**Lecture 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.

**The beginnings of communication study.** The art of rhetoric was born in the mid-400s B.C. in Syracuse on the island of Sicily. At that time, the Sicilians had just overthrown the oppressive political regime led by Thrasybulus (Фрасибул), 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 B.C.E. (Borchers, 2006). 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 B.C.)** 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:**

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

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

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

**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.

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

Building on the teachings of Corax and Tisias Aristotle taught his students how to analyse audiences, discover ideas and proofs to support claims, organized messages effectively, memorize speeches, and deliver speeches clearly and dynamically. 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:**

**Ethos** is proof based on a speaker’s credibility (trustworthiness, expertise and good will).

**Pathos** is proof that appeals to listener’s emotions.

**Logos** is based on logic and reasoning.

Ancient Greece was home to another group of teachers who took quite a different approach to rhetoric. These teachers viewed truth as relative, and they encouraged speakers to adjust their ideas to specific contexts and listeners. Known as **Sophists** these teachers focused on building the best arguments to move audiences (Borchers, 2006). Today specious or deceptive reasoning in argumentation is referred to as sophistic.

**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.

Most cultural studies of communication rarely go beneath the surface to explore the philosophical roots of cultural patterns. In the philosophical and cultural history, Confucianism has endured (remained) as the basic social and political value system for over 1,000 years. Confucianism was institutionalized and propagated both through the formal curricula of the educational system and through the selection process of government officials.

 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, however, have been included in the lecture because they are the milestone for understanding cultural patterns in the study of culture and communication.

 ***The key principles of Confucian teaching*** that are relevant to our discussion 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. Confucius had advocated a sensitivity to the real politics of the class relations in his time; he didn’t propose that “might makes right”, but that a superior who had received the “Mandate of Heaven” should be obeyed because of his moral rectitude. In later ages, emphasis was placed more on the obligations of the ruled to the ruler, and less on the ruler’s obligations to the ruled. 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. These themes of mutuality are prevalent in East Asian cultures even to this day. Thus, social harmony – the great goal of Confucianism – results in part from every individual knowing his/her place in the social order, and playing his or her part well.

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 holds that one should give up one’s life, if necessary, either passively or actively, for the sake of upholding cardinal moral values of *ren* (humanity) and *yi* (righteousness). 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 (1988) 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. In fact, there are several patters guiding interaction with others whose status is known. In the Confucian countries of North and South Korea, it’s quite common for strangers to find out each other’s age in the first few minutes of conversation and adjust their language to show respect. Koreans are friends (chingu) only with those whose age is within a few years of their own. If a male acquaintance is older than this “friendship age range”, he must be addressed as *adjussi,* or if it’s a female acquaintance, as *adjumoni* – terms that equate roughly to “uncle” and “aunt”, respectively.

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 (Gao&Ting-Toomey, 1998).

*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 (Gao&Ting-Toomey, 1998).

*4. In-group/out-group distinction.* Scollon (1991) argues that the distinction between inside and outside influences every aspect of Chinese culture. In-group members engage in freer and deeper talk and may find it difficult to develop personal relationships with out-group members (Gao&Ting-Toomey, 1998). 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. There are several Chinese terms for the English word communication, including *jiao liu* (to exchange), *chuan bo* (to disseminate), *gou tong* (to connect among people). The Chinese term *he* denotes harmony, peace, unity, and kindness.

Seeking harmony with family and others is the goal of communication in Chinese culture (Gao&Ting-Toomey, 1998). As a consequence of the value placed on balance and social harmony, Chang and Holt (1991) explain how the Chinese have developed many verbal strategies such as compliments, greeting rituals, and so on to maintain good interpersonal relations.

Korea adopted Confucianism as a state religion for six centuries. Yum (1987) explains how the Korean language easily accommodates the Confucian rules of relationships. Korean has special vocabularies for each sex, for different degrees of social status and intimacy, and for formal occasions. When two people are introduced, they first engage in small talk to determine each other’s social position so they know who should use common language and who should use honorific language (grammatical form of direct address). And ironically, because Confucianism doesn’t consider relationships with strangers, Koreans are said to ignore – often to the point that some in other cultures would consider rude – anyone to whom they have not been introduced.

In modern Korea, generation gap exists: junior business associates may address seniors with familiar rather than honorific language. The collectivist values of Confucianism mandate a style of communication in which respecting the relationships through communication is more important than the information exchanged. Group harmony, avoidance of loss of face to others and oneself, and a modest presentation of oneself are means of respecting and relationship. One doesn’t say what one actually thinks when it might hurt others in the group.

In some sense, the same ethics can be found in business dealings. Much of commercial life in Chine is lubricated by *guanxi,* a concept best translated as “connection” or “personal relationships”. Guanxi is an alternative to the legal trappings of Western capitalism in that business is cemented by the informal relationships of trust and mutual obligation. Sometimes viewed as bribery, *guanxi* is less like using professional lobbyists than relying on mutual friends among whom trust can be maintained.

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 (1989) 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.