МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ

ЗАПОРІЗЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ

Л. Г. Компанієць

**INTERCULTURAL BUSINESS COMMUNICATION:**

**ETHICAL ASPECT**

**(МІЖКУЛЬТУРНА ДІЛОВА КОМУНІКАЦІЯ: ЕТИЧНИЙ АСПЕКТ)**

**Конспект лекцій**

для здобувачів ступеня вищої освіти бакалавра

спеціальності «Філологія»

освітньо-професійних програм «Мова і література (англійська)», «Переклад англійський», «Мова і література (німецька)», «Переклад німецький», «Мова і література (іспанська)», «Переклад іспанський», «Мова і література (французька)», «Переклад французький»

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Компанієць Л. Г. Intercultural business communication: ethical aspect (Міжкультурна ділова комунікація: етичний аспект) : конспект лекцій для здобувачів ступеня вищої освіти бакалавра спеціальності «Філологія» освітньо-професійних програм «Мова і література (англійська)», «Переклад англійський», «Мова і література (німецька)», «Переклад німецький», «Мова і література (іспанська)», «Переклад іспанський», «Мова і література (французька)», «Переклад французький». Запоріжжя : ЗНУ, 2020. 123 c.

 Конспект лекцій розроблено відповідно до робочої програми дисципліни «Міжкультурна ділова комунікація: етичний аспект». Викладено теоретичні питання, пов’язані з філософією та етикою ділового спілкування в сучасному українському та зарубіжному суспільстві. Для контроля рівня засвоєння знань запропоновано тести та питання для самоперевірки. Тлумачення основних термінів і понять міжкультурної ділової комунікації подано у глосарії.

Для здобувачів ступеня вищої освіти бакалавра спеціальності «Філологія» освітньо-професійних програм «Мова і література (англійська)», «Переклад англійський», «Мова і література (німецька)», «Переклад німецький», «Мова і література (іспанська)», «Переклад іспанський», «Мова і література (французька)», «Переклад французький».

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**ЗМІСТ**

ВСТУП………………………………………………………………………………..4

Chapter 1. Intercultural business communication as a branch of humanistic knowledge. Theoretical foundations…………………………………………………..5

Theme 1. Some problems of intercultural business communication in socio-philosophical aspect and their apprehension by outstanding philosophers…………………………………………………………………………...5

Theme 2. Communication ethics across cultural differences…………………………………………………………………………...12

Theme 3. Ethical aspect of intercultural communication field and its characteristics………………………………………………………………………..21

Theme 4. Business communication as a process of becoming proficient in intercultural communication competence……………………………………………27

Theme 5. Types, models and barriers to intercultural business communication………………………………………………………………………35

Theme 6. Cultural diversity and cultural identity……………………………………………………………………………….42

Theme 7. Intercultural business communication in social space of foreign countries and Ukraine………………………………………………………………………….49

Theme 8. Achieving mutual understanding for effective intercultural business communication……….............................................................................................55

Chapter 2. Practical aspect of intercultural business communication………………………………………………………………………61

Theme 9. Specificity of intercultural relations at a modern stage of social development………………………………………………………………………….61

Theme 10. Verbal communication style…………………………………………………………………………………..68

Theme 11. Non-verbal language in intercultural business communication………………………………………………………………………75

Theme 12. Forms of intercultural business communication………………………………………………………………………82

Theme 13. Information and communication: correlation of definitions. Communication links………………………………………………..........................88

Theme 14. Stereotypes and communication in interpersonal relationships in the context of intercultural business communication……………………………………………………96

Theme 15. Ethical questions of intercultural business communication in information society………………………………………………………………………………103

Theme 16. Moral duties of multinational companies…………………………………………………………………………..109

Глосарій……………………………………………………………………………117

Використана література…….…………………………………………………….121

**ВСТУП**

Економічні та соціокультурні процеси, єдиний інформаційний простір, соціальна мобільність, відкритість меж перетворюють людство в цілісну світову спільноту. За таких умов розвиток суспільства й, зокрема, сучасного бізнесу неможливий без формування культури спілкування, що передбачає більш глибоке знайомство з культурами різних країн, їхніми цінностями та ціннісними орієнтаціями. Взаємодія культур породжує необхідність переоцінки міжкультурних контактів і власної культурної ідентичності на основі ідей міжкультурної толерантності, адекватного сприйняття культурних відмінностей, які є необхідними передумовами ефективних взаємовідносин між культурами і взаєморозуміння між носіями різних культур. У зв’язку з цим значно актуалізується потреба у соціально-філософському аналізі міжкультурної ділової комунікації як важливого чинника розвитку особистості.

Етичні аспекти міжкультурної ділової комунікації постають потужними факторами, спроможним відшукати оптимальні форми подолання конфліктогенних чинників, осмислити глибинні колізії, суперечності і проблеми полікультурного середовища. Конспект лекцій спрямований на набуття студентами знань з основних теоретичних та практичних проблем, пов’язаних з філософією та етикою міжкультурної ділової комунікації.

Метою вивчення навчальної дисципліни «Intercultural business communication: ethical aspect» (Міжкультурна ділова комунікація: етичний аспект) є оволодіння теоретичними основами ділової комунікації; поглиблене вивчення особливостей її прояву в сучасному українському та зарубіжному суспільстві; набуття навичок ведення бесіди як індивідуальної форми ділового спілкування та форми колективного обговорення ділових проблем; набуття вмінь ефективно використовувати вербальні та невербальні засоби міжкультурної ділової комунікації; вироблення міжкультурної компетентності як сутнісної складової ефективного ведення бізнесу.

Завдання дисципліни: ознайомитися з теоретичними та практичними проблемами міжкультурної ділової комунікації як необхідної складової формування культури сучасного фахівця з іноземної філології та перекладу; поглиблено вивчити комунікацію як форму людського буття та основу життєдіяльності людей та їхньої взаємодії; виробити навички аналітичного критичного мислення для формування професійної майстерності та конкурентоздатності сучасного фахівця.

До кожної теми в конспекті лекцій наведено перелік питань, контрольних тестів для перевірки рівня засвоєння навчального матеріалу. Зміст навчального видання «Міжкультурна ділова комунікація: етичний аспект» (Intercultural business communication: ethical aspect) відповідає специфіці професійної підготовки студентів спеціальності «Філологія».

**CHAPTER 1.**

**Intercultural business communication as a branch of humanistic knowledge. Theoretical foundations**

**THEME 1. Some problems of intercultural business communication in socio-philosophical aspect and their apprehension by outstanding philosophers**

**The aim**: to analyze how the communication discipline developed over time; to explore the source of philosophical roots of cultural patterns with the help of Confucianism; to consider the impact of philosophy on the formation of main provisions of intercultural business communication discipline.

**Plan**

1. The beginnings of communication study.

1. Confucian perspectives on communication.

1. Socio-philosophical basis of intercultural business communication.

**Keywords:** rhetoric, Confucianism, Sophists, filial piety, morality, virtues, culture principles,  intercultural communication, cultural fluency, cultural communication.

1. **The beginnings of communication study.**

The art of rhetoric was born in the mid-400s B.C. in Syracuse on Sicily. At that time, the Sicilians had just overthrown the oppressive political regime led by Thrasybulus (Фрасібул), a tyrant who had taken their land and impoverished them. After throwing Thrasybulus out, the citizens began working to establish a democratic society. The first order of business under the new democratic constitution was to regain the property that Thrasybulus had taken from the people. Citizens wanted to do this, but they lacked the skill to present their cases in court. A man named Corax (Коракс), along with this pupil Tisias (Тисий), taught citizens how to develop and present persuasive arguments in court. Corax taught the people how to structure speeches, build arguments, and refute the arguments of others. In other words, the communication field came into existence to answer a pressing need of the people of Syracuse. Rhetoric continues to be central to democratic life in ancient Greece and Rome. Among the most influential philosophers and teachers of rhetoric in this era were such men as Socrates, Aristotle, Isocrates, and Plato.

Plato, who was a student of Socrates, lived from 428 to 348 BC. In Athens, he founded a school called the Academy. Plato believed that truth is absolute and can be known only in ideal forms and not concrete reality. Plato was suspicious of rhetoric because he recognized the possibility of misusing rhetoric to manipulate and deceive.

Aristotle (384 – 322 BC.) was a student of Plato. Like many students and teachers today, Aristotle and Plato did not always see eye to eye. A major difference between them was that Aristotle believed truth could be discerned from careful observation of reality. Aristotle also believed it was important to deal with realities which are often not the ideals Plato so valued. Aristotle’s view of truth was related to his belief that rhetoric is central to civic life in a democratic society. He understood that citizens could participate fully only if they are able to speak well and engage in discussion and debate about issues of the day. Aristotle taught citizens the five canons of rhetoric:

*Five canons or arts of public speaking*:

*1.Invention*: the art of discovering ideas for speaking and arguments, or proofs to support claims and increase a speaker’s credibility.

*2. Organization*: the art of arranging ideas clearly and effectively to enhance a speaker’s credibility.

*3. Style:* the art of speaking well with grace, clarity and vitality.

*4. Memory:* the art of familiarizing oneself with the content of one’s speech so that one’s energies can be devoted to delivery and interaction with listeners.

*5. Delivery:* the art of presenting a speech effectively and credibly.

One of the enduring contributions to the knowledge of rhetoric was Aristotle’s thinking about how persuasion occurs. He theorized that there are three ways to persuade which he called proofs. Effective persuasion is based on: 1) ethos is proof based on a speaker’s credibility (trustworthiness, expertise and good will); 2) pathos is proof that appeals to listener’s emotions; 3) logos is based on logic and reasoning.

**2. Confucian perspectives on communication.**

«Human beings are drawn close to one another by their common nature, but habits and customs keep them apart», Confucius, Chinese thinker and social philosopher, 551 – 479 BC.

 To begin with, Kong Fu Ze, named Confucius by Jesuit missionaries, was a Chinese thinker and social philosopher who lived about 2,500 years ago, and whose thoughts had been developed into a system of philosophy known as Confucianism. The philosophy emphasized personal and governmental morality, correctness or social relationships, justice and sincerity. These values gained prominence in Chine over other doctrines, such as Legalism or Taoism during the Han Dynasty (206 BC – AD 220). Confucius cultural patterns are the milestone for understanding cultural patterns in the study of culture and communication.

 The key principles of Confucian teaching include the following.

1. *Ren.* This is one of the basic virtues prompted by Confucius, and is an obligation of altruism and humaneness for other individuals within a community. Confucius’ concept of humaneness is probably best expressed in the Confucian version of the ethic of reciprocity or *the golden rule: «Do not do unto others what you would not have them do unto you».* Confucius taught that a person must first learn to be sensitive to and sympathetic of other’s feelings before he/she can expect to achieve harmonious relationships. Thus, a person should first examine her/himself when problems in communication and interpersonal relationships arise. Ideally, people should learn to harmonize not only with others but with the universe as well.

2. *Etiquette.* In Confucianism, the term *li,* sometimes translated into English as *rituals, customs, rites, etiquette, or morals*, refers to any of the secular social functions of daily life, akin to the Western term for culture. Confucius considered education, tea drinking, and music as various elements of *li.* They were codified and treated as a comprehensive system of norms, guiding the property of politeness that colors everyday life.

 In Confucianism, the acts of everyday life are considered rituals. Rituals are not regimented or arbitrary practices, but the routines that people often engaged in, knowingly or unknowingly, during the normal course of their lives. Shaping the rituals in a way that leads to a content and healthy society, and to content and healthy people is one purpose of Confucian philosophy.

3. *Loyalty.* Loyalty is equivalent of filial piety on a different plane. It’s particularly relevant for the social class to which most of Confucius’ students belonged, because the only way an ambitious young scholar can make his way in the Confucian Chinese world was to enter a ruler’s civil service. Loyalty was also an extension of one’s duties to friends, family, and spouse. Loyalty to one’s family came first, then to one’s spouse, then to one’s ruler, and lastly to one’s friends and it was considered one of the greater human virtues. Confucius also realized that loyalty and filial piety could potentially conflict.

4. *Filial piety*. Filial piety is considered among the greatest of virtues and must be shown towards both the living and the dead (including even remote ancestors). The term filial (meaning «of a child») characterizes the respect that a child, originally a son, should show to his parents. This relationship was extended by analogy to a series of five relationships or the five bonds: ruler to the ruled (justice and loyalty), father to son (love and closeness), husband to wife (initiative and obedience), older brother to younger brother (friendliness and reverence), and friend to friend (mutual friendliness). Each of these relationships presumes the existence and legitimacy of a social hierarchy and the reciprocal, complementary obligations that each position in the hierarchy requires.

5. *Relationships.* Relationships are central to Confucianism. Particular duties arise from one’s particular situation in relation to others. The individual stands simultaneously in several different relationships with different people: as a junior in relation to parents and elders, and as a senior in relation to younger siblings, students, and others. In Confucianism, juniors owe their seniors reverence, but seniors also have duties of benevolence and concern toward juniors.

6. *The gentleman.* The term *junzi* (literally «lord’s child») is crucial to classical Confucianism. Confucianism exhorts all people to strive for the ideal of a «gentleman» or «a perfect man». A succinct description of the «perfect man» is the one who combines the qualities of saint, scholar, and gentleman.

 Generally, the main idea of Confucianism is the cultivation of virtue and the development of moral perfection. Confucianism guides social relationships: «To live in harmony with the universe and with your fellow man through proper behavior». Confucianism considers balance and harmony in human relationships to be the basis of society.

 June Yum describes five effects that Confucianism has on interpersonal communication:

1. *Particularism.* There is no universal pattern of rules governing relationships: No rules govern interaction with someone whose status is unknown. Instead of applying the same rule to everyone, such factors as status, intimacy, and context create different communication rules for diverse people.

2. *Role of intermediaries.* Rituals should be followed in establishing relationships. In Chine, it’s not unusual to use a third party to negotiate with future in-laws about wedding plans and, in general, to use a third party to avoid direct confrontations and resolve disputes.

*3. Reciprocity*. Complementary obligations are the base of relationships. Gratitude and indebtedness are important parts of Chinese culture. For, example, a person feels uneasy to be indebted to someone, and payback is necessary to achieve balance in the relationship. Reciprocity is the basic rule of interpersonal relationships.

*4. In-group/out-group distinction.* In-group members engage in freer and deeper talk and may find it difficult to develop personal relationships with out-group members. There can even be different language code for in-group members.

5. *Overlap of personal and public relationships.* Business and pleasure are mixed. Frequent contacts lead to common experiences. This contrasts with Western patterns of keeping public and private lives separate. Seeking harmony with family and others is the goal of communication in Chinese culture.

A Confucian perspective on communication would define it as an infinite interpretive process in which all parties are searching to develop and maintain a social relationship. Carey describes this as ritual model of communication that “is directed not toward the extension of massages in space but toward the maintenance of society in time; not the act of imparting information but the representation of shared beliefs”.

1. **Socio-philosophical basis of Intercultural Business Communication.**

The term «intercultural communication» was first used in Edward T. Hall’s (1959) book, *The Silent Language*, and Hall has been acknowledged to be the founder of the field of intercultural communication.

Intercultural business communication is a relatively young field of study compared with intercultural communication or business communication. An often neglected dimension of business is human interaction, and thus, intercultural business communication has grown into a complex disciplinary endeavor: «Of themselves, the fundamental constructs of culture and communication involve an array of well-established and highly developed fields of enquiry, with their distinctive and sometimes overlapping approaches, theories, and methodologies». Although intercultural communication is *not* new, what is new *is* the systematic study of exactly what happens when cross-culture contacts and interactions take place – that is, when a message*producer* and a message *receiver* are from different cultures.

Socio-philosophical basis of intercultural business communication includes not only understanding of managerial methods and approaches, but also understanding of the role of professional culture key principles. Let us mark the main of them from the point of view of forming constructive moral business relations.

The principle of ethics demands following the norms and rules of business culture, professional ethics and etiquette in the process of performing professional duties, following common cultural values of an organization and business culture recommendations.

The principle of democratization provides the collective’s rights to be privy to professional tasks solving, assists collective cooperation development.

The principle of adaptivity defines the level of individual and collective readiness to solve professional tasks according to the norms and values of an organization, requirements of official behavior in changing internal and external environment within organization.

The principle of responsibilities is characterized by a feeling of professional duty, diligent attitude towards accomplishing professional responsibilities.

The principle of social responsibility is based on the conscientious attitude of an organization to social tasks, supports organizational mission realization, foregrounds social, political, legal and other objectives both to the staff and to the society overall.

The principle of business partnership presupposes the high level of general and professional cultural competences, which provide personal and organizational efficiency.

The principle of social partnership promotes cooperation and mutual benefits of all the participants of processes in an organization (the staff, managers, customers, clients, etc. with the intermediary role of governmental institutions that provide legal, regulating, controlling functions).

The principle of paternalism provides managers’ parental care about the improvement of conditions, well-being, and quality of labor activity of the collective, about forming the effective culture model and business relations model of an organization.

The principle of social justice presupposes an objective grounding of the requirements, norms and rules of official behavior, upright payment for the activity and fair distribution of goods and benefits, justice of sanctions for labor discipline breaches.

The principle of non-discrimination is characterized by constructive business relations in the sphere of professional activity, does not admit any cases of discrimination and subjective approaches for the reasons of age, gender and nationality, political and religious assumptions, etc.

The principle of effectiveness helps to provide the effectiveness of management in socio-economic, socio-cultural and socio-philosophic processes in an organization, which are based on rational approaches to human resources management.

The principle of discipline makes people follow the norms, values and inner rules of an organization, makes them be responsible and dutiful.

The principle of immediacy is characterized by presence of the system of well-timed response to the circumstances and labor conditions in the team, making effective forehanded managerial decisions in analyzing and improving HR-management processes; and developing the mechanisms of organizational changes management.

The principle of loyalty reasons the acceptance of actual and long-range tasks in organizational development by the greatest part of the team, understanding of the managers’ stance and acknowledging the essential role of the personnel in achieving managerial goals and solving organizational tasks.

The principle of humanism implies orientation towards creating and developing well-wishing relations and productive cooperation in an organization; it establishes socio-cultural basis of business interaction.

The principle of communication presupposes the collective’s readiness to form the culture of horizontal and hierarchic communication as means of efficient task solving in professional activity.

The principle of politeness defines the importance of official behavior within a team; mutual respect is considered one of the major rules in business communication.

The principle of honesty allows for diligent attitude to work, following general social and cultural norms and rules of morality, trust in people.

The principle of corporative activities understood as the harmony of interests of all the categories of the staff, which leads to the achievement of the set goals.

The principle of conservatism encourages stability, reliability and depth of business relations, provides the necessity to respect and keep the traditions of an organization in the process of creating business relations.

The principle of attraction in behavior and appearance of a businessman serves the orienting point to accept the role of psycho-physiological and socio-psychological factors that ensure the favorable atmosphere in an organization and to understand the importance of mutual respect among the collective; encourages constructive business communication.

The principle of self-development emphasizes the significance of constant self-improvement in professional communication and business relations that increases both personal and collective effectiveness.

**Self-assessment questions**

1. When and where was the art of rhetoric born?

2. What are the five canons of rhetoric according to Aristotle?

3. What reasoning in argumentation is referred to as sophistic?

4. What do the key principles of Confucian teaching include?

5. Who is the founder of the field of intercultural communication?

6. When was the term «intercultural communication» first used?

7. What does socio-philosophical basis of intercultural business communication include?

**Test**

1. The formal study of intercultural communication is generally associated with:

a. the creation of the Peace Corps in the 1960s.

b. the publication of David Berlo's *The Process of Communication* in 1960.

c. the publication of Edward Hall's *Beyond Culture* in 1976.

d. the publication of Edward Hall's *The Silent Language* in 1959.

2. Confucius taught that society is made up of five relationships. These include all those below EXCEPT which one?

a. elder brother and younger brother;

b. father and son;

c. husband and wife;

d. mother and daughter.

3. A Confucian understanding of communication stresses the:

 a. delivery of face-to-face messages.

 b. importance of the receiver.

 c. importance of the source.

 d. process whereby parties search to develop and maintain a social relationship.

4. The key principles of Confucian teaching include those below EXCEPT which one?

a. particularism;

b. relationships;

c. etiquette;

d. ren.

5. June Yum describes five effects that Confucianism has on interpersonal communication. These include all those below EXCEPT which one?

 a. role of intermediaries;

 b. reciprocity;

 c. in-group/out-group distinction;

 d. filial piety.

6. Which principle provides the collective’s rights to be privy to professional tasks solving, assists collective cooperation development?

a. the principle of honesty;

b. the principle of self-development;

c. the principle of conservatism;

d. the principle of democratization.

7. Which principle defines the importance of official behavior within a team; mutual respect is considered one of the major rules in business communication?

a. the principle of conservatism;

b. the principle of politeness;

c. the principle of communication;

d. the principle of immediacy.

8. Which principle emphasizes the significance of constant self-improvement in professional communication and business relations that increases both personal and collective effectiveness?

a. the principle of humanism;

b. the principle of self-development;

c. the principle of non-discrimination;

d. the principle of effectiveness.

9. Which principle presupposes the collective’s readiness to form the culture of horizontal and hierarchic communication as means of efficient task solving in professional activity?

a. the principle of discipline;

b. the principle of non-discrimination;

c. the principle of communication;

d. the principle of business partnership.

10. Which principle demands following the norms and rules of business culture, professional ethic and etiquette in the process of performing professional duties, following common cultural values of an organization and business culture recommendations?

a. the principle of adaptivity;

b. the principle of responsibilities;

c. the principle of social partnership;

d. the principle of ethics.

**Використана література:** [1;2;3;4;5;6;7;8;9;10**;**11]

**THEME 2. Communication ethics across cultural differences**

**The aim:** to consider what communication ethics is, briefly surveying the development of ethical approaches to intercultural communication, examining some principles for ethical communication; to differentiate among the eleven philosophical perspectives of ethics and how they apply to both business ethics and communication ethics.

**Plan**

1. Distinction between ethics and morality.

2. Ethical principles to guide intercultural communication.

3. Major ethical prospective.

**Keywords:** communication ethics, morality, ethical principles, Kant’s categorical imperative, the good, reflection, cultural relativism, ethical prospective.

1. **Distinction between ethics and morality.**

In the field of communication ethics, scholars draw upon a variety of ethical theories to address questions pertaining to goodness involving all manifestations of communicative interaction. And because both communication and ethics are explicitly inherent in all human interactions, everyday life is fraught with intentional and unintentional ethical questions. Thus, ethical questions infuse all areas of the discipline of communication, including rhetoric, media studies, intercultural/international communication, relational and organization communication, and all other iterations of the discipline. Some scholars specialize in communication ethics as a subfield of communication studies with applications to all aspects of the field, while others work more theoretically in search of philosophical inquiry and understanding. *Communication ethics* is the notion that an individual's or group's behavior are governed by their morals which in turn affects [communication](https://en.wikipedia.org/wiki/Communication). Generally speaking communication ethics deals with the [moral good](https://en.wikipedia.org/wiki/Moral_good) presented in any form of human communication.

As a branch of philosophy, ethics addresses the question of how we ought to lead our lives. Edward Hall defines ethics as the same as morals, or considerations of «what is considered right and wrong». Richard L. Johannessen, one of the leading writers in the field of communication ethics, contends that, more than cultural values – such as individualism/collectivism, – ethical judgments are more about «degree of rightness and wrongness in human behavior». Kenneth E. Andersen makes clear that ethical theories tend to reflect the culture in which they were produced and, therefore, present challenges in intercultural communication. Western ethics tends to focus on the individual freedoms and responsibilities. Other ethics focuses more on community.

Throughout history all cultures have developed particular doctrines or philosophies of the good, many of which are classified in the West along four primary lines: *virtue ethics*, which locates the good in the virtuous character and qualities of actions or individuals; *deontological ethics*, which locates the good in an act or an individual’s adherence to duties or principles; *teleological ethics*, which locates the good in the consequences of actions and choices; and *dialogic ethics*, which locates the good in the relations between persons.

The field´s key terms, morality and ethics refer to acceptable, correct behavior, and are often used synonymously. We will make the distinction that morality refers to the right or wrong of any behavior in and of itself. In its turn, ethics deals with rightness and wrongness specifically in our interaction with others. «Ethics is concerned with the justification of actions and practices in specific situations. Ethics generally deals with the reasoning process and is a philosophical reflection on the moral life and the principles embedded in that life. (...) Morality ... generally refers to traditions or beliefs that have evolved over several years or even centuries in societies concerning right and wrong conduct. Morality can be thought of as a social institution that has a history and a code of conduct that are implicit or explicit about how people ought to behave...».

«A society without ethics is doomed to extinction», argues philosopher S. Jack Odell. According to Odell, the «basic concepts and theories of ethics provide the framework necessary for working out one’s own moral or ethical code». Odell believes that «ethical principles are necessary preconditions for the existence of a social community. Without ethical principles it would be impossible for human beings to live in harmony and without fear, despair, hopelessness, anxiety, apprehension, and uncertainty».

**2. Ethical principles to guide intercultural communication.**

All of us are guided by some ethical principles, even if we are not aware of them. The problem is if we have not really thought about ethics guides us, the principle that guides us may not be the best principle!

In the 1980s and 1990s, communication scholars such as Kenneth E. Anderson, James A. Jaksa, Richard Johannesen, Clifford Christians, and Ron Arnett affiliated with what was then the Speech Communication Association (it changed its name to the National Communication Association) inaugurated the first communication ethics commission and, subsequently, the first national conference on ethics. [The National Communication Association](http://www.natcom.org/) (NCA) states: «Ethical communication enhances human worth and dignity by fostering truthfulness, fairness, responsibility, personal integrity, and respect for self and others». NCA recently adopted a Credo for Ethical Communication:

- truthfulness, accuracy, honesty are essential to the integrity of communication;

- endorse freedom of expression, diversity of perspective, and tolerance of dissent to achieve the informed and responsible decision making fundamental to a civil society;

- strive to understand and respect other communicators before evaluating and responding to their messages;

- access to communication resources and opportunities are necessary to fulfill human potential and contribute to the well being of families, communities, and society;

- promote communication climates of caring and mutual understanding that respect the unique needs and characteristics of individual communicators;

- condemn communication that degrades individuals and humanity through distortion, intolerance, intimidation, coercion, hatred, and violence.

- commit to the courageous expression of personal convictions in pursuit of fairness and justice;

- advocate sharing information, opinions, and feelings when facing significant choices while also respecting privacy and confidentiality;

- unethical communication threatens the quality of all communication and consequently the well being of individuals and the society in which we live;

- accept responsibility for the short- and long-term consequences for our own communication and expect the same of others.

Perhaps one of the biggest debates in the field of intercultural communication is whether we can apply the same ethical dimensions or framework to all cultures, or whether each culture has its own standard. The latter view, that each culture determines for itself what is right and wrong, was held by most anthropologists and interculturalists for a long time, and still held by many.

There are really two main stances:

*Cultural relativism*: each culture determines on its own what is right or wrong.

*Meta-ethics*: there is some overarching ethical ideal or system that can be applied to all cultures.

The choice between these is not as easy as it first seems. In a postmodern, multicultural world, we may say «every culture should adopt its own ethical stance». Dr. Robert Martin Shuter (an American Research Professor and consultant specializing in intercultural communication) argues that there is no easy answer for ethical questions and we need to re-evaluate how even treat ethics in intercultural communication. Dr. Shuter believes that each culture determines its own ethics for everyday communication. He centers his research on different types of ethics:

*Communicator ethics.* That which contributes to the well-being of others, to their happiness and fulfillment as human beings; *Message ethics*. The right or wrong of communication behaviors (aspects of message); *Receiver/audience ethics.* What ethical guidelines guide those who receive messages? His main argument is that the Western, Judeo-Christian ethical systems emphasize free choice, with humans at center of the world. Honesty, truthfulness, and giving choice to others are privileged. However, other ethical systems, such as Hindu and Confucian systems focus on harmony over honesty in many instances. His point is that we should consider each culture in its own right to determine what communication is ethical.

Edward Hall (an American anthropologist and cross-cultural researcher) presented «five golden approaches» to ethics:

*The golden purse (ethical egoism):* this approach is based on what works best for me or my group (organization, country). This approach considers a weighing of the advantages and disadvantages of a decision and choosing what is best…for me.

*The golden consequence (utilitarianism)*: if something has «utility» that means it is «useful» or «pragmatic». The difference between this and egoism is that this approach is focused on what works for the most people involved. That is, it seeks the greatest good for the greatest number of people. What benefit people in one situation may not benefit people in another situation, so things are contextually right or wrong.

*The golden law (categorical imperative / divine right).* This approach suggests that there is a single right or wrong that does not differ by context or situation.

Immanuel Kant (1724–1804) introduced the term «categorical imperative» to characterize the fundamental principle of morality as it presents itself to beings. The principle is categorical, or unconditional, because it is valid for all humans, indeed, for all rational beings, independently of any particular desires or aims they may have. Kant contrasts the categorical imperative with «hypothetical imperative», which express only the necessity of adopting certain means to achieve certain ends that are themselves merely conditional. «Thou shalt not steal», for example, is categorical imperative as distinct from the [hypothetical imperatives](https://www.britannica.com/topic/hypothetical-imperative) associated with desire, such as «Do not steal if you want to be popular». Emanuel Kant believed that something was either right or wrong (one of two categories), and that we must do what we know to be right (imperative).

We determine what is right through the use of logic. Augustine, an early Christian, believed also that there was a single right or wrong, but that it was determined through the scriptures rather than through logic (divine right).

