To bring the audience into the topic about Iran, I continued by asking the audience what they thought/ perceived about Iran. Immediately the standard comments came out: revolutionary, ruled by the mullahs, women in hejab, terrorists, they want a nuclear bomb, “we don’t trust them”,… But also “they are hospitable people”,… One or two people had watched Iranian films.

Interestingly, Russia and Iran have had a very long history together. Relations between the Grand Duchy of Moscow and the Persian Empire officially commenced in 1521, under the Safavid Dynasty. The relationship has been multi-faceted, often wavering between collaboration and rivalry. The two nations have a long history of geographic, economic, and socio-political interactions. Currently, Russia acts as an economic partner to Iran, and the two countries have a strong ally. But there is deep mistrust on both sides.

Ask a common Iranian citizen what they think of Russia and Russians, and the answer will probably be “we like Russia, they stand with us, but we don’t trust them”. This was also the immediate answer heard in the East-West conference, when the audience were asked “what do think of Iran and Iranians?” The response was “we don’t trust them”.

Where does this judgement and mistrust come from? When we have not even met a person or visited the country, or understood the depths of its culture and history, or tasted its cuisine, watched social interactions,… Yet, we are able to judge and sometimes condemn it, and with great conviction say “we don’t trust them”.

The objective of my discussion, and of this paper, is to show images of daily life in Iran, to talk about its history, culture and people, to share how it has evolved, to go a little under the surface, to question our stereotypes, assumptions, perceptions and judgements.

The “Being Iranian” project\(^{132}\) was a photography competition launched in 2015 by The Simorgh\(^{133}\), a non-profit organisation with a mission to foster cultural and social exchanges between countries and peoples, specifically starting with an exchange of thoughts and ideas between West Asians and the European Union.

In 2014, The Simorgh conducted an on-line research examining Iranian values in which nearly 2,000 people participated. The values research pointed to a number of interesting

\(^{132}\) https://thesimorgh.org/photo-contest/

\(^{133}\) For more information about The Simorgh’s activities and projects, visit www.thesimorgh.org
themes, such as the importance of family and a preference for a collectivist society, a lack of trust between mainstream people and official institutions, and a wide gap between idealised values (like honesty, loyalty and trust) and their place in reality. Another important and re-occurring factor was the complex and nuanced relationship between religion, traditions and social norms in the Iranian society.

The photography competition continued that discussion by asking the diverse Iranian community of 3 million diaspora and young 80 million society, “What does it mean to be Iranian? How do we show this? Is it through the way we look, the food we eat, the love for family and friends, the emphasis we place on education, our holidays, or are other factors at play?”

The Simorgh received 690 photos from 230 participants. The competition was open to all levels of expertise and nationality. The majority of participants were from Iran, Europe and the US, respectively. An international and very diverse jury evaluated the photographs and the top three winners were given a prize. The top 50 photographs were produced in a book called “Being Iranian”. The near 700 photographs were exhibited at conferences and art centers in Europe.

The range of photographs showed several themes of Iranian culture and values, which were aligned with the findings from the values research. Indeed, they showed:

- A contrast between tradition and modernity, which was present in the majority of photos; these included both implicit and explicit representations of this apparently central aspect of the Iranian identity in the 21st century. Almost all age groups portrayed the importance of keeping traditions alive (including but not limited to religious ones); traditions that seem to become an anchor in a fast changing and dynamic world and evolving lifestyles in urban environments. The focus on the ritualistic and picturesque aspects of the Iranian/religious traditions was an instance where this intersection appeared vividly. For instance, the recurrence of dramatic pictures from the Shia festival of Ashura (submitted by both Iranian and non-Iranian participants) seems to point to a centrality of collective, performative, and ritualistic aspects of Iran’s Shia religious traditions.

- Another example of this intersection between the past and present is visible in the generational contrast in the role of women in society. While younger women are largely shown to be negotiating their way through traditional norms and the increasing requirements of the modern/urbanized society, they are also aware of the social norms that the older generation still values. Living in Iran imposes certain norms and limitations in the public sphere. Women wear “hejab” (Islamic dress) and the proximity between boys and girls is closely monitored. Despite constraints, young people find new and creative ways to maneuver the challenges of the public space, giving way to a highly educated and vibrant force. Among the photos submitted, many represent the transformation of social and cultural space as a consequence of the young demography. Iranians are attached to their culture and traditions, but they are also tuned towards the future.

- The role and the importance of the family stood out in many photographs, time spent with family members, whether outdoors or sitting around a sofreh (cloth usually placed on the floor for a meal or used for ceremonial purposes) enjoying a family meal was clearly still an important Iranian value.

We found this project had a tremendous impact on how we see culture, through generations, social, economic, ideological, gender and traditions. It showed us how cultures view their past, their present and their longing for a better future. It united a fragmented diaspora, it changed the stereotypical narrative. It brought hope, awareness and understanding.
As our world continues to be divided and polarized with the rising culture of fear of the other, we found this project so very constructive in creating awareness, empathy and building bridges, not only between the Iranian diaspora and community, but between cultures and in reducing stereotypes. At the end of the presentation at the East-West Conference’s presentation, one of the participants remarked, “I know so much more about the Iranian culture now, I understand so much better how to relate to the many Iranian students I have. I already see them differently.”

We have enough walls in our world, we do not need to build more walls. But we do not have enough bridges. Our goal as interculturalists should be to create this space; to build strong bridges for dialogue, understanding and awareness. Art and music are powerful mediums for dialogue.

I believe it is through these stories, through similar projects and personal encounters that we break stereotypes and misperceptions in our minds, one project and step at a time.

Pari Namazie

Pari has over 20 years experience as a facilitator, consultant and coach in the areas of leadership, organizational development and intercultural competence. She holds a PhD in International Human Resources Management (2007) from Middlesex Business School in London, and a BA (Hons) in Business Studies from the same university. Pari is Managing Partner of Eurasian Nexus Partners (www.eunepa.com) and heads the Organizations and Leadership Division. She is also the founder of the Vienna Global Leaders platform (www.viennagloballeaders.com), a leadership platform run by Eunepa. Pari is the Former President of SIETAR Europa, and she is also serving as Chairwoman the Simorgh, a non-profit organisation involved in cultural exchange initiatives between West, Asia and Europe.

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PART 4

INTERCULTURAL MANAGEMENT CARRIER AND GLOBAL AND SUSTAINABLE MANAGEMENT PRACTICES

One of the East & West conference’s track was dedicated at corporates and intercultural and sustainable management practices, even though we received only one conference’s contribution on this track. However, when we started to work on this conference’s proceeding, we received two papers’ contributions that, even if they were not presented during the conference days, we found interesting, and at the end, we decided to include in this chapter.

This first article of this chapter is written by Sergey Filatov. The author shared some of his last findings about some of the motivational elements that most affect Russian employees’ satisfaction and performance level, particularly into the IT industry. These findings are definitely important to be considered, particularly for hiring Russian employees; they also bring a good example of develop intercultural and sustainable corporates management strategies and practices.

The second contribution is by Kovbasyuk Olga Vladimirovna and Gromyka Iuliia Evgenijevna. In their paper, the two authors show how team conflicts, especially during the activities of idea generation or implementation, can be caused by team members’ different cultural backgrounds. The authors also suggest strategies for conflict management and resolution, thus that cultural diversity can become an advantage and an element of sustainability for global management practices, instead of a barrier, or a disadvantage.

The third and last contribution of this chapter is written by Colin Heller; he presented and shared his arguments during the East and West conference. Indeed, time ago Colin Heller worked for an International Freight Transport company, that at that time was involved in the cross-border railway communication development. In his paper, Colin shares the problems that his working team faced: they were mostly linguistic and cultural problems. He also tells how they tried to manage and solved these problems, by developing and implementing intercultural and sustainable practices.

Also in this last chapter, the reader can find very interesting contributions, and very practical intercultural management strategies, that can be implemented, for instance, when working with global companies in the Russian territory, or with global companies that have Russian employees. We hope that the articles present in this chapter can enlarge the readers’ worldviews and toolkits, and that can help them to develop more sustainable and intercultural management strategies and practices.
13. Analysis of Technological Market on Russian Employees’ Satisfaction and Performance

Sergey Filatov
SIETAR RUSSIA Vice-President

The article describes the model of interaction between four IT indicators in Russia: job insecurity, job satisfaction, organizational turnover intentions, and IT occupation turnover intentions. Also, we compared the structural model for Russia with the structural model for Canada.

