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**The dynamics of institutional identity as expressed  
by the inner- and outer- communicators  
in their communicative behaviours**

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napisana pod kierunkiem  
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## INTRODUCTION

Institutions are the most elaborated forms of sociality that direct and harmonize the pandemonium into the structured public space. Institutions are the entities that have acquired their specific identities to serve a particular purpose to citizens. The latter also known as communicators are broadly divided into two categories: inner communicators that are upskilled human communicating agents who consciously transmit the resources offered by various institutions and outer communicators who are interpreted as general public space users that have access to the abovementioned resources. As individuals, communicators undertake distinct communicative behaviours that construct the dynamics of institutional identity. In this dissertation four major institutions have been selected in order to be investigated: the army, the bank, the Church and the university.

The thesis contains five chapters. The discussion begins with the elucidation on the public space and its dimensions that are put in the context of semiotics, particularly in the socio-semiotic approach in order to unravel the aspects of spatial characteristics of the public space. The concept of the city is established to create a background for the examination of architecture with its classical attributes of durability, utility and beauty together with style and intensity. The latter is a notion which leads to introducing the Imperial Tetragon of Embodiment model (hence: ITE; Puppel, 2009; Puppel, 2011a), the core theory for the dissertation. It perceives language as an institution and poses not only an innovative phenomenon on the perception of language, but also serves as a methodological construct employed to assessing the intensity of institutional identity. The institutional embodiment is the composition of biological, social and cultural factors. They all show the dominance of various attributes within the ITE and apply distinct parameters: the display, the militancy, the utility and the trade-offs. Additionally, the model includes the considerations on the audio-vocal and tactile-visual modalities of human communicating agents who generate institutional communicative behaviour dynamics contributing to institutional identity. Furthermore, human needs and responsibilities in the public space are presented with the definition of open space that shelters different its varieties: the agora and the forum, the arena, the home, the lecture hall, the theatre and the temple, all discussed at length. The first chapter is accomplished with the elaboration on the nature of institutional communication encompassing its constituents: physical proximity, feedback transfer, formality level and communication goals with time structure.

Subsequently, the second chapter is devoted to the embodiments of the army, the bank, the Church and the university in the public space. At this point, the parameters of the ITE model are ascribed to institutions in the following manner: the militancy – the army, the utility – the bank, the display – the Church, the trade-offs – the university. The notion of embodiment is conceived as the main institutional criterion which is underpinned semiotically. Thus, the Saussurean and Peircean traditions are evoked with the subdivisions of the latter into: iconization, indexicalization and symbolization. Additionally, metaphoricity is introduced to supplement the discussion. Moreover, other essential layers of institutional identities are called upon: economic, ideological and ritual. The economic elements embrace the Old and The New Institutional Economics theories as focused on human management resources of institutions. The ideological constituents are introduced to display their role in several cases. Firstly, ideology is equated with the ITE model's identity. Secondly, the intricacies of institutional adjustability and alternation in constructing environments are established. Thirdly, practical transmissions of institutional language and non- language resources are defined to elicit the rational and motivational functions of institutions. The ritual elements of institutions are commenced by a complex definition of the notion. In addition, Bourdieu and Passeron's theory of symbolic violence to demonstrate the spreading of institutional resources and present the institutions under analysis as social and individual facilitators. Further, the discussion leads to the rites of passage derived from the works of van Gennep and Turner. Succeeding considerations on rituals within institutional context are dependent on the works of the great scholars: Durkheim, Levi-Strauss, Goffman. Distinctive as they are in the recognition of ritual functions, theirs common motivation is that they recognize rituals as communicative behaviours that construe certain patters, a stance which is cardinal for the dissertation. The following investigations undertake institutional structurability that includes hierarchy and addressative forms. Institutional rhetoric is depicted as well with the notions of public relation and notion-creating activity which is considered the institutional process to develop in mind and transmit socially recognizable and appreciable ideas, situations or other communicative resources that become coveted by communicators. All the abovementioned premises are assigned to the context of institutions under analysis with as expressed by the inner- and outer- communicators in their communicative behaviors. The part concluding this chapter concentrates on existence, dominance, identity and trust

with reputation that are the indicators of institutions' strivings in the public space maintained via the ITE parameters that construe the institutional dynamics.

The third chapter presents the intricacies of the human communicating agent also known as the (trans)communicator in order to unravel the patterns of behaviours. Communicative dimensions that stem from the following roots: the biological - a uniquely human trait that appeared at a certain point of human development due to the advancement of the brain, the social - a web of relations that allows communicators to initiate communicative clashes the consequence of which is the creation of consciously managed public spaces and the institutional – the culturized embodiments evoking the patterns of behavior and identity. Further, typology and communicative niches of the transcommunicator are provided. The latter comprises the citizenship niche, mostly attributed to legal matters of a linguistic community, the professional niche, referring to specialized discourses of transcommunicators and the daily routine and general culture niche, the elementary encompassment designed for the acquisition of language and non-language resources. Additionally, the essential communicative competence strategic management is introduced as the transcommunicator's capability of administering language and non-language resources that in turn lead to discussing communication quality styles envisaged as particular syndromes: the Petronius syndrome incorporating the highest and most elaborate language resources, the Gulliver syndrome adapting medium and consequently the most flexible resources and the Oscar syndrome that derives from the lowest communicative levels and therefore undertakes the most basic resources for communication development. These considerations give rise to Reed's (2007) typology of professionals. Eventually, the chapter puts forward the integrative summary of the core cultural dimensions illustrated with Nardon and Steer's (2009) cultural model to deliver the findings concerning the patterns of behaviours applied in the Polish institutional communicative culture.

The fourth chapter embraces the empirical part of the study in which the research project is demonstrated. It contains the purpose of the research and methodology its methodology. The latter is subdivided into five sections which respectively comprise the constituents of the study: types of communicators, survey areas, the ITE model, Nardon and Steer's cultural model, division of the survey. Moreover, the description of the samples precedes the most essential part, that is the results which provide the survey analysis

of the inner- and outer- communicators and are delivered with graphic representations and explanation.

Final discussion and conclusions remain the accomplishment of the study that put forward the findings from the results of the empirical part. They comprise the elucidation concerning the institutional identity as expressed by inner- and outer- communicators in their communicative behaviours on three main plains that include generation, proliferation and perception of resources: institutional as the application and reception of the ITE parameters, cultural as dimensions' tendencies and communicative as the quality, reception and usefulness of institutional written resources.

# Chapter One

## INSTITUTIONAL COMMUNICATION IN THE PUBLIC SPACE

### 1.0. Introduction

The aim of this chapter is to examine the domain of institutional communication set against the background of the public space. The discussion starts with definitions of the public space applied differently for particular branches of scientific research to present the scope of this concept. Then, the public space is placed in the theory of semiotics to provide basis for the recognition of communicative behaviour dynamics. In order to demonstrate the public space's dimensions which stem from physical and mental communication milieus, a comparison of selective spatial features has been introduced.

The following section considers display characteristics of the public space as grounded in a socio-semiotic approach. Architecture is seen as the complex realization of space dictated with the classical attributes of durability, utility and beauty together with style and intensity, all of them being interpreted in the context of sign system. Multifarious functions of spatial entities: symbolic, aesthetical, cultural and ecological operate with changing potential which lead to engaging Puppel's (2009, 2011a) model of the Imperial Tetragon of Embodiment, a core theory for this thesis. The model makes several interesting points in terms of assessing language as an institution and takes into consideration the audio-vocal (according to the principle "totum per os") and tactile-visual (resulting in eye-hand enterprises) modalities of human communicating agents who generate institutional communicative behaviour dynamics contributing to institutional identity. The institutions under analysis are as follows: the Church (always in this thesis referred to the Catholic Church of Roman Catholic denomination or in selected instances pointed otherwise), the army, the bank and the university.

Human needs and responsibilities in the public space are also included in the setting of Maslow's hierarchy of needs. In this investigation, navigation through public spaces have been put forward with their varieties. The latter encompass: the agora and the forum, originally accidental market places gradually used for presenting one's language resources; the arena where competitors are communication resources aired through particular

languages striving for survival and audiences; the home as the first and most essential public space; the lecture hall, specialized space regulating the exchange of knowledge; the theatre, demonstrating the actual events of communication and the temple in which a group of communicators follow a scenario in a synchronized and directed manner.

The final considerations concentrate on the evolution of institutions as the most elaborate forms of social and communicative embodiment and provide an insight into the transformation of an organization into an institution. Furthermore, selected aspects of institutional communication are analyzed: physical proximity, the ability to deliver and receive feedback, formality level and communication goals within the time structure.

### **1.1. Definitions of the public space**

Engrossed in and surrounded by space, human beings seldom are conscious of that fact, for they mostly associate the concept with expanse in terms of its visual availability. Common understanding of space is linked to its outer dimensions encompassing areas out of humans' reach. Amongst the definitions of space in general, some additional walks of life have to be taken into consideration. Physics regards spaces as complete holders of nature phenomena which therefore enable them to remain existent (Speake, 1979: 308). This view was shared with a standpoint aired centuries ago by the ancients, particularly by Aristotle who did not identify 'space' with 'a place', rather than interpreting the former as the body which itself extends or limits the premises of its living (Malpas, 1999: 24). This classical stance has adroitly been exploited by geographers who correlate space as "merely a relation between events or an aspect of events, and thus bound to time and process" (Blaut, 1961) and for architects, space generates a new space by the composition of enclosure which represents human experience withdrawn from the realm of nature (van der Laan, 1983: 11ff).

Following the considerations of Arendt (1998: 250ff), modern citizens witness the decline of the public sphere's quality due to overwhelming cultural, social and technical developments which are further accelerated by the pace of life and unpreparedness of people for this state of affairs. It has been suggested by Habermas (1989: 33ff) that in the past some attempts to resurrect the public's significance had been

implied by the bourgeois, however, public spaces tended to remain intellectually devoid of the matter.

Notwithstanding the philosophers stance on the issue, the public space is additionally communicatively persevering itself. The public space's existence seems barely imaginable without the presence of agents, thus it demands mental and material accessibility (Tonnelat, 2010, after Joseph, 1998). Furthermore, the domain of the public space is observed and participated also as a 'down-to-earth' realm in which multifarious communicative encounters are initiated and conducted, beginning with the minor exchanges of greetings, through flea market squabbling, up to elaborate cultural events. All the aforementioned social practices are immersed in spaces.

The public space seen as a container for specialized semiotic dramaturgy of communication comes to a destination in the city seen as "a language written by the built environment and read by its inhabitants through use and cognitive imaging" (Gottdiener, 1983: 102, after Barthes, 1973) or as Smith (2003: 161) puts it, a city is "architecture plus space and time". The public space enables living agents to realize their communicate potential as beings "who inhabit the Universal Biological Space and which participate in the Universal Communication Space (...) as the ultimate framework for encompassing all the populations of agents and for dealing with the agents' potential/ability to communicate" (Poppel, 2004: 3). Therefore, the public space forms a physical and psychological construction within which language resources are exchanged *sensu largo* via architectural transmitters and *sensu stricto* interactionally in the action of "communicative behaviour dynamics (...) activated and unfolded in communication acts performed by both groups of agents in the communication process as a result of and within communicative encounters (Poppel, 2004: 4). The public space may be recapitulated as "all socially perceived communication behaviours, verbal and non-verbal, thus encompassing respectively audio-vocal and tactile-visual modalities (...) as both fundamental for socially approved communicative behaviours and socially disapproved communicative behaviours" (Poppel and Poppel, 2007: 2) [translation mine, MK].

Communicative behaviour dynamics is a valid component of this thesis, for it leads to defining institutional identity as an aspect of communication. Four major institutions have been proposed: the Church, the army, the bank and the university in order to elicit their communicative functioning concurrently with distinct parameters they exercise

in the Imperial Tetragon of Embodiment on Universal Communication Space, following the assumption that what cannot be communicated it cannot exist.

## **1.2. Dimensions of the public space**

Practical implications of the public space find their accomplishments in creating its character in three dimensions: “the kit of parts, the qualities and the context for action” (Carmona et al., 2008). The first concept concentrates on fundamental elements of the public space: buildings, landscape, infrastructure and uses (Carmona et al., 2003). The latter of the dimensions is vital, for its founds an operational basis for the communicative milieu. The others are of physical origin, which surely transmit some messages but remain mostly non-dynamic. The knowledge of the juxtaposition of ‘the kit’ enhances ‘the qualities’ which are created out of tangible and intangible characteristics. The three dimensions mentioned above are pieced together “reflecting the diverse motivations, needs and resources available to different groups and users” (Carmona et al. 2008: 14) as the activity framework for communicators. Thus, some architectural characteristics of space are unequivocal with the assignment certain institutions represent, e.g. most churches leave no place for misunderstanding as far as their social purpose is concerned; the same instance, however, with lesser intensity, is demonstrated by the army, the bank and the university institutions, where semiotic indicators are straightforward. The framework activity of space sets the foundation for a communicative action an institution offers. The background of a city is more opulent in encounters in comparison to, e.g. a forest where the sign system is indeed present, yet it is seriously limited. To be exact, Poppel (2011d: 82) would categorize the city and the forest as dichotomous entities, that is respectively “high-density environment” and “low-density environment” enabling communication process with a changing level of intensity. As Carmona et al. (2008: 17) observe, “In very high-density areas (...) the emphasis will be on designing accessible, robust space that can cope with the demands”. Competing for language resources gathered in a city, institutions have elaborated precise means of reaching and alluring communicators’ groups in order to prove their social usefulness and grounds for continuation.

The fertile public space conceptualizes several aspects which function with diverse intensity according to a field represented by a particular scholar. The following chart presents some selected elements of the public space: 1) Woolley (2003), 2) Madanipour (1996), 3) Tonnelat (2010), 4) Puppel (2004).

1) social health environmental economic accessibility	2) social political semiotic economic cultural accessibility	3) social conviviality health economic image mobility accessibility	4) semiotic cultural psychological social cultural ecological accessibility
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**Table 1.1. Comparison of selected aspects of the public space**

Evidently, the public space has to fulfill its most essential objective which is serving society, therefore this aspect is present in all of these considerations. The first three scholars point out that accessibility is a key concept subjected to skilful administrators, the latter one perceives accessibility not only as an individual right, but a coherent trait of each communicator who either intentionally or unintentionally enters the public space owing to communicative encounters.

Being architecturally valuable, the aspects of the public space are brought to a successful conclusion when envisaged in a broader semiotic sense which encompasses communication process apprehended as a meaningful whole of socio-psychological, cultural and ecological characteristics. For Wagner (1970: 19), any physical constructions hypothetically transmit meanings, for their physicality gains significance due to their interpretation given solely by human. However, Wagner also claims that forming of these constructions is in the vicinity of chance, which in the modern age might be revised judging by the specialized physical forms institutions adapt.

The idea of urban semiotics made use of the critique of Saussearean (2006) theory of signs which called into doubt the relation between the signified and the signifier stating of their no logically attributable links and resulting in what is today known as arbitrariness of a sign. Madanipour (1996: 64) argues that semiotics was heavily employed in assessing architecture, for at some period of its development, architecture was conceptualized

as a language. This stance had been voiced by Pipkin (1983: 66) who perceived the code system of signs as evoking an abundance of functions: aesthetical, functional, cultural and social with their symbolic meanings. Since semiotics itself bears some imperfections Madanipour (1996) follows Gottdiener and Lagopoulos's (1986) approach of socio-semiotic which

(...) attempts to relate semiotics to a concrete context through social processes. Semiotics in this way is put in the context of material conditions of everyday life, where space is produced. They [Gottdiener and Lagopoulos] argue that semiotic systems are not produced by themselves and are rooted in non-semiotic processes of social, political and economic practices of society. To add an analytical dimension to the descriptive nature of semiotics, they suggest adding a new layer to urban signs - one that refers to the substance behind their form.

These social spaces are filled with multifarious institutions which provide the public space with the communication core. An architectonic building will only remain wall bricks if one does not consider the fact that institutions are communicators and communicators are institutions. Architecture with its establishing components serves a grater cause which strives to transmit complex communication systems actualized in the institutions under analysis.

### **1.3. Display characteristics of the public space**

Having established architecture in the context of semiotics, which communicology takes interest in (Poppel, 2008a), it is noteworthy to highlight the principles governing the realm of architecture. Enabling social processes as a result of socio-semiotic approach, the art of designing any physical structures is based according to three foundations (Vitruvius, 1914: 40): “*firmitas* [durability], *utilitas* [utility or convenience], *venustas* [beauty]”. The former stands for a proper assortment of material in order to create a firm ground. The next notion represents an appropriate adjustment of each counterpart to be managed and properly demonstrated and used. The latter principle reflects the alluring quality of a construction based on harmonic admeasurements while assessed by the public.

The fourth criterion has been marked as style, for it incorporates socio-psychological and cultural milieus as the ones which are produced by a particular linguistic community and simultaneously remain postmarks of a given historical period against which institutions are set.

Intensity as an architectural communication layer might be defined as “the quality of language which indicates the degree to which the speaker’s [and the recipient’s] attitude toward a concept deviates from neutrality” (Bowers, 1974: 31). Thus, all institutions strive to formally prolong their existence delivering qualities which will meet social approval and yet remain coveted in order for organizations to live on. Intensity is here treated as the attribute of an institution affecting the public space and its communicators with communication potential.

However, the modern approach altered the classical conception of architectural communication not only influencing its physical expression, but also linked it with progressive technical and social development stressing the need of functionality and environmental sustainability.

### **1.3.1. Durability**

Apparently, the logical link between physical durability of an architectural construction and communication is not directly discernable. However, anchoring an institution with architectural design it represents is the first step in its existence. The propitious meaning an institution factually acquires is gained through the composition of communicators and man-made objects as a whole (Madanipour, 1996: 38). Furthermore, durability apart from ‘monumentality’ and ‘history’ are envisaged as “conditions inherent to any architectural tradition” (Lagae, 2006: 97). Furthermore, Fernandez (2004: 73) observes that durability together with the act of turning material to use follows the major objective of attachment to changing circumstances, promoting the construction to be exploited during a long-lasting period.

Architectural symbolism might be even more grave, for it derives from the classical exemplar known as an archetype. This symbolism gives supremacy to connotative associations in comparison to a realistic activity taking place within an architectural construction. Thus, durability is perceived as the ability to evoke certain emotional states which, in turn, would measure the place’s aesthetical appeal (Smith, 2003: 197). Durable institutions based on a physical construction are not merely object constructions. The communicative environment they construct, preserved in a state of mind, is sheltered

by an architectural building which enables the interaction of communicators' groups to take place in a tangible sense.

### **1.3.2. Utility**

Communicative behaviour dynamics will operate differently due to a profile an institution realizes through the channel of utility (functionality) which is offered by a construct structure brought to the public sphere with purpose. This principle has witnessed a decline in the modern age, since function does not evoke form (De Carlo, 2005: 9), questioning the groundbreaking tenet of modern architecture proclaimed by Sullivan (1896).

An agreement has been settled as far as utility is considered as the means of transferring ideas, cultural attitudes, historical considerations. Greene (1992: 186) reinforces the statement claiming that designing “must translate utility into art and simultaneously respond to both public and private interests while enduring political, economic, and administrative challenges”. Thus, it remains a useful instrument to spread its resources to a population of communicators and to “maximize use value” (Madanipour, 1996: 101). The value is the human communication potential (cf. Poppel, 2004) as a paramount trait of the human living agents.

The communicative aspect is available when ascribed to the management of the public space. The convergence can be seen on the basis of the comparison between economic contracts of client-contractor and a general communication activity (Carmona et al., 2008: 75, after Sullivan and Skelcher, 2002). The former relationship assumes some financial gains. The latter strives to establish a win-win relationship between a communicator and an institution “by its potential to maximise the utility derived from ownership of surrounding property” (Carmona et al., 2008: 75). This ownership remains mostly within the premises of an institution. However, in order to exist it has to interact, i.e. to allure communicators with desirability to be utilized.

The utilitarian sense of the public space, even though culturally specific, if perceived as symbolic may evoke a feeling of usefulness (Pearson and Richards, 1994: 6). Moreover, the link is integral, since even the most essential pragmatic matters cannot be detached from symbolism as the most refined human communication artifact.

### **1.3.3. Beauty**

The concept belongs to one of the most controversial and subjective categories of notions. Philosophically, Aristotle (1996: 15) claims that beauty “depends on magnitude and order”. Plato and Aristotle’s writings on the perception of beauty were highly influenced by a previous grand philosopher, Pythagoras (cf. Riedweg, 2005) whose teaching put in the limelight a number as the symbol of all human strivings paving the way to knowing beauty, truth, good and other abstract concepts. By and large, symmetry and proportionality comprised the reflection of beauty in the classical period.

The concept is a part of a more vast category which is aesthetics, including ugliness as opposite to beauty, and for this thesis the conceptualization of aesthetics has been applied. It is the key element in the realm of architecture connected with the domain of communication through the visual modality which certain institutions apply to realize their potential.

Visual perception as the core of aesthetics would cover the meaning of the concept in its most broader sense. Steane and Steemers (2004: 5) go even further in their considerations stating that aesthetics is “a matter of what can be drawn or conveyed visually”. It is partly true if one considers the discipline as sensual. However, aesthetics also touches upon mental structures, thus interpreting design merely with appearance becomes not only problematic, but also poses a misunderstanding. While assessing aesthetics of an architectural construction with hypothetical communication assets it may transmit, it is obligatory upon the recipient to take into account social processes attainable to a specific public space (Madanipour, 1996: 98). The purpose of the latter is essential; the use that can be exploited by a group of communicators is more essential than the physical boundaries that encompass an institution.

The public space is powered by ‘a reactionary set of activities’ (Madanipour, 1996: 30), thus its visual appeal serves as a reinforcement for social processes accomplished in the functioning of institutions. Architecture which achieves more profound communicative objectives cannot be solely associated with an aesthetic function. Equaling architecture purely with aesthetics, without paying attention to the fundamental capacity of social processes, limits its perception to the physicality of a construction and shunning its essentiality which is succeeded in procedures that govern these institutions (Borden et al., 2000: 5).

The existence of institutions and their uttermost significance lies in social usefulness voiced through communication channels. In regard to aesthetics, Smith (2003: 212) indicates that “a precondition of aesthetic value is that there is tension between order and complexity which resolves into a state in which order prevails”. Additionally, institutions order complexity as the most elaborate forms of the public space. A word will be left to Lafeuvre (1991: 77),

[In the public space] [m]ediations, and mediators, have to be taken into considerations: the action of groups, factors within knowledge, within ideology, or within the domain of representations. Social space contains a great diversity of objects, both natural and social, including the networks and pathways which facilitate the exchange of material things and information. Such ‘objects’ are thus not only things but also relations

The great domain of aesthetics apart from its visual mode which communicates certain ideas, attitudes and assets, depicts the flow of the human living agents and their communicative dynamics which ultimately result in the rational presence of institutions with specific identities. The latter arrange the social pandemonium into a harmonic and meaningful whole, distributing services for communicators and construing backgrounds for their performance.

#### 1.3.4. Style

Style can be regarded as the container of an aesthetic dimension, an attractiveness based on visual and mental considerations with a communicative multimodal objective.

Enumerating most of architectural styles with their association to communication is beyond the scope of this thesis, therefore it will concentrate on the ones which originally derive from Ancient Greece. The Ancients demonstrated a clear view on the perception of the classical architecture. They developed three classical orders: Doric, Ionic and Corinthian. The supposition that one is at least ephemerally able to grasp the linkage between the architectonic orders and a general communication activity might be regarded as a bold stance. However, if one follows the aforementioned idea that architecture is comprehended as the understanding of language, it helps to remove these doubtful blots. Preziosi (1979: 4) highlights that, “The architectonic code incorporates the entire set of place-making orderings whereby **individuals** construct and **communicate** [both emphases mine, MK] a conceptual world through the use of palpable distinctions in

formation addressed to the visual channel, to be decoded spatio-kinetically over time". Therefore, the orders stretched over a psychological and historical continuum delineate a cognitive and visual standpoint of the then communicators.

The objective here is not to give a detailed description of the classical orders, but on the basis of their emergence demonstrate the human development of visual modes that can be attributable to architectural semiotics. They manifest culturally specific palpability which has been constructed in the form of complex organizations. At the beginning, every continuum starts off from an unrefined position as in the Doric order with its austere functionality over aesthetic value (Summerson, 1963: 13), through some improvements in the Ionic one striving for lightness and slender as a more elaborate architectonic form, up to achieving the finest structures in the Corinthian order where the previous structures were included in order to be accomplished as an ornate and flamboyant construction. Thus, architecture relying on semiosis is the spatial representation of communicological applications which bears resemblance to the progression of language resources qualities in general. The qualities of a communicator are also fostered on a continuum: a meager, moderate and robust human communicating agent (cf. Poppel, 2004), on the basis of their biological, social and cultural access to language resources. If fully advanced, the communicator is capable of changing his/her communicative styles according to a context of use. Similarly, architectonic styles are attached to changing socio-cultural and psychological circumstances to express the altering needs and expectation of linguistic communities.

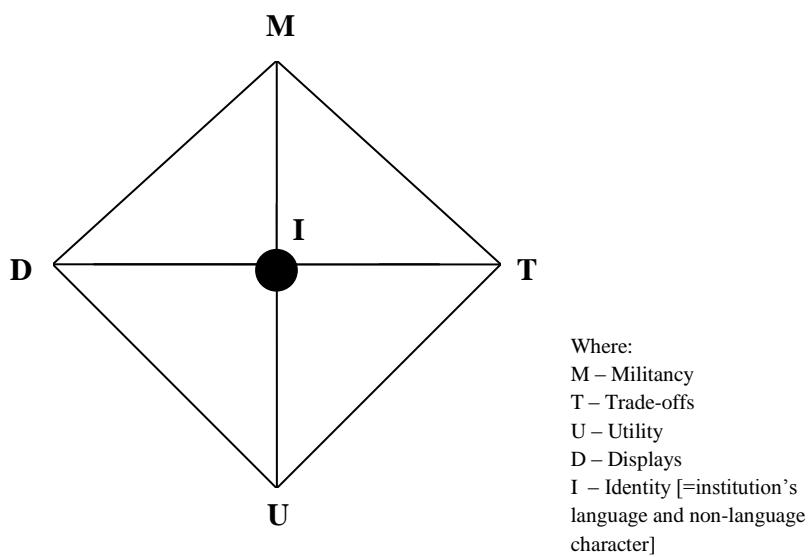
### **1.3.5. Intensity**

The concept of intensity is widely applied by a handful of scientific branches. It can refer to physics, optics, astronomy and, for instance, seismology. What they all have in common in terms of intensity is that it is considered as some kind of power multifariously interpreted according to the need of a particular branch.

Having put architecture as a complex communicological event would approach to discerning an institution, which generates certain physical-mental constructions, as language dictated by community-specific cultural background. The stance of perceiving language as an institution has been proposed by Poppel (2009), for it poses not only

an innovative phenomenon on the perception of language, but also serves as a methodological construct employed to assessing the intensity of institutional identity and its impact on the public space and the general communication process. Selected aspects of the theory are briefly discussed below.

The church, the army, the bank and the university are the examples of the most powerful institutions which have been developed in the socio-cultural perspective over the span of time. They all show the dominance of various attributes within the Imperial Tetragon of Embodiment (hence: the ITE) and apply distinct parameters: the militancy, the utility, the trade-offs and the display (cf. Poppel, 2009; Poppel, 2011a). The concept of embodiment is the composition of biological, social and cultural factors. The latter is of essential significance for it implies that the public space is always culturized. Thus, an institution immersed in the public space is the form of embodiment due to exercising language and non-language resources. As a result, the institution penetrates multifarious communication spheres of the living agents as human communicating agents simultaneously breeding a new entity – the transcommunicators, who “have always indulged in and expressed themselves through the necessary hybridity of various modalities, most notably through the combined potential of the major human communicative modalities, that is, the vocal-auditory and visual-tactile modalities, and various communication media (...)” (Poppel, 2011b: 110). The transcommunicator is capable of navigating freely among the public spaces and exceeding the limits of his/her ethnicity. The following diagram demonstrates the aforementioned parameters:



**Fig. 1.1. The Imperial Tetragon of Embodiment (adapted from Poppel, 2009; Poppel, 2011a)**

The four parameters would be best characterized in Puppel's (2009: 276ff) own words:

- display

Any institution that belongs to 'display ecology' (...) is able to signal its integrity and efficiency potential, its overall activeness, as well as its readiness to interact. Display characteristics may be biological, social, and cultural at the same time. (...) [D]isplay potential [is] expressed in the intensity of display and via diversified display technologies available to a given linguistic community

- militancy

Any institution belongs to 'militancy ecology' [when it] exceeds both its natural ethnic boarders and the demand for it proper for the ethnic (or national) community. Thus, a language may be supplied overgenerously and dynamically in an undirected and directed way by various institutional agencies and temporary social alliances

- utility

Any institution belongs to 'utility ecology' [if it demonstrates] to constitute both an objective attribute of an institution, a subjective preference measured as both the level of satisfaction that a particular consumer receives from the use of any resource (i.e. benefits) and the degree of socially and individually determined motivation. (...) [It] may best be regarded as an economically oriented concept (...) as expressed by such notions as 'goods', 'service' and 'economic benefits'

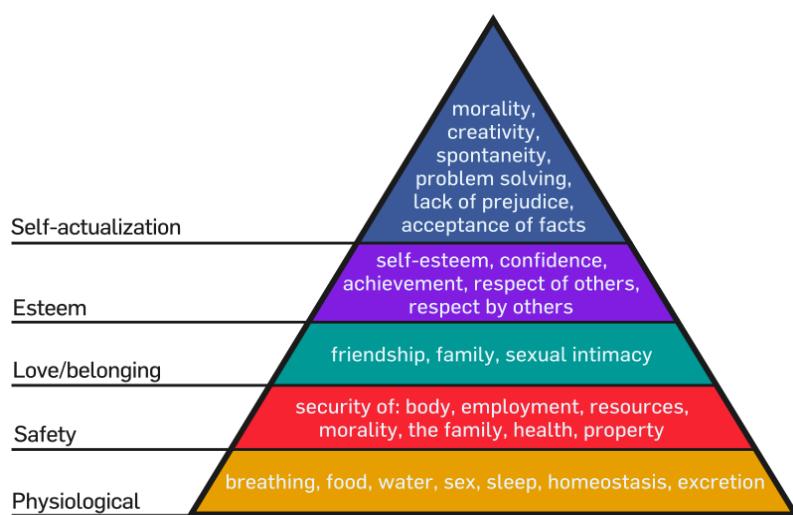
- trade-offs

Any natural language [therefore an institution] belongs to 'trade-offs ecology' [if] a particular language demonstrates sensitivity to other languages which is expressed as the degree of change within its structure that is caused to one element of the trade-off when changes are made to the other element(s). (...) [This parameter] is predominantly focused on making operational compromises

This theory will serve as the background for the forthcoming considerations concerning the public space as well as the institutions as the most elaborate biological-socio-cultural embodiments that apply institutional communicative behaviour dynamics for constructing their identities. Therefore, the model of the ITE will be present at all levels of the theoretical part of this thesis and eventually it will provide the base for the empirical study.

## 1.4. Human needs and responsibilities within the public space

The public space caters for humans, for it is the ultimate shelter for the institution's social existence. In the never-ending process of communicative clashes, the public sphere generates opportunities for “‘performativities’ in everyday spaces of the city” (Tiwari, 2010: 5). In order to allow performativities to take place as the most elaborate forms of human communicative social activity, the public space creates backgrounds for fundamental human expectations to be covered. These needs have been suggested by Maslow (1954) and are presented in the diagram below:



**Fig. 1.2. The visualization of Maslow's hierarchy of needs. Adapted from: [http://en.wikipedia.org/wiki/Maslow's\\_hierarchy\\_of\\_needs](http://en.wikipedia.org/wiki/Maslow's_hierarchy_of_needs) [access: 19. 07. 2011]**

It has been pointed that the first two bottom needs, i.e. physiological and safety needs are considered the most elementary, while the three top ones, love/belonging, esteem and self-actualization needs, are seen as the weakest, thus their realization would have to give up place to the basic needs. Different linguistic communities operating in their unique cultures demonstrate a dissimilar level of participation and striving for the accomplishment of needs, since the developed communities seek some aesthetic and cognitive achievements and the developing ones attempt to fulfill their rudimentary requirements (Woolley, 2003: 1).

The above considerations look at the hierarchy of needs from a human being's point of view. Taking into account the comprehension of the needs in the public space,

it may be suggested that the public space essentially covers the physiological and safety wants on daily basis (i.e. toilets, cafes, hospitals) while some affiliation, esteem and self-actualization needs are completed by specialized forms of organizations, namely institutions (e.g. home, culture centers, the Church, the army, the bank, the university). It is worth to take note of the reasons of humans' involvement in the public space, for they are as Carr et al. (1992: 14) suggest:

- comfort,
- relaxation,
- passive engagement with the environment,
- active engagement with the environment,
- discovery.

The safety aspect of the public space is of essential importance, for it "is a centre of 'felt value', associated with security and stability, where biological needs are met" (Madanipour, 1996: 23). This stance was additionally previously expressed by Hall (1966: 157) who highlighted the anthropological dimension of the public space which had to sustain environment with its reasonably developing communication together with a feeling of involved belongingness to one's own community.

In a communicative sense, the accomplishment of low and higher needs is illustrated with the example of a public meeting. One the one hand, the public space provides a place in order for "people to be there to feel safe and secure" (Sandstig, 2010: 67). This covers the settings of the architectural milieu in a physical fashion. On the other, the mental overtur perceives the meeting as immersed in a linguistic ecosystem. As the flow of communicators' needs equals the flow of communicators' language and non-language resources, they might be defined in a proposed branch of socio-semiotic rheolinguistics (cf. Puppel, 2010)

(...) which remains under the variable pressure of the linear factors of language-external (i.e. social-cultural) and communicator-internal (i.e. biological-mental) contexts of language use (...) which thus approaches language as a form of embodiment, which is a continuously changing (i.e. liquid-like) phenomenon, with language properties being viewed as resulting from the interaction of the flow of the feeding base [Nature] with those of the linguistic system

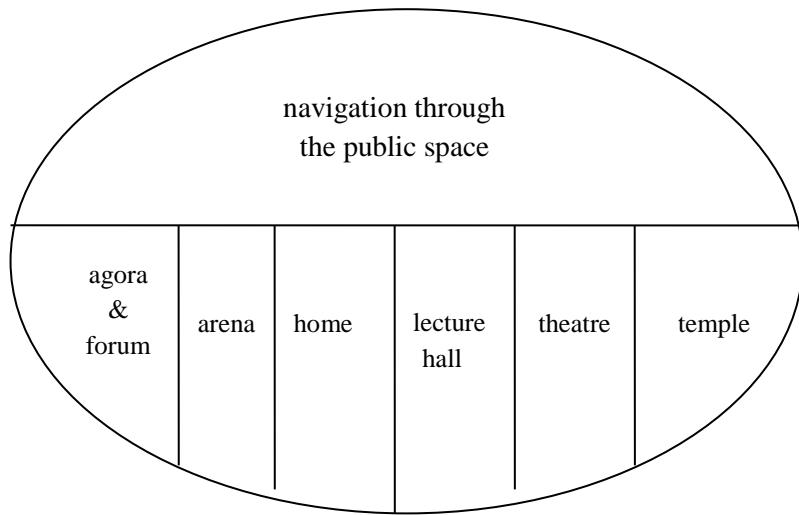
As long as the realization of physiological needs does not necessarily have to be communicated, the needs belonging to a higher level of expectations (e.g. expressing thoughts, feelings) are part and parcel of a general communication process aired through

the language of a culture-specific community which the public space provides the context for. If the flow of communication is subjected to a particular social need of the institutions under analysis, thus apart from communicators' right to exploit their resources, they are also responsible for their sustainability. This usage of the public space with the need of sustainability is controlled by the communicators' considerate applying of the audio-vocal and tactile-visual modalities.

However, the idea of sustainability "has almost become the mantra of the age" (Smith, 2003: 3). Although it has been heavily exploited by different walks of life, the concept remains essential for communication studies. Notwithstanding the fact that accountability for language resources' preservation fall within governmental competence expressed in declarations, conventions, covenants, treaties, constitutions, charters, recommendation and other documents (cf. Puppel, 2007a), the recognition of the public space's significance as the framework for complex institutional communicative dramaturgy is required to come from one's within. The communicator is responsible for elevating his/her communicative qualities consciously moving within communicative niches, changing communicative styles and navigating through the public space.

## **1.5. Navigation through the public space**

The public space, the universal framework for the living human agents, unveils different operational backgrounds for particular kinds of communication process. These communicative encounters developed originally as the unelaborated social arrangements of culture-specific communities in order to foster their elementary destinations due to changing social circumstances. The suggested division of the public spaces falls into a category of the public space varieties. They encompass the following: the agora and the forum as well as the arena, the home, the lecture hall, the theatre and the temple. The division is presented in the diagram below:



**Fig. 1.3. The division of the public space (adapted from Poppel, 2008b)**

### 1.5.1. The public space varieties

While assessing the qualities of open space, some sources have identified its recreational and relaxation dimension (Woolley, 2003; Madanipour, 1996; Carmona et al., 2008). Open space encompasses not only physical objects of the environment, but most importantly the phenomena which are included above the surface (Tankel, 1963). Furthermore, the open space allows “necessary, optional and social activities” (Woolley, 2003: 3, after: Gehl, 1987). They are respectively described as the ones which agents have to take part in (e.g. schools, workplaces), then the ones which are at one’s discretion (e.g. allowing relaxation) and finally the last which have derived from the two aforementioned as consisting of the presence of other agents in order to be initiated. They can take forms of markets, conversations and specialized institutional entities. The definition which gathers all the physical and mental aspects of open space has been proposed by The Council of Europe (1986: 3), ”Open space is an essential part of the urban heritage, a strong element in the architectural and aesthetic form of a town, plays an important educational role, is ecologically significant, is important for social interaction and in fostering community development and is supportive of economic objectives and activities”.

### **1.5.1.1. Agora and forum**

To grasp the phenomenon of the modern public space, one has to consider its historical provenience, namely the Athenian Agora, “the marketplace that was the focal point of public life” (Camp, 2003: 4).

The beginning of the sixth century BC witnessed a profound moment in the development of state organizational structures. Athens, the birthplace of democracy, initiated a long-lasting tradition in the style of managing body politic. This introduction was rather primitive and distant from the modern view of administering public sphere. However, it ought to be underlined that for the then circumstances a new-born form of ruling surpassed all expectations. After tyranny which was highly disapproved due to the misemployment of prerogatives, circumvention of responsibility and, above all, atrocities committed to the system’s opponents, democracy was a refreshing legislative experience. Firstly, it was owing to Solon, an Athenian lawmaker and a poet, who laid foundation of essential land and financial reforms perceiving in the action of collective engagement the possibility to make the people conscious of their public needs. Secondly, nearly a hundred years later, on the scaffolding of Solon’s reforms another Athenian politician, Cleisthenes, set up the edifice of democracy (Parton, 2004).

Of strategic importance for the existence to the newly arisen administration was the institution named the Ecclesia, Public Assembly, which was “...something more than the chief governmental organ in the state. It is the great leveling engine which makes Athens a true democracy, despite the great differences in wealth between her inhabitants” (Davis, 1914: 147). The Ecclesia was the highest authority in the Athenian polis; it comprised full-right citizens, excluding women, slaves and other residents devoid of civil liberty, especially the ones found at fault with “impiety, mistreatment of parents, [and] young men who had not fulfilled their military service” (Glowacki, 2005: 258). The vector of its administrative interest was directed towards matters of foreign policy, military system and the judicature. The Assembly was based on a theoretical ground according to which there was a distinct possibility that in a group of many men the probability of reaching conclusions through the means of sound discussion was far more higher than in a clique faction of privileged citizens (Cohen, 2006: 34).

The Athenian communication public space was additionally the birthplace of rhetoric which began to flourish. Athenian participatory democracy whose oratorical practices were

part and parcel of the whole domestic policy sought a promise to ensure its citizen of having their opinions ventilated. However, it did not strive to form a developed official organization that was responsible for making the rules and for making sure that people would follow those rules, as in a governing body. Rather, it provided a centre for unrestrained communicative melting pots. At this point one might consult Saxonhouse (2006: 29):

The practice of free speech was entangled in the egalitarian foundations and participatory principles of the democratic regime of the Athenians, a regime that emphasized equality, not rights, and participation, not the evaluation of performance associated with the practice of democratic elections (...). There is no “government” to be protected against. Freedom of speech in Athens is the opportunity for those who are considered equals to say openly whatever they may think in a world of equal citizens

Indeed, crawling democracy bore resemblance to a market rather than a mainstay of civilized discussion. The public space of the agora was a fertile ground, for the abundant application of the audio-vocal modality as realized in rhetorical performances and the tactile-visual modalities, for the performances entailed theatrical and aesthetically appealing aspects. In view of circumstances, the argued matters focused on the subject of Athens’ status among other Helladic city-states. In conjunction with people’s need to foster the elaborate form of collectiveness, the discussion became more formalized. Superbly developed communicative skills, social prestige and high birth dominated as chief criteria while granting a credit of social trust. Soon, newly accredited rhetoricians were converted to the heralds of the community’s requirements, its complaints and expectations, dissatisfaction and contentment.

Quite interestingly, the Ancients developed the idea which has been repressed in the modern age of unreserved social discourse – parrhesia. The term was indispensable from the whole communicative activity of democratic decision-making of that in Athens. Saying everything on one’s mind comprised the morphological core of this word of Greek origin. First, the concept of parrhesia was in the focus of philosophy, for this branch of knowledge sought the means of approaching the truth. Within the philosophical conception of the notion, only the truth could equip human beings in cognitive instruments owing to which humans were capable of providing themselves with some indications for fulfillment and understanding of their role in the universe. In this sense parrhesia was a virtue itself towards which every person was obliged to strive.

Strikingly, the ancient pursuit of the truth drew near the biblical veritas, both aiming at the conception of the Absolute. In its most fundamental meaning, parrhesia was detached from rhetoric which learnt how to affect the recipients in the best persuasive manner. Parrhesia equaled openness and frankness of speech, thus it attempted to shun the peril of oratorical manipulation. It denied rhetoric as an artful, ambiguous and vague fashion which treated the truth as another means of empowering its eloquence. Up to the point would be a comment made by Saxonhouse (2006: 88) who views parrhesia as “a certain shamelessness [which] emphasizes the equality of the democratic system where speech is not limited by obsequiousness, but rather entails the effort to uncover the truth on the part of each citizen”.

Foucault (1983: 3) goes even further in his recognition of the link between the orator and his speech in the public space stating that, “In ancient Greek culture the parrhesiastes seems to have any doubts about his own possession of the truth, (...) for the Greeks (...) the coincidence between belief and truth does not take a place in a (mental) experience, but in a verbal activity”. The presented stance was bound to the domain of morality, for a speaker who bluntly aired his opinions had to be a man of pristine conduct since he aspired to such demanding activities as truth-seeking. The right and burden to say everything frequently mentioning uneasy matters was earmarked for virtuous citizens as the hallmark of the Athenian public space.

Alongside with the state evolution in Athens and the development of democratic form of ruling, parrhesia due to an overwhelming force of rhetoric underwent a process of modification. Foucault (1983: 4) observes that “parrhesia is a form of criticism, either towards another or towards oneself, but always in a situation where the speaker or confessor is in a position of inferiority with respect to the interlocutor“. The nature of relation between the speaker and the interlocutor seemed to have exerted great pressure on the then orators; consequently, the virtue of parrhesia commenced to comprise imminent peril. Not the peril interpreted in terms of life of death, but in the context of political existence. The shift in the attitude towards parrhesia took place with the outbreak of the Peloponnesian War. So far parrhesia blessed citizens who expressed their opinions, even the ones delivered in the most blunt manner. However, the foundation of democracy, namely the opulence of citizens’ participation in the myriads of communicative matters created a possibility for the uneducated to affect substantial affairs *ipso facto* putting in jeopardy the whole democratic system (Foucault, 1983: 29).

Since then parrhesia did not exist in its pure form; it was altered by the usage of rhetoric. Declaimers desisted from the original concept to their own advantage. The matter of supreme assignment was the fulfillment of the mob which exercised decision-making activities. The concept of parrhesia was the history of an idea. As every single idea, it reached the summit of its popularity in order to fall into misuse. In the beginning of a crawling democracy parrhesia was a useful console of the new form of ruling. When every citizen recognized his right to speak freely, the limitations differentiating the righteous from non-righteous vanished.

The same domain of activity, however, with an altered socio-historical span and context was the forum. Similarly to the Athenian Agora, the Roman Forum (one of the most recognized fora) was also a focal point for Roman public and political space on the one hand and a trading and religious center, on the other. Apart from obligatory senate sessions and trials, it was a place of business transactions, funerals and oratorical performances or even gladiators' combats (Aldrete, 2004: 47).

The surroundings of this public space consisted mostly of the religion-related buildings, therefore they carried a meaning in an architectural linguistic sense. Not only was the domain founded by Ancient Rome powerful in terms of monumentality, but also anointed by gods. Thus, the space gained its official and sacred character.

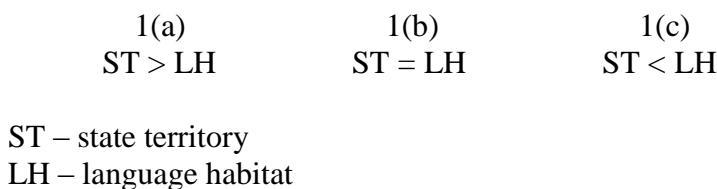
The Roman forum had a special destination for the youth. As highly praised was studying law, the elder citizens expect the young generation to cultivate the Roman way of life together with their values and communicative practices. Thus, the forum served as the stage of verification for future politicians and worthy citizens-to-be (Eyben, 1993: 190), for great orators and statesmen proved themselves on the forum before entering privileged social offices.

### **1.5.1.2. Arena**

The public space of the arena bears some resemblance to Roman gladiator combats. However, the opponents who are involved in the clash are not discernable at first sight. Namely, the competitors are communication resources aired through particular languages.

Languages enter the arena in order to strive for survival in the greater context of general language contact. It is a peculiar public space, for it does not only concentrate on groups of communicators, but on language resources themselves.

The essential element of the recognition of the arena as the public space would be best encompassed by the differentiation between a habitat and a territory. Puppel and Puppel (2005: 58) suggest the two aforementioned concepts to be understood respectively as a space resided by a language community and a space interpreted in an administrative sense as controlled by the state. This distinction is crucial in order to grasp the idea of the arena space competition as illustrated below:



**Fig. 1.4. Relation between state territory and language habitat (Puppel and Puppel, 2005: 59)**

In further investigation on the nature of habitat-territory relationship, the 1(b) relationship has been perceived as idealistic (the language community space equals state administrative space), 1(a) and 1(c) being realistic relationships between competing languages. Languages also operate in a core-periphery relation, where the former indicates a language spoken as a central, official, majority language; the latter of diasporic provenience sees a language as a non-central, non-official and non-majority one (Puppel and Puppel, 2005: 59).

The arena of the public space forces every language to make effort to gain or sustain its robustness. The concept has been introduced to ecolinguistics by Puppel (2007c), thus among the indicators of natural language robustness are the following:

- the use of audio-vocal modality,
- the use of visual-tactile modality,
- the use of combined modalities – hybrid modalities,
- the use of a language resources in communicative niches,
- the core-periphery of the habitat of a given natural language,
- the geographical diversification of a given habitat of the core of a natural language,

- the migratory behaviours of members of a given natural language community (magnet effect – attracting other natural languages, centrifugal effect – weakening the core of one's language community and reinforcing others),
- the impact of demography on the strength of a given natural language,
- the structure of the habitat of a given natural language community,
- the age structure of the population of which speaks a given natural language,
- the degree of urbanization of a given natural language community,
- the local status of a given natural language in the educational system of a given habitat,
- the status of a given natural language in the educational system of a given habitat,
- the history of external contacts of a given natural language (invasive, defensive or neutral),
- the participation of a given natural language in a protection program,
- the individual and social natural language awareness towards the status of a given natural language among other natural languages and their status towards one's own natural language.

These parameters are attributable to every language which enters the arena of the public space. Wiertlewska (2011: 154) points out that the awareness of ecolinguistics is particularly essential for teachers and other groups of communicators who consciously transmit the knowledge of foreign languages in the educational process, in the media or on daily basis. Therefore, communicators are obliged to sustain their mother language resources with the highest quality, not in order to promote some kind of ‘language nationalism’, but to pose meaningful counterbalance for other globalizing languages.

