

Communication as a Life Process

Series Editor

Marta Bogusławska-Tafelska, University
of Warmia and Mazury, Olsztyn, Poland

Editorial Board

Stanisław Puppel, Adam Mickiewicz University,
Poznan, Poland

Elena I. Morozova, V.N. Karazin Kharkiv
National University, Ukraine

Harald Walach, Samueli Institute, Germany

Copy editor of the series

Kinga Cudna

Review: Elena I. Morozova

Communication as a Life Process:

Beyond Human Cognition

Edited by

Marta Bogusławska-Tafelska
and Małgorzata Haładewicz-Grzelak

Cambridge
Scholars
Publishing



Communication as a Life Process: Beyond Human Cognition
Series: Studies in Ecolinguistics

Edited by Marta Bogusławska-Tafelska
and Małgorzata Haładewicz-Grzelak

This book first published 2017

Cambridge Scholars Publishing

Lady Stephenson Library, Newcastle upon Tyne, NE6 2PA, UK

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Copyright © 2017 by Marta Bogusławska-Tafelska,
Małgorzata Haładewicz-Grzelak and contributors

All rights for this book reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner.

ISBN (10): 1-4438-7321-7

ISBN (13): 978-1-4438-7321-5

TABLE OF CONTENTS

Preface	vii
---------------	-----

Part One: New Children - New Teacher – New School. Communication Processes across Generational and Paradigmatic Planes

Multimodal Communication Mechanism in School Children: How to Turn the Assumed Burden into a Phylogenic Blessing— Research Hypotheses	3
Marta Bogusławska-Tafelska	

Loans from Foreign Languages in the Patois of Secondary School Students	17
Anna Rajchel	

Part Two: Communication Mechanisms Noticed and Studied by Contemporary Multidisciplinary Linguistics

Linguistic Typology and Colonial Policies: The Classification of Nigerian Languages in Reports that Originate from the 1921 Census	29
Paula García-Ramírez and Ventura Salazar-García	

The Role of Communication in the Process of Knowledge Management in Organization	51
Elżbieta Karaś	

The Irrelevance of Utterance and Inadequate Understanding of the Message as Causes of the Erosion of Social Trust	67
Zenona M. Nowak and Tadeusz Olewicz	

Emotional-Reflective Communication of My Being through Creative but Logical Thinking in Colours and Shapes.....	81
Hee Sook Lee-Niinioja	

Text and Image in Fragrance Advertising based on a Six-Country Comparison	99
Aneta Smolińska	
The Boundaries of Objectivity in the Communication Process with a Literary Text as a Message	145
Bartosz Cierach	

PREFACE

We are not just highly evolved animals with biological computers embedded inside our skulls; we are also fields of consciousness without limits, transcending time, space, matter, and linear causality.

S. Grof (1993)

The ecolinguistic theory of language/communication has been founded on the idea of an underlying paradigmatic shift. We have been inspired to start this pathway and devote our scholarly attention to building this proposal by a simple personal realisation that the words we speak and hear, and gestures we send and receive in our communicative activeness do not do the job on their own, as regards message mediation. We have been observing that our communicative activeness extends beyond the framework of the language system, and even the cognitive system as well (be it an individual's mind, or the collective mind, i.e. culture). In simpler words, we notice that what humans do communicatively, when they want to relate to others, seems much more than just using words and non-verbal gestures. Quite astonishingly, communicative processes, whether it is self-talk, interpersonal communication or collective communication, do not recognise the boundaries of individual communicators, their bodies, their mental representations and their personal egos.

This starting-point observation has led us to consider the recent interdisciplinary proposals of the world model which try to grasp in the theoretical terms this peculiar transpersonal, unifying and multilevel character of life systems, human communicative systems included. As a result, in our scholarly search we have landed on the new, post-Newtonian paradigmatic plane.

The solid theories and models at which we are looking now, when building the ecolinguistic model, are as follows:

- Generalized Quantum Theory – the theory in which the barrier of mathematics and the formalisms of physics proper have been reduced in order for it to be of use for an interdisciplinary scientist (Atmanspacher, Römer and Walach, 2002; Walach and Römer, 2011);

- Quantum Brain Dynamics (H. Umezawa, 1978; M. Jibu and K. Jasue, 1995);
- Quantum Field Theory – general theoretical frames for a post-Newtonian model of reality, discussing the relations between matter and non-matter (cf. G. Vitiello, 2001);
- Consciousness as the information field – we adopt from this proposal the key idea that the field of life and the field of communication form the consciousness field (G. Tononi).

In stating that communication mechanisms are life mechanisms and going beyond (neuro) cognition, ecolinguistics contacts such non-mainstream theories as *James-Lange theory of emotion* (cf. Davidson in Ekman and Davidson, 1994; Gregory, 2004), where psychologists interested in emotions suggested a primarily physiological trigger for *the emotional feeling*. According to this theory, human emotions, as we experience them, observe them and recognise them, are proposed to be the result of primarily non-cognitive, peripheral processes in the skeletal muscles and physiological reactions of the organism. An ecolinguist notices in this theory a valuable effort to re-direct a part of scholarly attention from the (neuro)cognitive system and (neuro)cognitive activity of humans, towards the rest of the human organism. Ecolinguistics does exactly the same, and even more. According to the ecolinguistic proposals, humans communicate through the (i) cognitive modalities, (ii) non-cognitive modalities (based on the organismic activity), and (iii) through transpersonal relating to the field of life (being the field of information or the consciousness field). Ecolinguistic models of communicative phenomena break away from the cognicentrism of mainstream Western science (cf. Harner in Grof, 1993: 13).