*The golden rule.* It’s originally based on religious philosophy, the Golden Rule states: do unto others as you would have them do unto you. The platinum rule might go a step further in both interpersonal relationships and in intercultural communication! Rather than treating others as you want to be treated, treat them as you think they would want to be treated.

*The golden mean.* Aristotle believed that the best choices lie between extremes in any situation, and those extremes should be avoided. The «golden mean» refers to the «average» or «mean» between extreme behaviors.

 The grounding of David Kale’s proposed ethics for intercultural communication is his view of human nature. While acknowledging that different cultures develop different value systems and «thus must have different ethical codes», he also assumes that all people «share a human spirit that is the same regardless of cultural background». Kale believes that «the guiding principle of any universal code of intercultural communication should be to protect the worth and dignity of the human spirit». Kale also grounds his ethics, not in freedom of choice as a fundamental human value, but rather in world cultures living at peace with each other. Based on these groundings, Kale proposes four principles as a universal code of ethics for intercultural communication. Principle 1. «Ethical communicators address people of other cultures with the same respect that they would like to receive themselves». Intercultural communicators should not demean or belittle the cultural identity of others through verbal or nonverbal communication. Principle 2. «Ethical communicators seek to describe the world as they perceive it as accurately as possible». Because deception undermines the ability of people of different cultures to trust each other, ethical communicators avoid intentionally deceiving or misleading. Principle 3. «Ethical communicators encourage people of other cultures to express themselves in their uniqueness». Their principle respects the right of expression regardless of how popular or unpopular a person’s ideas may be. Principle 4. «Ethical communicators strive for identification with people of other cultures». Intercultural communicators should emphasize the commonalities of cultural beliefs and values rather than their differences.

Judith N. Martin offers her own three principles for ethical communication. *The Humanness Principle.* It means – «Treat others as humans – that is, respect as persons». *The Dialogic principle.* The point here is to understand other persons’ perspective from their point of view, from their power position, and from their contextual perspective. This can only happen through dialogue with them. *The principle of speaking «with» and «to».* This principle is very similar to the dialogic principle. The main point here is for scholars who write about other cultures. Scholars must not simply “represent” others, but speak with them, to be «critical» about what they write, realizing their role in their writing. This principle deals with self-reflexivity, listening, and dialogue.

 **3. Major ethical prospective.**

Johannesen, Valde, and Whedbee note that ethical issues may arise in human communication when three factors exist: 1) when the communicative behavior «could have a significant impact on other persons»; 2) when the communicative behavior «involves conscious choice of means and ends»; and 3) when the communicative behavior «can be judged by standards of right and wrong». The notion that human communication ethics is multi-faceted is also noted by James C. McCroskey who wrote that an endless debate about means and ends is not sufficient for a «viable systems for evaluating the ethics of human communication». Andersen also notes that «ethics is a dimension in all the communication process». Andersen goes on to explain, «It [ethics] is a dimension that is relevant to all the actors in the communication process – the source or the originator, the person that initiates communication; the person who receives, interprets, hears, reads the communication; and the people who, in effect, are further agents of transmission». In essence, Andersen sees communication ethics as something that needs to be examined from both the source and receiver’s point of view, but he also realizes that understanding ethics from a societal viewpoint is important.

While a discussion of means and ends is a helpful way to frame ethical thoughts, there are many philosophical traditions that have explored the nature of ethics. Table 1 lists eleven major philosophical perspectives used to determine what is and what is not ethical.

Table 1 - Philosophical perspectives

|  |  |  |  |
| --- | --- | --- | --- |
|  Ethical Perspective | Basic Premises | Business Application | Communication Application |
| Altruism | The standard is based on doing what is best or good for others | Ethical business behavior must be good for other people. | Communicative behavior must lead to a good end for the receiver. |
| Categorical Imperative / Deontology | The standard is based on the notion that moral duties should be obeyed without exception. This perspective is very clear on what is good and what is bad – no middle ground. | There are clear business behaviors that are and are not ethical, so all individuals should avoid behaving unethically in business. | There are some communicative behaviors that are never ethical (e.g., deception). |
| Communitarianism | The standard is based on whether behavior helps to restore the social fabric of society. | Business must behave in a manner that helps the social fabric of society. | Communicative behavior must help the social fabric of society. |
| Cultural Relativism | The standard is an individual’s cultural or legal system of values. These standards differ from culture to culture. | 1) The law determines business ethics.2) One’s nationalistic culture determines what is ethical. | Our legal system and cultures/co-cultures define ethical communication. |
|  |  | 3) One’s organizational culture determines what is ethical. |  |
| Ethical Egoism  | The standard is an individual’s self-interest. Emphasis is on how one should behave, or it encourages people to look out for their own self-interests. | People in business should behave in whatever manner is most effective to achieve their self-interests. | People should communicate in whatever manner is most effective for achieving their communicative goals. |
| Justice | The standard is based on three principles of justice: 1) each person has a right to basic liberties; 2) everyone ought to be given the same chance to qualify for offices and jobs; and 3) when inequalities exist, a priority should be given to meeting the needs of the disadvantaged. | Business decisions should be made on how the decisions will affect all relevant stakeholders equally. However, when stakeholders’ needs are in conflict, priority should be given to meeting the needs of those in subjugated stakeholder groups. | People should communicate in a manner that is consistent with a range of stakeholders. |
| Nihilism | Ethics innately prevent individuals from creating new ideas and values that challenge the status quo, so individuals of superior intellect should disavow any attempt by others to subject them to an ethical perspective. | Smart business people should not be hampered in their behavior by any archaic or contemporary notions of good and bad business behavior. | Smart communicators know that what matters is achieving one’s communicative goals, so they should not adhere to any prescribed notions of good and bad communicative behavior. |
| Psychological Egoism | The standard is an individual’s self-interest. Emphasis is on how one actually behaves, or in everything we do is influenced by self-interested motives. | People in business actually behave in whatever manner is most effective to achieve their self-interests. | People actually communicate in whatever manner is most effective for achieving their communicative goals. |
| Social Relativism | The standard is the interests of my friends, group, or community. | People in business should behave in a manner that is consistent with the interests of their social networks and communities. | People in business should communicate in a manner that is consistent with the interests of their social networks and communities. |
| Subjectivism | The standard is based on an individual’s personal opinion of moral judgment. For this reason, perceptions of ethics differ from person to person. | Whatever an individual in business determines is ethical for her or his behavior is ethical for that individual. | Individual communicators determine what is and is not ethical from their own individual vantage point. |
| Utilitarianism | The standard is the greatest good for the greatest number of people. | People in business should behave in a manner that does the greatest amount of good for the greatest number of people. | People should communicate in a manner that does the greatest amount of good for the greatest number of people. |

A societal or personal system of ethics is not a magic or automatic cure-all for individual or collective ills. In short, communication ethics concerns the discernment of the good, seeking to balance the competing values, needs, and wants of multiple constituencies inhabiting pluralistic democracies.

**Self-assessment questions**

1.What is communication ethics?

2.What is the distinction between ethics and morality?

3.What is a Credo for Ethical Communication adopted by the National Communication Association?

4.What is one of the biggest debates in the field of intercultural communication?

5.How does Dr. Robert Martin Shuter treat ethics in intercultural communication?

6.Describe «five golden approaches» to ethics according to Edward Hall.

7.What is «categorical imperative»?

8.What principles does David Kale propose as a universal code of ethics for intercultural communication?

9.What principles does Judith N. Martin offer for ethical communication?

10.When may ethical issues arise in human communication?

**Test**

1. The way the term «communication» will be used in the lecture

a. includes all human, animal, and mechanical communication.

b. includes all human, animal, and mechanical communication.

c. includes radio and television programming.

d. includes none of these.

2. «Communication is a process» means that …

a. communication resembles still pictures more than motion pictures.

b. communication is ongoing and continuous.

c. communication has clear beginning and ending points.

d. communication consists of discrete and separate acts.

3. Who proposes the following principle of ethics: «Ethical communicators encourage people of other cultures to express themselves in their uniqueness»?

a. Judith N. Martin;

b. David Kale;

c. Immanuel Kant;

d. Edward Hall.

4. Who centers the research on different types of ethics?

a. Dr. Robert Martin Shuter;

b. David Kale;

c. Judith N. Martin;

d. Edward Hall.

5. Who defines ethics as the same as morals?

a. James C. McCroskey;

b. Kenneth E. Andersen;

c. Edward Hall;

d. Clifford Christians.

6. How many ethical stances are there?

a. four;

b. five;

c. two;

d. three.

7. Who believes that «Without ethical principles it would be impossible for human beings to live in harmony and without fear, despair, hopelessness, anxiety, apprehension, and uncertainty»?

a. S. Jack Odell;

b. Richard Johannesen;

c. Ron Arnett;

d. Judith N. Martin.

8. What ethical prospective is based on doing what is best or good for others?

a. ethical Egoism;

b. altruism;

c. nihilism;

d. utilitarianism.

9. What ethical prospective is based on whether behavior helps to restore the social fabric of society?

a. subjectivism;

b. social relativism;

c. communitarianism;

d. psychological egoism.

10. What ethical prospective is based on individual’s personal opinion of moral judgment?

a. ethical egoism;

b. categorical imperative;

c. subjectivism;

d. justice.

**Використана література:** [1;2;3;4;5;6;7;8;11;12;13]

**THEME 3. Ethical aspect of intercultural communication field and its characteristics**

**The aim:** to think about ethics in relation to business; to examine the most common ethical lapses in organizations; to learn the many meanings of communication; to consider different ways of communication.

**Plan**

1. The subject matter of business and communication ethics.

2. Characteristics of communication.

3. Levels of communication.

**Keywords**: corporate responsibility, ethical business, civil society regulation, business ethics, communication ethics, ethical lapses.

**1. The subject matter of business and communication ethics.**

One could easily be misled into thinking that the idea of ethical business behavior and practices is a creation of the 21st century, but the discussion of ethical and unethical behavior is as old as the marketplace itself. As for the formal study of business ethics, the Center for business Ethics was founded in 1976 at Bentley college, which then held the first academic conference on the subject in 1977. In 1982, The Journal of Business Ethics began publishing four issues per year devoted to the analysis and understanding of ethics in modern organizations.

 A number of theorists have highlighted the merits of considering the relationship between ethics and business at more than one level (for example, De George; Solomon). For a start, we might consider business ethics at a *micro* level; that is, we might explore ethicality in relation to the day-to-day activities and decisions of individual businesspeople.

Moving up a level, we can also consider business ethics at a *meso* level.That is, we might think about things like right, wrong, good and bad in relation to the activities of particular companies or specific industry sectors.

 Stepping up again to a *macro* level, we might consider the wider role that business plays, or should play, within society. At this macro level, business ethics touches on considerations of national and international economic policy. It also crosses into the realm of political ideology.

It’s important to emphasize the interconnections between these different levels. Micro, meso and macro levels should not be viewed as distinct, separate spheres that are unconnected to one another. Rather, we should be alert to the possibility that what goes on at each level may affect what goes on at others. Thus, dominant attitudes concerning the relationship between business and society may help to shape the activities and the decisions made within specific corporations and industry sectors, which can, in turn, influence the conduct of individual businesspeople. Similarly, the decisions made by specific people and groups within corporations can have a significant effect on meso-level corporate activity, while certain individuals and corporations may also exert a powerful influence over macro-level policy.

 To help us more fully understand the arena of business ethics, we will examine the most common ethical lapses in organizations. While most organizations believe that their specific ethical dilemmas are unique, J.O. Cherrington and D. J. Cherrington (1992) found that most organizations face a specific list of twelve different ethical issues:

## 1.Taking things that do not belong to you (stealing).

2.Saying things that you know are not true (lying).

3.False impressions (fraud and deceit).

4.Conflict of interest and influence buying (bribes, payoffs, & kickbacks).

5.Hiding versus divulging information.

6.Unfair advantage (cheating).

7.Personal decadence.

8.Interpersonal abuse.

9.Organizational abuse.

10.Rule violations.

11.Accessory to unethical acts.

12.Moral balance (ethical dilemmas).

  In 1990, Reinsch examined the state of ethics research in business communication by examining the empirical research conducted on this subject. Based on his analysis of 28 different research articles, Reinsch found nine basic areas of agreement:

1. Communication behaviors vary in moral worth, and various groups (e.g., advertising executives, general public) demonstrate a relatively high level of consensus about the moral weight of many specific practices.

2. Blatantly unethical behaviors sometimes occur in business organizations.

3. Unethical business communication can be effective in the short run.

4. A person’s behavior is related to his or her ethical beliefs.

5. The concept of business communication ethics is relevant to many different aspects of business including direct mail marketing, management, and consulting.

6. The concept of business communication ethics is related to other significant concepts such as honesty and trust.

7. Persons differ in ethical values, beliefs and behaviors, and the differences may be associated with variables such as gender, age, perceptions of an employer as typical or «generous», and the values, beliefs and behaviors of one’s cohorts.

8. Ethical analysis in business communication has sometimes been impressionistic; consistent, careful attention to the work of ethicists in other fields (e.g., philosophy, interpersonal communication) is desirable.

9. Business communication ethics should encompass oral communication as well as written.

Reinsch concluded that quite often unethical behavior can help people get ahead in life and in business. The researcher noted that individuals interested in organizational communication ethics tend to agree that unethical behavior is effective in the short-run, but there is disagreement about the effectiveness of unethical behavior in the long-run. Basically, the longer someone engages in unethical communicative behavior, the greater the likelihood that others will start to notice, thus establishing clear diminishing returns to unethical behavior (to use an economics term).

**2. Characteristics of communication.**

Intercultural communication occurs when the people creating shared meanings have different cultural perspectives and values. Typically, it is the differing world views of members of different cultures that make intercultural communication challenging.

Few words have as many meanings as communication. Communication has been the professional concern of philosophers, scientists (social, biological, and physical), poets, politicians, and entertainers, and so on. Concerning broad and general definitions there are primarily three types:

- Communication is seen as synonymous to behavior.

- Communication is regarded as a stream or flow of information.

- Communication is used as synonymous to interaction.

A survey of the ways in which scholars use the word will show that there is no single, universally accepted usage. Some definitions are long and complex, whereas others are brief and simple. W. Gudykunst conceptualizes the phenomenon of communication as «...a transactional, symbolic process involving the attribution of meaning between people from different cultures». A very general definition is «communication occurs whenever persons attribute significance to message-related behavior» (C. David Mortensen). But we need a working definition that will help us in our study. For our purposes we will say that *intercultural business communication* is an interdisciplinary field of research that studies how people communicate and understand each other across group boundaries or discourse systems of various sorts including national, geographical, linguistic, ethnic, occupation, class or gender-related boundaries and how such boundaries affect language use in business sphere among professionals. *In short*, it’s the exchange of information between individuals who are unalike culturally. This definition implies several *postulates*.

First, *communication is* *dynamic*: it’s not a static thing but a dynamic process that maintains stability and identity through all its fluctuations. Although individual verbal messages have definite beginning and ending points, the overall process of communication does not. Meanings are dynamic, continually changing as a function of earlier usages and of changes in perceptions and meta- perceptions.

 Second, *communication is irreversible:* the very fact that communication has occurred (or is occurring) means that the persons in communication have changed, however subtly. The fact that we have memories means that once we begin the process, there is no «reset» button; we cannot begin again as blank slates.

 Third, *communication is* *proactive:* in communicating we are not merely passive respondents to external stimuli. When we communicate, we enter the process totally and are proactive, selecting, amplifying, and manipulating the signals that come to us.

Fourth, *communication is* *interactive* on two fronts: the intrapersonal or what goes on inside each communicator; and the interpersonal, or what takes place between communicators. We must pay attention to both fronts to understand the communication process.

 Fifth, *communication is contextual*: it always happens in a large context, be that the physical environment, the emotional mood of the communication event, or the purposes (which may be overt or hidden) behind the communication. Communication is dependent on the context in which it occurs.

 Sixth, c*ommunication is symbolic*. A symbol is an arbitrarily selected and learned stimulus that represents something else. Symbols can be verbal or nonverbal. Human beings are able to generate, receive, store, and manipulate symbols.

**3. Ways of communication.**

Within the domain of human interaction, there are several ways of communication. Each occurs in a different context. Despite the features that all share, each has its own characteristics.

*Intrapersonal communication* is communication with ourselves, or self-talk. Intrapersonal Communication involves thinking because it is a cognitive process that occurs inside us. By definition, intrapersonal communication means «communicating with oneself».

Social scientists call two persons interacting a dyad, and they often use the term *dyadic communication* to describe this communication. Dyads are the most common communication setting. Dyadic interaction is sometimes considered identical to interpersonal communication. But, in fact, the qualities that characterize interpersonal communication aren’t limited to twosomes.

A third branch in this field is *small-group communication*, including communication in decision-making committees and work teams. Small-group research focuses on leadership, member roles, group features, agendas for achieving group goals, and managing conflict.

*Public* speaking remains an important branch of the *communication* field. One characteristic of public communication is an unequal amount of speaking. One or more people are likely to deliver their remarks to the remaining members, who act as an audience. This leads to a second characteristic of public settings: limited verbal feedback. The audience isn’t able to talk back in a two-way conversation the way they might in a dyadic or small group setting. This doesn’t mean that speakers operate in a vacuum when delivering their remarks. Audiences often have a chance to ask questions and offer brief comments, and their nonverbal reactions offer a wide range of clues about their reception of the speaker’s remarks.

*Organizational сommunication.*Good communication in an organization enhances professional success. Organizational culture is the general term for the understandings about an organization’s identity and codes of thought and action which members of an organization share. Some organizations think of themselves as families. From this understanding emerge rules for how employees should interact and how fully they should commit to work.

*Mass communication*consists of messages that are transmitted to large, widespread audiences via electronic and print media: newspapers, magazines, television, radio, and so on. Mass communication is almost always controlled by many gatekeepers who determine what messages will be delivered to consumers, how they will be constructed, and when they will be delivered. Sponsors (whether corporate or governmental), editors, producers, reporters, and executives all have the power to influence mass messages in ways that don’t affect most other types. Communication scholars heighten awareness of how media shape – and sometimes distort – our perceptions of ourselves and society.

**Self-assessment questions**

1.When was the Center for business Ethics founded?

2.Where was the Center for business Ethics founded?

3.When was the first academic conference on Ethics held?

4.When did The Journal of Business Ethics begin publishing issues devoted to the analysis and understanding of ethics in modern organizations?

5.What levels are used in considering the relationship between ethics and business?

6.What questions of ethicality arise at a micro level?

7.What questions of ethicality arise at a meso level?

8.What questions of ethicality arise at a macro level?

9.What are the most common ethical lapses in organizations?

10. What is mass communication?

**Test**

1. When was the Center for business Ethics founded?

a.1976;

b.1977;

c.1982;

d. 1983.

2. When was the first academic conference on Ethics held?

a.1982;

b.1977;

c.1976;

d. 1985.

3. When did The Journal of Business Ethics begin publishing issues devoted to the analysis and understanding of ethics in modern organizations?

a.1977;

b.1982;

c.1976;

d. 1984.

4. What level might we think about things like right, wrong, good and bad in relation to the activities of particular companies or specific industry sectors?

a.micro;

b.meso;

c.macro;

d. All of these are correct.

5. What level might we consider the wider role that business plays, or should play, within society?

a. meso;

b. macro;

c. micro;

d. All of these are correct.

6. How many ethical issues do most organizations have to face?

a. eleven;

b. ten;

c. twelve;

d. five.

7. Communication is:

a. seen as synonymous to behavior.

b. regarded as a stream or flow of information.

c. used as synonymous to interaction.

d. All of these are correct.

8. How many postulates does the definition of intercultural communication imply?

a. three;

b. two;

c. five;

d. six.

9.… is communication with ourselves, or self-talk.

a. Intrapersonal communication.

b. Dyadic communication.

c. Small-group communication.

d. Mass communication.

10. Argumentation and political communication are within the area of …

a. Public communication;

b. Organizational communication;

c. Dyadic communication;

d. Small-group communication.

**Використана література**: [1;2;3;4;5;6;7;8;9;10;11]

**THEME 4. Business communication as a process of becoming proficient in intercultural communication competence**

**The aim**: to learn the salient features of various methods of communication; to consider the basis of intercultural communication competence that is in the attitudes of the person interacting with people of another culture; to analyze different models of intercultural communication competence.

**Plan**

1. Key competences for lifelong learning.

2. Models of intercultural communication competence.

3. Methods of communication.

**Keywords:** intercultural communication competence, methods of communication, intrapersonal competencies, interpersonal competencies, content-competencies, procession competencies.

1. **Key competences for lifelong learning.**

In the academic world today, as participants of the exchange programs, visiting lecturers or plenary speakers, or even as tourists and family members, we cross the boundaries of many countries, meet many people from other cultures, speak with them or correspond with them by e-mail. This globalization of people creates a new and major challenge for everyone – to cross not only the frontiers of the country but to bridge the cultural boundaries of that country. Culture is the aspect of the global context that is most often overlooked (Thomas & Inkson).

We all find cultural differences hard to deal with. We all tend to play *be like me* with the people we are getting to live, study or work with. According to D. C. Thomas and K. Inkson, the list of the most common intercultural failures could be the following one:

- being unaware of the key features and biases of our own culture. Just other cultures may seem odd to us, ours is odd to people from other cultures;

- feeling threatened or uneasy when interacting with people who are culturally different. All of us find difference threatening to some extent;

- being unable to understand or explain the behavior of others who are culturally different. When we use a *be like me* approach to explain the behavior of others, we are often wrong, because their behavior may not be based on the same goals or motives as ours;

- being unable to transfer knowledge about one culture to another culture;

- not recognizing when our own cultural orientation is influencing our behavior. Much of our behavior is programmed by culture at a very deep level of consciousness, and we are often unaware of this influence. Behavior that is normal to us may seem abnormal or even bizarre to culturally different others;

- being unable to adjust to living and working in another culture. The severity of culture shock may vary, but it affects us all;

- being unable to develop long-term interpersonal relationships with people from other cultures, because even if we learn how to understand them and communicate with them a little better, the effort of doing so puts us off trying to develop the relationships any further.

 There is one more factor that facilitates the necessity of effective and appropriate communication especially among the members of academic communities, i.e. – membership in the European Higher Education Area (EHEA). European universities have always had a wide range of international contacts and academic collaboration with partner institutions around the world. With the consolidation of the EHEA came the realization that Europe is increasingly attractive globally, both as a study destination and a partner for exchange.

Under the recommendation of the European Parliament and the Council of 18 December 2006 eight Key Competences for Lifelong Learning have been approved for the knowledge-based society of the European Union. What are these key competences?

1. Communication in the mother tongue.

2. Communication in foreign languages.

3. Mathematical literacy and basic competences in science and technology.

4. Digital competence.

5. Learning to learn.

6. Social and Civic competences.

7. Sense of initiative and entrepreneurship.

8. Cultural expression.

**2. Models of intercultural communication competence.**

Being interculturally competent means that a person from one culture is able to interact effectively with people from different cultures. The term «competence» incorporates understanding, awareness, intelligence, flexibility and adaptability. The most known definition of intercultural communication competence is the one provided by Byram in which he defines it as «the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes». To a large extent, intercultural competence appears to be the ability to cope with one’s own cultural background in interaction with others (Beneke). It becomes evident that Intercultural Competence becomes the key competence of the citizens of the 21st century (D. Deardorff).

Scholars have written on this topic for over five decades. Their voices from different cultures and fields represent different visions of the target competence. In this theme you will be introduced to some of them. First of all, some common features, typical nearly of all the Intercultural Competence Models should be pointed out: All the models of Intercultural Communication Competence include three perspectives: – affective or intercultural sensitivity – to acknowledge and respect cultural differences; – cognitive or intercultural awareness – self-awareness of one’s own personal cultural identity and understanding how cultures vary; – behavioral or intercultural adroitness – message skills, knowledge of appropriate self-disclosure, behavioral flexibility, interaction management and social skills.

There exists a multitude of different models to conceptualize elements and stages of intercultural competence. The most renowned are those of Bennet, Stier, Fantini, Deardorff. For Bennet three conditions are necessary for intercultural contact to be constructive: 1) intercultural mindset (cognitive characteristics) – the recognition of cultural differences and the maintenance of a positive attitude toward them (e.g. cultural self-awareness, culture-general and culture-specific knowledge, interaction analysis), 2) intercultural skillset (behavioral characteristics) – the ability to use learning-to-learn framework to identify potential areas of misunderstandings and to choose behavior appropriately (e. g. empathy, information gathering skills, relationship building skills, listening and problem solving skills), and 3) intercultural sensitivity (affective characteristics) – the ability to experience cultural difference in sophisticated ways (e. g. curiosity, cognitive flexibility, open-mindedness, a non-judgmental posture, tolerance and ambiguity).

Jonas Stier (an associate professor of sociology at the School of Social Sciences in Sweden) has suggested that intercultural competence can be divided into *content-competencies and procession competencies.*

*Content-competencies* predominantly have a one-dimensional or static character and refer to the knowing that-aspects of both the «other» and the «home» culture. They include knowledge of history, language, non-verbal behavior, world-views, «do’s and don’ts», values, norms, habits, customs, taboos, symbols, behavioral patterns, traditions, sex roles etc. Typically much of such cultural «knowledge» stems from «reductions» or stereotypes and are attributed positive or negative value and emotional colour (Allport).

The term *procession competencies* considers the dynamic character of intercultural competence and its interactional context (Hall; Stier). Such competencies are relative to the cultural peculiarities, situational conditions and actors involved. This knowing how-aspect of intercultural competence, involves *intrapersonal and interpersonal competencies.*

*Intrapersonal competencies* involve cognitive skills, that is to say, placing oneself in the position of the other (perspective-alteration), viewing oneself «from the outside» (self-reflection), alternate between and acting according to «insider» and «outsider» roles (role-taking), coping with problems originating in intercultural encounters (problem-solving) and keeping an open, receptive mind and noticing cultural peculiarities (culture-detection), without valuing them automatically and uncritically (axiological distance). *Interpersonal competencies* refer to interactive skills, that is to say, detecting and accurately interpreting variations in non-verbal cues, subtle signals and emotional responses (interpersonal sensitivity), mastering verbal and non-verbal language, turntaking (Ruben; Triandis), cultural codes surrounding conversations and being aware of one’s own interaction style (communication competence) and adequately responding to contextual meanings (situational sensitivity).

We’re going to focus on Darla K. Deardorff’s Process Model of Intercultural competence which explains the process of how to get interculturally competent in the clearest way. Her model describes intercultural competence as a composition of attitudes (e.g. respect and openness to other cultures), knowledge (e.g. of different world views) and skills (e. g. listening and observational skills) that are conductive to the development of intercultural competence.

*Attitudes*. As defined by Merriam-Webster dictionary, attitude is «the way you think or feel about someone or something»; «a feeling or way of thinking that affects a person’s behavior», «a way of thinking and behaving that people regard as polite/impolite; friendly/rude etc».

*Knowledge*. In regard to knowledge necessary for intercultural competence, intercultural scholars are in agreement with the following: cultural self-awareness (meaning the ways in which one’s culture has influenced one’s identity and worldview), culture-specific knowledge, deep cultural knowledge including understanding other world views, and sociolinguistic awareness and the importance of understanding the world from others’ perspectives.

*Skills*. According to D. Bok, students are able «to think interculturally», therefore, the skills address the acquisition and processing of knowledge: observation, listening, evaluating, analyzing, interpreting and relating.

*Internal Outcomes.* These attitudes, knowledge, and skills ideally lead to an internal outcome that consists of flexibility, adaptability, an ethnorelative perspective and empathy. These aspects occur within the individual as a result of the acquired attitudes, knowledge and skills necessary for intercultural competence. At this point, individuals are able to see from others’ perspectives and to respond to them according to the way in which the other person desires to be treated. Individuals may reach this outcome in varying degrees of success.

*External Outcomes.* The summation of the attitudes, knowledge and skills, as well as the internal outcomes, are demonstrated through the behavior and communication of the individual, which become the visible outcomes of intercultural competence experienced by others. This framework illustrates that it is possible for an individual to have the requisite attitudes and be minimally effective and appropriate in behavior and communication, even without further knowledge or skills.

**3. Methods of communication.**

Communication takes place through various methods and channels. The three main methods of communication are oral or verbal communication, written communication and the non-verbal communication. Oral communication takes place by way of talks, conversation, dialogue, speech, discussion and meetings. Written communication is carried out through letters, circulars, memos, reports, brochures and books. Non-verbal communication takes place through body language. Language constitutes the vehicle on which both oral and written communication travel. Apart from these three main methods of communication, there are others like the visual, audio-visual and electronic. Silence is also accepted as a method of communication. Each of these methods has its own merits, demerits, channels and aids.

 *Oral communication* (Table 2)plays a vital role in everyday life, both for individuals and organizations. It’s, indeed, the most commonly used method of communication both at the social level and at the organizational level.

Table 2 – Merits and demerits of oral communication

|  |  |
| --- | --- |
| **Merits** | **Demerits** |
| 1. It can be readily used.
 | 1. It’s not very effective when the target group is spread out. |
| 1. It’s instantaneous.
 | 2. It’s constrained by language, accent and vocabulary. |
| 1. It can be persuasive.
 | 3. It’s also constrained by noise and other physical barriers. |
| 1. It’s cost effective.
 | 4. It’s not normally recorded or documented. |
| 1. It facilitates effective person-to-person exchange.
 | 5. It does not permit repeated reference. |
| 1. It works very well in small groups.
 | 6. It cannot be erased. |
| 1. It can be supplemented by non-verbal messages.
 | 7. It is often dependent on memory. |

*Written communication* (Table 3) invariably creates a record that can be preserved over time. Letters, memos, contracts, agreements, documents and reports often carry time value and need to be stored and preserved. As a result, it becomes possible to access them for reference or study. Most businesses rely more on records and written documents rather than verbal contracts and oral commitments. One big difference between verbal communication and written communication is that in any verbal or oral communication, the words you speak are supplemented by your facial expressions, voice modulation, postures and gestures and pauses and punches, whereas in written communication, words alone carry the burden of communication.