### **1.5.1.3. Home**

The space of home is the most essential kind of the public space, for it is the first one and bears some atavistic connotations. Douglas (1991: 289) rather than resided, considers the home as a spatial entity which is taken under control. Thus, it is ritualized in space and time by order of human actions. For Augé (1995: 108, after Descombes, 1992: 163) the home is considered as of communicative values, particularly of rhetorical origin:

The character [communicator] is at home only when comfortable with the rhetoric of those he lives among. One is at home when one manages to make oneself understood without too much trouble, and to understand the arguments of one's interlocutors without benefit of long explanations. The boundary of a character's rhetorical homeland comes at the point at which his interlocutors no longer understand the reasons he gives for his acts and gestures, the complaints he expresses, or the admiration he manifests. A disturbance in the rhetoric of communication marks the passage of this frontier (...) as a frontier zone (...) rather than a clearly drawn line

The home is the communicative space which constitutes the shelter for the fundamental cell of social life known as family. It is a physical place based on mental constructions which initiates the general process of socialization and operates as the crib of culture acquisition. The public space of the home transmits original morality systems, possibly religion. The specialized audio-vocal and tactile-visual modalities are engendered in this space and can be potentially fostered in the institutionalized forms of the embodiments. This stance is in accord with Jacobson (2009: 369) who reminds that homes are channels which due to a child's visual perception and the fact that s/he participates in multifarious human activities at home make children capable of constructing the basis for future homes as prerequisites of being-in-the-world. Thus, the tendencies derived from the home serve as the intellectual and emotional matrix, which is a reference mark to developing other public spaces. However, the final outcome might be positive or negative.

The home is the 'initiating' public space for some of its elements will be transmitted further. It is not limited to a physical sphere, but it also encompasses the lexicon, in which some connotations linked with the home resulted in pragmatic expansions (e.g. homeland, fatherly, paternal, patrimony). It proves how deeply the concept of the home is rooted in the human psyche as "the main sources of self-identity for both men and women" (Munro and Madigan, 1999: 108). This self-identification is included on daily basis when one regards offices or houses of certain individuals laden with gadgets connected with homes and pictures of their relatives.

The Ancient institution inseparably linked with the sphere of the home is *pater familias*. As Berger (1991: 620) has it, *pater familias* was "the head of a family (...) (...) was the first in the family and was the master of the 'house'. (...) His power was boundless and limited only by custom and social tradition". This example of patriarchalism is prevalent in institutionalized forms. The Church performs its paternal function accomplishing the idea of ecumenism through parish circles and missions. Of paternal origin is additionally the relationship expressed towards a customer by the bank or towards an adept by the army, where the customer or the soldier-to-be are dependent

on the institution. Even the university has incorporated some fatherly means, especially between a professor and a student. The professor is “the *pater familias*” not in a sense of the student’s life and death; however, the relation, as originally, is based on esteem, dominance and authority of the *pater familias*. The paradigm of a father is culturally specific and even the mafia structures demonstrate this concept. Capo di tutti capi, the boss of all bosses, plays the crucial role of father. In order to obtain respect and be able to exploit his employees freely, he has to provide them with a feeling of membership.

The home is the rudimentary public space and, therefore, it should be treated as the one which gains supremacy over other public spaces. However, it cannot be entirely interpreted as a physical entity, but the one which is complemented by the values it strives to engender and transmit.

#### **1.5.1.4. Lecture hall**

The location of the public space of the lecture hall is generally ascribed to universities and colleges and has been designed as the one which enables the exchange of thoughts and attitudes. This kind of communication process forms the foundation for social existence of the institution of the university.

On the physical side, lecture halls are large rooms with pitched floor allowing the auditory from the back to see the lecturer. Therefore, numerous studies have argued that the arrangement is vital as much as acoustics (Cavanaugh and Wilkes, 1999; Eggenschwiler, 2005; Bigelli and Greichen, 2011). The benches are semicircular or in a horizontal position, set hierarchically and seemed to be spatially subordinate to the professor’s desk. The latter is placed centrally to leave no doubt in terms of the lecture hall’s focal point. The desk is clearly separate from the rest of the space, often on a podium. The dominance of the focal point of the lecture hall is not only extracted from its spatial dimension, but more essentially it gains its supremacy from the vector of communication which comes forth from the desk. Thus, this kind of communication is rather a one-way process taking into account lectures themselves and not, for instance, seminars during which the communicative interactional culture demands an immediate conversational feedback.

On the communicative side, the lecture hall is a juxtaposition of the agora and the forum. The agora and forum serve as the defined places of presentation of one’s

attitudes and considerations and additionally as a location with the purpose of exchanging messages and other communication resources. The lecture hall as an integral part of the university space might be considered in a sense which is detached from its university framework. The lecture hall might be occasionally envisaged as an idea rather than a spatial entity. Its background is then provided by a specific context, for instance, the times of war. As Davies (2005: 345) argues, the Polish universities which were “officially closed by the occupant authorities, restarted on a private, conspiratorial basis. The ‘Secret Teaching Organization’ (Tajna Organizacja Nauczycielska) built up an amazing network of clandestine classes, which eventually undertook the education of a million children”. This statement proves that the lecture hall is also of symbolic interpretation as the extension of the whole educational milieu, according to the assumption that the university communication process takes place where there is a tutor and a student.

#### **1.5.1.5. Theatre**

It is one of the navigation spaces which broadly demonstrates the actual events of communication. The objective here is not to give a historical account of the evolution of the theatre, but rather to provide the rational explanation for its expansion as the public space.

The need for imitation seems to remain an indispensable attribute of humans. Aristotle (1996) viewed the idea of mimesis (coping things) not like his great predecessor, Plato, as faithful imitation of nature, but as a free attitude of an artist who approached reality in his innovative way, firstly as the imitation of human actions and then of nature (Harrell, et al. 2005: 143). This coping of appearances does not have to be solely ascribed to the domain of art, but to a communicator’s proceedings as well. The institution of the theatre is the idea which employs communication in somehow artificial manner, for “theatricality can be abstracted from the theatre itself and then applied to any and all aspect of human life (...) Thus, it can be defined exclusively as a specific type of performance style or inclusively as all the semiotic codes of theatrical representation” (Davis and Postlewait 2003: 1). Furthermore, the public space of the theatre will be interpreted as immersed in the dramaturgy of signs.

The described Gottdiener and Lagopoulos's (1986) theory of socio-semiotic approach viewed architectural linguistics in an urban context. The study of theatre semiotics has been a focus of some scholars (cf. De Marinis, 1993; Elam, 2002; Aston and Savona, 2002). The semiotic idea has been incorporated by Alter (1990) who understandably puts the theory in the milieu of literary signs and thus interprets theatre semiotics as "production of fixed verbal signs, transition between text and stage, production of stage signs, codes and references of signs, actors as signs, reception of signs by the audience (...)" . However, there is a difference between a performed and written text, thus De Marinis (1993: 48) perceives the former as meaningful but entirely arbitrary assembled pieces of expressions acted out by the groups of communicators, while the latter serves as the mental foundation for the production of a performed text. The space of theatrical performance has to involve physicality and the incorporation of the audience as the necessary condition for this kind of communicative process. Bennett (1997: 69) suggests that, "Interpretation of the stage sign usually goes beyond its immediate signified, often utilizing several connotative possibilities". Thus, the agent of explanation is mandatory for the comprehension of a sign.

This explanatory role is incumbent upon an actor or as one may call him/her a communicator. As it is rightly stated by Aston and Savona (2002: 102, after Veltrusky, 1964: 84),

The most common case of the subject in the drama is the figure of the actor. The figure of the actor is the dynamic unity of an entire set of signs, the carrier of which may be the actor's body, voice, movements, but also various objects, from parts of the costume to the set. The important thing is, however, that the actor centers their meaning upon himself, and may do so to touch an extent that by his actions he may replace all the sign carriers (...)

The significance of the actor's role is perceived by Besbes (2007: 36) as directing unmoved attention from the audience to the agent, notwithstanding the fact whether the communicator is performing a frenetic verbal display or playing a mime when the proxemic and kinesthetic behaviours are put in action.

The public space of the theatre developed from the necessity to imitate nature and create the means of human expression and cognitive strivings. The theatre cannot be restricted to a specifically destined place, for its elements are transferred to many different walks of life and performed with an abundance of functions, including the deceptive one. The theatre is realized in the consciously expressive events of communication, where both

the sender and the recipient have to be employed for this act in order to flourish communicatively.

#### **1.5.1.6. Temple**

As the theatre provides the space for performances in terms of the actual hues of communication, similarly, the public space of the temple allows a specific enterprise to take place within its boundaries – ritual communication, a type of communication in which a group of actors (the audience, co-participants) go along a scenario in a directed, synchronized way following the instructions given by the leader.

Assuming that human beings, apart from impaired individuals, are hybrid communicators (cf. Poppel, 2004), it becomes transparent that the agents engrossed in communicative acts are in control of complex modalities: a) audio-vocal and b) tactile-visual. Ritual communication as performed by communicatively well versed agents does not take advantage of merely one of the modalities. It is a branch of social life which abundantly bonds the two parameters into a meaningful whole. The modalities harmonize triggering verbalized messages which are reinforced with a multitude of non-verbal behaviours. A mass ceremony would therefore be a juxtaposition of painstakingly carried out gesticulative dramaturgy supplementing communicative acts which both strive to accomplish emotional and intellectual fulfillment. Similarly to structural convergence between verbal and non-verbal codes, the context of a mass ceremony enables the interrelatedness of the audio-vocal and tactile-visual modalities to facilitate ritual communication. The verbal messages set against the background of the gestosphere (cf. Poppel and Poppel, 2007) may imply the following:

- the multiple meanings of messages get specialized within ritual communication (the applied signs mainly highlight or emphasize the messages);
- messages are not intentionally used for deceptive purposes, for this type of communication shuns manipulative manifestations (the signs do not contradict the verbal messages);
- the general communicative display is expressive, yet it remains devoid of spontaneity;
- the modalities' concurrence gives more credence to performed communicative acts;

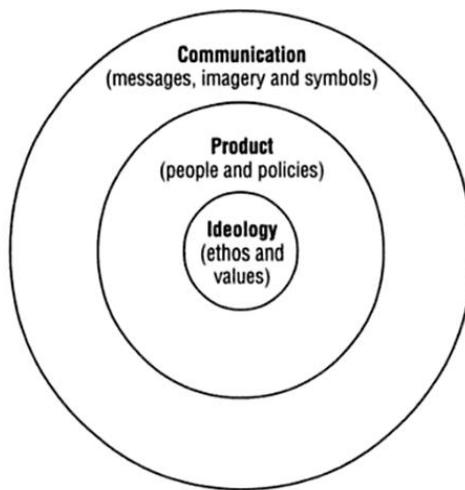
- the regulation of communication flow is framed by strictly determined turn-taking activity (the desire to speak is beyond the recipients' competence, for the only agent in power of the communicative process's regulation is the mass conductor);
- cultural and historical proveniences of ritual communication are depicted in its performance.

Collectivities create communicative institutions. In case of the temple, the existence of communicative encounters is burdened on the shoulders of the congregation of which members individually, consciously and of their own accord decide to participate in the action of a mass ceremony. The space of the temple is additionally equipped in theatrical characteristics and make use of iconic rhetoric, for as Lotman (1990: 32) states, “(...) the interior of a church is a code and not merely a text, we perceive it not only aesthetically (only a text, not the rules for its construction, can be perceived aesthetically), but also in a religious, philosophical, or other non-artistic way”.

Furthermore, what is striking in the discourse organized in the temple setting is that it has a specific conversational structure. Conversational openings and closing mostly remain unchanged. On the one hand, it cements communication which this type calls for; on the other, it holds the recipients within the limits of non-spontaneity. The matter which evokes inquiries relies on the interpretation of the authenticity of ritual communication in terms of communicative behaviour dynamics – whether it is a role-play or real-play. A certain amount of theatricality performed by an agent qualifies his/her behaviour as artificial, thus role-played. Otherwise, the agent is obliged to be in possession of recognition and consent to involve in action (Cohen, 1996: 24). Having been equipped with proper knowledge concerning the communicative situation, a group of agents agree to cooperate in a mass ceremony. Consequently, even though ritual communication bears traits of theatrically conducted performance, it gathers recipients who consciously and unanimously participate in the enterprise, thus artificially underpinned behavioural constructions are authentically formulated.

Quite interestingly, the fashion of managing the temple as a religious organization resembles the one which is typical of a political faction. The communicative style of the both is similar. Ideologies constitute the incentive for the party and the temple's formation and the reasons for the measures they undertake, even the ones towards the majority may experience abhorrence. By and large, institutions are the products of the society of a given culture, therefore in most cases an ideology is mandatory

to comprise the motive for justification of their successes and failures and the stimulus for their social continuance. In order to continue, argumentative basis are attached to cement the institution's stance and constructed messages are voiced by certain communicators in accordance with the attitude they represent and the institution's identity. Ideology remains a core of the temple's proceedings, it is the heart of the gathering, shaped by the conductor and his adherents representing relatively coherent views on aired messages and attributes possessed by the party. The intricacy of ideology is demonstrated in the figure below (although designed for the party, it serves well in terms of religious institutions and many other ones):



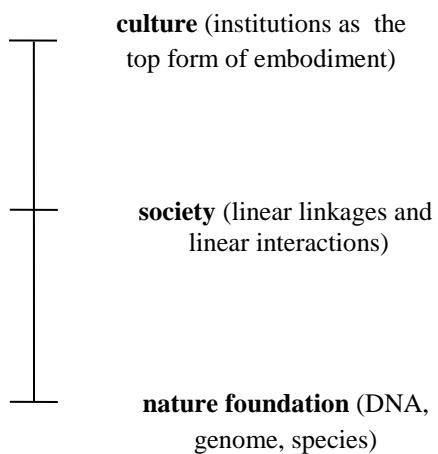
**Fig. 1.5. The place of ideology in a party's [and a temple's] brand (adapted from Lilleker, 2006: 93)**

Ethos and values remain the crux of the organization which are transferred by agents (mediators known as priests or common people in the activity of priesthood) representing directed scripts (in this context religion tenets) through ceremonial performances (i.e. masses) or other kinds of social actions (e.g. engaging in charities, missions).

The public space of the temple finds its practical resolutions in comparison to ritual communication with the theatre and the political party. Ritual communication is a debatable issue; for this reason, one has to bear in mind that it is incumbent upon the researcher not to be entrapped in accessing which of the religious realms of the temple are better, but attempt to account for similarities and dissimilarities they pose. Therefore, ideology will be further investigated in the second chapter while analyzing the institutional embodiments of the public space.

## 1.6. Institutional communication within the public space

The public space is a man-made conscious juxtaposition of architectural entities which are the elaborate modes of semiotic provenience realized through a language-institution enterprise. Hence, the aim here is not to give a detailed study of language origins. However, it is vital to provide circumstances which led to constituting a language as an institution. This development is illustrated below in a linear bottom-up schemata:



**Fig. 1.6. The of evolution of communication in a cultural-institutional perspective (adapted from Puppel, 2004; Puppel, 2009)**

The basis of language as it evolved was of biological nature. An organism as a living system constructed from elementary roots of molecules and genes which might be further comprehended as a biological individual (Pradeu, 2010, after Hull, 1992) needed thousands of years of human development to form firstly ephemeral group bonds through shaping them more consciously to complex structures. It was due to several concepts which helped to accelerate every process, on the one hand, and to decimate the most vulnerable and least adapted entities, on the other – the process of constant competition, interbreeding and migration. Owing to the evolution of communication the specialized audio-vocal and tactile-visual modalities could become gradually fostered to form institutional communicative behaviour dynamics exercised in the public space embodiments with specific identities.

As Bogucki (1999: 30) states, “human society comes into much sharper focus after about 500 000 years ago. By about 100 000 years ago, with the first appearance

of anatomically-modern humans, we can begin to see the existence of behavior which we can relate to that of extant foragers". However, the birthplace of modern human civilization is owed to the development of agriculture around 10 000 years ago (Cochran and Harpending, 2009). The ability to cultivate soil, although very primitive, allowed human ancestors to prolong their life and attach to changing conditions. It is the moment in which societal bonds are formed on linear basis and when extremely basic structures emerge but only with a very limited, regional impact.

In order to fully comprehend the switch from societal relationships to highly specific cultural milieus where entities function as institutions (business, governmental, educational, etc.) constructing identities in the context of semiotics, one has to grasp the difference between an organization and an institution. The former is an inherent feature of the latter, however, it does not necessarily work mutually. The chart below demonstrates selected premises and conclusions of the two, based on the considerations of the following: Eisenstadt (1967), Scott (2001), Tosi and Pilati (2011),

Premises	Conclusions
formal groups with constituted social backgrounds for incoming cultural patterns of behaviour with a collective purpose; structured and hierarchical; constituted by rules (praising and sanctioning); competing for resources.	institutions form symbols and rituals which are more resilient to changes; institutions are charismatic as a routine; institutions transmit their values over generations; institutions strive to be chronic and everlasting.

**Table 1.2. Communicative transformation of an organization into an institution**

Organizations and institutions are semantically identical as a social entity. However, they are different in terms of their semiotic overtone. The institution evolves from the organization when values and meanings are bestowed upon the activities, therefore it fosters communicatively and socially. Additionally, while the organization absorbs cultural hues and creates symbols and embodied rituals, they commence to serve as the prerequisites of predictability and engender a feeling of belonging among communicators (co-participants) in order to cement traditional organizational behaviours and fulfill the expectations of targeted audiences, thus at this point organizations transform into institutions.

For the need of this thesis, both descriptions – organizational and institutional – are applied when addressing communicative matters, following the manner present in similar publications on the issue.

### **1.6.1. Definition of institutional communication**

Institutional communication takes multiform. It occurs in large co-operative networks and includes all aspects of interpersonal and group communication. It takes place in a strictly defined hierarchy where the participants co-operate with co-workers and additionally communicate in formal or informal groups and they also experience the communication with the institution itself. Successful communication in organizations requires the knowledge of organizational culture – rules to follow and roles to cover.

The idea of organizational culture is vital for analyzing institutional communicative behaviour dynamics and for understanding institutional identities. Organizational culture is defined as the whole of common beliefs of a particular group as concerning problem-solving activities for inner and outer adjustment to instill mental guidance to answer the situation (Schein, 2004: 17). The recognition of culture's significance in organizations resulted in constructing multifarious cultural models which would account for the dynamics of institutional behaviour and provide directions for further investigations. The most appreciable cultural models on national culture dimensions would encompass: Kluckhohn and Strodtbeck (1961), Hall (1959/1981, 1990), Trompenaars (1993, 1998), Schwarz (1992, 1994), Hofstede (1980/2001), Hause et. al. (2004), and additionally Nardon and Steers's (2009) integrative summary of the previous. The essence of the models will be employed and scrutinized in the third chapter of this thesis while examining human communicating agent's institutional behaviour dynamics that constructs institutional identities.

Furthermore, institutional communication is comprised of the following constituents: physical proximity, feedback transfer, formality level, communication goals' structure and time framework which will be analyzed in order to provide a meaningful contribution.

### **1.6.1.1. Physical proximity**

The notion of proxemics have been introduced to the field of linguistics owing to Hall (1966) who distinguished types of space organization and perceived distances as influential in terms of shaping the way communicators interact with each other. Four proxemic spaces have been distinguished as a branch of non-verbal communication: 1) intimate distance (e.g. for lovers), 2) personal distance (e.g. for close friends and family), 3) social distance (e.g. for acquaintances), 4) public distance (e.g. for speakers in public). The ‘bubbles’ as they are known clearly cannot serve as a quantitative instrument due to communities’ vast cultural variations.

However, they can serve as the indicators of proxemic behaviour categories which would be attainable to institutional communication. As Hall (1963: 1000) enumerates, they are:

- postural-sex identifiers (gender and body-positioning);
- sociofugal-sociopetal axis (proportion of one’s shoulders to another'; in a vaster context the notion stands for the quality of space which respectively discourage or encourage communication due to an allocation of objects);
- kinesthetic factors (closeness among persons and the ability to reach others);
- touch code (any form of tactile behaviour among interactors);
- visual code (particular eye-contact);
- thermal code (body heat);
- olfaction code (detection of body odour);
- voice-loudness scale (level of one’s voice).

Following the view that communicators are agents with the proper knowledge of organizational culture who generate the identity and qualities of a particular institution, the recognition of organizational proxemics should be interpreted as the one of the interactants between themselves and additionally the interactants and the institution.

Originally, proxemics was understood as of subconscious acquisition. However, this postulate has been questioned by Burgoon (1977) with the theory of space violations according to which personal space is always a compromise between communicators who do not have ultimately fixed expectations concerning space but are rather driven situationally taking into consideration the comfort and discomfort that such approach may cause.

Territoriality is a profound notion which is simulated atavistically and therefore institutions are more conscious of how proxemics works and strive to assimilate its findings in order to boost their efficiency. On a linear ground, territory is highly disproportional as dependent on culture, personality and social context. For instance, it is transparently observable in the interaction of fellow colleagues who enter their offices without any previous announcement. Quite contrary to a situation in which an employee expresses a wish to pay his/her superior a visit. The employee is not sovereign enough to freely ‘invade’ the other’s territory, for “controlling territoriality is another form of power” (Harris, 2002: 184). However, every communicator strives to grasp even the smallest bit of power notwithstanding the institution s/he is immersed in.

The tactile behaviours are of great impact in organizational communication and express a variety of meanings. Henley (1977) indicates that the gender plays a crucial role in interpersonal roles. Men tend to transmit power through touching, expand their reach of dominance, whereas women in this way try to articulate sexual interest. In the context of organizations, tactile behaviours may result in undesired consequences of sexual harassment when interpreted wrongly. Therefore, touch as a direct extension of proxemic ‘bubbles’, should be distributed carefully and consciously in order to avoid unwanted attitudes.

The knowledge of proxemics provides background for tactile behaviours. It contributes to the communicator’s recognizance of his/her role in the institution together with the concept of territoriality and rules of its transgression.

#### **1.6.1.2. Feedback transfer**

Feedback is not only a key notion in institutional communication, but an indispensable attribute of the whole communication process. As Leavitt and Mueller (1951) point out in their findings concerning feedback, it is higher when the message is more accurate and as feedback increases so does the confidence about communication. Organizations take advantage of these considerations implementing managerial resolutions in order to gain institutional effectiveness.

In institutional communication, feedback is accomplished on at least two grounds: formal and informal. The former suggest a pyramidal relationship where messages are

transferred top-down, thus their interpretation and final accomplishments are dependable on grass roots, which in turn will be assessed by the controlling entity. The informal ground is of linear structure available among regular members of an organization. The linear structure is especially grave when the institution is in its first stage of development and novices enter the institution. Hollingshead et al. (2010, after Levine and Moreland, 1999) argue that the more experienced co-participants of an institution may accelerate the process of acquisition of behavioural and institutional guidelines for the newcomers on formal and informal basis simultaneously emphasizing the belongingness to the group.

Feedback is obtained among groups of individuals, teams and managerial parties. In case of having myriads of entities involved in the process of decision-making and competition for personal and occupational advancements, the meaningful feedback would require: 1) trust, 2) communicative sensitiveness when expressing attitudes, 3) time framework for accepting resolutions, 4) receiver's paraphrasing the feedback, 5) receiver's capabilities of dealing with the feedback, 6) time framework for realization (Hellriegel and Slocum, 2009: 239). How the feedback is interpreted and performed is merely based on the content of the message itself, but additionally the manner in which it has been expressed leading to the case of emotions.

The display of affective states is an outlet of both satisfaction or mental strain. Especially expressive might be the evaluation of facial feedback. The unwritten rules for exhibiting emotions are dependable on the institution. Some institutions require a high level of emotional detachment for an assignment to be fulfilled professionally and successfully, e.g. a hospital (Lawrence, 2008: 81). Regulation of emotionality is the asset of an apt communicator who from negative phenomena is capable of eliciting directives concerning further advancement in decision-making activities. However, the entire flow of affects would be influenced by the response of the recipients for whom the institution offers its service to. The ultimate feedback is therefore dependable on the reception of products (tangible and intangible ones) which are addressed to targeted audiences. The institutions under analysis may imply the following correlation:

<b>Emotional level</b>	<b>Selected offered assets</b>
the Church – detachment	messages of metaphysical provenience aired through chosen mediators; sacraments
the army – detachment	mental discipline and physical enhancement through training
the bank – detachment	general financial circulation - especially money-lending activities
the university – detachment	knowledge transmission and reception; mental development possibilities

**Table 1.3. The correlation between emotionality and institutional assets**

The institutions apply the emotionality level which is characterized by general lack of emotional engagement. The institutions deal with issues which are no laughing matter and are socially essential. The involvement of flamboyant affective attitudes is an undesirable element which would possibly raise doubts concerning the quality of offered assets. Communicative acts conducted in the professional, scientific and citizenship niche demand the usage of higher register resources. Hence, the recipients have to be instilled with the feeling of situational gravity as the extension of the institution's identity and the values it strives to transmit. The services offered by particular institutions as provided in the chart suggest that emotions are the conditions of communicative fulfillment. Controlling emotions does not equal expressing negative attitudes. Positive emotions surely enrich the scenario of communicative milieu. However, one has to take into consideration the formality of communicative acts and the fact that the message exchanges in the aforementioned instances take place mostly between persons which are not immersed in informal relationships. What is more, these relationships frequently are of hierarchical nature (e.g. priest-devoter, general-soldier, professor-student).

Feedback transfer gains efficiency when the participants of communicative acts construct meaningful and precise messages. Feedback is well transferred if controlled by the superior entity and the quality of messages are based not only on their content, but also on the manner of expression which leads to the regulation of affective stances in particular communicative niches. The latter in the institutions under analysis is governed consciously in order to ensure the expected flow of resources.

### **1.6.1.3. Formality level**

Organizations develop certain codes of behaviour which are determined by the rules of formality articulated in the patterns of linguistic expressions, clothing, or general manner of conducting. The level of formality in large institutions is another vital element of organizational culture.

One might comprehend the very basic recognition of a formal and informal organization on a fancy according to which the former implies attitudes of rigidity and strict administration which result in a lack of creativity, whereas the latter organization is simply associated with working superficially and fooling around (Schein, 2004: 48). These assumptions would be false, for every organization tends to flourish interpersonal informal relationships, thus “the formality of organization is also an abstraction” (Johnson, 2006: 281). The formality and informality are indispensable aspects of all organizational proceedings. However, both concepts are not a part of any written pattern. Most stereotypically, formality is observed when communicating agents are immersed in a disproportional authority relationship (i.e. superior-subordinate dependence) and the person lower in rank is expected to communicate an attitude of compliance, not necessarily verbally, but in a way that would generally express consideration for the other’s position. Informality frequently enters group work, for during collective activities it serves as an outlet for emotions and an escape from organizational rigidity which characterizes the institutions of the Church, the army, the bank and the university. This rigidity, however, should not be seen as of a pejorative feature, but perceived as a prerequisite to cementing the charismatic identity of the institution, assuring its strivings in terms of generational extension.

By and large, institutions are founded on hierarchy and this concept always entails formality. Burns and Stalker (1961) coined the terms for organic and mechanistic organizations. The former is constituted from a low formality and complexity context where the communication between co-participants is vertical and the milieu is concentrated on group work. The latter organization is specialized in function, hierarchical and easier to control, but additionally more resilient to changes. Thus, superior communicators who are in control of the whole communication and management process in mechanistic institutions may experience minor satisfaction from work in comparison to the organic one where due to an equality of roles the proceedings are shared collectively. In practice,

organic institutions do not exist independently, but some of their aspects are applied in organizational communication.

The institutions under analysis are guided as mechanistic organizations. Owing to a high formality level, they are capable of sheltering the values they transmit. Even though criticism might be raised concerning their resilience to rapid changes, it ought to be emphasized they have been brought into social existence in order to provide stability. These institutions apply alternations on an evolutionary basis. This limited flexibility which stresses clear functional differentiations communicated mainly (however not entirely) in a top-down manner together with the division into specialized institutional units strives to answer human needs and expectations.

#### **1.6.1.4. Communication goals and time structure**

In a network structure, attributes contributing to an organization consist of 1) thoughtful and fixed communication, 2) cooperation among functioning constituents and 3) capability to answering the recipients' needs and expectations (Keyton, 2011: 8), which are arranged through the concept of time. With feedback being delayed due to the size of an organization, the degree to which communication goals are distributed cannot be immediate. Similarly, the degree to interact and adapt messages to other specific means tends to remain general.

The communication goals are the most essential conditions of an institution, for they determine the whole interactional process. They influence power relationships, the quality of communication, the patterns of conduct and, above all, seek the recipients of their values. In a nutshell, these components contribute to the institutions' identity. In the process of institutionalized transmission of messages, organizations strive to achieve superordinate goals, which are the ones surpassing the capability of one communicator due to being too complex and tedious to carry on individually (Keyton, 2011: 7). This ultimate striving cannot be accomplished without meaningful cooperation among organizational units as the most basic parts of the great machinery of the institution. Thus, the value of the teamwork has to be taken into consideration together with trust and commitment that are instilled in the co-participants by the institution itself. This value is realized in the members' acknowledgement of the institutional goals and the unconstrained

willingness to participate in the organization with the readiness to represent it outside (Hellriegel and Slocum, 2009: 57). When the teamwork functions successfully, the institution can be assured of its significant objective – social everlasting existence and activities for further development attaching to ongoing circumstances.

Managing time in organization is another key concept, for every human agent has an individual perception of time which is altered when entering the schedule of an institution. When the institution becomes a part of the individual's experience, the compromise will be reached between the organization and personal comprehension of time (Bluedorn, 2002: 175). However, it seems that the distribution of time is disproportionate. The institution allocates the portions of time due to a sole fact that it operates in a fixed agenda. At least theoretically, the task given by the institution should be fulfilled. However, the time devoted to the accomplishment of the errand will differ owing to the gravity of the assignment.

The institution cannot exist without the presence of highly fixed schedules where the roles of the audio-vocal and tactile-visual modalities are established with objectives. Communicators' readiness is to exercise the modalities in order to provide meaningful communicative potential available to targeted audiences. Thus, the flow of communication is controlled and gradually attached to changing socio-cultural circumstances fully exploiting the institutional parameters.

## **1.7. Conclusions**

This chapter has discussed the issues of the construction of the public space serving as a background for institutional communication. It has been proposed that the public space expanded the sphere of visual availability and arranged the domain in which multifarious communicative encounters are initiated and conducted.

The considerations have set the public space in the context of the city which has been considered language where the human living agents realize their audio-vocal and tactile-visual modalities as expanded in institutional communicative dynamics behavior in order to construct institutional identity. Furthermore, the dimensions of the public space have been investigated. To demonstrate the character of the public space, its components, qualities and operational structures have been provided to analyze the activity framework

for communicators. The aspects of the public space have been juxtaposed to embrace the capacity of the concept and its relevance to socio-semiotic approach to institutions.

Architecture has been established as a communicological discipline inspired semiotically. Display characteristics encompassing classical foundations, such as: durability, utility, beauty, have been enriched with the evaluation of style and intensity. The latter notion, as the focal point of the dissertation, has perceived language as an institution and has been demonstrated with the model of the Imperial Tetragon of Embodiment which concentrated on four parameters: the display, the militancy, the utility and the trade-offs; they have been dominant features institutions exercised in order to form institutional identities. Additionally, human needs and responsibilities have been set against the background of Maslow's hierarchy of needs. It attempted to contribute to the discussion of the public space's potential to answer communicators' expectations.

The definition of open space has enabled to exhibit certain instances of public spaces with the communicators' ability to navigate through them. Their varieties consist of: the agora and the forum, spaces initially used as marketplaces which evolved into the centers of unrestrained discussion and exchange of language resources; the arena as the background for the competition of language resources; the home standing for a spatial entity used for transferring fundamental social values and communicative assets as the base for the development of other spaces; the lecture hall enabling the exchange of thoughts and the idea of educational milieu; the theatre creating the space for the means of human expression and cognitive strivings and the temple which allows the enterprise of ritual communication to take place within its boundaries.

Finally, institutional communication has been introduced as evolving from the biological basis through social frameworks up to the most elaborate form of human cultural existence. The constituents forming the scope of supreme organizational networks comprised the examination of physical proximity, feedback transfer, formality level and communication goals with time structure.

The forthcoming chapter will concentrate on the analysis of the embodiments accomplished in the forms of institutions. Due to language and non-language resources which facilitate the process of embodiment, institutions will be regarded as social enterprises characterized as being culturized in their every aspect. Thus, criteria defining institutions will be applied embracing semiotic, economic, ideological and ritual elements of institutional communication. Furthermore, institutions will be discussed as a matter of

social and individual facilitators of the public space. Additionally, institutional structurability as composed of hierarchy and addressative forms will be demonstrated in accordance with the selected institutional actions of rhetorical origin. The closing considerations will be devoted to the outcomes of the parameters of the ITE model as well as the audio-vocal and tactile-visual modalities as the communicological instruments applied by the institution-language embodiments which strive to construct the identity in the public space.

## **Chapter Two**

### **THE INSTITUTIONAL EMBODIMENT OF THE PUBLIC SPACE**

#### **2.0. Introduction**

This chapter attempts to recognize the institutions in the public space as the most elaborate forms of embodiment determined by the parameters of the ITE model to demonstrate institutional identity. To begin with, embodiments are perceived as structures of biological, social and cultural provenience and a variety of their definitions is provided to deliver the scope of this concept.

Most importantly, the institutions under analysis: the army, the bank, the Church, and the university are put in the context of semiotics. The semiotic frames encompass Saussurean and Peircean tradition, thus the examination of a sign is provided at length with its subdivisions: iconization, indexicalization and symbolization. Additionally, metaphoricity is introduced to supplement the discussion. This chapter lays out the elements that constitute institutions in the public space: economic, ideological and ritual. The economic elements are set against the background of the Old and The New Institutional Economics and concentrate on the investigation of the human resources management of institutions. The considerations go on to ideology as relative to identity which is the core of the ITE model. For this reason, institutional adjustability and alternation of socio-cultural milieus precede the scrutiny of practical language resources' transmission accomplished in the parameters of the ITE to exhibit the rational and motivational functions of institutions. The final constituent of this part is the investigation of ritual elements applied by communicators and institutions. The complex definition of a ritual is followed by Bourdieu and Passeron's theory of symbolic violence up to the rites of passage. The latter is explained as a process that draws its inspiration from the works of van Gennep and Turner and is ultimately illustrated with examples.

The sequential part undertakes institutions as individual and social facilitators that offer certain types of fulfillments. In this section, the audio-vocal and tactile-visual modalities are presented as exercised within the institutions. The modalities encompass the elucidation of rituals perceived as patters of behaviors in relation to pioneering writings

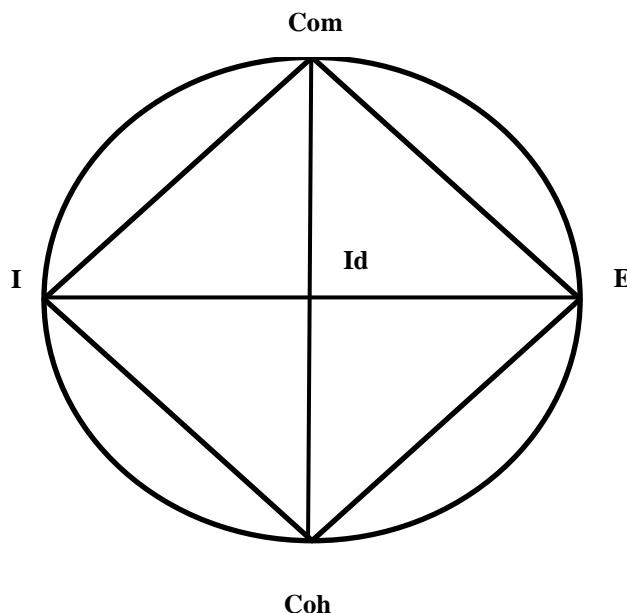
of Durkheim, Levi-Strauss and Goffman. In addition to the patterns of behaviour, institutional structurability is provided comprising hierarchy and addressative forms and general concepts of politeness. Moreover, the chapter touches upon rhetoric via the channels of public relations and notion-creating activity (engendering and transmitting language resources) of institutional communication.

The chapter is accomplished with the objectives of institutions in the public space. It composes the clarification of the ITE parameters as striving to persevere in existence, dominance, identity and reputation with trust.

## 2.1. Embodiment as the main institutional criterion

Having considered language as an institution which exercises different parameters of the ITE that derive from biological, social and most significantly cultural milieus, it is mandatory to put forward the criteria for the assessment and functioning of institutions in the public space.

The cardinal idea for elaborating on the criteria of institutions is embodiment. It is considered an entity/body with a structured construction (both physical and mental) expressing a high level of sociality directed synergistically towards environment and other species (Puppel, 2013). This theory is illustrated in the diagram below:



**Fig. 2.1. The grand design of life (adapted from Puppel, 2013)**

Synergy is allowed due to specialized human agents' abilities to communicate. Therefore, the language as the most sophisticated instrument of communication is accomplished as an institution facilitating sociality based on congenial biological foundations and roofed with cultural diversities represented by a particular group of language users. Apart from the discussed embodiment, the grand design of life consists of the components which include the following fundamentals of living species: 1) cohabitation, 2) interactivity and 3) communication. The first component deals with the available physical space of the Earth where an embodiment in the form of every living species attempts to strike a balance between itself and other living agents. The second component embraces the domain of accidental and non-accidental encounters as a basis for further advancement. The last component results in multifarious transactions that the embodiment accomplishes in socio-culturally and symbolically fostered institutionalized forms (Puppel, 2013; Gärdenfors, 2002) breeding transcommunicatos capable of managing these languages-institutions.

To constitute an institution in the public space, one has to be directed towards cultural behaviour which Maturana and Varela (1998: 203) characterize as “(...) kind of relatively stable pattern of (...) transgenerational social behavior. Thus, ”language - and all forms of symbolic expression - are quintessentially social behaviors” as precisely defined by Johnson and Rohrer (2007: 46). The model of the grand design of life delivered in the diagram orders the nodes of embodiment into a meaningful whole. It aims to combine physical cohabitation, interactivity or “enactions” (Varela et al., 1991) and communication to seek synergy as systematic, well-organized and well-regulated institutions, e.g. the army, the bank, the Church, the university as transgenerational, translinguistic and transcultural entities which provide ontological and reason-driven recommendations of being-in-the-world and shunning the peril of the unknown for the users of the public space.

Whereas embodiment has been selected as a paramount criterion, for “language is a social institution for communicating meanings” (Zlatev, 2007: 300, after Itkonen, 2003), certain dimensions of embodiment are put forward. Rohrer (2007: 349ff) identifies twelve dimension of embodiment:

- 1) in **the philosophical dimension** embodiment is seen as located in thought and analyzing idealized objects of knowledge with their reflections in language

expressions as well as internal structures between objects and their linguistic counterparts,

- 2) **the socio-cultural situation dimension** refers to a particular culture and social experiences “within which the body, cognition and language are perpetually *situated*” (Rohrer, 2007: 250) [original emphasis],
- 3) **the phenomenological sense** of embodiment is acquired by a living human agent in order to explain the intricacies of one’s experiences and seek one’s identity,
- 4) embodiment takes **the perspective dimension** when one considers giving instructions or dealing with objects in everyday life through the eyes of the user of linguistic expressions and his/her experiences when addressing someone else,
- 5) stages of **the development dimension** consider embodiment a constant process of transformation from elementary entities to complex constructions,
- 6) the skill of language as an attribute of human species is an example of **the evolution dimension** of embodiment. The concept of space plays a crucial role in understanding language and cognition through discoveries in the neural maps of the cortex used by mammals through the tactile and visual modalities (Majid et al., 2004),
- 7) **the cognitive unconscious dimension** perceives embodiment as activities rooted in cognitive processes which occur so frequently and dynamically that they become unable for the brain to analyze them consciously, thus some dose of experiences are interpreted below the level of awareness,
- 8) in **the neurophysiological dimension**, embodiment “can refer to measuring the activity of the particular neural structures and cortical regions that accomplish feats like object-centered versus viewer-centered frames of reference in the visual system, metaphoric projection” (Rohrer, 2007: 254),
- 9) **the neurocomputational modeling** dimension derives from the one described above and it makes use of neural structures to investigate how they are connected to evoke certain linguistic behaviours as well as taking into account socio-cultural dimension,
- 10) the discipline of robotics employs **the morphological dimension** of embodiment to examine the applications of bodily capabilities of humanoid robots,
- 11) neural derivations of embodiment are completed in linguistic expressions which are part of **the directionality of metaphor dimension**. It states that aired utterances are

an outlet of encoded patterns of a source concept to a target expression (cf. Lakoff and Jonhson, 1980),

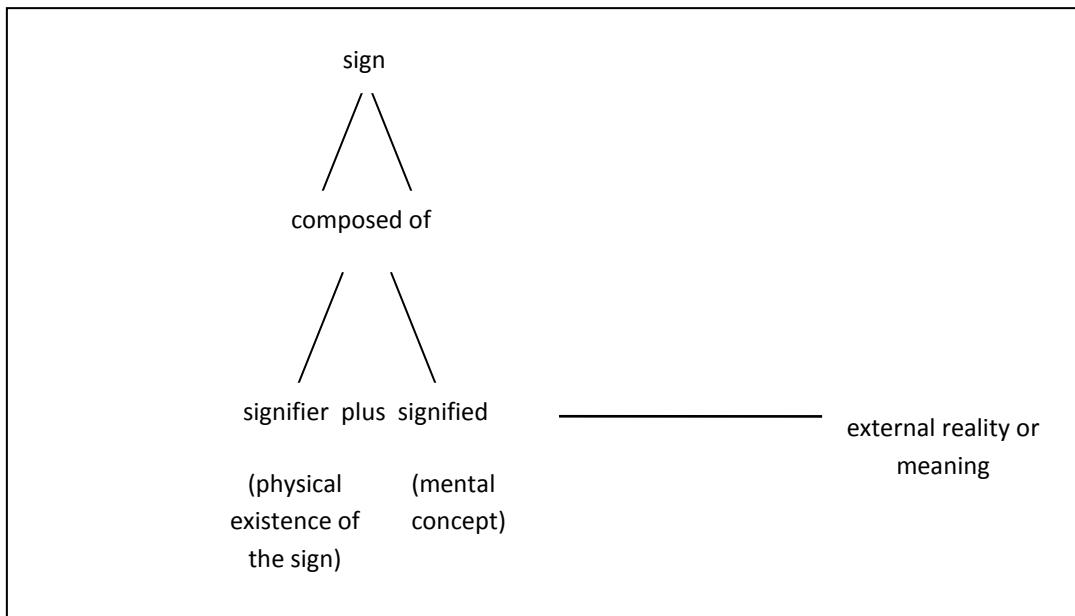
- 12) **the grounding dimension** is “used to refer to a particular hypothesis as to how we might explain how abstract symbolic behaviour is grounded in experience” (Rohrer, 2007: 358).

The dimensions which are of use for this thesis are of philosophical, socio-cultural, phenomenological, evolution, metaphorical and grounding nature. Most importantly, the institutions of the public space will be analyzed as immersed in semiosphere (Lotman, 1990). Therefore, one can witness the transformation of basic animate organisms into human beings and further into transcommunicators through the channel of sociality, culture and language resources which consequently foster embodiments in their finest forms as patterns of behaviour (Emmeche, 2007: 381). The considerations concerning the semiotics of institutions are investigated in the following subchapter.

### 2.1.1. The semiotic elements of institutions

The great domain of the sign theory as an essential branch of life cannot be considered without two persons who are perceived as the fathers of modern linguistics: Charles Sanders Peirce, an American philosopher, and Ferdinand de Saussure, a Swiss linguist. The discussion will commence with the latter.

Saussure proposed to bring a new science into being and name it semiology which will be best depicted in his own words: “*A science that studies the life of signs within society* is conceivable; (...) I shall call it *semiology* (from Greek *semeîon* 'sign'). Semiology would show what constitutes signs, what laws govern them. Since the science does not yet exist, no one can say what it would be; but it has a right to existence, a place staked out in advance” (cf. De Saussure, 1916: 16) [original emphasis]. Contemporarily, the science exists and is a source of inspiration for other different scholars: philosophers, mathematicians, anthropologist, biologist, psychologists to name few. The approach put forward by the Swiss linguist interprets a sign as of dyadic nature which is aimed to fulfill communicological objectives. Saussure’s thought would be properly illustrated by the diagram below:



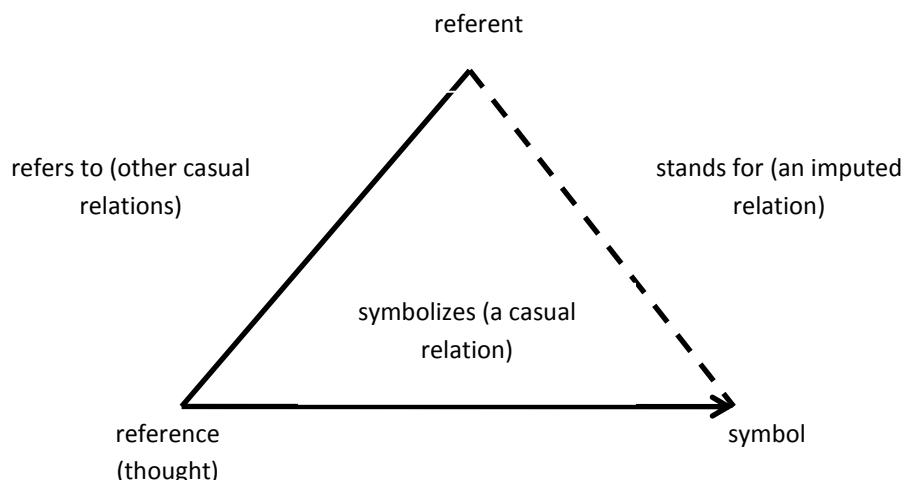
**Fig. 2.2. De Saussure's elements of meaning (adapted from Fiske, 1990: 44)**

Most significantly, Saussure was preoccupied with language, thus his model does not refer to reality in the sense of engaging living agents in the act of signifying (semiosis). The model deals with signs themselves. To obtain a meaning from a word (sign), one has to envisage it as composed of the signifier (sound pattern/acoustic or graphic representation) and the signified (idea/mental concept) and apprehend the relationship between the signifier and the signified. The linearity of a sign with its binary character only apparently allows to grasp the meaning instantly. The interpretation of a sign is demanding for it is essentially the result of two processes: 1) the process of conventionality – signs are negotiated and as a result of community agreement to offer stability in meaning; 2) the process of arbitrariness – there is no direct connection between the sign's acoustic representation and the mental concept it stands for; the relationship between the signifier and the signified might become represented by completely different sequences of signs (De Saussure, 1916: 67ff). This non-connectivity is obvious owing to cultures in which particular languages reside and the signifier and the signified remain culture-depended, for they are not of universal nature and are differently understood by members of various linguistic communities.

Peircean comprehension of the sign system involves references to the outside world. This stance probably stems from his philosophical interests and calls for the interpretation of signs in association with the world. Peirce's conception of a sign is extended and expressed in the following way:

A sign or representamen, is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the interpretant of the first sign. The sign stands for something, its object. It stands for that object, not in all respects, but in reference to a sort of idea, which I have sometimes called the ground of representamen (Pierce 1955: 99)

The sign in order to exist must refer to other entities than itself. In Peircean grasp on the act of signification, the presence of the interpretant is postulated. The interpretant, quite interestingly, is not what is aired by the user or the user him/herself, but it is perceived as “a mental concept produced both by the sign and by the user’s experience of object” (Fiske, 1990: 42). Thus, the interpretant would be better described as interpretation. The triadic correlation among the sign, the object and the interpretant is the core of Peirce’s considerations on semiotics as envisaged in the diagram below:



**Fig. 2.3. Peirce's elements of meaning (adapted from Fiske, 1990: 43)**

Saussure and Peirce agreed upon the sign as the key instrument of obtaining meanings. The first argued that the meaning can be abstracted from the inner relationship of the sound pattern and the mental concept it refers to. The latter scholar perceived the meaning when linked to objects, both physical or mental. Fiske (1990: 44) notices the congruencies between the mentioned theories. Saussure's signifier resembles the sign in Peirce's model, whereas the signified is close to the interpretant. Saussure seeks the meaning within signs themselves; for Peirce, the meaning needs to be negotiable between the user and the sign.

Furthermore, this thesis employs the classification of signs set forth by Peirce, namely their division into: an icon, an index and a symbol to display their selected applications into institutional communication.

