

## BUSINESS COMMUNICATION: INSTITUTIONAL APPROACH

## БИЗНЕС-КОММУНИКАЦИИ: ИНСТИТУЦИОНАЛЬНЫЙ ПОДХОД

*Jozef M. Dzyaloshinsky, PhD, Professor,  
Business Communication Research Laboratory,  
Scientific and Research University – Higher School of Economics,  
Moscow, Russia  
imd2000@yandex.ru*

*Иосиф Михайлович Дзялошинский, кандидат филологических наук, профессор,  
научно-учебная лаборатория исследований в области бизнес-коммуникаций,  
НИУ – ВШЭ,  
Москва, Россия  
imd2000@yandex.ru*

*The article deals with the issue relating to the analysis of the influence of profound institutional, cultural and communication matrices on the Russian business communication functioning. It also reveals the connection between institutional matrices defining the life of a society as whole, communication matrices regulating social communication and matrices setting frameworks of professional activity in business communication.*

**Key words:** *institutional matrices; cultural matrices; communication matrices; business communication.*

*В статье рассматриваются вопросы, связанные с анализом влияния глубинных институциональных, культурных и коммуникационных матриц на функционирование российских бизнес-коммуникаций. Выявлена связь между институциональными матрицами, определяющими жизнь общества в целом, коммуникационными матрицами, регулирующими социальную коммуникацию, и матрицами, задающими рамки профессиональной деятельности в сфере бизнес-коммуникаций.*

**Ключевые слова:** *институциональные матрицы; культурные матрицы; коммуникационные матрицы; бизнес-коммуникации.*

The works of the Russian researchers including I. A. Arenkov, J. A. Bichun, V. A. Grigoryeva, M. A. Gorenburgov, S. A. Yeremina, E. K. Zavyalova, S. D. Gurieva, S. A. Guryanov, A. B. Zverintsev, A. N. Krilov, I. V. Loktionova, I. V. Lopatinskaya, O. V. Nikitenko, T. M. Orlova, V. E. Reva, A. A. Romanov, V. A. Spivaka, V. V. Tomilov, N. A. Tchizhov as well the works of some foreign specialists such as R. Brandel, W. D. Haywood, J. M. Lahiff, J. M. Penrose, M. Rafael show that communication is a necessary and very important condition of the human cooperative economic activity. Communication is present at all stages of the replenishment cycle: production, distribution, exchange of goods and their consumption. It goes without saying that nowadays business communication is turning into the strategic resource of modern business development that provides business efficiency and qualitative growth in the constantly changing environment. Moreover, it is stated that the establishment of an effective system of communication in all sectors of the economy is becoming one of the most important factors in the development of market relations.

At present theoretical and methodological aspects of business communication are mainly being studied in the special part of management (communication management).

However, it is obvious that unilateral consideration of business communication from the point of view of economic, psychological or philological science largely impoverishes the understanding of this vital resource of the efficient economy and does not allow us to reveal all the opportunities for its practical application.

A significant breakthrough in the research of business communication is possible only if we manage to go beyond the traditional paradigms and try to consider business communication from the standpoint of the institutional approach. According to this approach, business communication is a social institution that influences people and coordinates their

activities by way of specific tough matrices, which have taken shape for centuries and as such are extremely difficult to transform.

Like any other social institution business communication results from the social needs for an objective process of specialization of labor, and more generally, it appears in differentiation between human sensorial-objective activities and social relations. Needs and conditions of their satisfaction form corresponding interests and goals that act as direct determinants of social institutions foundation and development genesis. Therefore, social institutions have a special feature i.e. they stem from the cooperative purposeful activity of a group of people and their goal accomplishment. Institutionalization of the activity requires a certain standardization of these goals, shaping them into specific forms and creating conditions for their reproduction.

This means that business communication in general is not just a set of organizations and groups that make voluntary commitments and stick to them. Business communication is a strict system of rules, norms and social expectations, in accordance with which these duties are to be performed. These rules, norms, expectations are objectified in the form of a certain status of people who ensure the operation of business communication system, as well as in the form of roles whose performance is assigned to (and sometimes imposed on) the people associated with the institution<sup>1</sup>.

In this sense, business communication just like any other social institution acts as an element of a social entity of whose behavior other elements have specific expectations, i.e. the performance of specific functions. But just as behavior of an individual can be deviant (diverging) in the positive or negative sense, so operation of a social institution can either coincide with a social order and expectations of other social institutions or can be different. Evasion of performing the expected functions

---

<sup>1</sup> The concept of “role” (usually with the attribute “social”) is traditionally attached to an individual and is used to denote a set of rules determining the behavior of individuals who act in the existing social system based on their status or position, and the behavior itself that implements these rules. However, in my opinion, rich heuristic potential of this concept gives the opportunity to use it also in order to represent a specific aspect of social institutions functioning.

(or incoordinate deviations) causes various sanctions against the social institution (namely – against the individuals representing it).