Table 3 – Merits and demerits of written communication.

|  |  |
| --- | --- |
| **Merits** | **Demerits** |
| 1. It has an extremely wide reach. | 1. It takes time to reach its target. |
| 2. It creates a record and is easily documented.  | 2.It is less interactive. |
| 3. It can be erased and rewritten. | 3. It depends on word power. |
| 4. It is amenable to high level of planning and structuring. | 4. It takes more time to get feedback. |
| 5. It facilitates repeated reference. | 5. It depends on the messenger and the mode of transmission.  |
| 6. It depends less on memory since facts and figures can be mobilized beforehand. | 6. It is constrained by language, handwriting and efficiency of the tools used. |

 The third method of communication relates to *non-verbal communication*, which is neither oral nor written. While oral communication thrives on listening and the written communication thrives on reading, the non-verbal communication thrives on observation. Non-verbal communication may take any of the following forms – body language, gestures, postures, appearance, personal space, codes, signs and signals, facial expressions, timings, examples and personal behavior. Non-verbal communication may be conscious or unconscious, deliberate or unintended. It may substitute verbal communication or supplement it.

 *Visual communication* is effected through pictures, graphs and charts, as well as through signs, signals and symbols. They may be used either independently or as an adjunct to the other methods of communication. It is also useful in reaching out to an illiterate target group. It can be used in addressing groups of people who do not understand the language of the communicator. As the saying goes, «A picture is worth more than a thousand words». Pictures, graphs, charts and diagrams often convey the intended message quite effectively.

 *Audio-visual* communication is an extremely sophisticated method of communication. It involves demonstrations and presentations through various audio-visual aids. Audio-visual communication is an effective blend of both verbal and visual communication. Such communications are very effective and, generally speaking, very effective and carry high relation value.

 *Signs, signals and symbols* have come to acquire considerable significance in the world of communication. Having evolved over a long period of time, they date back to biblical times and mythological periods. Well before language evolved, pre-historic man had learnt to communicate with the help of signs and signals. A signal is a sound or a movement that people make to give others information, instruction or warning. A signal is also understood as an indication that something exists or something is about to happen. We are familiar with the use of a danger signal and a green signal. Similarly, there are traffic signals and radio signals. A symbol refers to a credo or a manner of representation of ideas. Symbols often use the power of association to convey a specific meaning. Symbols are well accepted and widely used in present day business communication. Use of symbols at the right place enhances the effectiveness of communication. Silence is also a method of communication. It refers to a state of wordlessness or verbal abstinence. Self-inflicted silence conveys a powerful message. Silence can also be either deliberate or unintentional. Unexpected silence sometimes results in awkward situations. In personal communication as well as business communication, silence has a definite role to play.

 Contemporary social and business environments are changing quickly and becoming more and more culturally diversified. Intercultural dialogue contributes to political, social, cultural and economic integration and the cohesion of culturally diverse societies. Employers with intercultural skills perform better in managing employees, marketing products, and interacting with customers and business partners. Effective communication across cultural boundaries is particularly important for international managers. They should develop an appreciation and sensitivity for cultural differences and build intercultural competence.

Various methods of communication have their own distinguishing features in terms of speed, reliability, cost, reach as well as overall merits and demerits. In a large organization, communication takes place at various levels. People in large organizations need to resort to all these methods of communication depending upon the situations. It is necessary to clearly appreciate the relative merits and demerits of these methods in dealing with people and situations in any organization. Good organization is hardly ever accidental. It calls for conscious efforts and the choice of the most appropriate methods and channels, keeping in view the target sections and context.

**Self-assessment questions**

1. What are the list of the most common intercultural failures according to D. C. Thomas and K. Inkson?

2. What are the Key Competences for Lifelong Learning?

3. What is being interculturally competent?

4. What do all the models of Intercultural Communication Competence include?

5. What conditions are necessary for intercultural contact to be constructive according to Bennet?

6. What do Intrapersonal competencies involve?

7. What do Interpersonal competencies refer to?

8. What does Darla K. Deardorff’s Process Model of Intercultural competence explain?

9. What are the three main methods of communication?

10. What are the merits of oral communication?

**Test**

1. What are key competences?

a. communication in the mother tongue;

b. communication in foreign languages;

c. mathematical literacy and basic competences in science and technology;

d. All of these are correct.

2. All the models of Intercultural Communication Competence include:

a. affective or intercultural sensitivity – to acknowledge and respect cultural differences.

b. cognitive or intercultural awareness – self-awareness of one’s own personal cultural identity and understanding how cultures vary.

c. behavioral or intercultural adroitness – message skills, knowledge of appropriate self-disclosure, behavioral flexibility, interaction management and social skills.

d. All of these are correct.

3. Who are three conditions necessary for intercultural contact to be constructive?

a. Bennet.

b. Stier.

c. Fantini.

d. Deardorff.

4. Who has suggested that intercultural competence can be divided into content-competencies and procession competencies?

a. Fantini.

b. Deardorff.

c. Stier.

d. Bennet.

5. According to Alvino Fantini Intercultural Speaker should develop the following skills:

a. the ability to identify areas of conflict in the relationship between two given

communities;

b. the ability to explain conflicting behaviour and beliefs;

c. the ability to resolve conflict or to negotiate acceptance of unresolved conflict;

d. All of these are correct.

6. Darla K. Deardorff’s Process Model of Intercultural competence describes intercultural competence as a composition of:

a. attitudes;

b. knowledge;

c. skills, internal or external outcomes;

d. All of these are correct.

7. The three main methods of communication are:

a. oral or verbal.

b. written.

c. non-verbal.

d. All of these are correct.

8. Merits of oral communication:

a. It can be readily used.

b. It can be persuasive.

c. It has an extremely wide reach.

d. It’s cost effective.

9. Merits of written communication:

a. It creates a record and is easily documented.

b. It facilitates repeated reference.

c. It works very well in small groups.

d. It depends less on memory since facts and figures can be mobilized beforehand.

10. What communication is effected through pictures, graphs and charts, as well as through signs, signals and symbols?

a. visual;

b. non-verbal;

c.written;

d. oral.

**Використана література:** [1;2;3;4;5;6;7;12;13;14]

**THEME 5. Types, models and barriers to intercultural business communication**

**The aim:** to analyze the multiplicity of communication types, linear and transactional models of communication and different sorts of barriers to intercultural business communication.

**Plan**

1. Types of communication.

2. Models of communication.

3. Barriers to communication.

**Keywords:** types of communication, models of communication, barriers to communication, behavioral differences, differences in skills, components of human communication.

**1. Types of communication.**

 Communication can be categorized into different types depending upon the level at which it take place, the direction it takes or by its very nature. Some of the commonly referred to types of communication are:

1. Personal and business communication.

2.Internal and external communication.

3.Upward and downward communication.

4.Formal and informal communication.

5.Lateral communication.

6.Interactive communication.

7.Mass communication.

8.Global communication.

9.Social communication.

10.Grapevine.

*Personal communication* concerns communication that take place between any two individuals, be it in a family, group, community or even an organization. It takes place in an individual capacity and is characterized by informality. *Business communication* takes place to further the goals of a business. It takes place among business entities, in markets and market places, within the organizations and between various groups of employees, owners and employees, buyers and sellers, service providers and customers, sales persons and prospects and also between people within the organization and press persons. *Internal communication* takes place within the organization or group – among people, among different groups of employees and between employers and employees. It could be oral or written, visual or audio-visual, formal or informal, and upward or downward. Unlike internal communication, *external communication* flows outward. It addresses people outside the organization, like the prospective customers, competitors, public, press, media and the government. External communication can take place in various ways and through different channels.

 Large organizations have different hierarchical levels or tiers. The process of communication to be complete and effective should encompass all these levels and tiers. *Upward communication* (Table 4) is one which moves upward, from the bottom to top levels in the hierarchy. Any communication that moves from employees to supervisors, supervisors to managers, managers to executives and regional manager to general manager may be categorized as upward communication. Similarly, communication from branches to regional offices, regional offices to zonal offices, zonal offices to the head office is referred to as upward communication. Employee suggestion, market reports, performance reports, feedback on new products and requests for facilities or instructions are all examples of upward communication in the organizational context.

 Table 4 – Upward communication

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  Supervisor🡩 Employee  |  Manager🡩 Supervisor | Executive🡩Manager | Chief executive🡩Executive | Zonal office🡩Branch |

*Downward communication* (Table 5) moves from top to the bottom, from the CEO downwards. It travels through senior executives to junior-level functionaries, from the controlling office to the branch, from the head of the divisions to the head of the unit. Corporate goals, business priorities, motivational letters, work-related instructions, newsletters, letters from the CEO/General Manager’s desk are all typical examples of downward communication.

Table 5 – Downward communication

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Chief executive🡫Executive | Executive🡫Manager | Manager🡫Supervisor | Supervisor🡫Employee | Zonal office🡫Branch |

To ensure communication on an ongoing basis, organizations develop formal systems. Staff meetings, union-management meetings, branch managers’ conferences, periodical sales review meetings and customer meets are examples of forums that facilitate formal communication. *Formal communication* generally follows a well-defined hierarchical pattern and periodicity. Memos, circulars, instructions, guidelines, clarifications, agreements and reports are some of the channels that facilitate the flow of formal communication in business organizations.

*Informal communication* takes place in an unstructured manner and outside the formal fora. Informal communication works well in smaller, loosely knit organizations. Informal communication takes place through chats, conversations, informal talks and the like.

*Lateral communication* (Table 6)generally takes place in an organization and is neither upward nor downward. It proceeds in a horizontal manner and takes place among equals and at peer level. It may also be described as peer-level communication. Any communication that takes place, orally or in writing, from one branch head to the other, from one division head to the other, from one group head to the other, may be described as lateral communication. An important point worth noting in any such lateral communication is that there is not much difference in terms of the hierarchical levels or positions of the sender and the receiver.

Table 6 – Lateral communication

|  |
| --- |
| Supervisor 🡪 SupervisorManager 🡪 ManagerBranch 🡪 Branch |

*Interactive communication* is essentially two-way process. It takes place through meeting, teleconferencing, multimedia presentations, group discussions and other such active two-way exchanges. *Mass communication* is distinctive in view of its scale. Essentially, it addresses a large mass of people. Public speaking, newspapers, magazines and journals, radio, television and dotcoms are channels of mass communication. *Global communication* relates to communication that takes place beyond the national boundaries. Global communication has its own characteristics in terms of language, culture, etiquette and time factor, which have to be reckoned within the process of communication. *Supportive communication* is a form of communication in which people are encouraged to speak freely and come out with their feelings and concerns.

As members of society, people everywhere will have to interact with others on a regular basis. *Social communication* takes place when people meet each other outside business and workplace situations. *Grapevine communication* is a kind of informal communication that prevails in organizations or businesses. The source of such communication may not be clear. It spreads by way of gossips and rumors. It may not always be possible to control the grapevine, but, nevertheless, an able communicator knows how to influence it.

**2. Models of communication.**

Although definition of communication varies from discipline to discipline, scholars tend to agree that embedded in all definitions of communication are the factors of people message, channel, and context. Based on this consensus, we can identify *nine* components of human communication, which usually operate simultaneously and present in two communication models: *linear and transactional.* In their most basic form, these components are found in every culture. They are *sender, message, channel, encoding, decoding, receiver, feedback, noise and personal filter areas.* All these components exist in the specific context in which the communication act occurs.

In this linear communication model, communication is like giving an injection: a sender encodes ideas and feelings into some sort of messages and then conveys them to a receiver who decodes them. A *sender* is a person who starts the communication. A sender is someone who needs and wants to exchange information with others. The need may be conscious non-conscious. Conscious or non-conscious, communication is the sharing of thoughts and feelings, with varying degrees of intention by the sender, and it affects the feelings and behavior of another person or a group of people.

The *message* is the verbal and/or nonverbal form of ideas, thought or feelings that one person wishes to communicate to another person or in some place at some time within a specific context. A message is the composition of verbal codes such as language and/or nonverbal codes, including facial expressions, body movements, tone of voice, use of space, time orientation, and so forth. Each culture has its own way of forming and expressing messages.

One important element of these models is the communication *channel* – the method by which a message is conveyed between people. For most people face-to-face contact is the most familiar and obvious channel. Writing is another channel. In addition to these long-used forms, *mediated communication* channels include telephone, e-mail, instant messaging, faxes, voice mail, and even videoconferencing. The channel you choose can make a big difference in the effect of a message.

Since the subject matter of communication is theoretical and intangible, its further passing requires use of certain symbols such as words, actions or pictures etc. Conversion of subject matter into these symbols is the process of *encoding.* This is the process of taking the sender’s ideas and information and translating them into a set of symbols. Encoding is the action of transforming information into words.

The person who receives the message or symbol from the communicator tries to convert the same in such a way so that he may extract its meaning to his complete understanding. *Decoding* is the process of translation and interpretation of the message by the receiver.

The *receiver*is the person who receivesand decodes the message. The discernible response of a receiver to a sender’s message is called *feedback.* Feedback refers to the response of receiver after receiving the message. Feedback is information generated by the receiver and made available to the sender, allowing the sender to judge the communication while it is taking place.

These models also introduce the concept of *noise*– a term used by social scientists to describe any forces that interfere with effective communication. Noise can occur at every stage of the communication process. Three types of noise can disrupt communication – *external, physiological, and psychological. External noise* (also called «physical») includes those factors outside the receiver that make it difficult to hear, as well as many other kinds of distractions. External noise can disrupt communication almost anywhere in our models – in the sender, channel, message, or receiver. *Physiological noise* involves biological factors in the receiver or sender that interfere with accurate reception: illness, fatigue, and so on. *Psychological noise* refers to forces within a communication that interfere with the ability to express or understand a message accurately.

And of course, these models show that communicators often occupy different *environments* – fields of experience that help them understand other’s behavior. In communication terminology, environment refers not only to a physical location but also to the personal experiences and cultural backgrounds that participants bring to a conversation.

Despite its simplicity, the *linear model* doesn’t do a very good job of representing the way most communication operates. The *transactional communication model* presents a more accurate picture in several respects. Although some types of mass communication are two-way exchanges. The transactional model reflects the fact that we usually send and receive messages simultaneously. The role of sender and receiver that seemed separate in the linear model are now superimposed and redefined as those of «communicators». This new term reflects the fact that at a given moment we are capable of receiving, decoding, and responding to another person’s behavior, while at the same time that other person is receiving and responding to ours.

Another weakness of the traditional linear model is the questionable assumption that all communication involves encoding. We certainly do choose symbols to convey most verbal messages. But what about the many nonverbal cues that occur whether or not people speak: facial expressions, gestures, postures, vocal tones, and so on? Cues like these clearly do offer information about others, although they are often unconscious and thus don’t involve encoding. For this reason, the transactional model replaces the term *encodes* with the broader term *responds*, because it describes both intentional and unintentional actions that can be observed or interpreted.

A linear and a transactional communication models were developed, demonstrating the superiority of the transactional model in representing the process-oriented nature of human interaction. The transactional nature of relationships is worth reemphasizing: We don’t communicate *to* others, we communicate *with* them. And now you can see that a transactional model of communication should be more a motion picture film than a gallery of still photographs.

**3. Barriers to communication.**

At every stage of the communication process, however, there are barriers, which hinder or dilute the flow of communication. The barriers to communication in an organizational context may arise out of authority structure, status difference, reporting relationships, culture and background of individuals. The barriers to communication may arise out of behavioral differences, differences in skills and understanding as well as physical factors. While some kinds of barriers like behavioral differences and differences in skills may be commonly applicable to all methods of communication, barriers arising out of physical factors may be specific to the methods of communication adopted. Some barriers, which are specific to the written communication, are handwriting, spelling and legibility. Similarly, barriers to oral communication would include absence of felicity of expression, accent, speed of delivery and appropriateness of the language.

The power of expression of the communicator determines the quality of communication. To be effective, the message has to be properly developed from an idea. Barriers relating to expression result in poorly expressed messages. Lack of conceptual skills results in inadequate or incomplete shaping of the idea. Ambiguity as well as lack of clarity arise due to limited word power, improper organization of ideas and lack of coherence. Poor expression is likely to occur under the following circumstances:

1. When a person is ill.

2. When a person is fatigued.

3. When a person is under severe stress.

4. When a person is under the influence of alcohol.

5. When a person’s thoughts are not clear and vocabulary is limited.

 These are true for both oral and written communication. The process of transmission, essential for any communication, is susceptible to errors of omission and commission. In the organizational context, the person transmitting the message may be different from the person who conceived the idea. The intent and purpose of the message may not remain the same as it moves from the originator to the transmitter. Not only that, the person transmitting the message may bring in his own bias, feelings and perceptions, which the originator of the message would not have intended. Or else, there may be occasions when the originator of the idea expects the transmitter to detail, illustrate and elucidate the idea, which the latter may fail to do.

 Indifference and lack of interest is a very strong barrier in the process of communication. Organizations have to make considerable effort to insure that indifference to organizational communication is brought down to the minimum. Communication, to be effective, presupposes that the receiver of the message is also attentive or receptive. Attentive listening in oral communication, careful reading in written communication and keen observation in non-verbal communication are a must. Indifference or lack of interest on the part of the recipient, in turn, adversely impacts the enthusiasm of the communicator. When the students are not attentive, the teacher is likely to lose the interest. On the other hand, when the speaker lacks expertise or credibility, the receptivity of the audience wanes. Indifference and lack of interest creates barriers to communication, as a result of which the quality of communication suffers. The intended message is either not received at all or is incomplete and, worse still, is understood incorrectly.

 Noise is yet another barrier especially relevant to verbal communication. Noise disturbs the flow of communication. The recipient fails to receive the oral messages sent by the communicator, as a result of which the message gets diluted. While noise certainly affects oral communication, it may also affect written communication to the extent that the person writing a letter or a report may lose his concentration and consequently his flow of thoughts may suffer.

 The process of communication, especially transmission of messages, makes use of numerous channels, instruments and gadgets such as telephone, microphone, projector, printing, photocopying, telex, fax, radio, films, cassette and of late, the floppy, compact discs and the pen drive. All these are very useful when they function smoothly. At the same time, they act as barriers when they fail to perform their functions efficiently. As a result, communication fails to reach the target audience. Snapping of telephone lines, non-availability of meeting rooms, failure of multimedia equipment and disturbances of power supply may lead to delays in transmitting the message to the intended recipients.

**Self-assessment questions**

1. What is personal communication?

2. What is internal communication?

3. What is supportive communication?

4. What is grapevine communication?

5. What components of human communication can be identified?

6. What is the concept of noise?

7. What types of noise can disrupt communication?

8. What weaknesses of the traditional linear communication model can you name?

9. How may the barriers to communication in an organizational context arise?

10. Under what circumstances is poor expression of thoughts and ideas likely to occur?

**Test**

1. What communication takes place in an individual capacity and is characterized by informality?

a. business;

b. personal;

c. mass;

d. lateral.

2. What communication addresses people outside the organization?

a. interactive;

b. mass;

c. global;

d. external.

3. What communication takes place in an unstructured manner and outside the formal fora?

a. lateral;

b. informal;

c. supportive;

d. grapevine.

4. What communication takes place through meeting, teleconferencing, multimedia presentations, group discussions and other such active two-way exchanges?

a. upward;

b. downward;

c. interactive;

d. global.

5. What communication takes place when people meet each other outside business and workplace situations?

a. social;

b. mass;

c. grapevine;

d. formal.

6. How many components of human communication can be identified?

a. four;

b. six;

c. three;

d. nine.

7. What types of noise can disrupt communication – …

a. external;

b. physiological;

c. psychological;

d. All of these are correct.

8. What «noise» includes those factors outside the receiver that make it difficult to hear, as well as many other kinds of distractions?

a. external;

b. physiological;

c. psychological;

d. All of these are correct.

9. What «noise» involves biological factors in the receiver or sender that interfere with accurate reception: illness, fatigue, and so on?

a. psychological;

b. external;

c. physiological;

d. All of these are correct.

10. Poor expression is likely to occur under the following circumstances:

a. When a person is ill.

b. When a person is fatigued.

c. When a person is under severe stress.

d. All of these are correct.

**Використана література**: [1;2;3;4;5;6;7;8;9;10;11]

**THEME 6. Cultural diversity and cultural identity**

**The aim:** to consider the term «culture»; to identify layers and elements of culture; to explain different types of cultural identity and cultural diversity; to describe the complex and contradictory influences of globalization on cultural diversity in the workplace and point to a positive effect of cultural diversity in the workplace.

 **Plan**

1. Elements of culture.

2. Different types of cultural identity.

3. Cultural diversity in the workplace.

**Keywords:** elements of culture,[cultural values](https://journals.sagepub.com/keyword/Cultural%2BValues), cultural patterns, cultural identity, [social identity](https://journals.sagepub.com/keyword/Social%2BIdentity), awareness and understanding, self-definition.

**1. Elements of culture.**

 Culture and communication are inseparable because culture not only dictate who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, or interpreted … Culture is the foundation of communication (Samovar, Porter & Jain). In this regard, it is useful to give a brief definition of culture before tackling the issue of Intercultural Business Communication.

Culture is defined by Bovee, Thill & Schatzman (2003) as: a shared system of symbols, beliefs, attitudes, values, expectations, and norms for behavior. It is useful to take note of a few points about the above definition:

- Culture is not something that we are born with, but rather it is *learned,* imparted to us through our upbringing and exposure to the practices and rules of conduct of the culture of which we are a part.

- Culture is shared by a society and members of a society agree about the meanings of things and why.

- Culture teaches values and priorities, which in turn shape attitudes.

- Culture prescribesbehaviorand members of a society usually behave in ways that they think are appropriate or acceptable in their culture. However, what may be acceptable or appropriate in one culture may be unacceptable in another culture.

 In 1952, Alfred Kroeber and Clyde Kluckhohn compiled at least 164 definitions of culture for analysis and close to 300 definitions in their book! One of the reasons culture is so difficult to define is simply because it is so deeply a part of each of us. Every interpretation we make – even every observation – is molded by culture. One of the most commonly cited definitions is that of One of the most commonly cited definitions is that of Clifford Geertz, who defined culture as a *«*historically transmitted pattern of meanings embedded and expressed in symbols that are used to communicate, perpetuate, and develop … knowledge about and attitudes toward life». In this concise definition, Geertz indicates both the breadth and depth of culture, helping to frame its richness and complexity. However we may сhoose to define culture, it’s clear that it is a dynamic (Moreau), and interconnected (Hall) pattern that is learned (Hofstede) transmitted from one generation to the next through symbols (Geertz) that are consciously and unconsciously framed (Hall) and shared by a group of people (Dahl); this pattern enables them to interpret the behaviors of others (Spencer-Oatey).

 At the same time, culture is neither monolithic nor homogeneous. We can recognize at least *four layers of culture*. *The first layer* encompasses the universals we all share as humans, including not only such things as language, institutions, values, and sociability, but also our need for relationships, our ability to learn and grow, and so on. *The second layer* includes the specific values and worldview of the largest cultural (or national) unit that people identify as their own. They provide the rule book by which people from that culture operate in meeting their universal needs.

*The third layer* involves the reality that many of us are a part of subcultures within the larger societal or national setting. Much intercultural communication research focuses on the second and third layers. *The fourth* and final layer reflects that people are still individuals and choose how they will live by cultural rules and regulations.

As we know culture is composed of a countless number of elements (food, shelter, work, defense, social control, psychological security, social harmony, purpose of life). As Samovar, Lusting and Koester indicate, there are *five elements* that will enable you to appreciate the notion that all cultures share a common set of components, and acting of these issues often distinguishes one culture from another. These elements are: 1) history; 2) religion; 3) values; 4) social organizations, and 5) language.

*History.*The stories of the past offer members of a culture a part of their identity, values, rules of behavior and the like. History highlights a culture’s origins, «tells» its members what is important and identifies the accomplishments of the culture of which they can be proud. While all cultures pass on a history that helps shape their members, each history is unique to a particular culture and carries specific cultural messages. *Religion.*Another distinctive element of all cultures is religion. It represents an entire fabric of a culture because it serves so many basis functions such as social control, conflict resolution, and reinforcement of group solidarity, explanations of the unexplainable and emotional support. These functions consciously and unconsciously influence everything from business practices to politics and individual behavior. *Values.* **V**alues determine how people ought to behave. To the extent that cultural values differ you can expect that participants in intercultural communication will tend to exhibit and anticipate different behaviors under similar circumstances. *Social organizations.*Another trait found in all cultures is so-called «social organizations». These organizations (referred to at times as social systems or social structures) represent the various social units contained within the culture. Such institutions – including the family, government, schools and tribes – help the members of the culture organize their lives. These social systems establish communication networks and regulate norms of personal, familial and social conduct. *Language.*It’s another feature that is common to all cultures. Not only does language allow the members of a culture to share ideas, feelings and information, but it is also one of the chief methods for the transmission of culture.

**2. Different types of cultural identity.**

At first, identity was a topic of interest in the fields of psychology and sociology and only later became a subject of investigation for intercultural communication scholars, who began to examine the cultural competence of identity. Identity is highly abstract, complex and dynamic concept that defines who a person is. It’s notoriously difficult to define, and this means there is not only one definition that would suffice. Samovar defines cultural identity as a broad way of looking at cultural groups at various levels, including assumptions, underlying values, social relations, customs and overall outlook on the life that differ among groups. On the other hand Fang postulates that cultural identity is the identification of communications of a shared system of symbolic verbal and nonverbal behavior that are meaningful to group members who have a sense of belonging and who share traditions, heritage, language, and similar norms of appropriate behavior. Cultural identity is a social construction and Lustig and Koester look at this concept as one’s sense of belonging to a particular cultural or ethnic group.

Therefore, it would be appropriate to look at some theories about cultural identity only to demonstrate the abstractness of identity and cultural identity.

 Gardiner and Kosmitzki, see identity as a person’s self-definition as a separate and distinct individual, including behaviors, beliefs, and attitudes. Ting-Toomey considers identity to be the reflective self-conception or self-image that we derive from our family, gender, cultural, ethnic and individual socialization process. Identity, basically, refers to our reflective views of ourselves, and other perceptions of our self-images. For Mathews identity is how the self conceives of itself and label itself. In a more concise definition Martin and Nakayama characterize identity as our self-concept or who we think we are as a person.

 In conjunction with this, there are many reasons behind the need to understand identity because every individual has multiple identities – racial, ethnic, gender, national, regional, organizational, personal and perhaps cyber/fantasy identity. To help reduce the complexity of identities some researchers have narrowed down categories to classify the different kinds of identity.

 Turner offers three categories of classification: *human identities, social identities and personal identities. Human identities* are those perceptions of self that link you to the rest of humanity and set you apart from other life forms. Whereas, *social identities* are represented by the various groups you belong to, such as race, ethnicity, occupation, age, hometown and others, *personal identities* arise from those things that set you apart from other in-group members and mark you as special or unique.

 Similarly, Hall offers a similar categorization of the three levels of identity. These levels are *personal, relational and communal*. *Personal identities* are those that make you unique and distinct from others. *Relational identities* are a product of your relationships with other people, such as husband/wife, teacher/student or executive/manager whereas *communal identities* are typically associated with large-scale communities such as nationality, ethnicity and gender, religious or political affiliation.

 Moreover, Gudykunst provides a further classification that is essentially the same as Hall’s communal identity and Turner social identity, which is considered important in intercultural communication. Namely, our social identities can be based on *demographic categories* (e.g. nationality, ethnicity, gender, age, social class), *the role we play* (e.g. student, professor, parent), *our membership in formal and informal organizations* (e.g. political parties, social clubs), *our associations or vocations* (e.g. scientists, artists, managers, gardeners), or *our memberships in stigmatized groups* (e.g. LGBT, the homeless, people with AIDS).

 *Cultural patterns* are shared beliefs, values and norms that are consistent over time and lead to similar behaviors across similar situations. These patterns allow participants to make predictions about a culture and adapt their communication respectively. In short, cultural patterns are a shared mental program, software of the mind that governs behavior. Since no two people are exactly alike, certain aspects of these mental programs are unique to each individual. Some aspects are universal.

 Regardless of the culture, all cultural patterns have three basic components: beliefs, values, norms. *Beliefs* are ideas about the world that people assume are true. *Values*, on the other hand, are things we hold dear. They are concerned with what is good or bad, right or wrong, ugly or beautiful, just or unjust, fair or unfair, valuable or worthless, kind or cruel. They serve as guidance of human behavior toward other people and culture. *Norms* are expectations of appropriate behaviors that are socially shaped. They are the outward manifestations of beliefs and values. Like values, norms can vary within a culture in terms of their importance and intensity.

 Cultural patterns are very important in terms of communication in a culture because they are the filter for interpretation of both verbal and nonverbal symbols. In a sense, the relationship between patterns and communication is reciprocal in a way that people communicate on the bases of the cultural patterns they have learned through communication with other people in their own culture.