1. Introduction and Purpose of the Study

The implementation of American and European information systems in Russia causes difficulties that have not been encountered in the countries of the West. This is due to the fact that information systems were developed by the United States for American companies and companies located in Western Europe, taking into account the economic and social benefits of these countries.

In Russia, these systems are not operating and being used as planned. Therefore, typical deviations from the expected use include: planning shortcomings and time limits for management and staff; lack of qualified specialists; lack of clear requirements; management problems; lack of an integrated approach.

The reasons can also be related to: the style of management; the development of IT architecture; IT culture; public beliefs and various intercultural aspects that must be taken into account for the successful implementation of foreign information systems.

According to the Standish Group (2015), approximately 37% of IT projects in Russia, which included the implementation of information systems, were not completed. PM SOLUTIONS claims that, on average, companies in Russia spend $ 200 million per year on IT projects (155 projects at $ 1.3 million per project), resulting in a loss of $ 74 million. The study was conducted within the framework of the project, and data were collected from more than 200 IT Professionals in Russia.

The purposes of the study are the following:

1. To build the model of interaction between four IT indicators in Russia: job insecurity; job satisfaction; organizational turnover intentions; and IT occupation turnover intentions;

2. To compare the structural model for Russia with the structural model for Canada.

Arthur G. Bedeian, Beverly G. Burke, Richard G. Moffett (1998) in their study demonstrated the negative impact of stress during work on job satisfaction and overall life satisfaction. The stress experienced by IT Professionals has a negative impact on their job satisfaction, and it may lead to an intention to change their jobs (Tarafdar et al., 2010).

Therefore, the following hypotheses are suggested:

H1: Job insecurity has a negative direct effect on job satisfaction.

H2: Job insecurity has a positive direct effect on organizational turnover intentions.

H3: Job insecurity has a positive direct effect on IT occupation turnover intentions.

H4: Job satisfaction has a negative direct effect on organizational turnover intentions.

H5: Job satisfaction has a negative direct effect on IT occupation turnover intentions.

Figure 1 describes the proposed model.
2. Methodology

The data from 206 IT Professionals in Russia were collected through the Google Form online survey in 2016. Almost 80% of respondents were connected with the IT sphere. Respondents were people from different IT companies and there were no discriminatory criteria.

The World IT Project has developed and approved questions for the survey. For example:

- Job Insecurity (JI) – "I am concerned that my job may be eliminated soon";
- Job Satisfaction (JS) – "All in all, I am satisfied with my current job";
- Organizational Turnover Intentions (OTI) – "I will take steps during the next year to secure a job at a different organization";
- IT Occupation Turnover Intentions (ITOTI) – "I will take steps during the next year to secure a job outside the IT field."

The questions were of the "Likert Scale" type and were graded on a 5-point scale. Option 1 corresponds to "Strongly agree", option 3 corresponds to "Not sure", option 5 corresponds to "Strongly disagree".

3. Results

Several methods were used for data analysis: reliability analysis, one-way analysis of variance, factor analysis and correlation analysis. All calculations were performed in IBM SPSS Statistics.

The reliability analysis provided information on the relationship between the individual items on the scale. Using the reliability analysis, the degree to which the questionnaire items were related to each other was determined. A coefficient of repeatability and internal consistency of the scale were obtained.

To determine the reliability, Cronbach's alpha reliability coefficient was used. The Cronbach’s alpha criterion is a measure of internal consistency, based on the average inter-item correlation.

Analysis of variance revealed differences between the mean values. In addition, we learned which mean per group values differ. The variance of each variable that was included in the analysis was calculated. Using variances, variables that are described by common factors were identified, i.e. those unobservable features that we were looking for.

Two principle components were selected, which contribute the most to the overall variance (about 45% and 25%, respectively) and generally describe 70% of the total variance. To determine the number of principle components, the Kaiser criterion was used. The Kaiser
The criterion recommends selecting as many principle components as the number of eigenvalues of the correlation matrix, greater than 1, found. Linear regression was used to study the relationship between model factors. Table 1 shows the results of the respondents’ answers, converted to a metric scale.

Table 1 - Survey results.

<table>
<thead>
<tr>
<th>Type of question/answer</th>
<th>Job Insecurity (JI)</th>
<th>Job Satisfaction (JS)</th>
<th>Organizational Turnover Intentions (OTI)</th>
<th>IT Occupation Turnover Intentions (ITOTI)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree (1)</td>
<td>20</td>
<td>55</td>
<td>23</td>
<td>21</td>
</tr>
<tr>
<td>Rather agree (2)</td>
<td>13</td>
<td>95</td>
<td>36</td>
<td>26</td>
</tr>
<tr>
<td>Not sure (3)</td>
<td>54</td>
<td>43</td>
<td>65</td>
<td>69</td>
</tr>
<tr>
<td>Rather disagree (4)</td>
<td>65</td>
<td>8</td>
<td>53</td>
<td>40</td>
</tr>
<tr>
<td>Strongly disagree (5)</td>
<td>54</td>
<td>5</td>
<td>29</td>
<td>50</td>
</tr>
</tbody>
</table>

The distributions of random variables and their probability are shown in Table 2. The distributions of random variables show the most frequently encountered variants of answers; for instance, those answers that are most selectable by the respondents. Many respondents say that they are not concerned about elimination of their jobs soon (JI $p_i = 0.316$). And most respondents believe that they are satisfied with their current job (JS $p_i = 0.461$). Also, respondents are not sure whether they will take some steps next year, to get a job in another organization / outside IT (OTI $p_i = 0.316 / ITOTI p_i = 0.335$).

Table 2 - Values of random variables and their probability.

<table>
<thead>
<tr>
<th>$x_i$</th>
<th>Strongly agree (1)</th>
<th>Rather agree (2)</th>
<th>Not sure (3)</th>
<th>Rather disagree (4)</th>
<th>Strongly disagree (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>JI $p_i$</td>
<td>0.097</td>
<td>0.063</td>
<td>0.262</td>
<td>0.316</td>
<td>0.262</td>
</tr>
<tr>
<td>JS $p_i$</td>
<td>0.267</td>
<td>0.461</td>
<td>0.209</td>
<td>0.039</td>
<td>0.024</td>
</tr>
<tr>
<td>OTI $p_i$</td>
<td>0.112</td>
<td>0.175</td>
<td>0.316</td>
<td>0.257</td>
<td>0.141</td>
</tr>
<tr>
<td>ITOTI $p_i$</td>
<td>0.102</td>
<td>0.126</td>
<td>0.335</td>
<td>0.194</td>
<td>0.243</td>
</tr>
</tbody>
</table>

Table 3 represents the descriptive statistics. Most parameters are well described by the built factor model with variances, which vary from 59% to 99%.
Table 3 - Descriptive statistics.

<table>
<thead>
<tr>
<th>Item</th>
<th>Mean</th>
<th>SD</th>
<th>AVE</th>
<th>SEM</th>
</tr>
</thead>
<tbody>
<tr>
<td>JI</td>
<td>3,583</td>
<td>1,217</td>
<td>1,483</td>
<td>0,0849</td>
</tr>
<tr>
<td>JS</td>
<td>2,092</td>
<td>0,9193</td>
<td>0,845</td>
<td>0,0641</td>
</tr>
<tr>
<td>OTI</td>
<td>3,141</td>
<td>1,1954</td>
<td>1,429</td>
<td>0,0833</td>
</tr>
<tr>
<td>ITOTI</td>
<td>3,350</td>
<td>1,2588</td>
<td>1,585</td>
<td>0,0877</td>
</tr>
</tbody>
</table>

Table 4 represents the correlation matrix. The correlation matrix shows the calculated partial correlation coefficients, which describe the linear relationship between the two variables when the remaining variables are eliminated.

The relationship between “Job Insecurity” (JI) and “Organizational Turnover Intentions” and “IT Occupation Turnover Intentions” (OTI / ITOTI) is strong and positive. While the relationship between “Job Insecurity” (JI) and “Job Satisfaction” (JS) is very weak, but still positive. This may be due to the fact that the majority of respondents have stable employment, and they are satisfied with their job.

The relationship between “Job Satisfaction” (JS) and “Organizational Turnover Intentions” and “IT Occupation Turnover Intentions” (OTI / ITOTI) is weak and negative. While, there is a strong relationship between “Organizational Turnover Intentions” (OTI) and “IT Occupation Turnover Intentions” (ITOTI).