However, it is time we moved forward in our understanding of the problem under analysis keeping in mind that business communication is a social institution.

## **Institutional and cultural matrices**

Famous researchers Karl Polanyi (Polanyi, 2002) and Douglas North (North, 1997) suggested that the institutions system<sup>2</sup> of each specific society makes up a distinctive institutional matrix that defines a range of possible directions for its further development. Polanyi thought that institutional matrix directs economic relations between people and determines the place of the economy in the society. It sets the social sources of rights and liabilities, which authorize the movement of individuals and goods at the beginning of the economic process, inside it and at the end. As North sees it, institutional matrix of the society acts as a basic structure of ownership rights and the political system. North believed that economic and political institutions in the institutional matrix are interrelated, i.e. political rules form economic ones, and visa versa. Both Polanyi and North suppose that each society has a specific and unique institutional matrix.

Developing these ideas S. Kirdina formulated an idea that “an institutional matrix is a distinctive genotype of a society that takes shape during the formation of governments and retains its main features during their development” (Kirdina, 2012).

---

<sup>2</sup> The most extensive accurate definition is given by J. March and J. Olsen: “An institution is a relatively enduring collection of rules and organized practices, embedded in structures of meaning and resources that are relatively invariant in the face of turnover of individuals and relatively resilient to the idiosyncratic preferences and expectations of individuals and changing external circumstances” (March, Olsen, 2006). – Non-institutional relations are all the relations and social life phenomena that are not described by this definition.

According to S. Kirdina, people know two basic matrices that predetermine their way of life and social activity to a large extent: X-matrix and Y-matrix. Each of these two matrices rests upon its specific economic, political and ideological institutions. The conception of Kirdina is shown in table 1:

Table 1

**Institutional matrices**

<b>X - matrix</b>	<b>Y - matrix</b>
<i>Economic institutions</i>	
Supreme relative ownership	Private ownership
Redistribution (accumulation – concordance – distribution)	Exchange (buying - selling)
Cooperation	Competition
Service labour	Wage labor
Cost reduction (X-efficiency)	Profit increase (Y-efficiency)
<i>Political institutions</i>	
Administrative division	Federative structure
Vertical hierarchical authority with Center on top	Self-government and subsidiarity
Appointment	Election
General assembly and unanimity	Multi-party system and democratic majority
Appeals to higher levels of hierarchical authority	Law suits
<i>Ideological institutions</i>	
Collectivism	Individualism
Egalitarianism	Stratification
Order	Freedom

Ideal types of X- and Y-matrices make it possible to distinguish between phenomenological objects possessing or not possessing corresponding qualities. In other words, it becomes possible to judge institutions of what types of matrices prevail in a specific society.

For example, X-matrix prevails in Russia, most Asian and Latin American countries. Y-matrix is dominant in the USA and Europe, the institutions of another matrix being complementary. Complementary institutions are those that function simultaneously with basic institutions to perform similar functions, i.e. X-matrix institutions function in Y-matrix dominant societies and vice versa. Complementary institutions are less spread as their activities depend on basic institutions that reflect the institutional matrix nature.

It is reasonable to suggest that economic and political institutions are not only interrelated within an institutional matrix, as the authors of this theory believed, but also closely linked to the culture of the society. The study of the phenomenon of culture, opportunities and restrictions which carry cultural constants is sporadic in Russian business practices. But the world experience shows the need for such research.

There are many definitions and interpretations of the term “culture” and it is not necessary to enumerate them all<sup>3</sup>. E. Schein analyzed a great number of definitions of this term in his book “Organizational Culture and Leadership”. In my opinion, it was he who gave the most general interpretation which quite accurately captures the essence of this social institution. Schein defines culture of a group as “a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way you perceive, think, and feel in relation to those problems” (Schein, 2002).

---

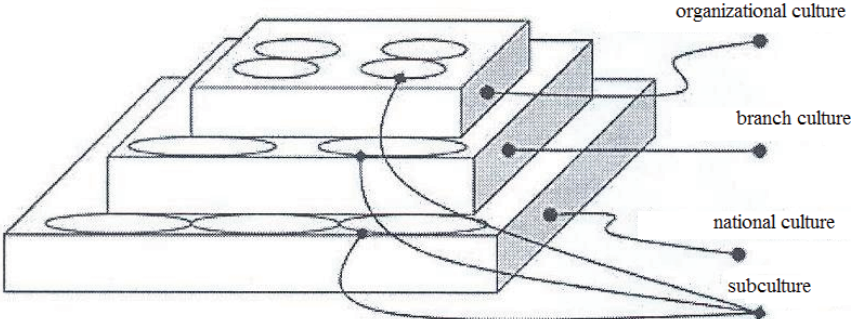
<sup>3</sup> I would like to remind that the term “culture” is presumably derived from the Latin word “culture” which originally meant the cultivation of land or tending. The original concept of culture existed in ancient civilizations of China (the notion of “ren”) and India (the notion of “dharma”) and meant a direct human impact on nature. It also denoted human upbringing and education.

