Successful Communication via Compromise and its Linguistic Manifestation in English

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Abstract— **The focus of the article is successful communication achieved by means of compromise as a communicative strategy, and its linguistic manifestation. It is important to overcome misunderstanding and conflicts in communication which has become more of a dialogue within and between cultures. Mutual understanding is a desirable outcome of any interaction, because communication is designed to provide it. The research based on English belles-lettres works was aimed at revealing linguistic means employed in the English language to express compromise in monocultural and intercultural communication. There can mainly be singled out three ways of language manifestation of compromise in English: verbal, non-verbal and combined ones. The participants of communication situations under analysis are representatives of Western and Eastern cultures, in the broad sense of these notions. The analysis helped to reveal the preferred way or ways of expressing a compromise decision regarding the cultural identity of a speaker through English as a lingua franca. The awareness of such preferences can promote better understanding between communicants belonging to one or more than one cultures, which is topical for any sphere of human activity.**

Keywords— *compromise, language manifestation, communication, intercultural communication, linguaculture, communicative behaviour, a lingua franca.*

I. COMPROMISE AS A COMMUNICATION STRATEGY

The pace of communicative exchange in modern world and its scope is becoming more and more intensified which requires better understanding and more efficient communicative strategies. Needless to say, there is a great need in ways of providing such understanding and a successful outcome in any communicative interaction, be it an international negotiation process or everyday conversations within a family. In my opinion, any communication is aimed at being successful. From this perspective, compromise tends to suit the purpose of effective communicative strategy since it can be characterized as both struggle and cooperation realized by means of ―givings and takings‖ which are not always equal but are always mutual [1].

Nowadays the word ―compromise‖ is widely used in philosophy, political science, and psychology though originally it used to be a term of Roman law and belonged to the judicial sphere [2]. Compromise is ―an agreement made between two people or groups in which each side gives up some of the things they want so that both sides are happy at

the end‖ [3]. The thoghrough analysis of data in various research spheres such as philosophy [1, 2, 4], communication studies [5, 6, 7], linguistics [8, 9], sociolinguistics [10], and intercultural communication [11, 12, 13], among many others, resulted in understanding the following essence of compromise. It can be regarded as both a result and a process or a strategy of achieving success in communication. As such, compromise exists only in the social environment and is realized in conflicts. As a communicative strategy, compromise helps interlocutors either eliminate or minimize their disagreements or contradictions, and converts a conflict situation into a cooperative one, through a number of steps, or stages (Fig. 1) [14].

Though compromise is not a linguistic category, it always has its language manifestation, which was the focus of the research performed. Awareness of such means can help communicants be a success in communication, both within one culture and interculturally.

The research was conducted with the aim of selecting and analyzing linguistic means of expressing compromise in English in order to determine the preferred ways to express compromise in a particular linguaculture [14]. As a source of language material there were used 22 works of belles-lettres style of contemporary English-speaking writers, bilingual authors and Japanese, Chinese and Korean writers whose works were translated into English. Such language sources are considered reliable for analysis because written speech, on the one hand, comprises the whole range of language repertoire and, on the other, depicts the current state of a particular language. The use of works by non-English-speaking writers presented in translation is justifiable for the purpose of the research since nations can exchange their values through it [15] and, thus, promote mutual cooperation [16]. The total corpus of language contexts for analysis includes 870 units for monocultural (Western and Eastern linguacultures) and intercultural communicative situations (Table I).