### **2.1.1.1. Iconization**

The classification which is discussed investigates the relationship of the sign to its object. The icon is an example of a sign which is based on likeliness (Sebeok, 2001: 10; Johansen and Larsen, 2002: 36; Chandler, 2007: 35) to its object and this resemblance might be realized through visual modalities or other senses: touching, smelling, hearing. Apart from a photography which stands for a standard example of the icon, the resemblance shared between the icon and the object is of controversial nature. By and large, icons are entities recognizable on the basis of having common attributes. Therefore, there is an inquiry whether spaces as locations for institutions may be considered icons or they should belong to other categories of signs. Sebeok (2001: 50) notes that Peircean interpretation of the icon derives from the Platonic mimesis. The latter, among a plethora of meanings, is an imitation of nature or human actions who express themselves. Thus, the similarity of objects cannot be interpreted solely as of physical features, for similarities are additionally of mental character.

Institutions are seen as not only physical constructions, but also as mental constructs, thus they can serve as icons. The physical resemblance is *per se* of no importance in terms of institutions. The crux of the matter is the underlying ideology of the institution which allows it to be interpreted as the icon. The university is the icon of “the task (...) to discover scientific truths and probabilities and to spread the skill of arriving at them”<sup>1</sup> (Twardowski, 1997: 10). The Church can be considered the icon of worshipping God and the means of salvation which makes use of the display parameter of the ITE, for the Church resembles institutionalized forms of God’s teachings that are exercised in different walks of life. The army evokes the associations connected with the parameter of militancy and therefore is an entity which stimulates the users of the public space to interpret it in a category of an icon. The bank concentrates

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<sup>1</sup> A lecture delivered by prof. Twardowski on 21<sup>st</sup> November 1932 on the occasion of being awarded a degree honoris causa of Adam Mickiewicz University. The lecture depicts the role of a university.

on the utility parameter and triggers the idea of activities linked with generally apprehended money circulation, consequently being iconic. Therefore, institutions under analysis desire to be iconic in terms of a segment of reality they strive to be exclusively associated with. The notion which bonds these institutions as iconic embodiments is a ritual. Rituals offer intellectual, emotional and social fulfillment. However, Sebeok (2001: 107ff) postulates that icons must remain interpreted within the context of other signs and not as it frequently happens separately and possess the following characteristics: 1) depict similarity between ideas, 2) extract the association for resemblance, 3) cannot be detached from a process they strive to reflect, 4) foster the audio-vocal and tactile-visual modalities, 5) can be inspired biologically (especially in the animal world), 6) might be attached as methodological instruments for deciphering the matters of knowledge.

One of the examples of icons is also a metaphor which will be interpreted independently, for it has a substantial influence on cognitive science.

### **2.1.1.2. Indexicalization**

A sign is considered indexical when “there is a cause-effect relation between dynamical object and sign, where the latter reacts to the former” (Johansen and Larsen, 2002: 32). The link between the index and an entity would be aptly grasped if envisaged as of physical, existential and encyclopedic nature.

Indexes are situationally bound and the difference between icons and indexes lies in the latter’s directionality of the sign and its reference whereas the icons does not allow to grasp this relationship unintentionally. The examples of indexes are: gestures, manifestations of natural phenomena, pronouns. Morciniec (2005: 8) puts forward an enquiry concerning the interpretation of indexes giving the well-known example of a baby’s cry. The cry is evoked by e.g. the baby’s hunger and thus serves as a natural outcome of its state. This expression is explained as the index. However, whether the underlying intention according to which the child uses the cry intentionally to trigger a particular reaction in its recipient ought to be indexical or symbolic is open to discussion. The cause-effect relationship as an attribute of indexes might be motivated individually and consequently the classification of a sign can change its category and pose some difficulties when interpreted as in the above instance.

The indexicalization is employed as far as biological aspects of semiosis are concerned. This leads to the foundation of the ITE model where the cultural-institutional accomplishment of embodiment for language derives from DNA, species and genome and are embraced by nature. These biological connections are combined as mediators between the biosphere (Von Uexküll 1909; Sebeok and Umiker-Sebeok, 1992) and the semiosphere (Lotman, 1990). However, Sebeok (2001: 101) notices a great deal of scientific effort to be put into investigating the intricacies of the branches' juxtaposition.

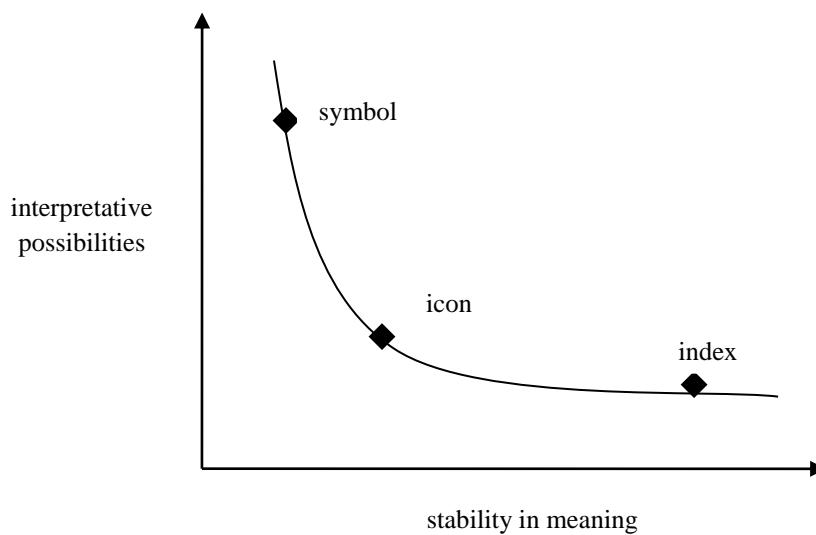
### **2.1.1.3. Symbolization**

Icons are based on both mental and physical likeliness, indexes rely on a cause-effect relationship whereas symbols do not possess any resemblance between the signifier and the signified as well as any logical connections between the sign and the objects. Icons and indexes belong to the types of signs which derive from natural modes and symbols are conventional. Martin and Ringham (2000: 128) state that "In Peirce's semiotics, the term symbol denotes a sign (signifier) whose relationship to its object (signified) is entirely arbitrary or based on convention". The meaning which is evoked by a particular symbol is compromised by communicators belonging to a group of socio-cultural representatives of a specific linguistic community. Symbols are agreed upon and are susceptible to historical and ideological changes

It would be a case in point to elicit the difference between iconic and symbolic elements in institutions. The likeliness as a foundation for the icon can be triggered as an extension of a certain idea which is formally realized through the channel of an institution with its social purpose. It has been stated that the spaces institutions embrace might be considered icons. It is so inasmuch the institutions have been brought into the public space with their underlying identities and ideologies to imitate and bestow upon recipients their language and non-language resources via the ITE parameters. The institutions under analysis might be seen as iconic only if interpreted as culturalized entities which apply the ITE parameters as the backgrounds for their paramount objectives. The institutions are associated with likeliness in the objectives they pursue in the following manner: the army – the institution of military service of nation, the bank – the institution of money activities the Church – the institutional mediator of salvation and the God-worshipper dialogue, , the university – the institution of general thinking-directed

activities. However, it should be emphasized that the provided comprehension of institutions as iconic entities is somewhat idealistic and does not function fully in this encyclopedic sense in practice.

The multifarious behaviours the institutions adapt entail the need of assimilating roles which are constructed upon conventions and rules. Consequently, symbols are put in action to spread across groups of communicators. The diagram below presents the place of signs' types in reference to interpretative possibilities and stability of meaning within the context of institutional communication:



**Fig. 2.4. The dependency between signs' interpretative possibilities and stability in meaning**

The curve represents the communication flow which in this context is institutional communication. However, it might be considered every type of communication. As communication is always in the process of becoming, deprived of the beginning and end, the curve is not limited. The index based on a cause-effect interpretation offers the most deep-rooted stability of meaning due to its physical character. Simultaneously the index is interpretatively bound where the conclusion concerning its referent is straightforward. Another sign which is of natural provenience is the icon which is placed in between the index and the symbol. Having been founded upon likeliness, it is more interpretatively flexible than the index, yet not as arbitrary as the symbol. This likeliness can derive from both mental and physical correspondence. Thus, in institutional

communication the mental link stands for the function ascribed to an institution *a priori* whereas the physical link is set up on display characteristics (this physical analogy is frequently mistakenly associated as the mere criterion of the icon). The symbol possesses the widest interpretative possibilities owing to the arbitrariness of this sign and due to its essential socio-cultural matrix. The symbol extensively acquires different meanings to specific linguistic communities. Without taking into consideration culturally inspired premises, vast symbolic interpretations hinder communicators from stabilizing the meaning of a given symbol outside their environment.

#### **2.1.1.4. Metaphoricity**

Metaphors have been elaborated as influential cognitive instruments for establishing and interpreting the intricacies of life. Metaphors are subcategories of icons (Sebeok, 2001: 107). The metaphor is an ultimate and precise linguistic device of reaching audiences: constructing notions, providing motives, shifting responsibility and the whole persuasive activity in general.

The problem and the most essential merit of the metaphor is that it cannot be defined without employing figurative language. Depicting the metaphor as “understanding and experiencing one kind of thing in terms of another” (Lakoff and Johnson, 1980: 6) might be straightforward and simultaneously quite vague. Notwithstanding the fact that many experts in the field of the metaphor concur on the nature of the notion, the clarification seems to be susceptible to personal distinctive interpretation:

- 1) “Metaphor constitutes a displacement and an extension of the meaning of words; its explanation is grounded in a theory of substitution” (Ricoeur, 2004:1),
- 2) “Metaphor is a product that is the outcome of its own process and is the map, the journey and the destination” (Charteris-Black, 2005: 252).
- 3) “Metaphor is not simply an ornamental aspect of language, but a fundamental scheme by which people conceptualize the world and their own activities” (Gibbs, 2008: 3),
- 4) “Metaphor is only a pragmatic effect achieved by using a certain literal utterance to induce the hearer to notice something” (Johnson, 2008: 46),
- 5) “Metaphor is a primary source of polysemy – metaphors allow words with specific meanings to take on additional related meanings” (Gentner and Bowdle, 2008: 119),

- 6) “Metaphor is a ubiquitous and indispensable linguistic and cognitive tool, which we use systematically to conceive of our more abstract, subjective experiences (...) in terms of concrete, physical experiences (...)" (Semino and Steen, 2008: 236),
- 7) “Metaphor is a textual and social phenomenon as well as a cognitive one (Deignan, 2008: 280),
- 8) “Metaphor is a way thought is organized” (Cienki and Müller, 2008: 498),

A fresh attitude on the recognition of mental processes acquired, fostered and transmitted by metaphorical concepts was demonstrated by the outstanding study of the issue by Lakoff and Johnson (1980) who state that the way humans conceptualize premises is metaphorically ingrained in minds and mostly oblivious to language users (Lakoff and Johnson, 1980: 5). The latter in general are not conscious of the fact that cognitive processing is a matter of the metaphor, albeit “our conceptual system (...) plays a central role in defining our everyday realities” (Lakoff and Johnson, 1980: 3). This stance was advocated by Kövecses (2002: 68) who observed that the metaphor was conventionally perceived as a merely figurative and purely linguistic instrument which had no impact on thought processes. As a result, cognitive explanation was taken into account, for it strove to define metaphorical linguistic expressions as surface indications of a metaphorically-driven cognitive system.

Metaphors being a part and parcel of language are therefore inherently connected with a particular culture. Fiumara (1995: 29) holds that

the fact that we are living creatures participating in an evolving culture attracts our attention predominantly at times of serious crises, reminding us of human finitude and of the potential extinction of life. For it is at such times that we linguistically try to articulate the force of our physical condition and strive to exhibit its role in experience

Metaphorical language serves the upper objective of comprehending milieus which may trigger apprehension or discomfort. Supposing that there are differentiating “impalpable cultural models” (Ying, 2007: 76) acquired by humans’ cognitive systems, the means of expression will remain susceptible to these existing frameworks of life fostered by a culture one is brought up in.

As culture plays a cardinal role in metaphorical language, Lakoff and Johnson (1980: 23) observed that “the most fundamental values in a culture will be coherent with the metaphorical structure of the most fundamental concepts in the culture”. However,

the researchers emphasize the fact that merely these cultural assets which are rooted in may be interpreted as corresponding with the metaphorical system shared by the communicators of the same linguistic environment. Alongside with the cultural conceptions of reality, these variations might be depicted in the assortment of metaphors. However, certain metaphorical utterances may not reflect a widely-held concepts; for this reason, distinctiveness of cultures results in different source domains (mental concepts) as a grounding for particular expressions (Ying, 2007: 77ff).

Culture is a dominant ingredient which shapes the speaker's selection of metaphors, for culture encompasses beliefs, values, and mental outlooks. Consequently, culture is entrenched in humans' conduct in all respects and thoroughly affects the way they familiarize the world (Lakoff and Jonhson, 1980: 58). It is dependable on a particular culture which aspects may and which may not be expressed. As Yu (2008: 257) argues: "Cultural models function as a filter that lets certain elements from the source domain to be mapped onto the target domain while keeping others from getting through". Therefore, the interrelation between the source domain and target domain is of specific nature. Knowles and Moon (2006: 62ff) point out that certain names (i.e. "fox", "jewel", "mountain") in English, French and German evoke identical or nearly identical metaphorical expressions due to the fact that English and German spring from a common language core and incorporated French words on the socio-historical basis. Quite contrary to Japanese, which is dissimilar to European languages, in which individual expressions do appear and may be parallel, however, not to such an extent as among languages from the same core.

Kövecses (2002: 183ff) classifies the variations in cultural assortment of metaphors dividing it into two categories: "cross-cultural" and "within-culture". The underlying foundations for the categories are to be sought in "broader cultural context" (general differentiations between cultures and groups) and "natural and physical environment" (the habitation and its traits). The differentiations within culture are additionally shaped by distinctive roots: life entanglement displayed in jargon and individual experiences.

Metaphors are culture-dependent concepts which are fostered by various factors. They are not merely "a device of the poetic imagination and the rhetorical flourish" (Lakoff and Jonhson, 1980: 4), but they are indispensable from human cognitive system defining psychological and physical premises.

### **2.1.2. The economic elements of institutions**

The theory brought into consideration in this subchapter concentrates on institutional economics which “offers a theoretical framework for studying *domestic institutions and organizations* prevailing in an economy and the way these institutions emerge, evolve and impact the behavior of individuals” (Rossiaud and Locatelli, 2010: 1; original emphasis). This theory is divided into two major schools: the Old and the New Institutional Economics. The first was developed by Veblen (1899) with his famous phrase “conspicuous consumption” which depicts the display of luxury and power in order to form certain groups of socially privileged citizens.

Commons (1931: 651) defines institutions as “collective action [which] is more than control and liberation of individual action - it is expansion of the will of the individual far beyond what he can do by his own puny acts. The head of a great corporation gives orders whose obedience, enforced by collective action, executes his will at the ends of the earth”. Both Veblen and Commons as the advocates of the traditional Old Institutional Economics share the same views on selected aspects of institutions. Institutions are the resultants of social interactional norms and they guide communicators’ behaviours. Bazzoli (2000: 65ff) adds other plains of agreement between the two sociologists: 1) the theory they attempted to build proposed non-teleological counterbalance to classical economics which they based on the Darwinian evolution theory proclaiming that there is no purposefulness in the process of evolution, thus the same standpoint was taken in their economic outlooks, 2) they transferred the Darwinian ideas to economics putting an institution in the limelight as a representative unit of socio-cultural stability, 3) neither the individual nor society can explain the evolutionary changes; therefore institutions together with the rules of their governing and implanted behaviours must be elicited, 4) the Darwinian theory was used in terms of a metaphor employing biological guidelines to comprehend social processes. The presented considerations took a holistic view on institutional economics which was revised by the New School.

The new theory was originated by Coase (1937), Williamson (1975) and North (1991). The latter defines institutions as “humanly devised constraints that structure political, economic and social interaction. They consist of both informal constraints (sanctions, taboos, customs, traditions, and codes of conduct), and formal rules (constitutions, laws, property rights)” (North, 1991: 97). This stance underlines the major

difference between the two approaches. The New resigns from a holistic view and rejects the idea of traditional institutional economics which stated that only the society shaped the conduct of the individual. Furthermore, evolutionism implemented in the old theory negated the role of the individual claiming that institutions were indispensable from systematic social processes and for the traditionalists “society [was] not simple sum of individuals” (Petrović and Stefanović, 2009: 106). Nowadays, institutional communication is considered the interaction of human communicating agents is part and parcel of a socio-economic milieu stemming from biological, historical and psychological factors. Individuals and institutions work in tandem. The individuals structure institutions which consecutively influence the patterns of behaviours.

Temporary approaches perceive society as highly culturized space where individuals are of essential importance exercising communicative behaviour dynamics (Poppel, 2004.) It is communicators with the specialized audio-vocal and tactile-visual modalities who shape the society operating within the institutional parameters of the ITE.

#### **2.1.2.1. Human resources management of institutions**

Administering institutions demands specialized knowledge in this field in order to allow institutions to flourish socially. The need to answer constantly changing socio-cultural circumstances together with different communicative niches determines the gravity of human resources management (hence HRM). Mahapatro (2010: 3ff) broadly defines HRM as “a process of bringing people and organizations together so that the goals of each are met. (...) The art of procuring, developing and maintaining competent workforce to achieve the goals of an organization in an effective and efficient manner”. The shift in HRM strategies took place a few decades ago. Firstly, the term “personnel administration” (Mahapatro, 2010: 19) was used. However, globalizing processes and technological innovations led to devising a new approach which would not only adapt technical aspects of managing groups of employees, but also essentially entail the psychological and cultural variables as premises of organizational effectiveness. The differences between Traditional Personnel Functions (hence TPF) and Human Resources Development (hence HRD) are presented in the chart below:

<b>Traditional personnel functions (TPF)</b>	<b>Human resources development (HRD)</b>
1. TPF is an independent function.	1. HRD is a sub-system of a larger system (organization).
2. There are several sub-functions under TPF.	2. HRD is an organic whole; all the parts are interlinked.
3. The main task of TPF is to respond effectively to the demands.	3. The main task of HRD is to develop enabling capabilities.
4. TPF has the main responsibilities for their personnel matter.	4. All managers irrespective of functions share the responsibilities of human resources functions.
5. The main responsibilities of TPF relate to salary and job administration, and management of people and their development.	5. The responsibilities of HRS relate to HRS, people, system and the process of the total organization.
6. The major attention of TPF is on personnel.	6. The major attention of HRS is on developing people and their competencies.
7. Personnel system and procedures should be designed to achieve maximum efficiency.	7. HR systems and procedures should be designed on the basis of process values to reduce human wastage.
8. People in an organization are motivated mainly by salary and rewards.	8. People are primarily motivated by challenges and opportunities for development and creativity.

**Table 2.1. The major differences between TPF and HRD (adapted from Mahapatro, 2010: 20)**

On the whole, contemporary institutions are preoccupied with the idea of professionalism and expert services which have become the mantra of modern times. These approaches are the resultant of social movements which Reed (2007: 174) enumerates as: 1) a high degree of state oriented strivings towards marketization, 2) rapid growth of communication and technology, 3) individualistic and consumptionist approaches to culture which reduce the consciousness of organizational identity, 4) process of globalization that provides expert services rather than products of craftsmanship, 5) omnipresent application of management practices.

Owing to the fact that institutions are entrenched with the belief in management theories, the ones which are under analysis: the army, the bank, the Church, the university also apply an attitude towards strong managerial leadership, therefore they call for the ultimate communicator, a type of a human communicating agent who is in control of an institution and has influential prerogatives concerning its organization and enhancement. A case in point would be Reed's (2007: 173ff) typology of professionals: "1) engineers of human souls, 2) faceless technocrats and 3) merchants of morality". However, the substance of these considerations will be scrutinized in the third chapter devoted to human communicating agent's institutional behaviour dynamics.

### **2.1.3. The ideological elements of institutions**

Ideology belongs to these notions which have to be complexly defined. The term was coined by a French Enlightenment philosopher Destutt de Tracy as the “science of ideas” (Kennedy, 1979: 353). Ideology is not a favourite of merely one branch of knowledge, thus a collection of definitions have to be provided in order to outline the scope of its scientific interest and elicit the ones which would be suitable for the ongoing considerations. Therefrom, ideology might be encapsulated as:

- 1) “one instance of imposing a pattern – some form of structure or organization – on how we [communicators] read (and misread) political facts, events, occurrences, actions, on how we see images and hear voices (...). The patterns we impose, or adopt from others, do not have to be sophisticated, but without a pattern we remain clueless and uncomprehending (...) (Freeden, 2003: 3),
- 2) a ”linked set of ideas about the social and political order” (Fine and Sandstorm, 1993: 23),
- 3) “the set of beliefs that are used to justify or challenge a given social-political order and are used to interpret the political world” (Zald, 1996: 262),
- 4) “a set of beliefs about how the social world operates, including ideas about what outcomes are desirable and how they can be achieved” (Simons and Ingram, 1997: 784).

The above definitions consider ideology a set of beliefs and specify the political hues of the public space. The definition workable for this thesis would be interested in ideology as a pattern of behaviour as postulated in the first definition. Taking into account all the assumptions delivered, the characterization of ideology would be as it follows: a set of beliefs, be it rational or not, developed over a historical span and always inspired culturally, which instills its followers with a sense of value and provides both mental and physical instruments of accomplishing social order.

The thesis attempts to explore ideology mainly as the foundation for the ITE core – identity, that is the institution’s language and non-language character which takes advantage of different parameters: the display, the militancy, the utility and the trade-offs and determines the social role the institutions strives to play.

### **2.1.3.1. Institutional adjustability and alternation**

Ideology is most deliberately expressed in social movements and in institutions which are the formalized entities of highest cultural complexity. Although ideologies arise some concerns of epistemological nature (Eagleton, 1991: 2), their role in creating commonsensical and non-commonsensical foundations for institutions cannot be underestimated. Ideology comprises a reason for alternation in the surrounding environment. The alternation in a particular walk of life takes place when the measures of social adjustment are undertaken as a response to general discontent or when visionary innovations have to be put into practice.

Institutions as sophisticated embodiments of socially inspired communicative clashes of linguistic groups have to operate within some public spaces. Thus, there occur some inquiries whether the public space which is invaded by an institution is limited locally or globally. On the one hand, institutions are fostered by communicators who are the representatives of a specific and geographically ascribed linguistic community; on the other, the ideology is the paramount incentive for institutions, therefore it strives to implant the public space with its tenets and transform the existing socio-cultural milieus worldwide. As Simpson (1993: 6) claims, “No use of language is considered truly neutral, objective and value-free” and according to the theory of the ITE applied in this thesis, the institution is language, hence ideology stands for the rationale of institutions’ existence. Lilleker (2006: 93) provides the example of a political party and places ideology in the heart of social enterprise in order to formulate ethos and values attainable for a given culture which are of highest importance for particular communicators. When the distinctive attitudes are culturally approvable, the mindsets of communicators become ideologically attuned and thus products can be elicited. The products embrace people and policies which are involved in the process of spreading a certain ideology. At this point it should be mentioned that the spreading can take multifarious forms. To name a few, they begin with peaceful debates through employing manipulative techniques up to using coercion. The latter seems to be overwhelmingly notorious in terms of applying ideologies for social movements and this fact is depicted in history. The very last stage of ideology’s advancement is communicating messages and symbols. Characteristic institutional actions are launched to establish the order proposed or imposed by institutions.

The institutional actions have to entail practical resolution to allure communicators and guarantee social continuance and are realized through the channel of the ITE parameters.

### **2.1.3.2. Practical transmissions of institutional language and non-language resources**

The institutions under analysis in this thesis belong to the most influential institutions that have been nurtured in the history of humanity, that is the army, the bank, Church, the university. The question which inevitably arises concentrates on the phenomenon that led to the undeniable social position of these institutions. It is mandatory to seek the means that have been exercised to constitute these key social embodiments.

This thesis takes up the institution of the Church from a socio-cultural, semiotic and communicological point of view and is entirely distant from interpreting it from a religious stance. Therefore, the Church is considered the embodiment which focuses on delivering messages of metaphysical provenience aired through chosen mediators and catering for sacraments which are “efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions” (IS 1). The ritual aspects of the Church proceedings as well as other ritual behaviours will be a part of separate consideration. It has been assumed that the display parameter (cf. Puppel, 2009; Puppel, 2011a) will be the attribute of the Church which allows this institution to demonstrate the array of its semiotic attitude.

The display parameter illustrates the degree to which the Church indicates its social and cultural coherence by means of: “1) audio-vocal displays, 2) graphic displays, and 3) multimodal-multimedia displays” (Puppel, 2009: 282). The audio-vocal display is available to all communicators apart from impaired individuals. In the Church, it might additionally be envisaged as a product of its oral culture, i.e. directed scripts of religious tenets transferred to its followers via ceremonial performances of masses or other activities e.g. charity work. The graphic displays, encompassing the tactile-visual modalities, attempt to reflect the belonging to the Church institution through the medium of outfits, celebrations and a plethora of symbolically inspired characteristics. It cannot be omitted

that “a display is a means of manipulation. It serves to influence the receiver’s behaviour in a way that benefits the signaller” (Puppel, 2009: 283, after Krebs and Davies, 1997: 156). Further Puppel adds that the sender’s (here: the Church) display entails intensive expressiveness and efficiency to make the receiver preoccupied with the signs the institution delivers. Due to its display character, the Church becomes the display-dominant embodiment in the ITE model.

The army is the institution that by and large is associated with weapons. The fashion in which weapons can be used is somewhat arbitrary. The army is also comprehended as a military force of a particular country. The institution of the army would apply the militancy parameter that aims to surpass the border of its geographical location via specialized agents (cf. Puppel 2009; Puppel, 2011a) which in this context would be the grass roots of the army (soldiers), then officers and generals up to governments as the chief administrative parties of highest communicative importance. The army as a military institution is a guarantee of the state’s power and significance, therefore the army itself has many prerogatives especially in the times of crisis. Puppel (2009: 277) notices that cumulated activeness of the communicative agents mentioned above leads to “an establishment of a privileged and hegemonic and expansionist position of a language” (therefore an institution). Similarly to the institution of the Church, the army manifests to a high degree its social distinction among embodiments due to intentional non-verbal communicative means: outfits, ascribed roles, addressative forms. Thus, there are good reasons to believe that the militancy parameter accommodates some aspects of the display parameter.

The foundation of the militancy parameter would be the expansion towards other entities. This stance is exceptional, for the army institution strives to have a hold upon other embodiments as a prerequisite to its own stability and peacefulness. The army additionally exercises threats of invading other embodiments which on the one hand is evidence of its mental and physical strength; on the other, the militant parameter is consequently exposed to grand costs of social, cultural and even life-associated peril. The militancy-dominant parameter of the ITE is therefore attributed to the institution of the army.

The bank operates within general financial activities and as Rothbard (2008: 2) precisely states “banks *create* money, that they are, in a sense, money-creating factories” [emphasis in the original]. This statement underlines the weight of the bank institution

which is influential enough to provide its own benefits. It might be comprehended that the state in which the bank institution resides sets the rules of the game. However, the game is played independently. It is owing to the fact that the bank employs the utility parameter which is defined as “(...) a subjective preference measured as both the level of satisfaction that a particular consumer receives from the use of any resource and the degree of socially and individually determined motivation” (Puppel, 2009: 279). Puppel further refers to Weber’s (1978: 68) definition of utility which is as it follows: “The specific and concrete, real and imagined, advantages of opportunities for present or future use as they are estimated and made an object of specific provision by one or more economically acting individuals”. These individuals are considered human communicating agents in the ITE model. The abstract money via the bank institution become physical entities and consequently the receivers of the bank’s service are transformed into the institution’s debtors. The costs that the human communicating agent has to carry if s/he decides to delve into the goods offered by the bank might turn to be consequential. To a certain degree the bank takes control over the individual’s warfare. Thus, the bank is the instance of the institutional public space that interferes with and affects the private sphere in terms of communicative potential that can bear social and legal repercussions.

It can be argued that among the institutions under analysis only the bank and the army can exert such potent, actual and effective controlling mechanisms of physical character. The communicative obligations to these two institutions are the examples of their superb communicative prerogatives that constitute the social institutional order. Notwithstanding the fact that non-verbal communication of the bank on the grass roots level is incomparably less strict than in the Church or the army, the bank incorporates the display and militancy as premises, yet the utility parameter remains the essential one.

The institution of the university is associated with knowledge transmission and reception as well as mental development opportunities. Its role as an embodiment has previously been described by Twardowski. The university’s semiotic origin has never been better rendered than in the words of Sebeok (1991: 94) who concluded that “the university is perfused with signs, if it is not composed exclusively of signs – Peircean communication”. When the ITE model is attached to the university, the parameter that this institution takes advantage of is the trade-offs. Puppel (2009: 278) recognizes the trade-offs parameter as being constructed of the following: 1) the ability to alter the institutions structure as a result of interacting with other entities, 2) the skill of absorption

of environmental elements, 3) operational compromises (after De Silveira and Slack, 2001). The latter is considered the gravest, for the university is the most flexible of the institutions under analysis. It has not fossilized as the Church, it cannot launch any physical repercussion as the army or as in the case of the bank it is not capable of making the human communicating agent a physically dependent client. The university expresses sensitivity and openness to multifarious worldwide ideas and attitudes which are reasonably delimited by formal constraints concerning the rules of behaviour for the university communicators i.e. lecturers and students and administrative entities.

The university institution caters for the presence of “diversity” and “plurality” in the world owing to the fact that it is a cradle of semiosphere (Kull, 2008: 510). The diversity is ensured by heterogeneous branches of knowledge sheltered and transmitted by faculties. The plurality lies in the paramount tenet of respecting these branches and excluding the monopoly for the only and righteous fashion of delivering knowledge. The trade-offs-dominant parameter reflects the university’s strivings to fit into the communicating niches as a response to human communicating agents’ needs of having their opinions aired and discussed.

Institutions infuse the public space not only with codes of verbal and non-verbal behaviours for particular communicators, but also provide indicators concerning whole social groups and attempt to satisfy human needs.

### **2.1.3.3. The rational and motivational functions of institutions**

Institutions evidently help to answer the needs that in Maslow’s hierarchy (1954) would be described as the most sophisticated ones - the needs of love/belonging, esteem and self-actualization. The self-actualization encompasses the needs of morality, creativity, spontaneity, problem solving, lack of prejudice and acceptance of facts. The institutions under analysis cover the mentioned needs at least to a certain extent. However, the institutions have been brought to the public space as a result of collective actions of the individuals as a response to communicators’ initiatives and not inversely.

To comprehend fully the rise of institutions with the functions they carry, one has to recognize that fact that “the elementary unit of social life is the individual human action. To explain social institutions and social change is to show how they arise as the result

of the action and interaction of individuals" (Elster, 1989: 13). The individual actions express the communicator's preferences towards the public space and are the foundations for rationality choice theory. The concept is also known as the exchange theory when attached to social sciences. It perceives human actions as seemingly rational, however they are inspired both rationally and irrationally; individuals balance their costs and benefits only in order to increase personal gains (Scott, 2000: 127ff). Further Scott adds that in society, individuals' interactions are of mutual nature where behavioural benefits are considered rewards or approvals whereas costs are seen as punishments or disapprovals. The examples illustrate the benefits-costs relationship: a priest profession might be of social prestige, however, some constraints are put on him in terms of conduct which can also inhibit his sense of personal satisfaction; a soldier deserves respect, for he protects his/her country, although life can be at stake; a bank clerk is involved in money activities, but his/her mistakes can bring financial consequences; a professor's benefit is esteem, simultaneously the cost is a constant care of the faculty's development. The reward-punishment relationship does not operate in a vacuum. In the social context, these relationships are fostered within other entities – institutions. Furthermore, among the aforementioned institutions three of them: the army, the bank and the university seem to be based on rational grounds, whereas the Church is inspired irrationally. The latter results from the fact that the benefits offered by the Church are empirically verifiable only to a certain extent. On the one hand, some sacraments are rituals which are formally acknowledged, for example, baptism of marriage. On the other, the anointment of the sick cannot be assessed scientifically.

In institutional communication, the interdependence between communicators and institutions is ultimate. The individuals become equipped with spaces to have their communicative preferences satisfied. Homans (1961: 61) additionally argues that "no exchange continues unless both parties are making a profit". Hardly conceivable would modern societies be without the presence of institutions. However, it is assumed that communicators would have to find other forms of answering their needs.

#### **2.1.4. The ritual elements of institutions**

The definition of ritual gives rise to considerable difficulties. The terminological, scholarly and colloquial associations lead to confusion or, at least, to ambiguity. However, discerning the pervasiveness of a ritual bears benefits whose theoretical applicability helps exhibit humans' activity and their engagement in collective symbolism within interactional encounters (Collins, 2004: 15). In order for a behaviour to become a ritual, several conditions must be satisfied. Thus, the ritual has to reflect the following features:

1. be symbolic;
2. be culturally inspired;
3. be strictly limited to particular communicative contexts;
4. be frequentiated;
5. be performed (acted out);
6. be structured;
7. be defined by the nature of institutions;
8. be fulfilling in terms of intellectual or/and emotional or/and physiological or/and social-order appeal.

It has been proposed by Snoek (cf. 2006) to take advantage of polythetic classes stemming from “fuzzy sets” (cf. Zadeh, 1965) as a method of coining the definition of a ritual. Polyethic classes define a phenomenon as a collection of many characteristics necessarily shared by the majority of the involved individuals or groups and possessing the traits in an undefined number, as opposed to monothetic classes, according to which all individual members must possess all characteristics ascribed to a class in order to be identified (Snoek, 2006: 4). The example of polythetic classification has been prescribed in the above definition of a ritual.

It seems that a particular behaviour might be colloquially labeled a ritual in terms of its general omnipresence. Therefore, and this is the stance represented by the author of this thesis – rituals are all-present. Goffman (1967: 57) perceives the notion of a ritual with a quality which is of interest for the ongoing considerations, namely as an “(...) activity, however informal and secular, [that] represents a way in which the individual must guard and design the symbolic implication of his acts while in the immediate presence of an object that has a special value for him”. Rituals are premises that allow organizations to transform into institutions, thus the latter shape them as certain patterns

of behaviours. Institutional rituals become time-resilient and transmit their values over generations in order to remain chronic and everlasting. Rituals perform different roles for individuals and institutions and will be further analyzed.

#### **2.1.4.1. Bourdieu and Passeron's symbolic violence**

Bourdieu and Passeron's (1990) idea of symbolic violence was presented in their book "Reproduction in education, society and culture". The definitions of symbolic violence are delivered in the form of separate statements. For this reason, it is incumbent upon the researcher to elicit the meanings of the theory embracing all matters to extract the picture of symbolic violence. The definitions will be left to Bourdieu and Passeron (1990: 4ff) who put pedagogic action perceived as general acquisition processes in the limelight of their considerations:

- 1) "All **pedagogic action** (PA) is, objectively, symbolic violence insofar as it is the imposition of a cultural arbitrary by an arbitrary power. (...) PAs [is] exerted by all the educated members of a social formation or group (diffuse education), by the family-group members to whom the culture of a group or class allots this task (family education) or by the system of agents explicitly mandated for this purpose by an institution directly or indirectly, exclusively or partially educative in function (institutionalized education)" [original emphasis],
- 2) "PA is, objectively, symbolic violence first insofar as the power relations between the groups or classes making up a social formation are the basis of the arbitrary power which is the precondition for the establishment of a relation of pedagogic communication, i.e. for the imposition and inculcation of a cultural arbitrary by an arbitrary mode of imposition and inculcation (education) [however, it has to be put forward that arbitrariness here is seen as every culture's ability to exert values, for cultures are all equal and "culture cannot be deduced or derived from any notions of appropriateness or relative value" (Jenkins, 2002: 105), thus a particular culture creates its values and patterns of behaviour just for itself – the concept considered by Bourdieu and Passeron as "cultural arbitrariness"],
- 3) "PA is objectively, symbolic violence in a second sense insofar as the delimitation objectively entailed by the fact of imposing and inculcating certain meanings, treated by

selection and by the corresponding exclusion as worthy of being reproduced by PA, reproduces (in both senses) the arbitrary selection a group or class objectively makes in and through its cultural arbitrary”,

4) “The selection of meanings which objectively defines a group's or a class's culture as a symbolic system is socio-logically necessary insofar as that culture owes its existence to the social conditions of which it is the product and its intelligibility to the coherence and functions of the structure of the signifying relations which constitute it”.

As aforementioned, symbolic violence is the mainstay of pedagogic action. The idea of symbolic violence is concisely described in the words of Jenkins (2002: 104) as “the imposition of systems of symbolism and meaning (e.g. culture) upon groups or classes in such a way that they are experienced as legitimate”. Among the social entities which have an influence on the individual the two: 1) family and 2) peer group will be set aside, for this thesis put into focus the third party, that is other institutionalized forms of the public sphere envisaged as the embodiments of the Church, the army, the bank and the university. In order to impose the patterns of behaviour and instill the values offered, these institutions promote soft violence, which relies on the arbitrary manipulation of symbols. Manipulation is an apt expression here, for the recipients of the institutions' assets are not to be familiarized with the fact that they are under the influence of meanings that they ought to acquire *a priori*.

Symbolic violence is articulated via multifarious instruments: language (verbal and non-verbal), gender, social position, perspectives on art, financial conditions, to name a few. The institutions under analysis also exert symbolic violence. The simplest form of their symbolic violence is the division of the public space which is proclaimed by these institutions: the Church – the believers vs. non-believers, the army – the aggressors vs. the defendants, the bank – the haves vs. the have-nots, the university – the educated vs. non-educated. The division is not of infernal injustice, for society itself can merely approach the philosophical concept of justice. However, it is doubtful whether there is the slightest chance to reach this state eventually. It is doubtful, for it would demand the involvement of worldwide communities, therefore cultures ought to be unified and that in turn would mean the cease of diversity. As a consequence, societies with their communication practices will probably ever consist of division.

The aspect of division was previously undertaken by Bourdieu (1984: 111) as “distinction” which is encapsulated as

self-evident in all cases in which individuals from the same class fraction or the same family, and therefore presumably subject to identical moral, religious or political inculcations, are inclined towards divergent stances in religion or politics [or other branches of social life] by the different relations to the social world which they owe to divergent individual trajectories, having, for example, succeeded or failed in the reconversion strategies necessary to escape the collective decline of their class

The institutions strive to be socially distinctive as well. This distinctiveness may rely on being protruding among other public institutions. Among the institutions under analysis there is a considerably high level of social compromise in terms of appealing to, as one may call them, “the outer institutional communicators”, who are the types of communicators that approach institutions in order to take advantage of their assets. The next type of communicators would be classified as “the inner institutional communicators” and they are comprehended as the agents who consciously transmit the institution’s assets according to the fashion this institution was designed for the public space. The third category would remain “the ultimate communicator” which is the institution itself with its direct extensions as main ruling entities. The relations among these types of institutional communicators will be further investigated in the third and fourth chapter.

The social distinctiveness might additionally function within the institutions which reflect and transmit the same values for the public space taken from different angles. When the clashes appear, there occur inter-institutional conflict. It is frequently not expressed openly, for the institutions apply symbolic violence in order to gain supremacy over other institutions from the same social branch. For example, the Catholic Church in Poland airs opinions on varied social issues. When the attitude of the Church is pronounced, this institution seldom takes into account other denominations. In this way it acts as a self-appointed intercessor of all religious institutions. The regular army tends to have their regular officers favoured in comparison to reserve forces. Even though determined by formal military and state requirements, so firm a division symbolically strengthens disproportion of socially perceived roles. The bank maximizes its gravity through competitive struggle of offers with smaller money-lending companies. The university also copes with private schools which provide education, therefore more elaborated communicative means have to be undertaken to allure communicators.

All the aforementioned institutions attempt to attract communicators. For this reason, the institutions are deeply engaged in public relations' endeavors as rhetorical intensifiers for the values they advance. These instances will be discussed in the thesis.

#### **2.1.4.2. The rites of passage**

Rites are the entities constituting the lives of the individuals and communities. The ones which the thesis concentrates on concern institutions and the patterns of behavior for institutional identities that are constructed while accepting communicators within their thresholds.

The rites of passage are associated with a change of status. Turner (1969: 96) views the rites of passage as “‘moment in and out of time’, and in and out of secular social structure, which reveals, however fleetingly, some recognition (in symbol if not always in language) of a generalized social bond that has ceased to be and has simultaneously yet to be fragmented into a multiplicity of social bonds”. Turner drew inspiration from the works of Van Gennep (1960/2004: 11) who distinguished three phases of the rites of passages: 1) “preliminal rites (rites of separation), 2) liminal rites (rites of transition), 3) postliminal rites (rites of incorporation)”. The first stage is considered a disconnection with former patterns of behaviour and social structures. The second stage is an intermediate phase. However, the time of transition may vary according to a type of a performed ritual act. The act of acquiring a new identity demands the knowledge of strictly defined sequences of the ritual and the presence of the ceremony master (Szakolczai, 2009: 148). The third stage encompasses the completed act. The intitiand has acquired the identity and is prepared to be a part of new environment. Further, Turner (1974: 55) made a distinction between “liminal” and “liminoid” experiences. The first were associated with tribal communities where symbols and bonds were deeply collective and only approximately depicted institutional structures of the then order (Larsen and Tufte, 2003: 92ff). Apart form existing simultaneously with the liminal experiences, the liminoid ones are typical of modern societies. The rituals of the contemporary communicators throw doubts on some aspects of the existing social order and consequently severe judgements are aired concerning the malfeasance of the public space.

Ritualization is in a sense similar to the communicator's navigation through the public spaces. However, it is dependable on a ritual act whether the initiand who has made the transition is capable of reverting to a previous state. This possibility would be regulated by an institution. It can work twofold. Firstly, as between the inner- and outer-communicators. Secondly, within the inner communicators themselves. The Church is opulent in the rites of passages. The seven sacraments might be comprehended as the rites of passages. They are: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders and Matrimony. These rites concern the relationship between the institution and its communicators. A priest (who in the Catholic denomination is deprived of the right to interconnect the rite of Holy Orders and Matrimony as far as he is concerned) is the ceremony master in the liminal stage. All the Church's rites apart from baptism entail the conscious decision of the initiand's side to fulfill the rites offered by the Church. Baptism seems to dispossess this privilege, for in most cases parents destine that their children to become communicators of the Church. In terms of the inter-institutional rites of passages, Holy Orders are the finest example of the transitional stage. A seminarist transforms into a priest alongside the act of ordination. The final phase of the ritual act of passage would be the state of being an institutionalized communicative agent of the Church, educated in the institutionally specialized audio-vocal and tactile-visual modalities applying the attributed display parameter of the Church institution.

The army tends to gather persons of military interest as the aspirants to this institution. In order to be accepted, the pretenders go through a series of mental and physical training to prove their worthiness as future soldiers. Their rites of passages take the formal basis of tests and exercises and at times the informal ones known as army bullying which is a form of pathological behaviour. When the pretenders are conscripted to the army, they become recruits. They are the lowest military rank and the formal rite is taking an oath. Having taken the oath, they are perceived as fully-fledged comrades, yet observing esteem towards higher ranks.

The rites of passages are less discernable in the bank institution. The bank does not possess constituted ritual acts concerning the transitional stage. A diploma and a course of banking are presumably the conditions for entering the institution as employees. Theoretically, competences and commitment are awarded with promotions which could be considered an elevation to a higher position.

The case is different with the university. This institution has developed the rites of passage, which similarly to the Church, relate to the outer communicators accessing the institution as well as the inner communicators who form its structures. The Church, the army, the bank and the university communicators who form the structures at the higher institutional level also undergo the rites of passages which is generally accomplished in promotion. The communicators who enroll to the university have to submit their secondary school certificates. In the past, there was additionally an interview at the Polish universities. Nowadays, this requirement have been changed. Yet, some doctorate studies maintained this regulation. If accepted, a student participates in matriculation. This rite of passage is led by the Rector of a particular university. As a result, students become affiliated formally. Another rite of passage is connected with informal activities known as bashing or hazing, which are freshmen parties celebrating the matriculation. However, the rites of transition in this stage would not necessarily demand the presence of the ceremony master as argued by Szkolczai in the rites concerning the liminal stage. The rites of passages are indispensable parts of institutions. They might be of formal or informal character. They contribute to accepting the communicators' roles to be played as the social actors of institutional embodiments. Furthermore, the rites of passages and rituals in general establish the institutional identity guided by the audio-vocal and tactile-visual modalities.

### **2.1.5. Institutions as social and individual facilitators**

Rituals are frames for institutional structures which should offer fulfillment in terms of intellectual, emotional, physiological or social aspirations. The institutions cater for these values in reference to individual communicators and social embodiments. The development of individual and social undertakings which aim to construct complex institutions are depicted in the diagram below:

INSTITUTIONAL DEVELOPMENT		
Process dimension	Levels	Focus
Human Resource Development	1. Individuals and groups	• Competence, motivation
Organisational Development	2. Organisations	• Structures, processes and systems
Systems Development	3. Network linkages 4. Sector 5. Overall context	• Patterns of communication/collaboration organisations • Policies, rules, legislative

		<p>framework</p> <ul style="list-style-type: none"> <li>• Macro-level policies and conditions</li> <li>• Cultural values, norms and traditions</li> </ul>
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**Table 2.2. The dimensions of institutional development (adapted from Kruse et. al. 1998: 17)**

Kruse et al. (1998: 17) define institutional development as “the process by which individuals, organisations, and institutions increase their abilities and performance in relation to their goals, resources and environment”. The authors’ considerations go along with the analyzed New Economics theory which called for a specialized group of educated professionals who would comprise the basis for an institution. The next level is the organizational foundation which constitutes social backgrounds for the incoming cultural patterns of behaviour with a collective purpose. As the structures develop, they form institutions underpinned with symbols and resilient-to-changes rituals depicting cultural values of a particular society with its communicators’ endeavor to form overgenerational and everlasting structures. In turn, institutions bestow upon their communicators with their identities in which human communicating agents can operate with certain benefits via the audio-vocal and tactile-visual modalities and consequently acquire varied forms of fulfillments.

#### **2.1.5.1. Durkheim’s existential fulfillment**

Durkheimian grasp of rites is put within the context of religion and they are defined as “the rules of conduct that prescribe how man must conduct himself with sacred objects” (1912/2001: 40). Apart from the religious standpoint, the conduct which is imposed by the appliance of rituals might be considered the patterns of behaviour that are pervasive in institutional communication.

The analysis of Durkheim’s conception of social relations puts forward a traditional view, for the great sociologist viewed society as supreme to individuals that functioned as the ultimate embodiment which individuals had to accommodate to (Bellah, 1973: 80). According to this view, society is the construction of greatest importance than the individuals that create it. Bellah (1973: 136) adds further that the law and morality are additional constraints that obligate individuals to be ruled under the regulations set

by society. The law and morality are written and unwritten codes expressed via ritualistic behaviours. In his evaluation of Durkheim's viewpoints, Giddens (1993: 25ff) assesses the dilemmas of social sciences some of which fit the ongoing considerations: 1) "Structure and action" – society constrains the conduct of individuals. Presumably, rituals might be the instruments of constrain; 2) "Consensus and conflict" – for Durkheim, society is an independent whole whose parts work harmonically via institutions which are shelters for particular systems. The conflict arises due to class divisions in society and that causes unbalance. The selected dilemmas of social science are presented in order to provide the background for the rituals. The latter are structured by semiotic codes and emotionality. As Lincoln and Guillot (2006: 100) state: "For Durkheim, institutionalization - the infusion of social structures with emotion and meaning - springs from the collective effervescence of ritual". The rituals applied in the Durkheimian sense are determined by emotions and serve as the moral renewal for communicators sharing the same feelings towards their culture. Therefore, Durkheim's fulfillment is accomplished in rituals as emotions which bind society. The rituals arouse emotions. Consequently, social bonds prevail over intellectualism. However, this conception of rituals' role might be revised, for it is uncertain if and how new symbolic representations entering the public space's consciousness will be acquired by the individuals and society. Constant changes of individual emotional systems and conventional interpretations of emotions will presumably regulate the meanings of rituals. Most likely, rituals will have to attach to changing socio-semiotic-cultural circumstances.

Rituals inspire emotions and they in turn constitute the social order. Existentially speaking, communicators apply rituals in order to feel secure. Rituals derive from life experience and aim to reduce uncertainty concerning the pandemonium of social actions. This is an outlet for institutions as the most superbly fostered embodiments of the public space.