From the point of view of the institutional approach, culture is understood as a set of social communities and systems amenable to structuring on different layers. Scheuss' multistage model illustrates this concept (figure 1) and distinguishes the following cultural layers (Scheuss, 1985):

- national culture (within the same country);
- branch culture (in the same industry);
- organizational culture (within an enterprise).

*Figure 1*

**Scheuss' multi-stage model**



On this basis, culture can be understood as an inner core of a technology, a complex of standards, criteria and procedures that determine directions and algorithms of a socially approved behavior and effective functioning. In other words, culture is a combination of knowledge, values, norms which provide human adaptation to the environment or transformation of this environment according to their needs, goals and ideas. The existing cultures reflect the reality ethnic and social groups used to live in and effectively adapt to.

It is clear that culture is always associated with a specific social or geographical area, i.e. with specific cultural imperatives operating within these limits. Put it differently, it refers to a certain real or virtual territory

where the population recognizes the authority of a particular cultural system. It has always been so and it seemed it will always be.

Obviously, as the environment changes within the culture there appear new knowledge, values and norms more effective in the new environment than those which an individual used to be based upon. A gradual change of the external environment means smooth cultural alterations, though cultural conflict exists as long as culture itself. However, at a time when the external environment is changing rapidly and yesterday's culture, understood as the basis for internal technology becomes ineffective, there appears what experts call the "culture shock": the inability to give up the old culture, regarded as a value despite a sufficiently clear understanding of its inadequacy. That causes detestation towards the new culture that cannot be mastered through the old one.

If we take into consideration the fact that every social group or nation has their own "culture custodians", i.e. individuals or institutions preserving traditions and culture, protecting them against intrusion, we may presume that the conflict between the new culture and the old one is serious. Social and cultural institutions invest heavily in preserving culture, transforming it into a museum, and keeping traditional behavior features intact at least in everyday life (traditional dances, folk songs, etc.)

It goes without saying that Russia and the rest of the world have changed greatly over the last years. There are thousands of books about it. The main conclusion is that more and more people get an opportunity of keeping their personal identity as our life is getting rid of all former local restrictions and the world is becoming more open for us. A person can self-actualize in a wider range of areas. Among the features of the new reality already described in different sources there are some more that are worth mentioning:

1. It is no longer necessary for the modern human to be closely connected to other people in order to survive, exist and move forward. That means the disappearance of the solidarity problem;
2. Direct dependence between the relative level of well-being and the effort made to achieve this prosperity ceases. In other words,



a robust social policy blurs out the difference between those who work hard and those who do their work anyhow;

3. A feeling that natural resources are deteriorating strains the subconscious of a modern man, forcing him to treat all others as potential enemies.

All these circumstances have altered modern reality metric, almost wiping out the previous culture that was formed in totally different conditions. The sense of ineffectiveness of the previous culture makes modern man search for new life principles.

The loss of old values is stressful as such, and it is enough to increase aggressiveness and intolerance. Besides, while searching new life principles, one may come to the conclusion that culture based on aggressiveness and intolerance is much more effective than solidarity culture.

Another problem is that people are embedded in more and more all-embracing and high-speed communication network, having less and less opportunity to personally influence the amount of the information circulating in it or the performance rate, not to mention the desire to control them. On the contrary, our life is more and more determined by global communication, people are making less impact on informational situation.

It is clear, that under these conditions not only an individual but also culture as a whole – as a social institution – start looking for methods of self-renewal or adaptation to changeable circumstances.

The Russian culture in its present state, for example, is representing a mixture of three different cultures.

One of them proclaims the principle of harmony, integrity and inter-relatedness of all living things in this world as the basic attitude of man towards the outside world; the principle of recognition of sovereignty of every smallest particle in the universe and respect to the rights of this particle, the principle of natural growth and increment, the rejection of revolutions and violent transformations. This is a **cosmocentric culture**.

Different peoples at all stages of historic development are found to have cosmocentric culture. In particular, the work of K. Myalo “Bro-

ken Thread” (Myalo, 1998) argues that the Russian village was an independent civilization that relied on the idea of perfect balance in the universe, which had been forming itself naturally for thousands of years. It is the cosmocentric culture that puts into practice the life orientation called by E. Fromm (Fromm, 2000) the orientation towards “being”. In western cultures this orientation was reflected in the works of medieval European thinkers. The authors of the new time are V. Vernadsky (Vernadsky, 1981), A. Schweitzer (Schweitzer, 1993), Yu. Lotman (Lotman, 1992).

The second distinct type of the culture of relations in Russia is called **sociocentric culture**. The peculiarity of this relationship system is determined by the idea that the center of the universe is a kind of human community, where this individual includes himself. A fundamental feature of sociocentric culture is the dissolution of the individual in a kind of “we” or a community serving as the supreme authority and a higher power in relation to this individual. It should be emphasized that this is a voluntary and often subconscious adoption by the individual of clichés, schemes and patterns of thinking and behavior accepted in the community, which are considered as the only possible.