II. VERBAL MEANS FOR COMPOMISE MANIFESTATION IN THE ENGLISH LANGUAGE

As the analysis shows, compromise can be expressed mainly in three ways: communicants can express it verbally to indicate the desirable result, or non-verbally with the description of their actions or facial expressions. The third way of conveying compromise is a combination of these two
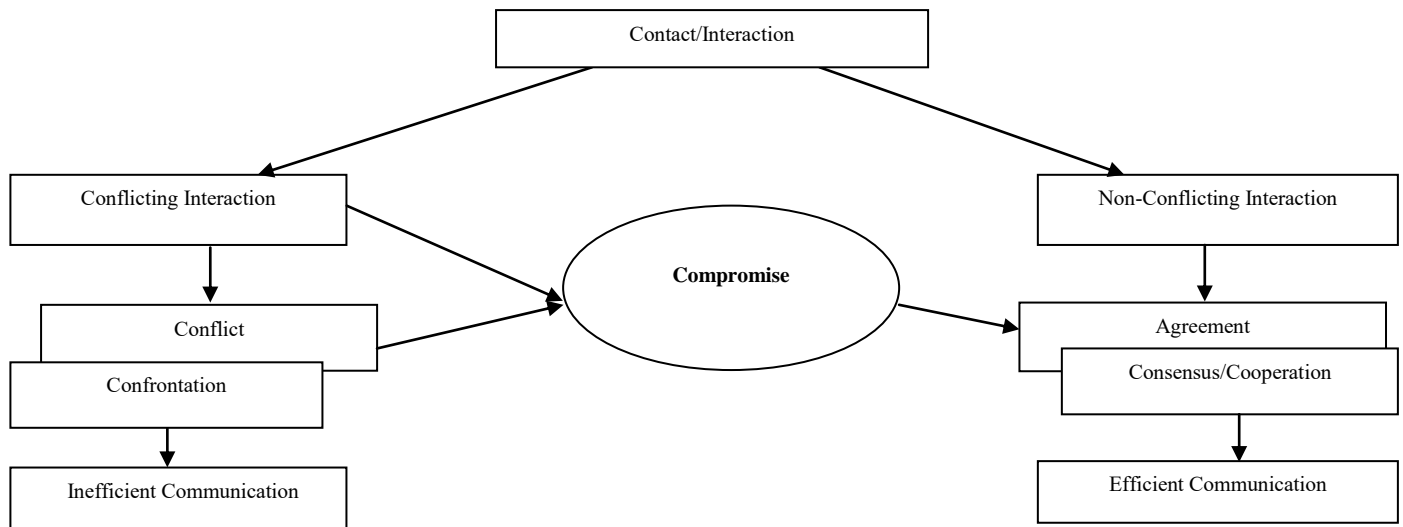
Fig. 1. Communication diagram

above-mentioned ways.

The verbal means can further be grouped into two categories: words and word combinations with the lexical meaning of ‒compromise", ‒concession" and their synonyms, and words and word combinations that have no such meaning, but can acquire it in a context.

A. Verbal Means for Compomise Manifestation in the Western Culture

The analysis of communicative behaviour of representatives of the Western culture in the fictional texts reveals 249 units which fall into the following categories.

• The first group of verbal means includes 69 situations with such units as *(to) compromise, to concede, concession, (to) trade, treaty, (to) bargain, to do business, (to) deal*, which makes less than 30% of the verbal means for this linguaculture, for example[1]:

*"Well, they say that Broadway plays always rise like Venus from a sea of **compromises**."*
*"Yeah," said Danny, now unable to hide his frustration, "but this is the last **compromise**. The very last."* [17]   (1)

*<...> **we made a bargain**. One month and the boy goes back to France. There are some people trying to make arrangements for him. Better thirty days of suffering than a lifetime of uncertainty.* [18]   (2)

• The second group of verbal means in the English-speaking communication includes the following lexical units arranged according to their word frequency count in the texts analyzed: *okay, all right, yes, sure, well, fine*. There are 180 compromise contexts with the use of these units, which makes 72% of the verbal means. For example:

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[1] All examples from the original texts are presented in the abridged form as illustrations.

He went on talking for a long time. At the end he said. "Will you do that?"
*I'm tired, I thought. I'm battered, and I hurt. I've done just about enough. "**All right**." Might as well finish it, I supposed.* [19]   (3)

B. Verbal Means for Compomise Manifestation in the Eastern Linguaculture

The texts under analysis provided 105 compromise contexts in which representatives of the Eastern culture conveyed this kind of result using lexical units of the English language as a lingua franca.

• There are 42 contexts in which *(to) compromise, to concede, concession* are used to indicate the positive result of the interaction, which makes 40% of verbal means. This ratio is higher in comparison with the communication between Westerners, though the overall amount of compromise results expressed verbally is lower.

*Farmers and some peasants owned and worked the land but by law could not leave it. Samurai owned all the produce and the sole right to carry weapons, but by law could not own land. So each depended on the other in an inevitable, never-ending spiral of suspicion and distrust – the balance of how much rice or produce to be rendered in tax, year by year, and how much retained, always an incredibly delicate **compromise**.* [20]   (4)

Instances of employing the units (to) trade, (to) bargain, to do business to express compromise were not found; the noun *deal* is used only once in the texts under analysis [21], which may be indicative of cultural preferences of the given linguacultures.