### **2.1.5.2. Levi-Strauss's epistemological fulfillment**

The standpoint taken by Levi-Strauss, the founder of structuralism in cultural anthropology, was different from the one presented by Durkheim. For Levi-Strauss (1971/1981: 681) a ritual "is not a reaction to life, it is a reaction to what thought has made

of life. It is not a direct response to the world, or even to experience of the world; it is a response

to the way man thinks of the world. What, in the last resort, ritual seeks to overcome is not the resistance of the world to man, but the resistance of the man's thought to man himself". In this way, rituals are not connected with emotions, but with knowledge. Thus, rituals acquire their epistemological character as deriving from knowledge and creating significant patterns of behaviour (Robbins, 2001: 609).

On the whole, Levi-Strauss's comprehension of rituals depends on two processes: 1) "parceling out, and 2) repetition" (Smith, 2004: 147, after Levi Strauss, 1981). The first process might be described as the attribution of the communicator's life experiences. To be exact, it is the fashion in which the communicator strives to accommodate to detailed differences in the world of his/her experiences. The second process invokes a continual pattern of behaviour that is adequate and satisfying when the communicator encounters similar experiences of life. These two characteristics of rituals contribute to what is contemporarily recognizable as binary opposition and which stems from Saussurean semiotic theory. Epistemological values of Levi-Strauss's conception of the rituals' role in society turn towards an abundance of human experiences. Therefore rituals patch up human experiential gaps and fulfill cognitive void. Rituals are instruments which aim to resist anxiety. However, one may presume that humans are anxious of the fact that their categorization of reality would inhibit them from seeking personal gratification.

Most essential would be to sketch the Durkheimian and Levi-Straussian considerations in reference to institutional communication and the embodiments which are under analysis. The Church is the institution that has developed rituals in a commonly comprehended sense as the set of performed actions towards the sacred. The question to be answered depends on the recognizance of existential or epistemological character of institutions in the public space and the way the parameters of the ITE model influence the communicators' fulfillment with their institutional identities. The rituals underpinning the activities performed in the Church seem to be empirically verifiable to a certain extent. For example, the sacrament of marriage that is bestowed upon the communicator, results in the postliminal stage. This stage is also completed in the case of the anointing of the sick sacrament. However, these matters are rather emotional. Therefore, the Church as an institution would offer existential fulfillment rather than the epistemological one for most communicators. The only instance of epistemological values of the Church's

rituals would concentrate on the experience of mysticism. The latter interprets religious actions in the form of knowledge-related actions. In terms of the ITE parameters, the Church applies the most superficial and ostentatious mode which is based on the presentation of its values and has incorporated the highest rate of rituals expressed via language and non-language means. Other institutions are not completely deprived of existential characteristics, although they mainly represent epistemological aspects of the public space. These institutions: the army, the bank and the university touch upon more perceptible undertakings both of positive and negative nature: peace-keeping or invasions, money covering one's needs, knowledge used in particular professions. Even the parameters employed by the aforementioned institutions operate less flamboyant. They are respectively: the militancy, the utility and the trade-offs. The display parameter aims to dazzle communicators with its communicological opulence unlike the parameters of trade-offs and utility which are more communicatively and socially moderate and exert their ecologies in an assuming and inviting fashion.

Unlike Durkheim, rituals in Levi-Strauss's approach do not derive from life experiences, but they strive to turn to life experiences. Moreover, Levi-Strauss's interpretation of rituals deal with epistemological stress, not the existential one. Their role is to conquer the humans' resistance against their own thought and categorize the domain of the interior and exterior space.

#### **2.1.5.3. Goffman's dramaturgical perspective**

Arriving at Goffman's theory of social interactions demands the elucidation on symbolic interactionsim created by Mead. It perceives the self as stemming from communicative acts that shape the communicator's recognition of oneself. In this way, the communicator acquires his/her self-identity (Sandstrom et al., 2001: 219). In order for this acquisition to take place, society must be set as the background of all forms of interactions.

Human communicating agents cannot initiate and foster their communicative abilities if they are not engrossed in what Puppel (2004: 4) describes as "communicative behaviour dynamics" and as Mead (1934: 191ff) aptly expresses: "(...) the content put into the mind is only a development and product of social interaction (...) through the internalization by the individual of social processes of experience and behavior (...)

there neither can nor could have been any mind or thought without language". The intermediate between Mead and Goffman was Herber George Blumer, who rested his thought on his predecessor's theory of symbolic interactionism. The conceptualization of this approach was based on three essential premises which Blumer (1986: 2) depicts in the following fashion:

The first premise is that human beings act toward things on the basis of the meaning that the things have for them (...). The second meaning is that the meaning of such things is derived from, or arises out of, the social interaction that one has with one's fellows [other communicators] (...). The third premise is that these meanings are handled in, and modified through, an interpretative process used by the person in dealing with the things he encounters

The semiotic aspects of this theory cannot be belittled. Communicators perceive objects, of both mental and physical constructions as well as phenomena and other individuals, and attribute meanings to them. It stands to reason that the ascribed meanings result from the process of conventionality which encompasses the whole linguistic communities and particular individuals. However, the meanings stemming from the patterns of behavior have to be accommodated, especially in the instances of dyadic communication. Thus, the predictability strategies are employed to convey messages. The strategies do not always turn beneficial, for the majority of communicative barriers derive from the fact that different communicators differently concept the meanings of the signs they use even if they share the same culture. Not to mention the difficulties cropping up when the cultural backgrounds are heterogeneous. In conclusion, the actors of social interaction create society and in turn the society delimits the contexts for interaction. Ultimately, the meanings are the compromises of the individual interpretation and social conventionality.

Most interesting contribution in terms of everyday-life observations were made by Erving Goffman who envisages the social interactions as the theatre with communicators as actors. This theory is known as "dramaturgical approach" (Goffman, 1959: 13). The actors' aim is to give a performance which is a communicative act composed of verbal and non-verbal codes. Goffman (1959: 113) makes a vital distinction between "front stage" and "back stage" in reference to behaviours defining the latter as the space "where performer can reliably expect that no member of the audience will intrude". In turn, front stage would be the patterns of behaviours that are consciously undertaken to present oneself in a desired fashion in the eyes of the interlocutor(s). The communicator

engaged in the front stage performance takes advantage of three layers: 1) “setting, 2) appearance and 3) manner” (Goffman, 1959: 27). The first layer is the immediate space the actor is immersed in at the moment of the communicative act (e.g. a house, an office, the interior of an institution). The middle layer elevates the credibility of the actor by the usage of attributed characteristic of his status, profession or a social role in general. The third layer is an outlet for the mode of disposition in which the communicative act will take place. As Goffman further adds, these premises juxtapose “impression management” that guide the actor’s performance to be received in an intentional way.

The above approach examines communicative acts on daily basis. The patterns of behaviour employed by actors are additionally of ritual nature, for the stable presentation of one’s identity demands consequence in its appliance. Therefore, the way the actor desires to be comprehended must rely on constant repetitions of theatrically performed attitudes. This consideration leads to another Goffman’s contribution to institutional communication *sensu stricto*. This concept is “total institution” (cf. Goffman, 1957). Total institution is the institution which is separated from other organizations and the barriers that are applied in it can be of physical and psychological nature. The total institutions are ruled by their own regulations and create a separate embodiment. Goffman (1957) distinguishes five types of total institutions: 1) shelters for the elderly and the homeless who are considered harmless, 2) spaces for the incapable or unintentionally perilous for the community, e.g. mental hospitals, infectious diseases ward, 3) spaces for intentionally perilous for the community, e.g. prisons, 4) spaces for technical and instrumental purposes, e.g. army barracks, 5) spaces for persons who deliberately withdrew from social life and for religious purposes, e.g. monasteries. These institutions are guided by an authority, become isolated and gather the persons of the same status. In order to maintain order certain, ritualistic behaviours are imposed according to a specific type of a total institution described by Goffman as “mortification process” and are as follows:

- strictly defined social roles;
- depravation of self-identity via imposed procedures to fit the total institution;
- depravation of personal belongings with the institution’s replacements;
- degrading punishments;
- exposure to personal information to superiors and fellow inmates;
- depravation of autonomous reaction to different situations;

- complete submission to the institution's arrangements including the basic needs.

The diagram provided below aims to encapsulate the considerations on rituals in reference to institutions and the patterns of behaviour:

INSTITUTIONS UNDERPINNED RITUALLY			
Bourdieu and Passeron	Durkheim	Levi-Strauss	Goffman
RITUALS			
Rituals are one of the instruments of symbolic violence	"The rules of conduct that prescribe how man must conduct himself with sacred objects" (2001: 40)	Ritual "is a reaction to what thought has made of life; it is not a direct response to the world, or even to experience of the world" (1981: 681)	Ritual is an "(...) activity (...), [that] represents a way in which the individual must guard and design the symbolic implication of his acts while in the immediate presence of an object that has a special value for him" (1967: 57)
PATTERNS OF BEHAVIOUR WITH OBJECTIVES			
symbolic violence	existential fulfillment	epistemological fulfillment	dramaturgical approach
"the imposition of systems of symbolism and meaning (i.e. culture) upon groups or classes in such a way that they are experienced as legitimate" (Jenkins, 2002: 104)	Rituals derive from life experience and aim to reduce uncertainty concerning the pandemonium of social actions	Rituals turn to life experiences and conquer the humans' resistance against their own thought	The actors of communicative acts ritually repeat the same performances to present themselves in an intentional fashion

**Table 2.3. Institutional patterns of behaviour inspired ritually (based on Durkheim, 2001; Levi-Strauss 1981; Goffman 1967; Jenkins, 2002).**

## 2.2. Institutional structurability

Organizations and institutions embrace the notion of structure *ex definitione*. Structurability is an indispensable part of nearly all entities and perceived as pervasive if considered the embodiment of social existence (Poppel, 2011a: 4). Structures and institutions are bound on a cause-effect relationship. To put it plain, institutions cannot exist without structures.

Once institutions are brought into the public space, they develop over a span of historical period and become culturized from the very onset of its existence. This is the another essential aspect of the ITE model which has been elicited in the first chapter of this thesis. In terms of constructing institutional identity, it has been demonstrated above that the institutions under analysis follow elaborately constructed

rituals. These rituals are structures applied by institutions as the cultivation for future advancement placed on the outer communicators who would have to fit in communicatively. Three conditions must be fulfilled to clear the functioning of institutions: 1) the effective communication flow, 2) the balanced set of stimuli and encouragements, 3) the attachment of behavioral patterns to communicators and hypothetically conflicting individuals (Schlesinger, 1967: 185). Schlesinger further adds that the aforementioned conditions justify the ideologies undertaken by institutions and these ideologies become fossilized long after the institution has diverged from its initial course and extended the scope of its communicative objectives.

The institutions of the public space scrutinized in this thesis: the Church, the army, the bank and the university promote deeply hierarchical (i.e. pyramidal) communicative management style. For this reason, the examination of hierarchy and addressative forms will be included to contribute to the discussion on institutional structures.

### **2.2.1. Hierarchy**

Hierarchical structures are the foundations for social relations taking place within an institution. Therefore, a hierarchy is defined as “a system that is composed of interrelated subsystems, each of the latter being in turn hierarchic in structure until we reach some lowest level of elementary subsystem” (Wimberley, 2009: 149, after Simon, 1996: 184). They might be of the following interrelations: top-down, bottom-up and horizontal, depicting the distribution of communicative power and communicative initiatives among the institutional communicators.

The hierarchy is frequently envisaged as a pyramid in which the ruling entities transfer their resolutions to proportionally lower (in significance of communicative influence) ranks to the point where the grass roots of a particular institution are reached with the ultimate conclusions. However, not all outcomes of the ruling entity are determined to be carried to regular communicators if they are not concerned with their level of institutional participation. Dawkins (1976: 10ff) draws his inspiration from the science of ethology and brings hierarchy as the classification of the following classes: “1) branching, 2) linear and 3) overlapping”. The first class is pictured as the entity which has subsystems put in an order in co-dependency relations. The top entity rules the sub-

entities. It is the classification which is typical of organizations in general. The second class encompasses objects with their corresponding supervisors seen as arranged in a lineup. The third class is of branching nature. However, the ruled entity is governed by at least two or more ruling entities. All of these classifications are associated with institutions with a different degree of reference towards levels of communication and communicators. The diagram below broadly outlines the hierarchical relations in the institutions under analysis:

INSTITUTION						
COMMUNICATIVE POWER	Communicative levels	OPTIONAL HIERARCHY	THE CHURCH	THE ARMY	THE BANK	THE UNIVERSITY
			the Pope	general headquarters	the bank's owner	the Rector and the Senate
			the College of Cardinals	generals	deputies and bank managers	the heads of faculties
			episcopate presbyterate diaconate	officers	branches' employees	the heads of institutes and departments
			congregation	cadets	clients	students
						COMMUNICATIVE INITIATIVES

**Table 2.4. Hierarchical structures of the institutions under analysis**

The diagram is of pyramidal relationship which concentrates on communicative agents and their dynamics as essential institutional units. It demonstrates the distribution of communicative flow as aired by a particular ultimate communicator in a descending order: a) ultimate, b) higher, c) lower and d) grass root level. Under the notion of power, one understands the semiotic code of a particular culture the institutions reside in.

The power is communication constructed upon the ideology of the institution embodied in the entity of the ultimate communicator. Via the scope of its communicative

privileges - the Church's decrees, the army's orders, the banks regulations, the university's acts - acclaimed by tradition and rituals, the highest authority unfolds the top-down approach which is considered unequivocal. If opposition arises, it is mainly expressed on informal basis and thus the consequences for the questioning communicators are minor; if declared openly, it may result in institutional repercussions, which are different for particular institutions - the Church's excommunication, the army's confinement or capital punishment in the war time, the bank's and the university's dismissal, suspension or formal penalties. The ultimate communicator transfers messages to the higher level. They are communicators who are immediate executive agents if the communicative resolution concerns their branch or they are obliged to forward messages to the lower level. The obligation is accomplished by lower lever communicators or it is resent if the message was destined to reach the grass root level. Eventually, feedback has to be delivered from the grass roots to upper communicative levels to evaluate the quality of the message's completion.

The grass root level represents a bottom-up approach towards the institutions. The most credible alternations concerning the course of institutions are initiated by the grass root communicators. On the one hand, these communicator provide communicative opportunities for the institution's advancement. On the other, they are also bestowed upon with the necessity to prolong the institution's social existence. The term of interest for the ongoing considerations is a "heterarchy", coined by McCulloch (cf. 1945). Heterarchy is "the relation of elements to one another when they are unranked or when they possess the potential for being ranked in a number of different ways" (Crumley, 1995: 3). It cannot be perceived as opposite of hierarchy, for all hierarchical structures entail heterarchy. When attached to institutional communication, heterarchical structures assume the parity of roles. The main difference between heterarchy and hierarchy lies in the fact that the latter distributes communicative power to communicators who are the ultimate communicators or belong to the higher level of institution. Heterarchy would operate within the groups of the same communicative level, among co-communicators. Thus, their distribution of power would be streamlined. However, the definition of heterarchy includes the word "potential", which clearly illustrates the idealistic approach of this approach.

Apparently equal communicators from the alike communicative level are further differentiated by their positions in the group, the scope of communicative prerogatives or the connectivity with the higher communicative level. For this reason, the hierarchical

structures function even in horizontal interrelations. One may presume that heterarchical structures facilitate informal communication among co-communicators, whereas hierarchical structures promote formality and order in institutions.

Having analyzed hierarchical and heterarchical structures, addressative forms have to be put forward to present corresponding verbal elements constituting institutional structurability.

### **2.2.2. Addressative forms**

Addressative forms are inseparably linked with the notion of politeness and they serve as its linguistic extensions that shape selected aspects of a communicator's behaviour dynamics. Politeness derives from the German word *Hof* – court (Ehlich, 2005: 71), whereas the adjective polite stems from the Latin *polire* – “to polish, to make smooth” (IS 2) which further developed into an elegant and refined code of conduct.

The application of addressative forms on the grounds of institutional communication calls for the provenience of the politeness theory. The Gricean cooperative principle that comprises four maxims of: 1) “Quantity, 2) Quality, 3) Relation, and 4) Manner” (Grice, 1975), describes the rules of conversation communicators could follow to make their messages informative, true, relevant and orderly. Politeness as a pragmalinguistic and sociolinguistic phenomenon was additionally in the focus of many other scholars (Leech, 1983; Brown and Levinson, 1987; Watts, Ide and Ehlich, 2005). In institutional communication addressative forms as the direct extensions of politeness are observed painstakingly, especially within the context of the Polish institutions. The addressatives forms applied among communicators in the institutions contribute to hierarchical structuring. It is apparent in a supervisor-subordinate relationship, in which the latter entity is burdened with following the rules of politeness more consciously. The Church, the army and the university are these institutions that pay vital attention to the acknowledgement of courtesies. The bank is also constituted by addressative forms. However, their observance might be more unconstrained in terms of the majority of public institutions of this type. For the most part, the bank communicators function within the same communicative group. In heterarchical structures, addressative forms might be less restricted in all the aforementioned institutions,

for communicators from the same level represent similar functions to a certain extent. Thus, the forms constituting their relations would most likely be conditioned by the quality of personal bonds.

Addressative forms confirm respect, esteem, social position or even gender if feminine forms of e.g. university degrees would be considered. This communicative tendency in terms of gender is lively in the Polish language in terms of the composition of feminine occupational terms. New lexical units describing feminine professions enter the language to depict the changing socio-cultural milieus of active woman participation in the public space. Kubiszyn-Mędrala (2007: 33) enumerates the following factors that have led to lexical gaps and word-formation difficulties (translation mine, MK): 1) morphological-semantic (avoidance of undesired polysemy), 2) morphological-phonetic (appearance of stiffly pronounceable consonant clashes), 3) usage (lack of social acceptance for derivatives with new suffixes); 4) socio-psychological (social prestige of a feminine profession and recognition that feminine derivatives deprecate women's roles in society); 4) pragmatical-functional (the possible appliance of feminine nouns in titular addressative forms).

The observance of addressative forms has been designed to recognize the significance of social roles between communicators engaged in communicative acts. This significance is best visualized via the concept of "face", which Goffman (1967: 5) describes as "(...) the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact. Face is an image of the self delineated in terms of approved social attributes – albeit an image that others may share, as when a person makes a good showing for his profession or religion by making a good showing for himself". Bousfield (2008: 53) states that face is in a sense a "public property" (after Goffman, 1967: 10; De Kadt 1998: 176). Thus, the face is constantly shaped not only by the communicator who presents one, but also by the attitudes of the interlocutor have to be taken into account as well as social, cultural and contextual aspects of the performed communicative act. To determine some of institutional communicative acts, addressative forms are undertaken. Huszcza (2005: 225ff) classifies the following honorifics:

- "extremely formal and solemn openings of official speeches, addresses, (...) etc.,
- professional titles with the titular honorific (...) added before the noun,
- vocative forms of honorific pronouns (...),

- vocative honorific forms of proper names, used mostly with first names, since last names used in this form sound impolite in Polish and are a marker of power or deference toward the addressee by failing to mention or even by denying their professional position”.

The institutions have fostered a wide array of honorifics as sequential elements of their identity and communicative niches. Differentiating communicators’ roles is additionally delimited by honorific-marking communicative acts that assign patterns of behaviour to be fulfilled in the institution.

### **2.3. Institutional rhetorical intensifiers**

Led by an urgent public imperative, the ancients came up with an idea of speech that was to be adjusted to changing social and political spheres of human life. What is important is the fact that the participants of public assemblies undertook specific standards for appointing their representatives. As Cohen (2006: 25) states: “A rhetor was a person who pursued a leadership role in the polis, and rhetoric was the essential tool for this pursuit of influence and honor. Oratory was, from this perspective, indistinguishable from political activity”.

Contemporary rhetoric is also employed in the social discourse. However, the scope of its appliance is far more vast than it was in the past. Quite reasonably, the art of rhetoric is taken advantage of by institutions. The ancient rhetor has transformed into a spokesperson who in formalized and more concise communicative acts delivers messages that serve as the efficacious means of addressing the audience. Institutional communication has fostered rhetoric as the webs of persuasive devices not necessarily realized in speeches, but as the mechanisms of alluring communicators to make the most of the institutional communicative assets. Therefore, rhetorical intensifiers of institutional public space will be examined as fulfilled in public relations and notion-creating activity.

### **2.3.1. Public relations**

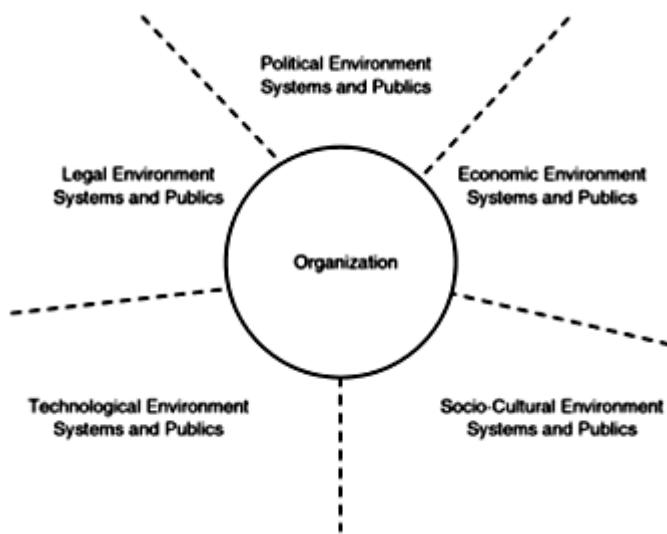
Rhetorical devices aim at specifying the milieu in which contemporary orators operate. The frame which rhetorical devices determine facilitates the recognition of messages in terms of their emotional, intellectual and social appeal and argumentative force, which attempt to affect audiences in an intentional manner.

To elicit the notion of public relations with its references to institutional communication, the concept of propaganda has to be introduced. The most significant definitions are as follows: 1) “propaganda is an effort to alter the picture to which men respond, to substitute one social pattern for another (Lippmann, 1922: 16), 2) propaganda is “an organized effort to spread a particular belief or doctrine. (...) Yet whether propaganda is good or bad depends upon the merit of the cause urged, and the correctness of the information published” (Bernays, 1928: 20), 3) “propaganda in its broadest sense as the technique of influencing human action by the manipulation of representations” (Lasswell, 1934: 1). Bernay’s statement is vital in the recognition of propaganda as an offshoot of rhetoric, for in both domains the employed means are morally neutral, yet their usage is subject to ethical criteria. The efflorescence of propaganda might be traced to the times of the Second World War during which the ideas of Hitlerism and Stalinism reached their peak of deception and indoctrination. After the disturbing war course ceased, a pressing need of socio-cultural alternations entailed a requirement of language revisions. Consequently, the shift in pragmatic overtone resulted in formal modifications of the semantic expressions of propaganda.

The time of mass communication with its technological leaps and rushing multimedia achievements led to devising an interdisciplinary branch of public relations which Bernays (1955: 3), its founding father, defines as “(...) the attempt, by information, persuasion, and adjustment to engineer public support for an activity, cause, movement, or institution (...).” It is worthwhile to mention that the public support for the defined premises aims to shape the public opinion to interpret a certain product or action in favourable terms. However, the product or action do not have to be favourable, good or necessary *per se*. Public relations’ uttermost objective is to facilitate argumentation for “an activity, cause, movement, or institution” to be presented as clearly favourable, good or necessary. Eventually, all war campaigns seek the nation’s approval for the proceedings implanting citizens with the supposition that this particular course of action

must be undertaken. In this sense, public relations might be encapsulated as a “keeping-up-appearances” art of communication.

Institutionally speaking, public relations is underpinned rhetorically. When an institution fails, public relations provides explanation, a success is reinforced; a statement is concluded, an accusation is rebuked – it is a bipartisan process (Heath, 2001: 34). Furthermore, public relations is dependable on the environments in which the institution resides as shown in the diagram below:



**Fig. 2.5. Organization in its environment (adapted from L'Etang, 2008: 73).**

The systems in which the institution operates comprises a collection of the environments of different provenience. The role of public relations is to remain absorptive in order to ensure the flow among the branches. L'Etang (2008: 74) indicates that some environments gain supremacy over others, for political environment is the most essential in its ability to influence surrounding milieus, whereas technological and economic environments set the fashion on socio-cultural ones. It is further added that adjustability is an additional core feature that allows the institutions to accommodate to dynamic conditions and it is incumbent upon public relations to advance these environmental interrelatedness.

Institutions attempt to conquer the public space and therefore they exercise their parameters. In order to gather groups of communicators, institutions become engaged in notion-creating activity, the focus of the following subchapter.

### **2.3.2. Notion-creating activity**

The messages transferred in the process of institutional communication are constantly in the action of creation. Institutional communication is susceptible to continual shifts in socio-cultural circumstances striving to answer changing needs of communicators, thus institutions are necessitated to express a certain extent of communicative flexibility. Moreover, this flexibility is accomplished in the idea of notion-creating activity.

Hence, institutional activeness is supposed to be perceived by communicators as the indication of its effectiveness. The structure of institutions as far as communicative assets are concerned is constructed upon the following foundations: 1) ideology and 2) source-of-meaning enterprise, which both collectively contribute to the activity of notion-creating. The first has been analyzed in the above subchapters and defined as an orderly social constituting the understanding of the world. Source-of-meaning is always culturized and additionally inspired ideologically. The institutions consciously shelter communicative assets via the ITE parameters. The crux of the matter is that the institution acts as a valuer of the meanings it transfers. By the activity of notion-creating one should understand the institutional process to develop in mind and transmit socially recognizable and appreciable ideas, situations or other communicative resources that become coveted by this institution's communicators. The Church is a valuer of faith, the army of physical power, the bank of money and the university of knowledge. These institutions successfully attempt to form socially and individually directed assumptions that they are the embodiments which could provide communicators with the mentioned "products". Govindasamy and Khan (2006: 154) put their considerations in a political context that might be extended on other institutional embodiments. It is concluded that the power of logical reasoning on the grounds of prestige and prerogatives gives the ultimate institutional communicators a right to progress as a "source-of-meaning" rather than "truth-value" even if the aforementioned notions merely approach the community's imagination or reflect its history. This stance is applicable to the institutions under analysis. Additionally, the Church also comprises the "truth-value" aspect with its special, inaccessible for the majority, skill to aspire to determine the conditions of nearly all socio-cultural events, apart from obvious recognition of heavenly-related matters.

Furthermore, the state of institutional supremacy is strengthened by the conceptualization of “rhetorical coercion” (Krebs and Jackson, 2007: 58). These scholars make a distinction between rhetorical persuasion and rhetorical coercion as they characterize the latter as an encumbrance of alternatives whereas in fact persuasion sidesteps alternatives. Both approaches strive for resolution. However, the object of coercion seldom follows the agreement, whereas the object of persuasion does. Persuasion attempts to shift preferable treatment, yet coercion aims at adjusting the milieu challenging the object, but without shifting preferable treatment. Albeit institutions tend to be rather persuasive than coercive, they apply some pressuring communicative devices. The devices are the institutions themselves, for they are involved in what one may call “the institutional communicative intermediateness”. The institutions are in between communicators and the desirability to obtain institutional resources. The Church is an intermediary of salvation, the army of national security, the bank of enrichment (at least temporary), the university of knowledge (and also the diplomas confirming higher education). In this sense, coercion engages competing for meanings and communicative resources.

The examinations of notion-creating activity and public relations’ influence on institutional communication have accomplished the considerations on rhetorical institutional intensifiers. Thus, the last subchapter will concentrate on institutions’ strivings in the public sphere.

#### **2.4. Institutions’ strivings in the public space**

As it has been underlined in many instances, institutions have been brought into the public space with purpose. To recapitulate the stance expressed in the thesis formerly, the public space has extracted from Nature owing to human communicating agents over the historical span of humanity’s development. Approximately ten millennia ago, individuals commenced to form civilizations (Cochran and Harpending, 2009). Their aim was to prolong their existence through the knowledge of soil cultivation. This moment is significant for two reasons: 1) social bonds are tightened on linear basis and consequently 2) society, although primitive, begins to serve as a central phase between biological roots and institutional embodiments in the evolution of communication

(cf. Poppel, 2004; Poppel, 2009). One may presume that the then circumstances were not dependable on reciprocal relations. The factor of dominance was of essential importance, for the exercising of power to make others perform in a desired fashion and be exploited seems to have been the most commonsensical resolution in terms of ruling, even for the primitive. As a result of the emergence of institutions, the latter has to acquire identity to remain recognizable and bring forth communicative resources that would be of communicators' needs, interest or necessity. Institutions apply certain parameters: the display, the militancy, the utility and the trade-offs that contribute to its identity and have the influence on the public space, which leads to the Imperial Tetragon of Embodiment (cf. Poppel, 2009; Poppel, 2011a). The offshoot of identity is reputation which is a stable outward comprehension of the entity's quality. Reputation engenders the ultimate conclusion - trust - a foundation for more advantageous outcomes of general human activity and a guarantee of the institution's continuance.

The subchapters will focus on institutional strivings to construct their identities and investigate the premises and integral parts of the ITE model as in the order discussed above: existence, dominance, identity and reputation with trust.

#### **2.4.1. Existence**

Existence might be generally and simply encapsulated as being-in-the-world. The underlying assumption is that an entity is brought into existence with a sense of purposefulness. Institutions are therefore spaces with purposes to cover in which human communicating agents can fulfill their expectations.

Institutions allow human communicative behaviour dynamics to take place within their boundaries and accomplish the objectives that are precisely voiced by North (1990: 25), delivered here at length:

Institutions exist to reduce uncertainties involved in human interaction. (...) (...) the uncertainties arise from incomplete information with respect to the behavior of other individuals in the process of human interaction. The computational limitations of the individual are determined by the capacity of the mind to process, organize, and utilize information. From this capacity taken in conjunction with the uncertainties involved in deciphering the environment, rules and procedures evolve to simplify the process. The consequent institutional framework, by structuring human interaction, limits the choice set of the actors

The above statement perceives institutions as facilitators of the individuals' ambiguity concerning the public space. The institutions which reside in society apply rituals to take roots in the public space and order the social pandemonium into a harmonic whole. Thus, the institutions provide human communicating agents with existential and epistemological fulfillments owing to the frames they set. The social existence of agents administered by the institutions have elevated ritual schemes to the extremes that consequently ensure institutional continuance. The complexity of human interaction is given a stage where the actors can perform their life dramaturgy. The objective of the institutions in the public space is to transmit their values over generations and establish charisma as a routine. The institutional defining of the environment erects mental posts for the selection of assets in the public space. The depravation of this choice would engender frustration resulting from a surplus of possibilities. The most alarming outcome of this action would originate chaos and incapability of creation at the level of social structures.

Existence is a premise of the first biological nature. Apart from entities, such as: DNA, genomes or species, existence is the prerequisite of all living constructs. Further, social embodiments are realized in its most sophisticated constructions as institutions. Therefore broadly, to exist is to be; the resultant of existence can either operate independently, cooperate with other entities or dominate over embodiments. The latter will be discussed.

#### **2.4.2. Dominance**

Dominance is the attribute of all species including human communicating agents and of institutions as the social most sophisticated embodiments. Here, the examination of dominance concerning the institutions under analysis will be provided.

The notion of dominance unveils the array of definitions that go along with the disciplines employing this concept. For the ongoing considerations, dominance will be put in the ecological perspective that will serve as the grounding for eliciting the intricacies of institutional identity. The broad definition of ecology is brought by Poppel who perceives it as all-embracing entities in the world that have and are under the

influence for other entities<sup>2</sup>. Further, ecologies as the parameters of the ITE are the backgrounds for this model. Puppel's stance is in accordance with "social cleverness" (Alexander, 1990: 6). Both scholars comprehend sociality as a superior embodiment that led human communicating agents to form excellent means of cooperation based on competition. The latter statement may apparently seem paradoxical, for cooperation is viewed as an opposite of competition. These dubious blots vanish if one considers the public space as the sphere that cannot be invaded and conquered by solely one institution. At this point it is obligatory to recall that institutions are languages (Puppel, 2009), thus the public space is filled with different languages-institutions that do compete for spaces and communicators, yet they are forced to make operational compromises. The institutions achieve dominance via exercising ecologies – varied institutions of the ITE model take advantage of the following parameters: the Church – the display, the army – the militancy, the bank – the utility, the university – the trade-offs. The parameters have been examined in the first chapter of the thesis and have been touched upon in this chapter as practical transmissions for institutional values. Henceforth, these considerations will be specified as dictated by the notion of dominance.

All the institutions exploit parameters via 1) verbal and 2) non-verbal communication. The Church engages in the display-dominant parameter via: a) acts and devices – celebrations and everyday proceedings are marked by a collection of specifically designed costumes and additional equipment (e.g. insignia) that aestheticize the agents and his surroundings and ground hierarchy in the institution, b) interiors of the temple – the sacred spaces are flooded with jewellery manufactures that aim to ostentatiously overwhelm communicators (iconic rhetoric; Lotman, 1990: 32); c) rhetoric – general addressative forms that stimulate hierarchy; a preacher manner of delivering messages during mass ceremonies as a result of rhetoric studies that follows the objective to stress a different communicative niche; d) pervasiveness of temples with symbols and communicators – the Church is opulent in temples and its symbolic representations that are present in numbers in cities and provinces; simultaneously its communicators are employed in different walks of life outside their original institution (e.g. schools, state departments, etc.); 3) the concordat between the Church and the state – the latter is obliged to allow the Church to have religion classes performed

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<sup>2</sup> Personal communication with prof. Stanisław Puppel, 2010.

in educational institutions (IS 3). The communicative consequences are long-lasting. Even though other institutions have a right to reside in the state public space, only the Church is privileged in this right due to the state's obligation. In this way, resources transmitted by the Church are smoothly transferred overgenerationally to provide new communicators, f) highly advanced theatrical features in ritualistic behaviours, the meanings of which are not always recognizable for ritual communicators, thus must be taken *a priori*.

The army is of the militancy parameter that mainly strives to surpass geographical boundaries. However, its paramount asset lies is the ability to apply pressure of immediate or imminent physical intervention. In terms of acts and devices, the army communicators employ certain instruments that explicitly show hierarchy as visible in their outfits. The spaces for regular communicators (barracks) are designed to accustom them to potential demanding conditions of the battlefield. When addressed, the army communicators have developed a wide range of verbal formalities that are painstakingly observed, for their overuse or non-appliance can lead to legal consequences. The similarity between the army and the Church might be drawn on this point, for in both institutions opposing the ultimate communicator's announcements may result in suffering severe communicative and hierarchical consequences. Additionally, the militancy parameter allows the higher level communicator to voice unequivocal orders that have to be fulfilled on the mere basis of belonging to the institution of the army. The army is considered the state's military arm that in times of peace has limited communicative prerogatives. Yet, they can become significantly maximized in the war time to the extent that other institutions would be under complete control of the militancy parameter. The theatrical features (army drill) are not of the superfluous display character, as in the Church, for they have profound palpable overtone. They serve the aim of constant preparation in case of military intervention.

The bank institution might be called "the temple of money" and employs the utility parameter. It also takes advantage of non-verbal means of communication in terms of outfits and spatial interiors. Contemporarily, the bank buildings tend to be more magnificent and impressive. It is another case of the parameters' diffusion. The impressiveness of space can be mainly observed in the Church institution. The bank frequently strives to establish itself as the patrons of arts, thus the bank space is in places garnished with pictures. If added marble floors and high-quality wooden

decorations, the bank attempts to elevate its communicative sophistication that ought to implant a feeling of professionalism. When one considers the outfits of communicators, it is transparent that elegant suits and unified uniforms go along with proclaimed competency. As far as rhetorical devices are concerned, the bank communicators endeavor to translate the language of economics into a colloquial one when dealing with clients. This case is not entirely straightforward, for the language that the bank communicator uses would be dependant on the type of the client. The bank communicators evoke other intriguing connotations. One may assume that the social reception of the bank communicator is the least recognizable communicatively in reference to society. It is partly due to three reasons: 1) outer communicators (the ones who are to use the assets of the institutions) have touched upon the communicative niches of the Church, the army and the university to some extent: the majority of the Polish citizens are members of the Catholic denominations (at least formally); most male adolescents took part in the recruitment, thus they have a picture of the army's activity; children are subject to educational courses, therefore they have a foretaste of higher education; eventually, not everyone is familiarized with the bank institutions with so high an intensity as in the aforementioned instances, 2) the professions of a priest (God's man), a soldier (motherland defender) and the teacher (person who has knowledge and guides minds) are appreciated and this presumption is implanted in youngsters in socializing processes – the bank communicator is seldom mentioned; 3) the bank communicators arouse pejorative impressions, for in the Polish culture of declared Catholics, the bank communicators are culturally associated with usury, that in reference to the Bible was a condemned activity for Christians (cf. Kracik, 2005). Consequently, the bank communicators might be interpreted as the bottom line in the general hierarchy of communicators in the institutions under analysis.

The university institution exercises the trade-offs parameter. In selected cases this institution benefits from the applying of the means that are undertaken by previously examined institutions. The most superficial devices, e.g. outfits are employed: rectorial and professorial robes are the indicators of prestige and position in the university space and in society. The spaces in which professors and students reside have additionally been pre-prepared for the purpose of communicative exchange. The spatial conditions of the lecture hall has been investigated in the first chapter. Thus, it is worthwhile to recall that the lecture hall comprises the aspects of the agora and the forum with an arranged

podium that serves as the most focal point to which the interest should be directed. Furthermore, the lecture hall is also the idea that is present in the spaces where there is a master-student relationship. The university itself derives from a different communicative niche – the communication at the university is of professional branch. This stance is even reinforced when one considers the metalanguages used in particular sciences. In terms of addressative forms, they are the standards of esteem and hierarchy. However, the author of this thesis has made an observation according to which contemporary students neglect these honorifics. The cause of this state of affairs might be tracked to over-democratization of social life, the quality of the home space, and linguistic influences of the Anglo-Saxon culture. The university institution is opulent, similarly to the Church and the army, in theatrical features that have become transformed into ritualistic behaviours, as perceived during matriculation, graduation or other university ceremonies. The privilege of extraordinary influence is the notion of extraterritoriality (IS 3) that has been established in the times of the Polish kings and since it was carefully observed. The greatest communicative privilege is given to the Rector who in agreement with the university's Senate sets the rules for behavioural patterns and the course of institutional identity to be developed.

Simultaneously with acquiring their identity as the core of the ITE model, the institutional parameters owing to their communicative attachment to specialized public spaces, evoke the communicators' desirability to participate in particular languages-institutions.

### **2.4.3. Identity**

The core of the institution is its identity that has been visualized in the first chapter of this thesis (cf. Fig. 1.1.) and is comprehended as language and non-language resources that the institutions adapt and transmit due to the activeness of the parameters.

The conceptualization of identity perceives ideology as the main incentive for the institution's social continuance. Identity is the substance of the institution, susceptible to constant compromises and the patterns of behaviour. However, the latter is more demanding in terms of alternation than the symbolic, "environmental aspects" of institutions (L'Etang, 2008: 53). Identities are not of homogenous nature and they can

be divided into the types suggested by Soenen and Moingeon (2002: 17ff): 1) the professed identity – it is the identity of communicators that create the institution and their opinions on themselves within organizational structures; 2) the projected identity – when the professed identity is spread outward via all communicative practices including the media, it becomes the projected identity to reach other groups of communicators, 3) the experience identity – the communicators stance on the character of the institution they are immersed in; it differs from the professed identity in the fact that the experience identity is the view shared about the institution itself and not on communicators' themselves; 4) the manifested identity – it develops over the historical span and constitutes the representations of the institution resulting in rituals, practical transmission of values and general characteristics that contribute to its social recognition; 5) the attributed identity – the attributes ascribed by the institution's communicators and the outward groups of communicators; it can be either short-term or long-term. The latter gives rise to reputation. However, whether the best credible assessment of the attributed identity is voiced from the standpoint of the communicator who is within the institution and can eventually evaluate the actual state of the institution and its image or prestige as outward representations is open to discussion.

The identity of the institutions under analysis is encapsulated as “expressed in embodied agents’ politics (the art of running the government/management of the body to remain, win, dominate – sustainability)” (Puppel, 2011a: 8). Puppel adds further that the politics encompasses “biological, social and cultural” entities and thus determine the functioning of the ITE model. Selected aspects of these politics has been in the focus of this part of the thesis devoted to the institutions in the public space. The third chapter will concentrate at length on the examination of the identity politics in reference to human communicating agents with their patterns of behaviour. As identity is established, the long-term image of the institution originates and founds reputation engendering social trust.

#### **2.4.4. Reputation with trust**

Identity promotes reputation. Commonly reputation is associated with a good name. It can be either an attribute of the individual that “consists of the impressions, beliefs, and evaluations of all those who know the person (...)” (Craik, 2009: 6)

or of the institution, since reputation “is of immense importance to all organizations (...) to achieve goals, remain competitive and prosper (...) (Watson and Kitchen, 2009: 122).

Most essentially, reputation is a result of interacting among institutions and communicators, where the latter ascribe certain reflections upon the institutions. Reputation is formed by the general quality of the institution, its communicators and institutional values it transmits mainly via the parameters and other symbolic representations. These premises are comprehended in a certain fashion by the target communicators giving rise to stability in reputation. In terms of institutional communication, self-presentation is not a byproduct, for it is a painstakingly and consciously constructed prestigious image to be received in the way it is desired by the institution. On the one hand, reputation may turn significantly beneficial when encountering crises, for the institution is then more apt to formulate intellectual or emotional justifications. On the other, reputation demands, as one may call it, “institutional vigilance”, that is constant communicative care to uphold the image that has been devised. Consequently, if established in good institutional decision-making activities, reputation advances trust as the highest degree of social approval.

Trust in an abstract notion the meaning of which will be put in the context of social science. Misztal (1996:14) distinguishes three categories in which it may be interpreted: 1) individual phenomenon, 2) social phenomenon, 3) social phenomenon with references to the conduct of the individual. The latter provokes the greatest interest, for institutional communication is a complex social act inspired by communicators.

Trust has precisely been conceptualized by the researchers whose considerations suit the vision of the ITE model. The both definitions are as follows:

- 1) “the willingness of the party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party” (Mayer et al., 1995: 712),
- 2) “a process of constant imaginative anticipation of the reliability of the other party’s actions based on (1) the reputation of the partner and the actor, (2) the evaluation of current circumstances of action, (3) assumptions about the partner’s actions, and (4) the belief in the honesty and morality of the other side” (Khodyakov, 2007:126).

Institutional communication has incorporated the notion of trust as the outcome of its interactional character. Combining different types of communication: intrapersonal,

interpersonal and group, institutional communication builds up trust as solid foundations for further advancement. As institutions develop, trust is expressed by the communicators who participate in particular institutions. Therefore, the accountability of the institution is even grater, for the prerequisite of its continuance is the communicators' beliefs in the reliability of institutional identity. The institutions can elevate the level of outward communicational believability if they adhere to transparency. On this point Jahansoozi (2006: 80) is extensively consulted:

Transparency is very important for organization-public relationships and can be viewed as a relational condition or variable that is a prerequisite for other relational elements such as trust and commitment. It provides the atmospheric conditions that allow trust, accountability, cooperation, collaboration, and commitment to flourish. Trust, accountability, cooperation, collaboration, and commitment are all components of "positive" organization – public relationships. Transparency instills a level of trust that is crucial, especially for organizations that have experienced crises and need to rebuild their reputations. Transparency is necessary in order for publics to trust that ethical communication and decision making is taking place within the organization

The transparency is incumbent upon the institution that aims to preserve its credibility. It is additionally envisaged as the public relations prerequisite to effective institutional governance. The lack of transparency equals distrust, incompetence, non-cooperation and a general depravation of communicative quality. When the institution is not transparent in terms of its communicative practices, it loses communicators physically, which consequently turns destructively against the institution, for its existence assumes communicators' presence. The Church, the army and the university are mainly dependent on communicators' physical presence. For the Church, the communicator's stance according to which he/she is not a participant of regular religious meetings, but still expresses the desire to be comprehended as the Church's follower is institutionally void. As far as the bank is concerned, the communicator's presence is required at least once to initiate the proceedings. The lack of physical presence is in selected instances recognizable by the university as far as e-learning is concerned.

Existence in the public space is imperative for an institution. When the institution roots in the public space, it attempts to allure communicators with its assets, taking into account competing institutions among which these institutions have to arrive at a communicative compromise with other institutions to share the public space. Every institution exercises its parameters envisaged as the attributed ecologies in order

to shape its identity. The latter evokes reputation as intentional communicative reception. Reputation is a framework for trust - the final resultant of institutional strivings.

## 2.5. Conclusions

This chapter has determined institutions as the embodied constructions inspired mentally and physically which synergistically strive towards the environment and human species promoting high levels of sociality to take place within their boundaries. The institutions under analysis: the Church, the bank, the army and the university as the embodiments allow the transgenerational, translinguistic and transcultural language and non-language resources to provide ontological and reason-driven recommendations of being-in-the-world via the parameters of the ITE model.

The institutions are underpinned semiotically and are immersed in the semiosphere. The institutionalized spaces are the environments that attribute all sign subdivisions: iconization, indexicalization and symbolization with the latter as the most pervasive. Additionally to the above, metaphoricity has been defined to demonstrate its significant role in human cognitive processes.

The characterization of the institutions have been dictated with the economic, ideological and ritual elements to present institutional communicative behaviour dynamics. The economic constituents compared two views on economics together with human resources management in relation to institutions. The ideological constituents have been introduced to display their role in several cases. Firstly, ideology has been equaled with the ITE model's identity. Secondly, the intricacies of institutional adjustability and alternation in constructing environments have been established. Thirdly, practical transmissions of institutional communicative language and non-language resources have been defined to elicit the rational and motivational functions of institutions. In addition, the ritual constituents have been examined to outline the fashion in which patterns of behaviour are shaped. Bourdieu and Passeron's theory of symbolic violence has been introduced to exhibit the consequences of meanings' imposition. Furthermore, the rites of passage have been discussed to exhibit the practices applied by the institutions under analysis towards communicators. Consequently, the institutional rituals were investigated as frames that enhance emotional, intellectual and social fulfillment. Thus, the fulfillments

have been explored according to Durkheim, Levi-Strauss and Goffman to deliver an insight into the matter.

The institutional structurability comprising hierarchy and addressative forms with politeness have been inspected to bring forth contributory structures of institutional communicative influence on the public space. Rhetorical instruments envisaged as the public relations' practices and notion-creating activity have been put forward to illustrate communicative strategies undertaken by the institutions. Finally, existence, dominance, identity and trust with reputation have been extracted as the premises of the institutions' strivings in the public space maintained via the ITE parameters.

Having analyzed the institutions in the public space, in the third chapter I will focus on human communicating agents' institutional behaviour dynamics. The (trans)communicators will be in the limelight. Communicative dimension and niches will be analyzed. Moreover, language and non-language resources' quality and communication styles will be depicted to lead to the formation of the transcommunicator with the complexity of his/her typology. Eventually, the transcommunicator will be set against the background of cultural dimensions.

## **Chapter Three**

### **HUMAN COMMUNICATING AGENT'S INSTITUTIONAL BEHAVIOUR DYNAMICS – TRANSCOMMUNICATOR**

#### **3.0. Introduction**

The third chapter aims to examine the human communicating agent as the individual who operates within institutions exercising institutional communicative behaviour dynamics. Most relevant references are elicited from Puppel's (2004, 2011) writings on the nature of communicology and the functions and milieus of the transcommunicator as applying the audio-vocal and tactile-visual modalities.

Communicative dimensions commence the discussion on the development of transcommunicators. The dimensions are analyzed from the most fundamental biological mode via the social one up to the most elaborate form of institutional embodiments – the cultural dimension. At this point the essential communicative competence strategic management is introduced as the transcommunicator's capability of administering language and non-language resources. Further, the detailed typology of transcommunicators is characterized to demonstrate the human communicating agents' participation in the communicative niches. The latter comprises the citizenship niche, mostly attributed to legal matters of a linguistic community, the professional niche, referring to specialized discourses of transcommunicators and the daily routine and general culture niche, the elementary encompassment designed for the acquisition of language and non-language resources. The following sections investigate the quality of language resources and the communicative styles of the transcommunicator. The domain of the transcommunicator's linguistic performance is analyzed as dictated by the use of the audio-vocal and tactile-visual modalities.

Similar approach undertaken in regard to the communicative niches is ascribed to the examination of the communication quality and styles. The adaptability of communicative linguistic performance is provided in the ascending fashion: from the highest communication quality of the Petronius syndrome via the medium quality of the Gulliver syndrome up to the most basic Oscar syndrome. Further, the considerations raise a subject of Reed's (2007) managerial professionals in the institutions.