The ecolinguistic pathway we have been building in the modern language and communication studies holds substantial potential, which can bring advantages on the several planes of reflection:

1. it extends the scope of the communicative studies, to consider a host of phenomena that co-build human communicative experiences and situations, and which, as yet, have been ignored or not noticed in the modern linguistic research. Whether we like it or not, our communicative experiences go beyond the experiences of the ‘speaker-hearer’ of the mainstream linguistics, with his/her vocal-auditory and facial-gestural behaviours. Human communicative processes are organically both cognitive and non-cognitive.

2. the ecolinguistic paradigm offers several scientific benefits referring to the toolbox of a linguistic scholar, like

(i) the multidisciplinary and team work naturally emerging in a new methodology; the ecolinguistic research cannot be done by a single scientist;

(ii) a paradigmatic plateau on which attempts can be made to synchronize linguistics with the output of other scientific disciplines, not only humanities or natural sciences, but also the so called hard sciences;

(iii) a platform which is being identified for integrating modern linguistics within the recent world models of 20th century physics, current biology, cutting-edge complementary medical science, new psychology, etc. As a pivotal consequence, the modern language and communication studies can update all presumptions and perspectives which have got automatised over the years in the linguistic research, and which no longer harmonise with what we today know about the reality around.

3. Also, ecolinguistics holds a substantial applicational potential. We can contribute to and support not only programs traditionally seen as dealing with language and communication, like educational programs, interpersonal communication, mass communication models or therapeutic intervention programs; but also, presumably, newest medical models or the holistic models of optimal/healthy living.

The present volume opens a new (eco) linguistic series of monographs and collective monographs entitled *Studies in Ecolinguistics*. Next volumes will be themed individually and authored or edited by specific authors or editors. However, the series editor accepts incoming book proposals to continue the progressive/leading-edge linguistic profile of the series.

This series of monographs is designed to become the academic and publishing framework to discuss the possibility of a paradigmatic shift in the present-day language and communication studies. The rhythm of new monographs being issued depends on the quantity and quality of book proposals that will be submitted to the series editor. The objective is to create the publishing space for further scholarly explorations of ecolinguistics as a new linguistic paradigm, its philosophical, ontological and methodological theoretical models, as well as possible applications in non-academic settings, such as schools, psychological or medical practice, and other.

What is essential, while inciting discussions and promoting novel linguistic perspectives, this scholarly meeting ground is designed to allow a complementary co-existence of the avant-garde proposals of ecolinguistics and the voice of the mainstream language studies. Hence, the texts in the present volume, as well as next volumes in the series, will

be variously distributed along the scale: mainstream linguistic research vs. models and programs of ecolinguistics.

In Part One, “New children – new teacher – new school. Communication processes across generational and paradigmatic planes” an applied linguistic perspective is proposed, exploring educational issues and communication in classroom setting. The opening chapter, “Multimodal communication mechanism in school children: how to turn the assumed burden into a phylogenetic blessing. Research hypotheses” by **Marta Bogusławska-Tafelska**, argues for a shift in paradigmatic planes which need to be given priority in the classroom situation. In particular, the scholar puts forth the need to analyze the cognitive/neurocognitive, behavioural and educational profiles of new population of children from the perspective of the holistic paradigm rather than the traditional standpoint of the Newtonian paradigm. The new perspective relies on nonlinear and multimodal aspect of the communication process. The second contribution included in this section of the monograph, “Loans from foreign languages in the *patois* of secondary school students” by **Anna Rajchel**, focusses on selected aspects of the jargon of high school students. Including results from an empirical study, the author draws our attention to ways in which IT technologies influence “linguistic fashion” of teenage Poles.

Part Two “Communication mechanisms noticed and studied by contemporary multidisciplinary linguistics” investigates communicative phenomena in a variety of contexts, which integrate various epistemological stances on communication. **Paula García-Ramírez** and **Ventura Salazar-García** in their chapter “Linguistic typology and colonial policies: The classification of Nigerian languages in reports that originates from the 1921 census” report a historiographic research on ethnographic treatises stemming from the 1921 census on Nigerian territories in the first quarter of the 20th century. The work evolves at the intersection of the African Linguistics and Linguistic Typology, at the same time capturing the influence of the social context of colonial occupation. The topic of **Elżbieta Karaś**’ chapter, “The role of communication in the process of knowledge management in organizations”, is facets of communication in a business enterprise setting. The author, defining the totality of emergent communication factors in an enterprise as ecology, proceeds to expound the role of the internal communication process, dissemination of knowledge and information in the organization as intangible assets in the functioning of the enterprise. **Zenona M. Nowak** and **Tadeusz Olewicz** in their contribution entitled “The irrelevance of utterance and inadequate understanding of the

message as causes of the erosion of social trust” look at communication from the philosophical vantage point, in particular, concentrating on the importance of *the rule of relevance* in the ethical and praxeological dimensions. The scholars emphasize that flouting the maxim and using it for manipulative teleology is detrimental to public debate. Social trust is taken to be the ultimate criterion of the quality of a communicative community. **Hee Sook Lee-Niinioja**’s work “Emotional-reflective communication of my being through creative but logical thinking in colours and shapes” pins down *creativity* as a driving rotor for successful communication with the help of De Bono’s concept of lateral thinking. She reports results of her project aiming at reducing violence and rehabilitating prisoners’ competence, by means of interlacing logical problem solving, Johann Wolfgang von Goethe’s theory of colors and communicating emotions. The work yielded positive results in helping Indramayu prison inmates (Indonesia) to re-integrate into the society and gain self-esteem.

