

The Hong Kong University of Science and Technology
Division of Humanities

HUMA 4700 Confucianism in a Global Context

Fall 2014

Room 6591
Tues & Thurs 10:30-11:50

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Objectives:

This course is designed to introduce Confucianism as a major intellectual tradition not only in China and East Asia, but also in the global age of today. It seeks to trace how and explain why Confucianism, as a system of thought originating from the ancient state of Lu, has been first established as the Orthodoxy of the whole nation, then adopted widely by its neighboring countries in East Asia, and finally been recognized as a major religious and philosophical tradition in the entire humanity.

Description:

Confucianism had repeatedly been blamed for the backwardness prevalent over the entire East Asian region for more than a century ever since the intrusion of the Western powers in the mid-19th Century. However, starting from the 1970s, as scholars have increasingly turned to it in explanation of the remarkable economic, social and cultural growth in almost all the countries in the region, namely Japan and the so-called “four little dragons,” there has been a tremendous upsurge of interest in the Confucian tradition, which, rather ironically, has now been characterized as going through a “creative transformation”.

What is even more striking is that not only has Confucianism generally been perceived as the key to some of the dynamic forces that underlie the contemporary success of East Asia, but it has also gradually been recognized as a “living tradition” that has indeed moved into the Western world along with the East Asian Diaspora, making it very much an active participant in the larger global community. Its potential impact on the world can well be detected from such testimony as the one given by a Western scholar who proclaims himself as a Boston Confucian, which states that “the Confucian tradition is one of the great intellectual achievements of humankind....the Confucian *Dao*

represents one of the supreme human systems of study, contemplation, speculation, and action.”

Whether for the purpose of understanding the modes of thought of the Chinese, the Korean, the Japanese, or that of the East Asians as a whole or for the simple reason that it is already one of the major intellectual traditions of the world the significance of which is comparable to those of Judaism, Christianity, Islam, Buddhism and Hinduism, Confucianism is definitely something worthy of serious study today.

To introduce students to this ancient and yet living tradition, this course will first adopt a historical approach. Following a chronological order, it will focus on the most influential Confucian thinkers whose thoughts have significantly shaped the tradition. These surveys will not only simply show the unfolding of Confucianism through its ebb and flow, but also demonstrate how the tradition has indeed originated, consolidated, reformulated, adapted, transformed, revived and rejuvenated. To account for these developments in the most effective way, the thoughts of these eminent Confucian thinkers will, of course, have to be studied against the complicated historical background from which they emerged, which in turn will necessarily involve such intertwining factors as the economy, society and politics of their times.

The course will also adopt intercultural and comparative approaches for the very reason that the history of Confucianism is indeed both an international and intercultural phenomenon. Rather than purely a tradition indigenous to China, Confucianism has long been enthusiastically appropriated by generations of thinkers in Korea and Japan and, more recently, by scholars and thinkers in the West as well. Their persistent efforts to reinterpret the tradition adopted from China are undoubtedly the most enduring and powerful force that enables Confucianism to continue to grow in foreign lands. On the other hand, in order to spread and grow, consciously or unconsciously, it is also not infrequent the case that Confucianism adjusts itself to the various cultural environments in which it is placed. To explain these adaptations, cultural factors will have to be taken into consideration.

Apart from these contextual approaches, textual analysis will, of course, be employed when looking into the thoughts of the major Confucian thinkers in China, Korea and Japan. Though in translation, primary sources, such as excerpts from the Confucian *Five Classics* and *Four Books*, will not only be utilized when giving lectures, but also be required for students to prepare for their tutorial presentations, in order to ensure that an original understanding of the tradition will ultimately be acquired.

Preliminary Schedule of Lectures:

Weeks	Dates	Topics	Recommended readings
1	2 Sept	About the course	Course outline
1 & 2	4 & 11 Sept	Introduction	Yao, <i>An Introduction to Confucianism</i> , 16-47;