Table 4 - Correlation matrix.

<table>
<thead>
<tr>
<th></th>
<th>JI</th>
<th>JS</th>
<th>OTI</th>
<th>ITOTI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Correlation</td>
<td>JI</td>
<td>1,000</td>
<td>0,004</td>
<td>0,429</td>
</tr>
<tr>
<td></td>
<td>JS</td>
<td>0,004</td>
<td>1,000</td>
<td>-0,061</td>
</tr>
<tr>
<td></td>
<td>OTI</td>
<td>0,429</td>
<td>-0,061</td>
<td>1,000</td>
</tr>
<tr>
<td></td>
<td>ITOTI</td>
<td>0,427</td>
<td>-0,032</td>
<td>0,369</td>
</tr>
</tbody>
</table>

The reliability factor of the Cronbach's alpha is an important measure for evaluating the results of the study. It is a measure of the accuracy with which a certain test was conducted. Table 5 shows the value of the Cronbach's alpha coefficient.

Table 5 - Evaluating robustness.

<table>
<thead>
<tr>
<th>Cronbach's alpha</th>
<th>Number of elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>0,525</td>
<td>4</td>
</tr>
</tbody>
</table>

The reliability rate, equal to 0.525, is the average.

Figure 2 shows the structural model.

All hypotheses were calculated at \( p < 0.05 \). The calculations confirm that “Job Insecurity” (JI) positively affects “Organizational Turnover Intentions” (OTI), as well as “IT Occupation Turnover Intentions” (ITOTI). “Job satisfaction” (JS) has a negative direct effect on “Organizational Turnover intentions (OTI).
During the investigation, additionally, was revealed positive influence of “Organizational Turnover Intentions” (OTI) on “IT Occupation Turnover Intentions” (ITOTI). Previously, this hypothesis has not been put forward and considered.

**Fig. 2 - The Structural Model for Russians (all relationships are significant at p < 0.05).**

Comparing the structural model for the Russian population with the structural model for Canadians, there are strong differences in some parameters. Fig. 3 shows the structural model for Canada.

**Fig. 3 - The Structural Model for Canadians (all relationships are significant at p < 0.05).**

4. **Conclusion**

The purpose of this study was to develop a model that explains the relationship between several important constructs, such as: job insecurity, job satisfaction, organizational turnover intentions, and IT occupation turnover intentions.
The second task was to compare the Russian model with the Canadian model. For this purpose, data from 206 IT specialists in Russia were collected, structural equation modeling in SPSS was applied. “Job Insecurity” (JI) affects on “Organizational Turnover Intentions” (OTI) in the Russian model is stronger than in the Canadian model. The coefficient $\beta = 0.42$, $p < 0.05$ against $\beta = 0.27$, $p < 0.05$. The same can be said about the impact of “Job Satisfaction” (JS) on “IT Occupation Turnover Intentions” (ITOTI). The coefficient $\beta = 0.44$, $p < 0.05$ against $\beta = 0.29$, $p < 0.05$.

The strongest differences between the results of the two countries were revealed in the impact of “Job Insecurity” (JI) on “Job Satisfaction” (JS). In Canada, job insecurity reduces job satisfaction ($\beta = -0.34$, $p < 0.05$); but in Russia this effect is weak, only $\beta = -0.02$, $p < 0.05$. However, the effect is still negative. Such strong differences can be associated with people mentality, and with other social and cultural factors.

During the investigation, additionally, was revealed positive influence of “Organizational Turnover Intentions” (OTI) on “IT Occupation Turnover Intentions” (ITOTI) ($\beta = 0.39$, $p < 0.05$).

To predict the stress level and the employee performance as a consequence, it is advisable to use the Hofstede model, where there is such a measure as uncertainty avoidance index (that is, stress-resistance). Below is one of the indexes of the Hofstede model, with the help of which the stress-resistance difference can be seen in representatives of different cultural groups (Russia and Canada, for instance). Indeed, Hofstede’s Uncertainty Avoidance Index (UAI) characterizes the risk aversion degree, or the pursuance of it; in other words, tolerance and readiness of society to uncertainty in situation, and also their stress resistance. High Uncertainty Avoidance (HUA) degree’s countries are Russia, France, Germany, Italy, Japan, Mexico, Venezuela. In contrast, Low Uncertainty Avoidance (LUA) degree’s countries are Canada, Singapore, Sweden and the USA.

Subsequently, it is possible to create a detailed model for the prediction of “comfortable” or “uncomfortable” psychological state of an employee in one or another professional, and his cultural environment. To this socio-cultural factor is possible to add the influence of individual stress copying strategies, or prevention and adjustment of stress conditions; these combined factors can be explored as cultural-cognitive personality profile.

4.1. Discussion

The structural model for Russia differs from the model for Canada, by the factor of impact of “Job Insecurity” (JI) on “Job satisfaction” (JS). Differences can be associated with the following factors:

1. **Intercultural differences**: They contribute to a different attitude of people to dismissal from work and different perceptions of the same questions in the survey;

2. **Age group’s peculiarity**: In the Russia’s survey mostly young people, aged 18-20 and 21-29 years old, took part. Young people have little experience of work and life experience. Fig. 4 shows the age of survey participants.

3. **Limited work experience**: Most respondents have less than 10 years of work experience. Fig. 5 shows the work experience of respondents in years.
Fig. 4 - Age of survey’s participants.

Fig. 5 - Age of Work Experience of survey’s participants.

References


Gromov A., Kamennova M., Проблемы внедрения ERP-систем на российских предприятиях // Intelegent enterprice 2001 n.16 (33).


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14. The Meaning of Conflict and Current Issues of Conflicts Uprising in Multicultural Teams

Сущность конфликта и актуальные проблемы возникновения конфликтов внутри мультикультурных команд

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Conflicts influence human lives both in professional and personal domains. We focus on conflicts research in multicultural groups. These groups include people from different countries and cultures. Diverse cultural backgrounds, methods of idea generation and implementation along with other factors often lead to misunderstanding between people in multicultural groups, which tends to be the main origin of conflict. Learning how to manage conflicts to increase an effectiveness and productivity of a multicultural team, project and company helps to increase productivity. In the article, we analyze the meaning of conflict and its influence on multicultural team performance. We also consider a few main reasons for a conflict to occur and conflict resolution strategies.

Тенденция глобализации в современном мире привела к тому, что мультикультурные команды сегодня являются неотъемлемой частью организаций, как международного, так и национального уровня. Часто функционирование и продуктивность таких команд могут быть нарушены ввиду разного рода препятствий, например, разные интересы сторон, недопонимание, личная неприязнь, отсутствие лидера или наоборот ярко выраженные лидерские амбиции у каждого участника. Эти препятствия часто приводят к конфликтам, ввиду которых нарушается «здоровая» атмосфера в команде, что в свою очередь приводит к снижению эффективности и продуктивности принятия решений и организации деятельности внутри команды.
Согласно исследованиям сегодня большинство занятых людей (89%) сталкиваются с конфликтами либо наблюдают их на рабочем месте, в процессе работы в команде над проектами. Из них 9% являлись свидетелями того, что конфликт приводил к отрицательным результатам работы, а 27% считают, что основной причиной конфликтов является стресс[0]. Чтобы разобраться в основных причинах конфликта среди членов мультикультурной команды, необходимо рассмотреть сущность понятия «конфликт».

Конфликт в переводе с латинского «conflictus» означает «столкновение». Согласно психологическому толкованию феномена, конфликт — это «столкновение разнонаправленных целей, интересов, позиций, мнений или взглядов субъектов взаимодействия, фиксируемых ими в жесткой форме»[0]. У каждого участника команды разное представление о конфликтах. Поэтому говорить лишь об одном значении понятия конфликт не разумно. Понятие конфликта появляется в трудах таких исследователей как Кабылинский Б.В., Чекадин А.М., Холден Н. Дж., Зобова А. Г., Морилл К., Гордон Дж., каждый интерпретирует его по-своему.