Aneta Smolińska in the contribution titled “Text and image in fragrance advertising based on six-country comparison” , addresses cultural factors which are active in the communication process, by comparing samples of fragrance advertising across six countries. Using the methodology developed by Edward Hall (in particular cultural values indicator), the scholar reveals the influence of values associated with the country of origin of the fragrance together with axiology surfacing in the target country for the advertising message.

The final chapter of the monograph, “The boundaries of objectivity in the communication process with a literary text as a message” by **Bartosz Cierach** discusses the issue of the limits of the objective decoding of a literary text seen from the viewpoint of a communicative approach in the study of Katherine Mansfield’s short story “Psychology”. Viewing a literary text as part of the communication process, the author traces metaphor creation phenomenological processes as developing beyond the dichotomy objectivity/ subjectivity.

Marta Bogusławska-Tafelska
September 2016

PART ONE

NEW CHILDREN - NEW TEACHER –
NEW SCHOOL.

COMMUNICATION PROCESSES
ACROSS GENERATIONAL
AND PARADIGMATIC PLANES

MULTIMODAL COMMUNICATION MECHANISM IN SCHOOL CHILDREN: HOW TO TURN THE ASSUMED BURDEN INTO A PHYLOGENIC BLESSING— RESEARCH HYPOTHESES

MARTA BOGUSŁAWSKA-TAFELSKA¹

Abstract

The chapter explores the paradigmatic possibilities within the extended educational paradigm. The working hypothesis has it that in order to address theoretically and approach applicationally contemporary educational and communicational tensions within the Western school and within the communicational dyads involving new population of children, it seems essential to shift the paradigmatic planes. New populations of children are not disordered or ill; they embody the profile of the evolutionarily developed human who has extended communicational-organismic-transorganismic active modalities and, at the same time, no cognitive models (within the individual or collective mental representations) to relate to. We propose that a new theoretical pathway in the communication studies and in the education science be opened to allow new perspectives in the research, to unstuck the disorder-focused and helpless position of scholars and practitioners.

Key terms: new population of children, a paradigmatic shift, ecolinguistic model of communication, holographic sign, mind-wandering, mindfulness meditation

¹ M. Bogusławska – Tafelska (✉)
University of Warmia and Mazury in Olsztyn
e-mail: martabt@ibnet.pl

*Suggestions to model contemplative science along the lines of empirical science, to map inner experience onto the procedures to verify outer experience, do not hold water. This has to do with the subjective nature of inner experience as such. In order to build a bridge, we have to transform subjective, inner experience into something that can be shared, i.e. **subjectivity that is intersubjectivity. This is a first-person plural account.***

(H. Walach and A.L.C. Runehov, in H. Walach, 2014) (emphasis – M. B.-T.)

1. Introduction: new population of children and the Newtonian, materialistic paradigm

The generation of young people who in the present decade have entered Western educational systems and, next to no time, will join social systems though their professional activeness after schooling, does not resemble the generations of their parents and grandparents when one observes their cognitive, emotional and motivational profiles. Kindergarten or school children are different. Their behavior is different, their reactions to life situations are different, their strategies of everyday life tasks are different. Voices of perplexed teachers, parents and caregivers, on the one hand, report on the strange new wave of kids; on the other, express a growing frustration coming from the inability to communicate and work with this population. For the time being, the scientific mainstream reaction to this phenomenon remains one based on a critical account of the possible/apparent dysfunctional or mis-behavioural aspects of these children. One finds in the literature the scientific models of borderline profiles of kids, models of dyslexia, descriptions of attention problems or other learning difficulties; and medical models describing the categorized conditions of Asperger's syndrome, autism or ADHD profile, to enumerate but these examples (cf. Taanila et al, 2011; Jurecska et al, 2011). In this chapter, I offer an alternative perspective on the topic. I propose an alternative model of the mental-communicational profile of the human to be considered and experimentally checked with reference to contemporary children. At this stage, the model remains but a fairly general scheme. Further research is needed to develop the proposals. Methodologically, we have a shift undertaken here, taking the topic out of the materialistic, Newtonian-world-model standpoint, onto the multilevel, holistic, post-Newtonian paradigmatic plane. The decision to shift the paradigms is motivated by the fact that I suspect the communicational gap between the generations, in order to be overcome, needs this very awareness of the under lying paradigmatic gap.

2. Tensions within contemporary school: reasons and a new way forward

Contemporary schools, in Poland as well as in other Western cultural zone countries, are faced with stress-related tensions and disturbances within the educational process and its participants: the pupil/student, the teacher and the educational institution (cf. Kaltwasser et al. 2014; Boguslawska-Tafelska, 2006a, 2006b, 2007, 2009, 2013, 2015b; Zenner, Herrnleben Kurz and Walach, 2014). Intervention-based programs built and applied to address the causes of tensions expand the boundaries of the existing educational science. The extended educational paradigm has been identified as a new framework to propose, test and verify novel educational proposals. Although the extended educational paradigm is a more positive, accepting – holistic - approach to school children and the phenomena happening in schools today (as compared to the mainstream educational paradigm focused on mental, emotional, physiological and motivational dysfunctions of school pupils, less frequently of school teachers), nevertheless, even in this new research and application framework, certain mainstream points of view have not been avoided. The example is the diagnosis of school kids having the problem with focusing and sustaining attention through their ‘wandering minds’. Even alternative approaches to the issue seem to traditionally put their starting-point attention on the very phenomenon seen as a *problem/deficit*.