			Rozman, <i>The East Asian Region: Confucian Heritage and Its Modern Adaptation</i> , 3-42
3	16 Sept	Early Chinese religious and philosophical orientations: The ritual-musical tradition preceding Confucius	Schwartz, <i>The World of Thought in Ancient China</i> , 16-55
3	18 Sept	Confucius as transmitter and innovator	Yao, <i>An Introduction to Confucianism</i> , 21-26; Schwartz, <i>The World of Thought in Ancient China</i> , 56-134
4	23 Sept	Defenders of the Way (I): Mencius	Yao, <i>An Introduction to Confucianism</i> , 71-80; Schwartz, <i>The World of Thought in Ancient China</i> , 255-320
4	25 Sept	Defenders of the Way (II): Xunzi	Same as the above
5	30 Sept	Comparing to major Pre-Qin's schools and its establishment as the state orthodoxy	Yao, <i>An Introduction to Confucianism</i> , 81-89
6	7 Oct	The Confucian Revival (I): Challenges from Neo-Daoism and Buddhism and its initial responses in Wei-jin and Tang	Yao, <i>An Introduction to Confucianism</i> , 89-96
6	9 Oct	The Confucian Revival (II): Neo-Confucianism in Song and Ming	Yao, <i>An Introduction to Confucianism</i> , 96-115
7	14 Oct	Confucianization of the Korean society	Yao, <i>An Introduction to Confucianism</i> , 115-137; Chang & Kalmanson, <i>Confucianism in Context</i> , 33-66
8	21 Oct	Korean Confucianism and the adaptation of Confucianism in Japan	Same as the above
9	28 Nov	Japanese Confucianism	Same as the above
10	4 Dec	Confucianism in modern China	Yao, <i>An Introduction to Confucianism</i> , 245-286
11	11 Nov	Confucianism in modern China and the West	Same as the above
12	18 Nov	Confucianism in the West	Same as the above

Outcomes:

1. By the end of the course, students will acquire the knowledge of the major trends of developments of Confucianism in the past: how it originated and consolidated in

ancient China, reformulated and revitalized in the Song and Ming periods, and adapted and transformed in traditional Korea and Japan.

2. In addition, they will also attain a good understanding of how Confucianism develops in the modern period, both in the East and the West.
3. Above all, they will gain a mastery of the basic tenets of Confucianism as one of the major religious and philosophical traditions of the human kind.

Assessment:

1. Classroom performances (25%):
 - Attendance will be taken every lecture and tutorial. Marks will be deducted once they are absent without apology and proper excuse.
 - Students are expected to involve actively in classroom discussions.
 - In addition, they are also required to do a presentation in group. In preparation for this, students are to study carefully the primary sources assigned, make sense out of them, organize them in a systematic and coherent manner, and raise meaningful questions for further discussion. For details, consult also the “Tutorial_Description and Topics”.
2. Book review (40%):
 - Students are required to write a review on a book selected from the “List of Further References”. The review should include a clear summary of and some critical comments on the book selected. The ratio between them can either be 2:1, 1:1, or 1:2.
 - Since it will take much time to fully understand the book, students are strongly advised to start reading it as early as possible. To ensure that they will do so, they are required to submit the title of the book they choose no later than the Thursday on September 18.
 - Note that in order to write a good review, they might also need to consult other secondary sources, such as articles in journals or encyclopedias.
 - The report should be within 4000 words, neatly typed and double-spaced. Marks will be deducted from shorter or longer report, with 5% for a hundred words.
 - The report is due normally one week before the end of the semester, that is, the Thursday on November 20. Unless exceptional contingencies, request for extension will not be entertained. Penalty will also be applied to late reports, with a daily deduction of 5%.
3. Final examination (35%):
 - The examination will be an open book one and will last for two hours, covering materials in both the lectures and the tutorials. The date of the examination will be announced in due course.

Basic References:

1. Chang Wonsuk and Leah Kalmanson, eds. *Confucianism in Context: Classic Philosophy and Contemporary Issues, East Asia and Beyond*. Albany: SUNY Press, 2010. [BL1853 .C73 2010]
2. Yao, Xin-zhong. *An Introduction to Confucianism*. Cambridge; New York: Cambridge University Press, 2000. [BL1852.Y36 2000].