• The group of words and word combinations that acquire the contextual meaning of compromise in communication between representatives of Eastern cultures includes the following lexical units: *yes, excellent, good, okay, goody;*

guarantee, put words (in her mouth), muttered, promise, negotiate, let's go and others, for example:

*"Success in Kobe, victory in Formosa, and international recognition of Japan's rights to the Ryukyu islands," Mung said. He motioned to the closed screen. "**This** will **satisfy** their **appetites** and **give** us **time** for a peaceful solution."* [22]

(5)

63 contexts of this category make 60% of all compromise situations in which such a result was expressed verbally through English.

C. Verbal Means for Compomise Manifestation in intercultural communication between representatives of the Western and Eastern Linguacultures

In situations of intercultural communication between representatives of Western and Eastern cultures there can be liguacultural choices to express a compromise decision. Both linguacultures are inclined to reach compromise in conflict situations. For instance, Anglophones tend to verbalize such a decision by means of lexical units of the first group with the exception for *(to) compromise, to concede, concession*, which are used less frequently, and units of the second group. Easterners, on the contrary, prefer to express a desired or achieved compromise decision mainly with the help of the lexical units of the first group. The variety of words and expressions that acquire the meaning ―compromise‖ is smaller compared with the communicative means of Anglophones, for example:

*To break the impasse, **a compromise** was arranged. **The compromise** was arranged by Aristotle Quance and Gordon Chen, it was oral, nothing in writing. <…> The Church of England ceremony was officiated at by a Naval Chaplain and Captain Orlov. It was a proper Christian burial. Dirk Struan and his mistress, May-may Sheng were buried together as he had desired.* [20]   (6)

*Through countless talks, Harold and I **reached an understanding** about not including personal things like "mascara", and "shaving lotion", "hair spray" or "Bicshavers", "tampons", or "athlete's foot powder"* [23]

(7)

Out of 90 contexts of compromise results in intercultural interaction two thirds of the means employed are units with the semantic group ―compromise‖. The emphasis in intercultural communication studies, according to M.S. Findlay, is on cultural rules for regulating communicative interaction and extralinguistic (nonverbal) patterns of communication [24].

III. NON-VERBAL MEANS OF EXPRESSING COMPROMISE VIA THE ENGLISH LANGUAGE

This research takes into consideration contexts in which compromise decisions are expressed by various means other than verbal ones. The scope of non-verbal ways of conveying information includes such items as gestures, movements of the body, facial expressions, the sound, pitch and tambre of a human voice [5, 6, 25]. The amount of information conveyed through non-verbal means can occupy up to 65% of human communication [25], which proves their importance for being deciphered and understood. All these means can be grouped into kinetics and physiognomics, on the one hand, and silence, on the other. The significant importance of this part of the research lies in the selected linguistic units to reflect both ways of manifesting compromise.

A. Linguistic Manifestation of Non-Verbal Means for Compomise Results in the Western Linguaculture

The data obtained through the research show that non-verbal means in the communicative systems of different linguacultures can vary both in form and content [Leontovich 2007 – 313, 319]. In the anglophone linguaculture there are identufied 159 contexts in which the compromise decision is expressed through non-verbal units, which makes one third of all compromise contexts for the given linguaculture.

• Linguistic Manifestation of Kinetics and Physiognomics

Kinetic and physiognomic ways are employed by Westerners to convey their compromise decision by means of the following verbs that describe motions of a human body (hand, head, etc.) or usual activities: *both man **embraced** in their imagination*, *Peter **shook hands***, *he **nodded***, *she **nodded** yes*, *she **shook** her **head***, *tasted (all **tasted**)*, ***accepted** another helping*, * **felt**…notes (in his pocket)*, *he **slipped out** of the trench*, ***ran** for the wire*, ***slid** under it*, ***extended** his hand to*. Means to reflect facial expressions are few - *she **smiled** sadly*, *he **grinned***. For example:

Our whole future's at stake. This is for self-preservation.
*He **took his pen** and in the space by Jastrow's name hastily **scribbled** – "**C**."*
*And en route home he **dropped the grades** in Barnes Hall.* [17]   (8)