Through this analysis we aim to join the academic discussion on new profiles of man. We draw here a theoretical frame which, first, is founded on the most recent world model sciences offer (see section 3 and 4); second, which takes into account the experiences of non-academic practitioners offering successful intervention programs for new children, their families and schools; third, which takes the discussion out of the all-too-easy applied today contexts of illness and dysfunction. If a mechanism cannot be handled within a person’s current world view, it does not automatically mean that the mechanism as such is dysfunctional.

As ADHD or autistic spectrum syndromes have been present and growing phenomena in Western schools for several decades now, a lot has been happening in the sphere of non-academic, practical interventions to help children and their surroundings. Suzy Miller, an American speech therapist, working in primary schools in US and leading her own private practice as a therapist and consultant - writes in her book:

One principal, back in 2001, called me to meet her and discuss the rise of ADD/ADHD within her school population. She confessed that 33 percent of her population was so diagnosed. She was not sure what to do. She

complained that the disruption to the previously calm state of the school was enough for her to contact someone with out-of-the-box views like me. I told her that when the percentage got to be over fifty, the whole school would change naturally to accommodate the learning needs of this new population (2008: 22-23).

Miller, in her search for effective methods to help her clients and schools that turned to her for advice, started to use alternative approaches which combine holistic treatment of body and mind; dietary programs based on the idea of organic food and reduction of overstimulating substances like sugar; and energy medicine (Miller, 2008). Working in the field for over a decade now and reporting on successes on the way, Miller becomes a resourceful practitioner whose account is very valuable for us at this point of the research. It is practitioners like Miller who have first counterbalanced the medical perspective and started to address the topic differently. Miller explicitly says that ‘there is more to autism that meets the eye’ (2008: 19). The psychologist writes that

Part of their (new children – addition M.B.-T.) gift is the openness to have those metaphysical, or paranormal, or psychic, or whatever term is most acceptable to you, moments... all the time. It's not that they are super psychic children, but they are able to maintain a higher state of awareness all the time (2008: 27).

Let us first clarify the paradigmatic frames we are dealing with here; and try to sort things out a bit. Then, in the current analysis, we will show the alternative pathway to diagnose and comprehend the new population of children.

3. The extended educational paradigm: the necessary paradigmatic change first

The extended educational paradigm is approached from two possible perspectives, namely, there are scholars who employ the ecological perspective and use ecological conceptual-terminological sets to build their proposals. This is the perspective developed in the *Ecolinguistic Studies Program* for advanced students of linguistics at the Faculty of Humanities, University of Warmia and Mazury. This is the perspective promoted by ecopsychology and transpersonal education (cf. Friedman and Hartelius, 2015). And there are scientists who have reached for Eastern concepts of mindfulness and meditation as adopted to the Western medical and psychotherapeutic practices in the 1970’ by the American medical doctor and scientist Jon Kabat-Zinn (1991; 1994; cf. also

Majumdar et al., 2002; Walach et al., 2011; Schmidt and Walach, 2014); and contemporarily inspiring intervention programs in other than medical settings, i.e. in psychotherapeutic practice in the forms of various cognitive-behavioral therapies (cf. Zenner, Herrleben Kurz and Walach, 2014). These parallel, nevertheless often intertwined, pathways are located on a new paradigmatic platform: the holistic, materialistic-spiritual plane of the post-Newtonian paradigm.

Contemporary interdisciplinary research proposes the following descriptive specifications of the reality of life on Earth, within the post-Newtonian paradigm:

- co-primary relationship between matter and non-matter; both life substances derive from the primary nonmaterial field of life (cf. the complementarist model in Walach, 2015a: 79-80; Boguslawska-Tafelska, 2013: 106-107);
- holism in higher-order life processes: nonduality and the ecological sense of the unified self;
- deep ecological sense of interconnectedness of all living systems within the ecosphere of the Earth (cf. Davis and Canty, 2015);
- communication processes as a primary linking mechanism in the scheme of things; multimodal communication mechanism (Boguslawska-Tafelska, 2013; 2016).
- quantum ontology underlying the post-Newtonian models of life, man and the reality.

In the present analysis, in order to discuss new kids, the multimodal communicational mechanism needs to be presented.

4. Multimodal communication mechanism in the human communicator

Mainstream language and communication studies today explore the following methodological pathways:

- a. formalist, (neo) structuralist orientation, where linguistic units are the focal points, be it more basic linguistic units like syllables, lexemes or phrases, through text analysis, discourse studies, regional or stylistic language variation, and other;
- b. cognitivist orientation in linguistics, exploring the links between the forms of language and the human mind;

- c. neurocognitivist and psycholinguistic orientation, delving into the links between the human language, the mind and the neurological and organismic correlates;
- d. sociolinguistic orientation which deals with the interrelationships between the human language and the collective mind (i.e. culture, society, language community, institution, etc).

These general orientations spread into a multitude of models and theories proposed, developed, applied and discussed by a mainstream linguistic community. All of these proposals are based on the Newtonian paradigmatic framework. All of them constitute more and more advanced extensions of scientific proposals throughout long and rich research tradition in linguistics started from Panini's grammar of Sanskrit (IV BC) (see i.e. a comprehensive outline of the history of linguistics by A. Heinz).

Multimodal communication mechanism constitutes a methodological and theoretical proposal of ecolinguists who moved their departure perspectives from the materialistic paradigm to the new paradigmatic plane – the post – Newtonian theoretical platform started by 20th century physics and elaborated on by the interdisciplinary effort of scholars crossing the boundaries of traditional disciplines of science.