Important Source books:

1. De Bary, William Theodore and Richard Lufrano, eds. *Sources of Chinese Tradition*. 2nd ed. Vol. 2. New York: Columbia University Press, 2000. [DS721.D37 1999 v.2]
2. De Bary, William Theodore and Irene Bloom, eds. *Sources of Chinese Tradition*. 2nd ed. Vol. 1. New York: Columbia University Press, 1999. [DS721.D37 1999 v.1]
3. Chan, Wing-tsit, trans. and comp. *A Source Book in Chinese Philosophy*. Princeton: Princeton University Press, 1963. [B125 .C45 1969]
4. Lee, Peter H. and William Theodore de Bary, eds. *Sourcebook of Korean Tradition*. Vol. I. New York: Columbia University Press, 1997. [DS904 S68 1993 v.1]
5. Lee, Peter H. ed. *Sourcebook of Korean Civilization*. Vol II. New York: Columbia University Press, 1996. [DS904 S68 1993 v.1]
6. *Sources of Japanese Tradition*. Compiled by William Theodore de Bary ... [et al.] ; with collaboration of William Bodiford, Jurgis Elisonas, and Philip Yampolsky ; and contributions by Yoshiko Dykstra ... [et al.]. 2nd ed. 2 vols. New York: Columbia University Press, 2001-2005. [DS821.S68 2001 v.1-2]

Further References (especially for Book Review):

I. East Asian Confucianism:

1. Elman, Benjamin A., John B. Duncan and Herman Ooms, eds. *Rethinking Confucianism: Past and Present in China, Japan, Korea, and Vietnam*. Los Angeles: University of California, Los Angeles, 2002. [Baptist UL: 181.112 R314 2002]
2. Rozman, Gilbert, ed. *The East Asian Region: Confucian Heritage and Its Modern Adaptation*. Princeton, N.J.: Princeton University Press, 1991. [B5233.C6 E37 1991]

II. Chinese Confucianism:

1. Liu, Shu-hsien. *Essentials of Contemporary Neo-Confucian Philosophy*. CT: Praeger Publishers, 2003. [B5233 N45 L58 2003]
2. Tu, Wei-ming and Mary Evelyn Tucker, eds. *Confucian Spirituality*. 2 vols. NY: Crossroad, 2003-04. [BL1855 .C66 2003 v.1 & 2]
3. Chan, Alan K., ed. *Mencius: Contexts and Interpretations*. Honolulu: University of Hawaii Press, 2002. [PL2474.Z7 M43 2002]
4. Van Norden, Bryan W., ed. *Confucius and the Analects: New Essays*. New York: Oxford University Press, 2002. [PL2471.Z7 C65 2002]
5. Ivanhoe, Philip J. *Ethics in the Confucian Tradition: The Thought of Mengzi and*

- Wang Yang-ming*. Indianapolis, IN: Hackett Pub. Co., 2002. [BJ117 .I83 2002]
6. Ching, Julia. *The Religious Thought of Chu Hsi*. New York: Oxford University Press, 2000. [B128.C54 C465 2000]
 7. Liu, Shu-hsien. *Understanding Confucian Philosophy: Classical and Sung-Ming*. CT: Greenwood Press, 1998. [B127.C65 L59 1998]
 8. Shun, Kwong-loi. *Mencius and Early Chinese Thought*. Stanford, California: Stanford University Press, 1997. [B128.M324 S48 1997]
 9. Tu, Wei-ming. *Way, Learning, and Politics: Essays on the Confucian Intellectual*. Albany: State University of New York Press, 1993. [BL1852.T8 1993]
 10. Machle, Edward J. *Nature and Heaven in the Xunzi*. Albany: State University of New York Press, 1993. [B128.H74 M33 1993]
 11. Tillman, Hoyt Cleveland. *Confucian Discourse and Chu Hsi Ascendancy*. Honolulu: University of Hawaii Press, 1992. [B127.C65 T55 1992]
 12. Ebrey, Patricia Buckley. *Confucianism and Family Rituals in Imperial China: A Social History of Writing about Rites*. New Jersey: Princeton University Press, 1991. [DS721.E336 1991]
 13. De Bary, William Theodore. *The Trouble with Confucianism*. Cambridge, Mass.; London: Harvard University Press, 1991. [BL1852.D43 1991]
 14. Liu, Kwang-ching, ed. *Orthodoxy in Late Imperial China*. Berkeley: University of California Press, 1990. [DS754.14 O78 1990]
 15. Gardner, Daniel K. *Learning to be a Sage: Selections from the Conversations of Master Chu, Arranged Topically*. Berkeley: University of California Press, 1990. [B128.C52 E5 1990]
 16. Tu, Wei-ming. *Centrality and Commonality: an Essay on Confucian Religiousness*. New York: State University of New York Press, 1989. [PL2473.Z7 T8 1989]
 17. Munro, Donald. *Images of Human Nature: A Sung Portrait*. Princeton: Princeton University Press, 1988. [BD450 M863 1988]
 18. Chan, Wing-tsit. *Chu Hsi: Life and Thought*. Hong Kong: Chinese University Press, 1987. [B128.C54 C4 1987]
 19. Schwartz, Benjamin. *The World of Thought in Ancient China*. Cambridge: Belknap Press of Harvard University Press, 1985. [B126 S345 1985]
 20. Chang, Kwang-chih. *Art, Myth, and Ritual: The Path to Political Authority in Ancient China*. Cambridge: Harvard University Press, 1983. [DS741.65 C53 1983]
 21. De Bary, William Theodore. *The Liberal Tradition in China*. Hong Kong: Chinese University Press, 1983. [B127.N4 D398 1983]
 22. Ching, Julia. *To Acquire Wisdom: The Way of Wang Yang-ming*. New York: Columbia University Press, 1976.
 23. Munro, Donald. *The Concept of Man in Early China*. California: Stanford University Press, 1969. [BD450 M86 1969]
 24. Creel, Herrlee G. *Confucius and the Chinese Way*. New York: Harper & Row, 1960. [B128.C8 C65 1960]