Finally, the chapter puts forward the integrative summary of the core cultural dimensions illustrated with Nardon and Steer's (2009) cultural model to deliver the findings concerning the patterns of behaviours applied in the Polish institutional communicative culture.

### **3.1. Communicative dimensions**

The dimensions of the public space have been analyzed in the first chapter of this thesis. Their aim is to facilitate social life through providing the milieus for communicative clashes. The dimensions of the public space comprise the background for institutional communication that is inspired with the individuals known as communicators who take advantage of the specialized audio-vocal and tactile visual modalities. Therefore, they become engaged in institutional communicative behaviour dynamics that in turn constructs the institutional identity.

Communicative dimensions are a greater notion which encompasses the biological, social and institutional matters. The illustration of cultural-institutional evolution of the language has been discussed earlier (Puppel, 2004; Puppel, 2009; cf. Fig. 1.6). It is worthwhile to recall that the most essential foundations are the biological roots of humanity. The middle phase of the evolution is guaranteed by the emergence of society as of linear linkages and linear interactional nature. To arrive at language as the embodiment of an institution, one has to become familiarized with the order of this development. The last stage of evolution in terms of communicological circumstances is the elaborate materialization of culture as envisaged in the institution-language embodiments under analysis: the Church, the army, the bank and the university

It is most vital to finally examine the role of the communicator as the human communicating agent (hence HCA, after Puppel, 2004). The latter has been equipped with the audio-vocal and tactile-visual modalities. Thus, the consequent advancement is the adaptation of the communicator to effective communication. These dimensions will be discussed in the following arrangement: from the basic one to the most complex.

### **3.1.1. Biological dimension**

The biological foundations of language are envisaged in the ITE model as an institution and referred to a HCA as its most elaborate instrument. The biological dimensions of human communication would surely comprise an abundant material for a separate dissertation, for the origins of human ability to develop language are one of the deepest inquiries into the great domain of science.

It is important to note that the primordial, underlying and initial carrier of the language as the institution is the Earth (Puppel, 2012: 106) [translation mine, MK]. It is further added that the primordial carrier shelters Nature with its triune embodied elements of the rheological approach to language: flows – considered the transfers of energy and matter in spacetime, designs – considered the structures characterized with the cooperation of their constituting distinctive attributes, synergy – considered the outcome of designs' immersion into flows, particularly as the dyadic interaction between the embodiment and the environment. Thus, the entity of Nature functions in the F-D-S system (flow-design-synergy) is subject to constant movement (Puppel, 2012: 103) [translation mine, MK; original emphasis].

The greatest asset and difficulty of deciphering the biological dimension lies in the fact that human communication cannot be attributed merely to linguistics. Therefore, examining the evolution of language additionally has to incorporate the science of biology, psychology, anthropology, neurology, to name very few branches. The paramount statement for the biological foundations of language would be as follows: "The human body is a natural biological site of communication" (Puppel, 2004: 5). Puppel further adds that this state is accomplished by the language and speech resources. The first is the knowledge of structures and functions whereas the latter is "(...) speech physiology, that is, time, the space of the speech production mechanism, muscular movements, and audition (...)"'. That would constitute linguistic communicative competence which results in the use of the audio-vocal and tactile-visual modalities. Non-linguistic communicative competence is acquired through the use of non-verbal communication resources as realized in the abovementioned modalities.

The evolution of language may add to the discussion of the biological dimension of communication. Therefore, two contrastive view are examined: selectionist and non-selectionist (Tallerman, 2005: 4). The first is represented by Chomsky (2000: 3) who

perceives the human ability to communicate expressed as follows: “Human language is based on an elementary property that also seems to be biologically isolated: the property of discrete infinity”. The latter is explained as a set of limited language units that allow to formulate unlimited structures of language (Studdert-Kennedy, 2005: 48). Chomskyan view highly criticized the natural language evolution, for language is a uniquely human trait that appeared at a certain point of human development due to the advancement of the brain. Consequently, language is inductive reasoning and it is susceptible to anatomical alternations and becomes human-specific and operates as a kind of generating machinery (Hauser, 2000 :36). The opposite stance is voiced by Pinker and Bloom (1990). The scholars interpret language in terms of a traditionally underpinned neo-Darwinian theory of evolution which they see as an innate capability. However, Pinker and Bloom are not preoccupied with language as primal legacy, but they emphasis is placed on the graduality of evolution. The central idea is “exaptation” (Gould and Vrba, 1982: 5) as “a character, previously shaped by natural selection for a particular function (an adaptation), [that] is coopted for a new use – cooptation”. Thus, the selectionist approach finds language the entity that has acquired its secondary function different from the primal one. It is presumed that the contemporary function of language varies from its original function. Yet, it is unknown or prone to multifarious interpretations what the rudimentary objective of language was.

The selectionist view also postulates the idea that is essential for this thesis. Namely, the origins of language are of biological nature with syntactic rules developed from cognition, yet most importantly, fulfilled within culture and modalities (Tomasello, 2008: 313). As a result, language becomes the social instrument of communication and its last stage is the culturized institutional form.

### **3.1.2. Social dimension**

The acquisition of the capability of producing speech has equipped communicators with the potential to build up more complex structures due to the development of the audio-vocal and tactile-visual modalities. It has formerly been mentioned that the emergence of sociality was a result of the knowledge to cultivate soil and therefore allow human ancestors to form collective bodies. This subchapter looks at social dimension

of communication as a web of relations that allows communicators to initiate communicative clashes the consequence of which is the creation of consciously managed embodiments.

Management is a key notion in the context of society, for the latter is a framework for institutional communication within which HCAs unveil their communicative potential. Thus, one has to assume that culturized embodiments envisaged as institutions entail most complexly managed spaces. The ability of HCAs to construct social collective actions are characterized as communicative competence strategic management (Puppel, 2004: 20) and defined as follows:

the human communicating agent's communicative competence strategic management is the overall pattern of planned (and unplanned) communicative activities undertaken by the agent in the process of the agent's activation and administering of his/her language and speech and non-language resources in order to attain a communicative goal or a set of goals in the process of communication and in the constantly changing environment

The above statement underlines the role of the HCA. The environment in which HCAs strive to obtain their communicative goals is society. It is suffice to say that in the social dimension the actions undertaken by communicators become attentively inspired culturally. For this reason, the processes of embodied spatial and individual culturalization commence in society as the mediatory level of the ITE model. Moreover, society is a step in the development of human organisms from the genetic structures. The society as a centre in terms of position in the ITE model would be properly illustrated if the ITE is envisaged as a house. The society would thus be a living room standing solidly on the foundation of the evolutionary biological foundations of human organisms. The living room of society shelters communicative guests (planned and unplanned) seen as dealing not only with human communicators but also with other entities, i.e. institutions. The institutions, in turn, would comprise the attic of the house, that is the highest embodied culturized forms of social interactions.

The social dimension is the sum of the individuals, for HCAs give birth to societies and not inversely. However, in its advancement the influence of society on communicators evolves into a reciprocal relation. From the very peak of society, culture is elicited to demonstrate the orderly actions of communicators that construe institutional identity.

### **3.1.3. Institutional dimension**

Institutional dimension of communication is regarded as allowing or enforcing a certain pattern of behaviour to be exercised within its boundaries. The final outcome of institutions is to establish communicative behaviour dynamics as part and parcel of communicators' life experiences and being-in-the-world in which the employment of the audio-vocal and tactile-visual modalities is transformed into the aforementioned patterns of behaviour.

The parameters of the ITE are perceived as ecologies: the display, the utility, the militancy and the trade-offs delivered respectively to the institutions of the Church, the army, the bank and the university that have been scrutinized in the first and second chapter of this thesis. Therefore, the parameters are seen as the dimensions for the patterns of behaviour according to the ITE. This stance is similar to the one expressed by Crawford and Ostrom (1995) and their grammar of institutions. This theory implies institutions as rules and is known as ADICO. The proposed dimensions are classified into five components: "1) Attributes, 2) Deontic, 3) Aim, 4) Conditions, 5) Or else" (Crawford and Ostrom, 1995: 584). The first dimension specifies the group to which the institution is applied to. The second dimension explains what rules of behaviour are to be "permitted", "obliged" and "forbidden". The deontic dimension is ascribed to the aim dimension whereas the latter characterizes the outcomes of actions. The conditions describe "when, where, how, and to what extent aim is permitted, obligatory, or forbidden". The last dimension establishes the punishment for transgressing the set rules. Both the ITE and the ADICO are composed of communicators operating within particular spaces that derive from social structures and are further advanced into embodiments. Additionally, the parameters of the ITE bear resemblance to the deontic dimension, for the institutions under analysis have been addressed with specified ecologies and define the means of their communicative influence. The parameters (ecologies) have previously been examined at length in the second chapter of the thesis.

The adaptation of the parameters to particular institutions is a matter of choice and it is arbitrary. For the need of this thesis, the parameters of the ITE have been attributed to the aforementioned institutions in the following fashion: the Church – the display parameter, the bank – the utility parameter, the army –the militancy parameter, the university – the trade-offs parameter, and the empirical part will evaluate these presuppositions. According to the ITE model, one of the parameters is dominant and

remains the most influential and it becomes institutionally directive. However, the former discussion in the second chapter, illustrated with examples, has shown that the parameters are practically overlapping. All of these institutions take advantage of other parameters, i.e. all express some forms of utility and all are displayful. It is the extent to which the parameter is undertaken that allows the institution to be classified as a particular ecology. Furthermore, in his rheological approach to language as an institution, Puppel (2012: 108) suggests that languages-institutions are susceptible to constant time-spatial-social conditions, that is the flow dynamics which results from the current state of the parameters. The parameters generate the following interrelated phenomena: reciprocal institutional pressure in time and space, institutional harmony as a whole (embodiment), reciprocal institutional opposition and the unity of particular institutions with simultaneous maintenance of individual discreteness [translation mine, MK].

The parameters are directed towards the groups of recipients, therefore the next stage in examining the institutional communicative behaviour dynamics is the evolution of transcommunicator with the audio-vocal and tactile-visual modalities.

### **3.2. Typology and communicative niches of the transcommunicators**

Semantically, the difference between the communicator and the transcommunicator is not of essential importance. The definition of the transcommunicator has been delivered in the first chapter of the thesis in reference to the ITE model. It is suffice to say that the transcommunicator acquires his/her “trans” character due to excessing the fundamental audio-vocal and tactile-visual modalities in order to delve into the artificial communicative niche of the multimedia sphere. The latter triggers the necessity of departing from one’s own linguistic community and blend into other linguistic communities.

The notion of the trancommunicator envisaged as the HCA has been introduced to ecolinguistics by Puppel (2004), most notably in his essay on the DRAAM (domain-resource-agent-access-management model of human communication). The focal point of the model is the aforementioned communicative competence strategic management that allows to advance the development of the transcommunicator from the biological foundation up to the socio-cultural one that operates within the embodiments of institutions. On the whole, communicative competence strategic management of the transcommunicator

derives from four elements: 1) the external environment – biological-socio-cultural limitations of the transcommunicator's milieu, 2) the internal environment – comprising the transcommunicator's language and non-language speech resources as well as linguistic and non-linguistic communicative competence, 3) communicative behaviour dynamics – the transcommunicator's functioning in the public space constructed upon the communicative processes from the external and internal environment, 4) the outcomes – as the resultants of the transcommunicator's communicative competence strategic management (Puppel, 2004: 20). Furthermore, the typology of the HCAs ought to be provided to elicit the picture of transcommunicators operating in the public space. Puppel (2001: 113ff) proposes the following categorization:

- 1) "Trancultural communicators (TCC) – the TCC are made highly sensitive to the native and other cultural milieus in the transcultural/trans-ethic/translinguistic and thus entirely "ecocratic" perspective (i.e. in this perspective, cultures/ethnicities/languages are regarded as equally important and worthy of maintenance and conservation for the purpose of human sustainable living and human wellbeing).
- 2) Translinguistic communicators (TLC) – the TLCs are made sensitive to the native and other natural languages in the ecocratic perspective (i.e. all natural languages are regarded as equally important and worthy maintenance and conservation for the purpose of human sustainable living and human wellbeing).
- 3) Hybrid communicators (HC) – the HCs in the sense defined above are capable of expert communication both in the traditional audio-vocal (...) and visual-tactile (...) modalities, as well as by the way of the combined and technologically advanced hybrid (...) interactive systems (...). Hybrid communicators participate in three different and highly interrelated communication orders: the oral communication order, the graphic communication order, and the hybrid oral-graphic communication order.
- 4) Meaningful and contextualized communicators (MCC) – the MCCs act within the Universal Communication Space (...) [and] they are able to activate their cultural, language and non-language resources, both in quality and quantity, upon prior and proper recognition of the contingencies of the entire communication process, the communicative encounters and communicative events.
- 5) Communication engineers (CE) – the particular HCs may serve as CEs treating the language resource as an engineering material. (...) the HCAs as CEs should

subsequently be able to function as effective (i.e. as being able to participate in the communication with others), successful (i.e. as being able to adjust their language and non-language resources smoothly to the changing cultural-linguistic-communicative contexts) and comfortable (i.e. as being able to switch swiftly to various registers of their cultural-linguistic-communicative resources, including the highest resources, of which they are in full control) [original emphasis]. (...)

In particular, these tasks may include the following:

- ductility – overall cultural-linguistic-communicative competence (i.e. power and efficiency of language and non-language use),
- impact strength that comprises:
  - the art and skill of effective self presentation,
  - effective rhetorical skills,
  - the overall power and efficiency of presentation by means of any verbal exchange,
- plasticity that comprises:
  - the overall power and efficiency of negotiation and mediation,
  - the overall power and efficiency of verbal and non-verbal communication,
- resilience – the ability to withstand shock loading (especially in the area of the lexis) of the native language due to the contact of the native language with any foreign language(s) under the conditions of external linguopressure (cf. Puppel, 2007b),
- toughness – the ability to demonstrate conscious concern for the presence and quality of native cultural-linguistic-communicative resources so that native language resilience is properly secured”.

Transcommunicators are engaged in exchanging messages and exercising their audio-vocal and tactile-visual modalities in particular communicative niches that are discussed below.

### **3.2.1. Citizenship niche**

Transcommunicators do not operate in a vacuum, for the lack of external reference to the world would distort the essence of their communicative existence. Therefore, transcommunicators are partly ascribed to and partly consciously responsible for communicative niches to which they belong on the sole basis of the participation in the

public space. The first communicative niche is the citizenship niche, which Puppel (2011: 110) characterizes as “the narrowly specialized resources and discourses of the legal character of human social life”.

The aforementioned statement perceives the citizenship niche of communication as of formal character, therefore certain limitations are imposed upon the transcommunicators who are immersed in this niche. These limitations concern the key point of accessibility to language resources on which a certain text concentrates. The notion that could contribute to the discussion is the differentiation between register and genre. These two are confusing for they are used interchangeably. The suggested definition of the register and the genre would be as it follows: “[One] use[s] *register* to refer to lexical-grammatical and semantic discourse patterns associated with situations, whereas *genre* is used to refer to the membership of a text in culturally-recognizable categories, which may invoke more than one register. As such, genre is a socio-pragmatic phenomenon [original emphasis] (Faber, 2009: 6, after Lee, 2001: 46). The example will help to illustrate the thought: the domain of law is genre, for it is considered a socio-pragmatic phenomenon as one of many walks of life. Law is a social event that has been defined via the register that is accomplished in e.g.. acts and statuses towards which a limited group of transcommunicators have access to in terms of comprehension. The comprehension is vital, for the access itself is generally available for varied groups of transcommunicators. However, the understanding of the semantic discourse of the acts and statuses is strictly limited to law-related professionals. Additionally, Cabré (1999: 46ff) distinguishes three restrictions of the specialized communication that are ascribable to the citizenship niche: 1) the transcommunicators engaged in the communicative act share greater than average knowledge on the discussed subject, 2) the subject of discussion is limited to specific language different from everyday one, 3) the discussion in scientific matters is of explanatory nature and tend to remain mainly referential. For this reason, the transcommunicators involved in the citizenship niche comprise the smallest in number groups of a particular linguistic community.

The citizenship niche is mostly attributed to legal matters of society. When certain groups of professions are considered, a different niche is developed as the background for communicative action.

### **3.2.2. Professional niche**

The professional communicative niche aims to address much broader groups of transcommunicators than the aforementioned citizenship niche. The professional niche “refers to the plethora of professions with their specific and restricted resources and discourses” (Puppel, 2011b: 110).

The limitations of specialized communication proposed by Cabré in reference to the citizenship niche are attachable in the instance of the professional niche. However, the main difference between the two lies in the fact that the citizenship niche deals essentially with the matters of legal issues whereas the professional niche is of more collective character, for it has to fulfill the expectations of society in a broad perspective. Yet, it is specialized in terms of linguistic communities that exercise particular discourses. The professional niche should avoid being looked at as stipulated to prestigious walks of social life. Professional communication is mistakenly associated merely with business and business-related activities. It is about business, but the business of communication of particular professional branches. These branches can include: academics, wall painters, cooks, priests, teachers, hunters, politicians, journalists, soldiers, clerks, to name very few. Every profession existing in the environment develops its own jargon. The latter is defined as “a word or expression used by a particular profession or group” (Tyagi and Misra, 2011: 31). As they further add, jargon is of exclusive character and its function is to distinguish one group from another. However, the transcommunicators who are not the members of a particular group may feel excluded from the discussion, for the expressions that are employed in a communicative act of jargon users might overlap with the expressions that have a stable meaning in everyday language or are strictly determined by definitions.

Yet, the jargon may undertake common words and expression and bestow the meaning upon them that are oblivious to non-jargon users. The transcommunicators that participate in the institutions under analysis in this thesis unveil an opulent jargon both in the audio-vocal and tactile-visual modalities. Jargon is even more distinguishable as far as particular levels of institutional communication are concerned, e.g. the different jargon would be practiced by students and a different one by professors. Jargon entails informality that attempts to build inter-group bonds and create communities that share the same experience. Presumably, the professional niche among many social functions follows

additionally the one that concentrates on gaining recognition, for uniqueness and a desire of individuality are the attributes of human beings.

The citizenship and professional communicative niches are engaged in specialized communication. The first is highly restricted to very narrow groups of transcommunicators, for the legal matters they undertake are complexly constructed and therefore they require specific interpretants. The professional niche is preoccupied with the collective expectations of transcommunicators to answer social needs and become distinguishable and unique within the environment.

### **3.2.3. Daily routine and general culture niche**

The underlying foundation of communicative encounters is the daily routine and general culture niche. This niche “comprises the broadest possible linguistic resources and contexts of language and non-language use” (Puppel, 2011b: 111).

Most importantly, the daily communicative niche shelters the space in which transcommunicators can participate without the limitations that are imposed on the citizenship and professional niches. Furthermore, the transcommunicators who operate in the latter niches are compulsorily engaged in the basic niche. It derives from at least two premises: 1) the public space of the home is the fundamental cell of social life, thus transcommunicators shape their identity via everyday communications developed at home, 2) transcommunicators acquire culture and this process is guaranteed by the discussed niche. The daily routine and general culture niche is an elementary constituent for the birth of communicative behaviour patterns. A point in case is expressed by Leeds-Hurwitz (1992: 18) who perceives structuring of reality as a hindrance to creativity, on the one hand. On the other, the author further claims that social structures are deprived of creativity *per se*, therefore transcommunicators develop their communicative behaviour dynamics via the transgression of the existing structures to current proceedings and they aim to adapt the structures in order to experience purposefulness.

In comparison to two aforementioned niches which are mainly of rational and intellectual character, the most basic one additionally entails emotionality. The latter notion seems to facilitate the cultural acquisition for future transcommunicators as they

receive the patterns of behaviour to become instilled and exercised in their audio-vocal and tactile-visual modalities. Yet, the final outcome in terms of belonging to a particular niche is open to discussion. It is a discrete matter which niche will be resided by the transcommunicator over the span of his/her communicative development in terms of individual linguistic preferences. What is more, there occur formal constraints concerning the accessibility to language resources (Puppel, 2011b: 111) and the overall quality of communication practices that are present in the trancommunicator's original linguistic community.

The communicative niches are the containers for particular public spaces. Every transcommunicators participates in the daily routine and general culture niche, since it is the elementary encompassment designed for the acquisition of language and non-language resources. Assuming that trancommunicators perform certain social professions, they become equipped with the communicative assets characteristic of the professional niche where jargons are exercised. The least accessible citizenship niche is constructed for the transcommunicators dealing with legal matters. Having examined the niches, a closer look will be taken at language resources with communicative styles.

### **3.3. Language and non-language resources' quality and communication styles of the transcommunicators**

Language and non-languages resources are highly individualized matters of linguistic performance. The resources determine the communicative styles of transcommunicators. The latter can additionally consciously undertake a certain communicative style on daily basis or in particular communicative acts. This subchapter will introduce the language and non-language resources' quality as the rules and manners that are represented in communicative encounters.

It has been pointed out that communication engineers function as effective, successful and comfortable transcommunicators, that is the overall aforementioned language resources are viewed as “operational fitness” (Puppel, 2004: 5). In reference to communicative competence strategic management (CComM), language and non-language resources' quality would shape communicative styles of the HCA. Communicative commitment depicts the level of the engagement of HCAs towards the

volumes of language resources that are applied in order to participate in the public space. Furthermore, the center of the continuum is occupied by the “moderate” HCA whose language resources consist of high and low modes and represent medium effectiveness, successfullness and comfortability of human communication. The “meager” degree of CComM is expressed via underdeveloped language resources and demonstrated in subsequent low-quality communicative performance. The final “robust” HCA is the opposite of the meager transcommunicator. The robust HCA upkeeps the degree of high language resources without the flexibility to changing socio-cultural circumstances (Puppel, 2004: 10ff)

The detailed investigation of language and non-language resources’ quality with their corresponding communicative styles perceived as the overall capability of receiving and delivering messages is provided in the following subchapters.

### **3.3.1. High communication quality – the Petronius syndrome**

High communication quality is characterized with a lower degree of environmental adaptability. Thus, the transcommunicators who have accomplished in arriving at this very narrow communicative resourcefulness Puppel (2004: 22) depicts in the following way:

Language and non-language resource managers who behave according to the so-called ‘Petronius Syndrome’ (from H. Sienkiewicz’s *Quo vadis*), that is, whose language resources are rather very high and who are for ever using the most sophisticated language resources, irrespective of their current assessment of the changing context of communicative encounters and their changing communicative commitment

The definition delivered above perceives this type of HCAs as equipped with language and non-language resources that do not tend to become adjustable especially to medium and low communication quality, for they have developed as the most elaborate form of communicators. In terms of the aforementioned communication parameters: effectiveness, successfullness and comfortability, they can be fulfilled if limited to particular contexts. Firstly, effective communication assumes the capability to participate with others. The Petronius syndrome expects form the co-communicators to adapt to the language and non-language resources of highest quality. Otherwise, communicative acts might be inhibited by the lack of cooperation.

Secondly, the successfulness of communication allows to smoothly change the resources. As the Petronius syndrome does not facilitate unimpeded navigation through the resources, successful communicative acts would have to be strictly defined in reference to register and genre. Thirdly, the comfortability of communication is hampered both for the HCA of the highest communication quality in comparison with the HCAs of lower communication quality, for the first is less likely to bring low his/her language and non-language resources, whereas the latter struggles to elevate his/hers. Therefore, the comfortability is somewhat evasive.

Institutionally speaking, the Petronius syndrome as a reflection of high language and non-language resources is theoretically present at the level of the ultimate communicator (cf. Table 2.4.), for the latter is mainly responsible for the continuance of the institutions' social existence and maintaining its identity. When one recalls that institutions transmits their assets via semiotic representations to become established as the patterns of behaviours, the Petronius transcommunicators have to assume form of "the institutional resilience", that is deliberate evolutionary approach to hectically changing socio-cultural circumstances. Consequently, the overgenerational character of the institutions can be advanced. The role of the ultimate communicator is to mandatorily preserve high quality language resources from the institutional point of view. However, the remaining communicators immersed in the institutions can also cater for the same resources both institutionally and in terms of individual language preferences.

### **3.3.2. Medium communication quality – the Gulliver syndrome**

The ability to navigate between high and medium language and non-language resources is the domain of the subsequent HCA. The notion of adaptability is the hallmark of the transcommunicators that interact with both the high and low quality HCAs. The Gulliver syndrome, as the sign of this type of HCA, is explained by Puppel (2004: 21ff) as follows:

Language and non-language resource managers who behave according to the so-called 'Gulliver Syndrome' (from J. Swift's *Gulliver's travels*), that is, whose language resources are high and who are for ever interactively changing the volume of language resources

activated each time for the purpose of language use in encounters with other HCAs, i.e. once small, once big, once moderate, depending on their current assessment of the changing context of communicative encounters and their changing communicative commitment

In the institutions under analysis, the Gulliver syndrome is exercised by the HCAs in between the higher and lower communicative levels. The function of these HCAs is to act as the intermediaries between the grass-root communicative level and the ultimate communicator. The messages generated by the latter are interpreted, distributed or fulfilled by the Gulliver transcommunicators. Their language and non-language resources enable the medium transcommunicators to fully achieve communicative goals due to the potential of constant communicative flexibility and the commitment to adjust to the environment. In this way, the communication parameters: effectiveness, successfulness and comfortability are ensured with greater frequency than in the case of the Petronius transcommunicators.

Whereas the HCAs classified as the transcommunicators of the Petronius syndrome are communicatively rigid and they aim to maintain the institution's social existence and identity, the Gulliver communicators are envisaged as moderate in a sense that they implement the ultimate communicator's assignments and mediate between the uppermost and the grass-root level of institutions.

### **3.3.3. Low communication quality – the Oscar syndrome**

The Oscar syndrome is typical of the transcommunicators that represent the basic and most unsophisticated language and non-language resources. Their description is specified below (Puppel, 2004: 21):

Language and non-language resource managers who behave according to the so-called ‘Oskar Syndrome’ (from G. Grass’ *The tin drum*), whose language resources are low (or rather low) and who are, therefore, for ever using juvenile/limited (i.e. underdeveloped) language resources, irrespective of their changing communicative commitment, in encounters with other HCAs

Similarly to high and medium quality transcommunicators, the ones that are labeled as possessing the Oscar syndrome ought to be viewed in the context of institutional communication as in the aforementioned instances. It stands to reason that the Oscar transcommunicators suffer imperfections stemming from the low language and non-

language resources in terms of their daily communicative acts. Thus, they may experience ineffectiveness, unsuccessfulness and uncomfortability when interacting with other HCAs. However, when low communication quality transcommunicators are set within the institutional communicative behaviour dynamics, they ought to be analyzed from a different standpoint. The key notion is the underdevelopment in a sense that the Oscar transcommunicators construe the grass-root level of a particular institution. Founding the base of the institutions, they are underdeveloped in their temporary access to the assets offered by this institution. Eventually, these transcommunicators enter a particular institutional space to take advantage of its resources and participate in its social continuance. Consequently, the development requires time and commitment. In this regard, the Oscar transcommunicators are juvenile and limited, for they commence to exist in institutions.

The elaboration on the types of institutional communicators has to be introduced as the extension of the discussion in the second chapter in the section devoted to ritual elements in institutions (cf. Table. 2.4.) and as a basis for the research project.

To recall, “outer communicators” are the types of communicators that approach institutions in order to take advantage of their resources. Thus, outer communicators are general public space users. The next type of communicators would be classified as “inner communicators” as they are comprehended as the agents who consciously transmit the institution’s resources according to the fashion in which this institution was designed for the public space, thus they operate within an institution. The third category would remain “the ultimate communicator” which is the institution itself (or its highest governing body) with its direct extensions as main ruling entities.

### **3.4. Reed’s typology of professionals**

Modern institutions cannot be separated from the concept of HRM. In a communicological sense, employees might be comprehended as transcommunicators. The latter seems to be more appropriate in terms of the goals an institution aims to achieve, for they are fulfilled via HCAs who are equipped with the audio-vocal and tactile-visual modalities and HRM deals with the organizational culture which is always constructed by human agents. Furthermore, the advancement of the multimedia sphere is embraced in the notion

of the transcommunicator, for it suggests the transcommunicator's capability of exceeding the audiosphere (oral culture, audio-vocal modality) and the gestosphere (non-verbal culture, tactile-visual modality) and the institution's ascend to the most recent, artificially underpinned virtual world (Puppel, 2008b).

The institutions are under analysis envisage an attitude towards strong managerial leadership, therefore they call for the ultimate communicator, a type of a human communicating agent who is in control of an institution and has influential prerogatives concerning its organization and enhancement. Therefore, Reed's (2007: 173ff) typology of professionals: "1) engineers of human souls, 2) faceless technocrats and 3) merchants of morality", which has been introduced in the second chapter in the section devoted to human resources management of institutions will be examined.

### **3.4.1. Engineers of human souls**

Institutional agents are theoretically professionals in the domains they represent. The cultural diversities of linguistic communities, technological advancement and historical experiences of HCAs contributed to forming specialized elite entities that exert their knowledge in different walks of life.

The elite of the engineers of human souls is the broadest category of transcommunicators that is interpreted as "a 'republic of experts' who *benignly* exercise their technical power and social authority on behalf of the collective good of society and the individual well-being of its citizens has exerted a powerful cultural and political hold over the historical development and structural formation of professionalism" (Reed, 2007: 178 after Hodges 2000, Marquand 2004) [original emphasis]. This tendency developed after the Second World War and aimed to construct groups that would handle the economic and political crisis and eventually helped elevate the quality of organizational structure in the embodiments that were of strategical importance for the state. However, a decline is generally witnessed in the public space and in society, for liberal professions are hampered and deprived of organizational development. It stems from the fact that contemporary societies have groomed transcommunicators for specialized functions that are sheltered and nurtured in institutions. Reed (2007: 180) states that this state of affairs is a consequence of control that is put in the hands of elite transcommunicators

from the higher institutional communicative level. One the one hand, the obsession of professionalism can lead to belittling spontaneity and human creative power that are indispensable constituents of advancement. On the other, institutional communication indeed strives to limit the boundaries of social life and construct embodiments responsible for order.

Most essentially, this type of professionalism is coveted by institutions. It is also perceivable as the heart of the ITE model - identity. The latter can be conveniently controllable via institutions and specialized HCAs with imposed and imposing communicative behaviour dynamics particular to specific public spaces. Eventually, the managerial entities pursue the objective of facilitating the transmission of institutional resources.

### **3.4.2. Faceless technocrats**

The emergence of ‘faceless technocrats’ goes along with the development of applied sciences. Therefore, Reeds (2007: 181) states that this type of professionalism “based its claims on the possession and application of specialized technical qualifications, knowledge and skill that were functionally indispensable to the governance and management of advanced capitalist political economies and welfare states”.

In comparison to the engineers of human souls, the faceless technocrats do not produce ideologies, but they attempt to fit into the current mainstreams of transcommunicators’ consumptionist preferences. The faceless technocrats are the HCAs that shun control over other communicators and in terms of institutional behaviour they aim to blend into the environment. That is the major difference between the engineers of human souls and the faceless technocrats. The first do not only exert power and ideology, but also they desire to become unmistakably considered the ruling parties of certain embodiments. The faceless technocrats are consequently seen as “servants of the people” rather than “servants of power” (Reed, 2007: 181). In this way, they strive to be perceived as the regular transcommunicators who lively participate in the institution. This perception demands from the faceless technocrats a skillful use of the audio-vocal and tactile-visual modalities. The facelessness of management is characteristic of the transcommunicators deprived of personality in the domain of public

relations. It is stated in The Economist (2009) that “The best defence of these faceless bosses lies in the realm of public relations, rather than management - they are helping to defuse public anger at corporate excesses”. The faceless technocrats in the institutions under analysis cannot exist at the level of the ultimate communicator. The latter is the HCA that has been designed to deal with the public space externally and function as the representation of the parameters of the ITE that a particular institution exercises, i.e. the Pope – the display, the general headquarters – the militancy, the bank’s owner – the utility, the Rector with the Senate – the trade-offs. The ultimate communicator of the institution has to possess a social ‘face’ to make the aspiring communicator conscious of the institution’s impersonated management.

The faceless technocrats are not interested in gaining power that would be formally acknowledged in terms of tributary rituals. Excluding the ultimate communicator, a number of transcommunicators in institutions from the grass-root level via lower communicative level up to the higher one frequently remain anonymous in regard to their public appearance, devoted to the communicative objectives of their professional domains.

### **3.4.3. Merchants of morality**

The third category of professional transcommunicators may superficially be associated merely with the institution of the Church, for the latter seems to be profoundly preoccupied with the necessity of moralizing HCAs and prescribing the guidance for meaningful existence. On the contrary, Reed (2007: 173ff) provides the elucidation of the concept that embraces the institutionalized public spaces as synergistically inspired embodiments. The clarification of merchants of morality states that it

rejects the naïve political optimism of the engineers of human souls vision and the explicit technological determinism of the faceless technocrats interpretation. This final vision of professional futures anticipates a situation in which the professions have been forced to trade, even more skilfully and manipulatively than in the past (...). Such a prognosis places the cultural, ethical, and symbolic power of experts at the very centre of the increasingly dispersed and complex, social, and organizational networks emerging in a postmodern society where uncertainty and ambiguity abound and trust, particularly institutionalized trust, is at a premium

The emphasis placed on skillfulness and manipulation as well as on the juxtaposition of symbolic representations, culture, ethics and organization comprising institutional trust

may lead to interpreting the concept of the merchants of morality as exercising the parameters of the display and the trade-offs. Undoubtedly, these parameters are ascribable to particular institutions as well as the remaining ones: the militancy and the utility. Most vitally, the merchants of morality are regarded as the HCAs that represent certain embodiments that are motivated by the uppermost objective of ecologically sustained competition (Reed, 2007: 184). These transcommunicators can only exist if they dispose of a forceful attitude towards embracing the public space in a solely one legitimate mode that goes along with the particular institution's profile. Furthermore, the omnipresent technological development additionally has to be reasonably applied. Institutionally speaking, the heterogeneous cultures with their varied approaches to different matters cannot be jettisoned. Thus, the modern institutions have to absorb multifarious comprehensions of reality into their fundamental identity. It is an arduous task, for institutions continue their social existence due to a high degree of resilience to changes. The capability of involving other standpoints and ideas varies in certain institutions. They all have to make operational compromises. However, the identities of the institutions under analysis are entirely different. One may presume that the Church institution is the most resilient to changes owing to its essential character and social role. The army is additionally less flexible, for it is a military embodiment where rigidity is required. The bank is flexible in terms of meeting the needs of its diverse recipients. The most ecological in regard to the reception of variant mental outlooks is the university at which branches of knowledge exist compromisedly.

The flexibility of institutions may be advanced if they persist in gradual acquiring the communicative institutional behaviour dynamics and selected aspects of other embodiments' parameters. However, simultaneously the institutions have to remain attached to the identity that they represent *a priori*. Moreover, a special function will additionally concern the patterns of behaviour for transcommunicators who would have to become familiarized with the opportunities and limitations set by diverse cultures.

### **3.5. The transcommunicator set in the culture background**

Culture is one of the most debatable issues in many branches of human knowledge. It is difficult to find a more apt definition of culture than the one expressed by Hall (1959:

186) in which he stated that “culture is communication and communication is culture”. On the one hand, this statement is reduced to a general formulation; on the other, it aims to delineate the overwhelming scope of its scientific interest.

Cultural models are indispensable from institutional communicative behaviour dynamics and institutional identity. Organizational culture is a domain in which transcommunicators are immersed expressing their communicative behaviours that are revealed and evaluated in models with their dimensions. The model which has been introduced in the first chapter devoted to the definition of institutional communication will be recalled here. It encompasses the following: Kluckhohn and Strodtbeck (1961), Hall (1959/1981, 1990), Trompenaars (1993, 1998), Schwarz (1992, 1994), Hofstede (1980/2001), House et. al. (2004). This juxtaposition has been collected by Nardon and Steers's (2009) as the integrative summary of the core cultural dimensions. All the references that will be made to the aforementioned scholars are found in the discussed Nardon and Steers's cultural model and encapsulated below:

<b>Core cultural dimensions</b>	<b>Focus of dimensions</b>
Hierarchy-Equality	<i>Power distribution in organizations and society:</i> Extent to which power and authority in a society are distributed hierarchically or in a more egalitarian and participative fashion.
Individualism-Collectivism	<i>Role of individuals and groups in social relationships:</i> Extent to which social relationships emphasize individual rights and responsibilities or group goals and collective action; centrality of individuals or groups in society.
Mastery-Harmony	<i>Relationship with the natural and social environment:</i> Beliefs concerning how the world works; extent to which people seek to change and control or live in harmony with their natural and social surroundings.
Monochronism-Polychronism	<i>Organization and utilization of time:</i> Extent to which people organize their time based on sequential attention to single tasks or simultaneous attention to multiple tasks; time as fixed vs. time as flexible.
Universalism-Particularism	<i>Relative importance of rules vs. relationships in behavioral control:</i> Extent to which rules, laws, and formal procedures are uniformly applied across societal members or tempered by personal relationships, in-group values, or unique circumstances.

**Table 3.1. Core cultural dimensions: an integrative summary (adapted from Nardon and Steer, 2009: 10)**

### 3.5.1. Hierarchy-equality dimension

The hierarchy-equality dimension deals with the distribution of power in society and the transcommunicators' interpretation of how this power is allocated in terms of the distance between the superiors and the subordinates, the ruling entities and the ruled ones.

Both Hofstede (1980) and Schwarz (1994) perceive this dimension as the degree to which transcommunicators participate in the institutional actions, whether they are consulted on certain issues as in egalitarian cultures or they are instructed as in hierarchical cultures. Additionally House et al. (2004) examine the distribution of gender role in approaching the issues of sex in society. The institutions under analysis seem to be hierarchical and in regard to sex differentiations, the Church does not allow female transcommunicators to have a considerable influence on this institution's proceedings (apart from female covenants which rather serve as the grass-root level of the Church). The interpretation of hierarchy vs equality dimension is undertaken by Trompenaars (1993) with supplementary viewpoints on status. The achievement cultures put an emphasis on accomplishments, whereas ascription cultures appreciate status based on social position, frequently transferred generationally. Institutionally, it is presumed that the Church, the bank, the army and the university in the Polish culture belong to the achievement dimension for esteem and knowledge derive from the transcommunicator's personal development and proficiency. More examples of the hierarchy-equality dimension are provided below:

Hierarchical	Egalitarian
Belief that power should be distributed hierarchically	Belief that power should be distributed relatively equally
Belief in ascribed or inherited power with ultimate authority residing in institutions	Belief in shared or elected power with ultimate authority residing in the people
Emphasis on organizing vertically	Emphasis on organizing horizontally
Preference for autocratic or centralized decision-making	Preference for participatory or decentralized decision-making
Emphasis on who is in charge	Emphasis on who is best qualified
Acceptance of authority; reluctance to question authority	Rejection or skepticism of authority; willingness to question authority

**Table 3.2. The hierarchy-equality dimension (adapted from Nardon and Steer, 2009: 11)**

### **3.5.2. Individualism-collectivism dimension**

The individualism-collectivism dimension is one of the most recognized dimensions in the cultural models. In the individual cultures, transcommunicators are appreciated for their personal achievements and are not dependable on groups or other organizations, whereas in the collective cultures transcommunicators identify with the group to which they belong and their successes or failures are based on the degree of loyalty to this group (Hofstede, 1980).

Schwarz (1994) classifies the dimension into the categories of autonomy-conservatism. The autonomous cultures aim to seek the fulfillment of needs via the means of negotiation. The autonomy is further divided into intellectual and affective. The first manages independent thinking. The latter autonomy deals with the desires to be obtained. The conservative cultures are deeply rooted in their links to a group. Furthermore, House et al. (2004: 3) suggest a classification into “institutional collectivism” and “in-group collectivism”. The institutional collectivism is “the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action”. The in-group collectivism is subsequently defined as “the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families, circle of close friends or other such small groups”. The collectivisms are additionally divided into high and low respectively in both instances.

However, the aim here is to ascribe the dimension to institutional collectivism, under the assumption that institutions are the most paramount collective embodiments. Therefore, the Church, the bank, the army and the university express high institutional collectivism, for the transcommunicators residing in their spaces are not allowed to take independent collective actions and language and non-language resources are highly dependent on the institution itself. The cases of the Church and the university are particularly interesting. Notwithstanding the fact that the university is in control of actions and resources’ distribution, the interests of transcommunicators are additionally reinforced via the permission to create inter-institutional associations devoted to multifarious walks of life. Further, the university acts in accordance with its ideology, admitting the presence of many equal approaches to knowledge-seeking activities. The Church can also allow to establish societies, albeit its associations have to follow the rigid ideology of the institution deprived of spontaneity. Thus, the application of the audio-vocal

and tactile-visual modalities in the transcommunicators' patterns of behaviours can be institutionally either hampered or promoted. In conclusion, the individualism-collectivism dimension is summarized below:

<b>Individualistic</b>	<b>Collective</b>
Person-centered approach valued; primary loyalty to oneself	Group-centered approach valued; primary loyalty to the group
Preference for preserving individual rights over social harmony	Preference for preserving social harmony over individual rights
Belief that people achieve self-identity through individual accomplishment	Belief that people achieve self-identity through group membership
Focus on accomplishing individual goals	Focus on accomplishing group goals
Sanctions reinforce independence and personal responsibility	Sanctions reinforce conformity to group norms
Contract-based agreements	Relationship-based agreements
Tendency toward low-context (direct, frank) communication	Tendency toward high-context (subtle, indirect) communication
Tendency toward individual decision-making	Tendency toward group or participative decision-making

**Table 3.3. The individualism-collectivism dimension (adapted from Nardon and Steer, 2009: 13).**

### 3.5.3. Mastery-harmony dimension

The dimension of master-harmony describes the degree to which transcommunicators engage in nature in terms of controlling it and the way in which they influence their environments (Nardon and Steer, 2004: 13).

One of the dimension's motivation is to understand how goals play a leading part in the transcommunicators' proceedings. Thus, Kluckhohn and Strodtbeck (1961) recognize three cultural categories: "mastery, subjugation and harmony" in regard to nature. The first is evocative of a presumption that nature should be controlled by transcommunicators. The second implies that cultures are obeyed to nature. The last sets an equilibrium between transcommunicators and nature as being of equal importance. When one considers the mastery cultures in terms of achievement and the harmony culture in reference to social cooperation, Hofstede's (1980) "masculinity" and "femininity" might be viewed in the categories of mastery-harmony dimension. Schwarz (1994) is in accord with Hofstede in terms of attributing achievement-seeking to masculine cultures where assertiveness and performance are valued.

Additionally, Schwarz sees the act of adapting to the environment as characteristic of feminine cultures in which milieus are respected and preserved.

In general, institutions as specialized embodiments are assumed to be of mastery dimension, however with varied intensity for all the institutions in the public space are designed to alter the environment according to its identity and ideology. Institutions achieve their objectives via exercising the parameters of the ITE model. The mastery of the environment is the first step in the process of continuous institutional pervasiveness that strives to become overgenerationally appreciated and indispensable. When the status of the institution is established, the harmony dimension can be put in action. Consequently, it results in forming the patterns of behaviour for the transcommunicators of the institutions under analysis as of semiotic, ideological and ritual premises as the underlying institutional constituents. The brief of the master-harmony dimension is delivered in the diagram:

Mastery	Harmony
Focus on changing or controlling one's natural and social environment	Focus on living in harmony with nature and adjusting to the natural and social environment
Achievement valued over relationships	Relationships valued over achievement
Emphasis on competition in the pursuit of personal or group goals	Emphasis on social progress, quality of life, and the welfare of others
Embraces change and unquestioned innovation	Defends traditions; skepticism towards change
Emphasis on material possessions as symbols of achievement	Emphasis on economy, harmony, and modesty
Emphasis on assertive, proactive, "masculine" approach	Emphasis on passive, reactive, "feminine" approach
Preference for performance-based extrinsic rewards	Preference for seniority based intrinsic rewards

**Table 3.4. The mastery-harmony dimension (adapted from Nardon and Steer, 2009: 14).**

### 3.5.4. Monochronism-polychronism dimension

The notion of time perception is embraced in the monochronism-polychronism dimension. Additionally, transcommunicators' understanding of time and concentration on future arrangements is included in the dimension. However, its measurement is a matter of debate (Nardon and Steer, 2009: 14).

The dimension is differently comprehended by the aforementioned scholars. Selected researchers (House *et al.*, 2004; Hofstede, 2001; Kluckhohn and Strodtbeck, 1961) view the dimension as appertaining to cultures and collective apprehension of time

with future references, whereas others (Hall, 1959; Trompenaars and Hampden-Turner, 1998) focus on individual transcommunicators. Hofstede and Bond (1991) distinguish “long- and short-term oriented” cultures. The first ones are future-directed and implement innovations over traditional approaches. The latter cultures are bound to the past and established practices of the predecessors. In contrast to the above is the interpretation of time by House et al. (2004: 595) who further conceptualize the notion with “future-oriented behaviors” that have little to do with tradition, but rather concentrate on how “planning, investing, delay of gratification is encouraged and rewarded”. Therefore, this model emphasizes the economic aspect on the time perception.

Monochronic and polychromic terms have been extracted from Hall (1959) who interpreted time-line respectively in the categories of the ability to perform tasks successively in a linear fashion and the ability to arrive at many tasks simultaneously. This approach seems to be the most credible especially in examining the transcommunicators’ conception of time-planning in terms of institutional communicative behaviour dynamics. It stands to reason that the institutions under analysis have to be investigated within the context of the Polish culture. The discussed transcommunicators have to perform multifarious functions particularly if they ascend in the hierarchy of the institution. The summary of the transcommunicators’ perception of monochronism-polychronism dimension is provided in the diagram:

<b>Monochronism</b>	<b>Polychronism</b>
Sequential attention to individual tasks	Simultaneous attention to multiple tasks
Linear, single-minded approach to work, planning, and implementation	Nonlinear, interactive approach to work, planning, and implementation
Precise concept of time; punctual	Relative concept of time; often late
Approach is job-centered; commitment to the job and often to the organization	Approach is people-centered; commitment to people and human relationships
Separation of work and personal life	Integration of work and personal life
Approach to work is focused and impatient	Approach to work is unfocused and patient

**Table 3.5. The monochronism-polychronism dimension (adapted from Nardon and Steer, 2009: 15).**

### **3.5.5. Universalism-particularism dimension**

The dimension concentrates on the application of rules for transcommunicator with the object of “reducing uncertainty in societies” (Nardon and Steer, 2004: 16). The reduction takes place within both modalities: audio-vocal and tactile-visual.

However, the conception of the dimension varies according to certain scholars. Hofstede (1980) is interested in society's tolerance of the rules that are imposed on the transcommunicators' behaviours, whereas House et al. (2004) attempt to elicit the society's role in reducing the uncertainty avoidance via rules.

Nardon and Steer (2004: 16) suggest the division into universalism and particularism to demonstrate the society's role not in terms of tolerating or reducing the rules for behavioural patterns, but they would rather examine the society's attempts to deal with the uncertainty avoidance. Therefore, the universalistic cultures tend to glorify the law and emphasize its function in most walks of life. Rules and regulations are seen as obligatory bases for transcommunicators, institutions and other entities to which the law can be attached to. The transcommunicators in the universalistic cultures follow the directives and strive to be objective in their proceedings. The belief in rules is so profound that even the opportunity of breaking the law that would not meet any consequences is avoided. On the contrary, the particularistic cultures base their resolutions on relationships and formalities are underpinned by mutual trust and flexibility is required. The particularistic cultures do not neglect the law. However, they do not comprehend it as the uppermost moral necessity. Rules and regulations are elicited from the following: parents, supervisors and other more influential transcommunicators. Subjectivity is engaged as a means of pursuing objectives and partnership is valued as a justification for non-compliance with formal obligations.