When we shift the paradigm, being the starting-point platform of thought and the scientific process, what we obtain as a result is an entirely disparate view on what human language is. The theory of human language and communication gets re-formulated, i.e. in such fundamental models as the ones describing how human communication can be conceptualized, how meaning is constructed, or what is the role of the neurocognitive system in the process. To outline our ecolinguistic proposals here, we start from the basic understanding of the nature of human language. The language/communication process is not an exclusively cognitive phenomenon, but a life process that involves both cognitive and non-cognitive modalities. Going further, we propose communicative processes being the dynamic links which enable relationship building between all living systems (cf. Bogusławska-Tafelska, 2013, 2016). The modalities that co-build the human communication process include cognition, photosensation, mechanosensation, chemosensation, thermosensation, electrosensation, magnetosensation, intracellular processes - both classical and nonclassical (quantum-mechanical) (ibid.). The ecolinguistic model includes both the layer of intraorganismic multilayer processes, again classical and nonclassical; and the transorganismic layer of communicating being relating to the rest of the living world (ibid.).

The process of communication creates here a type of dispersed communicational terrain. All that is happening communicationally, is happening: in the minds of the communicators; in the organisms of the communicators (with a certain level of autonomy, organismic cells send and receive signals; assemblies of cells - like tissues and body organs – develop communicational activity; the new branch of genetics – epigenetics – bases its models on this starting point assumption); within the contact mechanisms between living systems participating in a given communicative event; on a larger-of-scale: within the field of communication that is created momentarily for a given communicational event to happen (Boguslawska-Tafelska, 2016: 52–53).

It can be noticed that the research field delineated in this way will involve the contribution of several scientific disciplines, not only humanities, but essentially biological and natural sciences, and present-day physics.

In the ecolinguistic process, the communication sign gains complexity and becomes multidimensional. We define the sign to be holographic in the sense of it being co-generated by the multimodal communicational apparatus which, in turn, is actively co-related with the rest of the communicational field (Boguslawska-Tafelska, 2013, 2016). The holographic sign resembles an information package which is generated transorganismically into the communication field to be picked up and decoded by the communicational event participants. Thus, being related to a given communication field (large/local, or small/nonlocal) – seems enough prerequisite to participate actively in the communicative process. The awareness of the complexity of the process is not essential; one can consider here an average communicator who is convinced about the (neuro)cognitive and social character of the language process.

5. Mind-wandering in school children

Coming back to the objective of this analysis, in the educational research (which reports on the educational practice) a lot of attention is given to school children being unable to pay and sustain attention on classroom activities, on their own tasks to be done, or on the messages communicated to them in their day-to-day interpersonal interactions. Children are observed to be either distracted and not attentive, absent-minded and noninvolved, or even visibly disconnected from their school and family setting. Behavioural and communicational confusion is reported. One of the conceptions put forth in the research is the conception of these children experiencing ‘mind wandering’. In other words, the

minds of these children are observed to drift away and get distracted by the overstimulated external environment. The research hypotheses have it that either cognitive/behavioural or neurobiological causes underlie the processes. Scholars have recently reached for Eastern by origin and modified in the West strategies of mindful living. Some voices suggest that 'mindfulness seems to be the opposite of mind-wandering' (Smallwood and Schooler in Zenner, Herrnleben-Kurz and Walach, 2014). In the research we read: 'children need to learn to stop their mind wandering and regulate attention and emotions, to deal with feelings of frustration, and to self-motivate' (cit. *ibid.*). Let us slightly navigate this thought pathway towards a more expanded point of view on the issue.

6. Different categories of meditation: non-linearity of the process to be inserted in theoretical models

In this study, we propose to analyse the cognitive/neurocognitive, behavioural and educational profiles of new population of children not from the traditional standpoint of the Newtonian paradigm, but from the perspective of the holistic paradigm. Hence, what we will consider is not deficits or dysfunctions, but evolutionarily modified human condition that many contemporary children appear to represent.

The Western world is still rooted firmly in the materialistic paradigmatic frames, at least the collective consciousness/nonconsciousness keeps repeating and revoking dualistic, materialistic and deterministic patterns of thinking and interpreting. The paradigm of the collective may be treated as a set of filters or lens through which the reality around is received and made sense of. Now, what looks like a disorder when applying status-quo social models of the Western culture, can be seen from another angle and given a different status, when one puts on the lens of a post-Newtonian, holistic paradigm contemporarily validated by quantum ontology.

As, at the onset of the 21st century, we observe meeting of the two paradigmatic planes, in science and outside it, it becomes very problematic to consciously and systematically use the conceptual tools of this or the other paradigm, and not mix them. The extended educational paradigm in contemporary educational studies, with its potent, promising models of educational processes being life processes needs to be consistently developed and applied by careful scholars. To show our point, let us start from the classification of meditative states presented by James H. Austin (2014). In the classification, Austin proposes two co-primary meditative pathways, namely *concentrative meditation* and *receptive meditation*. The first type comprises practices and experiences which evolve around