**3. Cultural diversity in the workplace.**

Diversity can be defined as the condition of having or being composed of differing elements and, especially, the inclusion of different types of people (as people of different races or cultures) in a group or organization. Thus, diversity is when all people from all walks of life with differences and similarities, with diverse cultures and traditions wishfully work together in order to have common ground free from conflict. *Race.*Generally, race signifies certain common and distinguishing physical characteristics comprising a comprehensive class that appears to derive from a distinct historic source. *Ethnicity.* It denotes a classification or affiliation with a group of people having common customs, characteristics, language. *Sex.*It’s a biological characteristic not a social construction. Issues about sex (including sexism and chauvinism) are a worldwide concern that varies from place to place. *Gender.* In recent years, the word gender has become well established and prevailing (as in the politics of gender). Many anthropologists have supported this usage, and they prefer to use sex for reference to biological categories, and gender to refer to cultural or social categories. *Geographic diversity.*Theworld is full of diversity indeed. When one travels, he/she notices the differences quite easily such as landscapes, climate, flora and fauna, landmarks, monuments, building structures, locations to name a few. Geographic diversity phenomenon has sometimes created perceptions mixed with stereotypes. Geographic diversity often refers to a generalization based on class, status, race diversity or other differences that exist among people. Particularly strong ties between status and neighborhood make geographic diversity known to people who identify places using stereotypes.

With the increase of globalization in the world, cultural diversity in the workplace has grown as a trend. «Cultural diversity is when differences in race, ethnicity, language, nationality, religion, and sexual orientation are represented within a community». Although the media and contemporary literature embark upon the benefits of cultural diversity in the workplace, citing enhancements to employees’ competence and creativity, this recognition does not reflect, in actual practice, as strongly as in theory.

Cultural diversity can affect the workplace in numerous ways. Negative effects can include miscommunication, creation of barriers, and dysfunctional adaptation behaviors. Positive effects can include building a sound knowledge base with in - house talent, which can make for smoother integration of the organization into foreign cultures. One negative effect of cultural diversity in the workplace is the increased tendency of organizational personnel to indulge in interpersonal conflicts.

When culturally diverse workers are placed in a group to achieve a goal with mutual effort and collaboration, these differences of opinions and other variables can hinder the development of unity. Harrison, Price, and Bell assert that the effect of deep - level similarity on group cohesion is positive, while that of deep - level dissimilarity on group cohesion is negative. Workers may have reasons to indulge in conflict with one another that may or may not be related to work at all.

A positive effect of cultural diversity in the workplace is that employees belonging to different cultures usually have different ways of thinking and can thus analyze a matter at hand from a variety of perspectives. This is hard to achieve when employees belonging to the same culture are asked to analyze the same matter. Another positive effect of cultural diversity in the workplace is the increased tendency of organizational personnel to overcome culture shock as the business expands in other countries and becomes international. This is a very important benefit derived from cultural diversity of the employees because many modern companies have global expansion on their corporate agendas.

Another way the knowledge of culturally diverse workers can be useful for the organization is the tendency of the workers to inform the concerned employees or managers about the culture of their respective countries. This helps when they work as expatriates in a foreign country; they have sufficient information about the culture of the foreign country to avoid, or at least minimize, the culture shock.

Similarly, cultural diversity of the workforce helps an organization shift its business from the brick - and - mortar office to the online marketplace. Diversity helps in the expansion of an organization’s perspective, approach, strategic tactics, launch of a new product, development of a marketing plan, creation of a new idea, design of a new operation, and assessment of emerging trends. Adler identified *five fundamental strategies* for the management of cultural diversity in the workplace: cultural dominance, cultural avoidance, cultural compromise, cultural synergy, and cultural accommodation. Of these, the most desirable strategy is of cultural synergy, which is acquired through placing value in other cultures without giving up self culture.

The impacts of cultural diversity in the workplace can be both favorable and unfavorable. Some negative effects include dysfunctional conflicts, lost productivity, and difficulty to achieve harmony in group settings. Positive effects include a strong knowledge base created by a variety of cultural experiences, an in - house resource of cultural trainers and informers, and a greater tendency to expand the business in foreign cultures. For the most part, the effects of cultural diversity in the work place depend upon how well they are being managed by the organizational leaders. With proper strategic planning, top management can enhance the positive effects and reduce the negative effects of cultural diversity in the workplace.

**Self-assessment questions**

1. How is culture defined by Bovee, Thill & Schatzman?

2. What is the relation between communication and culture?

3. What is culture according to Clifford Geertz?

4. What layers of culture can we recognize?

5. What elements of culture do you know?

6. What is cultural identity?

7. What theories about cultural identity do you know?

8. What are cultural patterns?

9. What components do all cultural patterns have?

10. How can cultural diversity affect the workplace?

**Test**

1. Culture is …

a. not something that we are born with, but rather it is *learned,* imparted to us through our upbringing and exposure to the practices and rules of conduct of the culture of which we are a part.

b. is shared by a society and members of a society agree about the meanings of things and why.

c. teaches values and priorities, which in turn shape *attitudes.*

d. All of these are correct.

2. The relation between communication and culture is …

a. reciprocal;

b. complex;

c. interrelated;

d. All of these are correct.

3. One of the most commonly cited definitions of culture is that of …

a. Clyde Kluckhohn.

b. Alfred Kroeber.

c. Clifford Geertz.

d. Hofstede.

4. How many layers of culture can we recognize?

a. four;

b. three;

c. two;

d. five.

5. How many elements of culture do Samovar, Lusting and Koester indicate?

a. three;

b. six;

c. nine;

d. five.

6. Samovar defines cultural identity as a broad way of looking at cultural groups at various levels, including …

a. assumptions;

b. underlying values;

c. social relations, customs and overall outlook on the life that differ among groups.

d. All of these are correct.

7. Who looks at cultural identity as one’s sense of belonging to a particular cultural or ethnic group?

a. Lustig and Koester.

b. Gardiner and Kosmitzki.

c. Martin and Nakayama.

d. Ting - Toomey.

8. Turner offers some categories of identity classification:

a. human identities;

b. social identities;

c. personal identities;

d. All of these are correct.

9. According to Gudykunst our social identities can be based on:

a. demographic categories;

b. the role we play;

c. our membership in formal and informal organizations;

d. All of these are correct.

10. How many fundamental strategies for the management of cultural diversity in the workplace did Adler identify?

a. ten;

b. five;

c. seven;

d. two.

**Використана література:** [1;2;3;4;5;6;7;8;9;11]

**THEME 7. Intercultural business communication in social space of foreign countries and Ukraine**

**The aim:** to identify the opportunities and challenges of intercultural business communication in the context of globalization; to explain how our social location and standpoint shape how we see, experience, and understand the world differently.

**Plan**

1. Intercultural business communication in the context of globalization.

2. Definitions of culture that influence intercultural business communication in the global context.

3. Features of Ukrainian business culture.

**Keywords:** globalization framework, humanitarian paradigm, national and cultural identity, local culture, tolerance, communicative potential of cultures, communicative competence, intercultural communication, communicative behavior.

**1. Intercultural business communication in the context of globalization.**

The context of globalization within which intercultural business communication occurs is characterized by the following:

- An increasingly dynamic, mobile world facilitated by communication and transportation technologies, accompanied by an intensification of interaction and exchange among people, cultures, and cultural forms across geographic, cultural, and national boundaries.

- A rapidly growing global interdependence socially, economically, politically, and environmentally, which leads to shared interests, needs, and resources together with greater tensions, contestations, and conflicts.

- A magnification of inequities based on flows of capital, labor, and access to education and technology, as well as the increasing power of multinational corporations and global financial institutions

- A historical legacy of colonization, Western domination, and U.S. hegemony that continuous to shape intercultural relations today.

These characteristics of globalization point to the centrality of intercultural communication as a fundamental force shaping our current age. Globalization refers to the complex web of forces and factors that have brought people, cultures, cultural products, and markets, as well as beliefs and practices, into increasingly greater proximity to and interrelationship with one another within inequitable relations of power. The word globalization is used here to address both the processes that contribute to and the conditions of living in a world where advances in technology have brought the world’s people spatially and temporally closer together; where economic and political forces of advanced capitalism and neoliberalism have increased flows of products, services, and labor across national boundaries; and where cultural, economic, and political ideologies «travel» not only through overt public campaigns, but through mass media, consumer products, and global institutions.

Economic globalization is characterized by a growth in multinational corporations; an intensification of international trade and international flows of capital; and internationally interconnected webs of production, distribution, and consumption – has increased intercultural interaction and exchange exponentially.

**2. Definitions of culture that influence intercultural business communication in the global context.**

What is the relationship between communication and culture? The three different approaches to culture illustrate different assumptions about communication. According to *the anthropological definition of culture* as a sharing system of meaning, communication is a process of transmitting and sharing information among a group of people. In this case, communication enables culture to be constructed and mutually shared by members of a group.

In *the cultural studies definition*, culture is a contested site of meaning. According to this view, communication is a process through which individuals and groups negotiate and struggle over the «agreed» and «appropriate» meanings assigned to reality. Through verbal and non-verbal communication as well as the use of rhetoric, some views are privileged and normalized while other perspectives are marginalized or silence. Thus, communication is a process of negotiation, a struggle for power and visibility rather than a mutual construction and sharing of meaning.

Finally, in *the globalization definition*, culture is viewed as a resource. In this case, communication can be viewed as a productive process that enables change. We usually associate the word productive with positive qualities. However, «productive» here simply means that communication is a generative process. People leverage culture to build collective identities and exploit or mobilize for personal, economic, or political gain. Communication is a process of using cultural resources.

**3. Features of Ukrainian business culture.**

In the spectrum of business cultures can be divided into two poles: the Western business culture and the Eastern business culture. Typical Western cultures include the Euro-American and Western business cultures. The most typical Eastern business culture is Asia and Eastern countries (Japan, China, Korea, Taiwan, Singapore, Hong Kong and the countries of Islam). Features of these types of business cultures have historical, religious and general cultural background. Ukraine is situated geographically between East and West. Business culture of this country has an intermediate position between the Western and Eastern cultures according to the number of parameters (individualism / collectivism, hierarchy / egalitarianism, etc.).

Today Ukraine is the biggest country in Europe, with the population of 44,8 million (that has a grave tendency for declining due to the low birth-rate and massive work immigration). To the east and northeast of Ukraine is Russia; to the west are Poland, Slovakia, Hungary and Romania. Ukraine's strategic geographical position in ancient periods as well as nowadays has made it a cross-road between the East and West of Europe.

The most characteristic feature which can distinguish the Ukrainians from other Slavs is «hutoryanstvo» as a natural state of the Ukrainian nation. Explanation of this feature we can find in historical and geographical characteristics of the country. Ukraine is a mostly flat or rolling country with fertile plains which are heavily farmed and some forests in the north. Due to favorable climatic conditions, Ukraine is traditionally an agricultural area. It grows wheat, maize, buckwheat and other corn, red and green vegetables, all kinds of fruit, melons and berries.

The mentality of the national farmer is described in this way: Farmer finds himself quite smart, and even if he is not very clever, he is really «wise». His intelligence and wisdom are manifested in the ability to avoid real or imaginary risk and unnecessary work. Farmer hates authority at home, but at a meeting with the object of hate (official) is welcoming and wishing him good health. This farmer is eliminated from participation in solving social problems, lives on the principle: «none of my business». He often shunned by brave and enterprising people, seeing in them a hidden danger to their well-being, and that is why he is trying to keep away from them. He does not understand the action of courageous people. His conclusions are: «If I am afraid, why wasn’t he afraid of?», «If Icannot decide why he is solved?», «It is better to be wise and cautious than courageous and broken».

Consequences of this natural state of the Ukrainian nation are:

- Individualism, which is the mental factor of individuality of Ukrainian nation, together with collectivism as feeling of self in the society, which is a result of history of colonialism of Ukraine. All researchers note the peculiarity of the mentality of Ukrainians: pragmatism, individualism. But at the same moment, all researchers note that recognizing and respecting by others are the most important things for this nation. Social nature of Ukrainians shows itself also in the way they determine the status of the person. Even nowadays when material success means quite a lot for each person, high position in the social rank appreciated often much higher than other factors.

The other index of collectivist nature of Ukrainians is that they work mainly in a team. Majority of decisions, from the routine to the vitally important ones, are made after numerous consultations and meetings, in which great number of people in organization participate. In most of Ukrainian organizations it is rather hard to find people who dare to handle the entire process of decision-making on their own. Opposite to Western culture in Ukraine self - actualization needs, as A. Maslow named them, are not the top of hierarchy of the person’s needs. The most important for this nation are esteem needs, which mean not even feeling of self - respect, they are feeling of being recognized and respected by others.

- Ukrainians, as well as other representatives of collectivist nations, are very hospitable. Their hearts and their doors are always opened for friends or just people who attract them. Their need to be liked and appreciated by somebody else has its addition - when Ukrainians have a choice they deal only with people whom they like personally.

- Love for freedom, but agreement on subordination because of profit, «economic», hard working (for self interests). Historically the Ukrainian ethnos was formed in specific conditions, and till now exists with poetic elements of mythology. Ukrainian forest-steppe landscapes, distant horizons, which raise the waves of dreams, sensuality, passivity and carelessness and at the same time, grow the tendency to receive freedom and anarchy.

- Tolerance, Ukrainians prefer to follow by the call of their hearts. They are very emotional people with domination of feelings and emotions.

 Cross-cultural differences between East and West can be seen in their relation to the time. There are three different groups of cultures:

- Monochromic – linear quantitative time; time is divided quite naturally into segments; it is scheduled and compartmentalized, making it possible for a person to concentrate on one thing at a time (USA, UK, Germany, and North Europe);

- Polychromic – time is perceived as being almost tangible: people talk about it as though it were money, as something that can be «spent», «saved», «wasted», and «lost» (Latin America, the countries of Islam, Ukraine, Russia);

- Reactive – combination of two previous styles; activity is organized not by a strict and invariable plan, depending on the changing context as a reaction to these changes (China, Japan, Korea, Taiwan, Singapore).

Ukraine is one of the most polychromic countries in the world. Polychromic time is characterized by the simultaneous occurrence of many things and by a great involvement with people. There is more emphasis on completing human transactions than on holding to schedules. For example, two polychromic Latins or Ukrainians conversing on a street corner would likely opt to be late for their next appointment rather than abruptly terminate the conversation before its natural conclusion. Polychromic time is experienced as much less tangible as monochromic time and can better be compared to a single point than to a road.

Polychromic people feel that private space disrupts the flow of information by shutting people off from one another. In polychromic systems, appointments mean very little and may be shifted around even at the last minute to accommodate someone more important in an individual's hierarchy of family, friends, or associates. Some polychromic people (such as Ukrainians) give precedence to their large circle of family members over any business obligation. Polychromic people also have many close friends and good clients with whom they spend a great deal of time. The close links to clients or customers creates a reciprocal feeling of obligation and a mutual desire to be helpful.

**Self-assessment questions**

1. How is the context of globalization within which intercultural business communication occurs characterized?

2. What does globalization refer to?

3. What is the relationship between communication and culture?

4. How can cultures be divided in the spectrum of business?

5. What is the most characteristic feature which can distinguish the Ukrainians from other Slavs?

6. How can you describe the mentality of the national farmer?

7. What are the peculiarities of Ukrainian mentality?

8. How many groups of cultures are there according to their relation to the time?

9. What group of cultures according to their relation to the time does Ukraine refer to?

10. Describe monochromic, polychromic and reactive groups of cultures.

**Test**

1. Economic globalization is characterized by…

a. growth in multinational corporations.

b. intensification of international trade and international flows of capital.

c. internationally interconnected webs of production, distribution, and consumption.

d. All of these are correct.

2. What approach(es) to culture illustrates communication as a process of transmitting and sharing information among a group of people?

a.anthropological definition of culture.

b.cultural studies definition.

c.globalization definition.

d. All of these are correct.

3. What approach(es) to culture illustrates communication as a process through which individuals and groups negotiate and struggle over the «agreed» and «appropriate» meanings assigned to reality?

a. globalization definition;

b. anthropological definition of culture;

c. cultural studies definition;

d. All of these are correct.

4. According to what cultural approach(es) can communication be viewed as a productive process that enables change?

a. cultural studies definition;

b. globalization definition;

c. anthropological definition of culture;

d. All of these are correct.

5. How many poles can cultures be divided into in the spectrum of business?

a. four;

b. two;

c. three;

d. five.

6. Name the country with the most typical Eastern business culture.

a. China.

b. Ukraine.

c. Poland.

d. Hungary.

7. The most characteristic feature which can distinguish the Ukrainians from other Slavs is…

a. individualism;

b. tolerance;

c. «hutoryanstvo»;

d. collectivism.

8. The mental factor of individuality of Ukrainian nation is …

a. love for freedom;

b. individualism;

c. tolerance;

d. All of these are correct.

9. How many groups of cultures are there according to their relation to the time?

a. two;

b. three;

c. six;

d. four.

10. What group of cultures according to their relation to the time does Ukraine refer to?

a. reactive;

b. monochromic;

c. polychromic;

d. All of these are correct.

**Використана література:** [1;2;3;4;5;6;7;8;9;10]

**THEME 8. Achieving mutual understanding for effective intercultural business communication**

 **The aim:** to analyze theprocess of achieving mutual understanding in intercultural interaction; to considerstrategies for achieving mutual understanding in intercultural business communication; to distinguish intercultural competency framework.

**Plan**

1. Theprocess of achieving mutual understanding in intercultural interaction.

2. Strategies for achieving mutual understanding in intercultural business communication.

3. Towards an intercultural competency framework.

**Keywords:** mutual understanding, intercultural competency framework, barriers to communication, perceptual bias, meaning construction, shared understanding.

1. **The process of achieving understanding.**

An early model of communication, the «message-model», assumed that when people want to convey a message to someone else, language allows them to use signals (i.e. sounds or written symbols) that can pair exactly the meanings they want to convey with what is physically transmitted. In this model, communication is regarded as successful to the extent that senders and receivers can each encode and decode signals in exactly the same way. Any mismatch between the message sent and the message received is explained in terms of either different degrees of familiarity with the language code or interferences in the encoding/decoding process for other reasons.

Similarly, Chaney and Martin refer to barriers to communication, and list different barriers, including cultural differences, perceptual bias and physical/environmental factors. Most linguists, however, would regard this message model as inaccurate. Instead of «exchange of meaning», they would define communication as a process of «meaning negotiation and construction». Although human communication to a large extent exploits a language code (such as English, Chinese or German), it is not feasible for everything to be conveyed explicitly in the code. Much has to be left for the interlocutors to work out, drawing on their background knowledge and knowledge of the context. For this reason, inferencing rather than just decoding always needs to take place. Spencer-Oatey and Franklin explain it as follows: «… people use two main sources of knowledge to construct meaning in interaction: linguistic knowledge (i.e. knowledge of the language code) and «world» knowledge (i.e. experiential and theoretical knowledge of social processes, facts, concepts, etc.). Both types of knowledge are always involved in the making of meaning, although their relative impact on the achievement of understanding can vary. Sometimes linguistic factors can be paramount, such as when the proficiency level of one of the speakers is low, or when someone is using an unfamiliar regional variety of the language. At other times, knowledge factors can be paramount; for instance, lack of knowledge of computing can hamper people’s understanding of a presentation on e-learning. Lack of familiarity with the terminology may be part of the problem (i.e. a linguistic knowledge problem), but the lack of background conceptual knowledge is often even more significant».

In intercultural interaction such «meaning construction» can be particularly problematic because it needs to take place dynamically, and people may focus on different clues when inferring meanings, and/or they may arrive at different meanings from the same clues. As a result, mismatches may occur in the messages that people think have been communicated. In actual fact, understanding is not an either-or phenomenon. There are degrees of understanding, and these different degrees are gradually built up through the process of meaning negotiation. As Weigand points out: «The key notion is not understanding but coming to an understanding on an interactive level».

**2. Strategies for achieving mutual understanding in intercultural business communication.**

Superficially, it might seem as though knowledge of terms is a language proficiency issue – does the person know the vocabulary or not. However, as Jankowicz and Dobosz-Bourne explain, «To the extent that people in different cultures understand the world differently, they must expend deliberate effort in trying to come to terms with each other’s meanings, over and above their translated vocabularies, if they are to collaborate successfully».

 There are three common strategies for achieving understanding in intercultural business communication: asking for repetition, asking for clarification, asking for confirmation.

The amount of effort constantly required to ensure shared understanding can be very hard work, as well as frustrating and/or embarrassing, and so it often seems easier to ignore potential misunderstandings. However, such a «let-it-pass» attitude can lead to serious misunderstandings, which can sometimes take weeks, months or even years to resolve. Delayed and unresolved misunderstandings can leave both parties feeling dissatisfied with the collaboration and, in the long term, they can have a serious impact on relationships and on the success of a partnership. So detecting and addressing (potential) misunderstandings at an early stage can prevent more severe problems and misunderstandings arising at a later stage of the project.

Not all elements of a message can be encoded in the words and phrases of a language. Moreover, there can be differences across cultures, contexts and individuals regarding the preferred level of explicitness with which a message is conveyed. Sometimes meaning is conveyed very indirectly, and in these cases it is extremely important that people pay close attention to the subtle verbal and non-verbal signals, such as intonation, eye-contact and body language, which are used to convey meaning. If people are attuning, they are able to accurately pick up meaning from such signals. Even a slight hesitation, a slightly prolonged pause, or an absence of signals that are normally present can convey some crucial information.

A complex yet essential skill in intercultural interaction is the ability to adjust one’s language to the proficiency level of the other participant(s). This enables them to follow a conversation more easily and to participate in a more meaningful way. This competency is especially important for native speakers because they have a tendency to either over- or under-adjust.

Another way in which speakers can improve their comprehensibility is to structure their ideas clearly and to use discourse markers to make that structure explicit. This is particularly important when trying to convey complex ideas or when one’s language proficiency is not very proficient.

Establishing shared knowledge is one of the most challenging requirements for achieving mutual understanding because it is often very difficult to ascertain accurately what the other person does or does not know. Cramton found that this was particularly problematic for geographically dispersed project teams and identified five types of communication-related problems that were associated with failures of mutual knowledge:

1. *Failure to communicate and retain contextual information*. Team members had difficulty gathering and remembering information about the contexts within which their partners worked. They also failed to communicate important information about their own context and constraints to their remote partners.

2. *Unevenly distributed information*. Unevenly distributed information interfered with team-level collaboration and caused problems in relationships. Two causes were errors in email addresses and failure to send copies of email to all team members. Team members also may have thought they sent email that in fact never went out or was undelivered.

3. *Differences in the salience of information.* Dispersed team members were not successful in communicating to their partners what parts of their messages, or which messages, they considered most important. When an email message addressed several topics, partners sometimes differed on which topics they found salient.

4. *Relative differences in speed of access to information.* Team members may have differing amount of access to communication technology – e.g. only when at university, or 24 hour. Also, different qualities of connections may influence the speed with which members of synchronous chats can contribute.

5. *Interpreting the meaning of silence.* One of the biggest challenges team members faced was interpreting the meaning of their partners’ silence. Friedman and Berthoin Antal recommend «negotiating reality» to try and reduce such problems. This entails surfacing tacit knowledge and assumptions by stating clearly one’s own position, and at the same time inviting others to do the same. They label this strategy «high advocacy/high inquiry». However, they acknowledge that unfortunately «People find it especially difficult to engage in high advocacy/high inquiry in the very situations when they need to learn the most from each other».

**3. Towards an intercultural competency framework.**

Many theorists working in the communication studies tradition categorize countries according to their predominant values (e.g. individualism-collectivism) and then predict the style of communication that people will generally use because of these generalized values. For example, Gudykunst argues that an indirect, ambiguous style of communication is more common in collectivist societies than individualistic societies. While there may be important elements of truth in such claims, there are a number of problems with such an approach. Firstly, it can lead to some atrocious stereotyping and misleading representations. Secondly, it tends to ignore the impact of contextual factors and of individual variation, and so it does not offer sufficiently nuanced guidance for people to apply to the concrete communicative situations they find themselves in. Moreover, this approach tends to focus on nationality differences, whereas in fact any kind of social group (e.g. professional group, religious group) or any community of practice (e.g. company’s sales force or human resources unit) will tend to have its own «small culture» that needs to be taken into account.

In the approach described here, intercultural business communication needs to be viewed first and foremost as communication; in other words, the emphasis should first be on the processes by which any communication (both intercultural and intracultural) takes place, and the impact of culture should be secondary to this. Culture plays a role in that it affects the amount of shared background and/or «world» knowledge that people will have in common, which in turn influences the ease with which people can anticipate how much needs to be made explicit and how easily people can negotiate shared meanings.

**Self-assessment questions**

1. What do Chaney and Martin refer to in the process of achieving mutual understanding in intercultural business communication?

2. What sources of knowledge do people use to construct meaning in interaction according to Spencer-Oatey and Franklin?

3. Name common strategies for achieving understanding in intercultural business communication.

4. What should people pay close attention to in the process of achieving understanding?

5. What is one of the essential skills in intercultural interaction?

6. How can speakers improve their comprehensibility?

8. What is one of the most challenging requirements for achieving mutual understanding?

9. What types of communication-related problems which were associated with failures of mutual knowledge did Cramton identify?

10. How do many theorists working in the communication studies categorize countries?

**Test**

1. An early model of communication, the «message-model», assumed that when people want to convey a message to someone else, language allows them to use …

a. gestures;

b. sounds;

c. posture;

d. movement.

2. Chaney and Martin refer to barriers to communication, and list different barriers, including…

a. cultural differences;

b. perceptual bias;

c. physical/environmental factors;

d. All of these are correct.

3. How many sources of knowledge do people use to construct meaning in interaction according to Spencer-Oatey and Franklin? Name them.

a. two;

b. three;

c. four;

d. five.

4. There are three common strategies for achieving understanding in intercultural business communication EXCEPT:

a. asking for repetition;

b. asking for clarification;

c. asking for confirmation;

d. asking for participation.

5. What essential skill in intercultural interaction is very important to convey crucial information?

a. pay close attention to the subtle verbal and non-verbal signals;

b. the ability to adjust one’s language to the proficiency level of the other participant(s);

c. to structure their ideas clearly;

d. All of these are correct.

6. What type of communication-related problems is when team members have difficulty gathering and remembering information about the contexts within which their partners work?

a.unevenly distributed information;

b.differences in the salience of information;

c. failure to communicate and retain contextual information;

d. relative differences in speed of access to information.

7. What type of communication-related problems is when dispersed team members are not successful in communicating to their partners what parts of their messages, or which messages, they consider most important.

a.differences in the salience of information;

b. interpreting the meaning of silence;

c. failure to communicate and retain contextual information;

d. unevenly distributed information;

8. What type of communication-related problems is when team members have differing amount of access to communication technology?

a. interpreting the meaning of silence;

b. differences in the salience of information;

c. relative differences in speed of access to information;

d. unevenly distributed information.

9. What type of communication-related problems involves «negotiating reality» method?

a. interpreting the meaning of silence;

b. failure to communicate and retain contextual information;

c. differences in the salience of information;

d. relative differences in speed of access to information.

10. What type of communication-related problems can interfere with team-level collaboration and caused problems in relationships?

a. relative differences in speed of access to information;

b. differences in the salience of information;

c. interpreting the meaning of silence;

d. unevenly distributed information.

**Використана література:[**1;2;3;4;5;6;7;13;14]

**CHAPTER 2.**

**Practical aspect of intercultural business communication**

**THEME 9. Specificity of intercultural relations at a modern stage of social development**

**The aim:** to analyze theoretical basis for working out of a new humanitarian paradigm and its key principles; to concentrate on such characteristics of thinking of a new type personality living under the conditions of global integration as communicative competence and tolerance; to research the special role of the humanities both in understanding of globalization and in formation of the world outlook of the 21st century man.

**Plan**

1. Globalization in the context of humanitarian thought.

2. Communicative competence as a principle of the new humanitarian paradigm.

3.Tolerance as a principle of the new humanitarian paradigm.

**Keywords:** globalization, humanitarian paradigm, national and cultural identity, local culture, tolerance, communicative potential of cultures, communicative competence, intercultural communication, communicative behavior

**1. Globalization in the context of humanitarian thought.**

The present-day social and political reality, despite the endeavors of governments in different countries and regions, demonstrates escalation of inter-ethnic conflicts, which, in its turn, leads to the appearance of a new type of thinking that changes the paradigm of intercultural business communication. A long-simmering problem is the need of the «globalization era man» concept aimed at a constructive dialogue between countries and communities. The absence of such concept, as well as the lack of attention to the analysis of qualities characterizing global thinking negates the effectiveness of relationships between cultures.

It is known that technological and economic approach overshadows the cultural components of the world homogenization which can be conceptualized primarily within the framework of humanitarian discourse. It is the humanities that act as a theoretical and methodological basis in studying such «effects» of globalization as unification of socio-cultural development, increasing localization of national and cultural identity, tension in national relationships, non-productiveness of communication. Understatement of such problems considerably narrows the area of search for effective mechanisms of intercultural dialogue.

As opposed to the approach described above, the ideology of culturological approach is based on the idea that globalization has a multi-level composition forming an integral financial-legal political-informational framework within which all activity, including cultural, takes place. In this connection, it is no coincidence that the notion of «culture globalization» appeared reflecting the theoreticians’ concern about the integrity of culture in its value aspects under the conditions of planetary integration and homogenization.

Culturology understands «culture globalization» as: 1) formation of unified integrated frameworks manifested in morals, art, communication, way of life, behavior stereotypes; 2) cultural and historical process of development and coming together of national cultures on the basis of universal human values; 3) establishment of local identities under the conditions of global community formation. Today, no one disputes the complex nature of the problem itself and the necessity of interdisciplinary approach in studying globalization processes. In fact, many disciplines contribute to the understanding of globalization: economy, social science, political science, philosophy, culturology etc. Not only every such discipline suggests its own interpretation of globalization, but many new, «hybrid», disciplines appear. However, the mission of the humanities lies in the adequate analysis, estimation and interpretation of globalization processes taking place in the cultural domain which are radically different from their economic and political topology.