This culture allows a person to realize himself and others only as members of a tribe, social or religious community, not as independent human beings. On the one hand, it prevents an individual from becoming free and creative, or governing his own life; on the other hand, it provides a membership in an integral system and a certain undeniable place in it. Belonging to the “we” relieves the individual from the responsibility to find their own solutions, from agonizing doubts, from a painful burden of freedom. At the same time involvement in the “we” gives people a sense of pride and superiority.

Another important feature of sociocentric culture is a constant presence in the mind of an individual of a clear and distinct idea about some others, which can be called “they” and who are enemies. As a matter of fact, the sense of “we” arises as a contraposition of “they”. This is the main difference between sociocentric and cosmocentric cultures. While

keeping a person dissolved in the community, this culture isolates one community from others and the natural world. The more powerful, scaring, threatening the monster “they” is, the stronger is the need to dissolve in the concept “we”.

The division of people into in-s and out-s is always accompanied by the idea of violence. This idea appears in different forms. The most primitive variant is the striving to exterminate the out-s, the different, not the in-s. This cruel but naïve view on violence is opposed to another one, which is not less cruel but is less naïve, it is based on the understanding of the inanity of straightforward elimination of “the different”. It hinges on the idea not to demolish the enemy, but to make him indistinguishable from the in-s, i.e. to prevail not physically, but morally. This reminds us of O’Brien from G. Orwell’s “Nineteen Eighty-four”: a sophisticated intellectual craving for power over the close (Orwell, 1992).

The division into “we” and “they” may be based on different principles. Religious, class and national criteria were the most “popular” in the XX century.

Marginal, lumpen people and those, who had passed through jails and prison camps, also influenced the relationship culture very much. The result of all this is a phenomenon called “Soviet People” described by A. D. Sakharov as: “The ideology of a Soviet Philistine (I mean the worst but, unfortunately, rather typical representatives of workpeople, peasants and intellectuals) comprises several plain ideas:

1. The Cult of the State, combining in different proportions worship of power, naïve confidence that people in the West live worse than we do, gratitude to “benefactor”-state and hypocrisy and fear at the same time;
2. Selfish desire to secure the wellbeing for themselves and their families by “living like others do”: by means of string-pulling, theft condoned by bosses and ever-present hypocrisy;
3. The Idea of National Superiority. As a result some Russians (and not only Russians) express it in historical riots and bashings. How often we hear: we spend money on these black (yellow) monkeys, feed the

spongers. Or: the Jews are to blame for all this (or Russians, Georgians, skibbies – inhabitants of Central Asia)” (Sakharov, 1990).

The third component of Russian culture which manifests itself in all our relationships can be called **egocentric culture**. Its most important features are striving for self-esteem, satisfaction from consumption and creation, power over others. It is connected with the notion that every person is the architect of his own happiness and happiness consists in possession. “You must always go ahead and try your happiness”. This is the first commandment of people who adhere to egocentric culture. All other people involved in the same business as this individual are considered as competitors.

While being guided by his ego, striving to reach personal advantages, the bearer of this culture should remember that people around him think only of themselves as well. Thus, to attain his goals the individual has to consider and use interests of others. The process can take quite decent forms, according to D. Carnegie, the advocate of this form of relations (Carnegie, 2009). It can acquire manipulative character (the essence of relationships is the same: one good turn deserves another). Egocentric culture may result in the loss of individuality.

Meanwhile, it is the egocentric culture that inspires individualization, whose aim is widening the freedom of thought, emotions and action. At the same time it causes feelings of loneliness and anxiety, loss of identification with other people. The progressing separation from others may result in isolation. If there is no connection with “we”, the freedom may turn into a burden, source of doubt. Then there arises an irresistible desire to get rid of such a freedom: to go underfoot or to find any other way to get in touch with people and the world to escape from indecision even at the cost of freedom. However, there is another way out. As E. Fromm (Fromm, 2011) believes, if a person is able to develop internal power and creative initiative, he can build up fundamentally new relationships and solidarity with all people. In a nutshell, egocentric culture has two ways of self development: predatory and humanistic.

Egocentric culture is sometimes referred to as Western culture which was imported (even implanted) into Russia. In fact, it is a natural consequence of human adaptation to certain conditions of existence, and it is as natural for Russia as for other countries.

It should be emphasized that the abovementioned culture types are the ideal models never found in their pure forms. They form three vectors of space where real cultures manifest themselves. These cultures represent peculiar “concretions”, “clouds” with relatively solid “core” and thinned “circumference”. It means that one type will prevail to a greater or lesser extent. In this sense one can speak about Euro-American, Asian, Russian and many other real and potential cultures. At the same time, in practice each of these “thickenings” inclines to one of the above mentioned ideal types.