III. Korean Confucianism:

1. Peterson, Mark A. *Korean Adoption and Inheritance: Case Studies in the Creation*

- of a Classic Confucian Society*. Ithaca, New York: East Asia Program, Cornell University, 1996. [HV875.58.K6 .P473 1996]
2. Palais, James B. *Confucian Statecraft and Korean Institutions: Yu Hyongwon and the Late Choson Dynasty*. Seattle and London: University of Washington Press, 1996.
 3. Chung, Edward Y.J. *The Korean Neo-Confucianism of Yi T'oegye and Yi Yulgok: A Reappraisal of the "Four-Seven Thesis" and Its Practical Implications for Self-Cultivation*. Albany: State University of New York Press, 1995.
 4. Kalton, Michael C., et al., trans. *The Four-Seven Debate: An Annotated Translation of the Most Famous Controversy in Korean Neo-Confucian Thought*. Albany: State University of New York Press, 1994. [B5253.F68 K35 1994]
 5. Deuchler, Martina. *The Confucian Transformation of Korea: A Study of Society and Ideology*. Cambridge, Mass: Council on East Asian Studies, Harvard University Press, 1992. [DS913.27 .D48 1992]
 6. Ro, Young-chan. *The Korean Neo-Confucianism of Yi Yulgok*. Albany: State University of New York Press, 1989. [B5254.Y514 R6 1989]
 7. Yi, Hwang. *To Become a Sage: The Ten Diagrams on Sage Learning*. Translated, edited, and with commentaries by Michael C. Kalton. New York: Columbia University Press, 1988. [B5254.Y483 S663813 1988]
 8. Haboush, JaHyun Kim. *A Heritage of Kings: One Man's Monarchy in the Confucian World*. New York: Columbia University Press, 1988. [DS913.392.Y66 H33 1988]

IV. Japanese Confucianism:

1. Kaibara, Ekken. *The Philosophy of Qi: The Record of Great Doubts*. Trans., with an introduction, by Mary Evelyn Tucker. New York: Columbia University Press, 2007. [B5244.K253 T3513 2007]
2. Tucker, John Allen, ed. & trans. *Ogyu Sorai's Philosophical Masterworks: The Bendo and Benmei*. Association for Asian Studies and the University of Hawaii Press, 2006. [B5244.O352 E6 2006]
3. Tucker, John Allen. *Ito Jinsai's Gomo jigi and the Philosophical Definition of Early Modern Japan*. Leiden: E.J. Brill, 1998. [B5244.I763 G6613 1998]
4. Yamashita, Samuel Hideo, trans. *Master Sorai Responsals: An Annotated Translation of Sorai Sensei Tomosho*. Honolulu: University of Hawaii Press, 1994. [B5244.O353 T6613 1994]
5. Tucker, Mary Evelyn. *Moral and Spiritual Cultivation in Japanese Neo-Confucianism: The Life and Thought of Kaibara Ekken (1630-1714)*. Albany: State University of New York Press, 1989. [B5244.K254 T83 1989]
6. Koschmann, J. Victor. *The Mito Ideology: Discourse, Reform and Insurrection in Late Tokugawa Japan, 1790-1864*. California: University of California Press, 1987. [DS881 .K66 1987]
7. Najita, Tetsuo. *Visions of Virtue in Tokugawa Japan: The Kaitoku, Merchant Academy of Osaka*. Chicago: University of Chicago Press, 1987. [DS822.2 N28 1987]
8. Bellah, Robert. *Tokugawa Religion: The Cultural Roots of Modern Japan*. New York: The Free Press; London: Collier MacMillan Publishers, 1985.