The increase of human systematic interrelatedness in economy, politics, culture and art at the turn of the 20th-21st centuries is unmistakable both for supporters and opponents of globalization. As important is the fact that convergence is accompanied by a reverse process: the more there are factors promoting unification and universalization in economy, politics and social sphere, the stronger are the fragmentation and separation trends, the more evident is the urge to preserve uniqueness in the ethnocultural context of human existence.

In most cases researchers do not overstate the ambiguity of the globalization «effects» viewing them as two sides of one and the same process, as complementary and mutually supporting phenomena*.* But perhaps they are making a mistake just passively looking at the struggle the result of which cannot be predicted.

Humanitarian thought warns that just as opposite processes are the ontological characteristic of the globalizing world, so it is necessary that their development should be balanced, which will provide for the stability of modern culture. Without acknowledgment and support of the value of uniqueness the stability and sustainability of cultural identity in the situation of world homogenization is not so obvious. For example, the importance of local cultures is put into question in the world where the relationships between the center and periphery are the relationships between those who act and those who only react. Such is the logic of the predatory «new globalization» (so-called «westernization») from the point of view of researchers fearing the expansion of the «western» society model and adjustment of the world to the needs of this model.

Jacques Derrida, in his turn, seeing in globalization the cultural strategy of the West aimed at subjugation and enslavement of «other», non-Western, non-civilized, non-human cultures, disputes its «ideal image» as opening of the borders and making the world more integral and homogeneous. Anyhow, humanitarian thought asserts the

importance of the unique in the global space and the meaning of the whole variety of cultural phenomena for the world community. From the point of view of humanitarian discourse, globalization within cultural space has a special character and cannot be reduced to the trends of unification, loss of culture national uniqueness,

and leveling of artistic and aesthetical world outlook processes. On the contrary, traditional forms of culture and ethno-national values arouse intense interest, and there is a pronounced tendency of preserving national and cultural specificity. A concept allows for coexistence of multiple identities as a possible form of new world model structuring that is acceptable for cultural framework. Based on this concept, it is possible to predict the actualization and growth of the number of local cultures. At the same time, such diversity of national and cultural identities requires new communicative conditions and behavior models. Along with emerging opportunities, there appears the problem of intercultural communication.

**2. Communicative competence as a principle of the new humanitarian paradigm.**

Understanding the role of local cultures is necessary, but not enough – reality forces to take into account the different degrees of their readiness for a dialogue. Based on this, the present-day humanitarian thought, apart from acknowledging the uniqueness of cultures, pays special attention to their communicative potential. Those local cultures that are ready to adapt to modern conditions must have a necessary communicative potential, i.e. ability to engage in a dialogue, to establish connections and relationships with other cultures and to develop under their influence while preserving its own identity.

The communicative potential of any culture is characterized by the presence and correlation of two necessary qualities: stability (sustainability) and variability (adaptiveness). Communicative stability means that a culture has a high communicative potential if it retains its core (basic values, meanings, traditions) in a dialogue with other cultures. Communicative variability demonstrates the ability of a culture to adapt and to develop in constantly changing conditions. The more flexible, «responsive» and dynamic a culture is, the higher is its communicative potential. Thus, the communicative potential of a culture depends on the degree of manifestation of both mentioned qualities (stability and variability).

However, it should be noted that it applies only to an ideal culture model. In reality certain cultures (national, local, regional) are often characterized by one dominating quality or trend: striving for stability which is achieved by limitation of communication and communicative space, or variability which can lead to the loss of identity. Limitation of dialogue and attempts to control communicative processes are characteristic of closed-type cultures and subcultures having their own ideology or aimed at completing a certain «mission». As a rule, it is the ritual and ritual behavior that are important in such cultures (subcultures) based on the hierarchical principle with a clearly determined place, role and function of people.

The «reverse side» of communication limitation is communicative aggression when one participant tries to impose their own dialogue strategy on their partner and control the process according to their own scenario. In this case the final objective of communication is not important: it may be both transmission of the participant’s own values and meanings (cultural expansion) and borrowing of values and meanings from other cultures. Aggressive behavior strategies are typical for young cultures and cultures with an unstable core that were formed as a result of the eclectic interaction of different traditions.

In such cultures aggression acts as a defense mechanism. Increased communicative variability characterizes cultures that have an unstable base or that undergo a paradigm change. Being affected by other cultures, they not only expand their communicative space, but often lose their own «face» falling under the influence of various external factors. Trying to avoid marginalization, such cultures have to «adjust» themselves to their partners that are stronger and more experienced in terms of communication. In view of globalization processes and transition to information society, the problem of communicative variability is especially relevant. In general, it is the communicative potential that determines the place of this or that culture in the modern world and affects the nature of intercultural relationships.

In view of the foregoing, communicative competence has a special meaning in the «globalization era human» system of notions. This quality formed by the new humanitarian paradigm is seen as a key property. This statement is based, firstly, on the acknowledgment of cultural diversity; secondly, on the accentuation of the meaning and specificity of such processes as the external and internal development of culture communicative potential. A competent judgment is necessary that will provide analysis of multiple national and cultural identities in the context of potential opportunities and intercultural dialogue issues.

Among the components of communicative competence we would like to mention, first of all, the adequacy of estimation of culture communicative «behavior». Such opportunity is provided by studying cultural and historical epochs, national cultures, countries and regions based on the acknowledgment of the unique. It is the ideology of importance of everything for everybody and of everybody for everything that is able to help in working out the effective models of intercultural interactions and prediction of their results on the basis of adequate estimation of communicative stability/variability, aggression/dependence etc. The second component of communicative competence to be considered is the orientation towards the increase of communicative potential. The search for its mechanisms is an important condition for communication management taking into account both development and possible risks connected with self-preservation of the core of cultural systems. The experience in studying this problem shows that high communicative potential guarantees more opportunities of culture development and influence.

Many factors can be revealed that increase (and decrease) communicative potential. They include, for example, such external (civilizational) factors as globalization, consumption growth, development of technologies and computerization dynamization of cultural processes etc. Internal factors characterizing a certain culture or region include political and economic, social, religious and ethnical, ideological conditions, as well as ethnical and social composition, contacts between different categories of population etc.

Thus, we would like to emphasize once again that communicative competence, which implies understanding of the nature of culture communicative «behavior» and readiness to increase its potential, creates favorable conditions for intercultural relationships in the context of the objective integration of the mankind.

**3. Tolerance as a principle of the new humanitarian paradigm.**

The second important principle of the new humanitarian paradigm forming a system of values in a global society is tolerance. We believe that, together with communicative competence, this characteristic of a man as a social and cultural being plays a special role today. It is tolerance that enables development of the communicative potential of national cultures and preservation of cultural diversity. The spheres where tolerance can turn from an abstract idea to a real regulator of human relationships are communication and communicative space. Tolerance is formed together with communicative space and is revealed within it. Before outlining this interrelation it is necessary to clarify the definition of tolerance in the context of this work.

Today it is generally accepted that tolerance means a permissive attitude and respect towards other cultural traditions, values and relevant culture-bearers even if they are quite different from our own. Such interpretation of tolerance is simplified and does not disclose the essence of the phenomena. It should be noted that respect and permissiveness are not the same, and respect does not guarantee tolerance in relationships. In the context of our study, tolerance is considered to be a search for the common in the different, respect of the other’s position, allowing for critical dialogue. As «tolerance is not transcendent and absolute, it requires conscious efforts and has certain limits», which are determined by the form of rationality dominating in the given culture. The rational basis of tolerance is supported by the fact that addressing to the other implies that a communication participant acts consciously and realizes his or her tasks, objectives and interests. On the other hand, it is the objectives and interests that determine the participants’ readiness to make mutual allowances which, in their turn, affect the productiveness of the dialogue.

Tolerance is only possible if there is a common «coordinate system», common ground. Such a ground is found in communicative space where common meanings, values and responsibilities are formed. It is this sphere where each communication participant, abandoning some of their interests, acquires new objectives, meanings and perspectives which are the products of common efforts and common activity. Thus, the range of development opportunities considerably expands for each communication participant while allowing for preservation of their identity.

Communication as an effective dialogue with mutual understanding as its aim is impossible without tolerant attitude of its participants to each other and without their readiness to make allowances to each other. Thus, the practical «dimension» of tolerance is directly connected not only with preservation of the uniqueness of separate cultures and social groups, but with the survival of the mankind on the whole. The keystone idea of tolerance is unity as commonality of interests, meanings and objectives.

The connection between tolerance and communicative potential, in its turn, can be described as follows. Societies with high communicative potential have a higher tolerance level and, vice a versa, «closed cultures» (with low communicative potential) are less tolerant and aggression-prone. But in real life everything can be more complicated. We believe that communicative potential and tolerance (as concepts and as certain sociocultural characteristics) complement each other. The communicative potential of culture is a quality that characterizes, first of all, culture and society, and tolerance is a characteristic of a man as a social and cultural being. That is why formation of tolerance provides support and development of the culture communicative potential. Realization of national and cultural differences and specificity is necessary for an effective dialogue. If we acknowledge that tolerance is the obligatory principle of the new humanitarian paradigm, we will have an important regulator of human relationships and society life. Otherwise globalization processes might dissociate the world community instead of uniting it.

Thus, in the face of continuous conflicts in the present-day socio-cultural reality, one has to agree that a new humanitarian paradigm is necessary. It can be worked out by the humanities that defined their own area of scientific interest in the problematic range of globalization. Pointing at the importance of national and cultural identities and the role of culture communicative potential, they are able to determine qualities that must characterize global thinking of a modern man.

**Self-assessment questions**

1. How does culturology understand «culture globalization»?

2. How does Jacques Derrida see globalization?

3. What is the communicative potential of any culture characterized by?

4. What does communicative stability mean?

5. What does communicative variability demonstrate?

6. What is the characteristic of closed-type cultures and subcultures?

7. What is the «reverse side» of communication limitation?

8. What are the components of communicative competence?

9. What are the most important principles of the humanitarian paradigm forming a system of values in a global society?

10. What is tolerance?

**Test**

1. Culturology understands «culture globalization» as:

a. formation of unified integrated frameworks manifested in morals, art, communication, way of life, behavior stereotypes;

b. cultural and historical process of development and coming together of national cultures on the basis of universal human values;

c. establishment of local identities under the conditions of global community formation;

d. All of these are correct.

2. The communicative potential of any culture is characterized by the presence and correlation of two necessary qualities:

a. sustainability and adaptiveness;

b. culture national uniqueness;

c. ethno-national values;

d. national and cultural specificity.

3. The «reverse side» of communication limitation is…

a. communicative barriers;

b. communicative patience;

c. dialogue strategy;

d. communicative aggression.

4. What determines the place of this or that culture in the modern world and affects the nature of intercultural relationships?

a. mutual understanding;

b. tolerance;

c. communicative potential;

d. communication limitation.

5. Among the components of communicative competence we can mention all the components EXCEPT:

a. the adequacy of estimation of culture communicative «behavior»;

b. the orientation towards the increase of communicative potential;

c. favorable conditions for intercultural relationships in the context of the objective integration of the mankind;

d. communication limitation.

6. A concept of preserving national and cultural specificity is formed to:

a. allow for coexistence of multiple identities as a possible form of new world model structuring;

b. to predict the actualization and growth of the number of local cultures;

c. find new communicative conditions and behavior models;

d. All of these are correct.

7. The communicative potential of any culture is characterized by the presence and correlation of … necessary qualities. Name them.

a. two;

b. three;

c. five;

d. six.

8. The «reverse side» of communication limitation is … :

a. communicative stability;

b. communicative aggression;

c. communicative variability;

d. communicative potential.

9. What determines the place of this or that culture in the modern world and affects the nature of intercultural relationships?

a. communicative stability;

b. communicative variability;

c. communicative potential;

d. communicative aggression.

10. Tolerance means … :

a. a permissive attitude and respect towards other cultural traditions, values and relevant culture-bearers even if they are quite different from our own.

b. a search for the common in the different, respect of the other’s position, allowing for critical dialogue.

c. development of the communicative potential of national cultures and preservation of cultural diversity.

d. All of these are correct.

**Використана література:[**1;2;3;4;5;6;7;10;11]

**THEME 10. Verbal communication style**

**The aim:** to present the concept of verbal communication style; to analyze what makes you a better communicator in intercultural exchanges, what knowledge, abilities and skills are needed to make yourself understood and to better understand others, especially when they come from the cultural background different from yours.

**Plan**

1. Language and society.

2. Identification of different speech communities.

3. Types of verbal communication.

**Keywords:** speech communities, verbal communication, cultural reality, Sapir-Whorf Hypothesis, linguistic determinism, linguistic relativity, conversational speech,expository writing.

1. **Language and society.**

The brief description of intercultural communication and its importance leads to the reflection on a special relationship between culture, language and thought. Language is a tool of verbal communication. Using language is more than just choosing a particular group of words to convey an idea. Each language has its own unique style that distinguishes it from others. And when a communicator tries to use the verbal style from one culture in a different one, problems are likely to arise. Considering language as a tool of communication we firstly refer to verbal communication, the definitions below:

*Verbal communication* is the communication that is expressed through words.

*Non-verbal communication*is the communication through sending wordless (mostly visual) messages.

Claire Kramsch highlights three ways in which language and culture are bound together:

- «language expresses cultural reality» in that the words a person uses for a common experience are shared by others and reflect the beliefs, attitudes, and worldview of the speaker.

- «language embodies cultural reality» in that the choice of the spoken, written, or visual form generates meanings that are understood by a person’s cultural group.

- «language symbolizes cultural reality» in that language reflects a person’s social identity. The ways we perceive, believe, evaluate, and act are a reflection of our culture.

The idea that language affects the thought processes of its users is known as *the principle of linguistic relativity or Sapir-Whorf Hypothesis.* In 1928, the anthropologists and linguist Edward Sapir published a paper in the journal *Language* that changed the face of the study of language and culture. In the paper he wrote, that language is a guide to «social reality». Speakers of different languages perceive or express the world around them differently because of the ways in which language influences a person’s thinking and behavior. One of his students, Benjamin Whorf, was persuaded by Sapir’s writings and further developed this line of thought: «the background linguistic system (in other words grammar) of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas… We dissect nature along lines laid down by our native languages».

Since languages differ in grammatical structures, in linguistic categories, and in other ways, Sapir and Whorf concluded that the speakers of different languages have different ways of viewing the world. Language serves as a filter of its speakers perceptions and influences the way that a cultural group categorizes experience. As Samovar and Porter put it, the Sapir-Whorf Hypothesis argues that «language is not simply a means of reporting experience but, more important, it is a way of defining experience».

After his studies, Whorf set forth a double principle: «the principle of *linguistic determinism,* namely, that way one thinks is determined by the language one speaks, and the principle of *linguistic relativity,* that differences among languages must therefore be reflected in the differences in the worldviews of their speakers (Salzmann). According to the linguistic determinist view, language structure controls thought and cultural norms. Each of us lives not in the midst of the whole world but only in that part of the world that our language permits us to know. Thus, our knowledge of the world to a large extent is predetermined by the language of our culture. The differences between languages represent basic differences in the worldview of diverse cultures.

Correspondingly, the strong version of the Sapir-Whorf Hypothesis holds that language determines thought. It suggests that we are prisoners of our language and that the way we think is determined by language. Damen describes the strong version as one in which «languages structure perception and experience, and literally create and define the realities people perceive». On the other hand, the weak version of the Sapir-Whorf Hypothesis suggests that a relationship exists between language and culture, however, language influences but does not *determine* thought. The weaker version is more readily accepted today.

The resources of each language allow for different representations of the world; language is viewed as a marker to identify certain socio-cultural phenomena relevant in a particular communicative situation. Such categories as professional affiliation or social status, gender and age do not only position us in society but also determine the language variation we use. The study of the linguistic features that have social relevance for participants in social communities is called *sociolinguistics.* This term is used generally for the study of the relationship between language and society.

**2. Identification of different speech communities.**

Each of us belongs to different social groups and units. These groups may be formed by family ties, by our work occupation, or by common interests such as hobbies, music, or sports. Each group *forms its own speech community*. A speech community is a group of people who share a set of norms and expectations regarding the use of language. In a speech group or community, we develop a certain way of speaking that is common to the group. We may use common expressions or vocabulary terms that make it clear that we are members of a group.

A language is acquired as a child grows up and becomes socialised into the culture. Aspects of a culture reflect ideas and values of that culture and its subgroups. To describe the interconnected nature of language and culture, Agar proposed the term languaculture. Each language consists of certain elements that are universal to all languages and other elements that are specific only to that particular language. All languages have rules that govern their sound and grammar systems and semantic and pragmatic rules that regulate the language that speech communities use. Hymes identifies these speech communities as groups of people who use similar rules as guideposts for how they use language and how they understand others’ use of language. He describes categories for analyzing and describing speaking patterns in given speech communities and provides a framework for the specific context involving for the development of sociolinguistic rules. He uses the term speech event to refer to a specific context involving speech, such as a classroom lecture, a private conversation, or a talk given in a church.

A speech event usually consists of one or more speech acts that are not identified by the grammar used but by how they are interpreted. Speech acts are culturally defined: a native speaker can distinguish between a complaint and a compliment, a refusal or an apology. As language users we belong to different social groups – families, professions, clubs, and organizations – whose view of the world is framed through their interaction with other members of the same group. This worldview is apparent in the language that we use; the linguistic code that governs it.

In other words, *what*is said, *what* is discussed, *how*it is said, and *what interaction style*is used all help to distinguish members of different groups. If we refer to the Sapir-Whorf Hypothesis, language provides the conceptual categories that influence how its speakers’ perceptions are encoded and stored. The same concept is true for subgroups but on the level of vocabulary. Specialized vocabulary identifies a subgroup and established the group’s boundaries. From Fred Jandt’s point of view the specialized vocabulary of subgroups, *«argot»,* has been variously called jargon, cant, and slang. *Jargon* is the vocabulary that communicates the distinctions and specific meanings professionals need to reference. *Cant*is the specialized vocabulary of any nonprofessional subgroup, such as truck drivers. *Slang*is a variation of language peculiar to a particular group of people.

Different types of speech occur within different speech communities but there are also differences in the way that men and women communicate. On the surface, men and women use the same vocabulary words and sentence structure. However, men are more likely to view interactions in a hierarchical way where one person is superior to the other; women are more likely to want to be connected and feel a sense of closeness through empathy and therefore see interactions form a non-hierarchical viewpoint. Understanding these differences can help learners acknowledge that men and women use language differently and help them to interpret interactions with the other gender appropriately.

Age as an important social and cultural category is reflected in any natural language; it is most evident if you recall the way people speak to the extreme opposite age groups, e.g. children, the elderly. This language variation has some specific prosodic features, for example, an exaggerated intonation, more distinct pronunciation, a slower speed. The language style reflects the status of specific groups in different cultures which is determined by the amount of social and economic power these groups possess in society.

**3. Types of verbal communication.**

The spoken utterance is the original type of verbal communication. The meaning conveyed in spoken language can be specified by the means of voice, volume, intonation or pauses. According to the insights (expressed by A. C. Wintergerst and J. McVeigh) spoken languageis relatively informal, repetitive and interactive. Speakers may use long pauses and talk over or interrupt each other. Written languageis relatively formal, more concise and less repetitive. C. Kramsch summarizes seven characteristics of conversational speech in English that differentiate it from expository writing:

*Conversational speech:*

- Transient, not permanent;

- Additive, items from prior turn-taking talk are attached; participants build on the utterances of others;

- Aggregative; uses formulaic expressions to maintain dealings between speakers;

- Superfluous or wordy; vocabulary and ideas are repeated;

- Grammatically loose;

- Focus is on people; attempts to involve the listener;

- Dependent on context.

*Expository writing:*

- Permanent, can be retrieved;

- Hierarchically ordered and generally linear in nature;

- Avoids formulaic expressions but promotes analysis;

- Avoids redundancy, too much repetitions is not considered appropriate;

- Grammatically tightly structured;

- Focus is on the topic;

- Reduced and away from context.

Brown notes additional features of the spoken language that distinguish it from writing and that can be challenging to students learning English:

*Clustering*: Fluent speakers group words together rather than uttering each word.

*Reduced forms*: Speakers use contractions, elisions, and reduced vowels.

*Performance variables:* the speaker is permitted to pause and hesitate, using filler words and expressions such as «uh», «you know», «like».

*Colloquial language:* informal terms are permitted and common.

*Rate of delivery:* the speakers control the rate of delivery for the listener; a reader can read at his or her own pace.

*Stress, rhythm and intonation*: Rhythmic and intonation patterns can be important in conveying meaning in spoken language.

One way in which verbal styles vary is in their *directness.* Anthropologist Edward Hall identified two distinct cultural ways of using language. *Low-context cultures*use language primarily to express thoughts, feelings, and ideas as clearly and logically as possible. To low-context communicators, the meaning of a statement is in the words spoken. By contrast, *high context cultures*value language as a way to maintain social harmony. Rather than upset others by speaking clearly, communicators in these cultures learn to discover meaning from the context in which a message is delivered: the nonverbal behaviors of the speaker, the history of the relationship, and the general social rules that govern interaction between people. The clash between cultural norms of directness and indirectness can aggravate problems in cross-cultural situations such as encounters between straight-talking low-context Israelis, who value speaking clearly, and Arabs, whose high-context culture stresses smooth interaction.

Another way in which language styles can vary across cultures is in terms of whether they are *elaborate* or *succinct.* Speakers of Arabic, for instance, commonly use language that is much more rich and expressive than most communicators who use English. Strong assertions and exaggerations that would sound ridiculous in English are a common feature of Arabic. This contrast in linguistic style can lead to misunderstandings between people from different backgrounds. Succinctness is most extreme in cultures where silence is valued.

 Along with differences such as directness-indirectness and elaborate-succinct styles, a third way languages differ from one culture to another involves *formality* and *informality.* The informal approach that characterizes relationships in countries like the United States, Canada, and Australia is quite different from the great concern for using proper speech in many parts of Asia and Africa. Formality isn’t so much a matter of using correct grammar as of defining social position.

Language operates on a broad level to shape the consciousness and communication of an entire society. Different languages often shape and reflect the views of a culture. Low-context cultures like that of the United States use language primarily to express feelings and ideas as clearly and unambiguously as possible, whereas high-context cultures avoid specificity to promote social harmony. Some cultures value brevity and the succinct use of language, whereas others value elaborate forms of speech. In some societies formality is important, whereas in others informality is important.

**Self-assessment questions**

1. What is verbal communication?

2. What is non-verbal communication?

3. How are language and culture bound together according to Claire Kramsch?

4.What is Sapir-Whorf Hypothesis?

5. What is the principle of linguistic determinism?

6. What is the principle of linguistic relativity?

7. What is a speech community?

8. What are argot, jargon, cant and slang?

9. Name seven characteristics of conversational speech by C. Kramsch.

10. Name seven characteristics of expository writing by C. Kramsch.

**Test**

1. Claire Kramsch highlights three ways in which language and culture are bound together EXCEPT:

a. language expresses cultural reality;

b. language embodies cultural reality;

c. language symbolizes cultural reality;

d. language denies cultural reality.

2. The idea that language affects the thought processes of its users is known as…

a.the principle of linguistic determinism;

b. the principle of linguistic relativity;

c. the principle of interaction style;

d. the principle of formality and informality.

3. Jargon is…

a. specialized vocabulary of subgroups;

b. specialized vocabulary of any nonprofessional subgroup;

c. vocabulary that communicates the distinctions and specific meanings professionals need to reference;

d. variation of language peculiar to a particular group of people.

4. Slangis…

a. vocabulary that communicates the distinctions and specific meanings professionals need to reference;

b. variation of language peculiar to a particular group of people;

c. specialized vocabulary of any nonprofessional subgroup;

d. specialized vocabulary of subgroups.

5. Cantis …

a. specialized vocabulary of any nonprofessional subgroup;

b. vocabulary that communicates the distinctions and specific meanings professionals need to reference;

c. specialized vocabulary of subgroups;

d. variation of language peculiar to a particular group of people.

6. The meaning conveyed in spoken language can be specified by the means of …

a. voice;

b. volume;

c. intonation;

d. All of these are correct.

7. How many characteristics of conversational speech in English that differentiate it from expository writing does C. Kramsch summarize?

a. four;

b. six;

c. seven;

d. two.

8. Conversational speech is … EXCEPT:

a. transient, not permanent;

b. additive, items from prior turn-taking talk are attached; participants build on the utterances of others;

c. aggregative; uses formulaic expressions to maintain dealings between speakers;

d. permanent, can be retrieved.

9.Expository writing is … EXCEPT:

a. grammatically loose;

b. hierarchically ordered and generally linear in nature;

c. focus is on the topic;

d. reduced and away from context.

10. What additional features of the spoken language does Brown note?

a. reduced forms;

b. performance variables;

c. stress, rhythm and intonation;

d. All of these are correct.

**Використана література:** [1;2;3;4;5;6;7;8;9;]

**THEME 11. Non-verbal language in intercultural business communication**

 **The aim:** to viewcharacteristics of non-verbal communication; to make a connection between verbal and non-verbal communication; to understand the functions of non-verbal communication.

**Plan**

1. Characteristics of non-verbal communication.

2.The connection between verbal and non-verbal communication.

3. Understanding the functions of non-verbal communication.

**Keywords:** verbal and non-verbal communication, paralanguage, functions of nonverbal communication, non-verbal behavior, 3Vs, identity.

**1. Characteristics of non-verbal communication.**

We need to begin our study of *non-verbal communication* by defining this term. At first this might seem like a simple task. If *non* means «not» and *verbal* means «words», then *nonverbal communication* appears to mean «communication without words». This is a good starting point after we distinguish between vocal communication (by mouth) and verbal communication (with words). After this distinction is made, it becomes clear that some nonverbal messages are vocal, and some are not. Likewise, although many verbal messages are vocal, some aren’t. Keeping this fact in mind, we arrive at a working definition of *non-verbal communication***:** «oral and non-oral messages expressed by other than linguistic means». Table 7 presents types of communication.

Table 7 – Types of communication

|  |  |  |
| --- | --- | --- |
|  | **Vocal communication** | **Non-vocal communication** |
| **Verbal Communication** | Spoken words  | Written words |
| **Non-verbal communication** | Tone of voice, sighs, screams, vocal qualities,(loudness, pitch, and so on). | Gestures, movement, appearance, facial expression, and so on. |

According to Ray Birdwhistell, more than 65 per cent of a conversation is communicated through nonverbal cues. Professor of Psychology Albert Mehrabian’s research provided the basis for the widely quoted over-simplified statisticsdealing with effectiveness of spoken communication. In 1970s A. Mehrabian developed a model, in which he demonstrated that only 7% of what we communicate consists of the literal content of the message. The use of our voice, such as tone, intonation and volume, take up 38% and as much as 55% of communication consists of body language. This 7 – 38 – 55 is still much used today. In his studies, Mehrabian came to two conclusions. Firstly, that there are basically three elements in any face-to-face communication: words, tone of voice and facial expression. Secondly, the non-verbal elements are particularly important for communicating feelings and attitude, especially when they are incongruent: if words disagree with the tone of voice and facial expression, people tend to believe the tonality and facial expression.

According to A. Mehrabian, these three elements account differently for our liking for the person who puts forward a message concerning their feelings: Total Liking = 7% Verbal Liking + 38% Vocal Liking + 55% Facial Liking. They are often abbreviated as the «3 Vs» for Verbal, Vocal and Visual. For effective and meaningful communication, these three parts of the message need to support each other – they have to be «congruent». In case of any «incongruence», the receiver of the message might be irritated by two messages coming from two different channels, giving cues in two different directions. R. Porter and L. Samovar point out that non-verbal communication is culturally based; thus, a particular gesture or action symbolizes only the meaning a particular culture has attached to it. Members of a culture recognize those realities that have a meaning or importance for them and interpret non-verbal experiences through their own personal frame of reference.

The values, norms and beliefs of a group are reflected in their patterns of verbal and non-verbal behavior. Non-verbal behavior often carries a heavy affective load, but the meaning of an emotional gesture varies from one culture to another.

**2. The connection between verbal and non-verbal communication.**

In the USA there is a saying «Actions speak louder than words». The term non-verbal communication, or what Hall (1959) calls «the silent language» refers to all types of non-verbal interaction including *paralanguage*– the use of the body language – the use of the voice to make sounds that are not words. This includes features such as pitch, stress, volume, and rate of delivery. Paralanguage even takes into consideration the contextual elements found in human interaction. These elements include body movement, the use of time and space, and whatever other nonlinguistic elements help to get message across. These behaviors are learned and vary cross-culturally. Paralinguistic cues are also used to manage conversation. These cues include silence, pauses, the backchannel behavior such as «uh huh» and «yeah», spoken by the listeners to indicate that they are paying attention to what is being said. But there are many subtleties in the use of these cues. For example, a drop in pitch «Excuse me» in English can indicate anger, frustration, anxiety, or impatience, whereas speaking the same words with a drawn out or slight rising tone shows friendliness or a relaxed attitude.

**3. Understanding the functions of non-verbal communication.**

Non-verbal communication can vary not only in use but also in function. DeCapua and Wintergerst, Ekman and Friesen, Patterson identify the most important functions of non-verbal behavior:

- expression of emotions;

- reinforcement of verbal messages;

- substitution for verbal communication;

- contradiction of verbal messages;

- management of communicative situations;

- conveyance of messages in ritualized forms.