Так, например, Зобова А.Г. в своей статье «О современных тенденциях и методах управления конфликтами на предприятии» определяет конфликт как «противоречие между людьми, которое характеризуется противоборством»[0]. При этом под противоборством автор подразумевает непосредственно борьбу участников на фоне отстаивания своих интересов. Однако здесь стоит отметить, что, во-первых, не каждый участник конфликта настроен именно на противоборство, во-вторых подходы к разрешению конфликта у сторон могут быть разные. Одна сторона придерживается подхода ухода от конфликта, т.е. конфликтный партнер не осознает, что находится в конфликте, т.к. старается избегать его всеми возможными способами. Другая сторона наоборот выбирает подход подавления конфликта, когда принимаются быстрые и импульсивные решения, которые могут привести к еще большему развитию конфликта.

Основное, что выделяют исследователи в сущности конфликта, это обязательное противостояние двух и более сторон. Конфликт не может включать только одну сторону, т.е. обязательно должны присутствовать минимум две стороны, не смотря на тип конфликта: внутренний личностный конфликт, межличностный конфликт, конфликт внутри группы, конфликт между группами или организационный конфликт. Типы конфликтов напрямую зависят от «корней» конфликта, другими словами причин появления.

Каковы основные причины конфликта и что может стать толчком к его развитию? Причиной конфликта является проблемный вопрос, вызывающий противоречие у одной из сторон, которая ввиду отстаивания своих интересов создает прецедент для конфликта. Одной из основных причин конфликта в мультикультурных командах являются культурные разногласия. Язык, как основная составляющая культуры, играет ключевую роль причины конфликтов в мультикультурных командах. Здесь речь идет о языковом барьере. Не смотря на то, что большинство команд выстраивает общение на английском языке, члены этих команд не всегда являются носителями англоязычной культуры и языка непосредственно, что приводит к недопониманию с той или иной стороны.

К причинам возникновения конфликта, продолжая тему культурных особенностей, также необходимо отметить контекст. Майкл Гудман в книге «Мультимедиа в мультикультурной коммуникации для менеджеров» определяет контекст, как общий опыт и знания, которые разделяют между собой две стороны. Если контекст в данном случае находит больше точек соприкосновения между участниками команды, то коммуницировать, по сути, данным членам команды и не придется. То есть уровень понимания будет настолько высок, что какие либо дополнения при разрешении вопроса будут не нужны,
либо будут минимальны, что в свою очередь приведет к получению быстрого результата.

В мультикультурной среде конфликт с большей вероятностью возникает, когда в команде работают представители высоко контекстуальной культуры и низко контекстуальной культуры. К странам с высоким культурным контекстом относится большинство Азиатских стран и стран Латинской Америки, таких как КНР, Тайвань, Япония, Бразилия, Аргентина и т.д. Для носителей данных культур характерен наименее прямой подход к коммуникации. Они придают большее значение нюансам в поставленном вопросе, что влечет за собой как следствие отсутствие прямого ответа, либо долгое обсуждение отдельных моментов сделки или проекта. К странам с низким культурным контекстом относится большинство Западно-Европейских стран, таких как Германия, Франция, Скандинавские страны, США и Канада. Для носителей данных культур большую важность имеет непосредственно сущность вопроса. Только в случае если определенные детали вопроса не могут быть опущены, то на них обращают внимание[0].

Приведем пример мультикультурной команды, которая включает представителей американской, тайваньской и корейской культуры. Американский быстрый и прямой подход к ведению дел не найдет одобрения ни в умах, ни в действиях представителей азиатских культур. Последние сочтут его за неискренний и непрофессиональный подход к работе и результатам проекта.

Оной из причин конфликта в кросс-культурной среде может стать различие в подходах к разрешению конфликта. Существует 5 стратегий, которые характеризуют то, как каждый участник команды воспринимает конфликт: уход, уступки, индивидуальный подход, сотрудничество и компромисс. Табл. 1 содержит основные характеристики данных стратегий.

<table>
<thead>
<tr>
<th>Таблица 1. Стратегии разрешения конфликта</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Уход</strong></td>
</tr>
<tr>
<td>полное устранение от конфликтной ситуации посредством смены рабочей команды, коллектива, босса либо смены места работы; игнорирование конфликта</td>
</tr>
</tbody>
</table>

Источник: составлено автором на основе https://mycourses.aalto.fi/

Наиболее негативные последствия несет сочетание внутри группы стратегии «уход» и «индивидуальный подход». Данные стратегии приведут к дисбалансу внутри группы
ввиду того, что участник команды с индивидуальным подходом подавит любую возможность участника с подходом «уход» выразить свое мнение в той или иной степени. При этом последний может даже не осознать, что ситуация в группе близка к «столкновению».

Наиболее эффективной является стратегия «сотрудничество», где участники находят быстрое решение проблемы, не угнетая при этом мнения членов команды. Более того участники команды объединены часто общими целями. Данный подход способствует созданию продуктивной атмосферы в мультикультурной команде, и повышает заинтересованность самих участников в дальнейшей совместной работе. Однако не существует мультикультурных команд, где стратегии к разрешению конфликта совпадают полностью у всех участников. Ввиду этого зарождающийся дисбаланс в группе влияет на продуктивность принятия решений, мотивацию участников, и непосредственно результаты работы.

Таким образом, конфликт представляет собой столкновение двух и более точек зрения, которые не могут найти верное решение, удовлетворяющее каждую сторону (консенсус). Рассмотренные в данной статье причины конфликта не являются исчерпывающими, однако остаются основными. Межкультурные особенности, которые естественны для мультикультурных команд, оказывают достаточное влияние на выбор стратегии к разрешению конфликта, в том числе и экзогенные факторы мультиэтнического общества, которые влияют на способ поведения и отношения, вызывающие конфликт внутри команды. Конфликт является основным препятствием для эффективной групповой работы и интеграции[0], что в свою очередь влияет на долгосрочный успех самих организаций, которые являются средой для функционирования мультикультурных команд.

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Большая психологическая энциклопедия https://psychology.academic.ru/, дата доступа 18.11.2018


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15. The Codification of Business Terminology: Commercial Railway Communication in the context of International Freight Transport

Colin Heller
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On the website of the Austrian Embassy in Moscow under the heading "Bilateral Relations" you can find: "Austria and Russia are closely linked politically, economically, culturally and historically. Austrian-Russian trade has been developing extremely dynamically since the year 2000\textsuperscript{134}. [...] This statement is underpinned by many of billions of euro, amounts that are difficult to imagine. A freight forwarder converts such sums into tonnages, a railway freight forwarder in wagon loads: 60 wagons per month for the delivery of 3,800 tons of paper to Kaluga (RUS). This article gives an overview about lexical, stylistic and semantic peculiarities of commercial railway communication against the background of the international forwarding business. The railway of Commonwealth of Independent States (CIS) countries alternate the application of traditional means of communication with modern ones. Here we can encounter special types of texts, such as instruction manuals for transport, bills of lading, reloading rules of cargo onto wide track carriages, railway telegrams etc. - types of texts difficult to understand in order to then apply by employees of European railway and forwarders.

Introduction

After the fall of the Iron Curtain, economic ties between the Commonwealth of Independent States (CIS) countries and Western Europe were constantly expanding. This also applies to the transport sector: the volume of rail, road, water and air transportation from Western Europe to the CIS countries and in the opposite direction is continually growing, and logistics companies are actively cooperating with each other. It is worth highlighting the cooperation of enterprises in the field of rail transport. This type of transport faces certain challenges due to the different gauge: in Europe, it is 1,435 mm, and in Russia and the CIS countries, it is 1,520 mm. For transportation between these areas, an appropriate infrastructure must be prepared. In addition, employees of state railways and logistics companies must constantly exchange information with each other, which also adds a certain complexity to the interaction.

1. Other countries – other communication options

Employees of the railways of Western Europe and the CIS countries maintain written and oral communication with each other, however, this is often difficult due to language barriers and the use of different types of text. For example, the exchange of commercial information takes place with the help of the so-called railway telegrams. In this case, the message is transmitted in the traditional style of the telegram via the telegraph network of the railway exclusively in Russian. Customers and partners from Western Europe should therefore also use these methods of communication to ensure uninterrupted transportation.

\textsuperscript{134} \url{http://www.bmeia.gv.at/botschaft/moskau/bilaterale-beziehungen/russische-foederation/wirtschaft.html} date accessed 04 October 2018
Further, development of joint projects in the field of railway construction between the European Union and the CIS countries reflects problems associated with the conflicting rights of both parties, in relation to the carriage of goods by rail: the European System CIM (Convention Internationale Concernant le Transport des Marchandises par Chemins de Fer) and the Russian SMGS (Agreement on International Rail Freight Traffic). From September 1st, 2006 this agreement has also been included in the bilingual German-Russian freight document “CIM-SMGS” (Fig. 1), as an effort to avoid misunderstandings.