[BL2210 .B42 1985]

9. Nosco, Peter, ed. *Confucianism and Tokugawa Culture*. Princeton: Princeton University Press, 1984. [B5243.N4 C66 1984]
10. Maruyama, Masao. *Studies in the Intellectual History of Tokugawa Japan*. Trans. Mikiso Hane. Princeton: Princeton University Press, 1974. [JA84.J3 M313 1974]

V. Confucianism in the Modern Age:

1. Angle, Stephen C. *Contemporary Confucian Political Philosophy: Toward Progressive Confucianism*. Cambridge, UK: Polity Press, 2012.
2. Yang, Feng-gang and Joseph Tamney, eds. *Confucianism and Spiritual Traditions in Modern China and Beyond*. Leiden: E.J. Brill, 2012. []
3. Angle, Stephen C. *Sagehood: The Contemporary Significance of Neo-Confucian Philosophy*. New York: Oxford University Press, 2009. [B127.N4 A54 2009]
4. Liu, Shu-hsien. *Essentials of Contemporary Neo-Confucian Philosophy*. Westport, Conn.: Praeger, 2003. [B5233.N45 L58 2003]
5. Angle, Stephen C. *Human Rights and Chinese Thought: A Cross-Cultural Inquiry*. New York: Cambridge University Press, 2002. [JC599.C6 A54 2002]
6. De Bary, William Theodore. *Asian Values and Human Rights: A Confucian Communitarian Perspective..* Cambridge: Harvard University Press, 1998. [JC599.A78 D4 1998]
7. De Bary, William Theodore and Wei-ming Tu, eds. *Confucianism and Human Rights*. New York: Columbia University Press, 1998. [JC599.C6 C66 1998]
8. Tu, Wei-ming, ed. *Confucian Tradition in East Asian Modernity: Moral Education and Economic Culture in Japan and the Four Mini-dragons*. Cambridge: Harvard University Press, 1996. [DS509.3 C67 1996]
9. Rozman, Gilbert, ed. *The East Asian Region: Confucian Heritage and Its Modern Adaptation*. Princeton, N.J.: Princeton University Press, 1991. [B5233.C6 E37 1991]
10. Metzger, Thomas A. *Escape from Predicament: Neo-Confucianism and China Evolving Political Culture*. New York: Columbia University Press, 1977. [JA84 C6 M43 1977]
11. Levenson, Joseph. *Confucian China and Its Modern Fate*. Berkeley: Univ. of California Press, 1968. [DS721.L538 1968]
12. Levenson, Joseph. *Modern China and Its Confucian Past*. Garden City, N.Y.: Doubleday Anchor Books, 1964. [DS721 .L49 1964]

VI. Confucianism in the West:

1. Liu, Shu-hsien, John Berthrong and Leonard Swidler, eds. *Confucianism in Dialogue Today: West, Christianity & Judaism*. PA: Ecumenical Press, 2004. [BR128.C43 C663 2004]
2. Neville, Robert Cummings. *Boston Confucianism: Portable Tradition in the Late-Modern World*. Albany, NY: State University of New York Press, 2000. [BL1852.N48 2000]
3. Jensen, Lionel M. *Manufacturing Confucianism: Chinese Traditions & Universal Civilization*. Durham: Duke University Press, 1997. [BL1852 .J45 1997]