Ting-Toomey identifies five functions of nonverbal communication:

- *The 1st function of nonverbal communication is to reflect our identity.* Ting-Toomey likens nonverbal cues to «name badges» that we use to alert others about our group memberships. Unspoken signals such as our choice of clothes or jewelry, our *vocalic* **–** voice qualifiers such as accent, pitch, volume, articulation, resolution and tempo – and our vocalizations – sounds and noise such as laughing and crying, moaning and groaning, yawning, and hesitation or silence – send the world a message about who we are. The person receiving these messages forms attitudes and impressions based on them.

- *The 2nd function of nonverbal communication is the expression of emotions and attitudes.*Emotions and attitudes can be communicated to the listener through *kinesics,* which are facial expressions and gestures, and vocalics, or voice qualifiers. These cues and their meanings vary from culture to culture. The messages sent and received depend on what cues the speaker and listener have been exposed to and how their culture has conditioned facial expressions that indicate the emotions of anger, distrust, fear, happiness, sadness and surprise. In Japan speakers are less likely to express emotions through facial expressions. It is easy to see how miscommunication can happen if speakers are not familiar with the way that facial expressions are interpreted in another culture**.**

- *The 3rd function of nonverbal communication is conversation management.* A study of conversational management during business negotiations revealed that Brazilians tend to interrupt twice as much as Americans or Japanese. The French also interrupt, but only when the conversation has reached a certain level of informality. In Asia it is a signal of respect to avoid sustained direct eye contact with the elderly or with any high-status individual. The opposite, however, is true in the US where failure to make eye contact when speaking to another person is considered impolite.

- *The 4th and the 5th functions of nonverbal behavior are forming impressions and creating interpersonal attraction, otherwise known as trying to make a good impression.* We are culturally conditioned to examine the posture and facial expressions of others to learn more about them. Many people form the first impressions when meeting individuals before anyone has even had a chance to say anything. Facial expressions and posture are frequently cited in books about international communication as areas requiring special attention when communicating to those from other cultures. We also «read» the nonverbal communications of others to decide whether we like them and would like to spend more time with them.

Due to the fact that so much of our interaction is non-verbal and this symbol system includes many kinds of communication, Julia T. Wood distinguishes ten forms of non-verbal behavior that help us create and interpret the shared meanings:

- Kinesics (face and body motion);

- Haptics (touch);

- Physical appearance;

- Olfactics (smell);

- Artifacts (personal objects);

- Proxemics (personal space);

- Environmental factors;

- Chronemics (perception and use of time);

- Paralanguage (vocal qualities);

- Silence.

*Kinesics*refers to body position and body motions including those of the face. Our bodies communicate a great deal about what we see ourselves. Our moodsare communicated with our body posture and motion. We sitrigidly when we are nervous and adopt a relaxed posture when we feel at ease. Audiences show interest by alert body posture. Body posturesand gestures may signal whether we are open to interaction. To signal that we would like to interact, we look at others and sometimes smile. We use our gestures to express how we feel about others and situations. Our faces are intricate messengers. Our eyescan shoot daggers of anger, issue challenges, express skepticism, or radiate love. The cognitive function is the relationship of eye movement to the processing of information. During conversations, individuals may avert their eyes when processing complex information or when reflecting upon what has been said. The expressive function is the relationship of the eyes and eye movement to the expression of emotions.

*Haptics* is the term for nonverbal communication involving physical touch. Many communication scholars believe that touching and being touched are essential to healthy life. Researchers suggest that the concept of touching depends upon culture and sex. It is proved that French people have a habit of touching each other approximately 110 times per hour while Lithuanians try to avoid touching each other. Compared to men, women are more likely to engage in touch to show liking and intimacy whereas men are more likely than women to use touch to assert power and control.

Western culture places an extremely high value on *physical appearance* and on specific aspects of appearance. J. T. Wood emphasizes our first notice of obvious physical qualities such as sex, skin colour and size. According to the scientist, based on physical qualities, we may draw conclusions about others’ personalities. Although these associations may have no factual basis, they can affect personal and social relationships as well as decisions about hiring, placement, and promotion. Physical appearance includes physiological characteristics, such as eye colour and height, as well as ways in which people manage, or even alter, their physical appearance.

The old saying «You can’t judge a book by its cover» has been around for a very long time, and yet, we do just that all the time, both within our own culture and across cultures, we tend to react to others, at least initially, based on their physical appearance. The clothing that we put on is a statement about who we are or in some cases who we would like to be. Although the business suit and tie can be seen in cities all around the world, there are still many cultures that retain their traditional ethnic dress. As with any aspect of culture, it is important to realize that what we see on the surface, whether it will be an African dashiki is a reflection of a much deeper aspect of the wearer’s culture. However, the important point to remember is that seemingly superficial differences in attire may in fact be related to cultural values that are central to a particular group; these values may include conformity, modesty, social status, conservatism, or the right to free expression.

In addition to our clothing, there are many other *physical adornments* that we use as a means of non-verbal communication. These physical ornaments include *tattoos, piercings, hairstyle, make-up.*In some cases, the illustrated physical ornaments may represent solidarity and conformity within one’s culture. In other cases, these same adornments may be worn as a symbol of rebellion against the dominant culture and may represent membership in a co-cultural group. In general, the impetus towards conformity in one’s physical appearance is much more likely to be found among members of collectivistic cultures. By contrast, individualistic cultures are much more likely to tolerate and even encourage nonconformist expressions of the self through clothing and other physical adornments.

*Proxemics* refers to space and how we use it. The classic research on proxemics was done by Edward Hall in 1968. At the time, E. Hall reported that every culture has norms for using space and for how close people should be to one another. Hall has made a first attempt to determine the limits of American proxemic zones. He categorizes distance as *intimate, personal, social, or public*. Since we aren’t born with a built-in yardstick, he also details how we use our sense receptors to gauge the space between us.

*Intimate Distance (*0 to 1,5 feet / 45cm). This is the distance of playful wrestling and lovemaking. Enforced closeness in crowded elevators doesn’t count; Hall is talking about the voluntarily selected gap between people who are drawn to each other. At this close range, vision is distorted and any vocalization is a whisper, moan, or grunt. Our main ways of judging the intervening space are through body heat, smell, and touch.

*Personal Distance*(up to 4 feet / 1,2 m). Here we lose the sense of body heat and all but the most powerful odors. Eyesight begins to focus, and vocalization comes into play. Although only ritualized touch is typical, the other person is still at arm’s length, available to be grasped, held, or shoved away. Where a person stands within this range shows the closeness of the relationships.

*Social Distance*(up to 12 feet / 3,7 m). This is the zone of impersonal transaction. We now have to rely solely on what we can see and hear. By the middle of the range, the eye can focus on an entire face. When the distance is more than eight feet, it’s OK to ignore another’s presence and it’s easy to disengage from a conversation.

*Public Distance*(from 25 feet / 7,6 m to infinity). Once you’re this far out, you can no longer pick up subtle nuances of meaning from the face or tone of voice. The eye can take in the whole body at a glance. It’s the distance of the lecture hall, mass meetings, and interactions with powerful figures until such time as they bid you to come closer. Although most cultures recognize the different types of spatial relationships, they do not all assign the same distances to the four types.

*Environmental factors* are elements of setting that affect how we feel, think, and act. We feel more relaxed in rooms with comfortable chairs than in rooms with stiff, formal furniture. A recent study found that colour affects cognitive functions. Red stimulates accuracy, recall and attention to details whereas blue stimulates creativity. Restaurants use environmental features to control how long people spend eating. In the same way that restaurants and other public places use environmental factors to influence mood and behavior, we choose colours, furniture arrangements, lighting, and other objects to create the atmosphere we desire in our home.

*Chronemics* refers to how we perceive and use time to define identities and interaction. In some cultures, people saunter whereas in others they dash from place to place. In some cultures business is conducted quickly by staying on task whereas in other cultures it is conducted more slowly by intermingling and social interaction. According to a study of a pace of life, the countries with the fastest pace of life are Switzerland (No 1), Ireland, Germany, and Japan.

*Paralanguage*is communication that is vocal but not actual words. Paralanguage includes sounds, such as murmurs and gasps, and vocal qualities, such as volume, rhythm, pitch, and inflection. Vocal cues signal other to interpret what we say as a joke, a threat, a statement of fact, a question, and so forth. Effective public speakers modulate inflection, volume and rhythm to enhance their presentations. We use vocal cues to communicate feelings to friends and romantic partners. Our voices affect how others perceive us. To some extent, we control vocal cues that influence image. Most of us know how to make ourselves sound apologetic, seductive, or angry when those images suit our purposes. In addition to the ways we intentionally use our voices, natural and habitual vocal qualities affect how others perceive us. Paralanguage also reflects gender. Men’s voices tend to have louder volume, lower pitch, and less inflection, features that conform to cultural views of men as assertive and emotionally controlled. Women’s voices typically have higher pitch, softer volume, and more inflection, features consistent with cultural views of women as emotional and deferential. Socioeconomic level influences pronunciation, rate of speech, and accent.

*Silence* stands for a lack of communication sound. Although silence is quiet it can communicate powerful messages. Silence can convey contentment when intimates are so comfortable they don’t need to talk. Silence can also communicate awkwardness, as you know if you’ve ever had trouble making conversation on a first date. Like other forms of communication, silence – and what it means – is linked to culture. European Americans tend to be talkative; they are inclined to fill in silence with words. Among Native Americans, however, historically silence conveys respect, active listening, and thought about what others are saying.

**Self-assessment questions**

1. What conclusions did Mehrabian come to in his studies?

2. What is the «3Vs»?

3. What is «paralanguage»?

4. What functions of non-verbal behavior do DeCapua, Wintergerst and other scientists identify?

5. What functions of nonverbal communication does Ting-Toomey identify?

6. What forms of non-verbal behavior does Julia T. Wood distinguish?

7. What are kinesics, haptics, physical appearance?

8. What are olfactics, artifacts, proxemics?

9. What proxemic zones do you know?

10. What are chronemics, paralanguage, silence?

**Test**

1. Non-verbal messages are expressed by means of … EXCEPT:

a. written words;

b. tone of voice;

c. sighs;

d. gestures.

2. How many elements are there in any face-to-face communication? What are they?

a. two;

b. three;

c. five;

d. seven.

3. How many functions of non-verbal behavior do DeCapua and Wintergerst, Ekman and Friesen, Patterson identify? What are they?

a. four;

b. five;

c. six;

d. seven.

4. How many functions does Ting-Toomey identify? What are they?

a. three;

b. four;

c. five;

d. six.

5. How many forms of non-verbal behavior does Julia T. Wood distinguish? What are they?

a. five;

b. eight;

c. ten;

d. nine.

6. How does E. Hall categorize distance?

a. intimate;

b. personal;

c. social;

d. All of these are correct.

7. … is communication that is vocal but not actual words.

a. paralanguage;

b. silence;

c. environmental factors;

d. chronemics.

8. … are elements of setting that affect how we feel, think, and act.

a. proxemics;

b. haptics;

c. kinesics;

d. environmental factors.

9. … is the term for nonverbal communication involving physical touch.

a. kinesics;

b. haptics;

c. proxemics;

d. silence.

10. … refers to how we perceive and use time to define identities and interaction.

a. proxemics;

b. paralanguage;

c. haptics;

d. kinesics.

**Використана література: [**1;2;3;4;5;6;11;12**]**

**THEME 12. Forms of intercultural business communication**

 **The aim:** to analyze the role of communication in business; to identify the main forms of communication in business; to reveal some basic truths about communication.

**Plan**

1. The role of communication in business.

2. The main forms of communication in business.

3. Some basic truths about communication.

**Keywords:** intercultural business communication, internal-operational communication, external-operational communication, personal communication.

**1. The role of communication in business.**

 Significance of intercultural business communication is unquestionable. It’s the backbone of an organization. The role of communication is highlighted as under:

- lifeblood of business. Communication is the lifeblood of business. No business can develop in the absence of effective communication. Employees with high communication skills always get high weightage at the time of their appointment and promotion.

- business functions through communication. Needless to say, communication is the ingredient that makes organization possible. It’s the vehicle through which the basic management functions are carried out. Managers direct through communication, they coordinate through communication; and they staff, plan and control through communication. Virtually all actions taken in an organization are preceded by communication.

Just how much communication a business organization needs, depends on a number of factors:

1. The nature of business: Some businesses such as insurance companies have a much greater need to communicate than do others such as janitorial service.

2. The volume of communication: It generates much of the information flow.

3. The people who make up the organization: The people who make up the organization affect the extent of communication. Every human being is different. Each one has unique communication needs and abilities. Thus, varying combinations of people produce varying needs for communication.

4. Success of communication is the success of business. Business communication may make relations or may break relations. Business communication maintains, sustains and animates business relations. It can solve the problems of the organization and it can create problems if the executives are not perfect in communication with employees, suppliers and customers.

 Business communication can lead to industrial unrest and at the same time can bring industrial peace. In a nutshell, following points further justify the need or significance of communication.

1. Basis of planning.
2. Basis of decision making.
3. Create coordination and cooperation.
4. Establishment of effective leadership.
5. Development of human relations.
6. Build image.
7. Help in achieving peace and effective control.
8. It leads to high morale and motivation.
9. Unseen infrastructure of an organization.
10. Communication is helpful in delegation of authority.

**2. The main forms of communication in business.**

The main forms of communication in business are three – *internal-operational, external-operational and personal.* All the communication that occurs in conducting work within business is classified as internal operational. This is the communication among the business’s workers that is done to implement the business’s operating plan. By operating plan we mean the procedure that the business has developed to do whatever it was formed to do – for example, to manufacture products, provide a service, or sell goods.

*Internal-operational communication* takes many forms. It includes the orders and instructions that supervisors give to the workers, as well as oral exchanges among workers about work matters. It includes reports that workers prepare concerning sales, production, inventories, finance, maintenance, and so on. It includes the email messages that workers write in carrying out their assignments.

In large business, much of the work done involves internal operational communication. Much of this internal-operational communication is performed on computer networks. Workers send electronic mail and post information on company intranets or portals for others throughout the business, whether located down the hall, across the street, or around the world.

In the typical company, for example, most of the internal-operational information is entered into the company’s computer from executive workstations to become part of typical database. From the database, programmed reports are developed to give each operations department the information it needs. Then the reports are communicated back to specific workstations; for example, sales reports and inventory records combine to communicate production needs to the production planning department. Finally, the production planning department communicates these needs to the various production departments through a strategically planned work schedule.

Within each production unit and among production units, of course, additional communication must go on. Superiors make decisions and transmit them to subordinates. Departments exchange information, and workers communicate working information with one another. Memorandums are written, report are prepared, and conversations are held-all in the process of coordinating efforts and supplying the information needed for achieving the organization’s goals. In every company division and in every activity, similar internal operational communication occurs.

*External-operational communication* is that part of an organization’s structured communication which is concerned with achieving the organization’s work goals that is conducted with people and groups outside the organization. It’s the organization’s communication with its public-suppliers, service companies, customers, and the general public. In this category fall, all of the organization’s efforts at direct selling-sales representative’s sales spiels, descriptive brochures, telephone call-backs, follow-up service calls, and the like. Also included are all of the organization’s advertising efforts – for what is advertising but a deliberate, structured communication with an organization’s publics? Radio and television messages, newspapers and magazines space advertising, and point-of-purchase display material obviously play a role in the organization’s plan for achieving its work objective. Also in this category is everything the organization does to enhance its public relations. These activities include the organization’s planned publicity, and the condition of its physical plant. All these and many more communication efforts combine to make up the organization’s external-operational communication.

The extreme importance of an organization’s external communication hardly requires supporting comment. Certainly it’s obvious that any business organization depends on outside people and groups for its success. It’s an elementary principle of business that because a business organization’s success depends on its ability to satisfy customer’s needs, the organization must communicate effectively with these customers. It is equally elementary that in today’s complex business society, organizations depend on one another in manufacturing, distributing and services. This interdependence necessarily creates needs for communication. Like internal communication, these outside communications are vital to an organization’s operation. Both internal and external communications are vital to business success. In today’s complex business society, business depends on each other in the production and distribution of goods and services. This interdependence requires communication.

Not all the communication that goes in an organization is operational. In fact, much of it is without purpose as far as the organization is concerned. Such communication may be classified as personal. Personal communication is all the incidental exchange of information and feelings in which human beings engage whenever they come together. Human beings have a need to communicate, and they would communicate even when they have little or nothing to say. In fact, they communicate even when they do not communicate anything.

Much of the time friends spend with one another is devoted to communication, for it’s simply the thing to do when people get together. Even total strangers are likely to communicate when they are placed together, such as on a plane trip, in a waiting room, or at a ball game. Such personal communication also takes place in the work situation, and it is a part of communication activity of any business organization. Although not a component of an organization’s plan of operations, personal communication can have a significant effect on its success. This effect stems from the influence personal communication can have on the viewpoints (opinion, attitude and beliefs) of the organization’s members.

Organization’s members work viewpoint also affects the extent of personal communication permitted to them. Outright denial of the communication privilege can lead to emotional upset, for people hold their right to communicate. On the other hand, excessive personal communication can interfere directly with their work effort. Probably somewhere in the middle ground lies the optimal policy towards personal communication.

*Personal communication* can also help from view points (opinions, attitudes, beliefs). It is a process that determines much of what organization members think about their organization, communication-workers and work situation in general. What they think can affect their relationship with the organization and have a direct influence on their productivity.

**3. Some basic truths about communication.**

The communication in business reveals three basic truths.

1. Meanings sent are not always received. The first basic truth about communication is that meanings transmitted are not always the meaning received. This is because two persons do not have identical storehouse of words, gestures, facial expressions. These differences in minds lead to errors in communication. Skilled communicators are those who are successful in minimizing these errors.

2. Meanings are always in the mind and not in words or symbols. How accurately a sender conveys meaning in symbols depends on how skillful one is in choosing symbols with the receiver in mind and on how skillful the receiver is interpreting the meaning intended. Thus, one should look beyond the symbols used and consider both the communication abilities and sensory world of those with whom one want to communicate. When they receive your message, they do not look at the symbols alone. They also look for the meanings they think you intended.

3. The symbols of communication are imperfect. The third underlying truth is that the symbols used in communication are imperfect. One reason for these is that we use words at crude substitutes for the real thing. For example, the word «man» can refer to billions of human beings of whom no two are precisely alike. The verb «run» conveys only the most general part of an action; it ignores countless variations in speed, grace and style.

Besides, imperfection exists also because communications vary in their ability to convey thoughts. Some find it very difficult to select symbols that express their simplest thoughts. Variations in ability to communicate obviously lead to variations in the precision with which thoughts are expressed.

Conducting business today is highly challenging as it involves forecasting, planning, organizing, instructing, coordinating and controlling. Success in business basically depends on the skills in communication.

Communication is the lifeblood of business. No business can develop in the absence of effective communication. Employees with high communication skills always get high weightage at the time of the appointment or promotion. Success in communication is the success of business. Forms of communication in business are internal-operational, external-operational, personal communication. Internal-operational refers to communication within the organization and external-operational involves interaction with outsiders such as suppliers, customers. Informal exchange of information called personal communication.

The basic truths about communication are three. First, the meanings sent are not always received. Secondly, the meaning is always in the mind and not in words and symbols and thirdly is that the symbols of communication are imperfect.

**Self-assessment questions**

1. What is the role of communication?

2. What factors does communication in business depend on?

3. What justifies the need of communication in business?

4. What are the main forms of communication in business?

5. What is internal-operational communication?

6. What is external-operational communication?

7. What is personal communication?

8. What does communication in business reveal?

9. Why does imperfection in communication exist?

10. What are the basic truths about communication in business?

**Test**

1. Just how much communication a business organization needs, depends on a number of factors:

a. the nature of business;

b. the volume of communication;

c. the people who make up the organization;

d. All of these are correct.

2. What justifies the need or significance of communication in business?

a. basis of planning;

b. basis of decision making;

c. establishment of effective leadership;

d. All of these are correct.

3. How many forms of communication in business are there? Name them.

a. three;

b. two;

c. four;

d. six.

4. Which business communication includes reports that workers prepare concerning sales, production, inventories, finance, maintenance, and so on?

a.personal;

b. external-operational;

c. internal-operational;

d. All of these are correct.

5. Which business communication is a process that determines much of what organization members think about their organization, communication-workers and work situation in general?

a. external-operational;

b. personal;

c. internal-operational;

d. All of these are correct.

6. Which business communication is concerned with achieving the organization’s work goals that is conducted with people and groups outside the organization?

a. internal-operational;

b. external-operational;

c. personal;

d. All of these are correct.

7. How many basic truths does the communication in business reveal? Name them.

a. two;

b. three;

c. four;

d. five.

8. Which basic truth underlies the use of words as crude substitutes for the real things?

a. Meanings are always in the mind and not in words or symbols.

b. The symbols of communication are imperfect.

c. Meanings sent are not always received.

d. All of these are correct.

9. Which basic truth validates the fact that the accuracy of conveying the meaning by sender in symbols depends on how skillful one is in choosing symbols with the receiver in mind?

a. The symbols of communication are imperfect.

b. Meanings sent are not always received.

c. Meanings are always in the mind and not in words or symbols.

d. All of these are correct.

10. What does conducting business today involve?

a. forecasting;

b. planning;

c. organizing;

d. All of these are correct.

**Використана література: [**1;2;3;4;5;6;7;8;9;10**]**

**THEME 13. Information and communication: correlation of definitions. Communication links.**

**The aim:** to determine the main dimensions and philosophical foundations of knowledge and information in the context of the problems of communication development of society; to define the basic philosophical foundations of modern understanding of the content of knowledge and information in the context of communication social development.

**Plan**

1. Social problems and features of the modern information (consumer) society.

2. The identity of information and communication.

3. Computer and information ethics.

**Keywords:** information, communication, information society, social networks, forms of communication on the Internet, philosophical aspect of informatization.

1. **Social problems and features of the modern information (consumer) society.**

There are various ways of communicating people among themselves in the modern information society, but this often leads to a decrease in personal contact and expansion of the virtual space. The modern information society forms a new image of modern reality – consumer, entertainment reality (supermarkets, hypermarkets, entertainment centers, electronic services, etc.), that is, the opportunity for any person to receive any service. Moreover, practically any sphere of life activity of a modern person in modern society falls under the category of «service». Modern man is represented in relation to the «consumer» when referring to any area of human activity: education, health, tourism industry, etc.

In the 17th and 18th centuries people sought to «unravel the secrets of the world, the Universe», and were interested in both natural science issues and humanitarian issues. Nowadays, it is much easier to access information and communication resources on the Internet and «just read», practically without thinking about what to read. The «spiritual values» of modern society – friendship, love, mercy, compassion, empathy, etc. – have changed, transformed. The modern world of consumer culture considers «material values» much more important than «spiritual values», sometimes even the cultural relationship between generations is lost.

The main social problems of the modern information (consumer) society are considered further:

1. A-reflexivity. A-reflexivity is the ability of a person to conceptualize and draw conclusions, emphasizing the absence or, more often, the unwillingness of a modern person to analyze social events taking place in the modern world. It is much more convenient to take a different social position.

2. Loss of ability to think independently. Modern man is «used» to the fact that he has helpers (technical means) almost at any moment. Currently, scientists are conducting experiments, trying to understand the influence of «information culture» on the consciousness of modern man. Among the negative consequences of this influence, scientists note the «destruction of logic» in modern man. For example, students are not able to write off a simple sentence from the blackboard, read the text from the book; even an adult often writes with spelling mistakes in a letter. As Luciano Floridi (Italian philosopher who studies the problems of the modern information society) writes that a person simply «copies» texts from the Internet, sometimes without thinking about the correctness of writing phrases and sentences. One of the brightest negative phenomena is the «unwillingness» of modern schoolchildren to «read books».

3. Change the most cognitive question to being. Earlier, I. Kant, a German philosopher, asked questions: «What can I know?», «What can I do?», «What can I hope for?». At present, a modern person asks a single question: «Where can I find information about any phenomenon or event?» without even going into the essence of this information. The philosophers of the 20th century write that modern man has become a simple «compiler» of past ideas and events.

4. Virtualization of modern life. One of the complex social problems is the so-called «return» of a person from the «virtual world» to the «world of reality». According to scientists, too long a stay of people in the «virtual world» is «addictive»; therefore when «returning», people experience psychosomatic disorders and even inappropriate human behavior. Some scientists are trying to prove that it is quite possible to speak already about the «Internet addiction» of a modern person. For example, E. Toffler in his works speculated that social institutions will change in the modern information society. According to E. Toffler, many people in a modern family will live in «electronic cottages», and only information will become the main product of modern society. «Information» will be the main consumer product in the modern information society. A person will be immersed in the information environment, where he will, on the one hand, consume already created «information», on the other, create new «information», and on the third, distribute, sell «information» to other people (consumers).

M. Castells highlights the features of the modern information society:

1. Modern information systems create a single source of information throughout the world and in many respects influence the worldview of a modern person.

2. In the modern information, society there is a social and cultural division of the participants of communication: the user – the viewer.

3. Ability to select the method (channel) of obtaining information. At present, there are a lot of ways to obtain information; each person chooses «information» in accordance with his goals and needs, the value and educational orientation of a person.

**2. The identity of information and communication.**

When was the thesis of the identity of information and communication born? It started to spread during the late 40s, primarily with the publication of the Mathematical Theory of Communication by Shannon and Weaver (1949). These authors respectively an engineer and a probability mathematician, elaborated a communicative model of the theory on information that develops in a linear way, it establishes the various components of a communicative process and defines the form, as in the case of data transmission from an issuer to a receiver by means of a signal. In the case of a radio broadcast the sound waves are transformed into electromagnetic waves and can travel through a channel even at great distances. Along this path the signal may be disturbed or distorted, which needs to be as little as possible. In the end, the signal is received by a receiver that decodes the pulses transmitted at a given frequency. In this way, if we want to continue with the example of radio technology, they become perceived by the human ear.

The Shannon and Weaver model considers the communication process as an efficient transfer of information and provides a mathematical elaboration of it. For this purpose, the meaning is not taken into account, and the idea of data transmission is privileged. The introduction of this model as a standard model occurs in the context of linguistics and therefore receiving an important sense of legitimacy outside the sector of telecommunication. The language theory developed by one of the most important representatives of 20th-century linguistics, Roman Jakobson, proves this point. According to Jakobson, language is a tool that primarily fulfils a specific function. This is precisely the function for which the *sender* sends a *message* to the *receiver*, using a particular *channel*, referring to a particular *code* and moving within a specific *context.* As mentioned before, also in this case communicating generally means transmitting information and its action is similar to that of sending a letter, postal package or transmitting a radio signal.

Everything nowadays is considered to be information. Computer science is the discipline that deals with these processes. The communicative activity of the human being can be rebuilt, controlled and reproduced starting from this model. Instead, «communicating» is something different to «informing». We can verify this if we refer to our daily experience. We can see it when this is theorized by the concepts of language and communication that have been developed in the ancient world, and which are now being put in debate by the theories of engineering and cybernetics.

Let’s start with this second aspect. Two great rhetors of the ancient world, Marco Tullio Cicerone (106 – 43 BC) and Marco Fabio Quintilian (35 – 95 AD), often used the term *communication,* «communication», in a meaning that could also be translated with the expression «participative communication», meaning a communication, which requires active participation and involvement of the various subjects of a conversation. As some authors point out (Manetti, Fabris), this use is related to the tradition of rhetorical thinking and is clearly expressed by Aristotle.

All of this emerges several times from our daily experience, to the extent that we reflect on the various aspects of our communication activity. Conveying content and giving information is certainly one of the forms of this activity. But in it and though it something more happens. A connection is made with all those who are involved in a communicative process that these subjects themselves contribute to building and consolidating. In other words, not only is something transmitted through communication, but it is also set up and maintained to the extent that this same transmission can be accomplished and continued over time. Communicating then, more generally means spreading and promoting a common space among the various interlocutors.

In communication there is in fact an involvement that is assumed and, from time to time, reconfirmed in the exercise of communicating itself. This is an engagement in which every user of a means of communication – that is, every «locutor» – is immediately considered an «interlocutor». In other words, it is not just the sender of a message, nor the one who receives it. It is rather a subject that cooperates with the opening of a communicative context, contributing to its activation and maintenance. Anyone who is involved in such an activity is therefore a potential creator of communication. Every communication, in fact, is by itself creative.

Within this more general background, an information activity is also held. In order for it to be happily implemented, it must refer to the existence of that shared dimension whose communication is expression and fulfillment. And yet the information transmission activity is only a partial and unilateral aspect of that communicative dimension. In this information model, the initiative is always taken by the issuer, and the receiver can only respond with feedback after sending the message. In the most general case of communicative activity, however, interaction takes place consistently, the answer is somehow anticipated in order to reach an understanding and to build a common space. In short, while the information transfer model can be summed up in the image of an arrow that moves in one direction and wants to hit its target, that of shared communication is expressed by the image of a network which connections are all potentially related to everyone else. This network is not first built and then used, as in the case of telecommunications networks, but is woven and put into operation through the action of communicating.

We can consider the term «communication» in the way it is used within the various European languages and in its etymology. In fact, the word originally derives from Latin *communicatio* and in general it is used with the meaning of «to make others participate» in what we possess. In this notion, reference is made to the metaphor of «participation», which is even more explicit in the German term *Mitteilung,* meaning «communication», precisely, as «sharing». *Communico* then means, etymologically, «to share», «to put together», and «to agree. Conceived in this way, as Benveniste observes, this action indicates what is the foundation of a community (*communitas*), which means the possibility of making something of common possession (*communis*).