focusing a meditator's attention, regulating it and training self-referential concentration. Concentrative meditation is based on a person's conscious choice and set of practical tools to 'pay attention'. Breath, the rhythms and states of one's body, or a chosen mantra/prayer/concentration topic can become the focus point and organize the meditative process. For the last several decades now this category of meditative activities and experiences has been receiving attention in the scientific work and has been used in intervention programs in the healthcare domain (cf. Kabat-Zinn, 1990/2013), or in the educational domain (cf. Kaltwasser et al. 2014). Thus, somehow, while considering the potential of the new holistic paradigm, *we have equated the potential of meditation with the practice of training our attention and clearing all adherent, manifold stimulation that comes our way*. We have assumed that to be a meditator who extends and then explores the deeper layers of consciousness (personalized and transpersonal), one needs to train oneself in concentrative, focused meditation. In the meantime, there is a huge adjacent plane of experience and practice, which is categorized by Austin as receptive meditation. This category of meditative experiences seems neglected, if not forgotten. Receptive meditation labels 'a more effortless, sustained attention, unfocused and inclusive' (Austin, 2014: 24). In receptive meditation, a person experiences a bare awareness and an organic sense of unity with the rest of life. It is bare awareness. A meditator loosens the sense and focus on one's ego-centric boundaries of the body and the self. As Austin adds, receptive meditation is 'other-referential'. Rather than disciplined concentration on the breath or mantra, we have a choiceless being here and now, within the multilayer palette of life processes, sensations, colors and insights. Now, in this type of meditation 'the left brain' of the inexperienced mediator may pose a challenge. In the Western man, the cognitive/thinking mind tends to be active and controlling in all types of stimulation-rich, sensation-rich contexts. In receptive meditation we allow in all that we are bathed in at a given moment. In other words, we are an integral, not separate, part of the vibrant, pulsating life field, both material and nonmaterial. The cognitive mind may get very disoriented if a person has not practiced ways to navigate it.

Austin notices that it seems important to counterbalance the two meditative perspectives. Too much of focused meditation may hinder one of the basic aims of mediators, that is the reduction of ego- or self-centered standpoint.

Now, coming back to our research aims in the present chapter, when we look at children in kindergartens and primary schools of the West, and read reports from alternative practitioners working with ADHD and

autistic children, we are ready now to put forth a working hypothesis that the symptoms of spaciousness and ‘mind wandering’ that new children exhibit, may indicate their natural, organic residency within the layer of consciousness where receptive mediators reside when practicing receptive meditation. In other words, it is not a cognitive disorder of scattered attention which disorganizes Western generation of children, but the thinking mind being ‘left behind’ and unmanaged in an evolutionarily evolved human who does not need devoted meditative practice to enter the expanded layers of consciousness. These new children seem to possess the natural ability to reside in the space of the life plane which older generation of humans work to reach through meditation, contemplation, or natural or artificial psychedelic substances (cf. Grof, 2015). To synthesize, the working hypothesis we formulate in the present study proposes the following assumptions:

1. new populations of children in the West personify the evolved human profile;
2. the new human cognitive, perceptual and behavioral profile is characterized by the natural, inborn ability to enter and function within the expanded level of consciousness, or the field of life, holistic, transpersonal, very ethical and esthetic as it is;
3. mainstream medical and psychological models stating that new children can be characterized by ‘the presence of markedly abnormal or impaired development in social interaction and communication and a markedly restricted repertoire of activity and interests’ (Shriber, 2010: 1), describe as defective the side effects of the uninformed thinking and interpreting mind coming into contact with the evolutionarily available and very much active extended capabilities;
4. new children communicate with the external environment through the activated multimodal communication mechanism; in other words, kids communicate cognitively through vocal-auditory-gestural channel, and simultaneously communicate through noncognitive modalities; as a result, their communicative accomplishments outgrow considerably a communicator who is a ‘speaker-hearer’ of cognitively generated messages. Realizing/receiving more information simultaneously, through their organismic, active communicative modes, children, on the one hand, slow down a bit or suspend their cognitive and behavioural activeness; on the other, cannot handle well this amount of data that they become in possession of – having no guidance or reference patterns.

Elliot S. Dacher (2014: 151) enumerates three stages of meditation as a spiritual/mental consciousness-raising process: first comes calming of the chattering and indulged in thoughts mind; second one enters the state of stillness and reaches a sense of spaciousness; finally, there comes the stage of effortless capacity to be in the world, naturally, integrally and authentically. It seems that many researchers today, in the consciousness studies, who look at meditative practices as a way to self-investigate and extend one's conscious awareness, somehow automatically look at the process as if it was developing linearly. The initial stage can lead to more advanced stages, and, with time and an amount of practice, a meditator will finally reach a stage of enlightenment. In the meantime, we need to consider the counterintuitive characteristics of the post-Newtonian paradigm, one of them being the nonlinearity of life processes. So, from the post-Newtonian perspective, Dacher's model cannot be built on the idea of the stage sequence. It is possible that a person is capable of 'stage second' while skipping or not mastering 'stage one'. New children seem to be organically immersed in the stage of spaciousness and 'here and now' experience, while not, as yet, mastering the activeness of the left brain which remains constantly overstimulated.

Dacher writes (2014: 153)

As an adjunct to formal sitting meditation practice, compassion-based training utilizes specific methodologies that open the heart to an unconditional and broad-based experience of inter-connectedness with others and existence. The emphasis is on the development of 'otherness' as a substitute for excess 'I-ness'.

Again, if we assume there is no linearity in the process, then we can hypothesize that new kids do indeed already function within this interconnected layer of consciousness, having no sense of and no control of the personal boundaries. And their 'mind wandering' means the lack of experience to cognitively handle all this local and nonlocal, multimodal machinery they have active in them.

7. Preliminary conclusions

New generations of communicators – children in kindergartens and primary schools – need parents, teachers and schools that are able to create a comfortable and facilitating environment for self-education and institutional education. Overactive or autistic children need assistance of aware adults to regulate all the evolutionarily-derived potential they have active in themselves. Pedagogy and educational science which have been

applied so far in educational settings, do not handle well these new challenges.