The transcommunicators in the Polish institutional culture cannot be strictly defined with a tendency within the discussed dimension. On the one hand, institutions are rule-based and achievements are valued. On the other, there always occur some aspects of informality in institutions. The tolerance for rule breaking is characteristic of the particularistic cultures. However, this tolerance would be dependable on the gravity of an infraction. Therefore, it is a matter of institutional identity to decide which imperfections in behavioural patterns can be turned a blind eye on and which have to be persecuted, e.g. different criteria are followed in terms of a soldier who forgets to keep his belongings in order than to the one who leaves the battlefield without permission; a bank clerk would be treated differently if s/he neglects to be punctual at work in comparison to the one who appropriates the bank's money. The examples can be multiplied. The general differentiations between the discussed cultures are delivered below:

<b>Universalistic</b>	<b>Particularistic</b>
Individual behavior largely regulated by rules, laws, formal policies, standard operating procedures, and social norms that are widely supported by societal members and applied uniformly to everyone	While rules and laws are important, they often require modifications in their application or enforcement by influential people (e.g., parents, peers, superiors, government officials) or unique circumstances
Rule-based	Relationship-based
Emphasis on legal contracts and meticulous record keeping	Emphasis on interpersonal relationships and trust; less emphasis on record keeping
Rules and procedures spelled out clearly and published widely	Rules and procedures often ambiguous or not believed or accepted
Rules are internalized and followed without question	Rules are sometimes ignored or followed only when strictly enforced
Do things formally by the book	Do things through informal networks
Low tolerance for rule breaking	Tolerance for rule breaking
Decisions based largely on objective criteria (e.g., rules, policies)	Decisions often based on subjective criteria (e.g., hunches, personal connections)

**Table 3.6. The universalism-particularism dimension (adapted from Nardon and Steer, 2009: 17).**

### 3.6. Conclusions

The chapter has defined the roles and functions of the human communicating agent known as the transcommunicator in order to deliver the comprehension of the patterns of behaviour as the established extensions of the audio-vocal and tactile-visual modalities that are obligatory in the institutions under analysis and inspired culturally by a particular linguistic community.

Communicative dimensions have been characterized as the backgrounds for institutional communication. They have encompassed the following dimensions: the biological - a uniquely human trait that appeared at a certain point of human development due to the advancement of the brain, the social - a web of relations that allows communicators to initiate communicative clashes the consequence of which is the creation of consciously managed public spaces and the institutional – the culturized embodiments evoking the patterns of behavior and identity. The dimensions are mandatory to apprehend language envisaged as the embodiment of an institution on the span of communication evolution. The communicative competence strategic management has been introduced as the basic trancommunicator's capability of unfolding and managing language and non-language resources in the public space. The competence has been crucial for the recognizance of the typology of transcommunicators that are immersed in the institutions under analysis.

Having analyzed the typologies, the vector of interest has been focused on the communicative niches. The latter has been categorized into three domains: the citizenship niche dealing with the legal matters of a linguistic community, the professional niche comprising the communication of particular occupational branches and the daily routine and general culture niche that embraces the basic spaces designed for the acquisition of language and non-language resources. The language and non-language resources included in the communicative niches have been examined in regard to communication quality triggering communicative styles. They have been typified in an ascending fashion: the Petronius syndrome incorporating the highest and most elaborate language resources, the Gulliver syndrome adapting medium and consequently the most flexible resources and the Oscar syndrome that derives from the lowest communicative levels and therefore undertakes the most basic resources for communication development.

Further, the elaboration on the types of institutional communicators – inner and outer – have been presented. It has been followed by Reed's (2007) typology of professionals. The closing considerations address the cultural model of Nardon and Steer's (2009) illustrated with examples as a summary of the most prominent elucidations of the notion of behavioural patterns applied in institutions. The cultural dimensions have particularly been conceptualized within the Polish institutions undertaken in the thesis to reveal institutional identity constructed by inner- and outer-communicators.

The following chapter introduces the empirical part of the dissertation where the results of the research project are demonstrated.

## **Chapter Four**

### **RESEARCH**

#### **4.0. Introduction**

This chapter brings in the empirical part of the study. It begins with stating the purpose of the research with its general and specific hypotheses alongside the definition of institutional identity. Subsequently, the methodology of the research is presented. It is divided into five core matters essential for the conducted survey. Furthermore, the description of the samples is demonstrated to provide an insight into the groups of communicators under consideration. The results comprise the central constituent of the research project in which the survey analysis of the inner- and outer- communicators is delivered respectively with graphic representations and explanation.

#### **4.1. The purpose of the research**

The aim of this theisi is to discover the dynamics of institutional identity as expressed by the inner- and outer- communicators in their communicative behaviours.

The general hypothesis of the research states that there occur discrepancies in the perception and interpretation of institutional identity as governed by the ITE parameters between the inner-communicators (operating within an institution) and the outer-communicators (general public space users who have access to the resources offered by an institution). By institutional identity, one should understand the following notions:

- a) generation and proliferation of resources by the inner- and outer- communicators
- b) perception of the resources by the inner- and outer- communicators

Taking into account the above considerations, the specific hypothesis states that the discrepancies in the perception and interpretation of institutional identity evoke different reception of the ITE parameters as well as the core cultural dimension tendencies and the quality and usefulness of written resources as assessed respectively by the inner- and outer- communicators. Thus, the thesis is comparative from a premise.

## **4.2. Methodology**

The methodology of the conducted research concerns the following issues:

- 1) types of communicators
- 2) survey areas
- 3) the Imperial Tetragon of Embodiment model
- 4) Nardon and Steer's cultural model
- 5) quality, reception and usefulness of institutional written resources
- 6) division of the survey

### *Types of communicators*

The two main groups which are analyzed in the thesis are: the inner-communicators perceived as operating within an institution and the outer-communicators that is general public space users who have access to the resources offered by an institution.

### *Survey areas*

The study has focused on the milieu of institutions as major public spaces of the army, the bank, the Church and the university. The aforementioned institutions have been contextualized as communicative behaviours of inner-communicators. Then, they have been set against the background of outer-communicators' communicative behaviours.

### *The Imperial Tetragon of Embodiment model*

The base for the empirical study is the ITE model (Puppel, 2009; Puppel, 2011a) whose underlying foundation is the phenomenon of language interpreted as an institution composed of biological, social and cultural factors (the latter as the most prevailing). According to this theory, the institutions under analysis exercise with the highest intensity one of four parameters: the display, the militancy, the utility or the trade-offs. The exact nature of these considerations has been scrutinized in Chapter One of the thesis. The theory has been applied in the vast parts of the conducted survey.

### *Nardon and Steer's cultural model*

The integrative summary of Nardon and Steer's (2009) core cultural model has been included into the survey in order to demonstrate the tendencies of the inner- and outer-communicators' communicative institutional background rather than the dimensions themselves. Hence, the enquiries provided in the survey serve merely as the most subtle indicators of a particular dimension. The model applied has been explained in detail in Chapter Three of this thesis.

### *Quality, reception and usefulness of institutional written resources*

The analysis of institutional written resources comprises a fulfilling part of the empirical study that include the following communicative criteria: readability of written resources, the level of secrecy of written resources, autonomous influence on constructing written resources and eventually their supportiveness.

### *Division of the survey*

The survey has been divided into three parts: institutional, cultural and communicative. The institutional part is identical for inner- and outer-communicators and it measures the applications of the ITE model. The essential motivation of the enquiries provided in this part is to demonstrate the comparison between inner- and outer-communicators reception of the ITE parameters.

The cultural part puts into use the acquisition of core cultural dimensions exercised by inner-communicators. The enquiries distributed to outer-communicators are of corresponding fashion in order to elicit hypothetical variance of the stances represented by the two groups.

The communicative part measures the quality, reception and usefulness of institutional written resources as assessed by inner-communicators. Then, the enquiries have been paraphrased and distributed to confront the aforementioned criteria according to outer-communicators.

Some of the enquiries in the survey (nr 3 and nr 5 in inner communicators' survey and additionally enquiries nr 3, nr 5 and nr 9 in outer communicators' survey) are equipped with an optional justification for a particular answer. These justifications may serve as some indicators for more precise conclusions to be drawn further.

The results of the research commence with the analysis of inner communicators' communicative behaviours in order to move to the analysis of outer communicator' communicative behaviours. The enquiries in the survey for both inner-communicators (app. 1) and outer-communicators (app. 2) have been provided in Polish in my translation (MK), for the survey has been distributed among the communicators of the Polish language. However, the essence of every enquiry has been translated into English for the need of the thesis in order to correspond with the generally applied English language. The data of each enquiry are illustrated with cross tabulations or other supportive graphic representations. Furthermore, the names of the institutions in the survey have been provided in block letters in order to avoid any subjective recommendations. The information included in each of the enquiries as charts are direct results of the survey conducted among the communicators of the institutions under analysis. Eventually, the aforementioned are commented.

#### **4.3. Description of the samples**

The respondents for the research project fall into two categories: inner-communicators and outer-communicators. The first group has been further subdivided into the four public spaces of the army, the bank, the Church and the university in the number of 20 communicators per institution. The group of outer-communicators comprised 80 respondents in order to make the research correspondent in terms of comparison.

The institution of the army has been analyzed in Wojskowa Komenda Uzupełnień in Nowy Tomyśl (Military Draft Office in Nowy Tomyśl) on March 4<sup>th</sup>, 2013. The army communicators consisted of 9 females and 11 males, groups aged between 23 and 63 of whom 75% had higher education.

The research in the institution of the bank has been conducted in Nowy Tomyśl banks: PKO Bank Polski SA, Bank Pekao SA and Bank Gospodarki Żywnościowej SA on February 14<sup>th</sup>, 2013. The bank communicators included 14 females and 6 males, groups aged between 21 and 55 of whom 70% had higher education.

Subsequent research the Church institution has been done in Wyższe Seminarium Duchowne Diecezji Legnickiej in Legnica (Higher Theological Seminar of Legnica

Diocese in Legnica) for a period of January and March 2013. The Church communicators were formed from 20 males aged between 20 and 43 of whom 60% had higher education.

The experiment concerning the institution of the university has been organized in Department of Eccomunication at Adam Mickiewicz University, Poznań. The research was conducted on January 23<sup>th</sup>, 2013. The university communicators involved 17 females and 3 males, groups aged between 23 and 37 of whom all had higher education.

Outer-communicators as general public space users who have access to the resources offered by the aforementioned institutions have been reached personally by the author of this thesis. The research on outer-communicators' communicative behaviours was conducted over the periods of February, March and April 2013. The group consisted of 55 females and 25 males aged between 20 and 63 of whom 50% had higher education.

#### **4.4. Results**

## **INNER COMMUNICATORS SURVEY ANALYSIS**

**INNER COMMUNICATORS** – the ICs of the army (henceforth: the ACs), the bank (henceforth: the BCs), the Church (henceforth: the ChCs), the university (henceforth: the UCs).

## **I. INSTITUTIONAL PART**

This part of the empirical study shows the institutional implications of the ITE model.

1. The enquiry aims to elicit the **perception** of particular institutions by the ICs within the ITE model with according to the associations that they may evoke in the above mentioned communicators.

<b>ARMY COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
MILITANCY	15	1	-	4
TRADE-OFFS	1	10	3	6
DISPLAY	4	-	14	2
UTYILITY	-	9	3	8

**Table 4.1. Army communicators' perception of the ITE parameters**

<b>BANK COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
MILITANCY	18	-	-	2
TRADE-OFFS	1	11	2	6
DISPLAY	-	1	16	3
UTYILITY	1	8	2	9

**Table 4.2. Bank communicators' perception of the ITE parameters**

<b>CHURCH COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
MILITANCY	11	1	3	5
TRADE-OFFS	-	12	3	5
DISPLAY	9	3	2	6
UTYILITY	-	4	12	4

**Table 4.3. Church communicators' perception of the ITE parameters**

<b>UNIVERSITY COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
MILITANCY	16	-	1	3
TRADE-OFFS	-	11	3	6
DISPLAY	4	-	15	1
UTYILITY	-	1	9	10

**Table 4.4. University communicators' perception of the ITE parameters**

Interestingly enough, there occurs a striking concurrence in the apprehension of the ITE parameters. The whole groups of the ICs under analysis interpret them in the following manner: the militancy parameter is a signification of the army as well as the trade-offs parameter is for the bank. The display parameter is an attribute of the Church for the ACs, BCs and UCs. It, however, is not for the ChCs who of display character perceive the army. In terms of the utility parameter, it is considered by the ChCs and UCs as a trait of their institutions whereas for the ACs the bank is of utility nature and for the BCs the university is an indication of utility. Additionally, the bank and university are nearly equal in

reception of utility by the ACs, BCs. For the UCs, the utility parameter is nearly equal with the institutions of the university and the Church.

2. The **highest influence on the public space** is the core of this enquiry. It aims to show whether the ICs are biased and recognize their institutions as having the most essential impact on the public space. The scale is as follows: 1 – the highest influence on the public space, ...., 4 – the lowest influence. (In the survey, the respondents had a possibility to attach the same values for different institutions).

<b>ARMY COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
1	1	5	8	3
2	6	10	3	7
3	8	3	5	7
4	5	2	4	3

**Table 4.5. Army communicators' conception of the public space influence**

<b>BANK COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
1	6	2	8	3
2	4	7	5	8
3	6	5	4	9
4	4	6	3	-

**Table 4.6. Bank communicators' conception of the public space influence**

<b>CHURCH COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
1	5	2	8	3
2	1	8	8	11
3	6	8	2	6
4	8	2	2	-

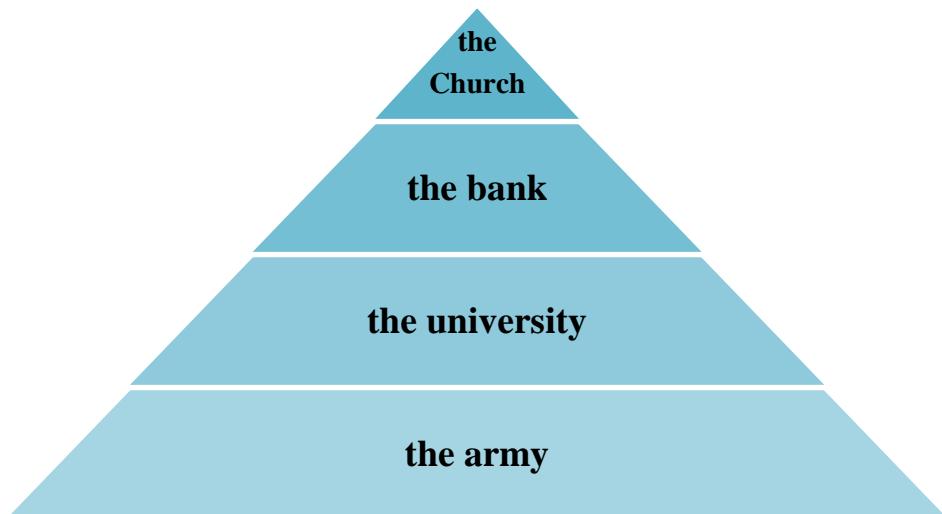
**Table 4.7. Church communicators' conception of the public space influence**

<b>UNIVERSITY COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
1	5	2	8	2
2	4	11	5	6
3	3	4	6	8
4	8	3	1	4

**Table 4.8. University communicators' conception of the public space influence**

The impact the institutions have on the public space is provided in the descending fashion from 1) the highest to 4) the lowest, applying the weighted mean. Thus, the communicators view the influence of the institutions as it follows:

the ACs –1) the bank, 2) the Church, 3) the university 4) the army;  
the BCs – 1) the Church, 2) the university 3) the army, 4) the bank;  
the ChCs – 1) the Church, 2) the university, 3) the bank, 4) the army;  
the UCs – 1) the Church, 2) the bank, 3) equally the army and the university.



**Fig. 4.1. The illustration of public space influence of the institutions on the public space**

The above summary indicates that the Church is of the highest influence on the public space for the BCs, ChCs and UCs. The bank is considered the most essential for the BCs and is of secondary importance for the UCs. The BCs view their institution as of lowest influence on the public space. The university holds the second position for the BCs and ChCs. The army has the lowest influence on the public space for its communicators and additionally for the ChCs and UCs.

3. This enquiry aims to elicit the **institution** which **might pass out of public space existence** and to demonstrate whether the ICs would be prompt to vanish the institution they represent or possibly the other ones.

<b>ARMY COMMUNICATORS</b>	<b>YES</b>	<b>NO</b>
ARMY	4	16
BANK	4	16
CHURCH	6	14
UNIVERSITY	-	20

**Table 4.9. Army communicators' stance on institutional vanishment**

<b>BANK COMMUNICATORS</b>	<b>YES</b>	<b>NO</b>
ARMY	2	18
BANK	2	18
CHURCH	6	14
UNIVERSITY	1	19

**Table 4.10. Bank communicators' stance on institutional vanishment**

<b>CHURCH COMMUNICATORS</b>	<b>YES</b>	<b>NO</b>
ARMY	6	14
BANK	4	16
CHURCH	-	20
UNIVERSITY	-	20

**Table 4.11. Church communicators' stance on institutional vanishment**

<b>UNIVERSITY COMMUNICATORS</b>	<b>YES</b>	<b>NO</b>
ARMY	5	15
BANK	1	19
CHURCH	4	16
UNIVERSITY	-	20

**Table 4.12. University communicators' stance on institutional vanishment**

All the institutions under analysis are seen as essential enough not to evanescence. Nevertheless the institutions are accepted by the ICs in terms of public existence, a certain number of the ACs, BCs and UCs see the Church and the army as the candidates to pass out from the public space. Another point is that the ChCs and UCs discern their institutions as the ones which cannot entirely disappear. The communicators of these institutions have chosen the university as the most public space persistent. The same stance is shared by the ACs in reference to the university. What is more, only the ChCs opt for exclusive remain of the Church in the public space.

4. This enquiry displays the **quality of the offered institutional assets** viewed by the ICs' in regard to their own institutions and the other ones.

<b>ARMY COMMUNICATORS</b>	1	2	3	4	5	6	7	8	9	10
ARMY	-	1	2	2	4	2	1	5	3	-
BANK	1	1	2	-	1	3	5	4	3	-
CHURCH	2	3	3	-	5	2	4	-	-	1
UNIVERSITY	1	1	1	-	4	2	4	2	3	2

**Table 4.13. Army communicator's evaluation of institutional assets**

<b>BANK COMMUNICATORS</b>	1	2	3	4	5	6	7	8	9	10
ARMY	1	-	2	4	4	2	1	4	1	1
BANK	1	-	1	1	1	1	3	6	4	2
CHURCH	3	2	3	3	4	2	2	1	-	-
UNIVERSITY	1	-	1	-	5	1	2	7	2	1

**Table 4.14. Bank communicator's evaluation of institutional assets**

<b>CHURCH COMMUNICATORS</b>	1	2	3	4	5	6	7	8	9	10
ARMY	1	6	1	3	6	1	2	-	-	-
BANK	3	1	1	3	7	2	3	-	-	-
CHURCH	-	-	-	-	1	2	3	5	4	5
UNIVERSITY	-	-	-	1	2	5	4	4	3	1

**Table 4.15. Church communicator's evaluation of institutional assets**

<b>UNIVERSITY COMMUNICATORS</b>	1	2	3	4	5	6	7	8	9	10
ARMY	-	2	4	2	6	1	3	2	-	-
BANK	-	-	2	-	3	2	2	6	3	2
CHURCH	3	1	4	1	2	2	4	2	1	-
UNIVERSITY	-	-	-	2	3	4	3	3	4	1

**Table 4.16. University communicator's evaluation of institutional assets**

In order to demonstrate the following assets' quality in a meaningful manner, a scale has been devised to show the comparison of how the ICs judge their own institutions and other institutions under analysis. The results are based on the weighted mean which will be applied (as properly indicated by the author of this thesis) in forthcoming enquiries that demand this kind of scale assessment.

SCALE (in case of fluctuation 0,75% qualifies an asset to a higher class)

0 – the lowest

2 – very low

3-4 – low

5-6 – medium

7-8 – high

9 – very high

10 – the highest

The results of the assets' quality are as it follows:

the ACs:

**the army – medium** (6.1)

the bank – medium (6.3)

the Church – low (4.6)

the university – medium (6.45)

the BCs

the army – medium (5.65)

**the bank – high** (7.2)

the Church – low (4.1)

the university – medium (6.65)

the ChCs

the army – low (3.9)

the bank – low (4.4)

**the Church – high** (8.2)

the university – high (7.05)

the UCs

the army – medium (4.85)

the bank – high (7.5)

the Church – medium (4.8)

**the university – high** (6.9)

The ICs of the bank, the Church and the university perceive the quality of their offered institutional assets as high. The exception is the army which views its assets as of medium quality. The Church's assets are considered low by the ACs and BCs whereas the bank with its assets is seen as low by the ChCs. For the UCs, the army and the Church are of medium quality and the bank is envisaged as offering high assets. Interestingly, only the university assets are acknowledged as either medium by the ACs and BCs or high by the ChCs which makes its assets of highest average value.

5. The **highest social prestige** is assessed in this enquiry to reveal whether the ICs consider their institutions of the most essential public space significance.

<b>ARMY COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
1	4	5	3	5
2	6	6	9	3
3	6	4	4	8
4	4	5	4	4

**Table 4.17. Army communicators' conception of institutional social prestige**

<b>BANK COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
1	6	3	7	7
2	8	8	8	9
3	5	6	5	4
4	1	3	-	-

**Table 4.18. Bank communicators' conception of institutional social prestige**

<b>CHURCH COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
1	-	1	8	7
2	6	6	4	5
3	9	9	5	6
4	5	4	3	2

**Table 4.19. Church communicators' conception of institutional social prestige**

<b>UNIVERSITY COMMUNICATORS</b>	ARMY	BANK	CHURCH	UNIVERSITY
1	1	1	3	10
2	3	8	7	3
3	11	7	2	6
4	5	4	8	1

**Table 4.20. University communicators' conception of institutional social prestige**

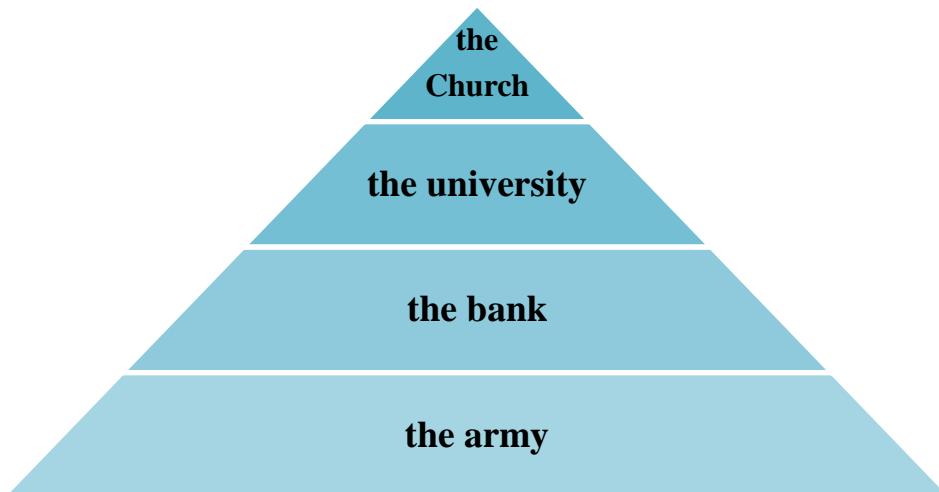
The results from the survey, as in the enquiry 2, has been elicited applying the weighted mean and are as it follows:

the ACs – 1) equally the bank and the Church, 3) the army, 4) the university

the BCs – 1) the Church, 2) the university, 3) the army, 4) the bank

the ChCs – 1) equally the Church and the university, 3) the bank, 4) the army

the UC – 1) the university, 2) the bank, 3) the Church, 4) the army



**Fig. 4.2. The illustration of social prestige of the institutions on the public space**

The institutions of the Church and the university are apprehended as of highest social prestige with a slight emphasis on the Church. More importantly, the ChCs and UCs consider their own institutions as the most significant socially whereas the BCs perceive the bank as of the lowest social prestige in comparison to other institutions. The army is perceived as of the lowest social prestige.

6. This enquiry demonstrates the **characteristics** (provided as nouns) **of institutions** based on synonymous relationships **in accordance with the ITE model** to present how the ICs associate their institutions and the other ones.

Institutional communicators have identified the traits of theirs as well as other institutions' characteristics. The characteristic traits with the highest intensity are particularized in the tables.

ARMY COMMUNICATORS	ARMY	BANK	CHURCH	UNIVERSITY
EXCHANGE OF IDEAS	2	-	6	<b>11</b>
ALLIANCE	<b>20</b>	-	1	-
SPECTACLE	4	-	<b>13</b>	-
VALOUR	<b>19</b>	-	-	1
FUNCTIONALITY	-	<b>11</b>	4	3
USEFULNESS	3	<b>11</b>	3	3
AGGRESSIVENESS	<b>11</b>	3	4	1
COMPROMISE	4	5	<b>8</b>	2
TRUCULENCY	<b>9</b>	5	3	-
PRESENTATION	1	3	7	<b>10</b>
DISCUSSION	-	-	2	<b>17</b>
ECONOMY	-	<b>17</b>	1	2
MANIPULATION	-	<b>8</b>	<b>10</b>	4
DISCOURSE	4	1	1	<b>12</b>
EXPLOITATION	2	<b>8</b>	6	2
PERFORMANCE	-	2	<b>8</b>	7

**Table 4.21. Army communicators' characterization of institutions under analysis**

The ACs see the army as characterized by alliance, valour, aggressiveness and truculence, but deprived of functionality, discussion, economy, manipulation or performance. The bank is viewed by the ACs as possessing the traits of economy and equal degree of functionality and usefulness together with manipulation and exploitation. At the same time the bank lacks exchange of ideas, alliance, spectacle, valour or discussion. Furthermore, according to ACs, the Church is labeled as of spectacle, manipulation and equal degree of compromise and performance. However, the Church is not endowed with valour. The university is looked at as comprising discussion, discourse, presentation and exchange of ideas, but lacking alliance, spectacle or truculence.

BANK COMMUNICATORS	ARMY	BANK	CHURCH	UNIVERSITY
EXCHANGE OF IDEAS	-	-	4	<b>16</b>
ALLIANCE	<b>18</b>	-	1	1
SPECTACLE	3	3	<b>12</b>	2
VALOUR	<b>20</b>	-	-	-
FUNCTIONALITY	-	<b>16</b>	2	2
AVAIL	4	<b>10</b>	4	4
AGGRESSIVENESS	<b>15</b>	-	5	1
COMPROMISE	3	6	3	4
TRUCULENCY	<b>5</b>	5	5	1
PRESENTATION	<b>5</b>	6	-	7
DISCUSSION	-	-	<b>8</b>	<b>12</b>
ECONOMY	-	<b>12</b>	-	8
MANIPULATION	-	4	<b>14</b>	-
DISCOURSE	2	1	6	<b>10</b>
EXPLOITATION	4	<b>8</b>	6	4
PERFORMANCE	-	4	7	5

**Table 4.22. Bank communicators' characterization of institutions under analysis**

The BCs share similar views on the army as the ACs. They consider the institution as distinguishing with valour, alliance, aggressiveness and truculence and presentation developed to the same degree. For the BCs, the army dispossesses exchange of ideas, functionality, discussion, economy, manipulation or performance. As far as the bank itself is concerned, it is recognized as of functionality, economy, avail and exploitation, simultaneously missing exchange of ideas, alliance, aggressiveness or discussion. The Church is equipped with manipulation, spectacle, discussion and performance. However, it does not have the traits of valour, presentation or economy. The university is an indication of exchange of ideas, discussion, discourse and economy, but deprived of valour.

CHURCH COMMUNICATORS	ARMY	BANK	CHURCH	UNIVERSITY
EXCHANGE OF IDEAS	-	-	<b>10</b>	<b>10</b>
ALLIANCE	<b>17</b>	1	2	1
SPECTACLE	9	4	2	6
VALOUR	<b>13</b>	-	7	-
FUNCTIONALITY	2	3	<b>11</b>	4
AVAIL	1	1	<b>16</b>	3
AGGRESSIVENESS	<b>16</b>	3	-	-
COMPROMISE	2	4	6	<b>8</b>
TRUCULENCY	<b>12</b>	7	-	-
PRESENTATION	-	2	4	<b>14</b>
DISCUSSION	-	1	<b>12</b>	7
ECONOMY	-	<b>20</b>	-	-
MANIPULATION	-	<b>18</b>	-	2
DISCOURSE	4	2	2	<b>12</b>
EXPLOITATION	3	<b>12</b>	1	4
PERFORMANCE	1	2	7	5

**Table 4.23. Church communicators' characterization of institutions under analysis**

The ChCs outline the traits of the army in a comparable fashion to the above. The army is of alliance, aggressiveness, valour and truculence. In the eyes of the ChCs, the army is void of exchange of ideas, presentation, discussion, economy or manipulation. The bank is characterized with economy, manipulation, exploitation and truculence, but missing exchange of ideas. Judging their own institution the ChCs describe it as full of avail, discussion, functionality and exchange of ideas. Moreover, in their view the Church is unprovided with aggressiveness, truculence, economy or manipulation. The university possesses the characteristics of presentation, discourse, exchange of ideas and compromise.

The traits of valour, aggressiveness, truculence and economy are not ascribed to the university by the ChCs.

UNIVERSITY COMMUNICATORS	ARMY	BANK	CHURCH	UNIVERSITY
EXCHANGE OF IDEAS	-	-	-	<b>20</b>
ALLIANCE	<b>15</b>	-	3	1
SPECTACLE	6	-	<b>14</b>	-
VALOUR	<b>20</b>	-	-	-
FUNCTIONALITY	2	<b>14</b>	3	1
AVAIL	1	<b>10</b>	4	7
AGGRESSIVENESS	<b>15</b>	3	2	-
COMPROMISE	2	5	6	6
TRUCULENCY	<b>11</b>	2	3	2
PRESENTATION	2	3	<b>7</b>	<b>10</b>
DISCUSSION	-	-	4	<b>15</b>
ECONOMY	-	<b>20</b>	-	-
MANIPULATION	1	7	<b>12</b>	-
DISCOURSE	1	7	<b>7</b>	<b>9</b>
EXPLOITATION	1	<b>12</b>	6	1
PERFORMANCE	1	2	<b>10</b>	6

**Table 4.24. University communicators' characterization of institutions under analysis**

The UCs interpret the army as having the attributes of valour, equal degree of both alliance and aggressiveness and truculence, but devoid of exchange of ideas, discussion or economy. The bank is seen as of economy, functionality, exploitation without the presence of exchange of ideas, alliance, spectacle, valour or discussion. The UCs perceive the Church as characterized with spectacle, manipulation, performance and equal degree of presentation and discourse. The Church is not equipped with the qualities of exchange of ideas, valour or economy. The institution of the university is associated with exchange of ideas, discussion, presentation and discourse, simultaneously lacking spectacle, valour, aggressiveness, economy or manipulation.

7. This enquiry fulfills the above one in terms of the **characteristics** (provided as adjectives) **of the institutional parameters** based on synonymic relationships **in accordance with the ITE model** to present how the ICs associate the parameters.

These fulfilling adjectival qualities aim to show a correspondence (or lack of it) in the reception of institutional parameters. As aforementioned, the characteristic traits with the highest intensity are particularized in the tables.

ARMY COMMUNICATORS	DISPLAY	MILITANCY	UTILITY	TRADE-OFFS
AGGRESSIVE	5	<b>11</b>	-	2
ECONOMIC	4	-	4	<b>10</b>
CONTACT	<b>8</b>	3	2	4
FLOW	3	1	3	<b>9</b>
REPRESENTATIONAL	<b>10</b>	4	2	3
BOLD	6	<b>10</b>	1	1
COMPROMISING	2	2	<b>5</b>	<b>8</b>
PERSISTENT	1	<b>14</b>	-	2
EXPRESSIVE	5	5	<b>5</b>	3
OSTENTATIOUS	<b>9</b>	3	4	1
FUNCTIONAL	-	1	<b>12</b>	5
PRACTICAL	3	1	<b>15</b>	2
INDUSTRIAL	2	-	<b>11</b>	5
IMPRESSIVE	<b>8</b>	4	2	4
PEACEFUL	2	3	3	<b>9</b>
INVASIVE	3	<b>10</b>	1	4

Table 4.25. Army communicators' characterization of the ITE parameters

The ACs associate the display parameter with flow, ostentatious and equal degree of both representational and impressive characteristics. However, the display parameter is not outlined as functional. The militancy parameter is alike persistent, aggressive and equal degree of both bold and invasive traits, but is not seen as economic or industrial. The utility parameter is described as practical, functional, industrial and both compromising and expressive, but is not aggressive or persistent. All the attributes of the trade-offs parameter have been selected with some degree; the ones with major intensity are economic, both peaceful and flow, and compromising.

BANK COMMUNICATORS	DISPLAY	MILITANCY	UTILITY	TRADE-OFFS
AGGRESSIVE	1	<b>13</b>	-	-
ECONOMIC	2	-	<b>8</b>	6
CONTACT	4	4	1	<b>7</b>
FLOW	2	-	1	<b>13</b>
REPRESENTATIONAL	<b>9</b>	5	1	-
BOLD	<b>8</b>	<b>7</b>	-	1
COMPROMISING	-	1	4	<b>10</b>
PERSISTENT	3	<b>14</b>	-	-
EXPRESSIVE	<b>9</b>	3	2	2
OSTENTATIOUS	5	6	4	1
FUNCTIONAL	-	-	<b>14</b>	2
PRACTICAL	1	-	<b>13</b>	3
INDUSTRIAL	1	-	<b>8</b>	<b>7</b>
IMPRESSIVE	<b>12</b>	1	1	4
PEACEFUL	2	-	6	<b>8</b>
INVASIVE	4	<b>10</b>	1	-

Table 4.26. Bank communicators' characterization of the ITE parameters

The BCs characterize the display parameter as impressive, both representational and expressive, and compromising. It is deprived of being described as compromising or functional. The militancy parameter is related to persistent, aggressive, invasive and bold, but not to economic, flow, functional, practical, industrial, or peaceful. The utility parameter is illustrated as functional, practical, both economic and industrial. It is not viewed as aggressive, bold or persistent. The trade-offs parameter is defined as flow, compromising, peaceful, both economic and industrial. It is not looked at as aggressive, representational, persistent or invasive.

CHURCH COMMUNICATORS	DISPLAY	MILITANCY	UTILITY	TRADE-OFFS
AGGRESSIVE	3	<b>17</b>	-	-
ECONOMIC	3	1	5	<b>11</b>
CONTACT	6	4	3	6
FLOW	3	1	3	<b>13</b>
REPRESENTATIONAL	<b>15</b>	1	3	1
BOLD	7	<b>10</b>	4	-
COMPROMISING	-	5	<b>7</b>	8
PERSISTENT	3	<b>12</b>	4	1
EXPRESSIVE	<b>9</b>	4	1	4
OSTENTATIOUS	<b>14</b>	4	-	3
FUNCTIONAL	-	1	<b>15</b>	3
PRACTICAL	-	1	<b>14</b>	5
INDUSTRIAL	2	1	<b>8</b>	<b>9</b>
IMPRESSIVE	<b>9</b>	1	6	4
PEACEFUL	3	3	4	<b>10</b>
INVASIVE	3	<b>14</b>	2	1

**Table 4.27. Church communicators' characterization of the ITE parameters**

The ChCs see the display parameter as representational, ostentatious, both impressive and expressive. It is not apprehended as compromising, functional or practical. The militancy parameter is represented as aggressive, invasive, persistent and bold. The utility parameter is specified as functional, practical industrial and compromising without the presence of aggressive or ostentatious characteristics. The trade-offs parameter is labeled flow, economic, peaceful and industrial, but deprived of aggressive or bold traits.

UNIVERSITY COMMUNICATORS	DISPLAY	MILITANCY	UTILITY	TRADE-OFFS
AGGRESSIVE	2	<b>17</b>	1	-
ECONOMIC	1	-	<b>11</b>	7
CONTACT	4	2	5	<b>9</b>
FLOW	2	-	6	<b>11</b>
REPRESENTATIONAL	<b>19</b>	-	-	-
BOLD	5	<b>15</b>	-	-

COPROMISING	-	1	2	<b>16</b>
PERSISTENT	3	<b>16</b>	1	1
EXPRESSIVE	<b>13</b>	2	-	4
OSTENTATIOUS	<b>14</b>	2	-	4
FUNCTIONAL	1	-	<b>16</b>	2
PRACTICAL	2	-	<b>17</b>	2
INDUSTRIAL	-	-	<b>11</b>	<b>9</b>
IMPRESSIVE	<b>10</b>	6	2	1
PEACEFUL	2	1	3	<b>12</b>
INVASIVE	1	<b>18</b>	-	-

**Table 4.28. University communicators' characterization of the ITE parameters**

The UCs consider the display parameter as representational, ostentatious, expressive and impressive. It is not equipped with the properties characterized as compromising and industrial. The militancy parameter is comprehended as invasive, aggressive, persistent and compromising. It is not recognized as economic, flow, representational, functional, practical or industrial. The utility parameter is of practical, functional, both industrial and economic traits. It is not perceived as representational, bold, expressive, ostentatious or invasive. The trade-offs parameter is attributed with compromising, peaceful, flow, both contact and industrial qualities. It is not interpreted as aggressive, representational, bold or invasive.

8. The **level of institutional support** given to the ICs by their ruling entities is the heart of this enquiry. It aims to measure how supportive are the institutions **towards the ICs**.

ARMY COMMUNICATORS	1	2	3	4	5	6	7	8	9	10
ARMY	1	1	-	1	4	1	2	6	1	3
BANK	1	1	-	2	5	2	2	-	4	3
CHURCH	3	1	-	3	1	3	-	2	2	4
UNIVERSITY	1	-	-	2	6	1	2	4	3	1

**Table 4.29. Army communicator's assessment of institutional support**

BANK COMMUNICATORS	1	2	3	4	5	6	7	8	9	10
ARMY	-	-	-	-	2	2	1	5	4	6
BANK	2	1	-	3	5	3	-	1	2	3
CHURCH	2	2	3	2	2	-	2	-	4	3
UNIVERSITY	-	2	-	2	5	2	3	4	2	-

**Table 4.30. Bank communicator's assessment of institutional support**

CHURCH COMMUNICATORS	1	2	3	4	5	6	7	8	9	10
ARMY	1	2	-	-	5	4	3	5	-	-
BANK	2	4	3	3	5	2	1	-	-	-
CHURCH	-	-	-	-	1	-	1	5	3	10
UNIVERSITY	-	-	1	1	4	5	4	2	3	-

**Table 4.31. Church communicator's assessment of institutional support**

UNIVERSITY COMMUNICATORS	1	2	3	4	5	6	7	8	9	10
ARMY	-	3	1	-	6	2	1	5	2	-
BANK	-	1	2	5	3	2	2	2	3	-
CHURCH	1	1	2	-	5	2	3	3	1	2
UNIVERSITY	1	-	2	1	3	3	4	4	1	1

**Table 4.32. University communicator's assessment of institutional support**

The results have been obtained applying the weighted mean and are as it follows:

the ACs

**the army – medium (5.65)**

the bank –medium (6.4)

the Church – medium (6.0)

the university – medium (6.4)

the BCs

the army – high (8.25)

**the bank – medium (5.0)**

the Church – medium (5.0)

the university – medium (6.0)

the ChCs

the army – medium (5.75)

the bank – low (3.75)

**the Church – very high (8.95)**

the university – medium (6.4)

the UCs  
 the army – medium (5.8)  
 the bank – medium (5.6)  
 the Church – medium (6.0)  
**the university – medium (6.15)**

The ACs and UCs assess the ruling parties in all the institutions under analysis as medium supportive. The BCs express the same stance except for the army institution which they consider as high in terms of support towards their communicators. The ChCs envisage the support level as medium for the army and the university and low for the bank respectively. Additionally, the ChCs recognize the support they receive as very high.

## II. CULTURAL PART

The analysis of this part of empirical study strives to demonstrate the tendencies of the ICs' communicative behaviours rather than the dimensions themselves. Hence, the enquiries provided in the survey serve merely as the most subtle indicators of a particular dimension. The cultural model is based on Nardon and Steers's (2009) integrative summary of the core cultural dimensions as elicited in the third chapter of this thesis.

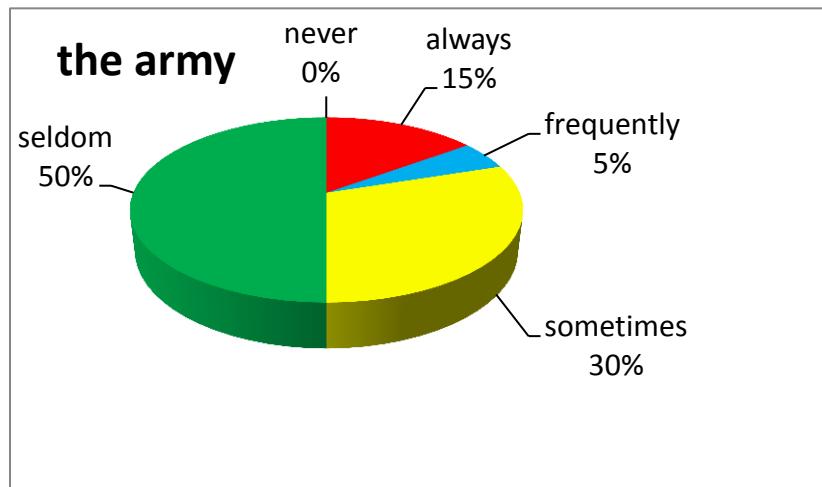
9. The hierarchy-equality dimension – **power distribution in organizations and society** according to the ICs seen as distance between superiors and subordinates.

It has been delivered in to order to show whether power in institutions is distributed in a hierarchical or egalitarian fashion.

COMMUNICATORS	ALWAYS	FREQUENTLY	SOMETIMES	SELDOM	NEVER
ARMY	3	1	6	10	-
BANK	5	5	4	5	1
CHURCH	4	8	8	-	-
UNIVERSITY	2	2	9	4	3

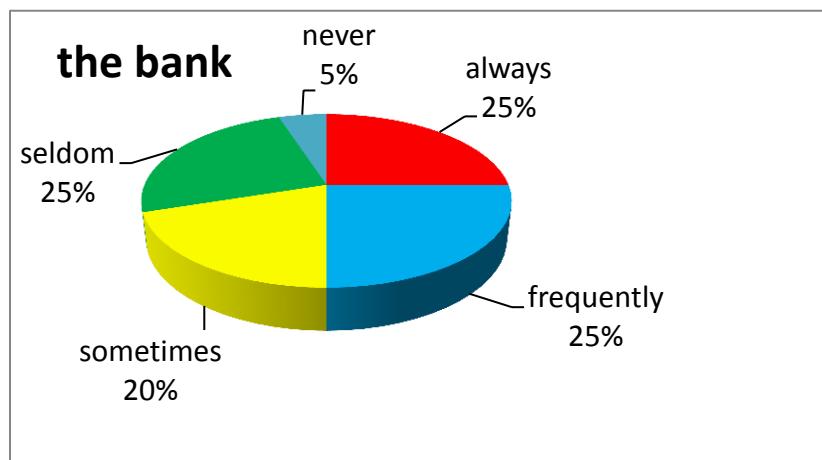
**Table 4.33. Inner communicators' hierarchy-equality dimension**

The illustrations of power distribution in the institutions are demonstrated in the diagrams below:



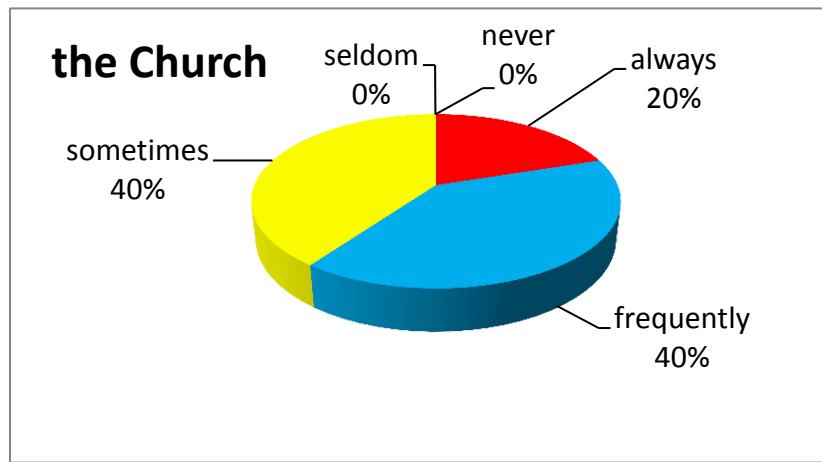
**Fig. 4.3. The power distribution in the army**

A half of the ACs can seldom approach their ruling parties with the initiatives concerning the improvement of institutional functioning. Somewhat over a quarter may sometimes propose their improvements.



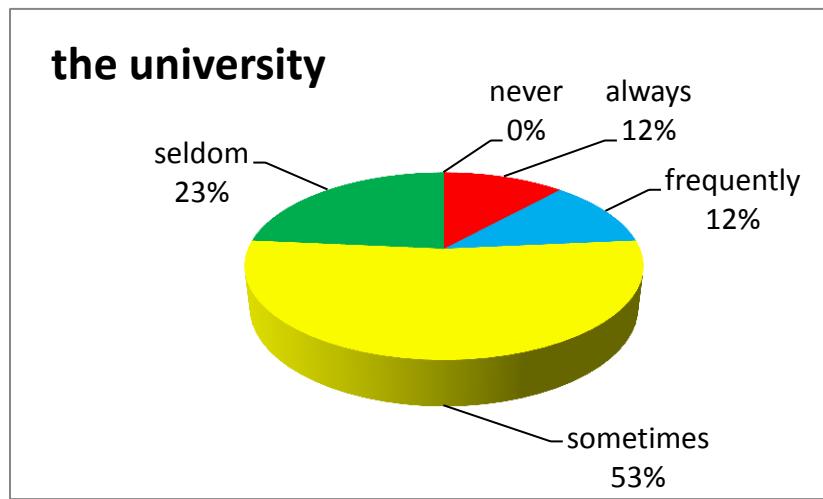
**Fig. 4.4. The power distribution in the bank**

The BCs interpret the distribution of power manifoldly. The same percentage of communicators reckon that they can always, frequently or seldom come up with the ideas of institutional advance.



**Fig. 4.5. The power distribution in the Church**

The ChCs fluctuate between sometimes and frequently in terms of conveying advancement. Every fifth communicator of the Church states that the initiatives can always be moved forward to the superiors.



**Fig. 4.6. The power distribution in the university**

The UCs are of the opinion that they sometimes can suggest betterment. Over a half of the communicators of the university has chosen this answer. Almost a quarter sees this possibility as seldom applied.

10. The individualism-collectivism dimension - **role of individuals and groups in social relationships** and the matters of individual rights and group loyalties in the ICs' institutions.

COMMUNICATORS	INDIVIDUAL RIGHTS	PEACEFULNESS	OTHER ATTRIBUTES
ARMY	5	14	1
BANK	9	8	3
CHURCH	15	2	3
UNIVERSITY	12	5	3

**Table 4.34. Inner communicators' individualism-collectivism dimension**

The ACs appreciate more peacefulness in the work milieu. Every third communicator of the army opts for individual rights. For the BCs, the proportion is disposed nearly equally with an utterly slight indication to individual rights. The ChCs recognize worth of individual rights with a minor percentage of communicators preferring peacefulness. The UCs are similar in their selection to the ChCs voting for individual rights. However, the proportion is less striking.

11. The mastery-harmony dimension - relationship with the natural and social environment and how the ICs perceive the **development of their institutions**.

COMMUNICATORS	INNOVATION	PRESERVATION
ARMY	4	14
BANK	18	2
CHURCH	5	15
UNIVERSITY	11	9

**Table 4.35. Inner communicators' mastery-harmony dimension**

The ACs perceive the army as exercising preservation in its development which is similar to the stance represented by the ChCs in reference to the Church. The bank is viewed by the overwhelming number of its communicators as following innovation. The university is considered as applying both innovation and preservation nearly with the same intensity with a slight emphasis on the first.

12. The monochronism-polychronism - organization and utilization of time and how the ICs **perceive time and concentrate on future arrangements**.

COMMUNICATORS	ALWAYS	FREQUENTLY	SOMETIMES	SELDOM	NEVER
ARMY	1	2	6	8	3
BANK	3	1	2	6	8
CHURCH	2	8	7	2	1
UNIVERSITY	-	3	4	10	3

**Table 4.36. Inner communicators' monochronism-polychronism dimension**

The communicators of the army, the bank and the university seldom apprehend time in a strict manner. Time in these institutions is made use of with an approach of flexibility. More precise concept of time is expressed by the ChCs who frequently see themselves as committed to the institution with a higher decidedness than in the aforementioned instances.

13. The universalism-particularism - relative importance of rules vs. relationships in behavioral control, that is **how IC comply with rules**.

COMMUNICATORS	ALWAYS	FREQUENTLY	SOMETIMES	SELDOM	NEVER
ARMY	9	3	6	1	1
BANK	9	9	2	-	-
CHURCH	6	12	1	1	-
UNIVERSITY	5	11	3	1	-

**Table 4.37. Inner communicators' universalism-particularism dimension**

Nearly a half of the ACs always comply with rules. In terms of the BCs, the same number of communicators either always or frequently follow the regulations. The UCs and ChCs frequently abide by agreement.