Particularly, if we analyze the Western culture, which has always strongly influenced the minds and hearts of many educated Russians, it will be hard to avoid noticing a controversial synthesis of cosmocentric and egocentric cultures in it, with the latter being more powerful. The synthesis resulted in three main elements, on which Western culture is based. They are respect for property, human rights and legal institutions.

There are of course various subtypes and variations in the Western culture. Erich Fromm, for instance, singles out the so-called ethnic culture that proclaims the idea of superiority of one nation over others and one person (belonging to the given nation) over other people (Fromm, 2000).

According to pagan culture the main values are pride, power, fame, wealth and other things typical of supremacy. And the means to achieve these goals are conquest, pillage, destruction, victory.

Another type of Western culture is called technocracy. It rests on the idea that it is possible to achieve some grandiose technological utopia by turning nature and society into a machine, controlled from one centre. One has every reason to believe that technocratic culture with its cult of power, gross interference in natural processes, is one of the derivative forms of existence and the manifestation of some more fundamental complexes

connected with the general idea of the world. We have called these forms sociocentric and egocentric cultures. The idea is exemplified by the fact that technocratic civilization is dynamically developing both in the West, where egocentric culture prevails, and in the East (Japan, Korea, and already China, India), where sociocentric culture predominates.

### **At the crossroads**

One has every reason to believe that culture, in the form it was described above, is beginning to collapse. Those values, norms and knowledge which have determined the life philosophy and life matrix of our ancestors and even parents, do not work any longer. They are replaced by the new moral tools which will be based on egocentric culture. The Russian pursuit of team spirit, social justice, and profit balance has been many times highlighted by the research both in our country and abroad. Nowadays this tendency is vanishing. In fact, it is a violent individualism which is an obvious reaction to the forcible collectivism that prevails in the country. This pendulum called “collectivism-individualism” has sharply swung in the direction of the individualism.

However, representatives of other cultures do not lose ground either. They do their best to counter the formation and development of the culture, centered around the idea of human individual sovereignty. Moreover, there is an absolutely incredible impulse to what can be described as collectivization of mind. And if in the Soviet times collectivization was compulsory, it is voluntary now, which poses a question whether the Soviet collectivization was as compulsory as it was presented. People tend to join the most exotic groups under the slogan “Let’s create civil society in Russia”<sup>4</sup>. It has been already mentioned that this great and powerful

---

<sup>4</sup> I want to make myself clear. I have nothing against civil society or a human right to join interest groups. I simply believe that the fact of existence of such groups have nothing to do with the civil society, whose main idea is the idea of an independent and responsible citizen.

“we” of a totalitarian empire has now been replaced by “we” – based on religion, nationalism, democracy and anticommunism. Each of these facets of “we”, with their own truth and intolerance, continues to manipulate the absolute categories and universal ideologies as before. Only the sacred key words have changed. Now they are “morals”, “traditions” and “human rights”.

Another important conclusion is that culture is becoming divided into three layers. The lower layer is represented by the traditional provincial culture, i.e. by the culture of a city, where an individual lives. It can also be the culture of a social group or any other subculture. The middle layer is represented by the so-called countrywide culture that embraces a mixture of values and notions and is to be surely recognized by a citizen of the given country. A specific character of this type of culture and its difference from the so-called national culture can be easily observed in Russia, which is a home for many tribes and ethnic groups. The third layer, which is coming into existence and becoming more and more powerful, is the so-called global culture. It is the culture of regulation and information, the culture of “Snickers” and “Tampax”, fast food, unisex clothes, powerful cars, etc. that can either terrify some people or arouse enthusiasm of other people.

Under these conditions one should adapt not to one but to three cultures at the same time.

As far as business communication is concerned, globalization of business processes leads to formation of a certain cross-national business culture, and its rules and principles are shared by almost all businesspeople worldwide. On the other hand, national and cultural cross-national differentiation is growing, i.e. ethnic groups and nations try to maintain their cultural values, protect them from being vanished by erosive popular cultures (Pezoldt, Fedosova, 2006).

All these characteristics of the modern world economy put on the agenda a question of the influence of national cultures of different countries on the international business. This influence can be external, i.e. cooperation with clients, suppliers etc., and internal, meaning coordi-

nation with workers of multinational companies. According to Geert Hofstede, the Dutch scientist, “national culture determines society’s mentality”, while “organizational culture determines workers’ ideas” (Hofstede, 2000).

## **Communication matrices**

Modern science has proved that any communication act is mediated by some compulsory norms and rules, determining behavioral expectations. These norms and rules must be understood and accepted by at least two interlocutors. Each person taking part in communication tries intuitively to follow certain norms and rules which, as they assume, can help make communication efficient and successful. These “regulators” can be designated as principles, postulates, norms, rules, discourses, conventions, codes, formats.

Leaving aside the interpretation of these notions (Dzyaloshinsky, 2011), we can say that the most appropriate term for all possible “regulators” is “matrix”. The word was used in the cult feature film by brothers Andy and Larry Wachowski to denote an interactive computer program. The program simulates reality for billions of people linked up to it against their will by the insurgent machines, which take energy from people to exist.

