

A Study of Principled Negotiation Based on the Chinese Harmony Thought

Shougang Zhang

PhD School of Management and Business Administration,
Szent István University Gödöllő, Hungary
School of Business, Xi'an Siyuan University, Xi'an, China
zsg771126@sohu.com

Milan Constantinovits

PhD in Management and Business Administration Sciences, Associate Professor,
Szent István University Gödöllő, Hungary
Constantinovits.Milan@gtk.szie.hu

Abstract

Roger D. Fisher, a Harvard law professor and William Ury brought up principled negotiation in 1981 in “Getting to Yes: Negotiating Agreement without Giving In”. For over thirty years, the method of principled negotiation has been the dominant formative approach to negotiation in the world. Since most of the literature on negotiations in an international environment has a common opinion that Chinese culture and Western culture is different on negotiation, this study focuses on their connections from a Chinese perspective.

The study begins a brief overview of the Chinese harmony thought and principled negotiation. It is followed by analysis about the connection between the Chinese harmony thought and principled negotiation. Last, this study includes a summary. China is considered a cradle of civilization with 5,000 years of Chinese history, has a systematic thought of interpersonal interaction, so this study has positive significance to promote understanding Chinese negotiation thought and enrich the theory of international negotiation.

Keywords: Principled Negotiation, Chinese Harmony Thought, Similarities

1. Introduction

International negotiation plays an important role in trends of globalization; it is not only the economic exchanges and cooperation, cultural exchanges and communication between various countries. Cross-cultural is the greatest characteristic of international business negotiations (Torres, 2010). Because cultural differences led to a culture clash in the international business negotiation, many negotiations have failed. Therefore, to understanding the cultural background of the negotiating parties, avoiding the conflict of cultural difference, is very important for the success of the international negotiation. Under the influence of geographical conditions, political and economic development, there is a big difference between Eastern and Western cultures. Nowadays, many researchers study on the difference of cross-cultural negotiation; these results help people to understand the differences in Chinese culture and Western cultures. However, not only the connection with negotiation under Chinese culture and foreign (especially Western) negotiation is rarely discussed, but also in the theoretical field of negotiation was barely mentioned because Chinese is not widely used in the world.

Roger D. Fisher, a Harvard law professor, and William Ury brought up principled negotiation in 1981 in “Getting to Yes: Negotiating Agreement without Giving In”. For over thirty years, the method of principled negotiation has been the dominant formative approach to negotiation in the world. In Getting to Yes, the four principles put together become an effective way which can be used under almost any circumstance.

This paper compares the Chinese harmony thought with principled negotiation. China's rapid economic growth has been occurring so fast that Westerners have had difficulties in understanding how to effectively negotiate with the Chinese (Torres, 2010). China is considered a cradle of civilization with 5,000 years of Chinese history, and it has a systematic thought of interpersonal interaction, so this study has positive significance in promoting the understanding of the Chinese negotiation thought and in enriching the theory of international negotiation.

2. Chinese Harmony Thought

"Harmony" is written with the character 和 (hé), which is the most significant character in Chinese. The Chinese harmony thought forms an organic system (Kecheng, 2012). Harmony can be interpreted as the ideological concepts of conscientiousness, concordance, peacefulness and gentleness (Zhizhen, 2008). The harmony thought is a mixture of the Taoism, Confucian, and Buddhism in ancient China. Harmony thought in ancient China is extremely rich. Not only has it contained the harmony of natural harmony, human body and mind harmony, and social harmony, but also the harmony among human, nature and society.

2.1 Four basic forms of harmony

2.1.1 Natural harmony

The ancient philosophy in China first thought of balance and harmony with nature. Laozi, the founder of philosophical Taoism, said "The Tao produced one; One produced two; Two produced three; Three produced all things. All things leave behind them the obscurity, and go forward to embrace the brightness, while they are harmonized by the breath of vacancy"(Tsu, 2006). It is based on the premise that all phenomena in the universe come from the same origin- the Tao (or the Way). From the Tao, all things are polarized into Yin and Yang, i.e. heaven and earth, day and night, masculine and feminine energies. Along with the law of Yin and Yang, the ancient Taoists observed a pattern of expression in nature that they interpreted and named as the Five Elements (see figure1). These elements, or energies, were described as Wood, Fire, Earth, Metal and Water and were understood to be the prime energetic building blocks that all the material substance in the phenomenal world is composed of. The Elements are representations of the transformation that occurs in the world around us; they are metaphors for describing how things interact and relate with each other. Harmony is the ultimate objective, the origins of nature, and the drive of running.