### III. COMMUNICATIVE PART

This part of the empirical study analyzes the quality, reception and usefulness of institutional written resources interpreted by the ICs.

14. This enquiry aims to answer if **written resources are perceived as readable and transparent**.

INNER COMMUNICATORS	YES	NO
ARMY	11	9
BANK	18	2
CHURCH	18	2
UNIVERSITY	16	4

**Table 4.38. Inner communicators' perception of institutional written resources readability**

The written resources are readable by the groups of communicators within the institutions under analysis. The highest readability is expressed by the BCs and ChCs. The UCs also articulate readability with a slightly lower percentage than in the aforementioned instances. Surprisingly, for almost a half of the ACs written resources are not readable or transparent. Therefore the value of written resources has been assessed by the ICs on the scale. The ICs assessed only the readability and transparency of written resources of their own institutions. The value of written resources has been obtained applying the weighted mean and is as it follows:

VALUE OF WRITTEN REOURCES	1	2	3	4	5	6	7	8	9	10
ARMY	-	-	1	1	1	-	-	2	4	2
BANK	-	-	-	1	1	-	-	8	7	1
CHURCH	-	-	-	-	3	1	3	7	4	-
UNIVERSITY	-	-	-	-	-	2	2	8	3	1

**Table 4.39. Inner communicators' assessment of institutional written resources value**

the army – high (8.4)

the bank – high (8.1)

the Church – high (7.4)

the university – high (7.9375)

The above results institutions assert that the value of written resources is high which is depicted in their readability and transparency. Even though the ACs has the highest value of written resources, they are readable for only a half of them.

15. The **level of secrecy of written resources** as interpreted by the ICs towards their institutional documents. The level of secrecy of written resources has been obtained applying the weighted mean and is as it follows:

<b>ARMY COMMUNICATORS</b>	1	2	3	4	5	6	7	8	9	10
ARMY	-	1	-	-	-	-	1	2	3	13
BANK	1	-	-	-	3	-	1	-	8	7
CHURCH	-	-	1	1	3	1	3	1	5	5
UNIVERSITY	3	-	1	1	3	2	1	6	3	-

**Table 4.40. Army communicators' assessment of institutional written resources secrecy**

<b>BANK COMMUNICATORS</b>	1	2	3	4	5	6	7	8	9	10
ARMY	2	-	-	-	-	-	2	1	5	10
BANK	1	-	-	-	1	-	1	1	5	11
CHURCH	2	1	-	1	2	1	6	2	2	3
UNIVERSITY	2	3	-	3	3	-	5	3	-	1

**Table 4.41. Bank communicators' assessment of institutional written resources secrecy**

<b>CHURCH COMMUNICATORS</b>	1	2	3	4	5	6	7	8	9	10
ARMY	1	-	-	-	3	-	2	1	6	7
BANK	1	-	1	-	1	-	3	4	4	6
CHURCH	1	1	-	1	2	1	2	3	3	6
UNIVERSITY	1	1	1	3	2	3	2	4	3	-

**Table 4.42. Church communicators' assessment of institutional written resources secrecy**

<b>UNIVERSITY COMMUNICATORS</b>	1	2	3	4	5	6	7	8	9	10
ARMY	-	-	-	-	-	-	1	3	2	14
BANK	-	-	-	-	-	1	2	3	8	6
CHURCH	-	-	2	1	2	1	2	4	3	5
UNIVERSITY	2	-	2	3	3	1	2	6	1	-

**Table 4.43. University communicators' assessment of institutional written resources secrecy**

the ACs

**the army – very high (9.1)**

the bank – high (8.25)

the Church – high (7.6)

the university – medium (5.95)

the BCs

the army – high (8.2)

**the bank – high (8.55)**

the Church – medium (6.5)

the university – medium (5.2)

the ChCs

the army – high (8.1)

the bank – high (7.9)

**the Church – high (7.4)**

the university – medium (5.95)

the UCs

the army – very high (9.75)

the bank – very high (8.8)

the Church – high (7.45)

**the university – medium (5.6)**

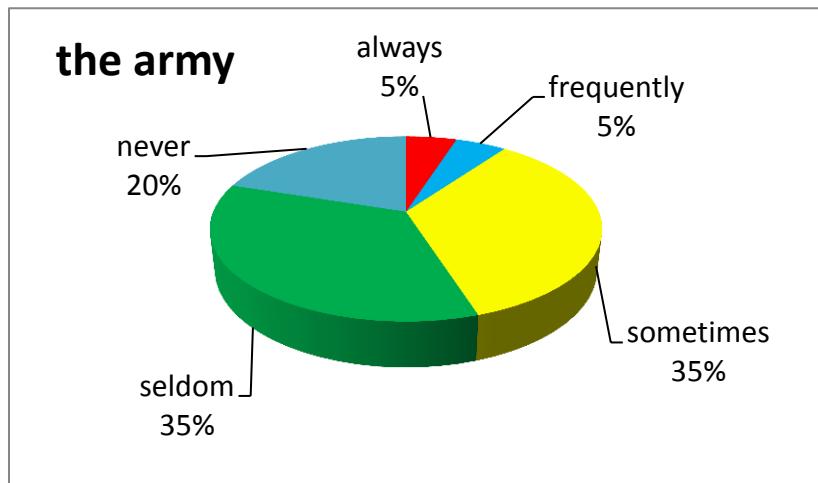
The institution of the army is interpreted as having the highest level of secrecy of their written resources. The ACs perceive themselves as of the most secret in terms of written resources. The second institution whose communicators are seen as dealing with high-level secrecy is the bank. The third place belongs to the Church. The least unrevealed is the university which is viewed, even by its own communicators, as of medium written resources' secrecy.

16. This enquiry aims to present the **autonomous influence** of the grass root the ICs **on constructing inner written resources** for their institutions.

COMMUNICATORS	ALWAYS	FREQUENTLY	SOMETIMES	SELDOM	NEVER
ARMY	1	1	7	7	4
BANK	1	-	2	11	6
CHURCH	1	6	9	3	1
UNIVERSITY	-	3	6	5	6

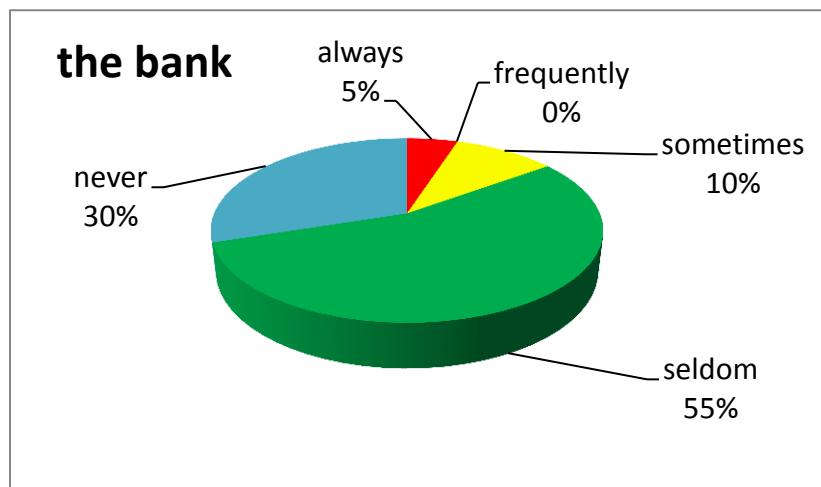
**Table 4.44. Inner communicators' autonomous influence on constructing written resources**

The illustrations of the regular institutional communicators' influence on the making of inner written resources are demonstrated in the diagrams below:



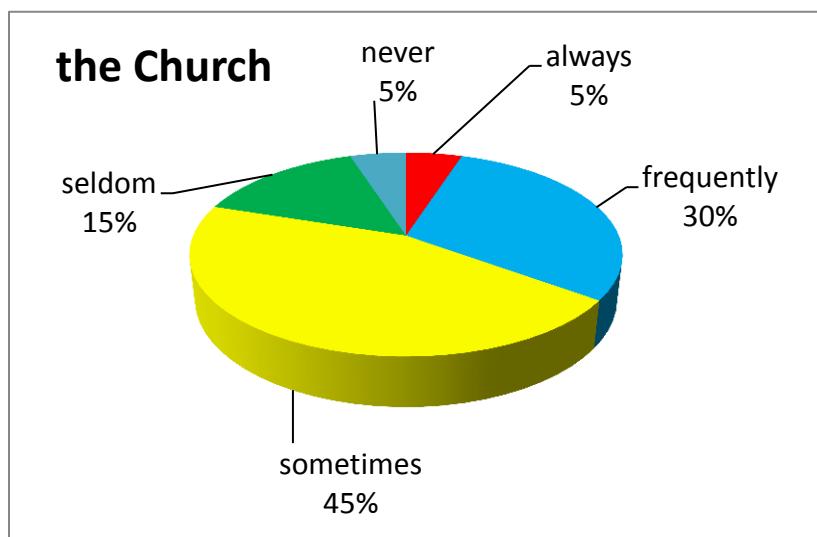
**Fig. 4.7. Army Communicators' influence on constructing written resources**

The same number of the ACs holds that they either sometimes or seldom have an influence on construction inner written resources for their institutions.



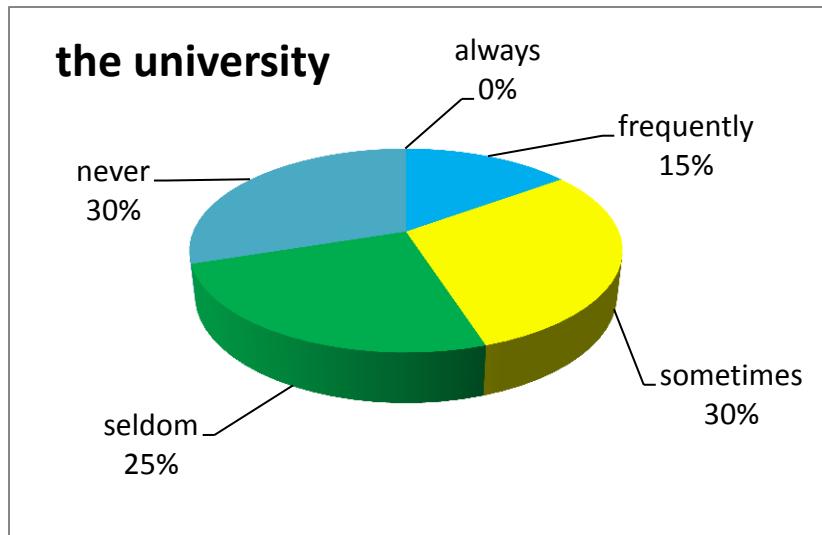
**Fig. 4.8. Bank Communicators' influence on constructing written resources**

The BCs seldom have the privilege to create inner written resources. Only a minor percentage of the BCs sometimes forms these type of resources. Nearly a third does not possess this possibility.



**Fig. 4.9. Church Communicators' influence on constructing written resources**

Nearly a half of the ChCs sometimes make use of this advantage and almost a third of the communicators can frequently have an influence on constructing inner written resources.



**Fig. 4.10. University Communicators' influence on constructing written resources**

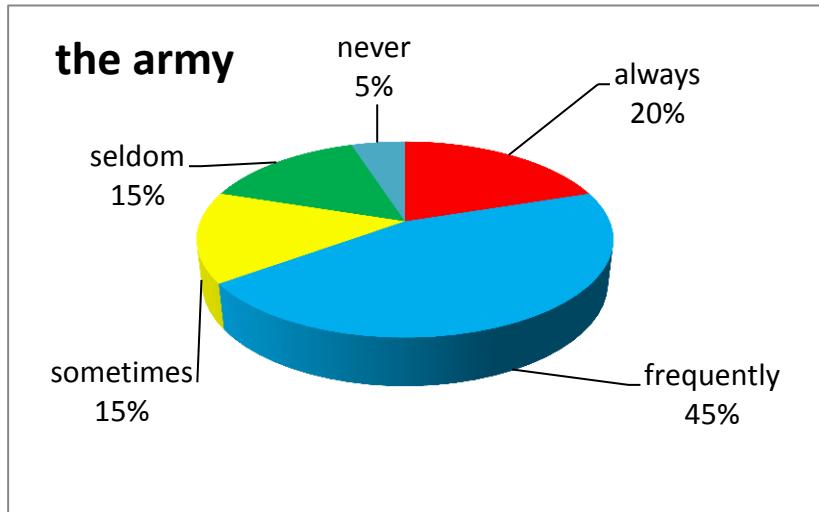
The stance of the UCs might be multifariously interpreted, for a similar number of communicators state that they can sometimes or seldom or never influence written resources.

17. This enquiry assesses if **inner written resources support the ICs** in their institutional work.

COMMUNICATORS	ALWAYS	FREQUENTLY	SOMETIMES	SELDOM	NEVER
ARMY	4	9	3	3	1
BANK	4	12	3	1	-
CHURCH	1	11	8	-	-
UNIVERSITY	2	6	9	3	-

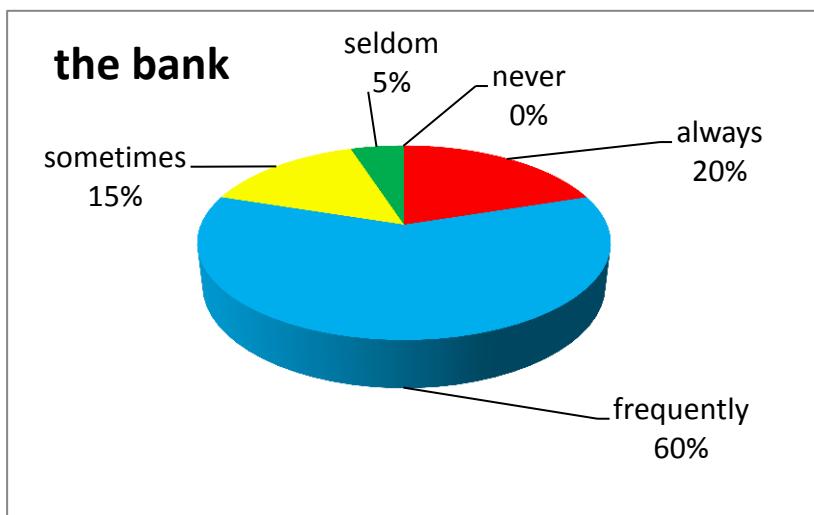
**Table 4.45. Inner communicators' assessment of written resources support value**

The illustrations of the support that the ICs derive from inner written resources are demonstrated in the diagrams below:



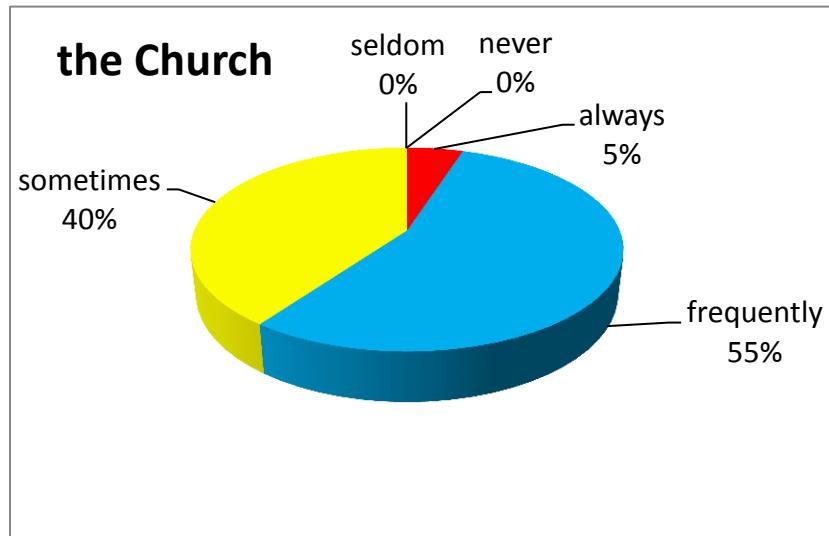
**Fig. 4.11. Army Communicators' support level derived from written resources**

Nearly a half of the ACs confirm that written resources are useful in their institutional work. Every fifth communicator always finds inner written resources supportive.



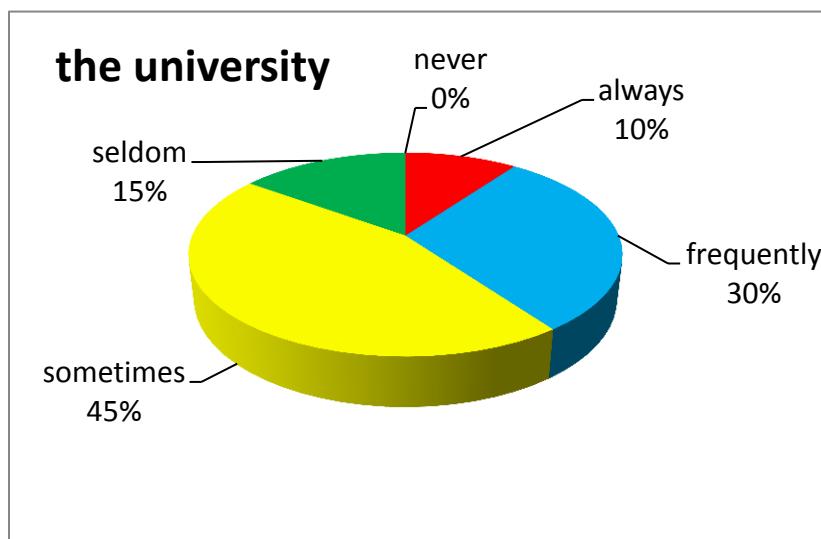
**Fig. 4.12. Bank Communicators' support level derive from written resources**

Over a half of the BCs frequently find support in inner written resources. Every fifth communicator always recognizes the usefulness of these resources.



**Fig. 4.13. Church Communicators' support level derived from written resources**

The ChCs share the same standpoints as the latter. Nearly a half perceive the resources as sometimes supportive in their work. Slightly over a half of the ChCs find inner written resources supportive.



**Fig. 4.14. University Communicators' support level derived from written resources**

The UCs declare that inner written resources are sometimes supportive while conducting institutional errands. For almost a third, they are frequently of use.

This part of the empirical study has provided the analysis of the inner communicators' communicative behaviours of the army, the bank, the Church and the university institutions. The survey's enquiries have applied an insight into the functioning of the institutions and their communicative agents. The forthcoming part of the study will present the standpoints represented by the outer communicators as general public space users who have access to the resources offered by the institutions within the theory of the ITE.

# OUTER COMMUNICATORS SURVEY ANALYSIS

**OUTER COMMUNICATORS** – the OCs as the general users of the public space.

The survey has been designed to double-check the results of the ICs' survey in order to compare the perception and interpretation of institutional identity in the public space by inner- and outer-communicators and to express hypothetical discrepancies in their communicative behaviours. Therefore, the underlying motivation of the enquiries provided to the OCs is the **comparison** with the ICs' communicative behaviours.

## I. INSTITUTIONAL PART

1. The enquiry aims to elicit the **perception** of particular institutions within the ITE model by the OCs according to the associations that they may evoke in the above mentioned communicators.

OUTER COMMUNICATORS	ARMY	BANK	CHURCH	UNIVERSITY
MILITANCY	63	5	2	10
TRADE-OFFS	3	51	5	21
DISPLAY	11	3	52	14
UTILITY	3	21	21	35

**Table 4.46. Outer communicators' perception of the ITE parameters**

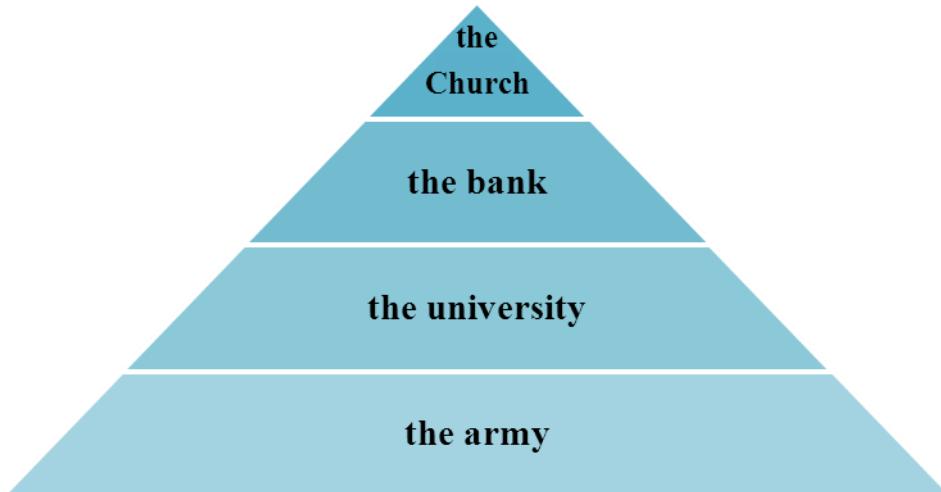
The weighted mean has been applied to obtain the results. The OCs' perception of institutions in the public space predominantly concurs with the parameters of the ITE model. The OCs mostly associate the army with the militancy parameters and the bank with the trade-offs parameter. The Church is overwhelmingly viewed as exercising the display parameter. The parameter of utility is a matter of most flexible perception. Nearly a half of the OCs ascribe it to the university. However, the identical number of respondents perceive the bank and the Church as employing the utility parameter.

2. The **highest influence on the public space** is the core of this enquiry. It aims to show how the OCs recognize the influence of particular institutions on the public space. The scale is as follows: 1 – the highest influence on the public space, ...., 4 – the lowest influence. (In the survey, the respondents had a possibility to attach the same values for different institutions).

OUTER COMMUNICATORS	ARMY	BANK	CHURCH	UNIVERSITY
1	7	26	30	9
2	21	23	23	24
3	22	19	17	35
4	30	12	10	12

**Table 4.47. Outer communicators' conception of the public space influence**

This enquiry also takes advantage of the weighted mean to demonstrate the results. According to the OCs, the highest public space influence is bestowed upon the Church. Then, the bank holds the second position. The university stands before the army which is considered as having the lowest influence on the public space. The visualization of the results is provided below:



**Fig. 4.15. The illustration of public space influence of the institutions on the public space**

3. This enquiry aims to elicit the **institution** which **might pass out of public space existence** according to the OCs.

OUTER COMMUNICATORS	YES	NO
ARMY	13	67
BANK	9	71
CHURCH	11	68
UNIVERSITY	2	78

**Table 4.48. Outer communicators' stance on institutional vanishment**

The institutions under analysis are seen as obligatory for the public space existence and they are unanimously agreed upon not to vanish from the public space. The OCs view the university as overwhelmingly persistent which indicates its value among respondents. The bank is also recognized highly. The army and the Church are looked with a nearly identical degree of public space acknowledgement.

4. This enquiry displays the **quality of the offered institutional assets** viewed by the OCs.

OUTER COMMUNICATORS	1	2	3	4	5	6	7	8	9	10
ARMY	2	4	11	15	18	7	10	7	4	2
BANK	3	3	5	3	22	9	11	9	9	6
CHURCH	7	9	7	10	13	14	5	7	2	6
UNIVERSITY	1	2	3	2	13	8	14	19	11	7

**Table 4.49. Outer communicator's evaluation of institutional assets**

In order to demonstrate the following assets' quality in a meaningful manner, a scale has been applied to show how the OCs judge institutional assets. The results are based on the weighted mean and are as it follows:

the army – medium (5.2125)

the bank – medium (6.125)

the Church – medium (5.2)

the university – high (6.9)

The OCs assess the army as medium in the quality of its assets, similarly to the bank and the Church. Out of these three, the Church has the lowest weighted mean

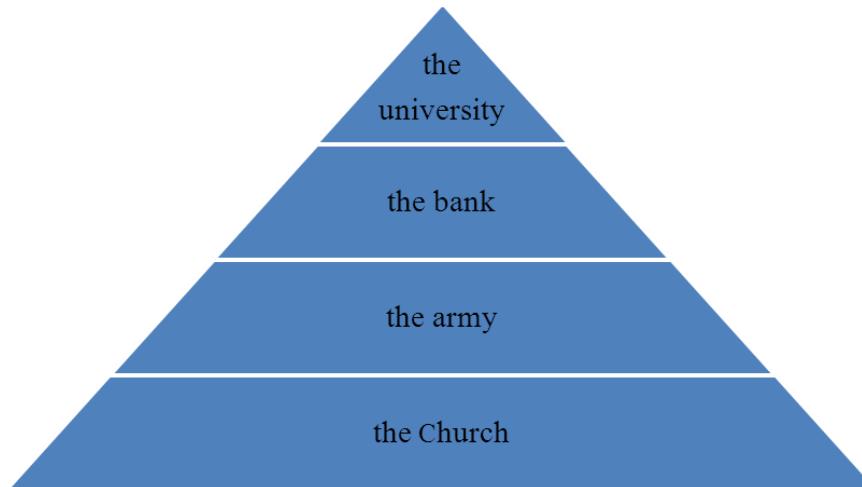
and the bank at the top in the medium category. The university is perceived as providing the highest institutional assets.

5. The **highest social prestige** is assessed in this enquiry to reveal which institutions the OCs consider of the most essential public space significance.

OUTER COMMUNICATORS	ARMY	BANK	CHURCH	UNIVERSITY
1	8	11	5	33
2	30	32	13	24
3	20	26	47	15
4	22	11	15	8

**Table 4.50. Outer communicators' conception of institutional social prestige**

The weighted mean has been applied to obtain the results. For the OCs, the university is of highest social prestige. Subsequently, the bank precedes the army in its social significance. In the above summary, the Church is seen as the institution to which belonging is assessed as the lowest in terms of social prestige as envisaged below:



**Fig. 4.16. The illustration of social prestige of the institutions in the public space**

6. This enquiry demonstrates the **characteristics** (provided as nouns) **of institutions** based on synonymic relationships **in accordance with the ITE model** to present how the OCs associate the institutions. The characteristic traits with the highest intensity are particularized in the table.

OUTER COMMUNICATORS	ARMY	BANK	CHURCH	UNIVERSITY
EXCHANGE OF IDEAS	-	-	15	<b>63</b>
ALLIANCE	<b>68</b>	-	8	1
SPECTACLE	17	7	<b>50</b>	10
VALOUR	<b>76</b>	-	4	-
FUNCTIONALITY	4	<b>52</b>	10	15
USEFULNESS	11	33	19	21
AGGRESSIONESS	<b>68</b>	7	5	-
COMPROMISE	8	23	<b>37</b>	10
TRUCULENCY	<b>40</b>	20	17	1
PRESENTATION	6	8	17	<b>48</b>
DISCUSSION	1	3	17	<b>61</b>
ECONOMY	-	<b>68</b>	6	7
MANIPULATION	1	<b>37</b>	<b>39</b>	3
DISCOURSE	9	10	17	<b>41</b>
EXPLOITATION	7	<b>41</b>	18	14
PERFORMANCE	4	8	<b>41</b>	22

**Table 4.51. Outer communicators' characterization of the institutions under analysis**

The OCs perceive the army as characterized by valour, the same degree of both alliance and aggressiveness and truculence. It is deprived of exchange of ideas and economy. The bank is viewed as possessing the traits of economy, functionality, exploitation and manipulation, but missing exchange of ideas, alliance and valour. The Church has been attributed with all possible characteristics of which the following are the most intense: spectacle, performance, manipulation and compromise. The university is recognized as of exchange of ideas, discussion, discourse and presentation, but deprived of valour and aggressiveness.

7. This enquiry fulfills the above one in terms of the **characteristics** (provided as adjectives) **of the institutional parameters** based on synonymic relationships **in accordance with the ITE model** to present how the OCs associate the parameters.

OUTER COMMUNICATORS	DISPLAY	MILITANCY	UTILITY	TRADE-OFFS
AGGRESSIVE	9	<b>65</b>	-	2
ECONOMIC	8	1	<b>41</b>	30
CONTACT	21	12	18	30
FLOW	7	2	16	<b>53</b>
REPRESENTATIONAL	<b>52</b>	9	7	10
BOLD	20	<b>56</b>	2	2
COMPROMISING	5	9	23	<b>39</b>
PERSISTENT	4	<b>60</b>	7	10
EXPRESSIVE	<b>40</b>	18	10	10
OSTENTATIOUS	<b>51</b>	8	7	11
FUNCTIONAL	4	4	<b>59</b>	12
PRACTICAL	9	4	<b>60</b>	9
INDUSTRIAL	5	2	<b>34</b>	<b>38</b>
IMPRESSIVE	<b>57</b>	7	7	12
PEACEFUL	12	8	20	<b>36</b>
INVASIVE	13	<b>50</b>	7	8

**Table 4.52. Outer communicators' characterization of the ITE parameters**

The display parameter is associated with the traits described as impressive, ostentatious, representational and expressive. The militancy parameter is alike aggressive, persistent, bold and invasive characteristics. The utility parameter is seen as practical, functional, economic and industrial, but in the OCs' view it is not aggressive. The trade-offs parameter is looked at as flow, compromising, industrial and peaceful.

8. The **level of institutional support** given to the ICs by their ruling entities is the heart of this enquiry. It aims to measure how supportive are the institutions towards ICs **in view of the OCs**.

OUTER COMMUNICATORS	1	2	3	4	5	6	7	8	9	10
ARMY	2	5	3	7	16	8	8	14	11	6
BANK	4	3	6	7	16	9	17	9	8	1
CHURCH	-	4	12	4	15	8	13	6	9	9
UNIVERSITY	-	2	5	3	13	12	11	13	21	4

**Table 4.53. Outer communicator's assessment of institutional support acquired by inner communicators**

The results have been obtained applying the weighted mean and are as it follows:

the army – medium (6.425)

the bank – medium (5.0125)

the Church – medium (6.1625)

the university – high (6.8690)

The OCs comprehend the university as having a high level of institutional support from the ruling parties. The remaining institutions are envisaged as acquiring medium support.

## II. CULTURAL PART

9. The hierarchy-equality dimension – **power distribution in organizations and society** according to the OCs. The scale is as follows: 1 – the egalitarian power distribution, ...., 4 – the hierarchical power distribution. (In the survey, the respondents had a possibility to attach the same values for different institutions).

OUTER COMMUNICATORS	ARMY	BANK	CHURCH	UNIVERSITY
1	6	6	22	14
2	26	24	24	35
3	22	31	25	26
4	26	19	9	6

**Table 4.54. Outer communicators' conception of hierarchy-equality dimension**

The results have been obtained applying the weighted mean and provide the following assessment of power distributions in the institutions: 1) the Church, 2) the university, 3) the army, 4) the bank. It has to be mentioned that all the institutions under analysis fluctuate in the middle of the egalitarian and hierarchical fashion. However, the above results suggest that according to the OCs, the Church is the institution whose regular communicators may depend on the support of the ruling parties, thus being the most egalitarian among the others. Then, the army follows the university with the bank perceived as the most hierarchical.

10. The individualism-collectivism dimension - **role of individuals and groups in social relationships** and the matters of individual rights and group loyalties viewed by the OCs.

OUTER COMMUNICATORS	INDIVIDUAL RIGTS	PEACEFULNESS	OTHER ATTRIBUTES
	46	26	8

**Table 4.55. Outer communicators' conception of individualism-collectivism dimension**

Over a half of the OCs would appreciate more individual rights over peacefulness in the workplace. It suggests that the well-being of the individual is more essential for the OCs rather than the group.

11. The mastery-harmony dimension - relationship with the natural and social environment and how the OCs perceive the **development of the institutions under analysis**.

OUTER COMMUNICATORS	INNOVATION	PRESERVATION
ARMY	35	45
BANK	73	7
CHURCH	6	74
UNIVERSITY	63	17

**Table 4.56. Outer communicators' conception of mastery-harmony dimension**

The army is seen as exercising preservation rather than innovation. However, the number of the OCs who perceive the army as preserving is slightly higher than those who opt for its innovative outlooks. The overwhelming standpoint for innovation is ascribed to the bank. The same tendency is visible in terms of the university even though with lesser intensity. The Church is essentially considered as applying preservation.

12. The monochronism-polychronism - organization and utilization of time and how the OCs **interpret time perception and concentration on future arrangements in the institutions under analysis**. The scale is as follows: 1 – the most flexible apprehension and exploitation of time, ...., 4 – the least flexible apprehension and exploitation of time. (In the survey, the respondents had a possibility to attach the same values for different institutions).

OUTER COMMUNICATORS	ARMY	BANK	CHURCH	UNIVERSITY
1	6	4	33	21
2	3	14	23	31
3	11	32	15	15
4	60	30	9	13

**Table 4.57. Outer communicators' conception of monochronism-polychronism dimension**

The results have been obtained applying the weighted mean and provide the following: 1) the Church, 2) the university, 3) the bank, 4) the army. According to the OCs, the Church is the most autonomous in its interpretation of time and future arrangements. The university is slightly behind the Church. Still, its apprehension of time is unhampered. The bank has to keep to the schedule and the army is the least flexible in this comparison. The latter is understandable for its particular public space destination.

13. The universalism-particularism - relative importance of rules vs. relationships in behavioral control, that is **how the OCs interpret the compliance with rules exercised in the institutions under analysis**. The scale is as follows: 1 – the most obeyed rules, ...., 4 – the least obeyed rules. (In the survey, the respondents had a possibility to attach the same values for different institutions).

OUTER COMMUNICATORS	ARMY	BANK	CHURCH	UNIVERSITY
1	68	26	7	6
2	6	37	22	35
3	1	13	28	23
4	5	4	23	16

**Table 4.58. Outer communicators' conception of universalism-particularism dimension**

The results have been obtained applying the weighted mean and are as follows: 1) the army, 2) the bank, 3) the university, 4) the Church. The OCs see the army as the institution in which the rules and superiors' orders have to be obligatory followed. In a sense, the army utterly relies on obedience in order to fulfill its public space function. The bank takes the second position in terms of order-compliance. The university allows a minor degree of flexibility towards superiors' official instructions. The least obeyed institution for the OCs is the Church.

### III. COMMUNICATIVE PART

14. This enquiry aims to answer if **written resources are readable and transparent for the OCs** as the general public space users.

OUTER COMMUNICATORS	YES	NO
	48	32

**Table 4.59. Outer communicators' perception of institutional written resources readability**

According to the results in the table above, exactly sixty percent of the OCs take in information written resources produced by the institutions under analysis. Thus, a considerable number of forty percent of the OCs do not consider written resources as readable and transparent.

Therefore the value of the written resources has been assessed by the OCs on the scale:

VALUE OF WRITTEN REOURCES	1	2	3	4	5	6	7	8	9	10
ARMY	2	1	7	1	6	3	8	9	6	5
BANK	5	1	2	4	13	2	9	4	6	2
CHURCH	1	1	-	5	2	2	6	7	16	8
UNIVERSITY	-	1	1	1	2	9	5	11	8	10

**Table 4.60. Outer communicators' assessment of institutional written resources value**

The results are as follows:

the army – medium (6.4375)

the bank – medium (5.7292)

the Church – high (7.6041)

the university – high (7.6667)

The value of written resources produced by the Church and the university is assessed by the OCs as high whereas of medium quality are seen the ones generated by the army and the bank. The comparison suggests that the written resources of spiritual and knowledge-related matters respectively are perceived as more transparent and readable than those devoted to military and money-circulation instructions.

15. The **level of secrecy** of written resources as interpreted by the OCs towards institutional documents.

OUTER COMMUNICATORS	1	2	3	4	5	6	7	8	9	10
ARMY	1	-	-	2	1	1	5	9	17	44
BANK	1	-	-	1	3	5	11	10	21	28
CHURCH	6	2	2	4	9	5	6	15	9	22
UNIVERSITY	7	6	9	6	12	7	11	13	3	6

**Table 4.61. Outer communicators' assessment of institutional written resources secrecy**

The results have been obtained applying the weighted mean and are as follows:

- the army – very high (9)
- the bank – high (7.5625)
- the Church – high (7.125)
- the university – medium (6.375)

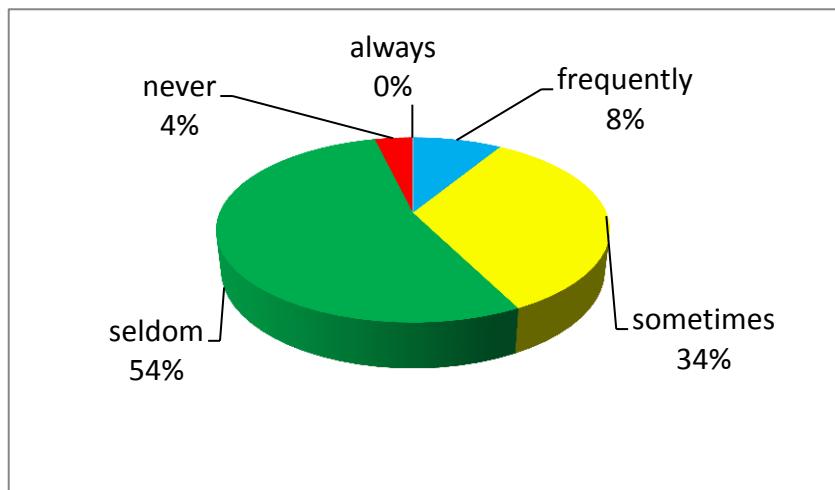
According to the OCs, the most secretive institution in terms of protecting its written resources is the army ascribed with a high level of secrecy. The army's profile of functioning demands this kind of formal conduct. The bank and the Church are considered of high secrecy and the university is comprehended as having a medium-secret level of written resources.

16. This enquiry aims to present **how the OCs assess the level of influence of the grass root ICs on constructing inner written resources** for their institutions.

OUTER COMMUNICATORS	ALWAYS	FREQUENTLY	SOMETIMES	SELDOM	NEVER
	-	7	27	43	3

**Table 4.62. Outer communicators' assessment of inner communicators' influence on constructing written resources**

In view of over fifty percent of the OCs the grass root inner-communicators seldom have an influence on constructing inner written resources for their institutions. Every third of the OCs states that the ICs sometimes has this capability. The above results are illustrated in the diagram below:



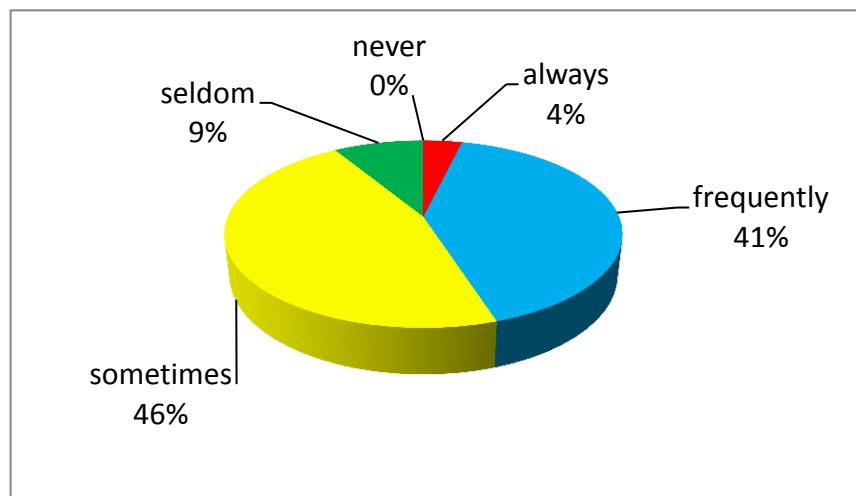
**Fig. 4.17. The illustration of outer communicators' assessment of inner communicators' influence on constructing written resources**

17. This enquiry assesses **to which extend the OCs perceive inner written resources as supportive** for the ICs in their institutional work.

OUTER COMMUNICATORS	ALWAYS	FREQUENTLY	SOMETIMES	SELDOM	NEVER
	3	33	37	7	-

**Table 4.63. Outer communicators' assessment of written resources support value for inner communicators**

Over forty percent of the OCs perceive inner written resources as frequently supportive for the ICs' institutional work. A slightly higher percentage of the OCs consider them useful for the ICs. Generally, the ICs have not selected the 'never' answer which may suggest that recognize the value of written resources for the ICs, but with different intensity of usefulness.



**Fig. 4.18. The illustration of outer communicators' assessment of written resources support value for inner communicators**

This part of the empirical study has put forward the analysis of the outer communicators. It has been aimed to demonstrate the comparison between the inner- and outer-communicators' communicative behaviours in reference to the three examined criteria: institutional (the ITE model), cultural (Nardon and Steer's model) and communicative (inner written resources assessment).

#### 4.5. Conclusions

The empirical study has been in a focus of this chapter. The purpose of the research has been provided together with definitions of the most crucial notions for the experiment. Furthermore, methodology has been determined in order to give description of the mechanisms administered in the analysis. The evaluation of the samples for the examination was followed by the presentation of the results.

The following part has demonstrated the results of the survey conducted among the inner communicators as operating within an institution and the outer communicators as general public space users who have access to resources offered by an institution. The outcomes of the research illustrated with data have given a picture of institutional identity as governed by the ITE model. The institutional communicators have further been examined according to the indicators extracted from the cultural model applied in the

experiment. Eventually, the research has exhibited the assessment of the quality and usefulness of written resources by the inner- and outer- communicators.

The forthcoming chapter will concentrate on discussion and final conclusions of the results obtained from the experiment. An attempt will be made to discover and determine the discrepancies as well as congruencies that have come into sight throughout the research, as they comprise the crux of the matter for defining the institutional identity as expressed by the inner- and outer- communicators in their communicative behaviours.

## FINAL CONCLUSIONS

The analysis conducted in Chapter Four confirms the hypotheses of the thesis according to which there occur discrepancies in the perception and interpretation of institutional identity as governed by the ITE parameters and expressed by the inner-communicators (operating within an institution) and the outer-communicators (general public space users who have access to the resources offered by an institution). Hence, the discrepancies in the perception and interpretation of institutional functioning evoke different reception of the ITE parameters as well as the core cultural dimension tendencies and the quality and usefulness of written resources as assessed respectively by the inner- and outer-communicators.

As the ongoing empirical part is of comparative nature, the discussion and following conclusions will be demonstrated as referred to enquiries in the survey. Firstly, the considerations concerning the ITE model will be presented to unravel institutional identities. It should be stated at this point that the comparison devoted to the ITE model demonstrates the least incongruities between the stances of inner- and outer-communicators. Secondly, the cultural model applied in the subsequent part of the survey will be elaborated. Thirdly, written resources will come to the limelight of the examination.

To begin with, the ITE model is highly applicable even though its fundamentals have been defined in broad terms. The reception of the theory according to which language equals an institution overwhelmingly corresponds with the stances represented by the inner- and outer- communicators. The militancy parameter is the most striking in terms of recognition for inner communicators as is associated with the institution of the army. The latter applies its ‘exceeding’ ecology and it becomes socially acknowledged. Furthermore, the army is additionally linked with the militancy parameter on a lexical basis. The display parameter forms another ecology. It is plainly related to the Church. This institution is ascribed with the display parameter by the army/bank/university communicators. It is due to its opulent character expressed dynamically via outfits, celebrations, and a plethora of symbolically inspired characteristics. It transforms the Church into the display-dominant embodiment in the ITE model. However, it should be stated that the Church communicators do not perceive their institution in this manner, for they attribute the display parameter mainly to the army and recognize themselves as being of the utility nature. The utility parameter turns to be the most sought-after parameter, for the

aforementioned communicators. What is more, the utility parameter is the most socially desired except for the institutions since it offers fulfillment both for the institution and potential communicators in terms of economical orientation. Thus, the bank and the university communicators see the utility parameter as an indication of university. It is quite interesting, for the university is not essentially based on economical foundations. Therefore, the bank and university communicators might probably have envisaged the utility parameter with purely social destination deprived of economical concepts. It would be supported by the stance represented by the Church communicators who also comprehend the Church as the utility-dominant embodiment. In the case of the trade-offs parameter, its perception differs from theoretical assumptions of the thesis, for the trade-offs parameter was attributed to the university. The author of this thesis assumed the trade-offs parameter to become attainable to the university, for it is based on the existence of multifariously equal branches of knowledge whose resources flow through each other making operational compromises. It might be presumed that for inner communicators this parameter was seen solely understood as of material-associated goods. For this reason, it was selected as an indication of the bank. Moreover, trade-offs are basically associated merely with money-related. Therefore, the trade-offs parameters has probably been associated with currency exchange offices basing on Polish synonymous relationships and ultimately attached to the bank.

The outer communicators express surprisingly similar views on the ITE parameters. The militancy parameter is strongly associated with the army. The issue is very much alike with the trade-offs and display parameters. The first is assigned to the bank. It may be presumed that outer communicators were inspired by the same impressions as inner communicators in the above analysis. With regard to the display parameter, the Church is defined by this ecology. Again, the reasons may derive from the Church's flamboyant outward presentation. The most flexible in terms of reception is the utility parameter. The institution of the university is ascribed with this ecology in terms of the number of outer communicators. However, the second position is taken equally by the bank and the Church. The instance of the bank has been explained previously. The Church gives as intriguing example – even though its identity is prevailingly related to the display parameter, it is additionally seen as of utility ecology. It can be accounted for in at least three different ways: 1) some percentage of outer communicators are believers, 2) the

display parameter may result in or entail certain degree of utility, 3) outer communicators who opted for the utility of the Church may hold their own notion of this concept.

As far as the public space influence is concerned, the institution of the Church is seen as having the highest one. It has been selected as the most authoritative in view of the three of the institutions under analysis apart from the army communicators, for which the bank is the most essential in terms of influence. Additionally, the latter institution holds the second position and then respectively it is the university and the army. The Church as the most influential owes its capacity to a number of arguments. Firstly, it is the most numerous denominational group in Poland. Secondly, it signed Concordat of 1993 which offers the possibility of institutional development on state basis. Thirdly, it is heavily financed by the government budget simultaneously being in charge of its own fortune and estate. Fourthly, the display parameter operates fully and fulfills its role in alluring communicators. The last premise is worth mentioning, for it might be the most essential assumption for outer communicators who have selected the exact identical hierarchy of public space influence as inner communicators. Outer communicators' corresponding views on the significance of the Church may be a combination of the functioning of the display-dominant embodiment inspired by iconic rhetoric and the rational perception of the Church's pervasiveness.

The institutional embodiments are recognized as much vital as not to pass away from the public space. Both inner- and outer- communicators agree to the fact that the university is the least necessary to evanescence. It may derive from the utility parameter that has been attributed to this institution and it is externalized in this manner. Minor tendencies suggesting the public space vanishment have been witnessed in reference to the institution of the army and the Church, additionally with single remarks to the bank and the university. Selected justifications for the public space vanishment according to outer communicators have been provided in my translation (MK):

- “Faith is an individual matter, one does not have to attend the Church to be a believer”  
(female, 27, higher education)
- “It [the Church] is a collection of hierarchs – intellectually ossified hypocrites”  
(female, 46, higher education);
- They both [the Church and the bank] exist only due to cash” (male, 44, vocational education);

- “The Church should vanish from the public space, for it is viewed through the prism of media and not through inner faith and it interferes too much in public life” (female, 24, higher education);
- “If the army ceased to exist, wars would be over” (male, 47, secondary education);
- “Education [at the university] does not guarantee efficient and correct functioning of society” (female, 27, higher education);
- “The Church [should vanish]. One has God in heart, not in an institution” (female, 35, higher education);
- “[The bank] pursues a policy of thievery towards its citizens” (male, 50, vocational education);
- “The church as an institution is superfluous, for its representatives are characterized by falsehood and rapacity. Secondly, they [the Church communicators] forget about society and the obligations they should owe it” (female, 28, higher education).

The justifications for the evanescence from the public space mostly refer to the Church. The display parameter appears to have the seamy side, that is the opulence of symbolic representations and the functioning of the Church communicators is also perceived as extravagant and theatrical.

The assessment of the quality of the offered institutional assets is an indication of the aforementioned theatricality and extravagance of the Church communicators, for their institution is considered by the bank and army communicators as of low assets. Only the university communicators view the Church as advancing medium assets. Yet, only the Church communicators apprehend its institution as high in this juxtaposition. The utility parameter is accomplished in the institution of the university, for it has been assessed of highest average value. The bank communicators consider their institution as high in terms of properties attaching low assessment to the Church. The latter expresses this kind of reciprocity towards the bank communicators. The army seems to demonstrate a pragmatic view on institutional assets. The solid militancy parameter is carried out by the army communicators who see institutions of the public space (including itself) as of medium assets apart from the Church which is of low cognizance in their consideration. Outer communicators are not so strict in their assessment of institutional assets. The army, the bank and the Church are evaluated as of medium quality. However, the quality of university institutional assets are recognized and viewed as high. The utility parameter is more interpretatively stable in view of outer communicators than in inner

communicators. This assessment might be considered socially successful for the university in reference to its initially ascribed parameter.