Fig. 1 - CIM-SMGS waybill

Source: CIM-SMGS waybill (2017). CD-Cargo
2. Information and communication systems

This development is also reflected in the field of communication. Indeed, the emergence of new types of texts, the use of neologisms, as well as the formation of new phrases has resulted in an expansion at the active vocabulary of professional railway forwarders. The ongoing process of privatization of the inventory of the railcar fleet of CIS countries, which entailed a change in the rail transportation logistics system, is accompanied by the use of neologisms, terms and newly created phrases, that are actively incorporated into the process of general railway communication. This, in turn, creates the need for a well-structured and accessible list of terms, which should serve railway professionals, as a support framework.

Changes in conditions and the emergence of new modern realities in the field of transportation of goods are reflected in the means of information transfer, in the texts, and in the lexicon of communication. Information and communication systems, which play an increasingly important role in everyday life, also have a significant impact on forwarding activities. In particular, this concerns the transfer of data and information among representatives of the railways of the CIS countries. On the railways of the CIS countries, the use of traditional methods of communication is alternated with modern ones.

For example, the exchange of commercial information takes place with the help of railway telegrams. In this case, the message is transmitted in the traditional style by the telegraph network of the railway.

The unique means of reporting is notable. Performance reports are transmitted orally, every day by telephone, during the so-called “selector”. Additionally, electronic communications (email, internet, etc.) are used. Commercial information about the cargo is transmitted only by electronic means of communication. Transport documents, such as waybills, customs declarations and inspection reports (radiological, phytosanitary or otherwise) are available on Internet, and can be viewed by representatives of relevant agencies and official bodies.

From the point of view of Professor Kummer, University of Economics, Vienna, such innovations have great influence on the value of information and physical logistics. “Previously, the performance of the physical infrastructure determined the performance of information logistics ... Today, there is a reverse development. Information logistics has a direct impact on physical freight logistics (Kummer, Schramm, Sudy, 2010, p. 114)".

Information logistics commonly means: tracking cars, vehicle management, order processing, etc. Physical freight logistics is understood as transportation, handling, storage and packaging of goods, etc.

As part of freight forwarding, the translation of commercial and technical terms and formulations becomes problematic, an understanding of which is necessary, for the smooth implementation of freight traffic by rail from Europe to the CIS and in the opposite direction. This situation provided the impetus for the above-mentioned professional group to deal with the vocabulary.

The lexical composition is selected from various written sources, including from published industry publications of railways, as well as from texts that are compiled by the employees themselves at railway stations.

3. Types of texts

There are specific types of texts, such as instructions for waybills, an aviso (information on sending the carriage), instructions for reloading and fixing the cargo, information on reloading the cargo in a 1520 mm railway carriage, railway telegrams, telegrams confirmation of payment of railway freight, commercial acts and railway telegrams.
Among the publications of railways, the following are primarily taken into account: Tariff policy, Technical conditions for the placement and securing of cargo in wagons and containers, the Agreement on international rail traffic (SMGS), commercial acts and acts of general form and telegrams.

An example of the practical work of railway workers in using this vocabulary are commercial acts and acts of general form, the design options for which are manifold, since they can be drawn up at each transshipment, border station, at sorting stations and, of course, at the destination station.

As an illustration, it is important to pay attention to the text of the railway telegram and the style of its compilation (see Fig. 2).

Fig. 2 - Railway telegram no. 379 station Batevo, dated 17.07.2007

Из Батева Льв № 379 17/7-07

ОЗИНКИ ДС М НОДМ-4 ДЦФТО-4 НТВД НОДТБД-4 Прив
Брянск-Льговский ДС М НОДМ ДЦФТО РАФТО НТБД НОДТБД Моск

Ответ на Ваш № 1376 от 16.07.07г.

Нашей телеграммой подтверждаем что груз электробытовой товар по отправке № 010678 Виллах-Алма-Ата-2 прибыл от индороги через ст. Чоп перегружен в вагон № 23740731 по ст. Батево документ оформлен индорогой и просим считать графу 46 САТ накладной со штампом станции отправления прием к перевозке 19.06.2007 г. со ст. Виллах Зюд. Австрия.

Source: Station Batevo, collection of railway telegrams.

The text of the railway telegram contains the name of the cargo, which corresponds to the name of the customs register (domestic appliances).

In addition, there are five names of the railway station: Batevo, Bryansk-Lgovsky, Villach, Almaty, Ozinki; and two names of railway sections of roads: Moscow, Privolžskoe.

In this sample telegram, one can see how important an understanding of railway abbreviations are. When reading the first two lines of the telegram, important information is obtained about the structure of railways, and the fact that there is a very strict hierarchy of posts.

135 Text translation by the author: “With our telegram we confirm that the good electrical domestic appliances shipped by shipment No. 010678 Villach-Alma-Ata-2 arrived from the foreign railway via cross border station Chop, transshipped to wagon number 23740731 at station Batevo. This document has been issued by a foreign railway and we ask you to consider column 46 of the SAT railway bill, with the stamp of station of departure, acceptance for shipment 19.06.2007 from station Villach Süd, Austria’’.
For a common understanding, it is useful to decipher to whom this telegram is addressed:

- ДС/DS - Head of Station
- М/M - Head of Freight and Commercial Work
- НОДМ/NODM – Head of a department of Freight and Commercial Work
- ДЦФТО/DTSFTO - Head of the Center for Corporate Transport Service of Russian Railways
- НТБД/NTBD - Head of transportation service
- НОДТБД/NODTBD - Head of Transportation
- RAFTO - The settlement center of the corporate transport service of Russian Railways

Using the example from 2014 (see Fig. 3), can be clearly demonstrated the importance and necessity of understanding internal railway communication - especially European freight forwarders - in order to ensure quality forwarding work in difficult circumstances.

Fig. 3 - Railway telegram no. 3/1688, dated 23.06.2014

Телеграмма ОАО "РЖД" НР 3/1688, 23.06.2014 г.
О внесении изменений в международный План формирования поездов
В связи с закрытием МГСП Успенская - Квашино (ЕСР 5110) внесите изменения в международный План формирования поездов.

Вагонопоток, для которого планом формирования предусмотрен МГСП Успенская - Квашино (ЕСР 5110) и МГСП Гуково - Красная могила (ЕСР 5895), направлять через МГСП Соловей - Тополи (ЕСР 4397).

На основании выше изложенного прекратите оформление перевозочных документов через МГСП Успенская - Квашино (ЕСР 5110) и изменить план формирования поездов:

1. Д ПРИВ:
   1.1. На станции Аксарайская-2 установить формирование поездов назначением Купянск-Сорт. (4300) из вагонопотока назначением на станции Украины и Молдавии с МГСП Соловей-эксп. (ЕСР 4397), Гуково (ЕСР 5895), Успенская (ЕСР 5110), исключив назначения Им. М. Горького.
   1.2. На станции Анисовка вагоны с пунктом перехода Гуково (ЕСР 5895), Успенская (ЕСР 5110) включать в поезд назначением Ртищево, исключив из поездов назначением Им. М. Горького.
   1.3. На станции Им. М. Горького вагоны Украины и Молдавии с пунктом перехода Гуково и Успенская включать в поезд назначением Арчеда, исключив из поездов назначением Лихая.
   1.4. На станции Волжский вагоны Украины и Молдавии с пунктом перехода Гуково и Успенская включать в поезд назначением Им. М. Горького, исключив из поездов назначением Лихая.

2. Д СКАВ поезда назначением Иловайск формирования станциями СКАВ ж. д.

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Transliteration: from Batevo L’v No…
Ozinki DS M NODM-4 DTSFTO-4 NTBD NODTBD-4 Priv
Brjansk-L’govskij DS M NODM DTSFTO RAFTO NTBD NODTBD Mosk....
DSZM:
направить через стыковой пункт Чертково.
3. Д ЮВОСТ вагонопоток назначением на станции Украины и Молдавии с МГСП Гуково (ЕСР 5895) и Успенская (ЕСР 5110) направить через МГСП Соловей-эксп. (ЕСР 4397) в поездах назначением Купянск-Сорт.
4. Д ДЦУП обеспечить контроль за направлением вагонов в строгом соответствии с данным телеграфным указанием.