Figure1. Chinese Five Elements Theory

2.1.2 Human body and mind harmony.

Human is a part of nature. The human body and mind are also harmonious. Long ago, the Chinese recognized the interconnection of the various parts of the body. For example, the body's back is Yang while the front is Yin, and the two powers run through the inner body structure. There are Yang-organs (hollow) and Yin-organs (massive), Yang-lines and Yin-lines. Acupuncture follows the idea of balancing life energy through the meridians (energy lines) of the human body, restoring a health preserving harmony (Lee, 2012). The human body, mind and spirit are experienced as one complete whole. When the human body and mind are in a state of harmony, people can live freely, in harmony and majesty.

2.1.3 Social harmony.

A society is a group of people involved in persistent interaction, and according to harmony thought, social harmony results in part from every individual knowing his or her place in the natural order, and playing his or her part well (Wikipedia). Confucius said: "when the prince is prince and the minister is minister; when the father is father, and the son is son" (James Legge, 2009). Particular duties arise from one's particular situation in relation to others. When talking about harmony, Confucius said that people should behave according to the principles of "Being close to and learning from people of virtue and compassion, caring for people while associating with them" (James Legge, 2009). In Lunyu¹, Confucius said, "In practicing the rules of propriety, a natural ease is to be prized" (James Legge, 2009). Only after we subdue ourselves and return to propriety, we can have a peaceful world. Propriety was regarded as the social norm in Chinese history. It has two characteristics. The first one is self-restraint. Self-restraint is so important that it is something that we cannot do without in terms of propriety. Thereby, we are able to avoid conflicts of interest and social chaos resulting from lack of constraint. The second characteristic is harmony, which is the core element of propriety. Propriety is the manifestation of harmony; it conforms to the principles of morality and justice.

2.1.4 Harmony among human, nature and society.

When nature, human, and society are considered together, there is a harmonious system among them. Four Chinese characters, *tian ren he yi* (天人合一), respectively mean *nature*, *human beings*, *mutual understanding and friendship*, and *oneness*. While Westerners always try to conquer and plunder from nature with their increasingly highly advanced technologies, the ancient Eastern sages admonish that human beings are just a small part of, and closely linked to the world (Jeff, 2005). These thoughts are universal in Chinese culture. Human beings are an integral part of nature. Human beings are a component of heaven and earth, or nature. Thus, human beings should also obey the laws of nature. The theory also holds the view that ethical principles are consistent with natural rules. The ideal of life is to attain harmony between man and nature. The idea that advocates the harmony of men with nature is of great significance on keeping an ecological balance. The harmony theory is well balanced with emphasis both on alternating and complying with nature. People should neither subdue, nor destroy nature, and the relationship between the two should be coordinated and harmonized.

¹ The Lunyu (pronounced Lún yǔ!), commonly translated as "The Confucian Analects", is a collection of sayings by Confucius and dialogs with his disciples.

2.2 The state of equilibrium and harmony

Equilibrium and harmony were highly valued by people in ancient China. The Doctrine of the Mean² states: “This equilibrium is the great root from which grow all the human actions in the world, and this harmony is the universal path which they all should pursue. Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish” (James Legge, 2009). Confucianism emphasized the importance of honesty, righteousness and the principles of cultivating one’s morality, protecting one’s family, governing one’s nation and stabilizing the world. These qualities evolved from inside to outside, from ourselves to others, from human to substance, from near to far, emphasizing that we should cultivate ourselves first and then have a peaceful world. If everyone can persistently upgrade his moral standard and perfect his personality qualities to become a gentle, modest, humble, diligent, conscientious, scrupulous, meticulous, faithful and well-mannered person, then society would definitely become more harmonious and peaceful. “Pursuing harmony” refers to moderation, fitting, balance, and harmony. The harmony is beneficial to all things, the balance of Yin and Yang is essential to all four seasons, all things and the long-term stability of the state. Harmony is a controlling force, guiding all things to grow and change. Harmony is a state, deciding the balance among people, beings, and nature. Harmony is based on morality and justice, presenting a bigger aspiration as a sea that contains thousands of little rivers.