4. Berthrong, John H. *All under Heaven: Transforming Paradigms in Confucian-Christian Dialogue*. Albany, NY: State University of New York Press, 1994. [BR128.C43 B46 1994]
5. Ching, Julia, and Willard G. Oxtoby. *Moral Enlightenment: Leibniz and Wolff on China*. Nettetal: Steyler Verlag, 1992.
6. Ching, Julia, and Willard G. Oxtoby, eds. *Discovering China: European Interpretations in the Enlightenment*. Rochester: University of Rochester Press, 1992. [B801 .D57 1992]
7. Lee, Peter K. H., ed. *Confucian-Christian Encounter in Historical and Contemporary Perspective*. Lewiston, N.Y.: Edwin Mellen Press, 1991. [BR128.C43 C66 1991]
8. Lee, Thomas H. C., ed. *China and Europe: Images and Influences in the Sixteenth to Eighteenth Centuries*. Hong Kong: Chinese University Press, 1991. [DS750.82 .C5 1991]
9. Küng, Hans, and Julia Ching. *Christianity and Chinese Religions*. New York: Doubleday, 1989. [BR128.C4 K8613 1989]
10. Mungello, David E. *Curious Land: Jesuit Accommodation and the Origins of Sinology*. Honolulu: University of Hawaii Press, 1985. [BV3417 .M86 1989]

Journals Most Frequently Consulted:

1. *Journal of Chinese Philosophy*
2. *DAO: A Journal of Comparative Philosophy*
3. *Philosophy East & West*
4. *Harvard Journal of Asiatic Studies*
5. *Journal of Chinese Religions*
6. *Journal of Asian Studies*

Useful Links:

1. <http://philpapers.org/s/confucianism> An online search in Confucianism featuring 1000 books or articles, with abstract and similar books or articles for most of the entries.
2. <http://www2.kenyon.edu/Depts/Religion/Fac/Adler/Reln471/bib-books.htm> A bibliography of books on Confucianism in the Consort or OhioLink libraries, which is classified into the following eight categories: 1. Translations of the Classics, 2. General, 3. Classical Confucianism, 4. Neo-Confucianism (Tang-Song-Yuan-Ming), 5. Qing Confucianism, 6. Confucianism in Japan, Korea and Vietnam, 7. Confucianism and Modernity / Confucianism and the West, and 8. Journals.

Database Easily Accessible:

Bibliography of Asian Studies (BAS) (1971-) The online version of the Bibliography

referencing principally western-language articles and book chapters on all parts of Asia published since 1971. It is available in the HKUST's Library.

Changes to be made:

Add a new lecture on possible contributions Confucianism might make as compared with Buddhism, Christianity and Islam at the end of the course

Confucianism, the way of life propagated by Confucius (6th–5th century BCE) and followed by the Chinese people for more than two millennia. Still the substance of learning, the source of values, and the social code of the Chinese, it has also influenced other countries, particularly Japan, Korea, and Vietnam. Thank you for your feedback. Our editors will review what you've submitted and determine whether to revise the article. Join Britannica's Publishing Partner Program and our community of experts to gain a global audience for your work! External Websites. ChinaKnowledge.de - Confucius and Confucianism. The Catholic Encyclopedia - Confucianism. Asia Society - Center for Global Education - Confucianism. United Religions Initiative - Confucianism. HUMA4700*. Confucianism in a Global Context. Charles Chan. Music. Isaac Droscha & Mandy Petty. HUMA3102*. Making Chamber Music A (L1, L2 & L3). Amy Sze. HUMA3104*. Confucianism, also known as Ruism, is a system of thought and behavior originating in ancient China. Various descriptions: tradition, a philosophy, a religion, a humanistic or rationalistic religion, a way of governing, or simply a way of life. Confucianism developed from what was later called the Hundred Schools of Thought from the teachings of the Chinese philosopher Confucius (551–479 BCE). HUMA 4700 Confucianism in a Global Context. Fall 2012. Room 4333 Tues & Thurs 9:00-10:20. This course is designed to introduce Confucianism as a major intellectual tradition not only in China and East Asia, but also in the global age of today. Description: Confucianism had repeatedly been blamed for the backwardness prevalent over the entire East Asian region for more than a century ever since the intrusion of the Western powers in the mid-19th Century. Communicating in a Global Context. Syllabus Instructors Conceptor Platform Reviews. Go to course arrow_forward. Working in a global, cross-cultural role requires effective communication with individuals and groups from different parts of the world. Your success depends on your ability to work effectively with people who may understand and react to situations differently. Therefore, your ability to communicate effectively is a critical requirement. This course uses a dynamic and engaging approach to develop the skills for effective communication in international business settings. We will cover techniques and methods for handling interpersonal encounters in multicultural environments.