НР ЦДПФ-13/И-90
Зам. ЦД-ЦДДА.Л. Кужель
Источник: (Телеграмма ОАО РЖД)

Source: ОАО РЖД

For a common understanding, I would like to decipher what the telegram is talking about:
- Amendments to the International Train Formation Plan (изменения в международный План формирования поездов)
- In connection with the closure of the border-crossing-point Uspenskaya-Kvašino, make changes to the international Train Formation Plan (В связи с закрытием МГСП Успенская – Квашино внесите изменения в международный План формирования поездов)
- The carriage, for which the formation plan envisages the border-crossing-point Uspenskaya-Kvašino and the border-crossing-point Gukovo-Krasnaya, should be sent through the border-crossing-point Solovej-Tupoli (Вагонопоток, для которого планом формирования предусмотрен МГСП Успенская - Квашино и МГСП Гуково - Красная могила, направлять через МГСП Соловей – Тополи)
- Based on the above, stop the execution of shipping documents via Uspenskaya-Kvašino and change the train formation plan (На основании выше изложенного прекратите оформление перевозочных документов через МГСП Успенская – Квашино и изменить план формирования поездов)

In connection with current investments in new railway infrastructure projects in Ukraine, the Main Railway Administration is forced to change the train formation plan for transit cargo through Ukraine, to ensure the safety of trains and cargo. This information on the route of the trains must be entered in the transport documentation, even before the arrival of the wagon to the territory of the CIS countries.

At this politically tense time in Europe, when the transport market also suffers, it is obvious that work on railway vocabulary needs to be developed, not only in the railway technical and commercial fields, but also in the international political field.

Conclusion

As a conclusion, it is particularly relevant to return to the quotation of Professor Kummer: “...Today, there is a reverse development. Information logistics has a direct impact on physical freight logistics”.

The railway market is at a turning point. This is especially felt in communication between railway specialists.

Where is the wagon? Why has the wagon been idle for so long at the border? What is written in this protocol? When will the wagon move on? What import regulations have changed? Why do you need a private carriage? Why, for what reason, when, where ...?

All these questions should be answered by the railway freight forwarder to its customers - and, if possible, immediately.

Political changes, changes in property rights, new communication systems, further development of the electronic data transmission system, conflict of different legal systems,
intercultural peculiarities and much more, influence the written communication between representatives of European railways and railways of the CIS countries.

The opening of the railway market for private enterprises, the privatization of the wagon fleet of the CIS countries, the new forms of cooperation between private firms and state railways and their dependence on each other are just some of the reasons that encourage work on the development of railway communications in our time. The gradual transition to electronic communication systems (for example, the Etran program — electronic waybill, electronic tracking system on wagons) and the simultaneous use of conventional, traditional text types, such as a commercial act, a general form report, a railway telegram, force forwarders to adapt to ever-changing situations.

The ability of railway freight forwarders to handle technical and commercial texts correctly, assumes that there are high-quality demands: such as railway dictionaries and “flexible” databases of relevant terms. The ability to constantly update the glossary, unlimited access to such glossaries and dictionaries of railway forwarders are distinguished by modern lexical databases.

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Tarifpolitik der Eisenbahnen der GUS-Mitgliedstaaten für den Gütertransport im internationalen Verkehr, 2017
Dr. Colin Heller

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Along the East and West Building Bridging publication, the reader could find very diverse, multidisciplinary, and even multilanguage contributions. The East and West publication gives an idea of the complexity of building bridges among different worldviews, trying to respect and keep the identities and the perspectives of the actors involved, and on the same time trying to get enrichment from the specificity that everyone can bring to the table.

In our work of editing and putting all articles together in a unique publication, we decided to keep as file rouge the conference tracks, that already created a guideline for the intercultural dialogue and learning that took place on a first stage vis-à-vis, during the HSE Kochubey’s conference meeting. But the intention of this publication is to keep going the intercultural dialogue and learning process initiated, on one hand among the conference participants and speakers, on the other hand involving anybody else who is interested in East & West bridges building, or in any of the topics included in this publication. Therefore, in the first part of this publication the reader could learn more about Russia and the Russians, and about the East and West cultural diversity. In the second part of the publication, the topic of intercultural pedagogy has been tackled, sharing conceptual tools and giving specific examples of intercultural pedagogy’s tools and practices that can be transferred and implemented in other formal and informal learning contexts involving students or any trainee in general. In the third part of the publication, the reader can learn about intercultural conceptual tools and practices particularly aimed at breaking stereotypes and prejudices about the perceptive division between East and West. And in the fourth and last part of this book, the reader can learn about intercultural and sustainable management practices, involving Russian and not Russian teams working together.

We are now at the end of this publication, but we also hope to be again – in a circular way - at the beginning of our East & West dialogue process and learning about each other, and from each other.

When we concluded the conference in St. Petersburg, few of the speakers and participants felt the desire to immediately share their East & West experience. Indeed, they immediately wrote about it, and they published their thoughts and about their learnings on LinkedIn. We collected these stories and impressions, and we decided that it would be interesting to add them at the East & West publication. You can find their contributions as two extra articles in this conclusion part: “The East & West Event: An Unusual conference” written by Pari Namazie and Yvonne Van der Pol; and “Intercultural professionals from Russia and Europe gathering: Some Highlights” by Manon de Courten.

This conclusion part of this book, however, ends also with our reflections about the East & West experience, what’s our vision about the intercultural profession and practices, and some of our wish for the future of intercultural profession and practices.

We hope we were able to offer, with this publication, other stimulus about the East & West bridging topic, and about intercultural practices. We also think that it will be a success, and that we will reach in part our goal, if in the coming future more and more learning spaces, exchange opportunity, visiting and mobility between East & West can take place. It would mean that we contributed into the filed by increasing the occasions for intercultural encounters, and for experiential, deep and embodied intercultural learning. Further, we also hope that many of the readers will be able to put into practice insights and learnings from this book, and that as interculturalists we can contribute to make this world a better place where we can co-live together, learn from each other and collaborate to solve common global problems.
The “East & West Event” organized by SIETAR Russia and SIETAR Europa that we just participated in was a rather unusual congress. Why? To start with, it was located in three places: the old Russian part of Helsinki, the cruise ship Anastasia, and the “actual” congress location in Saint Petersburg. Moreover, we encountered various intercultural surprises on the way.

The idea to do a different type of congress was born back in 2016 in various discussions with the SIETAR Europe board and congress committee, on why do we do the same congress every year? Let’s try something different! And indeed, this was different!

Six SIETAR adventurers coming from Washington DC, Moscow, Vienna, Nice, Amsterdam and Jyväskylä met each other at the beautiful art nouveau Helsinki railway station, to start the congress. Greeting us at the door of the railway station, were four tall somber looking statues, reminding us of the perseverance and steadfastness of the Finns. Perhaps, they were also reminding us that this was no an ordinary adventure that lay ahead of us.

Central Railway Station Helsinki, photo credits: Yvonne van der Pol

137 Published on LinkedIn on November 2nd, 2018.
The aim of the “East & West Event” was to open discussions on how to build bridges between cultures, especially between Europe and Russia, and how to foster dialogue between international relations and the intercultural space.

Wasn’t the exploration of such a grand theme by foot and ship an unique approach? The six of us thought it was. Here’s our story.

The first challenge (or adventure, it depends how you look at it) for all of us took place weeks, if not months, before the event. It started when we tried to get a VISA for Russia. Indeed, according to Russian VISA regulation, tourists are allowed to have a 72 hour VISA if they’re part of an organized tour, or of an event, as in our case. However, you need to arrive and leave by cruise only.

And the challenge lay not only in getting the VISA, but also in getting accurate information on how to get the VISA. Before the event, some of us formed a WhatsApp group, sharing information on what we found, what the respected Embassy’s website said, what the VISA agency said, what the cruise website said or did not say, what kind of VISA we needed, and so forth.

Finally, with the VISAs and return cruise tickets in hand, we met each other live, for our walking tour on “Finland as Grand Duchy in the Russian empire”.

The weather a mere plus one degree, wind and rain kept teasing us as we walked through the old Russian section of Helsinki, and listened intently to Diane Ashworth 138 as she shared a very interesting account of the geography and history of Finland, and its relationship with Russia.

Buildings that were originally constructed in the era of the Grand Duchy (1809-1917) for the czars were in use now as governmental buildings. To our surprise we even found a statue in Senate square of the Russian Czar Alexander II. Since he had initiated several reforms to increase Finland’s autonomy from Russia, he had been perceived as the good czar until today. The independence from Russia after the 1917 revolution even had a foundation in this, and related earlier commitments.