2.3 Seeking harmony, but keeping differences

Ancient Chinese seeks harmony, but keeps differences. No difference, no harmony (ROŠKER, 2013). Seeking harmony, but keeping differences, is used as a standard to distinguish a gentleman from a petty man in Confucianism. “Harmony but difference” is to pursue an inner balance, not agreement on the surface. It is admitting the difference and diversity among all things. “Consensus without harmony” is otherwise; it is to suppress dissident and eliminate differences which leads to stagnation and loss. “Seeking harmony, but keeping differences.” A gentleman should be open-minded and tolerant of others. He should enjoy the company of all and never join in doing bad deeds. A man without virtue will make profits by any means, fair or foul, he will not listen to differing opinions and will renounce those who disagree with him. Confucius called those who agree with everything without giving anything serious thoughts as “Xiang Yuan”. He said, “Xiang Yuan was a thief of virtue.” He also thought that those base persons, hypocrites, were always spurned with scorn. As judging the morality of a man, he said, “It should not be based on the likes and dislikes, but on virtue. A gentleman will never compromise on important moral issues of right and wrong.” Confucius makes a radical distinction between sameness (in the sense of “uniformity,”), and harmony or “harmonization” and criticizes the former in the following terms: “The nobleman creates harmony, not sameness. Ordinary men, on the contrary, are all the same and cannot create harmony”.

3. Principled Negotiation

Principled negotiation is the name given to the interest-based approach to negotiation set out in the best-known conflict resolution book, *Getting to Yes: Negotiating Agreement without Giving In*, first published in 1981 by Roger Fisher and William Ury. The book was published in its the third edition in 2011, but the concept of principled negotiation is still kept in the book. In *Getting to Yes*, Fisher and Ury argue that almost all disputes can be resolved with principled negotiation. They reject the notion that some conflicts are inherently win-lose or that positional bargaining is ever a superior approach (Roger & Fisher, 1981). The book advocates four fundamental principles of negotiation.

² The Doctrine of the Mean, is both a doctrine of Confucianism and also the title of one of the Four Books of Confucian philosophy in China.

3.1 Four basic points of principled negotiation

3.1.1 *Separate the people from the problem.*

Separating the people from the problem means separating relationship issues (or "people problems") from substantive issues, and dealing with them independently. People problems, Fisher and Ury observe, tend to involve problems of perception, emotion, and communication. Perceptions are important because they define the problem and the solution. While there is an "objective reality," that reality is interpreted differently by different people in different situations. When different parties have different understandings of their dispute, effective negotiation may be very difficult to achieve. People problems also often involve difficult emotions — fear, anger, distrust and anxiety for example. These emotions get intertwined with the substantive issues in the dispute and make both harder to deal with. Fisher and Ury consider communication problems to be "people problems" as well. Fisher and Ury suggest techniques for minimizing communication problems.

3.1.2 *Focus on interests, not positions.*

Negotiating about interests means negotiating about things that people really want and need, not what they say that they want or need. Often, these are not the same. People tend to take extreme positions that are designed to counter their opponents' positions. If asked why they are taking that position, it often turns out that the underlying reasons - their true interests and needs - are actually compatible, not mutually exclusive. Lastly, Fisher and Ury counsel negotiators to know what their alternatives are. If you don't know what your alternatives to a negotiated agreement are, you might accept an agreement that is far worse than the one you might have gotten, or reject one that is better than you might otherwise achieve. For this reason, Fisher and Ury stress the importance of knowing and improving your BATNA (Best Alternative to a Negotiated Agreement) before you conclude negotiations.

3.1.3 *Invent options for mutual gain.*

By focusing on interests, disputing parties can more easily fulfill the third principle - invent options for mutual gain. This means negotiators should look for new solutions to the problem that will allow both sides to win, not just fight over the original positions which assume that for one side to win, the other side must lose.

3.1.4 *Insist on objective criteria.*

While not always available, if some outside, objective criteria for fairness can be found, this can greatly simplify the negotiation process. If union and management are struggling over a contract, they can look to see what is it that other similar companies have agreed to use as an outside objective. If people are negotiating over the price of a car or a house, they can look at what similar houses or cars have been sold for. This gives both sides more guidance as to what is "fair," and makes it hard to oppose offers in this range.