At the same time, caretakers, educators, older generations of communicators need to bear in mind that the educational process should be bi-directional. What older generations are working to achieve in the years-long self-development and consciousness-raising practices – seems to be naturally present and already working in the new population of children. We need to help these children regulate their left brains and navigate coherently their organisms, while children are to help us notice, activate, and use the extended cognitive and noncognitive potential to function in a more expanded way within the living space we all occupy and communicate.

References

- Austin, J. 2014. 'The meditative approach to awaken selfless insight-wisdom.' In: Schmidt, S. and H. Walach (eds.). *Meditation-neuroscientific approaches and philosophical implications*. Dordrecht: Springer. 23–55.
- Bateson, G. 1996 (1980). *Umysł i przyroda. Jedność konieczna*. Warszawa: Państwowy Instytut Wydawniczy.
- Bogusławska-Tafelska, M. 2006a. Self-education as a strategy of life. The psycholinguistic profile of the Polish student of English. Toruń: Wydawnictwo Adam Marszałek.
- . 2006b. 'Defective instrumental motivation as a cognitive rescue mechanism of the minimal learner.' In: Puppel, S. (ed.). *Scripta Neophilologica Posnaniensia*. 25–34.
- . 2007. 'Edukacja studenta minimalnego: praktyczna aplikacja trychotomicznego modelu maksymalno-optymalnominimalnego.' In: *Acta Neophilologica IX*. 81–96.
- . 2008. 'Cognitivism in linguistics. Why sciences are to fall into one interdisciplinary paradigm.' In Puppel, S. and M. Bogusławska-Tafelska (eds.). *New Pathways in Linguistic*. Olsztyn: Instytut Neofilologii UWM. 45–60.
- . 2009. 'Quality management and standards control strategy implemented at Polish universities after the Bologna Declaration: a psychodynamic perspective.' In: S. Puppel, and M. Bogusławska-Tafelska (eds.). *New Pathways in Linguistics*. 49–72.
- . 2013. *Towards an ecology of language, communication and the mind*. Frankfurt am Main: Peter Lang.

- , 2015a. ‘Human communication: evolution towards a ‘holographic’ sign. Research hypotheses.’ In: M. Bogusławska-Tafelska, and A. Drogosz (eds.). *Towards the ecology of human communication*. Newcastle upon Tyne: Cambridge Scholars Publishing. 213–224.
- , 2015b. ‘Towards the extended educational paradigm: how to design mindful education in Poland?’ In: J. Kamionowski and N. Malenko (eds.). *Towards Better Language Teaching: Methodological Concerns / Using Cultural and Literary Studies*. *Lepsze nauczanie języków obcych: kwestie metodyczne / wykorzystanie wiedzy o kulturze i literaturze*. Łomża: Wyd. PWSiIP. 11–26.
- Bogusławska-Tafelska, M. and A. Drogosz. (eds.). 2015. *Towards the ecology of human communication*. Newcastle upon Tyne: Cambridge Scholars Publishing.
- Bishop, D.V.M. 1990. *Handedness and developmental disorder*. Philadelphia: Blackwell Scientific Publications.
- Cohen, S. 1993. *The left-hander syndrome. The causes and consequences of left-handedness*. New York: Vintage Books.
- Dacher, E. 2014. ‘A brief history of Mind-Body medicine.’ In: *International Journal of Transpersonal Studies*. 33 (1). Floraglates Foundation. 148–157.
- Friedman, H. L. and G. Hartelius (eds.). *The Wiley Blackwell handbook of transpersonal psychology*. Chichester: Wiley Blackwell.
- Grof, S. 1993. *The holotropic mind*. New York: Harper Collins Publishers.
- , 2015. ‘Revision and re-enchantment of psychology: legacy from half a century of consciousness research.’ In: *The Wiley Blackwell handbook of transpersonal psychology*. Chichester: Wiley Blackwell. 91–120.
- Heinz, A. 1983. *Dzieje językoznawstwa w zarysie*. Warszawa: Państwowe Wydawnictwo Naukowe.
- Jurecska, D.E., Hamilton, E.B. and M. A. Peterson. 2011. ‘Effectiveness of the Coping Power Program in middle-school children with disruptive behaviours and hyperactivity difficulties’. In *Support for Learning* 26:4. 168-172.
- Kabat- Zinn, J. (1990) 2013. *Full catastrophe living. How to cope with stress, pain and illness using mindfulness meditation*. US: Bantam Books.
- Kaltwasser, V., Sauer, S. and N. Kohls. ‘Mindfulness in German schools (MISCHO): a specifically tailored training program: concept, implementation and empirical results.’ In: S. Schmidt and H. Walach (eds.). *Meditation-neuroscientific approaches and philosophical implications*. Dordrecht: Springer. 381–404.