Of course, this term appeared long before the film “Matrix” and has its certain meaning. It comes from the Latin word “matrix” (uterus) and is used in metal-working to indicate instruments with a reach-through hole or hollow, used in stamping, pressing. The term is also used in printing art to describe a metal plate with extruded image of a letter or a symbol that serves as a form for letter casting.

The meaning “form” which, in other words, sets certain parameters for something enables us to use the term in a wider sense. In particular, in order to designate the systems of knowledge, values and norms which reflect specificity of communication between different communicators



in different situations and reconcile these systems with the general social situation it would be more appropriate to use the term “communication matrix”, expressed by discourses, conventions and codes.

Relying on S. Kirdina’s idea about two ideal X- and Y- matrices we can arrange all different communication matrices into three groups: vertical, horizontal and hybrid.

**Vertical matrix:**

- The relations between communicators are hierarchical (parents – children; bosses – subordinates, the state – subjects);
- The state prevails in most communicational processes;
- Access to information is hindered by many special standard acts;
- There is no freedom of speech.

**Horizontal matrix:**

- Subjects have partnership relations;
- There is efficient feedback;
- The right to free access to information, expression of opinion and choice of communication channel is secured legally and exercised.

**Hybrid matrix:**

- It arranges communicating subjects in classes, with horizontal relations inside the group and vertical relations between different groups;
- Partial access to various databases is provided. Nevertheless, special permission is needed to access most information sources.

Nowadays these three communication matrices coexist in Russia with hybrid matrix being the basic one, and vertical and horizontal matrices playing a complementary role.

From a practical point of view, each of these matrices determines relations between communication initiator and its recipient. There are several alternative business communication paradigms differing in all components including the ethical one. They are all located in some particular “space” formed by three vectors. These are fundamental social

and professional attitudes that determine the overall nature of the relationship of the communication initiator to the recipient.

The first of these attitudes puts an initiator above a recipient, and thus determines his right to consider a recipient as a subject of control (brought up or trained subject), and him- or herself – as a medium or translator of management programs of different types and levels. The general meaning of this kind of communication is “**influence**”.

This interpretation has been justified by many theorists and researchers who suggested a complex of complicated, well-composed and, in some way, perfect management influence theories that rest upon the idea of active role of the initiator and passive role (despite numerous reserves) of the recipient, viewed as an object of influence.

The second attitude puts the initiator next to the recipient and directs him towards **information sharing**. In this case the initiator’s main responsibility is to provide the recipient with different sorts of information, data and materials and help him express his opinion.

The third fundamental attitude prescribes that the initiator of communication sees himself a participant, together with the recipient, interested in the joint search for solutions to serious life problems. In this sense the initiator acts as a “**dialogue moderator**”. It means that the initiator can and must create an environment for an equitable dialogue between different participants of the communication process. This function is essential in the society which is torn apart by conflicts, split into encampments and unable to find reconciliation on squares and tribunals. This is the function that is able to turn the conflict destroying the unity into the conflict, identifying the problem, and thus to bring it closer to solution not at the level of street brawls, but by means of a reasonable and pragmatic public dialogue<sup>5</sup>.

All aforesaid explains why business communication development perspectives are determined not inside business, but at points of interaction between business communication and other social institutions.

---

<sup>5</sup> For details about dialogue technique in business communication see the following works: Resnyanskaya, 2001; Grusha, 2001; Prokhorov, 2002.

Analyzing the dynamics of these interactions back in the mid-1990s I wrote about the three possible variants of development of Russia.

One of them can be described as “Westernization project”, the second as “modernization project”, and the third as “fundamentalist (or in other terms archaic) project”.

**The Westernization project** is bound up with conviction of the inevitability of universal world community formation. It is based on the principles of democracy and liberalism, scientific and cultural progress and worldwide dissemination of industrial or postindustrial economy models.

**Modernization project** supporters believe that in Russia the Western “world order project” will encounter insoluble difficulties and is to be replaced by the process of modernization that is similar in form but alternative in essence. Modernization is a specific adaptation form of traditional communities to the globalizing civilization challenges. The essence of modernization lies in the aspiration to preserve cultural backgrounds and to combine them with modern western civilization elements. For instance, adoption of some market parameters of economic life organization is combined with sincere confidence in the unique character of the Russian culture which is built on the principle of non-market relations. Unwillingness to agree to political unification of the planet is combined with the urge towards economic unification.

And finally, the “**fundamentalist project**” focuses on fundamental and arrogant rejection of the Western world values and rests upon the “returning to roots”, “appealing to the foundations of national wisdom” and “national culture protection” ideas (see e.g. Dzyaloshinsky, 1996; Dzyaloshinsky, 2001).

The scenarios of Russia development which have appeared recently prove this prediction one way or another (Dorozhnaya karta grazhdanskogo obschestva, 2009; Chto budet s Rossiei? Politicheskie scenarii 2008-2009. Analiticheskii doklad, 2008; Ikhlov, 2011; Rossiya XXI veka: obraz zhelaemogo zavtra, 2010; Obretenie buduschego: strategiya 2012, 2011).