3.2 Applications of principled negotiation

Principled negotiation has been very widely used in many fields since its establishment. When conflicts about medical care persist despite gaining mutual trust and a deep understanding of goals, it may be effective to use principled negotiation. Principled negotiation is an approach to resolving conflicts, which avoids power struggles and unwanted compromises (Arnold & Kendall, 2008). A super expert system, Negotiation Game or NeGame (NeG), is designed to support the Harvard Principled Negotiation model; it is illustrated by a civilization application which reframes the Israel-Palestine conflict as the task of negotiating a mutually acceptable civilization (Gray, X., P.N. Gray, &

J. Zeleznikow, 2011). The growing use of Information Technology in the commercial arena leads to an urgent need to find alternatives to traditional dispute resolution, using Case-Based Reasoning and principled negotiation to provide decision support for dispute resolution (Carneiro et al., 2013). Many methods of social work practice, including brokering, case advocacy, and cause advocacy, require the social worker to engage in negotiations to resolve disputes. The article demonstrates how principled negotiation, a form of negotiating developed out of the Harvard Negotiation Project at Harvard University and widely used in the business and legal world, can be an effective tool in social work practice. Principled negotiation is especially consonant with the value base of social work because it strives for the just and mutually beneficial resolution of conflicts while acknowledging the value and importance of ongoing relationships (Lens, 2004). Principled negotiation is often promoted as an example of good practice in project management. Principled negotiation is a useful general technique in support of this approach (Bustard, 2002).

3.3 The limitations of principled negotiation

Principled negotiation is an excellent tool to use in many disputes, but has received some criticism. Rasmus Tenbergen claimed that the concept of principled negotiation is too “soft”. The process of negotiation, defined as collective decision-making, can be described by two basic attempts: to create and to claim as much value as possible, the point is valid that there is some on the value-claiming aspect in principled negotiation; the example only gives advice on how to avoid a bad agreement, not on how to claim value. Therefore, principled negotiation is too soft in general because it does not focus enough on the value-claiming aspect (Tenbergen, 2001). Victor Martinez Reyes (2015) named the main flaws of principled negotiation: the oversimplification of negotiations, the misunderstanding of the concept of strategy, a mixture of elements of different strategies, a misunderstanding of positional bargaining, and the significance and meaning of the relationship between negotiators. The very idea that the method of principled negotiation could be an all-purpose strategy of negotiation is an absurd. An all-purpose strategy, by definition, has no specific purpose; hence it is not a strategy. The method of principled negotiation cannot be all-purpose and a strategy of negotiation simultaneously. An all-purpose strategy would be like a flying horse persuading negotiators that principled negotiation is an all-purpose strategy of negotiation that has several undesirable outcomes (Reyes, 2015).

4. The Connection between Principled Negotiation and the Chinese Harmony Thought

Although under the different cultural backgrounds, principled negotiation and the Chinese harmony thought have many similarities, we have to mention the following:

4.1 Principled negotiation is similar to the Chinese harmony thought in origins

Fisher and Ury thought that soft negotiation and hard negotiation are the existing shortcomings of negotiation, so they advance a new theory of principled negotiation. Fisher and Ury compare three kinds of negotiation or bargaining: soft, hard, and principled (see table1). Just like hard bargaining, soft bargaining involves the negotiation of positions rather than interests. However, to avoid the common problems associated with bargaining over positions, the negotiators will take a "soft" approach: treating the participants as friends, seeking agreement at almost any cost, and offering concessions easily in the interests of preserving (or creating) a good relationship with the other side. Soft bargainers will trust the other side, and will be open and honest about their bottom line. This leaves them vulnerable to hard bargainers who will act competitively—offering few, if any concessions, concealing their bottom line, even making threats. In a negotiation between a hard bargainer and a soft bargainer, the hard bargainer will almost always emerge with a substantially better deal. Yet two hard bargainers competing against each other may end up both losing—hence the advice to bargain hard in all cases is not wise. Fisher and

Ury suggest that principled negotiation - which negotiates interests rather than position - is the best alternative to either hard or soft bargaining.