**3. Computer and information ethics.**

In most countries of the world, the «information revolution» has altered many aspects of life significantly: commerce, employment, medicine, security, transportation, entertainment, and so on. Consequently, information and communication technology (ICT) has affected – in both good ways and bad ways – community life, family life, human relationships, education, careers, freedom, and democracy (to name just a few examples). «Computer and information ethics», in the broadest sense of this phrase, can be understood as that branch of applied ethics which studies and analyzes such social and ethical impacts of ICT.

In the mid 1940s, innovative developments in science and philosophy led to the creation of a new branch of ethics that would later be called «computer ethics» or «information ethics». The founder of this new philosophical field was the American scholar Norbert Wiener, a professor of mathematics and engineering at MIT. During the Second World War, together with colleagues in America and Great Britain, Wiener helped to develop electronic computers and other new and powerful information technologies. While engaged in this war effort, Wiener and colleagues created a new branch of applied science that Wiener named «cybernetics» (from the Greek word for the pilot of a ship). Even while the War was raging, Wiener foresaw enormous social and ethical implications of cybernetics combined with electronic computers. He predicted that, after the War, the world would undergo «a second industrial revolution» – an «automatic age» with «enormous potential for good and for evil» that would generate a staggering number of new ethical challenges and opportunities.

When the War ended, Wiener wrote the book Cybernetics (1948) in which he described his new branch of applied science and identified some social and ethical implications of electronic computers. Two years later he published The Human Use of Human Beings (1950), a book in which he explored a number of ethical issues that computer and information technology would likely generate. The issues that he identified in those two books, plus his later book God and Golem, Inc. (1963), included topics that are still important today: computers and security, computers and unemployment, responsibilities of computer professionals, computers for persons with disabilities, computers and religion, information networks and globalization, virtual communities, teleworking, merging of human bodies with machines, robot ethics, artificial intelligence, and a number of other subjects.

Although he coined the name «cybernetics» for his new science, Wiener apparently did not see himself as also creating a new branch of ethics. As a result, he did not coin a name like «computer ethics» or «information ethics». These terms came into use decades later. In spite of this, Wiener's three relevant books do lay down a powerful foundation, and do use an effective methodology, for today's field of computer and information ethics. His thinking, however, was far ahead of other scholars; and, at the time, many people considered him to be an eccentric scientist who was engaging in flights of fantasy about ethics. Apparently, no one – not even Wiener himself – recognized the profound importance of his ethics achievements; and nearly two decades would pass before some of the social and ethical impacts of information technology, which Wiener had predicted in the late 1940s, would become obvious to other scholars and to the general public.

In The Human Use of Human Beings, Wiener explored some likely effects of information technology upon key human values like life, health, happiness, abilities, knowledge, freedom, security, and opportunities. The metaphysical ideas and analytical methods that he employed were so powerful and wide-ranging that they could be used effectively for identifying, analyzing and resolving social and ethical problems associated with all kinds of information technology, including, for example, computers and computer networks; radio, television and telephones; news media and journalism; even books and libraries. Because of the breadth of Wiener's concerns and the applicability of his ideas and methods to every kind of information technology, the term «information ethics» is an apt name for the new field of ethics that he founded. As a result, the term «computer ethics», as it is typically used today, names only a subfield of Wiener's much broader concerns.

In laying down a foundation for information ethics, Wiener developed a cybernetic view of human nature and society, which led him to an ethically suggestive account of the purpose of a human life. Based upon this, he adopted «great principles of justice» that he believed all societies ought to follow. These powerful ethical concepts enabled Wiener to analyze information ethics issues of all kinds.

***The Principle of Freedom*:** Justice requires «the liberty of each human being to develop in his freedom the full measure of the human possibilities embodied in him».

***The Principle of Equality*:** Justice requires «the equality by which what is just for A and B remains just when the positions of A and B are interchanged».

***The Principle of Benevolence:*** Justice requires «a good will between man and man that knows no limits short of those of humanity itself». Given Wiener's cybernetic account of human nature and society, it follows that people are fundamentally social beings, and that they can reach their full potential only when they are part of a community of similar beings. Society, therefore, is essential to a good human life. Despotic societies, however, actually stifle human freedom; and indeed they violate all three of the «great principles of justice. For this reason, Wiener explicitly adopted a fourth principle of justice to assure that the first three would not be violated.

***The Principle of Minimum Infringement of Freedom:*** What compulsion the very existence of the community and the state may demand must be exercised in such a way as to produce no unnecessary infringement of freedom.

This way of doing information ethics does not require the expertise of a trained philosopher (although such expertise might prove to be helpful in many situations). Any adult who functions successfully in a reasonably just society is likely to be familiar with the existing customs, practices, rules and laws that govern a person's behavior in that society and enable one to tell whether a proposed action or policy would be accepted as ethical. So those who must cope with the introduction of new information technology – whether they are computer professionals, business people, workers, teachers, parents, public-policy makers, or others – can and should engage in information ethics by helping to integrate new information technology into society in an ethically acceptable way. Information ethics, understood in this very broad sense, is too important to be left only to information professionals or to philosophers. Wiener's information ethics interests, ideas and methods were very broad, covering not only topics in the specific field of «computer ethics», as we would call it today, but also issues in related areas that, today, are called «agent ethics», «Internet ethics», and «nanotechnology ethics». The purview of Wiener's ideas and methods is even broad enough to encompass subfields like journalism ethics, library ethics, and the ethics of bioengineering.

**Self-assessment questions**

1. What are the main social problems of the modern information society?

2. What features of the modern information society does M. Castells highlight in his research?

3. Who is the founder of information ethics?

4. What important topics did Norbert Wiener identify in his books?

5. What did Wiener explore in his book The Human Use of Human Beings?

6. What principle of justice adopted by Wiener do you know?

7. What does the Principle of Freedom include?

8. What does the Principle of Equality include?

9. What does the Principle of **Benevolence** include?

10. What does the Principle of **Minimum Infringement of Freedom** include?

**Test**

1. The main social problems of the modern information (consumer) society are considered further:

a. a-reflexivity;

b. loss of ability to think independently;

c. change the most cognitive question to being;

d. All of these are correct.

2. M. Castells highlights the features of the modern information society EXCEPT:

a. virtualization of modern life.

b. ability to select the method (channel) of obtaining information.

c. modern information systems create a single source of information throughout the world.

d. in the modern information, society there is a social and cultural division of the participants of communication: the user – the viewer.

3. When was the thesis of the identity of information and communication born?

a. late 30s;

b. late 40s;

c. late 50s;

d. mid-60s.

4. What principle requires «the liberty of each human being to develop in his freedom the full measure of the human possibilities embodied in him»?

a. principle of equality;

b. principle of **benevolence;**

**c.** principle of **minimum infringement of freedom**;

d. principle of freedom.

5. What principle requires «a good will between man and man that knows no limits short of those of humanity itself»?

a. principle of **minimum infringement of freedom**;

b. principle of equality;

c. principle of **benevolence;**

d. principle of freedom.

6. What principle did Norbert Wiener adopt to assure that the first three would not be violated?

a. principle of freedom;

b. principle of **benevolence;**

**c.** principle of equality;

d. principle of **minimum infringement of freedom.**

**7.** What principle requires «the justice by which what is just for A and B remains just when the positions of A and B are interchanged»?

a. principle of equality;

b. principle of **benevolence;**

**c.** principle of freedom;

d. principle of **minimum infringement of freedom.**

**8. Who** considers the communication process as an efficient transfer of information and provides a mathematical elaboration of it?

a. Jakobson.

b. Wiener.

c. Shannon and Weaver.

d. Toffler.

9. Who developed the language theory of communication?

a. Toffler.

b. Wiener.

c. Shannon and Weaver.

d. Jakobson.

10. Who wrote the book Cybernetics?

a. Wiener.

b. Toffler.

c. Shannon and Weaver.

d. Jakobson.

**Використана література: [**1;2;3;4;5;6;8;10**]**

**THEME 14. Stereotypes and communication in interpersonal relationshilps in the context of intercultural business communication**

**The aim:** to point out the importance of intercultural business communication within the constraining framework of cultural stereotypes and cultural differences; to take a look at the vitally important topic of interpersonal relationships and explore what kinds of communication make a relationship interpersonal.

**Plan**

1. Characteristics of interpersonal relationships.

2. Cultural dimensions and stereotypes.

3. Some fundamental patterns or stereotypes of cultural differences.

**Keywords:** behavioral stereotypes, cross-cultural communication, cultural differences, context, communicative competence.

**1. Characteristics of interpersonal relationships.**

What is interpersonal communication? How does it differ from other types of interaction? When and how are interpersonal messages communicated? The most obvious way to define *interpersonal communication* is by looking at the number of people involved. In this sense we could say that all communication between two people, or *contextually interpersonal communication,*is interpersonal. Although looking at communication by context is useful, this approach raises some problems. Consider, for example, a routine transaction between a sales clerk and customer, or the rushed exchange when you ask a stranger on the street for directions. Communication of this sort hardly seems interpersonal or personal in any sense of the word. In fact, after transactions like this we commonly remark, «I might as well have been talking to a machine». The impersonal nature of some two-person exchanges has led some scholars to say that quality, not quantity, is what distinguishes interpersonal communication. *Qualitatively interpersonal communication*occurs when people treat one another as unique individuals, regardless of the context in which the interaction occurs or the number of people involved. When quality of interaction is the criterion, the opposite of interpersonal communication is *impersonal* interaction, not group, public, or mass communication. The majority of our communication, even in dyadic contexts, is relatively impersonal. Considering the number of people we communicate with, qualitatively interpersonal interaction is rather scarce. This scarcity isn’t necessarily unfortunate: Most of us don’t have the time or energy to create personal relationships with everyone we encounter or even to act in a personal way all the time with the people we know and love best. In fact, the scarcity of qualitatively interpersonal communication contributes to its value.

 In every conversation and every interpersonal relationship there is some distribution of *stereotypes*. Stereotypes can be distributed evenly among relational partners, or one person can have more and the other(s) less. Stereotype in its original sense is composed of two ancient Greek terms: stereos, which means rigid or solid; and typos, which means letter, type and character and a «stereotype» was a metal printing plate cast from a mould. Harvey informs us that stereotypes were first used in social sciences and defined as pictures in our heads. Stereotypes are «oversimplified standardized images of a person or group», denoting a fundamental human way to process information and make sense of experiences, providing efficient first guesses, and facilitating our individual perceptions of complex environments.

Stereotypes have thus been argued to provide so-called cognitive tools or routine strategies of inference and evaluation. As energy-saving devices they provide a sufficiently effective analysis and free up limited cognitive resources for the performance of other necessary or desirable mental activities. Stereotypical thinking is a ubiquitous feature of interpersonal relationships, providing an efficient means of simplifying social interaction which can be adjusted when the need arises; therefore, researchers should not only focus on the negative aspects but also adopt a more functional perspective of the use of stereotypes.

In one of the rare empirical studies, Zaidman found evidence of the prevalent use of stereotypes in a large-scale qualitative study of Indian and Israeli managers. The stereotypes were considered commonly used and only a very small percentage of the interview subjects avoided using generalizations, achieved by only describing specific people and avoiding making reference to the group. The identified stereotypes could be defined as either positive or negative in nature, but common in the analysis was that the stereotypes helped to define the relationship between groups. A link was found between the holding of a stereotype, whether consciously or not, and the behaviour of the stereotype holder towards the group.

Stereotypes are also often used to create positive self-images for in-groups compared to less positive images for those in out-groups. Osland talks about low-level forms of stereotypes, usually based on dislike for people one has never had any contact with, when they introduce what they call sophisticated stereotyping. Sophisticated stereotyping replaces the emotional laden low-level stereotypes with theory-based stereotypes, but lead to similar constraints on individual’s perceptions of behavior in another culture. When reducing complexity and attributing specific properties to whole groups, the sophisticated stereotypes may sound more scientific, but still possess evaluative and deterministic properties and can have a self-fulfilling capacity.

Recent research has displayed negative effects of stereotyping threats on individual performance outcomes in a number of settings. Despite their potential harm to those who are being categorized, having knowledge of stereotypes is not the same as acceptance or endorsement. Making the distinction between automatic and controlled components of stereotypes, Devine explains how automatic components that lead to stereotype congruent responses can be disassociated, a change process that requires intention, attention, and time. Intentionally changing beliefs concerning stereotyped group members does not eliminate stereotypes, but controls them. The authors encourage scholars to explore which variables are likely to lead to such controlled stereotype-inhibiting processes, limiting automatic components of stereotyping in inter-group settings.

**2. Cultural dimensions and stereotypes.**

The anthropologist Clifford Geertz defines culture as a «historically transmitted pattern of meanings embodied in symbols … by means of which men can communicate, perpetuate and develop their own knowledge about and attitudes towards life». In other words, culture in general is concerned with beliefs and values on the basis of which people interpret experiences and behave, individually and in groups. Broadly and simply put, «culture» refers to a group or community with which you share common experiences that shape the way you understand the world. However, for the business environment, the concepts of cultural stereotypes and cultural differences rather than that of culture are much more active in approaching the most appropriate behaviour and conduct business people should be able to handle.

Hofstede see culture as the «software of the mind»; that is, while human beings all have the same «hardware», the human brain, our «software» or «programming» is rather different. It is the same experience when you interact with someone from a different culture – their words, assumptions, gestures, values, and other aspects of their culture will not make sense when transferred to your frame of reference. Roughly interpreted, all human beings are completely the same, completely different, and partly the same and partly different. We are all the same as our «human nature» is regarded – we are all part of the same species, we all have the same «hardware». We are all completely different as our personalities are regarded. And we are «partly the same and partly different» on the territory of culture. As far as culture is concerned, a special notice should be taken into account here: the same person can belong to several different cultures depending on their birthplace, nationality, ethnicity, family status, gender, age, language, education, physical condition, sexual orientation, religion, profession, place of work and its corporate culture.

However, culture is the «lens» through which you view the world. It is central to what you see, how you make sense of what you see, and how you express yourself. Cultures – both national and organizational – differ along many dimensions. Among them, four are the most important: *directness* (get to the point versus imply the messages); *hierarchy* (follow orders versus engage in debate); *consensus* (dissent is accepted versus unanimity is needed); and *individualis*m (individual winners versus team effectiveness).

As we will try to demonstrate, the four dimensions may appear with slightly different connotations or descriptions in various interpretations in the toolbox of cultural stereotypes. According to the Webster Dictionary, a stereotype is «an idea or statement about all of the members of a group or all the instances of a situation». The American Heritage Dictionary defines it as the «conventional, formulaic, and oversimplified conception, opinion, or image» or «One that is regarded as embodying or conforming to a set image or type». According to a further definition, «a stereotype is a simplified mental picture of an individual or group of people who share a certain characteristic (or stereotypical) qualities. The term is often used in a negative sense, and stereotypes are seen by many as undesirable beliefs which can be altered through education and/or familiarization».

National cultures and organizational cultures should be studied interactively, as Geert Hofstede did when he came up with the four cultural dimensions, but more than that some behavioural patterns should be identified as stereotypes for a better understanding of each and every culture and for a comprehensive image of how values in the workplace are influenced by culture. Becoming more aware of cultural stereotypes and cultural differences, as well as exploring cultural similarities can help us communicate with others more effectively. When someone encounters a confusing situation, that person should analyze how culture may be shaping his or her own reactions, and try to see the world from the other's point of view.

**3. Some fundamental patterns or stereotypes of cultural differences.**

One should be aware, first and foremost, of some fundamental patterns or stereotypes of cultural differences, such as different communication styles due to specific culture-influenced beliefs, different attitudes towards conflict due to a distinct set of values, different approaches to completing tasks due to particular perceptions, different decision-making styles due to inherent culturally-shaped expectations, different attitudes towards disclosure due to specific attitudes, or different approaches to knowing due to culture-influenced assumptions. The above-mentioned differences produce, at an inferior level, behavioural stereotypes commonly encountered in business environment. The most common areas in which certain patterns of behaviour may occur are non-verbal business communication, the dress code in business, intercultural business communication, communication barriers in business communication, culture shock, cross-cultural negotiations, and cross-cultural marketing.

Non-verbal business communication styles are generally associated with business meetings. In some cases, it is common sense that may help us (i.e. leaning on the back of the chair is perceived as rude in Europe and America; leg crossing is perceived as threatening or accusatory in Muslim society). In other cases we rely on the assumption that messages conveyed by laughter, smiling, and crying or expressing emotions of enjoyment, anger, fear, sadness, disgust, and surprise are universal and if there is a culture where their connotation differs, it is only the smallest exception of them all. When it comes to nonverbal language, even though one can never understand and apply it fully, universal common sense has been turned into politeness by millennia of experience and goodwill.

The dress code in business submits to some general rules commonly accepted within the international business environment but it can also be inferred from a culture’s beliefs and customs. Therefore, another rule one has to take into consideration is a common sense one, asserted by Ashley Rothschild: «You have to honor the country and the culture». The conservative dress has generally become a business stereotype; almost all the business etiquette guides contain the well-known piece of advice: «Men should wear dark conservative attires… Business suits are most suitable… Women’s dress should be conservative too…» What in fact is really important is that one should seriously take into consideration and respect the dress codes of the countries that they go to.

Intercultural business communication represents a major source of producing behavioural stereotypes that may contribute to the success or failure of a business enterprise. However, business can be considered a fundamental type of cross-cultural communication; a history of international business practices can be framed in terms of the evolving structures of rules that governed how people ought to communicate to make decisions, trades, and partnerships. The major differences among business organizations follow cultural patterns that are found among all discourse communities, and some principles of cross-cultural communication can help an outsider to predict an organization’s expectations.

Communication barriers in cross-cultural business communication are generally considered factors such as language, modern technology, stereotyping and prejudice, anxiety, assuming similarity instead of difference, ethnocentrism; all these may lead to intercultural miscommunication by providing a narrow image of the «other» culture. Such barriers that may be perceptual, emotional, cultural or interpersonal need to be avoided, first and foremost by becoming aware of possible preconceptions (prejudice and stereotypes) to function along with the intercultural dialogue. Perceptions are determined by the person’s life experience and the history of the culture – and they differ from culture to culture. Furthermore, the role society prescribes for persons varies greatly by culture; cultures commonly impose roles by gender or social class. Another outstanding barrier in communicating cross-culturally is ethnocentrism, already mentioned above. Judging other cultures by the standards of our own culture, and associating this with a feeling of superiority of one’s own culture should be counterbalanced by not stereotyping other cultures and by increasing mutual cultural awareness.

Culture shock represents another area of cross-cultural communication, in which behavioural patterns are worth discussing, especially for the business environment; how culture shock is experienced and how it can be faced while being included into a particular culture is another discussion closely connected to the idea of multiculturalism. At present, any modern nation is a complex society with corresponding variations in culture. It is made up of different ethnic groups, it is stratified into classes, it is differentiated into regions, and it is separated into rural and urban settlements, each having its distinctive cultural characteristics. These facts indicate that it is not a simple matter to acquaint oneself with the culture of a nation, let alone the culture of another nation.

When it comes to cross-cultural negotiations, theories take largely into account the human behaviour and the way it is perceived during negotiation. When considering negotiation at an international level, several underlying factors are extremely important for a cross-cultural perspective of negotiation. How to avoid stereotyping in negotiations? By assimilating knowledge about the other culture, discovering and evaluating the cultural differences, and being tolerant towards the other culture. Doing or saying the wrong thing at the wrong time makes all the difference in negotiation process. Cultural patterns such as eye contact, personal space and touch, time, meeting and greeting norms, gift-giving etiquette are only several factors that pass beyond stereotyping and help businesspeople tailor their behaviour in a proper way to maximise their negotiating potential.

Last, but not least a few words on cross-cultural marketing, which is a strategic process of marketing among consumers whose culture differs from that of the marketer’s own culture; it demands marketers to be aware of and sensitive to cultural differences. When an interaction is not working, the following questions can help explore the underlying assumption generally induced by stereotypical judgment: What is the basis for this assumption/stereotype – is it personal experience or someone else’s opinion? Does this assumption/stereotype check out against what can be objectively observed? If the assumption(s)/stereotypes were set aside, how would it help the interaction? First of all, special treatment must be addressed to the specifics of national business culture because having an insight into the cultural dynamics of a country or region can be very helpful to understand why people act the way they do, and the appropriate way you should act while in that country.

There are three areas of interest which account for the impact of business stereotypes, no matter the culture differences: *appearance,* which highlights business etiquette do’s and don’ts involving dress, clothing, body language, and gestures; *behaviour*, which highlights business etiquette do’s and don’ts involving dining, gift-giving, meetings, customs, protocol, negotiation, and general behavioural guidelines; *communication,* which highlights business etiquette do’s and don’ts involving greetings, introductions, and conversational guidelines. These three areas address the business instances most commonly practiced within the organisational environment, i.e. business meetings, negotiations, presentations, and interviews.

Starting from the above-mentioned business landmarks, stereotypes – seen not as undesirable beliefs which can be altered through education and/or familiarisation but as something that is regarded as embodying or conforming to a set image or type – play the role of functional indicators of different cultural categories that require different patterns of treatment. Consequently, from this perspective, Geert Hofstede’s dimensions analysis can assist the business person or traveller both in a better understanding of the cultural stereotypes and intercultural differences within regions and between countries, and in choosing the most appropriate code for intercultural business communication.

**Self-assessment questions**

1. What distinguishes interpersonal communication?

2. When does qualitatively interpersonal communication occur?

3. What is a stereotype?

4. How does Hofstede see culture?

5. What dimensions of culture are the most important?

6. Name some behavioral stereotypes commonly encountered in business environment.

7. What factors are generally considered as communication barriers?

8. What is ethnocentrism?

9. What helps businesspeople tailor their behaviour in a proper way to maximize their negotiating potential?

10. What areas of interest clear up the impact of business stereotypes, no matter the culture differences?

**Test**

1. Who defines culture as «historically transmitted pattern of meanings embodied in symbols … by means of which men can communicate, perpetuate and develop their own knowledge about and attitudes towards life»?

a. Rothschild.

b. Hofstede.

c. Geertz.

d. Devine.

2. Who sees culture as the «software of the mind»?

a. Devine.

b. Rothschild.

c. Hofstede.

d. Geertz.

3. How many dimensions of culture are there? What are they?

a. three;

b. two;

c. five;

d. four.

4. Some fundamental patterns or stereotypes of cultural differences are the following:

a. different communication styles;

b. different attitudes towards conflict;

c. different approaches to completing tasks;

d. All of these are correct.

5. Communication barriers in cross-cultural business communication are generally considered factors such as:

a. language;

b. modern technology;

c. anxiety;

d. All of these are correct.

6. Communication barriers may be…:

a. perceptual;

b. emotional;

c. cultural;

d. All of these are correct.

7. How to avoid stereotyping in negotiations?

a. By assimilating knowledge about the other culture.

b. By discovering and evaluating the cultural differences.

c. By being tolerant towards the other culture.

d. All of these are correct.

8. How many areas of interest are there which account for the impact of business stereotypes? Name them.

a. five;

b. three;

c. four;

d. six.

9. The most common areas in which certain patterns of behaviour may occur are…EXCEPT:

a. dress code in business;

b. intercultural business communication;

c. culture shock;

d. verbal business communication.

10. What does communication in business highlight?

a. business etiquette do’s and don’ts involving dress, clothing, body language, and gestures;

b. business etiquette do’s and don’ts involving dining, gift-giving, meetings, customs, protocol, negotiation, and general behavioural guidelines;

c. business etiquette do’s and don’ts involving greetings, introductions, and conversational guidelines;

d. All of these are correct.

**Використана література:** [1;2;3;4;5;8;9;10]

**THEME 15. Ethical questions of intercultural business communication in information society**

**The aim:** to distinguish the main cross-cultural problems and barriers in multicultural business environment and disclose the growing role of cross-cultural management and ethics.

**Plan**

1. Two approaches to ethics in intercultural business communication.

2. Cross-cultural ethics need in information society.

3. Effective solutions of cross-cultural problems in information society.

**Keywords:** cross-cultural ethics, utilitarianism, relativism, ethical conflicts, bicultural skills, cultural instructing.

**1. Two approaches to ethics in intercultural business communication.**

Today’s business communicators face two primary approaches to ethics in intercultural business communication: universalism and cultural relativism. The universalist approach minimizes cultural differences and applies the same absolute ethical standards across cultures. Following Kant, this approach is based on the belief that certain ethical standards apply universally, transcending sociological, religious, and ethnic cultural differences. The relativist approach, however, is based on the belief that behavior can only be judged to be ethical or unethical within the context of the culture in which it occurs.

When discussing the challenge of ethics in intercultural business communication, Andrews emphasizes the importance of not trying to impose one’s own values on another culture; she advises observing and listening well before addressing value conflicts in international settings. One can readily discern that Andrews’ navigational coordinates chart a course into the narrow ethical channel between the perilous shoals of universalism and the foggy reef of relativism (that is, «carry your ethical values abroad» versus «don’t impose your values on another culture»).

Although Dombrowski gives similar advice when he says: «To enact thoughtfully our ethical responsibility as individuals, we need to understand what others have thought on the subject. We also need to understand what those who are affected by our decisions think and feel about ethical responsibility. We learn this by studying and communicating actively with those around us». He goes on to state that «ethics is neither an entirely absolute nor an entirely relative matter». Moreover, a deeper look at the ethical postulates in his work, including his discussion of the virtue ethics of Aristotle, the duty ethics of Kant, the practical ethics of consequence of utilitarianism, and contemporary feminist approaches to ethics, makes it evident that Dombrowski clearly understands the complexity of weighing absolute (universal) versus relative values in resolving ethical conflicts.

Markel suggests that business communicators preparing documentation for international audiences apply principles developed for multinational corporations. He cites four moral norms put forward for MNCs by ethicist Richard DeGeorge: MNCs should do no direct international harm. MNCs should contribute by their activities to the host country’s development. MNCs should respect the human rights of their employees. To the extent that local culture does not violate moral norms, MNCs should respect the local culture and work with it, not against it. The first two points appear well anchored in Mill’s utilitarianism. The third, implying universal human rights that transcend cultural differences, suggests Kant. The fourth, once again, takes us into that dimly lighted passageway between universalism and relativism.

**2. Cross-cultural ethics need in information society.**

Cross-cultural management and ethics need is growing. This growing has several obvious causes. One of them is globalization. Economic links are growing every day. Work environment becomes more complex and more dynamic. Rapid change is occurring in economic alliances, the work environment, trade and investment, and the players on the international stage. Development of technologies is so fast. Modern technologies become available even for small companies. The European Union (EU) support helps to implement technologies, also attract new knowledge in SMEs (small and medium-sized enterprises). Competition is stronger every day. Only strong enterprises having competitive products stay in the market these days. Globalization processes, also growing European Union force enterprises compete globally risking and using unused resources. The other very important cause of growing need for cross-cultural management and ethics is migration. The people with high competence leave their native countries because of better living and work conditions in foreign countries. And, they often do not come back to their native countries. Also, international business expands depending on migration circumstances. So, this precondition of the growing number of multicultural enterprises should be emphasized.

Concept «cross-cultural» is any of various forms of interactivity between members of disparate cultural groups taking into account the interaction between people of different cultures when making arrangements, mixes between various cultural contributions to overcome differences that may be an impediment to communication. Cross-cultural management is applied in enterprises for solving problems rising between members of organization in internal environment and in external environment. Cross-cultural management is a new type of management factoring in and tackling cultural differences between staff in management in general, with a view to improving communication in the company and in its international exchanges. The main problems or, in other words, cross-cultural problems of multicultural enterprises are: *Practice*. Practical business activity differs among people, enterprises, cultures, countries. *Ethics*. Implementation of ethical standards in business is difficult and complex. *Laws.* Legal standards are very important. *Culture.* It is as itself complex phenomena, and in business appropriate management of culture is essential. *Customs.* They are still very important neither less the assimilation sometimes is seen. *Management system*. Management systems differ depending on company size, activity, tasks. Especially they differ in different countries. *Socioeconomic system.* The state of economic situation of countries directly impacts enterprises and their activity. Also, the characteristics of social systems in different countries reflect in business, and special adaptation is needed from employees of different socioeconomic systems. Cross-cultural management helps go across these cross-cultural barriers or move them.

Other important role of cross-cultural management is preventive work in multicultural enterprises avoiding formation of barriers. Culture shapes the context of managerial work, which in turn influences managerial roles. As globalization increases the amount of intercultural contact in organizational settings, the inadequacy of our present understanding of management to explain and predict behavior in these settings becomes more apparent. Global managers face an environment that is more complex, more dynamic, more uncertain, and more competitive than ever before. The challenges presented by economic, legal, and political aspects of the international business environment are formidable. It is the influence of culture on management that can be most difficult to deal with because culture has a broad influence on behavior and on other environmental factors and because cultural effects are difficult to observe.

Why is cross-cultural ethics important? Cross-cultural ethics is a branch of ethics philosophy. Cross-cultural ethics (also known as moral philosophy) is a branch of philosophy that addresses questions about morality – that is, concepts such as good and bad, noble and the ignoble, right and wrong, justice, and virtue solving problems between disparate social groups or members. Social group may be diverse by nationality, religion, believes, values, and etc. Professional ethics solves various problems rising in special spheres as in medicine, law, also in business. Business ethics can play an important role in economic and society transformations. The process of globalization requires a company’s prompt response to upcoming technological, organizational and human relations’ changes, in order to succeed in a highly competitive business world. These developments produce a whole range of new ethical challenges for managers. Managers need to deepen their knowledge about social, cultural, and moral environment that they are operating in. The knowledge that business ethics provides is a strategic means for optimizing business/ professional activities and achieving more integrated, well-functioning and humane European and world society. Now in business ethics the benchmark is universal ethical standards and legal acts, international humanized norms which could be applied for multicultural enterprises.