As stated in one of the latest papers by Modern Development Institute “Russia made an unprecedented breakthrough from posttotalitarianism to the values of freedom, right, democracy and market at the end of the twentieth century. This process has not been finished, but it is quite radical and unprecedented for our history. The country came out of the formational shift almost bloodlessly and as quickly as possible. Now there are fewer hopes for renovation than in the past, because of the weariness, resource deterioration and loss of confidence in the future of the country. But the historical chance still remains and the society must take advantage of it. The question is the survival of Russia as a leading country, at least within the current geostrategic parameters” (Rossiya XXI veka: obraz zhelaemogo zavtra, 2010).

The authors suggested a list of criteria that, in their opinion, underlie the process of modernization:

- Quality of life comparable with standards of the most advanced countries in all significant parameters;
- Competitive economy ensuring high living standards, realizing the advantages of all natural and human resources, participating in the international division of labor as one of industrial leaders and showing sustainable potential for innovations and response to competitor’s challenges;
- Fair social system, providing the maintaining and reproduction of human capital, equal initial opportunities for all citizens and a reliable protection of socially vulnerable population strata;
- Advanced and dynamic science; natural culture achievements that are to be preserved and multiplied;
- Efficient state responsible to its citizens and a fair social order that provides personal liberties and security of interest for every citizen as well as respect for major rights and freedoms and the supremacy of law;
- Inland rule of law and order and international security that is achieved due to the involvement in comprehensive systems of international security; constructive cooperation with all neigh-

- boring and leading countries; modern and efficient armed forces that are able to prevent and stop any hostile actions;
- Healthy environment, preservation and reproduction of the country's natural potential (Rossiya XXI veka: obraz zhelaemogo zavtra, 2010).

If this scenario succeeds, there will be conditions and prerequisites for the dialogue both between business and other social institutions, on the one hand, and in business itself, on the other one.

Nevertheless, there is ground for skepticism. From the institutional matrices theory point of view, the forecast of modern transformation process in Russia looks like this: "First of all, it will result in renovation and consolidation of dominating position of basic redistribution economy institutions, unitary-centralized political structures and communitarian ideology. Secondly, new effective niches for embedding and operating of complementary for our country market economy institutions, federative organization and subsidiary ideology will be found. Thirdly, we may expect more public consensus on problems of structure and prospects of the country development that will be expressed in terms of "legal field" expansion, i.e. free legal articulation and maintaining civilized forms of social life reflecting the "life and idea" of our society.

It is obvious that in this situation business communications will follow traditional hybrid matrices typical of modern Russia.

However, history is done through people. It is clear that it is impossible to escape some obligatory stages of development. It is impossible to make a transition from an agrarian or agrarian-industrial society to information or post-information society at once. But it is possible to "compress" some stages and to avoid some errors which were done by the first explorers. It is possible to incorporate quite consciously those Y-matrix public institutes which, continuing to remain complementary, will still change technologies of the organization management and people's behavior essentially.

It is no wonder that an interest in large doctrinal projects in the Russian society has been revived. By this we do not mean the so-called national (or, rather, branch) projects "Health", "Education", "Housing",

“Agriculture”. We mean the project called “Innovative Russia” by Alexander Neklessy and Peter Schedrovitsky, as well as “Megaproject” devised by several scientists, and ICD development mentioned above, etc.

We do not need to analyze the essential features of all these projects here. What is important is that history testifies that such megaprojects are sometimes successful, for example:

- Reforms by Alexander II (at the beginning – the decayed feudalism, at the end – almost the capitalism; growth of almost all indicators; the ideological message is the advantages of liberalization);

Restoration of Japan after the defeat in the II World War (a large-scale reindustrialization, conversion of what was left, replication of the new; the ideological message is that it is necessary to rise even after the defeat);

Modern Chinese industrialization – from Dan Sjaopin to the present time (the ideological message – the maximum use of external experience and resources for the development of local economy);

The European Union: the largest economy, the leader of political and technological innovations, is created on the basis of reconsideration of the errors made during the world to mitigate decolonization consequences.

Nevertheless, there is one prerequisite for such fundamental reforms. It is national approval of these reforms by the elites and the population. Such a big country like Russia needs efficient means of communication to achieve national consent. This must be a coordinated movement of all subjects of social dialogue towards one another. Only business structures that have come to realize that there will be no development either for businesses or for the country without the dialogue may be the initiators of this movement.

## References

Carnegie, D. (2009). *Kak priobretat' druzei i okazyvat' vliyanie na ludei* [How to Win Friends and Influence People]. Moscow: MediaKniga.