- Klöppel, S. 2007. 'Can left-handedness be switched? Insight from an early switch of handwriting.' In: *The Journal of Neuroscience*. 27 (9). 7847–7853.
- Manouilenko, I., Pagani, M., Stone-Elander, S., Odh, R., Brodin, F., Hatherly, R., Jacobson, H., Larsson, S.A., and S. Bejerot. 2013. 'Autistic traits, ADHD symptoms, neurological soft signs and regional cerebral blood flow in adults with autism spectrum disorders.' In: *Research in Autism Spectrum Disorders*. Vol. 7. Elsevier. 566–578.
- Miller, S. 2008. *Awesomism! A new way to understand the diagnosis of autism*. New York/Bloomington: iUniverse.
- Reynolds, C. and E. Fletcher-Janzen (eds.). 2007. *Encyclopedia of special education. A reference for the education of children, adolescents and adults with disabilities and other exceptional individuals*. New Jersey: John Wiley and Sons.
- Schmidt, S. and H. Walach (eds.). 2014. *Meditation-neuroscientific approaches and philosophical implications*. Dordrecht: Springer.
- Shriber, L. 2010. 'Autism: A Neurological and Sensory Based Perspective.' In: *International Encyclopedia of Rehabilitation*. <http://cirrie.buffalo.edu/encyclopedia/en/>
- Szelaż, E. 1999. 'Zegar mózgowy a procesy mowy w normie i patologii.' In: *Przegląd Psychologiczny*. 42. 167–182.
- Taanila, A., Yliherva, A., Kaakinen, M., Moilanen, I. and H. Ebeling. 2011. 'An epidemiological study on Finnish school-aged children with learning difficulties and behavioural problems'. In *International Journal of Circumpolar Health* 70:1.59-71.
- Tonnessen, F. E., Lokken, A., Høien, T. and I. Lundberg. 2003. 'Dyslexia, left-handedness and Immune disorders'. In: *Arch of Neurology*. Vol. 50 (4). 411–416.
- Walach, H. 2014. 'Towards an epistemology of inner experience.' In: Schmidt, S. and H. Walach (eds.). Dordrecht: Springer. 7–22.
- . 2015a. 'Criticisms of transpersonal psychology and beyond – the future of transpersonal psychology: A science of culture and consciousness.' In: *The Wiley Blackwell handbook of transpersonal psychology*. Chichester: Wiley Blackwell. 62–87.
- . 2015b. *Secular spirituality*. Dordrecht/London: Springer.
- Zenner, Ch., Herrnleben-Kurz, S. and H. Walach. 2014. 'Mindfulness-based interventions in schools - a systematic review and meta-analysis.' *Frontiers in Psychology*. <http://dx.doi.org/10.3389/fpsyg.2014.00603>

LOANS FROM FOREIGN LANGUAGES IN THE PATOIS OF SECONDARY SCHOOL STUDENTS

ANNA RAJCHEL

Abstract

The language of contemporary teenagers, incomprehensible for older generations of Poles is deprived of grammar, orthographic and syntax rules. It contains a number of loanwords and abbreviations from foreign languages (mostly from English). In social contacts, in relations with adults young people reach for loanwords because it enables to pass a message quickly and save time. The language used by young people proves their belonging to specific groups and subcultures. Just like fashion, it undergoes changes. With the development of science and technique, some words become obsolete, others will only appear. Students' manner of speaking is also influenced by advertising and the media.

Key terms: youth slang, loanwords, language fashion

1. Introduction

The contemporary Polish language, like any national language, undergoes changes ensuing from the economic, social and political development of the society which uses it. An array of lexemes which until recently could have been commonly found in press releases, broadcast TV programs or even in advertising, are unknown to contemporary youth or, they are identified with a bygone epoch. The youth listens to hits and not to 'szlagiery', people offending others on the net are 'hejters', nobody takes photos but they make „sweet focie” (sweet photos, dim.), the youth does not write letters but they text and send e-mails. Students often emphasize that some expressions or collocations are characteristic of the way older generations of Poles speak, for example, a pregnant woman is a woman expecting a child – young people would not say that. Official

matters were quite recently attended to in the ‘magistrate’ and today the youth has their ID issued ‘w offisie’ (‘in the office’). The former is the way their grandmas and grandpas or even great-grandmothers and great-grandfathers talk, which does not mean that the representatives of the two cannot communicate.

Youth jargon, one of the varieties of Polish, is dynamic and volatile. Internet, social portals, chat, smartphones, iPods, have inscribed themselves permanently into the staple equipment of pupils, including even the youngest. It is largely thanks to these new technologies, which have gradually become an everyday reality for the young generation, that the language registers of Poles are so diversified. There are no barriers in message transfer. Youth jargon, in particular, when we consider conversations using all sorts of electronic devices, is an example of language economy: communicate shortly, concisely and pertinently.

Adolescents, like all people, aim at making their message short, easy to transfer and at the same time understandable, not necessarily for everyone, but for the addressees: friends and acquaintances. Because of that adolescents, in their texts, regardless of whether they are using the Internet or cell phones, use clipped word forms, loans from foreign languages (often even vulgarisms), colloquial forms, and they do not tend to use Polish diacritics (*ę, q, ś, ć*). Rarely do they use capital letters, and they do not care about the syntactic or grammatical correctness of their messages. In colloquial speech students often use acronyms of Polish lexemes or foreign expressions without realizing that, when talking to a teacher, a parent or other people, they are not always well received.

In many places the language of chat is primitive and has a lot in common with jargons that have been created for the use of various subcultures. Notwithstanding, this language cannot be considered to be devoid of all rules, because also here there apply principles regulated by the so-called Netiquette, that is, a set of internet conversational maxims (Golus 2004: 40).

The present paper aims to characterize the patois of the youth aged between 16 and 19, attending secondary school, with a particular emphasis on foreign loans. They belong to the generation of the so-called cyber-autochthons (‘cyfrowych tubylców’), very familiar with Information technology and the Internet. Their way of communication is shaped by the global net and global English, which has dominated the manner of expression of contemporary youth.

Youth jargon, a slang characteristic of particular subcultures to which young people belong, is volatile therefore, younger generations are also