**3. Effective solutions of cross-cultural problems in information society.**

From theoretical point of view possible effective solutions of cross-cultural problems may be: *Knowledge transfer and dissemination*. It helps to attract new knowledge, make information exchanges from professional view as well as from cultural view. T. C. Chini says, most important is effectiveness of knowledge transfer, because not every transfer is effective. Successful transfer of knowledge includes the understanding how employees develop and manage communication. Within the organization it is very important that essential values were widely and deeply spread. *Virtual teams*. It helps overcome distance and communicate rather directly even without real contact. Modern technologies help connect easily and work virtually as often as it is needed. Teams are working autonomic, freely geographically dislocated. *Effective management of human resources*. Good communication skills help managers discuss problems and find the appropriate ways of solving them. Having specific knowledge of another culture can be thought of as a task-relevant ability for some group tasks. The expression of alternate views by culturally different group members can raise the quality of group decision making and problem solving by increasing the attention of the group to the decision making process. *Bicultural skills*. Such skills are acquired in bicultural families or by spending part of life living and working in the other country as a native one.

The most appropriate solutions of problems proposed by employees as empirical research results show are: *Collective parties.* Parties may be very useful way for connecting employees of different cultures. But it must be remembered that the parties cannot become casual event. They might be related with traditional festivals, have their value between employees. *Learning foreign languages*. It solves not only cross-cultural problems, but also helps to improve skills useful for direct duties. *Cultural programmes*. They may be useful as they are planned by management of the enterprise and prepared for connecting the work team. *Cultural instructing.* It mostly depends on management attitude to solve cross-cultural problems, or make more comfortable environment in the enterprise. As the research results show the multinational organizations emphasizes the need of the key managerial roles of information exchange, coordination, information scanning, and control. It is very important to notice that the different levels of problems might rise in SMEs and large companies. Large multicultural companies can put strong efforts and even make special teams for solving cross-cultural problems. SMEs have limited financial and human resources, so the solutions might be made sometimes by one managing person or main investor.

**Self-assessment questions**

1. What approaches to ethics do business communicators face in intercultural business communication?

2. What is universalism based on?

3. What is cultural relativism based on?

4. What moral norms did ethicist Richard DeGeorge put forward for MNCs?

5. What precondition of the growing number of multicultural enterprises should be emphasized?

6. What are the main cross-cultural problems of multicultural enterprises?

7. Why is cross-cultural ethics important?

8. What possible effective solutions of cross-cultural problems may be?

9. What are the most appropriate solutions of cross-cultural problems proposed by employees?

10. What is the difference in cross-cultural problem solving in SMEs and large multicultural companies?

**Test**

1. How many approaches to ethics do business communicators face in intercultural business communication? What are they?

a. two;

b. three;

c. four;

d. five.

2. When discussing the challenge of ethics in intercultural business communication, … emphasizes the importance of not trying to impose one’s own values on another culture.

a. Dombrowski.

b. Andrews.

c. Markel.

d. Chini.

3. Who states that «ethics is neither an entirely absolute nor an entirely relative matter»?

a. Andrews.

b. Chini.

c. Markel.

d. Dombrowski.

4. Who suggests using moral norms in intercultural business communication?

a. Chini.

b. Andrews.

c. Markel.

d. Dombrowski.

5. What solution of cross-cultural problems helps overcome distance and communicate rather directly even without real contact?

a. knowledge transfer and dissemination;

b. virtual teams;

c.effective management of human resources;

d.bicultural skills.

6. What appropriate solution of problems proposed by employees may be very useful way for connecting employees of different cultures?

a.collective parties;

b. learning foreign languages;

c. cultural programmes;

d. cultural instructing.

7. What appropriate solution of problems proposed by employees solves not only cross-cultural problems, but also helps to improve skills useful for direct duties?

a. learning foreign languages;

b. cultural programmes;

c. cultural instructing;

d. collective parties.

8. What appropriate solution of problems proposed by employees may be useful as they are planned by management of the enterprise and prepared for connecting the work team?

a. learning foreign languages;

b. cultural programmes;

c. cultural instructing;

d. collective parties.

9. What solution of problems proposed by employees depends on management attitude to solve cross-cultural problems?

a. cultural instructing;

b. cultural programmes;

c. collective parties;

d. learning foreign languages.

10. From theoretical point of view possible effective solutions of cross-cultural problems may be:

a.bicultural skills;

b. knowledge transfer and dissemination;

c. virtual teams;

d.All of these are correct.

**Використана література:**[1;2;3;4;5;11;14]

**THEME 16. Moral duties of multinational companies**

**The aim:** to determine systemic, corporate, and individual issues in business ethics of multinational companies and identify universal moral values that should be applied in business of multinationals.

**Plan**

1. Systemic, corporate, and individual issues in business ethics of multinational companies.

2. What is to be ethical in business?

3.Universal moral values applied in business of multinationals.

**Keywords:** multinationals,self-interest, natural law,business ethics, corporate responsibility, equity, rights, honesty, corporate power.

**1. Systemic, corporate, and individual issues in business ethics of multinational companies.**

As we know ethics is the field of philosophy that studies systems, norms, and values that distinguish between what is good and bad or right and wrong in doing business. The field of business ethics focuses on examining conduct and policies and promoting appropriate conduct and policies within the context of commercial enterprise, both at the individual and the organizational level. Business ethics covers all levels of business activity, including the obligations and responsibilities of businesses to customers, employees, other businesses, national and multinational governments, and the environment. Clearly business ethics is a specialized study of moral right and wrong in doing a business. The scope covers all the operation of business. It focuses on moral standards as they apply to business policy, institutions (corporations) and individuals. Thus, issues covered by business ethics are systemic, corporate, and individual. Systemic issues in business ethics are ethical questions rose about the economic, political, legal and social system within which the business operates. This include question about the morality of capitalism or of the laws, regulations, industrial structures and social practices within the country operates. While corporate issues in business ethics are ethical questions about morality of the activities, policies, practices of an individual company. In relation to individual issues, business ethics are ethical questions raised about an individual behavior within a company. This includes the morality of a decision, actions or character of an individual who is doing business. Those issues must be evaluated ethically if their system, corporate practices and policies and individual activities observe ethical standards. Since issues covered by business ethics are systemic, corporate and individual, thus the application of business ethics is corporations and individuals.

Corporation and individuals are morally responsible for any moral violations in the corporation. Therefore, a corporation may be called immoral if members of the organization collectively, freely and knowingly pursue immoral objectives. Corporate organizations and their acts depend on choices and actions of human individuals. Thus, individuals are seen as primary bearers of moral duties and responsibilities. Individuals are responsible for what the corporation does. However, human acts are also influenced by corporate policies, structure and practices. Thus, moral responsibilities are on corporation and individuals and they are to be blamed. The application of business ethics is beyond domestic corporations and individuals, it also applies to multinational corporations.

Multinational corporations should also apply moral standards. The issues to be covered are the same as domestic corporations such as systemic, corporate and individuals. Thus, they must determine which systems are ethically appropriate for all countries around the globe and for the business owner. The choice here is: will the business practices favor the host country or its owner’s interest. However, bear in mind that the question of ethics is not a matter of favor or not favor; it is a matter of right and wrong, good or bad for any parties in the transactions. Thus, ethical balance between economic need and interest of the business owner and the interest of the host country and society are taken into considerations. After identifying the demand of the host country, they can determine whether to go along with the many conflicting and morally questionable demand or risk losing their investment. Within those conflicting circumstances, investors may choose either morality or their business interest. Such choices are with certain consequences.

Prioritizing business interest means ignoring the moral issues for the sake of short term profit, but it means losing customers in the long run. Prioritizing moral issues means doing what is good and avoiding what is bad, doing what is right and avoiding what is wrong in doing business related to customer, society and environment or in other words, its social responsibility can improve the image of the company, even if short term profit is reduced. The challenge would be how to strike the balance between the parties that one would not be sacrifice for the sake of one. Discussing on the ethical aspect of business, naturally it will tell us that the center of business attention is not merely profit but also its corporate social responsibilities. Its social responsibilities require business to see its purpose beyond profit which is its concern to the society, to the customers and environment. Thus, the real purpose of business is service for the society, for the customers, for the environment and lastly making profit for the owner.

Profits come after doing a good service to the customers, society and environment. Keeping balance between its social responsibilities and profit will lead to ethical business. Thus, the modern idea of business is against the view of Friedman, the father of Capitalism. Milton Friedman advocates the classical theory of business, which essentially holds that businesses should be solely devoted to increasing profits as long as they engage in open and free competition devoid of fraud. Managers and employees, then, have a responsibility to serve the company they work for by striving to make money for it. The very act of seeking profits is, according to Friedman, a moral act. Clearly Friedman looked at profit as the sole objective of business. He argued that corporate officers have no obligation to support such social causes as hiring hard-core employed to reduce poverty or reducing pollution beyond mandated by law. Their sole task is to maximize profits for the company subject to the limits of law and rules of the game that ensure open and free competition without deception and fraud. For Friedman, if it operates within the bound of law, no deception and fraud, it is alright. Social concern and environment are not going to be the concern and to limit the movement of business. For Friedman, capital and free market is the rule of the game and profit is the reason for its existence. Following his logic would be ignoring corporate social responsibilities. Ignoring corporate social responsibilities would lead to bankruptcy.

**2. What is to be ethical in business?**

Some argued that in the perfectly competitive free market, the pursuit of profit will by itself ensure that the members of the society are served in the most socially beneficial ways. They further argue that corporate managers have no right to do anything other than maximize profit. They have no rights to spend other people’s money on social welfare projects. Business owners can spend their money in a way they want, since it is their money. If they contribute money to social development, it must be with the eye to increasing profit. By doing so, the company’s image improves and attracts more customers and makes more money. Such argument assumes that any steps taken to increase profits will necessarily be socially beneficial for people. Looking for profit and ignoring social responsibility is self-interest. Self-interest is the main motivation of going into business and making profit as it has been emphasized by Friedman. Such attitude is nothing new. It has been long argued that human beings act from self-interest. It has long been the dominant view in psychology and in much of Western thought.

Doing good toward others is just an instrument to achieve his own interest. Ethics as traditionally conceived is supposed to override self-interest: if we have a moral obligation to do something, we ought to do it even when it's not in our own interests to do so. It makes no sense, however, to tell people that they ought to act contrary to self-interest if they can act only in terms of self-interest. Moreover, an important traditional element in ethical decision-making is an impartial consideration of the interests of others. The moral point of view goes beyond self-interest to a standpoint that takes everyone's interests into account. It is not only the interest of business owners but interest of everyone. Ethics, then, assumes that self-interest is not the basis for all human behavior, although some philosophers, e.g., Hobbes, have tried to base ethics on self-interest. Their efforts, however, have not been widely accepted. While egoism may be a strong motivator of human behavior, ethics traditionally assumes that human beings are also capable of acting from a concern for others that is not derived from a concern for their own welfare.

Other group also argued that to be ethical is enough to obey the law. In their mind, ethics and law are the same. It is true that some laws require behaviors that are the same as the behavior required by moral standards such as laws that prohibits murder, rape, theft, fraud and so on. In such case, law coincides with moral laws. However, laws and morality do not always coincide. Some laws have nothing to do with morality and even violate moral values. What is moral is not always legal and what is legal is not always moral. In this case, business is not enough just to follow the law but also moral considerations. Since ethics is to govern all voluntary human activities, and since business is a voluntary human activity, thus, business ethics should also govern the business. No business exists without ethics. Business bankrupts if business does not adhere to moral standards. If the business is doing good and honest service to customer, people will patronize the product and service and profit will come. Business is service to the humanity. If business is so, it must be conducted in ethical manner. If the purpose is noble, then the way how it is done must be noble too. Business that conducts its transaction ethically will stay long in the business and can increase shareholder value in return.

**3. Universal moral values applied in business.**

Universal morality argues that some system of ethics, or a universal ethic, applied universally that is, for «all similarly situated individuals» regardless of culture, race, sex, religion, nationality, gender or other distinguishing feature. Moral universalism is opposed to moral nihilism and moral relativism. Universal morality is always contrary to moral relativism. If the relativism morality claims that morality is individual and culturally dependent, but universal morality is not individual and culturally independent, it applies to all rational human beings and beyond culture. The application of the universal morality would be: «if an action is right or wrong for others, it is also right or wrong for us». «If something is right for you and if it is wrong for you then it is right or wrong for me». Within this concept, all rational being has the same concept of what is good and bad, right and wrong and thus it is easier to judge other people’s behavior and other culture.

Universal morality is taken from its normative sense of morality. When morality is taken from its normative sense, then it is possible that morality in its normative sense has never been put forward by any society or group or individuals. All rational adult has the capability to know what is good and bad, what is right and wrong. Such kind of morality is known to all because all rational adult individual has the reason and conscience to know what is good and bad, right and wrong. Thus, judging behavior is based on natural law. Natural law does not depend on our interpretation or feelings, but they exist independently.

Morality must be based on absolute truth, not relative truth. Relative truth will tell us that an act is relative to the context, situation, culture and the person. According to Universalists, morals are inherent in the law of nature, the nature of humanity. They regard actions as inherently or inarguably moral or immoral. It does not need another person to tell someone that certain act is immoral or moral because from the act alone can be judged whether it is immoral or moral and all adult rational moral agent know whether it is moral or immoral. The advantages of universal morality are that it assures us of certainty, security, harmony and protection. The position of one or a group embodies that truth. Within these moral standards, all persons, society beyond boundaries of culture can be one and judge actions against humanity as immoral.

Thus, all people across culture can condemn certain act if it is moral or immoral. Morality which is based on natural law is not determined by outside forces, but it is coming from within a person. Thus, when we talk about universal morality, then it means we have a moral system that applies to all advanced civilizations in the universe. They are basic principles that would apply to every individual member and every subgroup of every rational agent and advanced civilization in the universe.

The principles of right and wrong and good and bad cannot be just applied to a certain culture, race, religion or individual but it is applied to all. The understanding of good and bad, right and wrong cannot be just applicable to one place, to a certain person or culture but it inherent in human nature through reason and conscience that all adult people are capable of understanding of what good, bad, right and wrong are. The application of those concepts is for all human act including business transactions. Thus, business practices must follow a certain common business ethics principle. Universal business ethic is an attempt to formulate common business ethic principles that are acceptable by all rational agents and applied to all countries beyond religion, culture, and race.

There are universal moral values that are applied everywhere in human relationships beyond culture, group, religion and individuals. Lying, cheating, bribing, unfairness, injustice, dishonesty is immoral. Whether or not they are observed or enforced, these values hold good everywhere including in business transactions. Thus, the primary ethical concerns of businesses fell into four categories: *equity, rights, honesty, and the exercise of corporate power.*

*Equity* is referring to general fairness which includes transactions that benefit both parties, not only for one party. Beyond that, fairness refers to the effect of business transaction outside of the parties involved which include society and environment. The ethical question here is: is the transaction fair to parties, the society and the environment? The same true with the theory of rights. The theory of *rights* covers entitlements of business partner, customers, communities, and other parties as established by laws, court rulings, and social conventions. Rights generally protect these various parties from activities by businesses that can limit their freedom and safety. While *honesty*, the broadest category, refers to the truthfulness and integrity of businesses' actions and policies, including corporate conduct as well as employee conducts done in the name of the company. Furthermore, issues of honesty pertain to advertising content, financial procedures, bribes and gifts, fraud, and wastefulness. In addition, honesty also includes employee obligations, such as not disclosing confidential information to a company's competitors. The key issue surrounding *exercise of corporate power* is whether companies ethically can fund and support certain political action committees whose efforts may benefit their businesses but cause social harm. This category also covers worker, product, and environmental safety concerns and raises questions about employers' responsibilities for workplace equipment that may cause injuries after prolonged use, products that may harm consumers, and conduct and products that may contaminate the environment.

The challenge for multinational companies is how to formulate universal business ethics that are acceptable by all beyond country, religion, culture, gender, race or ethnicity. Just like universal morality, business must have common moral principles that should be applied everywhere. By holding a common universal moral principle, business practices or transactions can avoid practices that are harmful to parties, society and environment. Beyond that, business transactions can be easier and faster.

**Self-assessment questions**

1. What is the field of business ethics?

2. What are systemic issues in business ethics?

3. What are corporate issues in business ethics?

4. What are individual issues in business ethics?

5. What do prioritizing moral issues mean?

6. Describe the classical theory of business advocated by Milton Friedman.

7. What is the main motivation of going into business and making profit?

8. How do you understand universal morality?

9. Describe four categories of ethical concerns of businesses?

10. What is the challenge for multinational companies?

**Test**

1. Issues covered by business ethics are …

a. systemic;

b. corporate;

c. individual;

d. All of these are correct.

2. … is referring to general fairness which includes transactions that benefit both parties, not only for one party.

a. the theory of rights;

b.equity;

c. honesty;

d.exercise of corporate power.

3. … covers entitlements of business partner, customers, communities, and other parties as established by laws, court rulings, and social conventions.

a. exercise of corporate power;

b. honesty;

c. the theory of rights;

d. equity.

4. … refers to the truthfulness and integrity of businesses' actions and policies, including corporate conduct as well as employee conducts done in the name of the company.

a. honesty;

b. exercise of corporate power;

c. the theory of rights;

d. equity.

5. … is whether companies ethically can fund and support certain political action committees whose efforts may benefit their businesses but cause social harm.

a. equity;

b. honesty;

c. the theory of rights;

d. exercise of corporate power.

6. What is immoral in business transactions?

a. bribing;

b. unfairness;

c. injustice;

d. All of these are correct.

7. The field of business ethics is …

a. examining conduct and policies within the context of commercial enterprise, both at the individual and the organizational level.

b. covering all levels of business activity, including the obligations and responsibilities of businesses to customers, employees, other businesses, national and multinational governments, and the environment.

c. a specialized study of moral right and wrong in doing a business.

d. All of these are correct.

8. Corporate issues in business ethics are ethical questions about …

a. morality of the activities;

b. morality of the policies;

c. morality of the practices of an individual company;

d. All of these are correct.

9. Multinational corporations must determine … EXCEPT:

a. which systems are ethically appropriate for all countries around the globe and for the business owner.

b. whether to go along with the many conflicting and morally questionable demand or risk losing their investment.

c. moral issues for the sake of short term profit.

d. what is good avoiding what is bad, doing what is right and avoiding what is wrong in doing business related to customer, society and environment.

10. Who considered capital and free market is the rule of the game and profit is the reason for its existence?

a. Friedman;

b. Hobbes;

c. Kant;

d. Hall.

**Використана література:** [1;2;3;4;14]

**GLOSSARY**

**Ambiguity** – the degree to which a communication message has many possible meanings to its receivers.

**Anthropology** – the study of humans, their origins, physical characteristics, institutions, religious beliefs, social relationships, etc.

**Attitude** – a term used to refer to an emotional response to objects, ideas, and people.

**Attribution** – the process in which an individual explains the meaning of other’s behaviors based on the individual’s own experiences, values, and beliefs.

**Background knowledge** – a term used to refer to the mutual knowledge about specific realia both of the speaker and recipient of the message.

**Beliefs** – a term for individual’s representations of the outside world.

**Channel** – the way in which a message is conveyed from one person to another. The two most common channels of communication are speech and writing. Other examples are the use of drum beats, smoke signals, or flags.

**Code** – the general sense of this term – a set of conventions for converting one signaling system into another – enters into the subject-matter of semiotics and communication theory rather than linguistics.

**Collectivistic culture** – one in which the collectivity’s goals are valued over those of the individual.

**Colloquial speech** – an informal type of speech used among friends and others in situations where empathy, rapport or lack of social barriers are important.

**Communication** refers to the transmission and reception of information (“message”) between a source and a receiver using a signaling system: in linguistic contexts, source and receiver are interpreted in human terms, the system involved is a language, and the notion of response to (or acknowledgment of) the message becomes of crucial importance.

**Communicative competence** – knowledge of not only if something is formally possible in a language, but also the knowledge of whether it is feasible, appropriate, or done in a particular speech community.

**Communication ethics** is the notion that an individual's or group's behavior are governed by their morals which in turn affects [communication](https://en.wikipedia.org/wiki/Communication). Generally speaking communication ethics deals with the [moral good](https://en.wikipedia.org/wiki/Moral_good) present in any form of human communication. This includes interpersonal communication, [mass mediated](https://en.wikipedia.org/wiki/Mass_media) communication, and [digital communication](https://en.wikipedia.org/wiki/Digital_communication).

**Context** refers to all elements of a communicative situation: the verbal and non-verbal context, the context of the given speech situation and the social context of the relationship between the speaker and hearer, their knowledge, and their attitudes.

**Conversational rules** – a term used to refer to the rules shared by a group of people which govern their spoken conversational behavior.

**Cultural determinism** – the philosophical doctrine of “cultural determinism” assumes that every event, human action and choice is determined by the culture within which preceding events and states of affairs have taken place, with the consequence that freedom from the influence of culture is illusory.

**Cultural identification** – a term used to refer to the degree to which an individual considers himself/herself to be a representative of a particular culture.

**Cultural noise** – a term used to refer to implements to successful communication between people of different cultures. Sources of cultural noise include differences in language, values, nonverbal cues, and many others.

**Cultural relativism** – cultural relativistic theories date back to Herodotus and the sophistry of Ancient Greece, but the expression “cultural relativism” should be reserved to a social-anthropological theory first implemented by Franz Boas (1858-1942) and his disciples. He and his school established new and complex concepts of culture and race, as outlined in his writings. The theory of cultural relativism is also known as “cultural determinism” and sets forth the view that all morals, rules and needs must be judged in the context of the society and culture which produce them and observed from that society and culture’s point of view. Judgment from the point of view of the observer may lead to ethnocentrism.

**Culture** – the total way of life of a people, composed of their learned and shared behavior patterns, values, norms, and material objects.

**Decoding** – the process by which a message is converted into an idea by the receiver.

**Discourse** – verbal or written texts that extend beyond the level of a single sentence are referred to by linguists as discourse.

**Diversity** – the concept of diversity means understanding that each individual is unique, and recognizing individual differences along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies.

**Ethnic group** – a set of people who share a common culture that is usually based on a common nationality or language.

**Etiquette** – a term used to refer to the conduct or procedure required by good breeding or prescribed by authority to be observed in social or official life.

**High-context culture** – one in which the meanings of a communication message are found in the situation and in the relationship of the communicators or are internalized in the individual’s beliefs, values, and norms.

**Individualistic culture** – one in which the individual’s goals are valued over those of the collectivity.

**Intercultural communication** – an interdisciplinary field of research that studies how people communicate and understand each other across group boundaries or discourse systems of various sorts including national, geographical, linguistic, ethnic, occupation, class or gender-related boundaries and how such boundaries affect language use.

**Intercultural communication competence** – a term used to refer to the degree to which an individual is able to exchange information effectively and appropriately with individuals who belong to a different culture.

**Intercultural conflict** – a term used to refer to the perceived or actual incompatibility of values, norms, processes or goals between a minimum of two cultural parties over content, identity, relational, and procedural issues.

**Intergroup communication** – a term for communication between different groups, especially those which are socially, ethnically, or linguistically different.

**Interlocutor** – a term used to refer to a person who is actively involved in conversation (dialogue between two or more people).

**Interpersonal communication** – a term for the process involving the face-to-face exchange of information between two or more people.

**Intracultural communication** – a term used to refer to communication between people who share a common culture.

**Intragroup communication** – a term used to refer to communication among members of a group.

**Intrapersonal communication** – a term for information exchange that occurs inside of one person.

**Jargon** – speech or writing used by a group of people who belong to a particular trade, profession, or any other group bound together by mutual interest, e.g. the jargon, of law, medical jargon.

**Kinesics** – a term for the systematic use of facial expression and body gesture to communicate meaning, especially as this relates to the use of language (e.g. when a smile or a frown alters the interpretation of a sentence).

**Language conflict** – disagreement among groups within a nation, state, or other political entity about what languages should be officially recognized, protected, or developed.

**Linguistic etiquette** – a term referring to the practice in any speech community of organizing linguistic action so that it is seen as appropriate to the current communicative event.

**Linguistic relativity** – a belief which was held by some scholars that the way people view the world is determined wholly or partly by the structure of their native language.

**Low-context culture** – one in which the meanings of a communication message are stated clearly and explicitly, without depending on the context of the communication situation.

**Mass communication** – a term to refer to the exchange of information via a mass medium (like radio, television, newspapers and so forth) from one or a few individuals to an audience of many.

**Message** – a term used to refer to what is conveyed in speech or writing from one person to one or more other people.

**Miscommunication** occurs when a receiver attributes erroneous meaning to a verbal or nonverbal message, whether the message was intended or unintended, and whether or not the message was adequately or properly encoded and transmitted.

**Multiculturalism** - a term referring to the recognition that several different cultures can exist in the same environment and benefit each other.

**Native speaker** – a term used to refer to a speaker who acquires a language from birth as a native or first language.

**Noise** – a term used to refer to anything that interferes with the communication process among participants.

**Nonverbal communication** – the nonverbal behavior through which a person communicates; behavior in this sense includes gestures, facial expressions, tone of voice, dress, body language, and rituals (such as courtesies) one observes.

**Norms** – a term used to refer to the established behavior patterns for the members of a social system.

**Olfatics** – a term referring to the study of the sense of smell. It is proved that someone’s smell can have a positive or negative effect on the oral message.

**Paralanguage** – a term used to refer to variations in tone of voice which seem to be systematic than prosodic features (especially intonation and stress).

**Paralinguistics** – the study or use of non-vocal phenomena such as facial expression, head or eye movements, and gestures, which may add support, emphasis, or particular shades of meaning to what people are saying.

**Perception** – the way in which an individual gives meaning to an object.

**Prejudice** – a term referring to beliefs, opinions and attitudes that are characterized by inflexibility, dogmatism and narrow-mindedness.

**Proxemics** – a term used to refer to the study of variations in posture, interpersonal distance and tactile contact in human communication.

**Receiver** – a term referring to the individual who decoded the communication message by converting it into an idea.

**Relativity** – a term used to identify an influential view of the relationship between language thought, generally known as linguistic relativity, asserts, in its strongest form, that language determines the way people perceive and organize their worlds.

**Sapir-Whorf Hypothesis** – a theory of the relationship between language and thought expounded in its most explicit form by the American anthropological linguists Edward Sapir (1884-1939 and Lee Whorf (1897-1941). Also known as the theory of linguistic relativity, the hypothesis states (in the words of Whorf) that “we dissect nature along lines laid down by our native language… by the linguistic systems in our minds”. The difference in world-view imposed by different languages have, however, proved extremely difficult to elucidate or test experimentally, and the fact of successful bilingual translation weakens the force of the theory’s claims; as a result, the Sapir-Whorf hypothesis has made little impact on contemporary psycholinguists and others.

**Self-disclosure** – the degree to which an individual reveals personal information about himself/herself to another person.

**Silence** – is viewed by some cultures as an important form of speech and rhetoric, and a silence gap in speaking is used differently by different cultures. Silence can also be considered nonverbal behavior.

**Social distance** – a term referring to the degree of physical, social or psychological closeness or intimacy to members of a group like ethnic, racial or religious groups.

**Social identity** – the way a person categorizes him/herself in relation to an identifiable social group, such as the nation state, or one’s gender, ethnicity, class, or profession.

**Sociolinguistics** – a branch of linguistics which studies all aspects of the relationship between language and society. Sociolinguists study such matters as the linguistic identity of social groups, social attitudes to language, standard and non-standard forms of language, the patterns and needs of national language use, social varieties and levels of language, the social basis of multilingualism, and so on.

**Speech act** – a term derived from the work of the philosopher J.L. Austin (1911-1960), and now used widely in linguistics, to refer to a theory which analyses the role of utterances in relation to the behavior of speaker and hearer in interpersonal communication.

**Speech community** – a term which describes any regionally or socially definable human group which can be identified by the use of a shared spoken language or language variety. It can vary in size from a tiny cluster of speakers to whole nations or supranational groups (such as the Russian-using speech community in Asia).

**Stereotype** – generalization of a culture’s prevailing characteristics, giving rise to a preconceived idea of the group or individual.

**Subculture** – a term used to refer to a group that is seen itself as contained within a dominant culture or even marginal to it.

**Uncertainty** – a term used to refer to an individual’s inability to predict or to understand some situation due to a lack of information about alternatives.

**Vocalics** – includes all the vocal cues other than words. Various aspects of voice can be measured such as pitch level and variability, duration of sounds, pauses and response time, volume, resonance, articulation, rate, rhythm and the use of vocal filler sounds. These aspects of vocalic can be altered and refined to communicate key elements of an individual’s personality, mood and cultural background.

**Worldview** – a term referring to the fundamental cognitive orientation of an individual or society encompassing natural philosophy, fundamental existential and normative postulates, values, emotions, and ethics.

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Компанієць Людмила Георгіївна

INTERCULTURAL BUSINESS COMMUNICATION:

ETHICAL ASPECT

(МІЖКУЛЬТУРНА ДІЛОВА КОМУНІКАЦІЯ: ЕТИЧНИЙ АСПЕКТ)

Конспект лекцій

для здобувачів ступеня вищої освіти бакалавра

спеціальності «Філологія»

освітньо-професійних програм «Мова і література (англійська)», «Переклад англійський», «Мова і література (німецька)», «Переклад німецький», «Мова і література (іспанська)», «Переклад іспанський», «Мова і література (французька)», «Переклад французький»

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