• Linguistic Manifestation of Silence

Communicative significance of silence is widely acknowledged and thoroughly studied [26]. Not doing or not saying something can be a substitute for verbal linguistic units with a definite meaning which is both comprehensible and important for communicants. The research shows 24 contexts in monocultural communication between anglophones in which there are used such words and combinations to verbalize silence as ***said nothing***, *Sheila shouted to herself – but **did not say***, *she **paused***, *there was a **silence**], there was another **pause***:

*The King looked up from his bowl, dry and clean. He beckoned to Larkin. Larkin just passed his mess can, and **silently each of them accepted another helping**. This too disappeared. And then a last portion.* [27]   (9)

A.   Linguistic Manifestation of Kinetics and Physiognomics for Compomise Results in the Eastern Linguaculture

• Linguistic Manifestation of Kinetics and Physiognomics

Instances of non-verbal compromise results expressed via English as a lingua franca are found in 99 contexts in the works under analysis. Such means cover an unlimited variety of actions, activities and movements, including facial expressions, to verbally name the result achieved as, for example, in the following:

*Toranaga eased his kimono and loincloth aside, as did Yabu. Together they **urinated** and **mixed** their urine and watched it dew the garden below.*
*"The last **bargain** I **sealed** this way was with the Taiko himself," Toranaga said.* [28]   (10)

• Linguistic Manifestation of Silence

Silence as a means to express compromise achieved in communication between the Easterners is found in 18 contexts in the texts under analysis, which makes less than 20% of all communicative situations analyzed for this linguaculture. Linguistic means of the English language to serve the purpose include negative forms of verbs: *I **didn't say** a word* [Murakami 2003: 204], ***never talked** <…> **never asked**, I **never find the way to ask** her, **never tell***; the adjective ***silent*** in various combinations: *(Soft and) **silent** (as a new moon) **a smile** (drifted across her face), **silently** (shook her head), (he fell) **silent***, as well as units like ***paused***, as well as ***bit** (my tongue), **smiled** <...> I **didn't say** a word*:

*<…> for all those years, we **never talked** about the disaster at the recital or my terrible accusations afterward at the piano bench <…> So I **never found a way to ask** her why she had hoped for something so large that failure was inevitable <…> I **never asked** her what frightened me the most <…> For after our struggle at the piano, she **never mentioned** my playing again <…>* [23]   (11)

• Linguistic Manifestation of Non-Verbal Means for Compomise Results in intercultural communication between representatives of the Western and Eastern Linguacultures

The situations of intercultural communication between representatives of the two linguacultures in which compromise decisions are expressed non-verbally and conveyed by the means of the English language are not numerous. The texts analyzed provide 18 of such contexts with no examples of expressing a compromise decision through silence. The linguistic means employed to verbalize the result achieved include various lexical units, for example:

• *Then, after ten weeks, came the news that the Church was not obliterated in Japan, that the Taiko was not enforcing his new laws. Only half a hundred churches had been burned. Only Takayama had been smashed. And word seeped back that though the Edicts would remain officially in force, the Taiko was now prepared to allow things to be as they were**,***

***provided** that the Fathers were much more discreet in their conversions, their converts more discreet and well behaved, and that there were no more blatant public worship or demonstrations and no burning of Buddhist churches by zealots.* [28]   (12)

IV.   COMBINED WAYS OF EXPRESSING COMPROMISE

A.   Combined Ways of Expressing Compomise in the Western Linguaculture

The research data show that combined ways of verbal and non-verbal means of the English language cover about 12 % of all compromise contexts in the texts analyzed. All of the above-mentioned linguistic means can collaborate in expressing a compromise decision achieved by representatives of the Western linguaculture. There can be singled out two types of combination of linguistic means: first comes a description of an action or movement, then follows a lexical unit of the verbal kind, for example: *he just **nodded**, "**Okay**, have it your way"*; *Peter **shook** his hand. "My **word** on it"*; *they **sat** and **haggled** <...>, they **settled on** a hundred and twenty dollars <…>*. The other type of combination first presents the verbal confirmation of the decision, then follows an action or a movement, for exaple: *"We're **buddies**." He **punched** him playfully*.