The Chinese are living in harmony with the Tao. The term Tao means "way", "path", or "principle". The Chinese also look at the Yin Yan principle³ for enduring hardships, and suffering through the harmony principle. Yin represents female elements such as the moon, night, water, weakness, darkness, mystery, softness, passively, etc., while Yang, represents the male elements such as the sun, day, fire, strength, brightness, clearness, hardness, activity, etc. Yin and Yang are not the two absolute opposing forces but rather the paired nature of everything in existence in the universe. It suggests that opposites have elements of each other and together form a dynamic unity. The whole idea of Yin-Yang theory is expressed by the Tai-Chi symbol (Galante, 1981) (see figure2). The black and white areas in the Tai-Chi symbol indicate that the whole world, including human beings, consists of two opposing components, namely, the Yin (black area) and the Yang (white area). Importantly, each component exists within the other component; the white and black areas contain small black and white circles, respectively (Lee & Ernst, 2011). This means that Yin/Yang is a relative concept, and any Yin or Yang aspect can be further subdivided into Yin and Yang. Therefore, the world is considered to be infinitely divisible into Yin and Yang, and each part has a structure similar to the Tai-Chi symbol. Thus, in Yin-Yang theory, the whole world, including human beings, consists of fractal structures (Sakatani, 2007).



Figure 2. Tai-Chi symbol

There are a number of well-known dualistic concepts on principled negotiation, such as "hard negotiation vs. soft negotiation", since many scholars and practitioners understand them as opposites, or reverse phenomena. In fact, it is similar with Yin and Yang. According to Tai Chi theory, Yin comprises Yang, and Yang contains Yin. They are always present within each other, and one cannot exist without the other. In other words, Yin and Yang are non-dualistic concepts, and using them in negotiation analysis and practice requires a holistic understanding of human nature and of the negotiator's connection with the opponent. A Tai Chi approach to negotiation implies a dynamic balance between Yin and Yang moves (see table1). This means that a negotiator has to combine in his or her behavior both Yin and Yang components: on one hand, to be receptive, cooperative, adaptive, integrative, empathetic, and practice corresponding, listening, giving in, accommodating, and reconciling (soft negotiation); and on the other hand, to be assertive, competitive, distributive, antagonistic, and practice opposing, compelling, speaking, taking in, hampering, and enforcing (hard negotiation). Tai Chi recommends softness of heart and hardness of mind, or outer softness and inner hardness (Faizullaev, 2012.). In this means, hard negotiation is Yang negotiation, Soft negotiation is Yin negotiation, and principled negotiation is the same concept Tai Chi negotiation (harmony negotiation).

³ Yin and Yang describe how seemingly opposite or contrary forces may actually be complementary, interconnected, and interdependent in the natural world, and how they may give rise to each other as they interrelate to one another.

Table 1. Relationship between Styles of Negotiation and Harmony States

Styles of Negotiation (Four basic points)		Harmony States (Behavior characteristics)	
Hard	Demand concessions to cultivate the relationship. Dig into your position. Demand one-side losses to reach agreement. Insist on agreement.	Yang	Assertive, competitive, distributive, antagonistic, and practice opposing, compelling, speaking, taking in, hampering, and enforcing
Soft	Make concessions to cultivate the relationship. Change your position easily. Accept one-side losses to reach agreement. Insist on your position.	Yin	receptive, cooperative, adaptive, integrative, empathetic, and practice corresponding, listening, giving in, accommodating, and reconciling
Principled	Separate the people from the problem. Focus on interests, not positions. Invent options for mutual gain. Insist on objective criteria.	Tai Chi	Dynamic balance between Yin and Yang. Rationality should not inhibit feeling, and sensitivity should not obstruct intelligence. The move of Yin and Yang is the ability to listen and speak, to follow the partner's line of a argumentation but depart own central points. Be grounded in solid facts, evidence and arguments; do not lose connection with the reality.

Adapted from Fisher, Ury and Patton (Second edition1991) *Getting to yes Negotiating agreement without giving in* (pp. 11, 12). Boston/New York: Houghton Mifflin Company. Faizullaev A. Using Tai Chi to Enhance Negotiation Effectiveness, PIN-Points. *Process of International Negotiation Network Perspectives*, 2012, No 38, pp. 19-22:

4.2 Principled negotiation is similar to the Chinese harmony thought in final goal

Fisher and Ury in principled negotiation propose options for mutual gain. As the name implies, the goal of mutual gains negotiation is to make certain that all parties involved gain from the negotiations. A relationship is a perceived connection that can be psychological, economic, political, or personal; whatever its basis, wise leaders, like skilled negotiators, work to foster a strong connection because effective leadership depends on it. Positive relationships are important not because they engender warm, fuzzy feelings, but because they engender trust – a vital means of securing desired actions from others. Most business negotiators understand that by working collaboratively with their counterparts while also advocating strongly on their own behalf, they can build agreements and longtime relationships that benefit both sides. A win-win negotiation settlement is an integrative negotiated agreement. In theory this means the negotiating parties have reached an agreement after fully taking into account each other's interests, such that the agreement cannot be further improved by any other agreement.