Although the weather was miserable, we ended our Helsinki walking tour with a better awareness and understanding of the deep and tense relationships between East and West.

Making our way to the harbor to board the Anastasia cruise was another adventure. At the harbor, VISAs were checked, and boarding was relatively smooth. The Anastasia is a large cruise ship on eight floors: decks 2-3 for cars, decks 4-6 with rooms, and decks 7 and 8 are recreational levels. One can get lost on the cruise ship; and very soon we created yet another WhatsApp group to keep us informed of where and when to meet. But of course, very soon, after we set off on the Gulf of Finland, none of us had internet access anymore, and had to start relying on more traditional forms of communication, like… finding each other on different decks!

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138 Free lance trainer based in Helsinki, certificated tourist guide, member of SIETAR that was involved in the “East & West Event” team to organize the Helsinki walking tour guide. For more information about her https://www.linkedin.com/in/diane-ashworth-9a721223/
On the cruise ship we reflected on the tour, on our East-West previous experiences, and what we as interculturalists do to bridge gaps. Comparing our work contexts and challenges, provided us with rich material that only cumulated over the days.

9am Saturday morning: we arrived in St Petersburg! And disembarking from the cruise ship was another adventure. 3 decks of people had to pass through one (only one!) door in single file, and by showing your boarding pass for the cruise ship. This caused some confusion and panic, especially for people who felt claustrophobic in small confined spaces.

Then came passport control, another adventure. We forget that we travel through Schengen areas and borders so easily; but VISAs and passport controls can be rather harrowing experiences, even when you have the right paperwork.

The SIETAR Russia volunteers were there to greet us as we came through passport control with a SIETAR sign and warm friendly smiles; luckily, it felt like we were SIETAR “home”.

Onwards to the next adventure, as we boarded the shuttle bus to Isaac Square to meet other colleagues. Little did any of us know that there was a marathon in St Petersburg that day, so things took a little longer, and there were unexpected turns and twists to the day.

We finally arrived at the Higher School of Economics (HSE) campus in Pushkin. And again a surprise, as some thought we were staying in the St. Petersburg campus, and not in the Pushkin campus.

But finally we arrived, and soon the program began.
We heard so many interesting presentations from our Russian colleagues, on traditional Russian drinks, how nick names are chosen in Russia compared to the US, levels of cultural pedagogy, the integration of migrants from CIS countries, Russian women on Tinder, Russia and the world cup, and on and on.

We ended the day with a tour of the Kochubey Mansion and a Gala dinner held in the mansion. Over wine, vodka, a lovely elaborate dinner, we continued sharing intercultural stories. Although the dinner tables were divided by language, we did manage to make a toast and clink glasses, and say “Na zdorovje” to each and every person, also a way of bridging bridges.

As our night ended and we went our separate ways, some continued toasting and sharing stories at a local bar, it had begun snowing…

Sunday started at a crisp minus four degrees. We began our day with a tour of the Imperial Tsarskoye Selo Lyceum. We walked through the beautiful gardens of St Catherine’s Palace, chatting, exploring, learning, sharing and discovering more about Russia, Europe, and how to improve our intercultural communication. From our walking tour, we continued our discussions and exchanges back at the HSE, and closed the first ever SIETAR Russia conference with some delay in the early evening hours. Although it was dark and cold outside, but there was light and warmth in our farewells.
As all SIETAR conferences, we started as strangers but within the space of two days, we managed to learn, share, build and foster relationships. Those of us who came from SIETAR Europe, although there were many things which were unclear to us about the Russian culture and style of communication, there was a feeling that we had taken one step closer as had SIETAR Russia, to improve and get better our understanding of one another, and of our cultures.

It was indeed an adventure, and we each had to be prepared for the unknown, but that is the beauty and spirit of an adventure - keeping an open mind, keeping a positive attitude, and making the best of each situation.

We thank the SIETAR Russia team for putting on a very good first conference, and a special thank you to each of the Russian colleagues who are working in the intercultural field.

We look forward to continuing our discussions and dialogue, and to welcoming you to join our events and programs in SIETAR Europe.

It is through these exchanges that we enhance the intercultural field and our understanding of each other.

*We look forward to seeing you again! Till we meet again, до свидания / do svidaniya!*
Pari Namazie

Pari has over 20 years experience as a facilitator, consultant and coach in the areas of leadership, organizational development and intercultural competence. She holds a PhD in International Human Resources Management (2007) from Middlesex Business School in London and a BA (Hons) in Business Studies from the same university. Pari is Managing Partner of Eurasian Nexus Partners (www.eunepa.com) and heads the Organizations and Leadership Division. She is also the founder of the Vienna Global Leaders platform (www.viennagloballeaders.com), a leadership platform run by Eunepa. Pari is the Former President of SIETAR Europa, and she is also serving as Chairwoman the Simorgh, a non-profit organization involved in cultural exchange initiatives between West, Asia and Europe.

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Yvonne van der Pol

Is a development sociologist and interculturalist. She has already been working for over 20 years on the knife edge of communication and culture. Initially with organizations in the sector of International Development and then, from 2003, as an intercultural consultant from her offices at Luz Azul training, consulting & coaching. She advises on intercultural policy making, develops blended learning programs about intercultural effectiveness, and trains and coaches professionals on developing their intercultural craftsmanship. In 2017, she published the book “Reflections on intercultural craftsmanship”.

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17. Intercultural professionals from Russia and Europe gathering: Some Highlights

Manon de Courten
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Introduction

What are the domains of expertise of professionals working on intercultural issues in Russia? Which intercultural issues form fruitful ground for discussion and exchange between professionals from Russia and Europe? These are the two main questions that have prompted me to attend a conference on bridges between East and West in Tsarskoe Selo. SIETAR Russia and SIETAR Europa chose this beautiful place for this first conference they jointly organized.

While, once arrived in Russia, I only had a short journey from St. Petersburg, this event actually started under the solemn statues of Helsinki’s Central Station, and included an adventurous boat trip overnight to St. Petersburg.

During two conference days, I get the beginning of an answer to my questions. Here are some highlights. To start with, people working on intercultural issues are scattered across the country. The sense that Russia is a continent arises from the geographical areas covered, ranging from the Ural city of Ekaterinburg to Vladikavkaz, lying at the foothills of the Caucasus, and from the enclave of Kaliningrad situated between Poland and Lithuania, to the island of Sakhalin in the North Pacific.

1. Education

A strong focus lies on education-related matters. Several Russian participants presented the results of practice-oriented research: Tamara Kuprina on teaching tolerance in communication, Svetlana Bezus on the use of nicknames in the Russian political discourse, Lubov Tsyganova on performative technologies for teaching intercultural competences. At first sight, these analyses contrast with research done at, for instance, the Western International Association for Intercultural Education (IAIE), in the sense that they do not primarily focus on the societal context. I would situate these Russian presentations rather within the large stream of linguistic and psycholinguistic research, notably on foreign language teaching, which Russian scholars have developed over the past decades. This solid expertise could form, if it does not yet do so, a potential key-contribution to international research in this field.

From another perspective, Eithne Knappitsch helped us to understand how to create for all students a safe intercultural learning environment based on her experience at the University of applied sciences Carinthia (Austria). While, she argues in favor of involving students for knowledge development, Sergey Filatov dealt with this issue from a technological point of view. His project, at the Higher School of Economics on digital learning aims at developing tools to bring learning closer to students and in their own, strongly visual, idiom. His

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presentation sparked a lively debate on the benefits of digital learning vs. face-to-face learning. That ideology underlies the understanding of culture, and thus the shaping of intercultural education programmes, convincingly appears from Eduard Khakimov’s outstanding presentation on the development of “intercultural pedagogy” over the past forty years in Russia. It started with knowledge of and exchange with middle-developed ethnic cultures as part of the Soviet project of proletarian internationalism in the 1980s. This was replaced after the collapse of the Soviet Union by “polycultural education”, which zoomed on the culture of those people who have their roots in the country, and thus disregarded notably migrants groups. Subsequently, “pedagogy of tolerance” developed from 2000 to 2010, and recognized minorities as equals, and migrants as entitled training beneficiaries. In this respect, this programme sounds to me similar to currently programmes on diversity and inclusion in Western Europe. During this last decade, there has been a shift in Russian curricula towards more conservative views, with a new focus on Orthodoxy and on individual ethic development rather than collective cultural identity. I witnessed this new trend in Crimean schools in the beginning of the 2010s, when the peninsula still belonged to Ukraine, but education and other areas were under Russian influence. The revival of the distinction between developed and undeveloped cultures also belongs to this new conservative trend. 