The following issue concerns the highest social prestige and it aims to demonstrate the link with the abovementioned discussion on the highest social influence with the highest social prestige. This is the most strikingly perceivable instance of the discrepancy between inner- and outer- communicators. Inner communicators agree on the Church to hold the first position in terms of social influence and social prestige whereas the army is the last according to this criteria. For outer communicators, the university is the third in terms of social influence, but the first for social prestige. Having presented the views on institutional influence and prestige among inner- and outer- communicators as two separate groups, a conclusion will be drawn from their comparison: the Church is considered the most prestigious by inner communicators with the university, the bank and the army arising in a descending fashion. Outer communicators perceive the Church as the least prestigious and the university at the top. The bank and the army are the second and third respectively. Hence, it results from the research that social influence on the public space does not go in accord with the prestige a certain institution holds in the public space. As a matter of fact, it is utterly diverted. The institutional identity of the Church admittedly bears the highest influence, nevertheless it becomes the least prestigious when assessed for its social prestige. The university has the most prestigious identity of the institutions under analysis. Selected justification for the highest social prestige for the university according to outer communicators have been provided in my translation (MK):

- “Attention to the state’s development; [educating] stuff for other institutions “ (male, 50, higher education);
- “For ages, the university has been associated with wise and unlighted people” (female 47, vocational education);
- “There has long been a prejudice that students are wise and intelligent, even though times have changed and nowadays everyone can study, no matter whether s/he is wise or intelligent” (female, 26, higher education);
- “Education and scientific work are values which are still held in public esteem” (female, 52, higher education).

The above considerations on social prestige lead to two rationales: 1) the display parameter dazzles communicators with its communicological opulence which eventually

turns to be shallowly significant, 2) the utility parameter seen as public usefulness denotes true ranks and expresses success and achievement for an institution

Defining institutions via their characteristics demonstrates an intense degree of correspondence between inner- and outer- communicators and simultaneously confirms the attribution of the parameters. The army's identity is seen as expressing valour, aggressiveness and alliance. It should be mentioned that alliance has most probably been interpreted in a military sense. For this reason it has been ascribed to this institution. Generally, alliance is a form of merging interests, thus serving a mutual purpose. In this manner, it could also be an indication of the trade-offs parameters. However, it has eventually been comprehended as a manifestation of the army and its militancy parameter.

The bank's identity is the most straightforward in reception indicating economy and functionality as its traits. These two main characteristics imply the utility parameter which have previously been assigned to the university in terms of the perception of the ITE model. Notwithstanding this fact, the ongoing discussion provides with particulars the intricacies of the model which was introduced at the beginning. Therefore, both groups of communicators agree on economy and functionality as the features of the bank.

The Church' identity has been described more abundantly regarding the assortment of descriptive nouns, namely spectacle, performance and manipulation. These traits help to determine the characteristics of the Church as seen of the display parameter. It should be mentioned that the Church communicators has also depicted themselves as characterized by avail. However, this attribute was selected merely by the Church communicators, which would suggest that they see their institution of the utility parameter.

The case of the university has been specified as in the instance of the bank. Through the recognition of the characteristics of discussion and exchange of ideas, the university's identity is of the trade-offs parameter. In the matter of the university, the Church communicators gave an additional description of the attribute of presentation. It either suggests that the Church communicators ascribe some aspects of the display parameter to the university or the notion of presentation is a property of the utility parameter (presentation as a means of transferring knowledge).

The discussion on the characteristics of the institutions under analysis requires further specification of the ITE parameters which is as follows: both inner- and outer-communicators express profoundly similar understanding of the parameters. The display parameter is perceived as representational and impressive (additionally the University

communicators define it as ostentatious). The militancy parameter is distinguished as aggressive and persistent. The utility parameter is viewed as practical and functional whereas the trade-offs parameter is understood as flow and compromising (the Army communicators also indicate economic as its trait). The adjectival characterization validates the fundamentals of the ITE model and complements the attributes of the institutions elaborated above as stemming from the model.

The concluding part of the institutional part concentrates on the institutional support that inner communicators receive from their ruling parties and the assessment of such by outer communicators. Generally, inner communicators apprehend the support of their own institutions on a medium level. The exceptions concern the bank communicators who perceive the army as being highly supported. Furthermore, the Church communicator consider the bank and the Church itself respectively as low and very high in terms of support. The Church communicators have the most superior opinion concerning their institution. Outer communicators express a moderate outlook on inner communicators' support-acquisition. Thus, the discrepancy applies to the university which is noticed as accepting high institutional support. The remaining institutions are seen as of medium support.

Having concluded the discussion on the institutional component, I will now investigate the matters relating to the cultural dimensions. To start with, only the culture tendencies of the applied model can be examined and not the dimensions themselves. Amongst inner communicators, the Church protrudes as an institutions of whose communicators can actively participate in decision-making process, thus acquiring hues of an egalitarian style of managing. The bank and the university fluctuate in the middle of the egalitarian-hierarchical dimension. The army is seen as the most hierarchical by its communicators who seldom participate in this institution's administrative proceedings. The stance represented by outer communicators partially concurs with the aforementioned statements. The Church is indeed perceived as of highest initiative possibilities. The main difference lies in the interpretation of the bank. For outer communicators, it is the latter institution that is the most hierarchical. So again, the display parameter attributed to the Church is at the top of the juxtaposition. It is due to the display's communicative significance and the communicators' consideration of the Church's influential role in society. For the army communicators, the military parameter and the functioning of the army demand hierarchical structures depicted in the survey. For outer communicators,

owing to the trade-offs parameters, the bank is located in a fixed hierarchical order. Hence, the display parameter is associated with egalitarian manner of managing institutions whereas the trade-offs parameters is an indication of hierarchy.

Next cultural tendencies in the institutions under analysis touch upon the roles of individuals and groups in social relationships. The army communicators opt for peacefulness in their work environment which entails a presumption that the army institution is rather of collectivistic character, that is where primary loyalty is owned to the group. The bank is nearly exactly in the middle of the dimension with a slight indication to individual rights. It suggests that the bank communicators value self-centered approach simultaneously appreciating relationship-based agreements. Both the Church communicators (with somewhat higher intensity) and the university communicators opt for individualistic appraisal. It means that individual development and personal goals are more vital for these communicators than collective identity and membership. In view of outer communicators, over a half is in favour of the individualistic approach as promoted by the communicators of the Church and the university. Therefore it may be concluded that the display parameter of the Church and the utility parameter of the university can be identified by individualism in comparison to the army's militancy-dominant and the bank's trade-offs dominant embodiments constructing collectivistic views.

The perception of institutional development remains in focus of the following examination. Both the army and the Church communicators consider their institution preserving rather than innovative. These institutions seem to become adjusted to their environment on a harmonic basis and opt for evolutionary social progress. At the other end of the continuum, the bank communicators are placed. They apprehend their institution as of mastery character, that is being innovative in its proceedings. This cultural tendency is characterized by emphasis on achievement and an attempt to control social environment. The university as the trade-offs embodiment stably inspires to innovative resolution simultaneously defending tradition as in preserving entities. Outer communicators view the development of the institutions with a similar identity in terms of the army, the bank and the Church. The army and the Church are seen as exercising preservation (even though the Church is more intense in this matter), while the bank is a symbol of innovation. The case is different with the university. For outer communicators, the university communicators mostly express change and creative development. Thus, another hue of institutional identity explored through cultural tendencies of mastery-harmony dimension

may suggest that the militancy parameter of the army and the display parameter of the Church are of preserving development, whereas the bank with its trade-offs parameter indicates innovation; the university with a foot in tradition subtly aspires to innovation for the university communicators, but for outer communicators the university becomes purely innovative.

Concentration on future arrangements and consequences of time perception are discovered in this examination. The communicators of the army, the bank and the university have very flexible comprehension of the above criteria, thus are of polychronic tendencies. On the one hand, it may derive from a capability of performing multitasks. On the other, it may result in non-structured approach to work and task implementation. The Church communicators are the most committed to the concept of time: their punctuality may denote obligation to work and the institution itself, thus being monochromic. The monochronism-polychronism tendencies as aforesaid differ strikingly when compared to the stance represented by outer communicators. It is the Church communicators who are mainly considered unhampered in their conception of future arrangements and the army communicators, utterly opposite to their own recognition, are seen as deeply devoted to precise concept of time and work-centered activities. In the end, utilization and organization of time is concluded in the following complementary part of institutional activity: for inner communicators, the parameters of the militancy (the army), the utility (the bank) and trade-offs (the university) are envisaged as exercising polychromic cultural tendencies, whereas the display parameter (the Church) applies polychromic tendencies. Outer communicators have a distinct attitude on the matter: of polychronic nature are the coming parameters – the display (the Church) and the trade-offs (the university), the monochromic are – the militancy (the army) and the utility (the bank).

The universalism-particularism cultural tendencies oscillate between a rule-based and relationship-based organization to demonstrate how inner communicator comply with rules and how their proceedings are viewed by outer communicators. The institutions under analysis exhibit a relatively high level of compliance. The most significant are the army and the bank in terms of universalism tendencies. However, the Church and the university also express a distinguished degree of accommodation to rules. Outer communicators move on a similar plane and see the army as the most obedient institution and the Church as the least conformed. The parameters of the institutions which are

exercised by particular communicators apply a commitment to rule-compliance and this fact is additionally depicted in view of outer communicators.

Having completed the part devoted to cultural tendencies of communicators, written resources will come to the limelight of the examination. Firstly, the readability and transparency of written resources will be investigated. Inner communicators of the bank, the Church and the university express a high degree of the aforementioned criteria. Surprisingly, nearly a half of the army communicators do not understand the contents of written resources. On one hand, the number of army communicators may be disheartening. On the other, the army communicators may be more prone to follow enforced orders. Notwithstanding this fact, the army communicators assess the value of written resources as high. The same assessment is attributed by the remaining inner communicators towards their institutions. For outer communicators, slightly over a half considers written resources readable and transparent. However, they differ in the assessment in comparison to inner communicators. The written resources of the army and the bank are viewed as of medium value, whereas the ones of the Church and the university are perceived as high. Therefore, it might be concluded that the readability and transparency of written resources are rather moderate in reception, but they are generally recognized as of high value.

The succeeding element of analyzing written resources is the level of secrecy. Undoubtedly, the institution of the army has the highest level of secrecy of their written resources. The instance of the army is understandable for it deals with matters of security which is spread on the communicators of other institutions. The subsequent institution which holds its written resources highly secretive is the bank. The latter is in possession of an essential asset, that is money. For this reason, its secrecy is justified. The same stance is expressed towards the Church, however with lesser intensity. The most unrevealed institution is the university, for it has to be open and transparent due to its social purpose which includes extension of knowledge. Outer communicators acknowledge these characteristics in the same manner.

The matter concerning the inner communicators' capability of autonomous influence on constructing written resources can be interpreted multifariously, for the discrepancy in their stances is so wide that merely very general tendencies can be revealed. Out of the institutions sharing this moderately recognized criterion, the Church communicators see to possess a considerate right to form inner resources. They are

followed by the university communicators and even less significant number of the army communicators. The bank communicators are the lowest in this juxtaposition. Outer communicators air similar views on this capability where over a half of seldom distributes these measures as falling within inner communicators's competence. Thus, inner communicators seen as regular members of the institutions under analysis have an inconsiderable influence on constructing written resources and are generally perceived in this way by outer communicators.

Notwithstanding the fact whether inner communicators have or not an autonomous influence on constructing written resources, a matter of their institutional supportiveness is worth discussing. According to the bank and army communicators, written resources are of great asset especially for the representatives of the first institution. The Church communicators also appreciate the help from written resources whereas the university communicators feel the least supported in terms of taking advantage of written resources. In reference to outer communicators, they all acknowledge the significance of written resources for inner communicators. However, they recognize the value of written resources, but with different intensity of usefulness, mostly as frequently supportive.

The above considerations have completed the discussion on the communicative part of the examination. In order to cement the thesis with closing remarks a word of encapsulation will be provided to gather all the expressed conclusions concerning institutional identity on three examined levels:

## **INSTITUTIONAL**

- in the ITE model, inner- and outer- communicators find the militancy parameter the most striking in terms of recognition, the display parameter is plainly related to the Church, the utility parameter turns to be the most sought-after parameter by the bank and the university, the trade-offs parameter becomes initially attainable to the bank probably on material-associated connotations;
- for inner- and outer- communicators the Church is seen as of highest influence on the public space and the university is the least necessary to evanescence;
- for inner- and outer- communicators, the university offers the highest quality of institutional assets applying the initially attributed utility parameter;
- for inner communicators, the Church holds the first position in terms of social influence and social prestige and the army is the last according to this criteria,

whereas for outer communicators, the Church is perceived as the least prestigious and the university at the top – thus, social influence on the public space does not go in accord with the prestige a certain institution holds in the public space. As a matter of fact, it is utterly diverted. The institutional identity of the Church admittedly bears the highest influence, nevertheless it becomes the least prestigious when assessed for its social prestige;

- in the process of specifying the ITE institutional characteristics' identities, they are as follows:
  - the army – valour, aggressiveness, alliance,
  - the bank – economy, functionality,
  - the Church – spectacle, performance, manipulation, avail (the latter only for the Church communicators),
  - the university – discussion, exchange of ideas, presentation (the latter only for the Church communicators).
- in the process of specifying the ITE institutional parameters, they are defined as it follows:
  - the display – representational, impressive, ostentatious (the latter only for the university communicators),
  - the militancy – aggressive, persistent,
  - the utility – practical, functional,
  - the trade-offs – flow, compromising, economic (the latter only for the army communicators).
- generally, inner communicators apprehend the support of their own institutions on a medium level; outer communicators share the same outlooks except for the university which is seen as accepting high institutional support from its ruling parties.

## **CULTURAL**

- the display parameter represented by the Church communicators is associated with egalitarian manner of managing institutions whereas the militancy parameter of the army communicators and the trade-offs parameter of the university communicators are an indication of hierarchy for inner- and outer- communicators respectively;

- the display parameter of the Church and the utility parameter of the university can be identified by individualism in comparison to the army's militancy-dominant and the bank's trade-offs-dominant embodiments constructing collectivistic views;
- the militancy parameter of the army and the display parameter of the Church are of preserving development, whereas the bank with its trade-offs parameter indicates innovation; the university with a foot in tradition subtly aspires to innovation for the university communicators, but for outer communicators the university becomes purely innovative,
- for inner communicators the parameters of the militancy (the army), the utility (the bank) and trade-offs (the university) are envisaged as exercising polychromic cultural tendencies, whereas the display parameter (the Church) applies polychromic tendencies; outer communicators have a distinct attitude on the matter: of polychronic nature are the coming parameters – the display (the Church) and the trade-offs (the university), the monochromic are – the militancy (the army) and the utility (the bank);
- for inner- and outer- communicators, the parameters of the institutions under analysis apply a commitment to rule-compliance.

## **COMMUNICATIVE**

- the readability and transparency of written resources are rather moderate in reception, but they are generally recognized as of high value;
- the army is the most secretive institution in terms of its written resources and the university is the most unrevealed for inner- and outer- communicators;
- inner communicators seen as regular members of the institutions under analysis have an inconsiderable influence on constructing written resources and are generally perceived in this way by outer communicators;
- the army and the bank communicators recognized the value of written resources with the highest intensity; the Church communicators also appreciate their value; the university communicators feel supported, however the least; for outer communicators, written resources are mostly of supportive nature.

The above summary reveals the intricacies of the thesis. There do occur discrepancies in the perception and interpretation of institutional functioning as governed by the ITE parameters and expressed by the inner-communicators (operating within an

institution) and the outer-communicators (general public space users who have access to the resources offered by an institution). Hence, these discrepancies evoke different reception of the ITE parameters as well as the core cultural dimension tendencies and the quality and usefulness of written resources as assessed respectively by the inner- and outer-communicators. However, the intensity of the institutional identity differences is distinctive for the particular parts of the study. The discrepancies are vitally perceivable in the cultural part where the stances of inner- and outer- communicators are expressed via cultural dimensional tendencies. The institutional and communicative parts demonstrate an essential congruence with enriching alterities that prove the precision and usefulness of the Imperial Tetragon of Embodiment model that has led to determine the identity of the institutions under analysis and ultimately helped to establish language as an institution.

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## **APPENDIX 1   Inner communicators' survey**

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### **ANKIETA**

Poniższa ankieta została przygotowana na potrzeby pracy doktorskiej. Zwracam się z uprzejmą prośbą o rzetelne wypełnienie niniejszej ankiety. Informuję, że jest ona anonimowa, a otrzymane wyniki posłużą wyłącznie do pracy naukowej.

**Proszę o podanie następujących informacji w wyznaczonych miejscach:**

**Płeć..... Wiek..... Wykształcenie.....**

**1. Poniżej podane zostały nazwy instytucji (kolumna A) wraz z parametrami (kolumna B), które mogą je charakteryzować. Które z instytucji kojarzą się Panu/Pani z podanymi parametrami? Proszę o połoczenie strzałkami poszczególnych instytucji z poszczególnymi parametrami zgodnie z własnym uznaniem. Każdą instytucję można połączyć tylko z jednym parametrem:**

*kolumna A*

ARMIA

BANK

KOŚCIÓŁ

UNIWERSYTET

*kolumna B*

przebojowość (wojowniczość)

wymiana

pokaz

użyteczność

**2. Która spośród podanych instytucji ma Pana/Pani zdaniem największy wpływ na przestrzeń publiczną? Proszę o zakreślenie kółkiem jednej z odpowiedzi odpowiednio do każdej z podanych instytucji (gdzie 1 to instytucja o największym wpływie społecznym, a 4 to instytucja o najmniejszym wpływie społecznym):**

ARMIA

1      2      3      4

BANK

1      2      3      4

KOŚCIÓŁ

1      2      3      4

UNIWERYTET

1      2      3      4

**3. Która spośród podanych instytucji mogłaby Pana/Pani zdaniem zniknąć z przestrzeni publicznej? Proszę o zakreślenie kółkiem jednej z odpowiedzi odpowiednio do każdej z podanych instytucji:**

ARMIA	tak	nie
BANK	tak	nie
KOŚCIÓŁ	tak	nie
UNIWERSYTET	tak	nie

**Jeżeli któraś z podanych instytucji miałyby zniknąć z przestrzeni publicznej, to proszę krótko uzasadnić swoją decyzję, co do wybranej instytucji:**

.....  
.....  
.....

**4. Jak oceniłby/łaby Pan/Pani jakość usług każdej z instytucji? Proszę o zaznaczenie swojej odpowiedzi krzyżykiem (X) odpowiednio do każdej z podanych instytucji (gdzie 1 to usługi najniższej jakości, a 10 to usługi o najwyższej jakości).**

	1	2	3	4	5	6	7	8	9	10
ARMIA										
BANK										
KOŚCIÓŁ										
UNIWERSYTET										

**5. Przynależność do której z podanych instytucji wydaje się Panu/Pani najbardziej prestiżowa społecznie? Proszę o zakreślenie kółkiem jednej z odpowiedzi odpowiednio do każdej z podanych instytucji (gdzie 1 to instytucja o największym prestiżu społecznym, a 4 to instytucja o najmniejszym prestiżu społecznym):**

ARMIA	1	2	3	4
BANK	1	2	3	4
KOŚCIÓŁ	1	2	3	4
UNIWERSYTET	1	2	3	4

**Proszę krótko uzasadnić swoją decyzję w odniesieniu do instytucji, która została wybrana jako numer 1:**

.....  
.....  
.....  
**6. Spośród podanych w ramce rzeczowników proszę wybrać te, które Pana/Pani zdaniem najlepiej charakteryzują podane instytucje. Do każdej z instytucji należy dopasować po cztery rzeczowniki (gdzie numer 1 oznacza cechę najistotniejszą, a numer 4 cechę najmniej istotną). Każdy rzeczownik może zostać użyty tylko jeden raz:**

wymiana myśli	funkcjonalność	zaczeplność	manipulacja
sojusz	pożytek	prezentacja	rozprawa
widowisko	agresywność	dyskusja	wykorzystanie
męstwo	kompromis	ekonomia	przedstawienie

ARMIA	BANK	KOŚCIÓŁ	UNIWESYTET
1.....	1.....	1.....	1.....
2.....	2.....	2.....	2.....
3.....	3.....	3.....	3.....
4.....	4.....	3.....	4.....

**7. Spośród podanych w ramce przymiotników proszę wybrać te, które kojarzą się Panu/Pani z parametrami instytucji. Do każdego z parametrów należy dopasować po cztery przymiotniki (gdzie numer 1 oznacza cechę najistotniejszą, a numer 4 cechę najmniej istotną). Każdy przymiotnik może zostać użyty tylko jeden raz:**

agresywny	reprezentacyjny	ekspresso	gospodarczy
ekonomiczny	śmiały	ostentacyjny	efektowny
kontaktowy	kompromisowy	funkcjonalny	bezkonfliktowy
przepływowaty	nieustępliwy	praktyczny	napastliwy

PRZEBOJOWOŚĆ (WOJOWNICZOŚĆ)	WYMIANA	POKAZ	UŻYTECZNOŚĆ
1.....	1.....	1.....	1.....
2.....	2.....	2.....	2.....
3.....	3.....	3.....	3.....
4.....	4.....	4.....	4.....

**8. Któż spośród podanych instytucji jest Pana/Pani zdaniem najbardziej troszczy się o swoich członków? Proszę o zaznaczenie swojej odpowiedzi krzyżkiem (X) odpowiednio do każdej z podanych instytucji (gdzie 1 to usługi najniższej jakości, a 10 to usługi o najwyższej jakości):**

	1	2	3	4	5	6	7	8	9	10
ARMIA										
BANK										
KOŚCIOŁ										
UNIWERSYTET										

**9. Czy może Pan/Pani wystąpić z inicjatywami do swoich przełożonych, w których zasugeruje Pan/Pani własne sposoby ulepszenia funkcjonowania instytucji, w której Pan/Pani pracuje? Proszę o zakreślenie kółkiem jednej z odpowiedzi:**

- a) zawsze
- b) często
- c) czasami
- d) rzadko
- e) nigdy

**10. Które z poniżej wymienionych wartości ceni sobie Pan/Pani wyżej? Proszę o zakreślenie kółkiem jednej z odpowiedzi:**

- a) poszanowanie praw jednostki
- b) bezkonfliktowość w pracy
- c) inne (proszę wymienić)

.....  
.....

**11. Czy uważa Pan/Pani, że instytucja, której Pan/Pani pracuje rozwija się w sposób innowacyjny czy zachowawczy? Proszę o zakreślenie kółkiem jednej z odpowiedzi:**

- a) innowacyjny
- b) zachowawczy

**12. Czy w razie spóźnienia do pracy spotkają Pana/Panią określone konsekwencje wynikające z regulaminu? Proszę o zakreślenie kółkiem jednej z odpowiedzi:**

- a) zawsze
- b) często
- c) czasami
- d) rzadko
- e) nigdy

**13. Czy stara się Pan/Pani przestrzegać poleceń przełożonych nawet gdy wydają się Panu/Pani najbardziej nieodpowiednie do zaistniałej sytuacji? Proszę o zakreślenie kółkiem jednej z odpowiedzi:**

- a) zawsze
- b) często
- c) czasami
- d) rzadko
- e) nigdy

**14. Czy w instytucji, w której Pan/Pani pracuje materiały o charakterze informacyjnym są czytelne i zrozumiałe? Proszę o zakreślenie kółkiem jednej z odpowiedzi:**

- a) tak
- b) nie

**Jeżeli zdecydował/a się Pan/Pani na odpowiedź tak, to jak ocenia Pan/Pani wartość tychże materiałów? Proszę o zaznaczenie swojej odpowiedzi krzyżykiem (X) (gdzie 1 to materiały informacyjne najmniej czytelne i zrozumiałe, a 10 to materiały informacyjne najbardziej czytelne i zrozumiałe):**

	1	2	3	4	5	6	7	8	9	10
materiały informacyjne										

**15. Większość instytucji posiada część informacji, którymi nie może dzielić się z resztą społeczeństwa. Które z instytucji Pana/Pani zdaniem najbardziej chronią informacje dotyczące swojej działalności? Proszę o zaznaczenie swojej odpowiedzi krzyżykiem (X) odpowiednio do każdej z podanych instytucji (gdzie 1 to instytucja, która najmniej chroni swoje informacje, a 10 to instytucja, która najbardziej chroni swoje informacje):**

	1	2	3	4	5	6	7	8	9	10
ARMIA										
BANK										
KOŚCIOŁ										
UNIWERSYTET										

**16. Czy ma Pan/Pani wpływ na tworzenie wewnętrznych rozporządzeń dotyczących funkcjonowania instytucji, w której Pan/Pani pracuje? Proszę o zakreślenie kółkiem jednej z odpowiedzi:**

- a) zawsze
- b) często
- c) czasami
- d) rzadko
- e) nigdy

**17. Czy rozporządzenia wewnętrzne dotyczące Pana/Pani pracy w instytucji są pomocne w wykonywaniu obowiązków? Proszę o zakreślenie kółkiem jednej z odpowiedzi:**

- a) zawsze
- b) często
- c) czasami
- d) rzadko
- e) nigdy

**Dziękuję za wypełnienie ankiety.**

## **APPENDIX 2 Outer communicators' survey**

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### **ANKIETA**

Poniższa ankieta została przygotowana na potrzeby pracy doktorskiej. Zwracam się z uprzejmą prośbą o rzetelne wypełnienie niniejszej ankiety. Informuję, że jest ona anonimowa, a otrzymane wyniki posłużą wyłącznie do pracy naukowej.

**Proszę o podanie następujących informacji w wyznaczonych miejscach:**

**Płeć..... Wiek..... Wykształcenie.....**

**1. Poniżej podane zostały nazwy instytucji (kolumna A) wraz z parametrami (kolumna B), które je charakteryzują. Które z instytucji kojarzą się Panu/Pani z podanymi parametrami? Proszę o połoczenie strzałkami poszczególnych instytucji z poszczególnymi parametrami zgodnie z własnym uznaniem. Każdą instytucję można połączyć tylko z jednym parametrem:**

<i>kolumna A</i>	<i>kolumna B</i>
ARMIA	przebojowość (wojowniczość)
BANK	wymiana
KOŚCIÓŁ	pokaz
UNIWERSYTET	użyteczność

**2. Która spośród podanych instytucji ma Pana/Pani zdaniem największy wpływ na przestrzeń publiczną? Proszę o zakreślenie kółkiem jednej z odpowiedzi odpowiednio do każdej z podanych instytucji (gdzie 1 to instytucja o największym wpływie, a 4 to instytucja o wpływie najmniejszym):**

ARMIA	1	2	3	4
BANK	1	2	3	4
KOŚCIÓŁ	1	2	3	4
UNIWERYTET	1	2	3	4

**3. Która spośród podanych instytucji mogłaby Pana/Pani zdaniem zniknąć z przestrzeni publicznej? Proszę o zakreślenie kółkiem jednej z odpowiedzi odpowiednio do każdej z podanych instytucji:**

ARMIA	tak	nie
BANK	tak	nie
KOŚCIÓŁ	tak	nie
UNIWERSYTET	tak	nie

**Jeżeli któraś z podanych instytucji miałaby zniknąć z przestrzeni publicznej, to proszę krótko uzasadnić swoją decyzję, co do wybranej instytucji:**

.....  
.....  
.....

**4. Jak oceniłby/łaby Pan/Pani jakość usług każdej z instytucji? Proszę o zaznaczenie swojej odpowiedzi krzyżykiem (X) odpowiednio do każdej z podanych instytucji (gdzie 1 to usługi najniższej jakości, a 10 to usługi o najwyższej jakości).**

	1	2	3	4	5	6	7	8	9	10
ARMIA										
BANK										
KOŚCIÓŁ										
UNIWERSYTET										

**5. Przynależność do której z podanych instytucji wydaje się Panu/Pani najbardziej prestiżowa społecznie? Proszę o zakreślenie kółkiem jednej z odpowiedzi odpowiednio do każdej z podanych instytucji (gdzie odpowiednio 1 to instytucja o największym prestiżu społecznym, a 4 to instytucja o najmniejszym prestiżu społecznym):**

ARMIA	1	2	3	4
BANK	1	2	3	4
KOŚCIÓŁ	1	2	3	4
UNIWERSYTET	1	2	3	4

**Proszę krótko uzasadnić swoją decyzję w odniesieniu do instytucji, która została wybrana jako numer 1:**

.....  
.....  
.....  
.....

**6. Spośród podanych w ramce rzeczowników proszę wybrać te, które Pana/Pani zdaniem najlepiej charakteryzują podane instytucje. Do każdej z instytucji należy dopasować po cztery rzeczowniki (gdzie numer 1 oznacza cechę najistotniejszą, a numer 4 cechę najmniej istotną). Każdy rzeczownik może zostać użyty tylko jeden raz:**

wymiana myśli	funkcjonalność	zaczeplność	manipulacja
sojusz	pożytek	prezentacja	rozprawa
widowisko	agresywność	dyskusja	wykorzystanie
męstwo	kompromis	ekonomia	przedstawienie

ARMIA	BANK	KOŚCIÓŁ	UNIWESYTET
1.....	1.....	1.....	1.....
2.....	2.....	2.....	2.....
3.....	3.....	3.....	3.....
4.....	4.....	3.....	4.....

**7. Spośród podanych w ramce przymiotników proszę wybrać te, które kojarzą się Panu/Pani z parametrami instytucji. Do każdego z parametrów należy dopasować po cztery przymiotniki (gdzie numer 1 oznacza cechę najistotniejszą, a numer 4 cechę najmniej istotną). Każdy przymiotnik może zostać użyty tylko jeden raz:**

agresywny	reprezentacyjny	ekspresywny	gospodarczy
ekonomiczny	śmiały	ostentacyjny	efektowny
kontaktowy	kompromisowy	funkcjonalny	bezkonfliktowy
przepływowaty	nieustępliwy	praktyczny	napastliwy

PRZEBOJOWOŚĆ (WOJOWNICZOŚĆ)	WYMIANA	POKAZ	UŻYTECZNOŚĆ
1.....	1.....	1.....	1.....
2.....	2.....	2.....	2.....
3.....	3.....	3.....	3.....
4.....	4.....	4.....	4.....

**8. Któż spośród podanych instytucji jest Pana/Pani zdaniem najbardziej troszczy się o swoich członków? Proszę o zaznaczenie swojej odpowiedzi krzyżkiem (X) odpowiednio do każdej z podanych instytucji (gdzie 1 to usługi najniższej jakości, a 10 to usługi o najwyższej jakości):**

	1	2	3	4	5	6	7	8	9	10
ARMIA										
BANK										
KOŚCIÓŁ										
UNIWERSYTET										

**9. W której spośród podanych instytucji może Pana/Pani zdaniem podwładny najbardziej liczyć na pomoc przelóżonego? Proszę o uszeregowanie odpowiedzi (gdzie odpowiednio 1 to instytucja, w której przełożony najbardziej wspiera podwładnego, a 4 to instytucja, w której przełożony najmniej wspiera podwładnego):**

ARMIA	1	2	3	4
BANK	1	2	3	4
KOŚCIÓŁ	1	2	3	4
UNIWERSYTET	1	2	3	4

**Proszę krótko uzasadnić swoją decyzję w odniesieniu do instytucji, która została wybrana jako numer 1:**

.....  
.....  
.....

**10. Które z poniżej wymienionych wartości cenil/aby sobie Pan/Pani wyżej w miejscu pracy? Proszę o zakreślenie kółkiem jednej z odpowiedzi:**

- a) poszanowanie praw jednostki
- b) bezkonfliktowość
- c) inne (proszę wymienić)

.....  
.....

**11. Które spośród podanych instytucji rozwijają się Pana/Pani zdaniem w sposób innowacyjny lub zachowawczy? Proszę o zakreślenie kółkiem jednej z odpowiedzi odpowiednio do każdej z podanych instytucji:**

Kościół	a) innowacyjny	b) zachowawczy
armia	a) innowacyjny	b) zachowawczy
bank	a) innowacyjny	b) zachowawczy
uniwersytet	a) innowacyjny	b) zachowawczy

**12. W której spośród podanych instytucji może Pana/Pani zdaniem podwładny liczyć na największą wyrozumiałość przełożonego w razie spóźnienia do pracy? Proszę o uszeregowanie odpowiedzi (gdzie odpowiednio 1 to instytucja, w której spóźnienie do pracy jest tolerowane, a 4 to instytucja, w której spóźnienie do pracy jest nietolerowane):**

ARMIA	1	2	3	4
BANK	1	2	3	4
KOŚCIÓŁ	1	2	3	4
UNIWERSYTET	1	2	3	4

**13. W której spośród podanych instytucji Pana/Pani zdaniem polecenia przełożonego są najbardziej przestrzegane? Proszę o uszeregowanie odpowiedzi (gdzie 1 to instytucja, w której polecenia przełożonego muszą być najbardziej przestrzegane, a 4 to instytucja, w której polecenia przełożonego mogą być najmniej przestrzegane):**

ARMIA	1	2	3	4
BANK	1	2	3	4
KOŚCIÓŁ	1	2	3	4
UNIWERSYTET	1	2	3	4

**14. Czy materiały o charakterze informacyjnym wydawane przez następujące instytucje: ARMIA, BANK, KOŚCIÓŁ, UNIWERSYTET są dla Pana/Pani czytelne i zrozumiałe? Proszę o zakreślenie kółkiem jednej z odpowiedzi:**

- c) tak
- d) nie

**Jeżeli zdecydował/a się Pan/Pani na odpowiedź tak, to jak ocenia Pan/Pani wartość tychże materiałów? Proszę o zaznaczenie swojej odpowiedzi krzyżykiem (X) odpowiednio do każdej z podanych instytucji (gdzie 1 to materiały informacyjne najmniej czytelne i zrozumiałe, a 10 to materiały informacyjne najbardziej czytelne i zrozumiałe):**

	1	2	3	4	5	6	7	8	9	10
ARMIA										
BANK										
KOŚCIÓŁ										
UNIWERSYTET										

**15. Większość instytucji posiada część informacji, którymi nie może dzielić się z resztą społeczeństwa. Które z instytucji Pana/Pani zdaniem najbardziej chronią informacje dotyczące swojej działalności? Proszę o zaznaczenie swojej odpowiedzi krzyżykiem (X) odpowiednio do każdej z podanych instytucji (gdzie 1 to instytucja, która najmniej chroni swoje informacje, a 10 to instytucja, która najbardziej chroni swoje informacje):**

	1	2	3	4	5	6	7	8	9	10
ARMIA										
BANK										
KOŚCIÓŁ										
UNIWERSYTET										

**16. Czy uważa Pan/Pani, że szeregowi pracownicy w następujących instytucjach: ARMIA, BANK, KOŚCIÓŁ, UNIWERSYTET mają wpływ na tworzenie wewnętrznych rozporządzeń w tychże instytucjach? Proszę o zakreślenie kółkiem jednej z odpowiedzi:**

- a) zawsze
- b) często
- c) czasami
- d) rzadko
- e) nigdy

**17. Czy uważa Pan/Pani, że rozporządzenia wewnętrzne w następujących instytucjach: ARMIA, BANK, KOŚCIÓŁ, UNIWERSYTET pomagają szeregowym pracownikom tychże instytucji w wykonywaniu ich obowiązków? Proszę o zaznaczenie kółkiem jednej z odpowiedzi:**

- a) zawsze
- b) często
- c) czasami
- d) rzadko
- e) nigdy

**Dziękuję za wypełnienie ankiety.**

## **STRESZCZENIE**

Instytucje stanowią najdoskonalsze formy społecznej organizacji, które zostały powołane do sfery publicznej w celu realizowania specyficznych funkcji. Niniejsza dysertacja zmierza do określenia dynamiki instytucjonalnej tożsamości wyrażanej przez wewnętrznych i zewnętrznych komunikatorów w zachowaniach komunikacyjnych. Kolektywna aktywność instytucji jest osiągalna dzięki działalności wyżej wymienionych komunikatorów tj. ludzkich agensów komunikacyjnych, którzy zostali sklasyfikowani w dwóch kategoriach: wewnętrzni, którzy funkcjonują w instytucji przekazując jej zasoby komunikacyjne, oraz zewnętrzni, postrzegani jako użytkownicy sfery publicznej korzystający z oferowanych przez komunikatorów wewnętrznych zasobów. W pracy poddano analizie cztery najbardziej znaczące instytucje: armię, bank, Kościół (w pracy zawsze interpretowany jako Kościół katolicki rzymskiej denominacji, bądź w omawianych przypadkach zaznaczono inaczej) oraz uniwersytet.

Część teoretyczna dysertacji przedstawia zagadnienia związane ze sferą publiczną, w której zachodzą uwikłania komunikacyjne. Jej definicja oraz funkcje zostały omówione. Ponadto wymiary sfery publicznej zostały wraz z ich aspektami umiejscowione w kontekście teorii socio-semiotycznej (Gottdiener and Lagopoulos's, 1986). Architektura została ujęta jako wydarzenie semiotyczne, które oparte jest na klasycznych atrybutach trwałości, użyteczności i piękna. Uwzględniono również takie własności jak styl oraz intensywność. To ostatnie pojęcie powadzi do kardynalnego dla znaczenia pracy modelu Imperialnego Tetragonu Wcielenia zaproponowanego przez Puppla (dalej: ITW, Puppel, 2009; Puppel, 2011a). Ta kluczowa teoria opiera się na postrzeganiu języka w kategoriach instytucji i stanowi podstawę do rozważań teoretycznych oraz służy jako fundament badań empirycznych. Model jest kompozycją aspektów biologicznych, społecznych i kulturowych komunikacji. Nadrzędną właściwością modelu ITW jest współgranie parametrów, z których każdy zmierza do osiągnięcia dominacji w kontekście związku język-instytucja. Te parametry to odpowiednio: „bojowość”, „użyteczność” „wymiana” oraz „pokaz”. Ich szczegółowe funkcjonowanie zostało przedstawione w niniejszej pracy. Wykorzystując podane parametry, z których jeden w każdej w danych instytucji

funkcjonuje z dominującą aktywnością komunikatorzy tychże instytucji generują zachowania komunikacyjne tworząc w ten sposób utrwalone wzorce zachowań.

Sfera publiczna stanowi ponadto obszar, w których realizowane są potrzeby komunikatorów. Stąd uwzględniono reprezentatywne sfery publiczne, przez które nawigują komunikatorzy. Te sfery to: agora i forum – miejsce wymiany zasobów językowych, arena – miejsce rywalizacji zasobów językowych, dom – rudimentarna sfera służąca do zainicjowania i transmisji zasobów językowych, audytorium – sfera regulująca tło dla wymiany zasobów natury edukacyjnej, teatr – sfera, która realizuje rzeczywiste przymioty komunikacji oraz świątynia – określająca ramy komunikacji rytualnej. Przytoczone rodzaje uwikłań komunikacyjnych zostały podsumowane dyskusją nad ogólnymi cechami komunikacji instytucjonalnej: proksemiką, sprzężeniem zwrotnym, poziomem formalności oraz celami komunikacyjne określonymi przez ramy czasowe.

W drugim rozdziale parametry ITW zostały dopasowane do analizowanych instytucji według następujących założeń: armia – bojowość, bank – użyteczność, Kościół – pokaz, uniwersytet – wymiana. Te założenia mają charakter teoretyczny i ich zasadność zostanie sprawdzona podczas badania. Następnie instytucje zostały omówione w kontekście wcielenia jako pojęcia, zgodnie z którym materia synergicznie strukturalizuje środowisko wraz z zamieszkaującymi je gatunkami. W dalszej części zostały przedstawione elementy konstytuujące działalność instytucji. Pierwszym z nich jest koncepcja znaku czerpiąca z tradycji semiotycznych de Saussure oraz Peirce'a. W tych rozważaniach zostały uwzględnione procesy ikonizacji, indeksykalizacji, symbolizacji oraz metaforyczności, których celem jest umiejscowienie związku język-instytucja w perspektywie semiotycznej. Kolejny element stanowią uwarunkowania ekonomiczne, w których zdefiniowano instytucje według podejścia nowej i starej szkoły ekonomicznej do zagadnień roli instytucji jako wcielenia. Zasoby oferowane przez instytucje poddane analizie zostały rozpatrzone z punktu widzenia zarządzania zasobami ludzkimi, tj. funkcjonowania komunikatorów w przestrzeni instytucjonalnej.

Elementy ideologiczne instytucji stanowią istotny punkt w analizowaniu instytucji, ponieważ zmierzają do określenia tożsamości ich wcieleń. Stąd podana została definicja ideologii jako fundament przystosowalności instytucjonalnej dla praktycznego przekazywania zasobów poza- i językowych, która stanowi racjonalne i motywacyjne uzasadnienie istnienia instytucji w sferze publicznej. Ostatnim z konstytuentów działalności instytucji jest atrybut rytualny. Definicja rytuały rozpoczyna rozważania nad

ich rolą w tworzeniu zachowań komunikacyjnych. Ponadto przedstawiona koncepcja przemocy symbolicznej Bourdieu'a i Passeron'a (1977) ma służyć zrozumieniu środków podejmowanych przez komunikatorów instytucjonalnych, którzy generują określone zachowania komunikacyjne sprawiając, że stają się one charyzmatyczne i obowiązujące ponadpokoleniowo. Proces tworzenia nowej instytucjonalnej rzeczywistości wraz z rytuałami przejścia został zainspirowany pracami van Gennep'a (1960) i Turner'a (1969). Instytucje jako mediatorzy pomiędzy społecznością komunikacyjno-językowo-kulturową a komunikatorami tejże społeczności oferują pewne formy zaspokojenia, m.in.: egzystencjalne (Durkheim, 1912/2001), epistemologiczne (Levi-Strauss, 1971/1981) czy społeczne (Goffman, 1959), które zostały przeanalizowane. Strukturalność instytucji również została omówiona jako wartość gwarantująca ich wewnętrzna spójność. Spośród wyselekcjonowanych elementów spajających zachowania komunikacyjne, hierarchiczność oraz formy adresatywne mają szczególne znaczenie i ich funkcje zostały przedstawione. Dodatkowo, współczesne instytucje, które są przedmiotem analizy w niniejszej dysertacji potęgują swój zasięg poprzez użycie instrumentów retorycznych oraz osiągnięcie *public relations*, z których zdolność do tworzenia pojęć własnych stanowi ich najznamienitszy przejaw.

Końcowe rozważania w tej części pracy zmierzają do ustalenia aspiracji instytucjonalnych, które opierają się na pięciu centralnych atrybutach: zaistnieniu instytucji, próby jej dominacji nad sferą publiczną, najistotniejszym dla całej dysertacji określeniu dynamiki instytucjonalnej tożsamości, promowania reputacji oraz wzbudzeniu zaufania komunikatorów. Zagadnienia poruszone w rozdziale dotyczącym instytucji jako najdoskonalszej formy wcielenia zostały poparte odpowiednimi przykładami, które stanowią realizacje parametrów w analizowanych instytucjach oraz w zachowaniach komunikacyjnych wewnętrznych i zewnętrznych komunikatorów.

Podsumowujący rozdział części teoretycznej koncentruje się na instytucjonalnej dynamice zachowania komunikacyjnego wyrażanej przez transkomunikatora. Ten ostatni jest rodzajem komunikatora, który przekroczył granice kultury oralno-graficznej i we współczesnym stchnologizowanym świecie komunikacji porusza się w wielowymiarowej przestrzeni komunikacyjnej. Pojęcie „transkomunikatora hybrydowego” zostało wprowadzone do językoznawstwa i komunikologii przez Puppla (2011b) i podobnie jak model ITW stanowi podstawę dla rozważań w niniejszej dysertacji. Istotnie, wymiary komunikacji rozpoczynają dyskusję nad transkomunikatorem unaoczniając ewolucyjny

charakter modalności audio-słuchowych i wizualno-dotykowych. Te wymiary obejmują fundamenty biologiczne, społeczne i kulturowe komunikacji. Aby transkomunikator mógł elastycznie funkcjonować w sferze publicznej należy się zapoznać z koncepcją strategicznego zarządzania kompetencją komunikacyjną, której definicja została podana jako przyczynek do spostrzeżeń nad zdolnością do administrowania zasobami poza- i językowymi transkomunikatora. Następnie została omówiona typologia transkomunikatorów wraz z niszami komunikacyjnymi, w których bytują: obywatelską – obejmującą wyspecjalizowane dyskursy zarezerwowane i zrozumiałe dla wąskiej grupy komunikatorów oraz zagadnienia natury legalno-prawnej, zawodową – skupiającą się na profesjach i reprezentowanych przez nie dyskursach oraz codziенно-kulturową – zawierającą najszerszy kontekst językowo-kulturowy, w którym uczestniczą wszyscy użytkownicy sfery publicznej. Nisze komunikacyjne są kontekstami dla stosowania odpowiedniej jakości zasobów poza- i językowych, których realizacje stanowią style komunikacyjne rozumiane jako syndromy komunikacyjne. Do nich zalicza się: najwyższa jakość komunikacji syndromu Petroniusza, średnia syndromu Guliwera oraz najniższa syndromu Oskara. Modalności audio-słuchowe i wizualno-dotykowe stosowane przez transkomunikatorów reprezentujących odmienne syndromy komunikacyjne zostały przeniesione na płaszczyznę kultury organizacyjnej i opisane na przykładzie typologii profesjonalistów: 1) „inżynierów ludzkich dusz”, 2) „anonimowych technokratów” oraz 3) „kupców moralności”<sup>3</sup> (Reed, 2007). Część teoretyczna pracy oscyluje ponadto wokół zbiorczego modelu Nardon'a i Steers'a (2009), który jest rezultatem rozważań nad najbardziej znaczącymi modelami wymiarów kulturowych. Model tychże autorów posłużył jako płaszczyzna do badań empirycznych zamierzających do odkrycia zachowań komunikacyjnych wewnętrznych i zewnętrznych komunikatorów.

W celu określenia dynamiki tożsamości instytucjonalnej wyrażanej przez wewnętrznych i zewnętrznych komunikatorów przeprowadzono analizę w części empirycznej pracy. Na wstępie zostały podane: cel badań, metodologia oraz opis grup badanych. Badanie w niniejszej dysertacji jest oparte na ankietach, które zostały odpowiednio zaprojektowane dla wewnętrznych i zewnętrznych komunikatorów. Ich istotą jest porównanie zachowań komunikacyjnych zmierzających do ustalenia tożsamości badanych instytucji. Ankieta została podzielona na trzy części: instytucjonalną – mierzącą

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<sup>3</sup> Tłumaczenie moje, MK.

parametry ITW oraz ich recepcję i interpretację, kulturową – mającą wskazać na tendencje kulturowe komunikatorów wewnętrznych i zewnętrznych opartych na przyjętym w pracy modelu oraz komunikacyjną – określającą jakość, recepcję i użyteczność instytucjonalnych zasobów pisanych. Ankieta została przeprowadzona wśród użytkowników języka polskiego, stąd tenże język stanowi jej treść. Jednakże w opracowaniu rezultatów ankiety zastosowano język angielski, który jest językiem niniejszej dysertacji, a istota wyartykułowanych pytań została przetłumaczona przez autora pracy.

W dysertacji wyróżniono dwie hipotezy: główną, zakładającą zaistnienie rozbieżności w percepcji i interpretacji dynamiki tożsamości instytucjonalnej pomiędzy komunikatorami wewnętrznymi a zewnętrznymi oraz hipotezę pomocniczą, wynikającą z powyższej, która stanowi, że rozbieżności w percepcji i interpretacji dynamiki tożsamości instytucjonalnej powodują odmienną recepcję parametrów ITW, tendencji kulturowych oraz zasobów pisanych w rozumieniu wyżej wymienionych komunikatorów.

Przeprowadzone badania wykazały rozbieżności w percepcji i interpretacji dynamiki tożsamości instytucjonalnej w odniesieniu do parametrów ITW, tendencji kulturowych oraz zasobów pisanych, tak jak zakładano w hipotezach. Należy podkreślić, że najbardziej dostrzegalne rozbieżności obejmują tendencje kulturowe w zachowaniach komunikatorów wewnętrznych i zewnętrznych. Parametry ITW oraz zasoby pisane również wykazują pewne rozbieżności, lecz ich intensywność jest mniej uderzająca niż w przypadku tendencji kulturowych. W odniesieniu do parametrów ITW oraz zasobów pisanych w wielu punktach występują także zasadnicze kongruencje w ich postrzeganiu przez omawianych komunikatorów, które dowodzą odpowiedniości oraz użyteczności zastosowanego modelu taktującego język jako instytucję.