According to Chinese harmony thought, the ultimate objective of negotiation is to set up equilibrium and harmony. The Chinese think the states of equilibrium and harmonies are perfect in the world. They emphasize the morality and justice to all things. The Chinese think everyone become a gentle, modest, humble, diligent, conscientious, scrupulous, meticulous, faithful and well-mannered person, then teams, families, organizations, community and society would definitely become more harmonious and peaceful. If a business person identifies with harmony thought, he/she spontaneously

focuses on characteristics such as loyalty, reciprocal obligations, and honesty in negotiation, and then will get mutual benefits through good relationships. Therefore, Western people in principled negotiation hope to achieve a win-win result, while Chinese people are in pursuit of harmony, and both of these final goals are similar. Both are common values to other side, such as respect, politeness, honesty, and the interest in building a long term relationship. Moreover, Win-win negotiation does not mean that you must give up your goals or worry about the other person getting what they want in the negotiation. You have your hands full looking out for your own interests. Let others bear the primary responsibility for achieving their goals. This thought is the same to that the Chinese seek harmony but keep differences.

4.3 Principled negotiation is similar to the Chinese harmony thought in the way of solving the problem

Fisher and Ury propose four principles in principled negotiation; three of them regard the way to negotiate with other people. "Separate the people from the problem" is the hypothesis about negotiators with rationality, "Focus on interests, not positions" is the way that negotiators can see the essence through the phenomenon, "Insist on using objective criteria" is the principle of exception; if the two parties fail to achieve a win-win goal, two parties need to obey the rules to get a result.

In principled negotiation, "Separate the people from the problem" is rationalistic models and concepts of negotiation that propose rather calculative approaches and algorithmic thinking and pay little attention to human sensuousness, feelings, intuition, spontaneity, creativity, and body language. In Chinese harmony thought, unity and harmony within the individual is the foundation of unity and harmony in the collectivity. When the individuals in a community are at peace and harmony with themselves, it leads to a spontaneous harmony in the community. So to bring unity and harmony in the community, every individual in the community has to make a conscious effort to integrate his body, mind and heart and his thought, feeling, will and action around some life-enriching values which unite people. Therefore, self-harmony can produce wisdom to deal with people and problems.

In principled negotiation, "Focus on interests, not positions" means seeing through the appearance to perceive the essence. Because negotiators in their lives, culture, and life experiences are different, so negotiators use their creative skills to find BATNA to solve the problem. In Chinese harmony thought, seeing things as they really are was something that Tai Chi dealt with in his approach to negotiation, where he implies a dynamic balance between Yin and Yang moves, the energy of opposition in Yin and Yang, with its complementary arising and changing polarities, which was responsible for all the creation. Yang energy can quickly change into yin energy, and vice versa. Therefore, negotiation needs to distinguish between Yin and Yang (interests and positions) and find the Tao (solution to the problem) by changing (using BATNA).

In principled negotiation, "Insist on using objective criteria" means using rules to solve the problem. In Chinese harmony thought, negotiators are a part of society, where every individual must know his or her place in the natural order, play his or her part well and obey common rules.

5. Summary

The method of principled negotiation has been the dominant formative approach to negotiation in the world, but it has received some criticism. Principled negotiation was criticized by scholars because it lacks theoretical support. This study gives a theoretical support based on the Chinese Harmony Thought. It focuses on the connection between the Chinese harmony thought and principled negotiation. According to former analyses, the Chinese harmony thought and principled negotiation are firmly connected to the origins, final goal and the way to solve the problem. This conclusion powerfully explains why Chinese businessmen negotiate effectively with foreign businessmen. It is

because Chinese businessmen found common points between the Chinese culture and principled negotiation in negotiation. In conclusion, the greatest theoretical contribution of the study integrates the two fields of the harmony thought and Western principled negotiation, and makes both researches meaningful. This perspective on Chinese negotiations provides a different perspective in understanding the expectations of Chinese negotiations, and the areas that those international business negotiators must learn and understand prior to engaging in Chinese negotiations. As Chinese negotiators know about the rules of principled negotiation, they can interact smoothly with others in a negotiation. The Chinese seek harmony but keep differences, so they can quickly adjust to suiting a negotiation. As Western negotiators know about the Chinese harmony thought, they can reduce the tension in a negotiation. Because the Chinese harmony thought and principled negotiation is firmly connected in origins, final goal and the way to solve the problem in negotiation, the two sides reasonably exchange information, finding opportunities to reach common benefit, and eventually making the relationship more stable.