*Chto budet s Rossiei? Politicheskie scenarii 2008-2009. Analiticheskii doklad* [What Will Happen to Russia? Political Scenarios of 2008-

2009. Analytical Report]. (2008). URL: <http://www.civitas.ru/docs.php?part=83>

*Dorozhnaya karta grazhdanskogo obschestva* [Road Map of the Civil Society]. (2009). URL: <http://www.hse.ru/news/recent/6228644.html>

Dzyaloshinsky, J. M. (1996). *Rossiiskii zhurnalist v posttotalitarnuyu epokhu* [Russian Journalist in Post-totalitarian Era]. Moscow: Vostok

Dzyaloshinsky, J. M. (2001). *Grazhdanskoe obschestvo. O chem spor? [Civil Society. What Is the Matter of Controversy?]. Doss'ye na cenzuru, 16.*

Dzyaloshinsky, J. M. (2011). *Kommunikazionnye matritzy kak predmet prikladnoi kommunikativistiki* [Communication Matrices as an Object of Applied Communication Studies]. In *Polifoniya media teksta. Sbornik statei.* [Polyphonic Media Text. Collected articles]. Moscow: RSSU.

Fromm, E. (2000). *Imet' ili byt'* [To Have or To Be]. Moscow: ACT.

Fromm, E. (2011). *Begstvo ot svobody* [Running from Freedom]. Moscow: ACT, Astrel.

Grusha, A. (2001). *Formy i metody organizatsii subjektov politiki. Pressa i politicheskii dialog* [Forms and Methods of Organization of Subjects of Politics. Press and Political Dialogue]. Moscow: Puls.

Hofstede, G. (2000). *Organizacionnaya kul'tura* [Organizational Culture]. In Pul, M., Walner, M. (Eds.). *Upravlenie chelovecheskimi resursami* [Managing Human Resource]. St-Petersburg. P. 315.

Ikhlov, E. (2011). *Mysli o nemyslimom* [Thinking the Unthinkable]. URL: <http://grani.ru/blogs/free/entries/185802.html>

Kirdina, S. (2012). *Instituzional'nye matritzy i razvitie Rossii* [Institutional Matrices and Development of Russia]. URL: <http://kirdina.ru/doc/31oct06/1.ppt>.

Lotman, Y. M. (1992). *Kul'tura i vzryv* [Culture and Explosion]. Moscow.

Myalo, K. (1988). *Oborvannaya nit' krestyanskoi kultury i kul'turnaya revoliutsiya* [Dangling Thread of Peasant Culture and the Cultural Revolution]. *Noviy mir, 8.*

North, D. (1997). *Instituty, instituzional'nye izmeneniya i funkcionirovanie ekonomiki* [Institutions, Institutional Change and Economic Performance]. Moscow: Nachala.

*Obretenie buduschego: strategiya 2012* [Discovering the Future: Strategy of 2012]. (2011). URL: [http://www.riocenter.ru/files/Finding\\_of\\_the\\_Future%20.Summary.pdf](http://www.riocenter.ru/files/Finding_of_the_Future%20.Summary.pdf)

Orwell, D. (1992). *1984*. Moscow: Kapik.

Pezoldt, K., Fedosova, Y. (2006). Kul'tura biznesa [Business Culture]. *Atomnayastrategiya*, 25. URL: <http://www.proatom.ru/modules.php?name=News&file=article&sid=687>

Polanyi, K. (2002). *Velikaya transformaciya: politicheskie i ekonomicheskie istoki nashego vremeni* [The Great Transformation: The Political and Economic Origins of Our Time]. St-Petersburg: Aletheia.

Prokhorov, E. (2002). *Rezhim dialoga dlya demokraticeskoi zhurnalistiki otkrytogo obschestva* [Regime of a Dialogue for Democratic Journalism of the Open Society]. Moscow: Puls.

Resnyanskaya, L. (2001). *Dvustoronnyaya kommunikaciya: metodika organizacii obschestvennogo dialoga* [Two-way Communication: Methodology of Organization of Public Dialogue]. Moscow: Puls.

*Rossiya XXI veka: obraz zhelaemogo zavtra* [Russia of the XXI Century. Image of the Desired Tomorrow]. (2010). URL: [http://www.riocenter.ru/files/Obraz\\_gel\\_zavtra.pdf](http://www.riocenter.ru/files/Obraz_gel_zavtra.pdf)

Sakharov, A. D. (1990). Simvol very [The Creed]. *Literaturnaya Gazeta*, October 3.

Scheuss, R. W. (1985). *Strategische Anpassung der Unternehmung: Ein kulturorientierter Beitrag zum Management der Unternehmungsentwicklung*. St. Gallen.

Schweitzer, A. (1993). Kul'tura i etika [Culture and Ethics]. In Schweitzer, A. *Upadok i vozrozhdenie kul'tury* [The Decline and Revival of Culture]. Moscow.

Shein, E. (2002). *Organizacionnaya kul'tura i liderstvo* [Organizational Culture and Leadership]. St-Petersburg. P. 20.

Vernadsky, V. I. (1981). *Izbrannyye trydy po istorii nauki* [Selected Works on the History of Science]. Moscow: Nauka.