An animated debate arose among the conference participants on the notion of tolerance, which is emotionally charged, and has obviously been overused, both within and outside Russia. In my eyes this very discussion reveals our shared need to grasp one complex question: how the understanding of tolerance has evolved within our polarized societies, and which social, economic and political factors have contributed to this evolution.

2. Migration children

Another eye-opener for me was Elena Bedrina’s comprehensive analysis on the integration of migrant children in Ekaterinburg. The Ural region, and Russia’s fourth city Ekaterinburg, is a destination for many migrants, originating mainly from the poorer countries of neighbouring Central Asia. Over the past years, in St. Petersburg I have come across groups of construction workers, mainly Tadjiks, Kyrgyz and Uzbeks. Behind this street snapshot, however, migrant families struggle for a living. From the survey conducted by Elena Bedrina, Ekaterinburg currently faces housing problems as well as challenges at school level. How can the schools accommodate large number of migrant schoolchildren? How can migrant families pay for the books and clothes needed at school? How can the teachers communicate with the parents? These challenges echo those Western European societies are facing, although I presume government funding and private initiatives alleviate them. The engagement of local NGO’s in Ekaterinburg should however not be underestimated, as they have opened so-called “poly-ethnic schools” on their own initiative, for these migrant children. There also are government programmes to foster the migrants’ adaptation process. Undoubtedly, this Russian expertise on Central Asian migrants can both enrich and benefit from the current debate on practices and migrants’ integration initiatives in Western Europe.

3. Games

The discussion on migrants takes another turn in the presentations about games. Steven Crawford, who has developed the elaborates on the benefits of the New Horizons game developed for migrants at JAMK (Jyväskylä, Finland) for their socialization, intellectual stimulus and stress reduction. A new promising game is currently under development targeting the youth.
We also got other insights into games as intercultural learning tools from Maria Todosiychuk, a Moscow-based game developer that trains Russian organizations on intercultural competence. She showed us her latest “edutainment” tool with cards and a dice. Finally, the Diversophy® game creator George Simons reminded how games convey key-values (think of the capitalistic values shaping Monopoly), and highlighted the challenges one faces when creating a game, from research, application, translation to localization, if one wants it to be a successful intercultural learning tool.

4. International politics?

“Didn’t you discuss cultural differences underlying international politics?” one might wonder. Interestingly, the topic of international relations announced in the program was not broached at all, and geopolitics actually stayed out of the room. I think this has only for a limited part to do with a tacit consensus to avoid sensitive issues. Rather, other discussion topics prevailed, steered by research on specific issues such as education and migration. Whether the mission of intercultural professionals consists in keeping the “non-political agenda” alive, as Dmitry Evstafiev argued in his keynote lecture, remains the question. In my eyes, the discussions we had during this conference, for instance on education policy and tolerance, do point to the impact of politics on how we perceive culture, how we teach about culture and how we behave with regard to cultural differences.

5. A mirror of our profession: transparency vs. crisis management

Intercultural issues form not only the subject of our conference, but also a challenge that the joint organizing committee of SIETAR Russia and SIETAR Europa by definition had to deal with. I witnessed the need voiced by Western organizers and participants for transparency in communication, and at the same time sensed the challenges faced by the Russian organizers on the spot to deal with the many instances involved and with unexpected logistic changes.

How should decision-making and communication take place to accommodate these diverging priorities within the cooperation process? What does accountability mean in the Russian context of juggling with bureaucracy, in the Western context of a professional association such as SIETAR Europa?

The organizational aspects of the conference reveal some key-issues that I often address in my trainings on cooperation with Russia. Before embarking on the practicalities, it indeed does take time for partners to build a trust relationship. This happens preferably in face-to-face contact, and when this is established, partners can start to exchange in a dialogue that feels safe, to voice mutual expectations, to acknowledge the intricacies of their working environment, and to become aware of each other’s priorities.

The insights gained and the questions debated undoubtedly form a fertile ground for further learning and dialogue.

As intercultural professionals, we will continue to bring building stones to the bridges across the current political divide and pursue our exchange and learning on common issues and challenges in the intercultural field.

Many thanks to Yulia Taratukhina from SIETAR Russia, Maura Di Mauro from SIETAR Europa, and the team of volunteers for making this first opportunity for exchange possible!
Manon de Courten

She is a Swiss-Dutch freelance consultant and trainer specialised in cooperation between Western Europe and Russian-speaking countries. After lecturing at the Russian State University of Humanities (RGGU), she wrote a PhD on Russian philosophy, and worked in the non-profit sector on legal cooperation and conflict prevention. Since 2015, she offers organizations training and strategic consulting geared towards social and cultural change through intercultural management and communication, culture-responsive project design and equitable project management, participatory evaluation and learning.

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18. Keep building East & West Intercultural Dialogue and Bridges

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East & West do not coincide necessary with East and West parts of the European continent, or of the world, considering the former Iron Caultrin separation. East & West division today includes also North versus South division of the world, or western countries – wich includes European and North American countries and the rest of the world; but also urban versus suburban or agricultural areas; centre versus periphery areas. East & West experience today can coincide with a geral dual, polarized and reductive perceptive division: a common phenomena in multicultural contexts that caratterized many environments, even more neighbourness relations than what we could think about.

How to create dialogues and bridges among people that feel a strong sense of belonging to one of these two side of the world, and that consequently see and experience intercultural relations with this division in their mind?

We think that interculturalists can play an important role in helping to answer this question, and they can suggest effective practices and tools.

With the aim to build East & West bridges, interculturalists can operate and intervene in different contexts. One of the fist intervention contexts are schools and education institutions, at all levels; we remind indeed, that the E of SIETAR stays for Education. In particular, today, intercultural encounters are frequent more and more at university level, thanks to international academies’ agreements and international students mobility. Graduated and post-graduated students will be also the future management class, on which is very important to invest in term of intercultural skills development.

In these contexts is important to help people to become aware and to break stereotypes, by understanding the reasons beyond stereotypes. Further, international students mobility programs need to be accompanied by training programs that help them to transform their international experience in a intercultural skills development opportunity. It’s important that teachers and trainers become able to stimulate dialogue and confrontation among the diversity present in multicultural in presence and online classroom, to valorize multicultural classroom’s diversity and to help students to develop their ability to work in multicultural environments. These skills do not develop naturally by attending multicultural environments: they need to be scaffolded with processes and practices, where professionals with intercultural expertise have an important role to play.

An other context of intervention are working environments, especially international or global corporates’ working contexts, where intercultural encounters or working in multicultural teamwork are frequent, and where they might really challenge the possibility to cooperate effectively and reach successfull results, because of language barriers, reciprocal historically rooted visions about each other, rather than communication styles, working motivational differences and management preferences or expectations. Indeed, the T of SIETAR stays for Training and it refers particularly at the corporates’ training.

More and more become important to include intercultural and global competences as management and leadership competences to assess and to develop, and to have a reportery
of cases and practices, based on scientific studies and observations, to implement. Working at international level or collecting expats experience not necessary become an opportunity to develop global mindest people, if these experiences are not accompanied by a reflection of the experience of diversity, and on the consequent competence developed. Still to many times corporates leave these skills development processes unstructured, and the potential for interculturalists’ intervention is huge.

Last but not least, next to the former mentioned contexts, other important intervention contexts are represented by all those informal educational contexts, that involve any other social and cultural activities through which learning experience can take place. The East & West unusual conference context is itself an example of using tourism experience as intercultural learning opportunity. Events, games, can also well serve the purpose of creating informal intercultural educational contexts.

Also in this case it is important to propose activities and topics of conversation or reflection having well in mind intercultural goals and processes. This field of intervention can be deeper explored and developed, accompanied by observations and evaluations of innovative practices; interculturalists can play an important role, nurturing in this way the R of SIETAR that stays for Research.

This publication collect several inputs and concrete cases to help the development of intercultural professionists. We also hope that this publication will help to continue the dialogue among SIETAR members and interculturalists about East & West building bridges practices.
About the Editors

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East and West Relations Bridging

Conference proceeding