Foundation Item: The author, Shougang Zhang, was financially supported by China scholarship council (CSC NO.201500500079).

References

- Torres, J. (2010). Understanding the Influence and Approaches to Effective Chinese Negotiations. *The Business Review*, 14(2), 104-112.
- Kecheng, S. (2012). Discussion on the connotation and justice of Chinese harmony thinking. *Journal of Qingdao University of Science and Technology (Social Sciences)*, 2012(01), 31-36.
- Zhizhen (2008). Harmony - One of the Most Precious Elements in Chinese Traditional Culture. the epoch times. Retrieved from <http://www.theepochtimes.com/n3/1528988-harmony-chinese-culture/>
- Tsu, L. (2006). *Tao Te Ching*. Beijing: Zhong Hua Press.
- Lee, T.R. (2012). Heaven, Earth and Humans: Color Harmony in Chinese Culture. *Obuda University e-Bulletin*, 3(1), 155-164.
- Wikipedia. Confucianism. Retrieved from <https://en.wikipedia.org/wiki/Confucianism>
- BRAND. *Broad Research in Accounting, Negotiation, and Distribution* ISSN 2067-8177, Volume 7, Issue 1, January, 2016
- James Legge. (2009). *The Confucian analects, the great learning & the doctrine of the mean*. New York: COSIMOCLASSICS.
- James Legge. (2009). *The Confucian analects, the great learning & the doctrine of the mean*. New York: COSIMOCLASSICS.
- Jeff (2005). *Harmony of Man with Nature*. Retrieved from http://www.chinaculture.org/gb/en_madeinchina/2005-10/18/content_74584.htm.
- James Legge (2009). *The Confucian analects, the great learning & the doctrine of the mean*. New York: COSIMOCLASSICS.
- Rošker, J.S. (2013). Modern Confucianism and the Concept of Harmony. *Asian Studies*, I XVII(2), 3-20.
- Arnold, R.M. & Kendall, A. (2008). Conflict resolution II: Principled negotiation. *Journal of Palliative Medicine*, 11(6), 926-927.
- Gray, X., Gray, P.N., & Zeleznikow, J. (2011). Supporting the Harvard model of principled negotiation with superexpertise. In Witold Abramowicz, Leszek Maciaszek, Krzysztof Węcel (Ed.), *Business Information Systems Workshops* (pp. 294-305). Berlin: Springer.

- Carneiro, D., Novais, P., Andrade, F., Zeleznikow, J., & Neves, J. (2013). Using Case-Based Reasoning and Principled Negotiation to provide decision support for dispute resolution. *Knowledge and Information Systems*, 36(3), 789-826.
- Lens, V. (2004). Principled Negotiation: A New Tool for Case Advocacy. *Social Work*, 49(3), 506-513.
- Bustard, D.W. (2002). An Experience of Principled Negotiation in Requirements Engineering Australian Workshop on Requirement Engineering, 2002, 215-225.
- Tenbergen, R. (2001). Principled Negotiation and the Negotiator's Dilemma – is the “Getting to Yes“-approach too “soft”? Paper presented at the Interdisciplinary Research Seminar on Negotiation, Harvard University, May 2001.
- Reyes, V.M. (2015). The False Promise of Principled Negotiations. *Journal of Global Initiatives: Policy*, 9(2),3-18.
- Sakatani, K. (2007). CONCEPT OF MIND AND BRAIN IN TRADITIONAL CHINESE MEDICINE. *Data Science Journal*, 6(2007),220-224..
- Faizullaev, A. Using Tai Chi to Enhance Negotiation Effectiveness, PIN-Points. *Process of International Negotiation Network Perspectives*, 2012, No 38, pp. 19-22:
- Galante, L. (1981). *Tai chi: The supreme ultimate*: Weiser Books.
- Lee, M. S. & Ernst, E. (2011). Systematic reviews of t'ai chi: an overview. *British journal of sports medicine*, bjsports80622.