*Slowly, with hard **bargaining**, the gap between demands and credibility had been closed, until the ransom was big enough to be worth HIS trouble, and manageable enough not to cripple Cenci entirely. At the point where each felt comfortable if not content, **the amount had been agreed**.*
*The money had been **collected**: Italian currency in used everyday notes, **fastened** in bundles with rubber bands and **packed** in a suitcase. Upon its safe delivery, Alessia Cenci would be released.* [29]   (13)

A.   Combined Ways of Expressing Compomise in the Eastern Linguaculture

Communication of representatives of the Eastern linguaculture can also be described through one of its features such as the ability to convey an idea via naming an action, everyday activity or a professional duty by linguistic means. More often than Anglophones, Easterners make a combination of verbal and non-verbal means to express compromise. Moreover, there can be found combinations of various groups of non-verbal means, for example, verbalizing of silence and a movement:

*After that, **no one says anything for a while** <...>.*
*We **all part in silence**. At the door, I bow to my teacher and bid him good-by once more <...>* [30]   (14)

The amount of such situations is higher and covers almost one forth of all compromise contexts of the given linguaculture (Table 1).

B.   Combined Ways of Expressing Compomise in intercultural communication between representatives of the Western and Eastern Linguacultures

In situations of intercultural communication between Westerners and Easterners clear understanding of communicants' intention is of great significance. In case of miscommunication, which results in misleading interpretation of interlocuters' movements, facial expressions or vocal nuances, confrontation is inevitable and needs extra efforts from all the parties. That is why compromise contexts with combined means of expression are more structurally complicated in intercultural interaction. The contact develops through several layers which result in a smal constituant of a final compromise outcome. In the texts under analysis such contexts can unfold throughout/over several pages and include various stages, for example:

*"Mariko-san, please tell Omi-san **I'll go with him now**. <...>*

*<...> Omi said something curtly to her and to his men. They **came back**. She **lowered the pistol**. <...>*

*<...> "**Good. Tell him I will do the same.**" <...>*

*<...> Blackthorne **took the short sword** and stuck it in his belt, **then the other**, <...> "**Arigato goziemashita**, Fujiko-san" <...>* [28]   (15)

V. CONCLUSION

English, like any other language, possesses a range of various means to manifest compromise as an intention, a desirable result or an achieved outcome. The research targeted the language units that convey the notion of compromise through both the original meaning of it and the one acquired in the context. Compromise is worth investigating from the linguistic point of view, since it can be deciphered by speakers in communication. This linguistic awareness of the language repertoire and a good command of it can be incredibly useful and profitable for achieving mutual understanding and positive result in communication.

TABLE I. COMPROMISE CONTEXTS IN MONO- AND INTERCULTURAL COMMUNICATION AND THEIR RATIOS

Means of Compromise Manifestation		West		East		West-East		Total	
		Amount of contexts according to means	Total	Amount of contexts according to means	Total	Amount of contexts according to means	Total		
Verbal Means	Semantic Group "Compromise"	**69** 27.71% / 14.93%[a]	**249** 53.89%[b]	**42** 40% / 15.73%	**105** 39.32%	**60** 66.66% / 42.55%	**90** 63.82%	**171** 38.51 / 19.65	**444** 51.03 %
	Words with Contextual Meaning "Compromise"	**180** 72.28% / 38.96%		**63** 60%/ 23.59%		**30** 33.33 / 21.27		**273** 61.48 / 31.37	
Non-Verbal Means	Silence	**24** 15.09% / 5.19%	**159** 34.41%	**18** 18.18% / 6.74%	**99** 37.07%	- 0.0%	**18** 12.76%	**42** 15.21/ 4.82	**276** 31.72%
	Kinetic Means and Physiognomics	**135** 84.9% / 29.22%		**81** 81.81% / 30.33%		**18** 100% / 12.76%		**234** 84.78/ 26.89	
Combined Means		**54** 11.68%[c]		**63** 23.59%		**33** 23.4%		**150** 17.24%	
Total		**462**		**267**		**141**		**870**	

[a.] Ratio of Contexts-to-Situations in the Means group and ratio of Contexts-to-All Contexts in the given linguaculture
[b.] Ratio of all contexts in the Means group to all contexts in the given linguaculture
[c.] Ratio of all contexts in the Means group to all contexts in the given linguaculture

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